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A dictionary of Greek and Roman geography

William Smith
DICTIONARY

OF

GREEK AND ROMAN GEOGRAPHY.
DICTIONARY

OF

GREEK AND ROMAN GEOGRAPHY.
A D I C T I O N A R Y
OF
GREEK AND ROMAN GEOGRAPHY.

BY VARIOUS WRITERS.

EDITED

BY WILLIAM SMITH, D.C.L., LL.D.

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A DICTIONARY
OF
GREEK AND ROMAN GEOGRAPHY.

IABADUS.

IABA'DIUS (Ἰάμαδιος βίος, Pol. vii. 2. § 29, vili. 27. § 10), an island off the lower half of the Golden Chersonesa. It is said by Ptolemy to mean the "Island of barley," to have been very fertile in grain and gold, and to have had a metropolis called AMONTA. There can be little doubt that it is the same as the present Jasa, which also signifies "barley." Humboldt, on the other hand, considers it to be SAMARTA (Κριτική Ημερα. i. p. 64); and Mannert, the small island of Bonas, on the SE. side of Samarta. [V.]

JABBOK (Ἰάβοκ, Joseph.; Ἰαβώκ, LXX.), a stream on the east of Jordan, mentioned first in the history of Jacob (Gen. xxxii. 29). It formed, according to Josephus, the northern border of the Amorites, whose country he describes as isolated by the Jordan on the west, the Arnon on the south, and the Jabbok on the north. (Ant. iv. 5. § 2.) He further describes it as the division between the dominions of Sihon, king of the Amorites, and Og, whom he calls king of Gilead and Bashan (§ 2)—the Bashan of Scripture. In the division of the land among the tribes, the river Jabbok was assigned as the northern limit of Gad and Reuben. (Deut. iii. 16.) To the north of the river, in the country of Bashan, the half tribe of Manasseh had their possession (13,14.) [AMMONTA: AMORTES.] It is correctly placed by Eusebius (Onomast. s. e.) between Ammon, or Philadelphia, and Gerasa (Gerasa), to which S. Jerome adds, with equal truth, that it is 4 miles from the latter. It flows into the Jordan. It is now called El-Zerko, and "divides the district of Moerad from the country called El-Beiba." (Burckhardt's Syria, p. 347.) It was crossed in its upper part by Iry and Mangies, an hour and twenty minutes (exactly 4 miles) SW. of Gerash, on their way to Es-Sailul. (Travels, p. 319, comp. p. 475.) [G. W.]

JABESH (Ἰάβης, LXX.; Ἰαβεθ, Ἰαβες, Ἰα-
βης, Joseph.), a city of Gilead, the inhabitants of which were exterminated, during the early times of the Judges (see xx. 28), for not having joined in the national league against the men of Gilead (xxii. 9, &c.). Three centuries later, it was besieged by the Ammonite king, Nahash, when the hard terms offered to the inhabitants by the invaders roused the indignation of Saul, and resulted in the relief of the town and the rout of the Ammonites. (1 Sam. xi.) It was probably in requisit for this deliverance that the inhabitants of Jabesh-Gilead, having heard of the indignity offered to the bodies of Saul and his sons

after the battle of Gibbon," arose, and went all night, and took the body of Saul, and the bodies of his sons, from the wall of Beth-shan, and came to Jabesh, and burnt them there; and they took their bones and buried them under a tree at Jabesh, and fasted seven days." (1 Sam. xxxi. 11—13; 2 Sam. ii. 4—7.) It was situated, according to Eusebius, in the hills, 6 miles from Pella, on the road to Geresh; and its site was marked in his time by a large village (e. v. 'Απόριδι and 'Ιδαιος). The writer was unsuccessful in his endeavours to recover its site in 1842; but a tradition of the city is still retained in the name of the valley that runs into the plain of the Jordan, one hour and a quarter south of Wady el-Abab, in which Pella is situated. This valley is still called Wady Fawar, and the ruins of the city doubtless exist, and will probably be recovered in the mountains in the vicinity of this valley. [G. W.]

JABNEH. [IAMBIA.]

JACCA. [JACCETANI; VABONES.]

JACCETANI (Ἰακκητανοι), the most important of the small tribes at the S. foot of the Pyrenees, in Hispania Tarraconensis, E. of the Vabones, and N. of the Ilungetes. Their country, JACCETANIA (Ἰακκητανία), lay in the N. of Avarrae, below the central portion of the Pyrenean chain, whence it extended towards the Iberus as far as the neighbourhood of Ilerda and Oesca; and it formed a part of the theatre of war in the six battles between Por-tius and Pompey, and between Julius Caesar and Pompey's legates, Afranius and Petreius. (Strab. iii. p. 161; Cass. B. C. I. 60: concerning the reading, see JACCETANI; Pol. ii. 6. § 72.) None of their cities were of any consequence. The capital, JACCA (Jaca, in Biscaia), from which they derived their name, belonged, in the time of Ptolemy, to the Vabones, among whom indeed Pliny appears to include the Jaccetani altogether (iii. 3. § 4). Their other cities, as enumerated by Ptolemy, and identified, though with no great certainty, by Ukert (vol. ii. pt. 1. p. 425), are the following: — IMUS (Ἰαμύς, Ignatius); CEREDUS (Κερεδος, S. Columbia de Co-ruio); AMABUS (Ἀμαβος, Tarraco); BACASSA (Bacariis, near the district round which is still called Bagas); TELOBIS (Ὑλοβος, Martivel); ASCERRIS (Ἀσκερους, Sagarro); UDURA (Ou-
Boua, Cordova); LLUC OR LISA (Λυκα, near Man-
resa); SETINAS (Σετινας ἦ Σαλανα, Solaonas); CINNA (Χύνα, near Guasena), perhaps the same place as the Scissium of Livy (xxi. 60, where the MSS. have Sciensi, Situam, Sine.), and the Cura of

VOL. II.
PAVIBIAN (III. 76: cœsus, sp. Sestini, pp. 132, 163; Num. Goth.).

[ ]

IADAER ("Idaia, Ptol. iii. 16: § 10; "Idaia, Nicet. p. 348; Iadera, Plin. iii. 26; Iader, Pomp. Mel. ii. 3: § 13; Ptolema. Geogr. Rav.; on the orthography of the name see Tschacke, ad Medm. l. c. vol. ii. pt. 2, p. 275: Eth. Iaderitimus, Hirt. B. A. 42; Zara), the capital of Liburnia in Illy- ricum. Under Augustus it was made a Roman colony. ("Parens coloniae," Inscr. ap. Fastiani, Illyr. Sacr., vol. v. p. 5; comp. Ptol. l. c.) Afterwards it bore the name of Drusus; and so in a tribute was paid by the province of gold to the Eastern emperors (Comes Porph. de Aed. Imp. 30), until it was handed over, in the reign of the Basil of Macedon, to the Slavonic princes. Zara, the modern capital of Dalmatia, and well known for the famous siege it stood against the combined French and Venetians, at the beginning of the Fourth Crusade (Gibbon, c. ix.; Wilken, die Kreuzz. vol. v. p. 157), stood upon the site of Iadera. Little remains of the ancient city; the sea-gate called Porta di San Chrysogono is Roman, but its existence likely is that it has been brought from Aenona. The gate is a single arch with a Constantinian pilastr at each side supporting an entablature. Eckhel (vol. ii. p. 129) doubts the existence of any ancient road from Iadera, as some have been attributed to it by other writers on numismatics. (Sir G. Wilkinson, Dalmatia and Montenegro, vol. i. p. 78; J. F. Neigebar, Die Sappladen, pp. 181—191.)

[ ]

IADONI, a people in the extreme NW. of his- pania Tarraconensis, mentioned only by Pliny, who places them next to the Arroretes. (Plin. iv. 20. a. 5.)

IATIA or IETAE ("Iera, Steph. B.: Eth. Ierados, Id.; but Diodorus has Ieratós, and this is confirmed by coins, the legend of which is uniformly Ieratos, Eckhel, vol. i. p. 216: in Latin, Cicero has Ietinum, but Pliny Ietinum), a town of the interior of Sicily, in the NW. of the island, not very far from Panor- mus. It was mentioned by Philostratus (loc. cit. Steph. B. a. 112), and is called by Thucydides also (if the reading 'Ierós be admitted, in vii. 2) a fortress of the Siculians (Τησαρχία των Σικυόνων), which was taken by Gypplius on his march from Himera through the interior of the island towards Syracuse. It first appears as an independent city in the time of Ptolemy, and was attacked by that monarch on account of its strong position and the advantages it offered for operations against Panor- mus; but the inhabitants readily capitulated. (Diod. xxii. 10, p. 498.) In the First Punic War it was occupied by a Carthaginian garrison, but after the fall of Panormus drove out these troops and opened its gates to the Romans. (Id. xxviii. 18, p. 505.) Under the Roman government it appears as a munici- pal town, but not one of much note. The Itinera are only noticed in passing by Cicero among the towns whose lands had been utterly ruined by the excursions of Verres; and the Ietines are enumer- ated by Pliny among the "populi stipendiarii" of the interior of Sicily. (Cic. Verr. iii. 43; Plin. iii. 8. s. 14.) Many MSS. of Cicero read Ietinum, and it is probable that the Aetiones of the Iatian (iii. 4: § 15) is only a corruption of the same name.

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

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

COIN OF IATIA.

JAEZER ("Iažer, LXX; Iažer and Aærop, Euseb.), a city of Gilead, assigned to the tribe of Gad by Moses. In Numbers (xxxii. 1), "the land of Jazer" is mentioned as contiguous to "the land of Gilead, and suited to cattle." In Jeremiah (xxviii. 32), "the sea of Jazer" occurs in some versions, as in the English (v. p. 422); but the LXX and Jod (v. p. 722) distinctly remarks, that this is not certain, as the passage may be pointed after the word "sea," and "Jazer," as a vocative, commence the following clause. But as "the land of Jazer" is used for the country south of Gilead, so the Dead Sea may be designated "the sea of Jazer." Eusebius (Onomast. s. v. Aærop) places it 8 miles west of Philadelphia or Ammon; and elsewhere (v. s. Iærop), 10 miles west of Philadelphia, and 15 from Esbon (Hesphon). He adds, that a large river takes its rise there, which runs into the Jordan. In a situation nearly corresponding with this, between Scæt and Edbus, Burckhardt passed some ruins named Sevr, where a valley named Wady Sevr takes its rise and runs into the Jordan. This is doubtless the modern representative of the ancient Jazer. "In two hours and a half (from Scæt) we passed, on our right, the Wady Sevr, which has its source near the road, and falls into the Jordan. Above the source, on the declivity of the valley, are the ruins called Sevr." (Syria, p. 364.) It is probably identical with the Τάκερ of Ptolemy which he reckons among the cities of Palestine on the eastern coast of Judæa. (Trans. 6.)

IALYSUS ("Ialwvoi, Ialwvoi, or Ialwvoi, Ekh. Ialwvoi, or Ialwvoi, Ialwvoi, one of the three ancient Dorian cities in the island of Rhodes, and one of the six towns constituting the Doric bêspolis. It was sit- uated only six stadia to the south-west of the city of Rhodes, and it would seem that the rise of the latter city was the cause of the decay of Ialysus; for in the time of Strabo (xiv. p. 655) it existed only as a village. Pliny (v. 36) did not consider it as an independent place at all, but imagined that Ialysus was the ancient name of Rhodes. Orychoma, the ci- tadel, was situated above Ialysus, and still existed in the time of Strabo. It is supposed by some that
IAMISSA.

Orchomenos was the same as the fort Achaisa, which is said to have been the first settlement of the Heladai in the island (Diod. Sic. v. 57; Athen. viii. p. 360); at any rate, Achaisa was situated in the territory of Ialysus, which bore the name Ialysia. (Comp. Hom. II. ii. 606; Pind. Ol. vii. 106; Herod. ii. 183; Thucyd. vii. 44; Pol. 2. § 34; Steph. B. s. v.; Sclav. Perip. p. 81; Dionys. Periegr. 504; Or. Met. vii. 365; Pomp. Mela, i. 7.) The site of ancient Ialysus is still occupied by a village bearing the name Ialoso, about which a few ancient remains are found. (Ross, Reisen auf dem Griech. Inseln, vol. iii. p. 98.)

[LS.]

IAMISSA. [THAMARUS.]

IAMNA, IAMNO. [Balaeker, p. 374, n.]

IAMNIA (Iamnias, LXX.; Ἰαμνία, Ἰαμνηλία) was a city of the Philistines, assigned to the tribe of Judah in the LXX. of Joshua xvi. 45 (Ἰαμνία); but omitted in the Hebrew, which only mentions it in 2 Chron. xxvi. 6 (Iamnah in the English version), as one of the cities of the Philistines taken and destroyed by Rehoboam. It is celebrated by Philo Judaeus as the place where the first occasion was given to the Jewish revolt under Catyliga, and to his insipid attempt to profane the temple at Jerusalem. His account is as follows:—

In the city of Iamnia, one of the most populous of Judaea, a small Gentile population had established itself among the more numerous Jews, to whom they were allowed to live little by little, by the wonted abrogation of their cherished customs. An unprincipled government officer, named Capito, who had been sent to Palestine to collect the tribute, anxious to pre-occupy the emperor with accusations against the Jews before their well-grounded complaints of his boundless extortion could reach the capital, ordered an altar of mud to be raised in the town for the deification of the emperor. The Jews, as he had anticipated, indignant at the profanation of the Holy Land, assembled in a body, and demolished the altar. On hearing this, the emperor, incensed already at what had lately occurred in Egypt, resolved to resent this insult by the erection of an equestrian statue of himself in the Holy of Holies. (Philo, de Legat. ed. Warburton, p. 254; R. W. U.) It is assigned by Josephus to that part of the tribe of Judah occupied by the children of Dan (Ant. v. i. § 22); and he reckons it as an inland city. (Ant. xiv. 4. § 4, B. J. i. 7. § 7.) Thus, likewise, in the 1st book of Maccabees (x. 69, 71), it is spoken of as situated in the plain county; but the author of the 2nd book speaks of the harbour and fleet of the Iamnites, which were fired by Judas Maccabaeus; when the light of the conflagration was seen at Jerusalem, 240 stadia distant. The apparent discrepancy may, however, be reconciled by the notices of the classical geographers, who make frequent mention of this town. Thus Pliny expressly says, "Iamnites duae: altera intus," and places them between Azotus and Joppa (v. 13); and Ptolemy, having mentioned Ιαμνηρίαν, "the port of the Iamnites," as a maritime town between Joppa and Azotus, afterwards enumerates Iamnia among the cities of Judaea. From all which it is evident that Iamnia had its Maajama, or naval arsenal, as Gassa, Azotus, and Ascalon also had. (La Quien, Oriens Christ. vol. iii. col. 597; and Ptolemy, describing the boundary of Antoninus placed in 36 M. P. from Gaza, and 18 M. P. from Dipolis (or Lydda); and Eusebius (Onom. s. v. Ιαμνηλία) places it between Dipolis and Azotus. Its site is still marked by ruins which retain the ancient name Yebes, situated on a small eminence on the west side of Wady Rabbâ, an hour distant from the sea. (Irby and Mangles, Travels, p. 182.) "The ruins of a Roman bridge," which they noticed, spanning the Nahr-al-Rabbi between Yebes and the sea, was doubtless built for the purpose of facilitating traffic between the town and its sea-port.

[LS. 3.]

IAMPBORNIA, the capital of the Maedi, in Macedonia, which was taken n. c. 211 by Philip, son of Demetrius. (Liv. xxvi. 25.) It is probably represented by Presia or Isorina, in the upper valley of the Morina. (Leake, Northern Greece, vol. iii. p. 473.)

[LS. 3.]

IANGACAUNI [MAREPTHAMA].

IANGUARIA (Ianguaria Xepa), a promontory on the coast of Cilicia, near Seropolis, between Malta and Aegaeus. (Suidas. §§ 149, 150.) It is now called Karadagh.

[LS.]

IAPIS (Iews), a small stream which formed the boundary between Megara and the territory of Eleusis. [ATTICA, p. 323 n.]

IAPODES, IAPYDES (Iāpodes, Strab. iii. p. 207, vii. p. 813; Iāpodes, Ptol. ii. 16. § 8; Liv. xii. 5; Virg. Georg. iii. 473; Tibull. iv. 1. 108), an Illirian people to the N. of Dalmatia, and E. of Liburnia, who occupied Iapedia (Plin. iii. 19), or the present military frontier of Croatia, comprised between the rivers Kupa and Kvarna to the N. and E., and the Veleka to the W. (Strab. vii. p. 315.)

In the interior, their territory was spread along Muns Allius (Vesio), which forms the extremity of the great Alpine chain, and rises to a great elevation; on the other side of the mountain they reached towards the Danube, and the confines of Pannonia. They followed the custom of the wild Thracian tribes in tattooing themselves, and were armed in the Celtic fashion, living in their poor country (like the Morlachi of the present day) chiefly on sea and millet. (Strab. vii. p. 315.)

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

METULUM (Metroske), their capital, was situated on the river Colias (Kupa) to the N., on the frontier of Pannonia (Appian, l. c.), and has been identified with Mötöly s. or Métikás on the Kupa.

The Antonine Itinerary has the following places on the road from Senia (Zerky) to Siscia (Sissak):—

AYVENDONE (comp. Ptol. Tab.; Abudo, Geog. Rav. I. 19; Arab., App. Ill. l. c.; Oct. Strab. iv. p. 207, vii. p. 314); APOLIVIA (App. Ptol. Tab.; Parpianus, Geog. Rav.; *Apollinia, App. Ill. 16, perhaps the same as the *Apolloni of Ptolemy, ii. 16. § 9) now Ottocats. At BIBIUM, which should be read BIVIUM (Wesseling, ad loc.), the road divided, taking a direction towards Pannonia, which the Itinerary follows, and also towards Dalmatia, which is given in the Pentonius Table.

Neugebar (Die Sudslawen, pp. 224—235) has identified from a local antiquary the following sites of the Table:

EPIDOTUM (Ucelle); AUCUS (Chante); AU-
IAPTYGIA. [Sancalo (Vieste, near Udine); CIUMETMEI (Grachata). [E. B. J.]

IAPTYGIA (Ἰαπτγία), was the name given by the Greeks to the SE. portion of Italy, bordering on the Adriatic Sea, but the term was used with considerable vagueness, being sometimes restricted to the extreme SE. point or peninsula, called also Messapia, and by the Romans Calabria; at other times extended so as to include the whole of what the Romans termed Apulia. Thus Sclavus describes the whole coast from Lucania to the promontory of Drion (Mt. Garganum) as comprised in Iaptygus, and even includes under that appellation the cities of Metapontum and Heraclea on the coast of Tarantum. The latter, which are usually assigned to Lucania. Hence he states that their coast-line extended for a space of six days and nights' voyage. (Sclav. § 14. p. 5.) Polybius at a later period used the name in an equally extended sense, so as to include the whole of Apulia (iii. 89), as well as the Messapian peninsula; but he elsewhere appears to use the name of Iaptygus as equivalent to the Roman term Apuliâns, and distinguishes them from the Messapiâns (ii. 24). This is, however, certainly contrary to the usage of earlier Greek writers. Herodotus distinctly applies the term of Iaptygus to the peninsula, and calls the Messapian an Iaptygian tribe; though he evidently did not limit it to this portion of Italy, and may have extended it, at all events, to the land of the Pcenists, if not of the Dauniens also. (Herod. iv. 99, vii. 170.) Aristotle also clearly identifies the Iaptygians with the Messapiâns (Pol. v. 3), though the limits within which he applies the name of Iaptygus (Πατω) cannot be defined. Indeed, the name of the Iaptygian promontory (ιρω) is everywhere given to the headland, which formed the extreme point of the peninsula, sufficiently proves that this was considered to belong to Iaptygus. Strabo confines the term of Iaptygus to the peninsula, and says that it was called by some Iaptygus, by others Messapia or Calabria. (Strab. vi. pp. 281, 282.) Appian and Dionysius Periegetes, on the contrary, follow Polybius in applying the name both to Iaptygus and to the Roman peninsula, and the latter expressly says that the Iaptygian tribes extended as far as Hryumn on the N. side of Mt. Gargana. (Appian, Ann. 45; Dion. Per. 379.) Ptolemy, as usual, follows the Roman writers, and adopts the names then in use for the divisions of this part of Italy: hence he ignores altogether the name of Iaptygus, which is not found in any Roman writer as a geographical appellation; though the Latin poets, as usual, adopted it from the Greeks. (Virg. Aen. xi. 247; Ovid, Met. vi. 703.)

We have no clue to the origin or meaning of the name of Iaptygians, which was undoubtedly given to the people (Ἰαπτγινοι, Ἰαπτηγινοι) before it was applied to the country which they inhabited. Niebuhr (vol. i. p. 146) considers it as etymologically connected with the Latin Apulâns, but this is very doubtful. The name appears to have been a general one, including several tribes or nations, among which were the Messapiâns, Sallentini, and Penetrians; hence Herodotus calls the Messapian Iaptygians (Ἰαπτγινοι Μεσσηδανοι, vii. 170); and the two names are frequently interchanged. The Greek mythographers, as usual, derived the name from a hero, Iapex, whom they represented as a son of Lycaon, a descendent probably intended to indicate the Pelasgic origin of the Iaptygians. (Anton. Liberal. 31; Plin. iii. 11 a. 16.) For a further account of the national affinities of the different tribes in this part of Italy, as well as for a description of its physical geography, see the articles Apulâ and Calabria. [E. H. B.]

IAPTYGIAN PROMONTORY (Ἀπτγιαν Ἑλληνική, Cavo Sta. Maria de Leuca), a headland which forms the extreme SE. point of Italy, as well as the extremity of the long peninsula or promontory that divides the gulfs of Tarentum from the Adriatic sea. It is this long projecting strip of land, commonly termed the heel of Italy, and designated by the Romans as Calabria, that was usually termed by the Greeks Iaptygus, whence the name of the promontory in question. The latter is well described by Strabo as a rocky point extending far out to sea towards the SE., but inclining a little towards the Lacinian promontory, which rises opposite to it, and together with it encloses the gulf of Tarentum. He states the interval between these two headlands, and consequently the width of the Tarentine gulf, at its entrance, at about 700 stadia (70 G. miles), which slightly exceeds the truth. Pliny calls the same distance 100 M. P. or 800 stadia; but the real distance does not exceed 66 G. miles or 660 stadia. (Strab. vi. pp. 285, 288; Plin. iii. 11 a. 16; Polt. iii. 1. § 13; Poliby 1. 1.)

The same point was also not uncommonly termed the Salentine promontory (Παλλατινα Προμοντόρια, Μεταποντον, vol. ii. 4. § 8; Polt. ii. 30), from the people of that name who inhabited the country immediately adjoining. Sallysus applies the same name to the whole of the Calabrian or Messapian peninsula. (Sall. ap. Serv. ad Aen. iii. 400.) Its modern name is derived from the ancient church of Sta. Maria de Leuca, situated close to the headland, and which has preserved the name of Leuca; the latter was situated immediately on the W. of the promontory, and afforded tolerable shelter for vessels. [LEUCA.] Hence we find the Athenian fleet, in n. c. 415, on its way to Sicily, touching at the Iaptygian promontory after crossing from Corsica (Thuc. vi. 30, 44); and there can be no doubt that this was the customary course in proceeding from the Gulf of Taranto to the Tarentine gulf. [LEUCA.]

IARDANUS (Ἰαρδανος), a river on the N. coast of Crete, near the banks of which the Cydonians dwelt. (Hom. Od. iii. 292.) It is identified with the rapid stream of the Platanis, which rises in the White Mountains, and, after flowing between the Rhetio villages of Therao and Laci or Laka, runs through a valley formed by low hills, and filled with lofty plains; from which it obtains its name. The river of Platanis falls into the sea, nearly opposite the islet of Hypheia Thedhronos, where there is good anchorage. (Phalas. Trav. vol. ii. p. 22; Höck, Kretta, vol. i. pp. 23, 384.) [E. B. J.]

IARDANUS, a river of Elis. [PHENIA.]

JARZETHA. [LIBYTA.]

TASI. [ΛΑΣΙ.] [E. H. B.]

JASONIUM (Ἰασώνιον, Psil. vi. 10 § 3), a town in Margiana, at the junction of the Margus (Murgah-ab) and some small streams which flow into it. (Cf. also Ammian. xxiii. 6.) [V.]

JASONIUM (Ἰασώνιον, Psil. vi. 2. § 4; Strab. xi. p. 356), a mountain in Media, which extended in a NW. direction from the M. Parashoara (M. Ebenel), forming the bounding limit between the Taurus and the outlying spur of the Anti-Taurus. It is placed by Ptolemy between the Orontes and the Corous. [V.]

JASONIUM (Ἰασώνιον), a promontory on the
IASPIS.  

IASPIS. [Contestania.]  

IASIUS (Iaros), mentioned by Pliny as a population of Upper Pannonia (ii. 14, § 8). Pliny's form of the name (iii. 25) is Iasi. He places them on the Donare. [R. G. L.]

IASSUS, or IASUS (Iaros, or Iaros; Eth. Iarov), a town of Caria, situated on a small island close to the north coast of the Iasian bay, which derives its name from Iassus. The town is said to have been founded by an unknown meridian by Argaius; as they were sustained severe losses in a war with the native Carians, they invited the son of Neleus, who had previously founded Milletus, to come to their assistance. The town appears on that occasion to have received additional settlers. (Polyb. xvi. 12.) The town, which appears to have occupied the whole of the little island, had only ten stadia in circumference; but it nevertheless acquired great wealth (Thucyd. viii. 28), from its fisheries and trade in fish (Strab. xiv. p. 658). After the Sicilian expedition of the Athenians, during the Peloponnesian war, Iassus was attacked by the Lacedaemonians and their allies; it was governed at the time by Amorgus, a Persian chief, who had revolted from Darius. It was taken by the Lacedaemonians, who captured Amorgus, and delivered him up to Tissaephernes. The town itself was destroyed on that occasion; but must have been rebuilt, for we afterwards find it besieged by the last Philip of Macedonia, who, however, was compelled by the Romans to restore it to Persia. (Polyb. xvii. 2; Liv. xxxvi. 33; comp. Polyb. v. 2. § 9; Plin. v. 29; Suid. Mosch. Smy. §§ 274, 275; Hieroc. p. 9.) The mountains and the neighbourhood of Iassus furnished a beautiful kind of marble, of a blood-red and livid white colour, which was used by the ancients for ornamental purposes. (Paul. Silent. Epigr. S. Soph. ii. 213.) Near the town was a sanctuary of Hestia, with a statue of the goddess, which, though standing in the open air, was believed never to be touched by the rain. (Polyb. xvi. 12.) The same story is related by Strabo, of a temple of Artemis in the same neighbourhood. Iassus, as a celebrated fishing place, is alluded to by Athenaeus (iii. p. 105, xiii. p. 606). The place is still existing, under the name of Asemen or Azenia Kaleris. Chandler (Travels in As. Min. p. 216) relates that the island on which the town was built is now united to the mainland by a small isthmus. Part of the city walls still exist, and are of a regular, solid, and handsome structure. In the side of the rock a theatre with many rows of seats still remains, and several inscriptions and coins have been found there. (Comp. Spon and Wheler, Voyages, vol. i. p. 361.)

A second town of the name of Iassus existed in Cappadocia or Armenia Minor (Polyb. v. 7. § 6), on the north-east of Zoruvka (L. S. 26).

IASTAE (Iaros, Poly. vii. 13), a Scythian tribe, whose position must be sought for in the neighbourhood of the river Iastus. [E. B. J.]

IASTUS (Iaros), a river which, according to Ptolemy (vi. 12), was, like the Polymetrias (Kokis), an affluent of the Caspian basin, and should in fact be considered as such in the sense given to a denomination which at that time embraced a vast and complicated hydraulic system. [Jaxartes.] Von Humboldt (Asia Centrale, vol. ii. p. 263) has identified it with the Kiesel-Deriv, the dry bed of which may be traced on the barren wastes of Kiesel-Koun in W. Turkistan. It is an unusual circumstance in the sandy steppes of N. Asia for rivers to change their course, the system is entirely to disappear. Thus the Kiesel-Deriv, which was known long before till the commencement of this century, no longer exists. (Comp. Leclercq, Hordes et Steppe des Kirghiz Kazakhs, p. 456.) [E. B. J.]

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

IASUS. [Orium.]

IATII (Iaros, Poly. viii. 12, § 4), a people in the northern part of Sogdia. They are also mentioned by Pliny (vi. 16 a. 18); but nothing certain is known of their real position. [V.]

IATINUM (Iaros), according to Ptolemy (ii. 8, § 15) the city of the Meldi, a people of Galia Lupidumensis. It is supposed to be the same place as the Fistminum of the Table [Fistxminum], and to be represented by the town of Moscos on the Marne. Walckenaer, who trusts more to the accuracy of the distances in the Table than we safely can do, says that the place Fistminum has not in the Table the usual mark which designates a capital town, and that the Meldi do not carry the position of Fistminum as far as Moscos, only as ‘Mosbaut. He conjectures that the word Fistminum may be a corruption of Fines Latiornum, and accordingly must be a place on the boundary of the little community of the Meldi. This conjecture might be good, if the name of the people was Liatini, and not Meldi. [G. L.]

IATRIPPA. [Lathrippa.]

IATRA or IATRUM (Tarpea), a town in Moeia, situated at the point where the river Iatrus or Iantrus empties itself into the Danube, a few miles to the east of Ad Novas. (Procop. de Aed. iv. 7; Theophlat. vii. 2; Notit. Imp. 39, where it is erroneously called Latra; Geogr. Rav. iv. 7, where, as in the Pest. Tab. Laton. [L. S.]

IATRUS (in the Pest. Tab. Iantrus), a river traversing the central part of Moeia. It has its sources in Mount Haemus, and, having in its course to the north received the waters of several tributaries, falls into the Danube close by the town of Iatrus. (Plin. iii. 29, where the common reading is Iteorus; Jornand. Get. 18; Geogr. Rav. iv. 7.) It is probably the same as the Arhro (Aphro) mentioned by Herodotus (iv. 49). Its modern name is Iantra. [L. S.]
JAXARTES.

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

The exploits of Cyrus and Alexander the Great have inscribed its name in history many centuries before our era. If we are to believe the traditionary statements about Cyrus, the left bank of this river formed the N. limit of the vast dominion of that conqueror, which built a town, deriving its name from the founder [Cyraxanthas], upon its banks; and it was upon the right bank that he lost his life in battle with Tomyris, Queen of the Massagetae. Herodotus (i. 201—216), who is the authority for this statement, was aware of the existence of the Syr-Daria; and although the name Jaxartes, which was a denomination adopted by the Greeks and followed by the Romans, does not appear in his history, yet the Araxes of Herodotus can be no other than the actual Syr, because there is no other great river in the country of the Massagetae. Much has been written upon the mysterious river called Araxes by Herodotus; M. De Guignes, Fosse, and Gatterer, suppose that it is the same as the Oxus or Amus-Daria; M. De la Neuze sees in the Araxes of Armenia with Baraj, St. Croix, and Larcher, a conceit that under this name the Volga is to be understood. The true solution of the enigma seems to be that which has been suggested by D'Anville, that the Araxes is an appellative common to the Amous, the Armenian Aras, the Volga, and the Syr. (Comp. Araxes, p. 268; Mem. de l'Acad. des Inscr. vol. xix.—Heeren, Asiatic Nations, vol. ii. p. 19, trans.) From this it may be concluded, that Herodotus had some vague acquaintance with the Syr, though he did not know it by name, but confounded it with the Araxes; nor was Aristotle more successful, as the Syr, the Volga, and the Don, have been recognised in the description of the Araxes given in his Meteorologies (i. 13, § 15), which he recomposed, as the more correct, before Alexander's expedition to India. (Comp. Iderel, Meteorologia Vet. Graecor. et Rom. ad loc. Berol., 1832; St. Croix, Examen Critique des Hist. d'Alex. p. 703.)

A century after Herodotus, the physical geography of this river-basin became well known to the Greeks, from the expedition of Alexander to Bactria and Sogdiana. In a. c. 299, Alexander reached the Jaxartes, and, after destroying the seven towns or fortresses upon that river the foundation of which was ascribed to Cyrus, founded a city, bearing his own name, upon its banks, Alexandria Sogdiana. In a. c. 320, Alexander reached the Jaxartes, and, after destroying the seven towns or fortresses upon that river the foundation of which was ascribed to Cyrus, founded a city, bearing his own name, upon its banks, Alexandria Sogdiana. (Q. Curt. vii. 6; Arrian, Anat. iv. 1, § 5.)

The Macedonian conquest, the Syr is found in all the ancient geographers under the form Jaxartes: while the country to the N. of it bore the general name of Scythia, the tracts between the Syr and Amous were called Transoxiana. The Jaxartes is not properly a Greek word, it was borrowed by the Greeks from the Barbarians, by whom, as Arrian (Anat. iii. 36, § 13) asserts, it was called Oxartes (Os'farrē). Various etymologies of this name have been given (St. Croix, Examen Critique des Hist. d'Alex. § 6), but they are too uncertain to be relied on: but whatever be the derivation of the word, certain it is that the Syr appears in all ancient writers under the name Jaxartes. Some, indeed, confounded the Jaxartes and the Tanais, and that purposely, as will be seen hereafter. A few have confounded it with the Oxus; while all, without exception, were of opinion that both the Jaxartes and the Oxus discharged their waters into the Caspian, and not into the Sea of Aral. It seems, at first sight, curious, to those who know, the true position of these rivers, that the Greeks, in describing their course, and determining the distance of their respective "embochures," should have taken the Sea of Aral for the Caspian, and that their mistake should have been repeated up to very recent times. Von Humboldt (Asia Centrale, vol. ii. pp. 162—297) —to whose extensive inquiry we owe an invaluable digest of the views entertained respecting the geography of the Caspian and Oxus by classical, Arabian, and European writers and travellers, along with the latest investigations of Russian scientific and military men—arrives at these conclusions respecting the ancient junction of the Aral, Oxus, and Caspian:

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

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

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

4th. That the continued preponderance of evaporation over the supply of water from the Aral and the Caspian was once the bed of an united and continuous sea, and that the Caspian of the present day is the small residue of the once mighty Aralo-Caspian Sea.

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

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

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

The principal tributaries of the Jaxartes (pp. 514, 517), which were the Sacae, Dahae, and Massagetae, and added (p. 518) that its "embouchure" was, according to Ptolemy, a NW. course through the sandy steppes of Kakti-Kouos and Kara-Kouos, unites its waters with those of the Sea of Aral, on its E. shores, at the gulf of Kamechou-Bachi.

[By B. J.]

JAXAMATAE (Iz'aj-ma'ta'i, Ta'ja-ma'ta'i, Ta'jydam-va, Exzomatae, Amm. Marc. xxii. 8 § 81; Exzomatae, Val. 44, 566) a people who first appear in history during the reign of Bopyros III, king of Bosporus, who waged war with Tigrat-5oi, their queen. (Polyen. vii. 55.) The ancients attribute them to the Sarmatian stock. (Socym. Fr. p. 140; Anon. Perip. Eux. p. 23) Pomponius Mela (i. 19 § 17) states that they were distinguished by the peculiarity of the women being as tried warriors as the men. Ptolemy (v. 9) has placed them between the Don and Volga, which agrees well with the position assigned to them by the authors mentioned above. In the second century of our era they disappear from history. Schafarik (Slav. Alt. vol. i. p. 340), who considers the Sarmatians to belong to the Median stock, connects them with the Median "word" "mat" a "people," as in the termination Sur-romatae; but it is more probable that the Jaxamatae were Slavonians.

[E. B. J.]

JAZYGES, JAZYGES (Ita'gives, Steph. B. Iazxy, a people belonging to the Sarmatian stock, whose original settlements were on the Palus Maced. (Ptol. iii. 5 § 19; Strab. vii. i. p. 306; Arrian, Ass. 1, 5; Amm. Marc. xxii. 8 § 31.) They were originally tributaries to the Kings of Bithynia. (Appian, Mith. 59; during the banishment of Ovid they were found on the Danube, and in Bessarabia and Wallachia (Ep. ex Pont. i. 2, 79, iv. 7, 9, Trist. ii. 19.1.) In a.d. 50, either induced by the rich pastures of Hungary, or forced onwards from other causes, they no longer appear in their ancient seats, but in the plains between the Lower Theiss and the mountains of Transylvania, from which they had driven out the Dacians. (Tac. Ann. xii. 29; Plin. iv. 12.) This migration, probably, did not extend to the whole of the tribe, as is implied in the surname "Mestanatae," henceforward history speaks of the Jaiznoba Meta-matae (Ita'gives of Mestana), who were the Sarmatians who were driven from Bithynia and came in collision with the Scythians. (Comp. Gibson, c. xvii.) In the second century of our era, Ptolemy (iii. 7) assigns the Danube, the Theiss, and the Carpathians as the limits of this warlike tribe, and enumerates the following towns as belonging to them:—Uncusium (Oke'ros); Borganumur or Gormanumur (Odi'na, al. Ode'na); Arietta or Abinta (A'gena, al. A'panta); Trigumur (Trigowre); Gandanumur (Ko'na); Parca (Pi'ra); Pessinum (Par'mae); and Partasium (Par'tas). These towns were, it would seem, constructed not by the Iazyges themselves, who lived in tents and wagons, but by the former Slave inhabitants of Hungary; and this supposition is confirmed by the fact that the names are partly Slavish. (Mannert and Reischard, Farbiges, vol. iii. p. 1111) have guessed at the modern representatives of these places, but Schafarik (Slav. Alt. vol. i. p. 514) is of opinion that no conclusion can be safely drawn except as to the identity of Pessinum with Pesserium, and of Pessina to Partasium.

The Iazyges lived on good terms with their neighbours on the W., the German Quadi (Tit. Hist iii. 8), with whom they united for the purpose of subjugating...
gating the native Slaves and resisting the power of Rome. A portion of their territory was taken from them by Decebalus, which, after Trajan’s Dacian conquests, was incorporated with the Roman dominions. (Dion Cass. xxvii. 11.) Pannonia and Moesia were constantly exposed to their inroads; but, 121 A.D., they were at length driven from their last holds in the province, and pushed across the Danube, by M. Aurelius. In mid-winter they returned in great numbers, and attempted to cross the frozen stream; the Romans encountered them upon the ice, and inflicted a severe defeat, 122 A.D. (Dion Cass. lxvii. 3; Flor. iv. 12.) At a later period, as the Roman Empire hastened to its fall, it was constantly exposed to the attacks of these wild hordes, who, beaten one day, appeared the next, plundering and laying waste whatever came in their way. (Amm. Marcell. xii. 13, xix. 6.) The word “peace” was unknown to them. (Flor. iv. 12.)

They called themselves “Sarmatiae Limitantes,” and were divided into two classes of freemen and slaves, “Sarmatiae Liberi,” “Sarmatiae Servi.” Ammianus Marcellinus (xxvii. 13. § 1) calls the subject class “Limitantes” (a word which has been falsely explained by “Limitanei”), and St. Jerome (“Chron.”) says that the ruling Sarmatians had the title “Arcagigantes.” By a careful comparison of the accounts of Ammianus, Suidas, Florus, St. Jerome, and the writer of the Life of Constantine, it may be clearly made out that the Sarmatian Iazyges, besides subjugating the Getae in Dacia and on the Lower Danube, had, by force of arms, enslaved a people distinct from the Getae, and living on the Theiss and at the foot of the Carpathians. Although the nations around thought them allied, both the ruling and the subject race, Sarmatians, yet the free Sarmatians were entirely distinct from the servile population in language, customs, and mode of life. The Iazyges, wild, bold riders, secured over the plains of the Danube and Theiss valleys on their unbroken horses, while their only dwellings were the waggons drawn by oxen in which they carried their wives and children. The subject Sarmatians, the Getae, lived in small houses and villages, such as those enumerated by Ptolemy (L.c.); they fought more on foot than on horseback, and were daring seamen, all of which peculiarities were eminently characteristic of the ancient Slaves. (Schaafarak, vi. p. 250.)

The Slaves often rose against their masters, who sought an alliance against them among the Victorians and Quadi. (Ammian. L.c.; Euseb. Vit. Constant. iv. 6.) The history of this obscure and remarkable warfare (A.D. 334) is given by Gibbon (c. xviii.; comp. Le Beaux, Bas Empire, vol. i. p. 337; Manse, Leben Constantins, p. 195.) In A.D. 357—359 a new war broke out, in which Constantius made a successful campaign, and received the title “Sarmatiae Liberi.” (Gibbon, c. xlix.; Le Beaux, vol. ii. pp. 245—273.) In A.D. 471 two of their leaders, Benga and Babal, were defeated before Singidunum (Belgrade) by Theodoric the Ostrogoth. (Jornand. de Reb. Get. 55; comp. Gibbon, c. xlix.; Le Beaux, vol. vii. p. 44.) The hordes of the Huns, Gepidae, and Goths broke the power of this wild people, whose descendants, however, concealed themselves in the desert districts of the Theiss till the arrival of the Magyars.

Another branch of the Sarmatian Iazyges were settled behind the Carpathians in Podolia, and were known in history at the end of the 10th century of our era; it is probable that they were among the northern tribes vanquished by Hermannic in A.D. 352—350, and that they were the same people as those mentioned by Jornandes (de Reb. Get. 5) under the corrupt form IAINXEXES.

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

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

IBAN ("θέαν, Cedren. vol. ii. p. 774), a city which Cedrenus (L.c.) describes as the metropolis of Vazouragoun (μηγερώοι καὶ αὐτῆς τοῦ Βαρτα-μανδού). The name survives in the modern Vdo. St. Martin, the historian of Armenia (Mém. sur l’Arménie, vol. i. p. 117), says that, according to native traditions, Vdo is a very ancient city, the foundation of which was attributed to Semiramis. Ruined in course of time, it was rebuilt by a king called Van, who lived a short time before the expedition of Alexander. Vdo was ere long deserted, and who gave it its name; but, having again called into life the valiant arms of the king Vagh-Arashag (Valarassen), brother to Arsaces, and first king of Armenia of the race of the Arsacides. In the middle of the 4th century after Christ it was captured by Sapor II. (Ritter, Erdkunde, vol. ix. pp. 787, 981; London Geog. Journal, vol. viii. p. 66.)

[ABREHITA UBUNA.] [E. B. J.]

IBERA, a city of Hispania Citerior, mentioned only by Livy, who gives no explicit account of its site, further than that it was near the Iberus (Ebro), whence it took its name; but, from the connection of the narrative, we may safely infer that it was not far from the sea. At the time referred to, namely, in the Second Punic War, it was the wealthiest city in those parts. (Livy, xii. p. 50.) The name in which Livy mentions it seems also to warrant the conclusion that it was still well known under Augustus. Two coins are extant, one with the epigraph MUN. HIBERIA JULIA on the one side, and IERECASVONIA on the other; and the other with the head of Tib. on the reverse, and on the reverse the epigraph M. H. J. IERECASVONIA; whereas it appears to have been made a municiplum by Julian, or by Augustus in his honour, and to have been situated in the territory of the IERECASVONI.

The addition DERT, on the latter of these coins led Harduin to identify the place with Dertosa, the site of which, however, on the left bank of the river, does not agree with the probable position of Ibera. Flores supposes that the municiplum was founded by the Iazygei Ibera and Dertosa. The ships with spread sails on both coins, indicate its maritime site, which modern geographers seek on the S. side of the delta of the Ebro, at S. Carlos de la Rápida, near Amposta. Its decay is easily accounted for by its lying out of the great high road, amidst the malaria of the river-delts, where it was abandoned, and which is now choked by the alluvial deposits of the Ebro. It seems probable that the port is now represented by the Salinas, or lagoon, called Puerto de los Aljufaeres, which signifies Port of the Jones, i. e. of the river. (Plin. iii. 3. a. 4; Harduin, ad loc.; Marc. Hisp. ii. 8; Flores, Med. de Esp. vol. ii. p. 453; Sestini,
IBERIA.


[Plate 8]

IBERIA (ἐβρηία), the extensive tract of country which lies between the Ezine and Caspian seas, to the S. of the greater chain of the Caucasus, and which, bounded on the W. by Colchis, on the E. by Albania, and the S. by Armenia, is watered by the river Cyrus (Κύρος). (Strab. xi. p. 499, comp. i. pp. 43, 69; Pompon. Mel. iii. 5. § 6; Plin. vii. 11; Pol. v. 11.) From these limits, it will be seen that the Iberia of the ancients corresponds very nearly with ancient Georgia, or Græcia, as it is called by the Russians. Strabo (p. 500) describes it as being hemmed in by mountains, over which there were only four passes known. One of these crossed the Moschichi Pontes, which separated Iberia from Colchis, by the Colchian fortress Sarapana (Scharapenta), and is the modern road from Mingrelia into Georgia over Suram. Another, on the N., rises from the country of the Nomades in a steep ascent of three days' journey (along the valley of the river Terek) and finally passes through the defile of the river Aragus, a journey of four days, where the pass is closed at the lower end by an impregnable wall. This, no doubt, is the pass of the celebrated Caucasian Gates (Causcasiar Portae), described by Pliny (vi. 12) as a prodigious work of nature, formed by abrupt precipices, and having the intervale closed by gates of iron bars. Beneath ran a river which emitted a strong smell ("Subter medias fores, amne diri odoris fluente," Plin. l. c.). It is identified with the great central road leading from the W. of Georgia by the pass of Dargel, so named from a fortress situated on a rock washed by the river Terek, and called by the Georgians Judge Kari, or the Gate of Shavi. The third pass was from Albania, which at its commencement was cut through the rock, but afterwards went through a marsh formed by the river which descended from the Caucasus, and is the same as the strong defile now called Derbend or "narrow pass," from the chief city of Dagestani, which is at the extremity of the great arm which branches out from the Caucasus, and, by its position on a steep and inaccessible coast, commands the Caspian sea, at once commanding the coast-road and the Albanian Gates. The fourth pass, by which Pompeus and Canidius entered Iberia, led up from Armenia, and is referred to the high road from Erevan, through Kara, to the N. (Aragus).

The surface of the country is greatly diversified with mountains, hills, and valleys; the best portion of this rich province is the basin of the K’ar, with the valleys of the Aragasi, Alaza, and other tributary streams. Strabo (p. 499) speaks of the numerous cities of Iberia, with their houses having tiled roofs, as well as some architectural pretensions. Besides this, they had market-places and other public buildings.

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

1. The royal horde, from which the chiefs, both in peace and war, were taken.
2. The priests, who acted also as arbitrators in their quarrels with the neighbouring tribes.
3. Soldiers and hus-bands, who were slaves to the king.
4. The masses of the population, who were slaves to the Roman.

The people of the plain were peaceful, and cultivated the soil; while their dress was the same as that of the Armenians and Medes. The mountaineers were more warlike, and resembled the Scythians and Sarmatians. As, during the time of Herodotus (iii. 9), Colchis was the N. limit of the Persian empire, the Iberians were probably, in name, subjects of that monarchy. Afterward they acknowledged the supremacy of Mithridates. The Romans became acquainted with them in the campaigns of Lucullus and Pompeius. In B.C. 65, the latter general commenced his march northwards in pursuit of Mithridates, and had to fight against the Iberians, whom he compelled to sue for peace. (Plin. Posp. 54.) A.D. 35, when Iberia set up Tithrates as a claimant to the Parthian throne, he induced the Iberian princes, Mithridates and his brother Pharnasannes, to invade Armenia; which they did, and subdued the country. (Asam. vi. 33 —36; comp. Dict. of Biog. Pharnamasses.) In A.D. 115, when Armenia became a Roman province under Trajan, the king of Iberia made a form of submitting himself to the imperium (Ep. 5); but was received in Neander (Allgemeine Gesch. der Christl. Relig. vol. iii. pp. 234—336; comp. Milman, Hist. of Christianity, vol. ii. p. 480), is Rufinus (x. 10), from whom the Greek church historians (Socrat. i. 30; Sozom. ii. 7; Thad. i. 24; Mos. Chronic. ii. 83) have borrowed it. In A.D. 365—578, by the ignominious treaty of Jovian, the Roman renounced the sovereignty and alliance of Armenia and Iberia. Sapor, after subjugating Armenia, marched against Sarmataeum, who was king of Iberia by the permission of the emperors, and, after expelling him, reduced Iberia to the state of a Persian province. (Amm. Marc. xxvi. 12; Gibbon, c. xxv; Le Beau, Bas Empire, vol. iii. p. 357.)

During the wars between the Roman emperors and the Sasanian princes, the IBERIAN GATES had come into the possession of a prince of the Huns, who offered this important pass to Anastasius; but when the emperor built Darus, with the object of keeping the Persians in check, Codobas, or Cobol, seized upon the defiles of the Caucasus, and fortified them, though less a precaution against the Romans than against the Huns and other northern barbarians. (Procop. B. P. 10; Gibbon, c. xlii; Le Beau, vol. vi. pp. 269, 442, vol. vii. p. 398.) For a curious history of this pass, and its identification with the fabled wall of Gog and Magog, see Humboldt, Asia Centra, vol. ii. pp. 93—104; Eichwald, Peripl. des Cap. Mong., vol. i. pp. 125—132. On the decline of the Persian power, the Iberian frontier was the scene of the operations of the emperors Maurice and Heraclius. Iberia is now a province of Russia.

The Georgians, who do not belong to the Indo-European family of nations, are the same race as the ancient Iberians. By the Armenian writers they are still called Verk, a name of perhaps the same original as Ἰβηραίος, and derive their origin, according to their national traditions, from an eponymous ancestor, Kartlos. Like the Armenians, with whom however, there is
IBERIA INDIAE.

no affinity either in language or descent, they have an old version of the Bible into their language. The structure of this language has been studied by Adelung (Mitth. vol. i. pp. 430, foll.) and other modern philologists, among whom may be mentioned Broset, the author of several learned memoirs on the Georgian grammar and language; Klaproth, also, has given a long vocabulary of it, in his Asia Polyglotta.

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

[EB. J.]

IBERIA INDIAE (Iberia, Porcell. M. 8. 54, ed. Horsley) is a district placed by the author of the Periplus between Larica and the Scythians. It was doubtless peopled by some of the Scythian tribes, who gradually made their descent to the S. and SE. part of Scinde, and founded the Indo-Scythic empire, on the overthrow of the Greek kings of Bactria, about n. c. 156. The name would seem to imply that the population which occupied this district had come from the Caucasus.

[VT.]

IBE'RICUM MARE. [HisPANum MARE.]

IBE'RES, IBE'Ri, IBE'RiA. [HisPANiA.]

IBLENGAEC (Ibélium, Poti. vii. 2. 18), a people placed by Ptolemy between the Beptyrus Mons (Naraka M'ta) and the Montes Damaseni, in Indian phrase, Sangen, near the Brooksmoerwa. [VT.]

IBERUS in gen. is of 'témph, often Liberus (Ebro), one of the chief rivers of Spain, the basin of which includes the NE. portion of the peninsula, between the great mountain chains of the Pyrenees and Ibubeda. [HisPANiA.] It rises in the mountains of the Cantabri, not far from the middle of the chain, near the city of Julibrige (the sources lies 12 miles W. of Rayatose), and, flowing with a nearly uniform direction to the SE., after a course of 450 M. (340 miles), falls into the Mediterranean, in 40° 42' lat., and 0° 50' E. long., forming a considerable delta at its mouth. It was navigable for 260 M. from the town of Varia (Varso, in Burgos). Its chief tributaries are: on the left, the Sevora (Segre) and the Galluclos (Galileo), and on the right the Salo (Xalom). It was long the boundary of the two Spain (HisPANiA), whence perhaps the error of Appian (His. 6), which makes it divide the peninsula into two equal parts. There are some other errors not worthy of notice. The origin of the name is disputed. Dismissing derivations from the Phoenician, the question seems to depend very much on whether the Iberians derived their name from the river, as was the belief of the ancient writers, or whether the river took its name from the people, as W. von Humboldt contends. If the former was the case, and if Niebuhr's view is correct, that the popu-

lization of NE. Spain was originally Celtico (HisPANiA), a natural etymology is at once found in the Celtic aiber, i.e. watere. (Polyb. ii. 13, iii. 34, 40 et alibi.; Scll. p. 1.; Strab. ii. pp. 156, et seq.; Steph. B. v. s.; Meis. ii. 6. § 5; Cass. R. C. I. 60; Liv. xxxv. 6, 19, 22, 43, 98, 272; Plin. iii. 3. 4. iv. 20. 34, 54; Lucas. iv. 23; Cato, Orig. VII. ap. Nonius, s. v. Pieciumentum.)

[PS.]

IBETTES. [Samos.]

IBES, a town in the SE. of Hisp. Citerior, mentioned by Livy (xxviii. 21, where the MSS. vary in the reading), is perhaps the modern Ibi, NE. of Barbados. (Province Com., op. Seutinii, p. 156. Utin. iii. p. 293.)

[PS.]

IBIONES, VIBIONES ('Ibiones, al. Olitibores, Potl. iii. 5. § 23), a Slavonian people of Sarmatia Europaeae, whom Schafarik (Slova. Atq. vol. i. p. 213) looks for in the neighbourhood of a river Jea-Ivieniska, of which there are several in Russia deriving their name from the "iva=" = "Gallus Albus," or the common white poplar. [EB. J.]

IBLIODURUM, in Gallia Belgica, is placed by the Antoinite Itini, on the road between Virodunum (Verdun) and Divodurum (Mets). The termination (durum) implies that it is on a stream. The whole distance in the Itin. between Verdus and Mets is 23 Gallic leagues, or 344 M. P., which is less than even the direct distance between Verdun and Mets, in the Itin. vol. ii. p. 293.

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ICARUSA.

99; Ptol. v. 2. § 30; P. Mela, ii. 7.) Modern writers derive the name of Icara from the Ionic word ἵκαρα, a pasture (Hesych. s. v. ὕκαρα), according to which it would mean "the pasture land." In earlier times it is said to have been called Delische (Plin. l. c.; Callim. Hymn. in Dion. 187), Macris (Plin. l. c.; Eustath. ad Dionys. Per. 19), and Icthyoeussa (Plin. l. c.). Respecting the present condition of the island, see Tournefort, Voyage du Levant, ii. lett. 9, p. 94; and Ross, Reisens auf den Griech. Inseln, vol. ii. p. 164, fol. [L. S.]

ICHTHYOPHAGI.

11

ICH ("Ich"), a river of Central Asia which only occurs in Menander of Byzantium (Hist. Legat. Barbarorum ad Romanos, p. 300, ed. Niebuhr, Bonn, 1822), was known in antiquity as the "Protector," and contemporary with the emperor Hadrian, in the latter part of the 2nd century a.d. After Christ, to whom comparative geography is indebted for much curious information about the basin of the Caspian and the rivers which discharge themselves into it on the E. Niebuhr has recognised, in the passage from Menander to which reference has been made, the first intimation of the knowledge of the existence of the river Ich or Dyen, which rises in the mountain range Alarunuk, not far from the sources of the Or, and, after traversing the sandy steppes of Sokhiz and Balasun, falls into the Caspian at its NE. corner. (Comp. Lycleline, Hordes et Steppe des Soussous de Kazakhs, p. 65.) [E. B. J.]

ICHANAE (Ἰχαναία: Ech. Ίχαναίος), a city of Sicily, which, according to Stephanus of Byzantium, held out for a long time against the arms of the Syracusans, whence he derives its name (from the verb ἰχνάω, a form equivalent to ἱχναίω), but gives us no information as to the period of its existence. This statement refers. The Ichanenses, however, are mentioned by Pliny (iii. 8. 14) among the stipendiary towns of the interior of Sicily, though, according to Silius (ad loc.), the true reading is Ipanenses. [Hipp.]. In either case we have no clue to the position of the city, and it is a mere matter of conjecture to identify it with Icena, to give the name of Icana to the ruins of a city which still remain at a place called Vindicari, a few miles N. of Cape Pachynum, and which were identified (with still less probability) by Fazello as those of Iamachera. [Iamachera.]

ICHNAEA (Ἰχναία), a city of Bottiae, in Macedonia, which Herodotus (vii. 128) couples with Pella. (Lakos, Travels in Northern Greece, i. 1. 61, p. 268.) [E. B. J.]

ICHNEUMON (Ὑψόφωνος, Lid. Char. p. 5; Steph. B. s. v.), a small fortified town, or castle, in Mopsotium, situated on the river Bilecho, which itself flowed into the Euxine. It is said by Isidorus to have owed its origin to the Macedonians. There can be little doubt that it is the same place as is called in Dion Cassius "Ὑψόφων" (xii. 12), and in Pline i. 52.15.25. (Curs. c. 25). According to the former writer, it was the place where Cassius overcame Tymmenus: according to the latter, that to which the younger Cassius was persuaded to fly when wounded. Its exact position cannot be determined; but it is clear that it was not far distant from the important town of Carrhaea. [V.]

ICCIUS PORTUS. [Ιτυύα.]

ICHTHYOPHAGI. (Ὑψόφωνας, Diod. iii. 15; Herod. iii. 19; Pausan. i. 33. § 4; Plin. vii. 30. s. 32), were one of the numerous tribes dwelling on each shore of the Red Sea which derived their appellation from the principal article of their diet. Fish-eaters, however, were not confined to one region: in the present day, savages, whose only diet is fish cast ashore and cooked in the sun, are found on the coasts of New Holland. The Ethiopian Icthyophagi, who appear to have been the most numerous of these
tribes, dwelt to the southward of the Regio Triglo-
dyctia. Of these, and other more inland races, con-
cerning whose strange forms and modes of life
curious tales are related by the Greek and Roman
writers, a further account is given under Trogo-
dyttes.

ICTHYOPHAGORUM SINUS [Lythvovdvos ἱκτύων υμνος, Ptol. vi. 7. § 13], was a deeply
embayed portion of the Persian gulf, in lat. 25ŏ N.,
situated between the headlands of the Sun and Asabad
on the eastern coast of Arabia. The inhabitants of its
borders were of the same mixed race — Aethiopo-
Arabian — with the Ichthyophagi of Aethiopia. The
bay was studded with islands, of which the prin-
cipal were Aradus, Tylus, and Tithyma. [W. B. D.]

ICTHYUS. [Isla. p. 817, b.]

ICIANI, in Britain, mentioned in the Itinerary
as a station on the road from London to Carriana
(Luguballium). As more than one of the stations on each side
(Villa Faustini, Caphoricon, &c.) are uncertain,
the locality of the Iciani is uncertain also. Chest-
erford, Icstebi, and Thetford are suggested in the
itineraries. [R. G. L.]

ICIDMAGUS, a town of Gallia Lugdunensis,
is placed by the Table on a road between Ravesiunum
(supposed to be St. Paulum) and Aquae Segeta.
[AQUAE SEXTIE.] Icidmagus is probably Isen-
geauze or Issinanyae, which is SSW. of St. Etienne,
on the west side of the mountains, and in the basin
of the river Levez. The resemblance of name of
the chief reason for fixing on this site. [G. L.]

ICONII (Icdnooai), an Alpine people of Gallia.
Strabo (p. 185) says: “Abore the Cavares are the
Vocontii, and Tricori, and Iconii, and Peduli;” and
again (p. 203): “Next to the Vocontii are the Si-
conii, and Tricori, and after them the Medalli (Me-
dulli) who inhabit the highest summits.” These
Iconii and Siconii are evidently the same people,
and the sigma in the name Siconii seems to be merely
a repetition of the final sigm a of the word ικινοτατος.
The Peduli of the first passage, as some editions
have it, is also manifestly the same Medulli.
The ascertained position of the Cavares on the east side
of the Rhone, between the Durance and Jauer, and
thence to the Vocontii and the Cavares, combined
with Strabo’s remark about the position of the Me-
dulli, show that the Tricori and the Iconii are be-
 tween the Vocontii and the Medulli, who were on the
High Alps; and this is all that we know. [G. L.]

ICONIUM (Icdnooum : Eth. ικινους : Cogni, Konia, or Konjoc), was regarded in the time of
Xenophon (Anab. i. 2. § 19) as the easternmost
town of Phrygia, while all later authorities describe
it as the principal city of Lycaonia. (Cic. ad Fam.
iii. 6, 8, xxv. 3.) Strabo (xii. p. 568) calls it αυ-
τιηνως, whence we must infer that it was then
still a small place; but he adds that it was well
peopled, and was situated in a fertile district of
Lycaonia. Pliny (v. 27), however, and the Acts of
the Apostles, describe it as a very populous city, in-
habited by Greeks and Jews. Hence it would ap-
pear that, within a short period, the place had greatly
risen in importance. In Pliny’s time the territory
of Iconium formed a tetrarchy comprising 14 towns,
of which Iconium was the capital. On coins belong-
ing to the reign of the emperor Gallienus, the town is
called a Roman city, which was, probably, only an
assumed title, as no author speaks of it as a colony.
Under the Byzantine emperors it was the metropolis
of Lycaonia, and is frequently mentioned (Hierol. p. 672); but it was wrested from them first by the

Saracen, and afterwards by the Turks, who made it
the capital of an empire, the sovereigns of which
took the title of Sultans of Iconium. Under the
Turkish dominion, and during the period of the Cru-
sades, Iconium acquired its greatest celebrity. It is
still a large and populous town, and the residence
of a pasha. The town contains a number of ancient
remains and inscriptions, but they appear almost all
to belong to the Byzantine period. (Comp. Amm.
Marci xiv. 2; Steph. B. s. v.; Ptol. v. 6. § 16;
Leake, Asia Minor, p. 48; Hamilton, Researches,
vol. ii. p. 205, fol.; Eckhel, vol. iii. p. 31; Sestini,
Geo. Num. p. 48.) The name Iconium led the an-
cients to derive it from εἰκών, which gave rise to
the fable that the city derived its name from an image
of Moduss, brought thither by Persius (Eustath. ad
Dionys. Per. 856); hence Stephanus B. maintains
that the name ought to be spelt ηκτωρ, a form
actually adopted by Eustathius and the Byzantine
writers, and also found on some coins. [L. S.]

ICORIGIUM. [EOCRIGIUM.]

ICONIS. [EOCRIGIUM.]

ICOSITANI. [Tclcl.]

ICOSIOMI (Icdnooim : Aigion), a city on the coast
of Mauretania Caesariensis, E. of Caesarea, a colony
under the Roman empire, and presented by Vespasian
with the jus Latium. (Tin. Ant. p. 15; Mele, i.
6. § 1; Plin. v. 2. s. 1; Ptol. iv. 2. § 6.) Its site,
already well indicated by the names of Icositani,
who places it 30’ W. of the mouth of the Savas,
has been identified with certainty by inscriptions
discovered by the French. (Pollister, in the Explora-
Many modern geographers, following Mannert, who
was misled by a confusion in the numbers of the
Itinerary, put this and all the neighbouring places
very far west. [Comp. Iol.]

ICTIMULI or VICTIMULI (Ictiuoula, Strab.), a people of Cisalpine Gaul, situated at the
foot of the Alps, in the territory of Vercellae. They
are mentioned by Strabo (v. p. 218), who speaks of
a village of the Ictimuli, where there were gold mines,
which he seems to place in the neighbourhood of
Vercellae. The modern passage is so confused that it
would leave us in doubt. Pliny, however, who
notices the gold mines of the Victimuli among the
most productive in Italy, distinctly places them in
agro Vercellensis.” We learn from him that they
were at one time worked on so large a scale that a
law was passed by the Roman censors prohibiting
the employment in them of more than 3000 men at
once. (Plist. xxvii. 4. s. 21.) Their site is not
more precisely indicated by either of the above
authors, but the Geographer of Ravenna mentions the “civitas, quae dictur Victimula” as situated
“near Eporedia, not far from the foot of the Alps”
(Geogr. Rav. iv. 30); and a modern writer has
traced the existence of the “Castellum Victimula”
during the Roman period. The ancient passages have
been situated between Ictes and Bidentia on the
banks of the Etne. Traces of the ancient gold
mines, which appear to have been worked during the
middle ages, may still be observed in the neigh-
bouring mountains. (Durandi, Alpi Graiae e Pen-
nisse, p. 110—113; Walckenaer, Geogr. des Gaules,
vol. ii. p. 68.)

ICTIS, in Britain, mentioned by Diodorus Siculus
(v. 22) as an island lying off the coast of the tin
districts, and at low tides, becoming a peninsula,
whither the tin was conveyed in waggons. St.
Michael’s Mount is the suggested locality for Ictis
ICIODURUM.

Probably, however, there is a confusion between the Isle of Wight, the Isle of Portland, the Scilly Isles, and the Isle just mentioned; since the name is suspiciously like Vectis, the physical conditions being different. This view is confirmed by the text of Pline (iii. 30), who states a mistaken identification of the island in question, and Strabo (xii. 606) mentions a mountain belonging to the range of Ida, near Antiochia, which bore the name of Alexandria, where Pausanias (iv. 13. 2) believed to have pronounced his judgment as to the beauty of the three goddesses. (Comp. Clarke's Travels, ii. p. 134; Hunter's Journal in Wawole's Turkey, i. p. 120; Cramer's Asia Minor, i. 120.)

ICIODURUM, in Gallia. The Antonine Itin. places Catuvigera (Chorges) on the road between Cenabum (Vindonissa) and Vapnicum (Gap); and the Table adds Ictodurum between Cethegumagus, which is also Chorges, and Vapincum. We may infer from the name that Ictodurum is some stream between Chorges and Gap; and the Table places it half-way. The road distance is more than the direct line. By following the road from either of these places towards the other till we come to the stream, we shall ascertain its true position. D'Anville names the small stream the Vences; and Wallkonser names the site of Ictodurum, La Bastide Vielle.

ICULISMA, a place in Gallia, mentioned by Anconius (Ep. xii. 22) as a retired and lonely spot where his friend Tetradius, to whom he addresses this poetical epistle, was at one time engaged in teaching:—

"Quondam docendi munere adstrictum gravi illesum cum esse assequerat."

It is assumed to be the place called Civitas Ecclissinum in the Notitia Prov. Gall., which is Angousium, in the French department of Chorges, on the river, which is not known in its historicus name. The village names the small stream the Vences; and Wallkonser names the site of Ictodurum, La Bastide Vielle.

ICUS (Ἰκος: Eth. "ικες"), one of the group of islands off the coast of Magnesia in Thessaly, lay near Pelethus, and was colonised at the same time by the Chiosians of Crete. (Seym. Chin. 582; Strab. ix. p. 436; Appian, B. C. v. 7.) The fleet of Attalus and the Rhodians sailed past Sicyrus to Icus. (Liv. xiv. 45.) Sicyrus is asserted as the name of this insignificant island. (Steph. B. s. v.) It is now called Sarakino. (Leake, Northern Greece, vol. iii. p. 312.)

IDA, IDAEUS MONS (ἡ Ἰδα, Ἰδα: Ἰδα), a range of mountains of Phrygia, belonging to the system of Mount Taurus. It traverses western Asia Minor in many branches, whose terminus was by the ancients to the scogliera or nullipilum (Strab. xiii. p. 583), its main branch extending from the southeast to the north-west; it is of considerable height, the highest point, called Gargarus or Gargaron, rising about 4650 feet above the level of the sea. The greater part is covered with wood, and contains the sources of innumerable streams and many rivers and smaller torrents. (Steph. B. s. v.) It contains several springs. In the Homeric poems it is also described as rich in wild beasts. (Comp. Strab. xiii. pp. 602, 604; Hom. Il. ii. 824, vi. 283, viii. 170, x. 153, 196; Athen. xv. 8; Hor. Od. iii. 20, 15; Ptol. v. 2. § 13; Plin. v. 32.)

The highlands about Zela formed the northern extremity of Mount Ida, while Leuctum formed its southern extremity. Two other subordinates range, parting from the principal summit, the one at Cape Rhoeumel, the other at Sigemum, may be said to enclose the territory of Troy in a crescent; while another central ridge between the two, separating the valley of the Scamander from that of the Simiae, gave to the whole the form of the Greek letter Σ. (Ciem. ap. Strab. xiii. p. 597.) The principal rivers of which the sources are in Mount Ida, are the Simiae, Scamander, Gurganus, Aesonus, Rhodos, Careus, and others. (Hom. Il. xii. 20, foll.) The highest peak, Garagarus (p. 504), is traversed in antique times over the Hellasport, Propontis, and the whole surrounding country. Besides Gargarus, three other high peaks of Ida are mentioned: viz. Cotylos, about 3500 feet high, and about 150 stadia above Scopia; Pytus; and Dictae. (Strab. xiii. p. 472.) Timothothes (ap. Steph. B. s. v. "Αλθαβοτησα") and Strabo (xiii. p. 608) mention a mountain belonging to the range of Ida, near Antiochia, which bore the name of Alexandria, where Paris (Alexander) was believed to have pronounced his judgment as to the beauty of the three goddesses. (Comp. Clarke's Travels, ii. p. 134; Hunter's Journal in Wawole's Turkey, i. p. 120; Cramer's Asia Minor, i. 120.)

IDA (Ἰδα, Ptol. iii. 17, § 9; Pomp. Mela, ii. § 13; Plin. iv. 12, xvi. 33; Virg. Aen. iii. 105; Solin. ii. Avien. 676; Prisc. 590), the central and loftiest point of the mountain range which traverses the island of Crete throughout the whole length from W. to E. In the middle of the island, where it is broadest (Strab. x. pp. 472, 475, 476), Mt. Ida lifts its head covered with snow. (Theophr. Hist. H. P. iv. 1.) The lofty summits terminate in three slopes, and like the range of which it is the nucleus, the offshoots to the N. slope gradually towards the sea, enclosing fertile plains and valleys, and form by their projections the numerous bays and gulfs with which the coast is indented. Mt. Ida, now called Taurus, sinks down rapidly towards the SE. into the extensive plain watered by the first streams from the mountain, which looks down upon the plain of Messara, is covered with cypress (comp. Theophrastus, de Vent. p. 405; Dion. Perig. 503; Eustath. ad loc.), pines, and junipers. Mt. Ida was the locality assigned for the legends connected with the history of Zeus, and there was a cavern in its slopes sacred to that deity. (Diod. Sic. v. 2.)

The Cretan Ida, like its Trojan namesake, was connected with the working of iron, and the Idaean Dactyl, the legendary discoverers of metallurgy, are assigned sometimes to the one and sometimes to the other. Wood was essential to the operations of smelting and forging; and the word Ida, an appellative for any wood-covered mountain, was used perhaps, like the German berg, at once for a mountain and a mining work. (Kenrick, Aggyp of Herodotus, p. 278; Hübck, Krete, vol. i. p. 4.)

IDACUS (Ἰδακος), a town of the Thracian Chersones, mentioned by Thucydides (viii. 104) in his account of the manoeuvres before the battle of Cynossema, and not far from Arhimna. Although nothing whatever is known of these places, yet, as the Athenians were sailing in the direction of the Propontis from the Aigaean, it would appear that Idaeus was nearest the Aigaean, and Arhimna further up the Hellespont, towards Sestus and the Propontis. (Arnold, ad loc.)

IDALIA, IDALIUM (Ἰδαλια, Eth. Ἰδαλεις, Steph. B.; Plin. v. 31), a town in Cyprus, adjoining to which was a forest sacred to Apollo, on the coast of which place this with her worship, give no indications of the precise locality. (Theod. H. xvi. 100; Virg. Aen. i. 681, 682, x. 51; Catull. Pol. et Thet. 96; Propert. ii. 13; Lucan, vii. 17.) Engel (Kyprios, vol. i. p. 153) identifies it with Dalia, de-
IDIUMUM. scribed by Marli (Viaggi, vol. i. p. 304), situated to the south of Lencois, at the foot of Mount Olympus. [E. B. J.]

IDIUMUM, a town in Lower Pannonia, on the east of Sirmium, according to the Pent. Tab.; in the Ravenna Geographer (v. 19) it is called Idiumnum. Its site must be looked for in the vicinity of Mediana. [L. S.]

IDIUM, a town of uncertain site in Upper Moesia, probably on the Morava in Servia. (It. Ant. 134; Tab. Pent.) [L. S.]

DISTAVISUS CAMPUS, the famous battle-field where Germanicus, in A. D. 16, defeated Arminius. The name is mentioned only by Tacitus (Ann. ii. 16), who describes it as a "campus medius inter Vinsurgim et colles," and further says of it, that "ut ripae fluminae cedent aut prominencia montium resistant, inaequaliter sinuatur. Pone tergum insurget Silva, editis in altum ramis et pura humo inter arborum troncos." This plain between the river Weser and the hills has been the subject of much discussion among the modern historians of Germanicus, whose places it has been at different times pointed out as answering the description of Tacitus' Distavisus. It was formerly believed that it was the plain near Vespeck, below Bremen; more recent writers are pretty unanimous in believing that Germanicus went up the river Weser to a point beyond the modern town of Minden, and crossed it in the neighborhood of Hausberge, whence the battle probably took place between Hausberge and Rinseln, not far from the Porta Westphalica. (Ledeher, Land u. Volk der Bructer, p. 288.) As to the name of the place, it used to be believed that it had arisen out of a Roman asking a German what the place was, and the German answering, "It is a wood." (it is a meadow); but Grimm (Deutsche Mynol. p. 372. 2nd edit.) has shown that the place was probably called Idischeis, that is, "the maidens' meadow" (from idia, a maiden). [L. S.]

IDOMEUM (Iouáëv, Ptol. iii. 13. § 39; Idomenia, Pent. Tab.), a town of Macedonia which the Tabular Itinerary places at 12 M. P. from Stena, the pass now called Desmokopi, or Iron Gate, on the river Vardar. Strabo, on his return from Thessaly to the Euxine, crossed Mt. Cercine, leaving the Persians on his right, and the Sinti and Masdi on his left, and descended upon the Axios at Idomeum. (Thuc. ii. 98.) It probably stood upon the right bank of the Axios, as it is included by Ptolemy (L. c.) in Emathia, and was near Doberus, next to which it is named by Hierocles among the towns of Comular Macedonia, under the Byzantine empire. (Leake, North Greece, vol. iii. p. 444.) [E. B. J.]

IDOMENI. [Argos Amphibolichum.]

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

IDRAE (Iphoi), according to Strabo, was a town in Caria which had formerly borne the name of Chrysaoris. Herodotus (v. 118) describes the river Marysas as flowing from a district called Idras; and it is conjectured that Stratonicia, founded by Antiochus Soter, was built on the site of the ancient town of Idras. (Comp. Leake, Asia Minor, p. 253; see Laodica.) [L. S.]

IDUBEDA (Thebeata, misspelt by Agath., Θεοθάτα, ii. 9; Sierra de Oca and Sierra de Lorenzo), a great mountain chain of Hispiania, running in a S.E. direction from the mountains of the Cantabri to the Mediterranean, almost parallel to the Ebro, the basin of which it borders on the W. Strabo makes it also parallel to the Pyrenees, in conformity with his view of the direction of that chain from N. to S. (Strab. iii. p. 161; Ptol. ii. 6. § 21.) Its chief offsets were:—M. CAUDES, near the Bilibus (Mart. i. 49, iv. 28), the CAUDES MANNIANUS (Liv. xl. 39: probably the Sierra Mollina), and, above all, M. Orompida, which strikes off from it to the S. long before it reaches the sea, and which ought perhaps rather to be regarded as its principal prolongation than as a mere branch. [P. S.]

IDUMEA (Idomoea), the name of the country inhabited by the descendents of Edom (or Esau), being, in fact, only the classical form of that ancient Semite name. (Joseph. Ant. ii. 1. § 1.) It is otherwise called Mount Seir. (Gen. xxxii. 3, xxxvi. 8; Deut. ii. 5; Joshua, xxiv. 4.) It lay between Mount Horeb and the southern border of Canaan (Deut. i. 2), extending apparently as far south as the Gulf of Akaba (Deut. ii. 8—9), as indeed its ports, Edom-gar and Ezion-geber, are expressly mentioned in the Book of Isaiah (Isaiah xlv. 17). The country was inhabited in still more ancient times by the Horites (Deut. ii. 12, 22), and derived its more ancient name from their patriarch Seir (Gen. xxxvi. 20; comp. xiv. 6), as is properly maintained by Reland, against the fanciful conjecture of Josephus and others. (Palaestina, pp. 68, 69.) The Jewish historians extend the name of Idumea so far to the north as to comprehend under it great part of the south of Judaea; as when he says that the tribe of Simeon received as their inheritance that part of Idumea which borders on Egypt and Arabia. (Ant. v. 1. § 22) He elsewhere calls Hebron the first city of Idumea, i.e. reckoning from the north. (B. J. iv. 9. § 7.) From his time the name Idumea disappears from geographical descriptions, except as a historical appellation of the country that was then called Gebalene, or the southern desert (I ιδου, πολύς κάρπος, Euseb. Onom. e. τ. Ἀλάμως, or Arabia). The historical records of the Idumeans, properly so-called, are very scanty. Saul made war upon them; David subdued the whole country; and Solomon gave to the Edomites a part of the land of Edom (1 Samuel x. 7, 2 Samuel viii. 14; 1 Kings, xi. 26). The Edomites, however, recovered their national independence under Jobam, king of Judah (2 Kings, xiv. 7), and avenged themselves on the Jews in the cruelest which they practised at the capture of Jerusalem by Nebuchadnezzar. (Psalms, cxxxix. 7.) It was probably during the Babylonian captivity that they extended themselves as far north as Hebron, where they were attacked and subduèd by Judas Maccabæus. (1 Maccab. v. 65—68; Joseph. Ant. xii. 8. § 6.) It was on this account that the whole of the south of Palestine, about Hebron, Gaza, and Eleutheropolis (Besit Jobris), came to be designated Idumæa. (Joseph. B. J. iv. 9. § 7, c. Apion, i. 5; J. Jerom, Comment. in Os. c. 12.) Meanwhile, the ancient title of the children of Edom had been invaded and occupied by another tribe, the Nabathaesians, the descendents of the Labimeliea patriarch Nebaioth [Nabatah], under which name the country and its capital [Petra] became famous among Greek and Roman geographers and historians, on which account their description of the district is more appropriately given under that head. St. Jerome's brief but accurate notice of its general features may here suffice:——"Omnis australis regio Idumaeorum de Eleuther-
IERNÉ.

15

having first confined in the hippodrome the most illustrious men of the country, with the intention that they should be massacred after his death, that there might be a general mourning throughout the country on that occurrence. (B. J. i. 35. § 6.)

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

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

—vheroue ἱππαρχον ἱππαρχον.

(Orph. 1164, ed. Leipzig, 1764.)

Aristotle (de Mundo, c. 3) writes, that in the ocean beyond the Pillars of Hercules "are two islands, called Britannia, very large, Albion and Ierne, beyond the Celts." In Diodorus Siculus (v. 38) the form is Iberia; the name is also left unaccompanied by Britania, who were cannibals. Strabo (ii. p. 107) makes Ierne the farthest voyage northwards from Celticia. It was too cold to be other than barely habitable, the parts beyond it being absolutely uninhabited. The reported distance from Celticia is 500 stadia. The same writer attributes cannibalism to the Irish; adding, however, that his authority, which was probably the same as that of Diodorus, was insufficient.

The form in Pomponius Mela is Ierma. In Iverna the luxuriance of the herbage is so great as to cause the cattle who feed on it to burst, unless occasionally taken off. Pliny's form is Hibernia (iv. 30). So- limus, whose form is Hibernia, repeats the statement of Mela as to the pasture, and adds that no snakes are found there. Warlike beyond the rest of the world, the Hibernian mother, on the birth of a male child, places the first morsel of food in his mouth with the point of a sword (c. 22). Avienus, probably from the similarity of the name to Tepa, writes:

"As in doibus in Sacravm, sic insulam Dixeris prisci, solibus cursora rata est. Haec inter undas multa coaptum jacit Eamque late gena Hibernorum colit." (Ora Marit. 109—113.)

Avienus's authorities were Carthaginian. More im-
PORTANT THAN THESE SCANTY NOTICES, AND, INDEED, MORE IMPORTANT THAN ALL THE NOTICES OF IRELAND PUT TOGETHER, IS THE TEXT OF PTOLEMY. IN THIS AUTHOR THE DETAILS FOR IRELAND (Teloepus) ARE FULLER, RATHER THAN SCANTIER, THAN THOSE FOR GREAT BRITAIN. YET, AS IRELAND WAS NEVER REDUCED, OR EVEN EXPLORED BY THE ROMANS, HIS AUTHORITIES MUST HAVE BEEN OTHER THAN LATIN. ALONG WITH THIS FACT MUST BE TAKEN ANOTHER, VIA., THAT OF THE Earliest Notice Of Ireland (Teloepus) Being Full As Early As The Earliest Of Britain; Earlier, If We Attribute The Argonautic Poem To Onomacritus; Earlier, Too, If We Suppose That Hanno Was The Authority Of Avienus. IN THE CASES OF IRENE, THE AUTHORITIES FOR IRENE Must Have Been Greek, Or Phoenician.—GREEK FROM Marseilleilles, Phoenician From Either The Mother-Country Or Carthage. The Probabilities Are In Favour Of The Latter. On The Other Hand, Early As We May Make The First Voyage From Carthage (Via Spain) To IRELAND, We Find No Trace Of Any Permanent Occupancy, Or Of Any Intermixture Of Blood. The Name Ierne Was Native; Though It Need Not Necessarily Have Been Taken From The Iermans Themselves. It May Have Been Iberian (Spanish) As Well. Some Of The Names In Ptolemy—A Large Proportion—Are Still Current, E.g. Libolinus, Sennus, Oboca, Birgus, Elanata, Nagonatae, &c., Leify, Shannon, Arcoa, Barrow, Dubinis, Connaught, &c.—Ptolemy Gives Us Chieflv The Names Of The Irish Rivers And Promontories, Which, Though Perhaps Not Always Susceptible Of Accurate Identification, Are Still Remarkably True In The General Outline. What Is More Of Importance, Inasmuch As It Shows That His Authorities Had Gone inland, Is The Fact Of Seven Towns Being Mentioned:—The Island Towns Are Rio, Rathmore, Bridgetown, Bhaesa, Lavers, Macallum, Dunam, Another Bigha, Turin. THE POPULATIONS Are The Vennienni And Rhobogidi, In Ulster; The Nagonatae, In Connaught; The Erdini And Erpedibani, Between The Nagonatae And Vennienni; The Uerni And Vodiae, In Munster; And The Uerni And Vodiae, In Munster; The Astri, Ganguini, The Vellborns (Or Elebris), Between The Uerni And Nagonatae. This Leaves Leinster For The Brigantes, Cresti, Menapii, Cauiri, Belnus, Volunti, And Darnii, The Latter Of Which May Have Been In Ulster. Besides The Inland Towns, There Was A Menapias (In Dids) And An Ebana (Eibs) On The Coast. Tacitus Merely States That Agricola Meditated The Conquest Of Ireland, And That The Irish Were Not Very Different From The Britons.—"INGENIA, CULCUSQUE HOMINUM HAE TERRAE BRITTANNIAE Differunt." (Agric. 24.) IT Is Remarkable That On The Eastern Coast One British And Two German Names Occur.—Briantes, Cauiri, And Menapii. It Is More Remarkable That Two Of These Names Are More Or Less Associated On The Continent. The Cauiri Lie North Of The Menapii In Romano—Though Not Directly. The Difference From This Is By No Means Easy. Accident Is The Last Resource To The Ethnographical Philologist; So That More Than One Writer Has Assumed A Colonisation. Such A Fact Is By No Means Improbable. It Is Not Much More Difficult For Germans To Have Been In Wexford In The Second Century Than It Was For Northerners To Have Been In The Eighth, Ninth, And Tenth. On The Other Hand, The Root *N-*P Seems To Have Been Celtic, And To Have Been A Common, Rather Than A Proper, Name; Since Pliny Gives Us The Island Menapiis = Anglesea. No Opinion Is Given As To The Nature Of These Coincidences. Of None Of The Irish Tribes Mentioned By Ptolemy Do We Meet Any Separate Substantive Notice, A Notice Of Their Playing Any Part In History, Or A Notice Of Their Having Come In Contact With Any Other Nation. They Appear Only As Details In The List Of The Populations Of Ierne. Neither Do The Iermi Appear Collectively In History. They Lay Beyond The Pale Of The Classical (Roman Or Greek) Nations, Just As Did The Tribes Of Northern Germany And Scandinavia; And We Know Them Only In Their Geography, Not In Their History. But They May Have Been Tribes Unmentioned By Ptolemy, And Attacotti Do Appear In History For The Latter Names Of Ptolemy May Have Been Changed. Ptolemy Says Nothing About Any Scoti; But Claudian Does. He Also Connects Them With Ireland:—

"MADERUNT SAXOEO FUSC OROADES; INCAEIT PICTORUM SANGINIE THULE SCTORUS CUMULOS FLEVIT GLACIALIS IERNE." (De Terr. Consul. Honori, 72-74.) AGAIN:—


The Name By Which This Ancient Capital Is Most Commonly Known Was Not Its Original Appellation, But Apparently Compounded Of Two Earlier Names,
Jerusalem.

Attached, perhaps, to two neighbouring sites afterwards incorporated into one. The sacred narrative, by implication, and Josephus, explicitly, recognizes from the first a distinct form between the Upper and the Lower city, the memorial of which is supposed to be retained in the first a distinctive form of the Hebrew name דֵּיתִי. The learned are divided in opinion as to whether the Salem of Meshchisedek is identical with Jerusalem. St. Jerome, who cites Josephus and a host of Christian authorities in favour of their identity, himself maintaining the opposite conclusion, adds the alleged restitutive relics of the palace of Meshchisedek were shown in his day in the neighbourhood of Scythopolis, and makes the Salem of that patriarch identical with the "city of Shechem." (Gen. xxxii. 18) the same, no doubt, with the Salim near to Amon (St. Iulio, iii. 23), where a village of the same name still exists in the mountains east of Nablus. Certain, however, it is that Jerusalem is intended by this name in Psalm cx. 2, and the almost universal agreement of Jews and Christians in its identity with the city of Meshchisedek is still further confirmed by the religious character which seems to have attached to its governor at the time of the coming in of the children of Israel, when we find it under the rule of Adonis, to the exact equivalent to the sacred Lodi. (Clav. of the old Testament). Recalling then, the letter half of the name as the representative of the ancient Salem, we have to inquire into the origin of the former half, concerning which there is considerable diversity of opinion. Josephus has been understood to derive it from the Greek word Ἰερουσαλήμ, prefixed to Salem. In the obscure passage (Ant. vii. 3. § 3) he is understood not to be understood St. Jerome, but Isaac Vitianus defends him from this imputation, which certainly would not raise his character as an etymologist. Lightfoot, after the Rabbis, and followed by Whitson, regards the former half of the name as an abbreviation of the latter part of the title Jehovav-Jered, which this place seems to have received on occasion of Abgar appearing up his son on one of the mountains of "the land of Moriah." (Gen. xxiv. 6, 14.) Reland, followed by Baumer, adopts the root בֶּן יְהוָה, yered, and supposes the name to be compounded of בֶּן and יְהוָה, which would give a very good sense, "hereditis," or "possession hereditary pacis." Lastly, Dr. Wells, followed by Dr. Lee, regards the former part of the compound name as a modification of the name Jebus, בֶּן יְהוָה, one of the earlier names of the city, from which its Canaanitish inhabitants were designated Jebusites. Dr. Wells imagines that the מ was changed into מ for the sake of euphony; Dr. Lee, for euphony, as Jerusalem would mean "the trampling down of peace" a name of illomen. Of these various interpretations, it may be said that Lightfoot's appears to have the highest authority; but that Reland's is otherwise the most satisfactory. Its other Scripture name, Sion, is merely an extension of the name of one particular quarter of the city to the whole. There is a further question among critics as to whether by the city Cadyz, mentioned in Herodotus, Jerusalem is intended. It is twice alluded to by the historian: once as a city of the Syrians of Palestine, not much smaller than Sardis (iii. 5); again, as having been taken by Pharaoh-Necho, king of Egypt, after his victory in Magdolus (ii. 12). These comments urge against the identity of Cadyz and Jerusalem is these passages, are, that in the former passage, Herodotus is apparently confining his survey to the sea-border of Palestine, and that the fact narrated in the second is not alluded to in the sacred text in the case of Jerusalem. But, on the other hand, there is no mention in sacred or profane history of any other city, maritime or inland, that could at all answer to the description of Cadyz in respect to its site; and the capture of Jerusalem by Nebuchadnezzar after the battle of Megiddo, which is evidently corrupted by Herodotus into Magdolus, the name of a city on the frontier of Egypt towards Palastine, with which he was more familiar, though not expressly mentioned, is implied in Holy Scripture; for the deposition and deportation of Jehonah, and the substitution and subjugation of Jehoahaz, could not have been effected, unless Nebuchadnezzar held possession of the capital. (2 Kings, xxvii. 29-35; comp. 2 Chron. xxxvii. 3.) It may, then, safely be concluded that Cadyz is Jerusalem; and it is remarkable that this earliest form of its classical name is nearly equivalent to the modern name by which alone it is now known to its native inhabitants. El-Khadeh signifies "the Holy city," and this title appears to have been attached to it as early as 497 B.C., (civ. vi. 1.,) and is of frequent recurrence after the Captivity, and even on coins of the Sasanian emperors. (xi. 1, 18; St. Matt. iv. 5, xxvii. 53.) Its pagan name Colonisa Asia Capitolina, like those imposed on many other ancient cities in Palastine, never took any hold on the native population of the country, nor, indeed, on the classical historians or ecclesiastical writers. It probably existed only in state papers, and on coins, on which it is preserved to this day. (See the end of the article.)

II. General Situ.

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

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

(2) At the distance of somewhat less than 1500 yards from the "upper pool" at the head of the Valley of Hinnom, are the "Tombs of the Kings," situated at the head of the Valley of Jehoshaphat, which runs at first in an eastern course at some distance north of the modern city, until, turning sharply to the south, it skirts the eastern side of the town, and meets the Valley of Hinnom in a southern and east angle, as already described, from whence they run off together in a southerly direction to the Dead Sea. Through this valley the brook Kidron is supposed once to have run; and, although no water has been known to flow through the valley within the annals of history, it is unquestionably entitled to the name of the Valley of Kidron

The space between the basin at the head of the Valley of Hinnom and the head of the Valley of
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Jehoshaphat is occupied by a high rocky ridge or swell of land, which attains its highest elevation a little without the north-west angle of the present town. The city, then, occupied the termination of this broad swell of land, being isolated, except on the north and south, by the two great valleys already described, towards which the ground declined rapidly from all parts of the city. This rocky promontory is, however, broken by one or two subordinate valleys, and the declivity is not uniform.

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

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

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

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

(3) The Temple Mount.—"Opposite to this latter was a third eminence, which was naturally lower than Acra, and was once separated from it by another broad ravine: but afterwards, in the times when the Antonia was raised on the Lower, reaches to Siloam; so we call the spring, both sweet and abundant. But on their outer sides the two eminences of the city were hemmed in within deep ravines, and, by reason of the precipices on either side, there was no approach to them from any quarter." (B. Jud. v. 4, 5.)

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This, then, was the disposition of the ancient city, on which a few remarks must be made before we proceed to the new city. The two-fold division, which, as has been said, is recognised by Josephus from the first, is implied also in the sacred narrative, not only in the account of its capture by the Israelites, and subsequently by David, but in all such passages as mention the city of David or Mount Zion as distinct from Salem and Jerusalem. (Comp. Josh. xv. 63; Judges, i. 8, 31; 2 Sam. v. 6—9; Psalms, lixiv. 2, &c.) The account given by Josephus of the taking of the city is this: that "the Israelites, having entered the city, left the Lower City, but the Upper City was hard to be taken by reason of the strength of its walls, and the nature of its position" (Ant. v. § 2); and subsequently, that "David laid siege to Jerusalem, and took the Lower City by assault, while the citadel still held out" (vii. 3. § 1). Having at length got possession of the Upper City also, "he encircled the two within one wall, so as to form one body" (§ 2). This could only be effected by taking in the intermediate valley, which is apparently the part called Millo.

(4) But when in process of time the city overflowed its old boundaries, the hill Bezeloth, or Nea City, was added to the ancient hills, as is thus stated in the description in the Antonia, now so abundant in population, began gradually to creep beyond its old walls, and the people joining to the city the region which lay to the north of the temple and close to the hill (of Acra), advanced considerably, so that even a fourth eminence was surrounded with habitations, viz. that which is called Bezeloth, situated opposite to the Tyropeon, and defended by a deep ditch; for the ground had been cut through on purpose, that the foundations of the Antonia might not, by joining the eminence, be easy of approach, and of inferior height.

The Antonia, it is necessary here to add, in anticipation of a more detailed description, was a castle situated at the north-western angle of the outer enclosure of the Temple, occupying a precipitous rock 50 cubits high.

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

The several parts of the ancient city were enclosed by distinct walls, of which Josephus gives a minute description, which must be noticed in detail, as furnishing an exact scale of the city as it existed during the Roman period; a description which, as far as it relates to the Old city, will serve for the elucidation of the ante-Babylonian capital,—as it is clear, from the account of the rebuilding of the walls by Nehemiah (iii. vi.), that the new fortifications followed the course of the ancient enceinte.
The towers were constructed of white marble, in blocks of 30 cubits long, 10 wide, and 5 deep, so exactly joined together that each tower appeared to be one mass of rock.

Now, the modern citadel of Jerusalem occupies the NW. angle of Mount Zion, and its western wall rises from a deep fosse, having towers at either angle, the bases of which are protected on the outside by massive masonry sloping upward from the fosse. The NW. tower, divided only by the trench from the Jaffa gate, is a square of 45 feet. The NE., commonly known as the Tower of David, is 70 feet 3 inches long, 60 feet 4 inches in height, and its sloping bulwark is 40 feet high from the bottom of the trench; but this is much chocked up with rubbish. To the tower part there is no known or visible entrance, either from above or below, and no one knows of any room or space in it. The lower part of this platform is, indeed, the solid rock merely cut into shape, and faced with massive masonry, which rock rises to the height of 43 feet. This rock is described as the least of the hill described by Josephus as 30 cubits or 45 feet high. Now, if the dimensions of Hipicus and Phassellus, as already given, are compared with those of the modern towers on the north side of the citadel, we find that the dimensions of that of the NW. angle—three of whose sides are determined by the fosse—agreed with Phassellus so nearly agree with those of Hipicus, and the width of the NE. tower—also determined by the cut rock—so nearly with the square of Phassellus, that there can be no difficulty in deciding upon their identity of position. Marianne has entirely disappeared.

(4) "The Royal Palace, surpassing all powers of description. It was entirely surrounded by a wall 30 cubits high, with decorated towers at equal intervals, and contained enormous banqueting halls, besides numerous chambers richly adorned. There were also many porches encircling another, with different colonnades; the superstructure is generally of two stories, with courts, planted with a variety of trees, having long avenues through them; and deep channels and reservoirs everywhere, filled with bronze statues, through which the water flowed; and many towers of tame pigeons about the fountains."

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

(5) As the Xystus is mentioned next to the Hipicus by Josephus, in his description of the north wall of the Upper City, it may be well to proceed at once to that; deserving the consideration of the Gate Gnnath, which obviously occurred between the two, and still comes up in the search. The Xystus is properly a covered portico attached to the Greek Gymnasium, which commonly had uncovered walks connected with it. (Dict. Ant. p. 580.) As the Jerusalem Xystus was a place where public meetings were occasionally convened (Bell. Jud. ii. 6. § 3), it must be understood to be a wide public
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promenade, though not necessarily connected with a gymnasium, but perhaps rather with another palace which occupied this extremity of the Upper City; for the name was given also to a terrace walk with colonnades attached to Roman villas. (Vitr. v. 11.)

(6) The House of the Amonaeans was above the Xystus, and was apparently occupied as a palace by the Younger Agrippa; for, when he addressed the multitude assembled in the Xystus, he placed his sister Bernice in the house of the Amonaeans, that she might be visible to them. (2 Pet. 2. 1 c.)

(7) The Temple was approached (γύρωθηκε) joined the Temple to the Upper City, and one of the Temple gates opened on to this causeway. That the γύρωθηκε was a causeway and not a bridge, is evident from the expression of Josephus in another passage, where he says that the valley was interrupted or filled up, for the passage (τὸν χώρον ἐτάφθη αὐτὸν ἐκεῖ ἢ ἐν αὐτῷ νεκρός ἀναστὰς, Ant. xvi. 11. § 3). As the Tyropeon divided the Upper from the Lower City, and the Temple Mount was attached to the Lower, it is obvious that the Tyropeon is the valley here mentioned. This earth-wall or embankment, was the work of Solomon, and is the only monument of that great king in Jerusalem that can be certainly said to have escaped the war. It is said to exist at present, and it serves the same purpose to the Mahometans as formerly to the Jews: the approach to the Mosque enclosure from the Bazaar passes over this causeway, which is therefore the most frequented thoroughfare in the city. (Williams, Holy City, vol. ii. pp. 392—397, and note, pp. 601—607.)

(8) The Council-Chamber (βουλῆ, Bouleuter- rion) is the next place mentioned on the northern line of wall, as the point where it joined the western portico of the Temple. And it is remarkable that the corresponding office in the modern town occupies the same size; the Meiketemel, or Council-Chamber of the Judicial, is now, being now found immediately outside the Gate of the Chain, at the end of the causeway, corresponding in position to the Shallecheth of the Scriptures.

We have now to trace the wall of the Upper City in the opposite direction from the same point, viz. the Hippie Tower at the NW. angle. The points noticed are comparatively few. It first ran southward (i.e. with a western aspect) through a place called Bethso, to the Gate of the Esseens; then, turning E., it ran (with a southern aspect) above the fountain of Siloam; thence it bent northward, and ran (with an eastern aspect) to the Pool of Solomon, and extending as far as a place called Ophah, was joined to the eastern cloister of the Temple Mount.

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

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

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

The phrase "a looking tower"—in Scripture Ophel—is commonly supposed to be the southern spur of the Temple Mount, a narrow rocky ridge extending down to Siloam. But it is more certain that it is used in a restricted sense in this passage, than that it is ever extended to the whole ridge. (See Holy City, vol. ii. p. 365, note 7.) It was apparently a large fortified building, to the south of the Temple, connected with an E. tower (Neh. iii. 27, 28), and probably situated near the southern extremity of the present area of the Mosque of Omar. And the massive angle of ancient masonry at the SE. corner of the enclosure, "over the Valley of Jehoelaphat, which here actually bends south-west round the corner, having a depth of about 150 ft., and evidently have belonged to the "out NT. gate," as it presents that appearance within the enclosure which the word would indicate, by being at the SE. of "a looking tower," as it presents that appearance within the enclosure (H. C. vol. ii. pp. 311, 317). It is clear, in any case, that the wall under consideration must have joined the eastern cloister of the Temple Somewhere to the north of this angle, as the bend in the valley indicated by Dr. Robinson would have precluded the possibility of a junction at this angle.
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2. The Second Wall, and the Lower City.—The account of the second wall in Josephus, is very meagre. He merely says that it began at the Gate Gezareth, a place in the old wall; and, after encompassing the Lower City, had its termination at the Fortress Antonia. There is here no clue to the position of the Gate Gezareth. It is, however, quite certain that it was between the Hippicus Tower and the Xystus; and the north-west angle of the Upper City was occupied by the extensive palace of Herod the Great, and its imposing towers stood on the north front of this old wall. It has been proposed that, beyond the north-west wall of about three cubits, which would of course preclude the possibility of an exit from the city for some distance to the east of the tower. Other incidental notices make it clear that there was a considerable space between the third and the second wall at their southern quarter, comparatively free from buildings, and, consequently, a possible haven of refuge, north wall of the Upper City unprotected by the second wall; — e.g. Cestius, having taken the outer wall, encamped within the New City, in front of the Royal Palace (Jus. i. 19. § 5); Titus attacked the outer wall in its southern part, "both because it was lower there than elsewhere, inasmuch as this part of the New City was thing and not a tower, and there is a direct way to the third (or inward) wall, through which Titus had hoped to take the Upper City" (v. 6. § 2). Accordingly, when the legions had carried the outer and the second wall, a bank was raised against the northern wall of Sion at a pool called Amygdalas, and another about thirty cubits from it, at the high-priest's monument. The Almond Pool is no doubt intended by this, and it is in the city of Jerusalem, at a short distance from the modern fortress; and the monument must, therefore, have been some 50 feet to the east of this, also in the angle formed by the north wall of the Upper City and the southern part of the second wall.

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

3. The Third Wall, and the New City.—The third wall, which enclosed a very considerable space to the north of the old city, was the work of Herod Agrippa the elder, and was only commenced about thirty years before the destruction of Jerusalem, and never completed according to the original design, in consequence of the jealousy of the Roman government. The following is Josephus's account: — "This third wall Agrippa drew round the super-added city, which was all exposed. It commenced at the Tower Hippicus, from whence it extended to the northern quarter, as far as the Tower Paphlagon; then, passing opposite to the Monuments of Helen, and being produced through the Royal Caves, it bent, at the angular tower, by the monument called the Fuller's, and, joining the old wall, terminated at the mouth of the valley of the Kedron." It was commenced with stones 30 cubits long and 10 wide, and was raised by the Jews to the height of 25 cubits, with the battlements.

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

(2) The next point mentioned is the Monuments of Helen, which, we are elsewhere told, were three pyramids, situated at a distance of 3 stadia from the city. (Jos. ii. 19. § 3.) About a century later (A. D. 174) Panormius speaks of the tomb of Helena, which was the octagonal building which, he states, was constructed as to be open by mechanical contrivance, at a certain hour, one day in the year. Being thus opened, it closes again of itself after a short interval; and, should you attempt to open it at another time, you would break the door before you could succeed. (Paus. viii. 16.) The pyramids are next mentioned by Eusebius, Hist. Eccl. ii. 13. 11, as remarkable monumental pillars still shown in the suburbs of Jerusalem; and St. Jerome, a century later, testified that they still stood. (Epist. ad Evagriam, Op. tom. iv. pars ii. p. 673.) The latest notice is that of an Armenian writer in the 5th century, who describes the tomb as a remarkable monument before the gates of Jerusalem. (Hist. Armeniæ, lib. ii. cap. 58.) Notwithstanding these repeated notices of the sepulchral monuments of the queen of Adiabene, it is not now possible to fix their position with any degree of certainty, some archaeologists assigning them to the Tombs of the Kings (Robinson, Bib. Res. vol. i. pp. 465, 555—558), others to the Tombs of the Martyrs, about ½ of a mile to the west of the Jerusalem road. (Schnitzer, loc. cit. p. 65—67; Sealey, tom. ii. pp. 356, 327.) A point halfway between these two monuments would seem to answer better to the incidental notices of the monuments, and they may with great probability be fixed to a rocky crag on the right of the road to Nebi Samwil, where there are several elevated tombs. Opposite the Monuments of Helen was the celebrated church of the Women in the third wall, which is mentioned more than once, and must have been between the Nablus road and the Paphlagon Tower.

(3) The Royal Caves is the next point mentioned on the third wall. They are, doubtless, identical with the remarkable and extensive excavations still called the Tombs of the Kings, most probably..."
the same which are elsewhere called the Monument of Herod, and, from the character of their decorations, may very well be ascribed to the Herodian period. M. de Salcy has lately added to our previous information concerning them, and, by a kind of exhaustive process, he endeavoured to prove that they could have been no other than the tombs of David and the early kings of Judah, which have always hitherto been placed on Mount Zion, where the traditional site is still guarded by the Moslems. (Voyage en Syrie, tom. ii. pp. 228—361.)

The Fuller's monument is the one mentioned in the New wall, and, as an angular tower occupied this site, the monument must have been at the north-east angle of the New City; probably one of the many rock graves cut out in the perpendicular face of the Valley of Jehoshaphat, near one of which Dr. Schulte has described the foundations of a tower. (Jerusalem, pp. 85, 64.) The Monument of the Fuller, probably gave its name to the Fuller's field, which is mentioned by the prophet Isaiah as the spot near which the Assyrian army under Rabshakeh encamped (xxxvi. 2, vii. 3); and the traditional site of the camp of the Assyrians, which we shall find mentioned by Josephus, in his account of the siege, was certainly situated in this quarter. From this time the third wall followed the brow of the Valley of Jehoshaphat until it reached the wall of the Outer Temple at its north-east angle.

Having thus completed the circuit of the walls, as described by Josephus, and endeavoured to fix the various points mentioned in his description (which furnishes the most numerous topographical notices now extant of ancient Jerusalem), we shall be in a condition to follow the most important historical facts of its interesting and chequered history, when we have further taken a brief survey of the Temple. But, first, a singular and perplexing discrepancy must be noticed between the general and the detailed statements of the historian, as to the extent of the ancient city; for, while he states the circuit of the entire city as being not more than 33 stadia, or 4 Roman miles plus 1 stadium, the specification of the measure of the wall of Agrippa alone gives, on the lowest computation, an excess of 13 stadia, or 1 $\frac{1}{4}$ mile, over that of the entire city—for it had 90 towers, 20 cubits wide, at intervals of 200 cubits. No satisfactory solution of this difficulty has yet been discovered.

IV. THE TEMPLE MOUNT.

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

1. The Outer Court.—The Temple, in the widest signification of the word (v. tepé), consisted of two courts or porches; the inner one is sometimes subdivided, and distributed into four other courts. The area of the Outer Court was in great part artificial, for the natural level space on the summit of the mount being found too confined for the Temple, with its surrounding chambers, courts, and cloisters, was gradually increased by mechanical expedients. This extension was commenced by Solomon, who raised from the depth of the eastern valley a wall of enormous stones, bound together with lead, within which he raised a bank of earth to a level with the native rock. On this was erected a cloister, which, with its successors, always retained the name of "Solomon's Porch." (σωλομόνδος, St. John, x. 33; Acts, iii. 11, v. 12.)

This process of enlarging the court by artificial embankments was continued by successive kings; but particularly by Herod the Great, who, when he reconstructed the Temple Proper (ræd), enlarged the space of the Outer Court, and handed it over to the Cloisters, thus giving new dignity and sacredness to this act with its stately cloisters. (Act. xi. 11, § 5.) Of these, the Royal Porch, on the south, was the most remarkable of all his magnificent works. It consisted of four rows of Corinthian columns, distributed into a central nave and lateral aisles; the aisles being 30 feet in width and 50 in height, and the nave half as wide again as the aisles, and double their height, rising into a clerestory of unusually large proportions. The other cloisters were double, and their total width only 30 cubits. To this Outer Court there were four gates on the west, towards the city, and one on each of the other sides; of which that on the east is still remaining, commonly called the Golden Gate.

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

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

The Altar was 33 cubits square at its base, but gradually contracted, so that its hearth was only 24 cubits square. It was 8 cubits high, and had an ascent by an inclined plane on the south side, 92 cubits long and 16 wide. Between the Altar and the porch of the Temple was a space of 22 cubits, rising in a gentle ascent by steps to the vestibule, the door of which was 40 cubits high and 20 wide. The total length of the Holy House itself was only 100 cubits, and this was subdivided into three parts: the Propylæa 11, the Sanctuary 40, the Holy of Holies 20, allowing 29 cubits for the partition walls and a small chamber behind it (i.e. west of) the Most Holy Place. The total width of the building was 70 cubits; of which the Sanctuary only occupied 30, the remaining being distributed into side chambers, in three stories, as—
Said to various uses. The Pronaos was, however, 30 cubits wider, 15 on the north, and 15 on the south, giving it a total length of 100 cubits, which, with a width of only 11 cubits, must have presented the proportions of a Narthex in a Byzantine church. Its interior height was 90 cubits, and, while the chambers on the sides of the temple rose only to the height of 60 cubits, there was an additional story of 40 cubits above the Sanctuary, also occupied by chambers, rising into a clerestory of the same elevation as the vestibule.

The front of the Temple was plated with gold, and reflected back the beams of the rising sun with dazzling effect; and, where it was not encrusted with gold, it was exceedingly white. Some of the stones of which it was constructed were 45 cubits long, 5 deep, and 6 wide.

East of the Altar was the Court of the Priests, 133 cubits long and 11 wide; and, east of that again, was the Court of Israel, of the same dimensions. East of this was the Court of the Women, 133 cubits square, and considerably below the level of the former, to which there was an ascent of 15 semicircular steps to the magnificent gates of Corinthian brass, 50 cubits in height, with doors of 40 cubits, so ponderous that they could with difficulty be shut by 20 men, the spontaneous opening of which was one of the portents of the approaching destruction of the Temple, mentioned by Josephus (Bell. Jud. vi. § 9), and repeated by Tacitus (Hist. v. 19).

Thus much must suffice for this most venerated seat of the Hebrew worship from the age of Solomon until the final destruction of the Jewish polity. But, in order to complete the survey, it will be necessary to notice the Acropolis, which occupied the northwest angle of the Temple enclosure, and which was, says the historian, the fortress of the Temple, as the Temple was of the city. Its original name was Bari, until Herod the Great, having greatly enlarged and beautified it, changed its name to Antonia, in honour of his friend Mark Antony. It combined the strength of a castle with the magnificence of a palace, and was like a city in extent, comprehending four great courts, besides courts and camping grounds for soldiers. It was situated on an elevated rock, which was faced with slabs of smooth stone, upon which was raised a breastwork of 3 cubits high, within which was the building, rising to a height of 40 cubits. It had turrets at its four corners, three of them 50 cubits high, but that at the south-east angle was 70 cubits, and commanded a view of the whole Temple. It communicated with the northern and western cloisters of the Temple at the angle of the area, by flights of steps for the convenience of the garrison which usually occupied this commanding position; and it is a remarkable and interesting coincidence, that the site of the official residence of the Roman governor and his guard is now occupied by the Saraiagh, or official residence of the Turkish Pasha and his guard; for there can be no question of the identity of the site, since the native rock here, as at Hippicus, still remains to attest the fidelity of the Jewish historian. The rock is here "cut perpendicularly to an extent of 20 feet in some parts; while within the area also, in the Monastery, a considerable portion of the rock has been cut away" to the general level of the enclosure (Barlett, Walks about Jerusalem, pp. 156, 174, 175); so that the Saraiagh, or government house, actually "rests upon a precipice of rock which formerly swept down abruptly, and has obviously been cut away to form the level below, which also bears marks of having been scarped."

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

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

V. HISTORY.

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

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

It has been said that the learned are divided in opinion as to the identity of the Salem of Melchizedek with the Jerusalem of Sacred History. The writer of a very learned and interesting Review of the Second Edition of this work in the Christian Remembrancer (vol. viii. October, 1849), may be said to have demonstrated that identity by a close critical analysis of all the passages in which the circumstances are alluded to; and has further shown it to be highly probable that this patriarch was identical, not with Shem, as has been sometimes supposed, but with Heber, the son of Peleg, from whom the Hebrews, to whom the land of the Hebrews or Heberites, as early as the days of Joseph's deportation to Egypt. (Gen. xl. 15.)

But the elucidation which the early history of Jerusalem receives from the monuments of Egypt is extremely important and valuable, as relating to a period which is passed over in silence by the sacred historian; and these notices are well collected and arranged in the review referred to, being borrowed from Mr. Osburn's very interesting work entitled Egypt, her Testimony to the Truth. After citing some monuments of Sethos, and Seesertis his son, relating to the Jebusites, the writer proceeds:

"What glimpse, then, do we obtain, if any, of the existence of such a city as Jerusalem, at least as it was recorded period? Under that name, of course, we must not expect to find it; since even in the days of Joshua and the Judges it is so called by anticipation. (Holy City, vol. i. p. 3, note.) But there is a city which stands forth with a very marked and peculiar prominence in these wars of the kings of Egypt with the Jebusites, Ammon, and Moab, without nation. We meet with it first as a fortress of the Amorites. Sethos II. is engaged in besieging it. It is situated on a hill, and strengthened with two tiers of ramparts. The inscription sets forth that it is the
land of Amor, or the Amorite; and that the conqueror had made bare his right arm to overcome the chiefs of many walled cities. This implies that the fort in question, the name of which is inscribed upon it, was the chief stronghold of the nation. That name, when translated from the hieroglyphics into Coptic, and thence into Hebrew, is Chadasha. The next notice of Chadasha belongs to the reign of Sesostris, and connects it with the Jebusite nation. The Ammonites had laid siege to the city, and a joint embassy of the Jebusites and Hitites, who were then tributary to Sesostris, entreat him to come to their aid. The Egyptians having accordingly sailed over the Dead Sea, met with another embassy, from the Ammonites, which gave further particulars of the siege. The enemy had seized on the fortified camps erected by the Egyptians to secure their hold over the country, and spread terror to the very walls of Chadasha. A great battle is fought on a mountain to the south of the city of Chadasha. The inscription further describes Chadasha as being in the land of Beth. What then, do we derive from these combined notices? Plainly this, that Chadasha was a city of the first importance, both in a military and civil point of view; the centre of interest to three or four of the most powerful of the Canaanite nations; in a word, their metropolis. We find it moreover placed, by one inscription, in the territory of the Amorites, by another in that of the Hitites, while it is observed in others, by the same, to the right of the Jebusites. Now, omitting for the present the consideration of the Hitites, this is the exact character and condition in which Jerusalem appears in Scripture at the time of Joshua's invasion. Its metropolitan character is evinced by the lead which Adoni-zedek, its king, takes in the confederacy of the five kings, which gave further terror to the Jebusites. Now, omitting for the present the consideration of the Hitites, this is the exact character and condition in which Jerusalem appears in Scripture at the time of Joshua's invasion. Its metropolitan character is evinced by the lead which Adoni-zedek, its king, takes in the confederacy of the five kings, which gave further terror to the Jebusites. Now, omitting for the present the consideration of the Hitites, this is the exact character and condition in which Jerusalem appears in Scripture at the time of Joshua's invasion. Its metropolitan character is evinced by the lead which Adoni-zedek, its king, takes in the confederacy of the five kings, which gave further terror to the Jebusites. Now, omitting for the present the consideration of the Hitites, this is the exact character and condition in which Jerusalem appears in Scripture at the time of Joshua's invasion. Its metropolitan character is evinced by the lead which Adoni-zedek, its king, takes in the confederacy of the five kings, which gave further terror to the Jebusites.
accounts for the firm hold with which they maintained their possession of their stronghold, the capital of their tribe, for upwards of five centuries after the coming in of the children of Israel under Joshua (cir. n. c. 1585); during which period, according to Josephus, they held uninterrupted and exclusive possession of the Upper City, while the Israelites (whether of the tribe of Judah or of Benjamin) are uncertain) seem only to have occupied the Lower City for a time, and then to have been expelled by the garrison of the Upper City. (Joseph. Ant. v. 2. §§ 2, 5, 7; comp. Joseph. Ant. v. 1, 21, xix. 10—12.)

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

Under his son Solomon it became also the ecclesiastical head of the nation, and the Ark of the Covenant, and the Tabernacle of the Congregation, after having been long disused, met on the threshing-floor of Araamah the Jebusite, on Mount Moriah. (1 Chron. xxvi. 15; 2 Chron. iii. 1.) Besides erecting the Temple, king Solomon further adorned the city with palaces and public buildings. (1 Kings, v.) It was a third time besieged by Nebuchadnezzar (cir. 586) during the period are very scanty. Threatened by Shishak, king of Egypt (n. c. 972), and again by the Arabsians under Zerah (cir. 950), it was sacked by the combined Philistines and Arabs during the disastrous reign of Jehoram (884), and subsequently by the Israelites, after their victory over Amaziah at Bethoron (cir. 841), that the invasion of the confederate armies of Pekah of Israel and Resin of Syria, during the reign of Ahaz, the capital barely escaped (cir. 780; comp. Joseph. Ant. vii. 9—19, and 2 Kings, xvi. 5, with 2 Chron. xxviii. 5); as it did in a still more memorable manner in the following reign, when invested twice, as it would seem, by the general of Semmacher, king of Assyria (n. c. 713). The garrison of the city would seem to intimate that the city was captured by the Chaldeans as early as 650; but the fact is not recorded expressly in the sacred narrative. (2 Chron. xxxiii.) From this period its disasters thickened pace. After the battle of Megido it was taken by Pharaoh Necho, king of Egypt (n. c. 690), who held it only about two years, when it passed, together with the whole country under the sway of the Chaldeans, and Jehoiakim and some of the princes of the blood royal were carried to Babylon, with part of the sacred vessels of the Temple. A futile attempt on the part of Jehoiakim to regain his independence after his restoration, resulted in his capture; his son had only been seated on his tottering throne three months when Nebuchadnezzar again besieged and took the city (598), and the king, with the royal family and principal officers of state, were carried to Babylon, Zedekiah having been appointed by the conqueror to the nominal dignity of king. Having held it nearly ten years, he revolted, when the city was for a third time besieged by Nebuchadnezzar (n. c. 587). The Temple and all the buildings of Jerusalem were destroyed by fire, and its walls completely demolished.

3. As the entire desolation of the city does not appear to have continued more than fifty years, the "seventy years" must date from the first deportation; and its restoration was a gradual work, as the desolation had been. The first commission issued in favour of the Jews in the first year of Cyrus (B. C. 538) contemplated only the restoration of the Temple, which was prohibited in consequence of numerous vexatious interruptions, for 120 years — i. e. until the eighth year of Darius Nethus (B. C. 418). According to the most probable chronology it was his successor, Artaxerxes Mneson, who issued the second commission to Ezra, in the seventh year of his reign, and a third to Nehemiah in his twelfth year (n. c. 525). It was only in virtue of the decree of Artaxerxes that the Temple was re-erected by the authority with which he was armed as the civil governor of Palestine, that the restoration of the city was completed; and it has been before remarked that the account of the rebuilding of the walls clearly intimates that the limits of the restored city were identical with that of the pre-existing period; but the topographical notices are not sufficiently clear to enable us to determine with any degree of accuracy or certainty the exact line of the walls. (See the attempts of Schulte, pp. 82—91; and Williams, Memoir, 111—121.) Only fifty years after its restoration Jerusalem passed into the power of a new master (B. C. 332), when, according to Josephus, the conqueror visited Jerusalem, after the triumph of the subjugation of Egypt. He accorded the inhabitants several important privileges (Josephus, Ant. xi. 8). On the death of Alexander, and the division of his conquests among his generals, it was the ill-fortune of Judeas to become the frontier province of the rival kingdoms of Egypt and Syria; and it was consequently seldom free from the miseries of war. Ptolemy Soter was the first to sustain it, but by treachery, according to Josephus (n. c. 305), who adds that he ruled over it with violence. (Ant. xli. 1.) But the distinctions which he conferred upon such of its inhabitants as he carried into Egypt, and the privileges which he granted to their high priest, Simon the son of Onias, do not bear out this representation (Jos. Ant. i. 2). But his successor, Ptolemy Philadelphus, of Macedon, did him full justice in his munificence, and the embassy of his favourite minister Aristeas, in conjunction with Andreas, the chief of his body-guard, to the chief priest Eleazar, furnishes us with an apparently authentic, and certainly genuine, account of the city in the middle of the third century before the Christian era, of which an outline may be here given. "It was situated in the midst of mountains, on a lofty hill, whose crest was crowned with the magnificent Temple, girt with three walls, seventy cubits high, of proportionate thickness and length corresponding to the extent of the building. . . . The Temple had an eastern aspect; its spacious courts, paved throughout with marble, covered immensely by holding large supplies of water, which rushed out by means of trivium to wash away the blood of the numerous sacrifices offered there on the festivals. . . . The foreigners viewed the Temple from a strong fortress on its north side, and describe the appearance which the city presented. . . . It was of moderate extent, being about forty furlongs in circuit. . . . The disposition of its towers resembled that of a theatre; some of the streets ran along the brow of the hill; others, lower down, but parallel to these, followed the course of the valley, and they were connected by cross streets. The city was built
on the sloping side of a hill, and the streets were furnished with raised pavements, along which some of the passengers walked on high, while others kept the lower path—a precaution adopted to secure those who were purified from the pollution which contact with anything unclean could have occasioned. . . . The place, too, was well adapted for mercantile pursuits, and abounded in artificers of various kinds. Here wine was sold, and spicery by the Jewish literature (Ant. xvi. 11). The erection of a theatre and circus, and the institution of quinquennial games in honour of the emperor, was to conform his city to a pagan capital. On the death of Herod and the banishment of his son Archelaus, Judea was reduced to a Roman province, within the prefecture of Syria, and subject to a subordinate governor, to whom was intrusted the power of life and death. His ordinary residence at Jerusalem was the fortress Antonia; but Caesarea now shared with Jerusalem the dignity of a metropolis. Coponius was the first procurator (A.D. 7), under the praefect Cyrenius. The only permanent monument left by the procurators is the aqueduct of Pontius Pilate (A.D. 26—36), which was built in the time of Herod the Great for that purpose. This aqueduct still exists, and conveys the water from the Fossus of Solomon to the Musa at Jerusalem (Holy City, vol. ii. pp. 498—501). The particulars of the siege by Titus, so fully detailed by Josephus, can only be briefly alluded to. It occupied nearly 100,000 men little short of five months; events have been commenced on the 14th of Xysticus (Ant. xi. 3), and terminated on the 2nd of October (September). This occurrence and confutation of the Upper City on the 8th of Gorpaeus (September). This is to be accounted for by the fact that, not only did each of the three walls, but also the fortress and Temple, require to be taken in detail, so that the operations involved five distinct sieges. The general's camp was established close to the Paphlagonian ridge, called the three legions, the twelfth; the tenth was encamped near the summit of Mount Olivet; the fifth opposite to the Hippo Tower, two stadia distant from it. The first assault was made apparently between the towers Hippicus and Paphlagonia, and the outer wall was carried on the fourteenth day of the month. This was led by Agrrippa I. He immediately demolished, and Titus encamped within the New City, on the traditional camping-ground of the Assyrians. Five days later, the second wall was carried at its northern quarter, but the Romans were repulsed, and only recaptured it after a stout resistance of three days. Four banks were then raised,—two against Antonia, and two against the northern wall of the Upper City. After seventeen days of incessant toil the Romans discovered that their banks had been undermined, and their engines were destroyed by fire. It was then resolved to surround the city with a wall, so as to form a complete block. The line of circumvaliation, 39 furlongs in circuit, with thirteen redoubts equally spaced, to accommodate 10,000 furlongs, was completed in three days. Four fresh banks were raised in two or three days, and the Antonia was carried two months after the occupation of the Lower City. Another month elapsed before they could succeed in gaining the Inner Sanctuary, when the Temple was accidentally fired by the Roman soldiers. The Upper City still held out. Two banks were next raised against its eastern wall over against the Temple. Twenty-eight days, and the Upper City was at length carried, a month after the Inner Sanctuary.
JERUSALEM.

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

The city was wholly demolished except the three towers Hipposis, Phasaelis, and Mariamne, and no more than a western wall as would serve to protect the legions left there to garrison the place, and prevent any fresh insurrectionary movements among the Jews, who, soon returned and occupied the ruins. The palace of Herod on Mount Sion was probably converted into a barracks for their accommodation, as it had been before used for the same purpose. (Bell. Jud. viii. 1. § 1, 2. 15. § 5, 6. §§ 8-9.)

Sixty years after its destruction, Jerusalem was visited by the emperor Hadrian, who then conceived the idea of rebuilding the city, and left his friend and kinsman Aquila there to superintend the work. A.D. 130. (Epiphan. de Pont. et Mose. §§ 14, 15.) He had intended to colonise it with Roman veterans, but his project was defeated by the outbreak of the revolt headed by Barcocebas, his son Rufus, and his grandson Romulas. The insurgents first occupied the capital, and attempted to rebuild the Temple; they were speedily dislodged, and then held out in Bethar for nearly three years. [Bethan.] On the suppression of the revolt, the building of the city was proceeded with under the superintendence of Hadrian, with other public buildings, fitted it for a Roman population. The Chronicon Alexandrinum mentions τὸ δώδεκαμια καὶ τὸ Σιτεραν καὶ τὸ Ταμναρος καὶ τὸ Τραδμοναρος καὶ τὸ Βασδεμπουκαν καὶ τὸ Χαβμοναμιακαν καὶ τὸν Κοραιον. A temple of Jupiter Capitolinus, from whom the city derived its new name, once stood as a part of the Temple, and a tetrapyle of Venus was raised over the site of the Holy Sepulchre. The ruined Temple and city furnished materials for these buildings. The city was divided into seven quarters (ἡμιομοροι), each of which had its own warden (ἡμιομορος). Part of Mount Zion was excluded from the city, as at present, and was "ploughed as a field." (Jennerom, loc.; Itinerarium Hierosol. p. 592, ed. Wesseling.) The history of Asia Capitoline has been made the subject of distinct treatises by C. E. Dyling, "Aeliae Capitolineae Origines et Historia" (appended to his father's Observationes Sacrae, vol. v. p. 433, &c.), and by Dr. Münster, late Bishop of Copenhagen (translated by W. Walden Turner, and published in Dr. Robinson's Bibliotheca Sacra, p. 393, &c.), who have collected all the scattered notices of it as a pagan city. Its coins also belong to this period, and extend from the reign of Hadrian to Severus.

One of the former emperors (IMP. CAES. TRAIAN. M. A. N. A. AVG.), which exhibits Jupiter in a tetraestyle temple, with the legend COL. AEL. CAP., corresponds with that of the Temple of Venus in a similar temple, with the legend C. A. C. O. COL. AEL. CAP., no less distinctly confirms the Christian tradition that a shrine of Venus, on Mount Zion, was the Sepulchre of our Lord. (Vallant, Numismata Aen. Imper. in Cod. pr. i. p. 239; Eckhel, l. c. p. 442.) Under the emperor Constantine, Jerusalem, which had already become a favourite place of pilgrimage to the Christians, was furnished with new attractions by that emperor and his mother, and the erection of the Martyr of the Resurrection inaugurated a new era of the Holy City, which now recovered its ancient name, after it had apparently fallen into complete oblivion among the government officers in Palestine itself. (Euseb. de Marty. Palaeist. cap. ii.) The erection of the church was completed after the Council of Nicea, and occupied ten years. It was dedicated on the tricennalia of the emperor, A. D. 336. (Euseb. Vita Constantini, iii. 30-40, iv. 40-47.) Under the emperor Julian, the city again became an object of interest to the pagans, and the account of the defeat of Julian's attempts to rebuild the Temple is preserved by Ammianus Marcellinus, an unworthy witness (xxiii. 1: all the historical notices are collected by Bishop Warburton, in his work on the subject, entitled Julian.) In 451, the see of Jerusalem was erected into a patriarchate; and its subsequent history is chiefly occupied with the conflicting opinions of its incumbents on the subject of the heresies which troubled the church at that period. In the fourth century (cir. 358) the emperor Justinian emulated the zeal of his predecessor Constantine by the erection of churches and hospitals at Jerusalem, a complete account of which has been left by Procopius. (De Aedificiis Justiniani, v. 6.) In A. D. 614, the city with all its sacred places was desolated by the Persians under Chosroes II., burned, and conflagrations, with other public buildings, contemporary records, 90,000 Christians, of both sexes and of all ages, fell victims to the relentless fury of the Jews, who, to the number of 26,000, had followed the Persians from Galilee to Jerusalem to gratify their hereditary malice by the massacre of the Christians. The churches were immediately restored by Theodore and the city was visited by Heraclius (A. D. 629) after his defeat of the Persians. Five years later (A. D. 634) it was invested by the Saracens, and, after a defence of four months, capitulated to the khalif Omar in person; since which time it has followed the vicissitudes of the various dynasties that have swayed the destinies of Western Asia.

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

V. THE MODERN CITY.

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

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

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

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

VI. ENVIRONS.

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

The Scopus, which derived its name, as Josephus informs us, from the extensive view which it commanded of the surrounding country, is the high ground to the north of the city, beyond the Tomb of the Kings, 7 stadia from the city (B. J. ii. 19, § 4, v. 2, § 3), where both Cestius and Titus first encamped on their approach to the city (I.I. appt.). This range is now occupied by a village named Sakhul, the Semitic equivalent to the Greek scopus. On the east side of the city is the Mount of Olives, extending along the whole length of its eastern wall, composed of the three summits, of which the central is the highest, and is crowned with a pile of buildings occupying the spot where Helena, the mother of Constantine, built a Basilica in commemoration of the Ascension of our Lord (Eusebius, Vita Constantini, iii. 12, Laudes, § 9). A little below the southern summit is a remarkable gallery of sepulchral chambers arranged in a semi-
circle concentric with a circular funnel-shaped hall 24 feet in diameter, with which it is connected by three passages. They are popularly called “the Tombs of the Prophets,” but no satisfactory account has been given of these extensive excavations. (Plans are given by Schulz, Kraft, and Tobler, in the works referred to below.) Dr. Schulte was inclined to identify this with the rock esaepow, mentioned by Josephus in his account of the Wall of Circumvallation (B. J. v. 12), which he supposed to be a translation of the Latin Columbarium. (See Dict. art. Pessae, p. 561, b.)

A little to the south of this, still in the bed of the valley, are two remarkable monolithic sepulchral monuments, ascribed to Abaselm and Zechariah, exhibiting in their sculptured ornaments a mixture of Doric, Ionic, and Corinthian, which may possibly indicate a change in the original design in conformity with later taste. Connected with these are two series of sepulchral chambers, one immediately behind the Pillar of Abaselm, called by the name of Jehoshaphat; the other between the monoliths, named the Cave of St. James, which last is buried in a vault beneath the Doric temple called General View in Holy City, vol. ii. p. 449, and detailed plans, &c. in pp. 157, 158, with Professor Willia’s description.)

To the south of Mount Olives is another rocky eminence, to which tradition has assigned the name of the Mount of Offence, as “the hill before Jerusalem” where King Solomon erected altars for idolatry (I. Kings, i. 26). In the time of our Lord, of this mount, overhanging the Kedron, is the rock-hewn village of Siloam, chiefly composed of sepulchral excavations, much resembling a Columbarium, and most probably the rock Peristerion of Josephus. Immediately below this village, on the opposite side of the valley, is the intermitting Fountain of the Virgin, at a considerable depth below the bed of the valley, with a descent of many steps hewn in the rock. Its supply of water is very scanty, and what is not drawn off here runs through the rocky ridge of Ophel, by an irregular passage, to the Pool of Siloam in the month of the Tyropeon. This pool, which is mentioned in the New Testament (St. John, xi. 3, &c.) is now filled with earth and cultivated as a garden, a small tank with columns built into its side serves the purpose of a pool, and represents the “quadriporticum” of the Bordeaux Pilgrim (A. D. 333), who also mentions Alia piscina grandis foras.” This was probably identical with Hezekiah’s Pool “between the two walls of Jerusalem’” (xxii. 11), as it certainly is with “the Pool of Siloam” by the king’s garden in Nehemiah (iii. 15, iv. 14; comp. 2 Kings, xxv. 4). The arguments are fully stated in the Holy City, vol. ii. pp. 474—480. M. de Saulcy accepts the identification. (The king’s gardens are still represented in a verdant spot, where the concurrence of the three valleys, Hinnom, Jehoshaphat and Tyropeon,
forms a small plain, which is cultivated by the villagers of Siloam.

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

On the opposite side of the valley, over against the Mount of Olives and the hills which face it, Mount Sion, called the Hill of Evil Counsel, from a tradition that the house of Annas the high-priest, father-in-law to Caiphas (St. John, xviii. 13, 24), once occupied this site. There is a curious coincidence with this in a notice of Josephus, who, in his account of the wall of circumvallation, mentions the monument of Ananas in this part (v. 12, § 27); which monument has lately been identified with an ancient rock-grave of a higher class,—the Acolada of ecclesiastical tradition,—a little below the ruins on this hill; which is again attested to be "the Potter's Field," by a stratum of white clay, which is still worked. (Schults, Jerusalem, p. 39.)

This grave is one of a series of sepulchres excavated in this hill, which are several bearing Greek inscriptions, of which all that is clearly intelligible are the words THC. ATTAC. C10,10, indicating that they belonged to inhabitants or communities in Jerusalem. (See the Inscriptions in Kraft, and the comments on his decipherments in the Holy City, Memoir, pp. 56 — 57.)

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

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

The mention of this aqueduct recalls a notice of Strabo, which has been perpetually illustrated in the history of the city; viz., the fact that it was μην ἐθνος ἡμῶν ἔσοδον ἐδοτε ἐπὶ πατέλιοι ἄθροισιν . . . . αὐτός μην ἐθνος, οὗτος τό ἀτόκες γέροντας ἄγαμοι λατρείαν καὶ δέοντας. (xvii. p. 720.) Whence this abundant supply was derived it is extremely difficult to imagine; and, of course, the aqueduct just mentioned would be immediately cut off in case of siege; and, without this, the inhabitants of the modern city are almost entirely dependent on rain-water. But the accounts of the various sieges, and the other historical notices, as well as existing remains, all testify to the fact that there was a copious source of living water introduced into the city from without, by extensive subterranean aqueducts. The subject requires, and would repay, a more accurate and careful investigation. (See Holy City, vol. ii. p. 453—505.)

Besides the other authorities cited or referred to in the course of this article, the principal modern sources for the topography of Jerusalem are the following:—Dr. Robinson's Biblical Researches i. and ii; Williams's Holy City; Dr. Wilson's Land of the Bible; Dr. E. G. Schults, Jerusalem; W. Kraft, Die Topographie Jerusalem; Carl Ritter, Die Erdkunde von Asien, &c., Palastina, Berlin, 1852, pp. 297—508; Dr. Titus Tobler, Golgota, 1851; Die Siloakquelle und die Ostberg, 1852; Dunkelh. aus Jerusalem, 1853; F. de Sanjcy, Voyages autour du Mar Mort, tom. 2.

[G. W.]

COINS OF AELIA CAPITOLINA (JERUSALEM).

IESPUS. [JACOBANI.]

JEZREEL. [EDRAKIA.]

IGILGILI [Iyelgil, Ptol. Ιγιλι] a sea-port of Mauretanitiae Caesariensis, on the Sinus Numidicus, made a Roman colony by Augustus. It stands on a headland, on the E. side of which a natural roadstead is formed by a reef of rocks running parallel to the shore; and it was probably in ancient times the emporium of the surrounding country. (Itin. Ant. p. 18; Plin. v. 2. a 1; Ptol. iv. 2. § 11; Ammian. Marc. xxix. 6; Tab. Ptolem. Shaw, Travels, p. 45; Barth, Wanderungen, &c. p. 66.) [P. S.]

IGILIJUM (Cipillo), an island off the coast of
IGELIUS.

IGELIUS, IGNETES. [R. G. L.]

IGUVIUM (Iuvium; Etr. Iuvirinus; Gubbio), an ancient and important town of Umbria, situated on the W. slope of the Apennines, but not far from their central ridge, and near the mouth of the river Umbra, on the Via Postumia. It is sufficiently attested by its coins, as well as by a remarkable monument presently to be noticed; but we find no mention of it in history previous to the period of its subjection to Rome, and we only learn incidentally from Cicero that it enjoyed the privileged condition of a "federata civitas." It appears that the terms of its treaty were of a highly favourable character. (Cic. pro Balb. 20, where the reading of the older editions, "Fulgiatium," is certainly erroneous: see Orell, ad loc.) The first mention of its name occurs in Livy (xlv. 43, where there is no doubt we should read Iguvium for "Iltuvium") as the place selected by the Roman senate for the confinement of the Illyrian king Tetricus, and to which the people of Spoleto refused to receive them. Its natural strength of position, which was evidently the cause of its selection on this occasion, led also to its bearing a conspicuous part in the beginning of the civil war between Caesar and Pompey, when it was occupied by the praetor Minucius Thermus with five cohorts; but on the approach of the enemy, Thermus, who was apprehensive of a revolt of the citizens, abandoned the town without resistance. (Cass. B. C. i. 12; Cic. ad Att. vii. 18, b.) Under the Roman dominion Iguvium seems to have lapsed into the condition of an ordinary municipal town: we find it noticed in an inscription as one of the "xx populi Umbriae" (Orell. Inscr. 98), as well as by Pliny and Ptolomy (Plin. iii. 14. s. 19; Ptol. iii. 1. § 33), and it is probably that in Strabo also we should read "Iuguvium" ("Iuguvium") for the corrupt name "Iuropium" of the MSS. and earlier editions. (Strab. v. p. 327; Clever. Ital. p. 326.) But its best and most important position in the mountains, and at a distance of some miles from the line of the Via Flaminia, was probably unfavourable to its prosperity, and it does not seem to have been a place of much importance. Silius Italicus speaks of it as very subject to fogs (viii. 459). It early became the see of a bishop, and probably the first to be consecrated to three dioceses, with which that general sailed for Massilia. (Cass. B. C. i. 34; Plin. iii. 6. s. 12; Mele. ii. 7. § 19.) It is evident, therefore, that it was inhabited in ancient as well as modern times. [E. H. B.]

IGUVIUM.

ETURIA, directly opposite to the Mons Argentarius and the port of Cassa. It is, next to Ilva, the most considerable of the islands near the coast of Etruria, being 6 miles long by about 5 in breadth, and consists of a group of mountains of considerable elevation. Hence Hirtius speaks of its "silvosa castrina." (Istn. i. 925.) From that author we learn that, when Rome was taken by Alaric (A. D. 410), a number of fugitives from the city took refuge in Igelium, the insular position of which afforded them complete security. Caesar also mentions it, during the Civil War, in conjunction with the neighbouring ports. Hence it is in the thoroughfare presented to Diocletian, with which that general sailed for Massilia. (Cass. B. C. i. 34; Plin. iii. 6. s. 12; Mele. ii. 7. § 19.) It is evident, therefore, that it was inhabited in ancient as well as modern times. [H. R. B.]

IGELIUS, IGNETES, in European Sarmatia, mentioned by Ptolemy as lying between the Stavani and Cossobon, and to the east of the Vesdii (iii. 5. § 31). Now the Stavani lay south of the Galindae and Sudini, populations of which the locality is known to be that of the Galindae and Sudoviae of the middle ages, i.e., the parts about the Scripading see in East Prussia. This place would place the Iguiliones in the southern part of Lithuania, or in parts of Grodno, Podolie, and Volhynia, and in the north of the Prussians of the thirteenth century, — there or thereabouts. Zeus has allowed himself to consider some such form as "Iugryiones" as the true reading; and, so doing, identifies the names, as well as the localities, of the two populations ("Iugryiones, Jaseniac," — the varieties of form being very numerous. The Jaseniaci — Lithuanians — Lithuanians and as opposed to the Slavonians, and in this lies their ethnological importance, inasmuch as the southward extension of that branch of the Sarmatic stock is undetermined. (See Zeus, s. e. Jaseniac.) [R. G. L.]

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But its best and most important position in the mountains, and at a distance of some miles from the line of the Via Flaminia, was probably unfavourable to its prosperity, and it does not seem to have been a place of much importance. Silius Italicus speaks of it as very subject to fogs (viii. 459). It early became the see of a bishop, and probably the first to be consecrated to three dioceses, with which that general sailed for Massilia. This is represented in the Tabula Peutingeriana as existing at the highest point of the pass by which it crosses the main ridge of the Apennines, some vestiges of an ancient temple are still visible, which are supposed with good reason to be those of the temple of Jupiter Apenninus. This is represented in the Tabula Peutingeriana as existing at the highest point of the pass, and is noticed also by Claudian in describing the progress of the army on the Via Flaminia. (Claud. de VI. Cons. Hom. 504; Tab. Peut.) The oracle consulted by the emperor Claudius « in Apennino » (Trebb. Poll. Claud. 10) may perhaps have reference to the same spot. Many bronze idols and other small objects of antiquity have been found near the ruins in question; but a far more important discovery was made in 1844, when a series of the celebrated tables of bronze, commonly known as the Tabulae Eugubinae, which are still preserved in the city of Gubbio. These tables, which are seven in number, contain long inscriptions, four of which are in Etruscan characters, two in Latin, and one partially in Etruscan and partially in Latin characters; but the language is in all cases apparently the same, and is what is known as the language of the genuine Etruscan monuments on the one hand, as well as from Latin on the other, though exhibiting strong traces of affinity with the older Latin forms, as well as with the existing remains of the Oscan dialects. There can be no doubt that the language which we here find is that of the Umbrians themselves, who are represented as the leading writers on the ancient national life of the Etruscans and the Sabellian races. The ethnological and linguistic inferences from these important monuments will be more fully considered under the article UMBRIA. It is only of late years that they have been investigated with care; early antiquaries having formed the most extravagant theories as to their meaning: Lanzl had elaborated one of the first pointing out that the mythologically related only to certain sacrificial and other religious rites to be celebrated at the temple of Jupiter by the Iguianae themselves and some neighbouring communities. The interpretation has since been carried out, as far as our imperfect knowledge will permit, by Lepsius, Grotefend, and still more recently in the works of the distinguished scholar Kirchhoff. (Lanzer, Saggio di Lingua Etrusca, vol. iii. pp. 657—768; Lepsius, de Tabulis Eugubinis, 1833; Inscriptiones Umbriacae et Oscas, Lips. 1841; Grotefend, Rudimenta Linguas Umbriacae, Hannov. 1835—1839; Aufrecht u. Kirchhoff, Die Umbrianische Sprach. Penkmler, 4to. Berlin, 1849.) In the still im-
perfect state of our knowledge of the inscriptions in question, it is somewhat hazardous to draw from them positive conclusions as to proper names; but it seems that we may fairly infer the mention of several small towns or communities in the immediate neighborhood of Iguvium. These were, however, in all probability, independent communities, or villages dependent upon Iguvium itself. Of this description were: Aueranu or Acerronia (probably answering to the Latin Aquilonia), Clavernia (in Lat. Clavenia), Curia or Cureia, Casium, Juvisium, Muscia, Pietrum (7), Tarrane, and Trebia or Trevla. The last of these evidently corresponds to the Latin name Trebia or Trevla, and may refer to the Umbrian town of that name; the Curiates of the inscriptions are evidently the same with the Curiates of Pliny, mentioned by him among the extinct communities of Umbria (Plin. iii. 14. s. 19); while the names of Muscia and Casium are said to be still retained by two villages called Muspet and Casilio in the immediate neighborhood of Gabbius. Chenaenia, another neighboring village, is perhaps the Claverna of the Table.

The coins of Iguvium, which are of bronze, and of large size (so that they must be anterior to the reduction of the Italian Aes), have the legend IUVVNI, which is probably the original form of the name, and is found in the Tables, though we here meet also with the softened and probably later form "Iuvvina," or "Iuvvina." [E. B. J.]

ILA, in Scotland, mentioned by Ptolemy (iii. 3. § 5) as the first river south of the Berubium Promontorium. [R. C. G. L.]

ILAUGATAE. [HISPANIA; ILERGETES.]

ILACURIS. [CARTHAG.]

ILAGUS, a river of Rheta Secunda, flowing, and emptying itself into the Danube. (Ptolemy, loc. cit. 386, where the common reading is Irgus; others read Irugas, and regard it as the same as the river Atagis ("Arages") mentioned by Strabo, iv. p. 207, with Græck's note, vol. i. p. 356.) It would, however, appear that Irgus and Irugas were two different rivers, and in the latter case Irgus find, with a slight change of name, a river "Irgus Lillas" ("Utas M. Flavius"). In the modern Iler, and another, Yarache (Act. S. Cassiani, ap. Reuchl. Annal. Sabion. iv. 7), the modern Iesach, which flows in a southern direction, and empties itself into the Alseus. [L. S.]

ILAT'TIA ("Aitria, Polyb. op. Steph. B. a. e.), a town of Crete, which is probably the same as the Elatus of Pindar (iv. 12). Some editions read Catus, incorrectly classed by him among the inland towns. (Hec. Kret., vol. i. p. 432.) [E. B. J.]

ILDUM. [EDETANI.]

ILEI. [HEREMONCE.]

ILEOSCA. [OCASE.]

ILERCA'ONES ("Alercaones", Pol. ii. 6. §§ 16, 64; Beroeennes, Liv. xxii. 21; Illurivones, Cass. B. C. i. 80; 75; in this, as in so many other Spanish names, the e and g are interchangeable), a people of Hispania Tarraconensis, occupying that portion of the sea-coast of Edetania which lay between the rivers Ubius and Iliricus. Their exact boundaries appear to have been a little to the N. of each of these rivers. They possessed the town of Dertona on the left bank of the Iberus, and it was their chief city. [DERTORA.] Their other towns, according to Ptolemy, were: — ADEBA ("Adbea; Auguste P."); Tiarullia ("Tiarovilia"); Tari Julenes, ap. Pinn. iii. s. 4. t. Trajannus).
ILICL.

ILETIANDI ET CELTHIBERI S. S. VHERONES on the W., on the N. and NE. the small peoples at the foot of the Pyrennes, as the JACTETANI, CASTETANI, AURIBONI, and CERRETANI, and on the SE. the COSITANI. Besides IERADA, their chief cities were:—the colony of CELMA (Melisa, near Xeta), OSCA (Huesca), famous in the story of SERTORIUS; and ATHANAGALA, which LIVY (XXI. 61) makes their capital, but which no other writer names. On the great road from Italy into the N. of Spain, recorded from TARRACO, 92 M. P.; TOLUSD, 32 M. P., in the conventus of CASARASGUNA, and with the civitas ROMANA (Plin.); PERUTUS, 18 M. P. (Pertusa, on the Alosadre); OSCA, 19 M. P., whence it was 46 M. P. to CASARASGUNA (Hist. Ant. p. 391).

On a loop of the same road, starting from CASARASGUNA, were:—GALLICUM, 15 M. P., on the river Gallicus (Zumara, on the Galligot); BORTINIANI, 18 M. P. (Botrientina, Pot.; Torino); OSCA, 12 M. P.; CAUS, 29 M. P.; MENDICULIA, 19 M. P. (probably Monzon); IERADA, 22 M.P. (Hist. Ant. pp. 451, 452). On the road from CASARASGUNA, up the valley of the Gallicus, to BENEZNUM (Ordesa) in Gallus, were, FORUM GALICUM, 33 M. P., and COMMELIUM, 22 M. P. (Reiria), whence it was 24 M. P. to the summit of the pass over the Pyrenes (Hist. Ant. p. 452).

Besides these places, Ptolemy mentions BERGUSIA (Berga) or Balaguer), on the Soricia; BERGIDIUM (Bardenas), EROGA (Erga); SUCOCA (Soucesorca); GALICIA FLAVIA (pulchar Flavia; Fraga) and one or more other names, a name also found on coins (Sestini, Med. Jap. 1899), while the same coins bear the name of ARESNES, and inscriptions found near the Soricia have AERESNICA and JESERESNICA (Muratori, Not. Thea. p. 1021, Noa. 2, 3; Spon, Misc. Erud. Ant. p. 188), with which the BERMESNES or Pines may perhaps have some connection. BERSAL is mentioned on coins (Sestini, p. 107), and OCTOPUSCA (prob. La Granja, at the confluence of the Segre and the Ebro) by Caesar (B. C. i. 61; Ubert, vol. ii. pt. 1. pp. 450—453).

ILICLII. [ELEUSIUM.]

ILICLII or ILICLII (Hist. Ant. p. 401; Tacitus § 1; Asteris, Pot. ii. 6. § 63; Echela), an inland city of the Celtiberians, on the river Ares, a part of the (Alemavica Ares, Pot. l. c. § 14), lying just in the middle of the bay formed by the Pr. Saturni and Diana, which was called Ilici-Tanzus Sinus. The city itself stood at the distance of 59 M. from Carthago Nova, on the great road to TARRACO (Hist. Ant. p. 401), and was a Colonia sinuata, with the jus Italicum (Plin. iii. ill. 3. 4; Paulinus, Dig. viii. de Com.). Its coins are extant of the period of the empire (Flores, Med. de Esp. vol. ii. p. 458; Sestini, p. 186; Monelet, vol. i. p. 45, Suppl. vol. i. p. 90; Echelin, vol. i. p. 51). Pliny adds to his mention of the place: eos somnium victorius Scultani. (Ubert, vol. ii. pt. 1. pp. 402, 403. T. S.)

ILESINES ('Laves, Paus.), a people of the interior of Sardinia, who appear to have been one of the most considerable of the mountain tribes in that island. Mela calls them "antiquissimo in ea populorum," and Pliny also mentions them among the "celeriberrimi populorum" of Sardinia. (Mel. ii. 7. § 19; Plin. iii. 7. s. 13.) Pausanias, who terms them 'Laves, distinctly ascribes to them a Trojan origin, and derives them from a portion of the com-
ILIPLA.


2. [ILIPLA.]

ILIPLA (Coeus; ILIPIA, Ilium. Ant. p. 432; probably the ΙΛΙΠΛΑ of Ptol. ii. 4. § 12: Nicols), a city of the Tartedani, in the W. of Hispania Baetica, on the high road from Hispania to the mouth of the Anas. (Caro, Antiq. Hisp. iii. 1. 18. 1; Caro, Observ. ibid. p. 471, vol. ii. p. 374.)

ILIPLA. 1. Surnamed LIMUS by Pliny (iii. 1. 3.5) and MAGNA by Ptolemy (᾿ΙΛΙΠΛΑ ΜΕΓΑΛΗ, ii. 4. § 12), a city of the Tardulii, in Baetica, between the Basilus and the coast, perhaps also Loca, Eckel, vol. ii. p. 22.

ILIPLA MONS (‘ΙΛΙΠΛΟΣ), a range of mountains in Baetica, S. of the Basilus, mentioned only by Ptolemy (ii. 4. § 12), specialized by I. L. S. 1.9.24, and by Strabo (xiv. p. 817; Ἐπισκόπης, Ptol. iv. 5. § 73), a city of the Egyptian Heptanomia, 30 miles NE. of Apollonia Magna. It was situated on the eastern bank of the Nile, in lat. 23° 7′ N. According to Plutarch (Isae et Oor. c. 78), Ilithyia contained a temple dedicated to Bubasta, to whom, as to the Taurian Artemis, human victims were even, at a comparatively recent period, sacrificed. A bas-relief (Minot, p. 394, seq.) discovered in the temple of Bubasta at El-Kab representing such a sacrifice, seems to confirm Plutarch's statement. The practice of human sacrifice among the Aegyptians is, indeed, called in question by Herodotus (ii. 4. 32); yet that it once prevailed among them is rendered probable by Manetho's statement of a king named Amosis having abolished the custom, and substituted an ox image for the human victim. (Porphyry. de Abstinent. ii. p. 223; Euseb. Prorp. Euchen. iv. 16; comp. Ovid, Fast. v. 631.) The singularity in Plutarch's story is the recent impotence of the impotent sacrifices. [W. B. D.]

ILIURGIS. [Iliuirijs.]

ILIUM, ILIUS (Ἰλιος, Ἡ Ιλιος; Εἴκ. Ιλιός, f Ἡ Ιλία), sometimes also called Troja (Τροία), whence the inhabitants are commonly called Troes, and in the Latin writers Trojani. The existence of this city, to which we commonly give the name of Troy, cannot be doubted any more than the simple fact of the Trojan War, which was believed to have ended with the capture and destruction of the city after a war of ten years, B. C. 1184. Troy was the principal city of the country called Troas. As the city has been the subject of curious inquiry, both in ancient and modern times, it will be necessary, in the first instance, to collect and analyse the statements of the ancient writers; and to follow up this discussion by an account of the investigations of modern scholars and travellers to identify the site of the famous city. Our most ancient authority are the Homeric poems; but we must at the very outset remark, that we cannot place too much respect as a careful and accurate topographer; but that, admitting his general accuracy, there may yet be points on which he cannot be taken to account as if it had been his professed object to communicate information on the topography of Troy.

The city of Ilium was situated on a rising ground, called Eryx, which is somewhat above the sea-level. (Strabo, xii. p. 472; Ptolemy, iv. 16. § 28; Sestini, p. 58; Eckel, vol. ii. p. 22.)

ILIUM. 1. Surnamed LIMUS by Pliny (iii. 1. 3. 5) and MAGNA by Ptolemy (ἫΙΠΛΑ ΜΕΓΑΛΗ, ii. 4. § 12), a city of the Tardulii, in Baetica, between the Basilus and the coast, perhaps also Loca. (Eckel, vol. ii. pt. 1. p. 362.)

2. ILISSUS (Ἀττικα, p. 382, a.)

ILISTRA (Ἰλίστρα: Ἰλίστρος), a town in Lycaonia, on the road from Laranda to Issaura, which is rill in existence. (Hieroc. p. 675; Concil. Ephes. p. 542; Concil. Chalcedon p. 674; Hamilton, Researches vol. ii. p. 238.)

ILITCHIA (Ἐλιθτεία, Strab. xviii. p. 817; Ἐλιζτιας, Ptol. iv. 5. § 73), a city of the Egyptian Heptanomia, 30 miles NE. of Apollonia Magna. It was situated on the eastern bank of the Nile, in lat. 23° 3′ N. According to Plutarch (Isae et Oor. c. 78), Ilithyia contained a temple dedicated to Bubasta, to whom, as to the Taurian Artemis, human victims were even, at a comparatively recent period, sacrificed. A bas-relief (Minot, p. 394, seq.) discovered in the temple of Bubasta at El-Kab representing such a sacrifice, seems to confirm Plutarch's statement. The practice of human sacrifice among the Aegyptians is, indeed, called in question by Herodotus (ii. 4. 32); yet that it once prevailed among them is rendered probable by Manetho's statement of a king named Amosis having abolished the custom, and substituted an ox image for the human victim. (Porphyry. de Abstinent. ii. p. 223; Euseb. Prorp. Euchen. iv. 16; comp. Ovid, Fast. v. 631.) The singularity in Plutarch's story is the recent impotence of the impotent sacrifices. [W. B. D.]

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ILILUM.

It is also certain that in the time of Alexander New Ililum did exist, and was inhabited by Aeolians. (Debustm. c. Aristotel. p. 671; Arrian, Abol. i. 11. § 7; Strab. xiii. p. 593, foll.) This new town, which is distinguished by Strabo from the famous ancient city, was not more than 42 stadia, or less than two English miles, distant from the sea, and was built upon the spur of a projecting edge of Ida, separating the basins of the Scamander and Simois. It was at first a place of not much importance (Strab. xiii. pp. 593, 601), but increased in the course of time, and was successively extended and embellished by Hiero of Magnesia, and Julius Caesar. During the Mithridatic War New Ililum was taken by Fimbria, in B.C. 85, on which occasion it suffered greatly. (Strab. xiii. p. 594; Appian, Mithrid. 53; Liv. Epit. lxxiii.) It is said to have been once destroyed before that time, by one Charidemus (Plut. Sertor. 1.; Polygen. iii. 14): but we neither know when this happened, nor who this Charidemus was. Solla, however, favoured the town extremely, in consequence of which it rose, under the Roman dominion, to considerable prosperity, and enjoyed exemption from all taxes. (Plin. v. 33.) These were the advantages which the place owed to the tradition that it occupied the identical site of the ancient and holy city of Troy: for, it may here be observed, that not only of Corcyra or Rome ever doubted the identity of the site of Old and New Ililum until the time of Demetrius of Scæpsis, and Strabo, who adopted his views; and that, even afterwards, the popular belief among the people of Ililum itself, as well as throughout the world generally, remained as firmly established as if the criticism of Demetrius and Strabo had never been heard of. These critics were led to look for Old Ililum farther inland, because they considered the space between New Ililum and the coast far too small to have been the scene of all the great exploits described in the Iliad; and, although they are obliged to own that not a vestige of Old Ililum was to be seen anywhere, yet they assumed that it must have been situated about 42 stadia from the sea coast. They accordingly fixed upon a spot which at the time bore the name of Tavonus, near this view, with its assumption of Old and New Ililum as two distinct places, does not in any way remove the difficulties which it is intended to remove: for the space will still be found far too narrow, not to mention that it demands of the poet what can be demanded only of a geographer or an historian. On these grounds we, in common with the general belief of all antiquity, which has also found able advocates among modern critics, assume that Old and New Ililum occupied the same site. The statements in the Iliad which appear irreconcilable with this view will disappear if we bear in mind that we have to do with an entirely legendary story, which is little concord in geographical accuracy. The site of New Ililum (according to our view, identical with that of Old Ililum) is acknowledged by all modern inquirers and travellers to be the spot covered with ruins now called Kissaúrâ, between the villages of Kum-koi, Kalli-fâtik, and Töbhâlk, a little to the west of the last-mentioned place, and not far from the point where the Simois once joined the Scamander. Those who maintain that Old Ililum was situated in a different locality cannot, of course, be expected to agree in their opinions as to its actual site, it being impossible to fix upon any one spot agreeing in every particular with the poet's description. Respecting the nationality of the inhabitants of Ililum, we shall have to speak in the article Troas. (Comp. Sph. de Agro Trojan. Lipseis, 1814, 8vo; Rennell, Observations on the Topography of the Plain of Troy, London, 1814, 4to; Choiseul-Gouffier, Voyage Philologique de la Grèce, Paris, 1820, vol. ii. p. 177, foll.; Leake, Asia Minor, p. 275, foll.; Grote, Hist. of Greece, vol. i. p. 436, foll.; Eckenbrecher, über die Lage des Homeriischen Ilium, Rhein. Mus. Nene Folge, vol. ii. pp. 1—49, where a very good plan of the district of Ilium is given. See also, Welcker, Kleine Schriften, vol. ii. p. 1, foll.; M. Cicareni, Dissertations sur la Topographie du Trojan War, Edinburgh, 1822; Mauduit, Découvertes dans le Trocadé, &c., Paris & Londres, 1840.) [L.S.]

ILLIBERIS.

ILLIBERIS (Τιλιβερίς, Ptol. ii. 4. § 11), or ILLIBERI LIBERINI (Pill. iii. i. 3.), one of the four divisions of the Taurulus, in Hispasia Baetica, between the Baeticus and the coast, is identified by inscriptions with Granada. It is probably the Elibyres (Ἐλιβύρης) of Stephanius Byzantinus. (Isocr. Gruter, p. 277, No. 3; Flores, Exp. S. vol. v. p. 4, vol. xii. p. 81; Mentelle, Geogr. Comp. Exp. Med. p. 163; Coins ap. Flores, Med. vol. iii. p. 75; Mionnet, vol. i. p. 15, Suppl. vol. i. p. 28 Ekhel, vol. i. p. 22.) [P.S.]

COIN OF ILLIBERIS (IN SPAIN).

ILLIBERIS or ILLIBERIS (Τιλιβερίς), a town in the country of the Sordones, or Sordones, or Sordi, in Gallia Aquitania. The first place that Hannibal came to after passing through the Eastern Pyrenees was Illiberis. (Liv. xxii. 24.) He must have passed by Bellegarde. Illiberis was near a small river Illiberis, which is south of another small stream, the Ruscino, which had also on it a town named Ruscino. (Strab. p. 162.) Mela (i. 5) and Pliny (iii. 4) speak of Illiberis as having once been a great place, but in their time being decayed. The road in the Antonins Itin. from Aurelia (Arses) through the Pyrenees to Juncaria passes from Ruscino (Castell-Roussillon) to Ad Centuriones, and omits Illiberis; but the Table places Illiberis between Ruscino and Ad Centurarium, which is the same place as the Ad Centuriones of the Itin. [CENTURIONES, AD. ] Illiberis is Elmes, or the river Lekh (L thumbs) Illiberis, or Illiberis is an Iberian name. There is another place, Climberis, on the Gallic side of the Pyrenees, which has the same termination. [AUSRI.] It is said that berri, in the Basque, means a town. The site of Illiberis is fixed at Elmes by the Itin.; and we find an explanation of
The name Elee in the fact that either the name of Illiberis was changed to Helena or Elena, or Helena was a camp or station near it. Constans was murdered by Magnentius “not far from the Hispanicae, in a castrum named Helena.” (Epist. x. 9.) Victor’s Epitome (c. 41) describes Helena as a town very near to the Spanishae, and so it is said (x. 42; and Orosius, vii. 29). It is said by some writers that Helena was so named after the place was restored by Constantine’s mother Helena, or by Constantine, or by some of his children; but the evidence of this is not given. The river of Illiberis is the Ticmar of Mela, and Tacitus of Fliny, now the Tejo. In the text of Ptolemy (ii. 10) the name of the river is the river Illiberis.

Some geographers have supposed Illiberis to be Collosa, near Port Vendres, which is a plain mistake. [G. L.]

ILLICII. [ILLICII.

ILLITURGIS, ILLITURGI, or ILLITURGI, or preser. ILLITURGIA of Ptolemy, ii. 4, § 9, as well as the ILLITURGA of Polybius, ap. Steph. B. a. r., and the ILITURGA of Appian, H史. 32; EIA. Illigratini), a considerable city of Hispania Baetica, situated on a steep rock on the N. side of the Baetis, on the road from Corduba to Castulo, 20 M. P. from the latter, and five days’ march from Carthago Nova. In the Second Punic War, it was given over to the Romans, like its neighbours, Castulo and Mentosa, and endured two sieges by the Carthaginians, both of which were raised; but, upon the overthrow of the two Scipios, the people of Illiturgis and Castulo revolted to the Carthaginians, the former adding to their treason the crime of betraying and putting to death the Romans who had fled to them for refuge. At least such is the Roman version of their offence, for which a true Roman vengeance was taken by Publius Scipio, a. d. 206. After a defence, such as might be expected when despair of mercy was added to national fortune, the city was stormed and burnt over the slaughtered corpses of all its inhabitants, children and women as well as men. (Livy xxliii. 49, xxix. 14, 17, 41, 42, 18, 16, 20.) Ten years later it was subverted “as being the most impomptuous and dangerous by the Romans, and taken with the slaughter of all its adult male population.” (Livy xxxiv. 10.) Under the Roman empire it was a considerable city, with the surname of Forum Julium. Its site is believed to have been in the neighbourhood of Anchoniar, where the church of St. Potenciana now stands. (Ina. Ant. p. 403; Plin. iii. 1. s. 3; Priscian, vi. p. 689; et Ptolem. Morales, Antig. p. 56; b.; Montellet, Exp. Med. vol. i. p. 183; Labarde, Ina. vol. ii. p. 113; Florez, Exp. S. vol. xii. p. 369; Cohn, ap. Flores, Med. vol. iii. p. 81; Miomnet, vol. i. p. 16; Sestini, p. 58; Eckhel, vol. i. p. 33; Eckhel, vol. ii. p. 1; Sestini, Med. Imp. v. p. 77; Sestini, Miomnet, vol. i. p. 23; [F. S.]

ILLURIA. [ILLURICUM.

ILLURICA. [ILLURICOMES.

ILLURICUM: (Rv. I'LLAVERI: Add. I'LLAVERI, I'LLAVERI, ILLURIUS, ILLURIUS) the eastern coast of the Adriatic sea.

1 The Name:—The Greek name is ILLYRIUS
ILLYRICUM.

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

A. Illyrùs barbara rìmànà, was separated from Istria by the small river Ara (Avia), and bounded S. and E. by the Drilo, and on the N. by the Savus; Consequently, it is represented now by part of Croatia, all Dalmatia, the Herzegovina, Montenegro, nearly all Bosnia, and part of Albania.

Illyria Romana was divided into three districts, the northern of which was Iapydia, extending S. as far as the Tedanisia (Zemunica); the strip of land extending from the Aris to the Titius (La Kerka) was called Liburnia, or the whole of the north of what was once Venetian Dalmatia; the territory of the Dalmatae was at first comprehended between the Naro and the Tituns or Nestus: it then extended to the Titius. A list of the towns will be found under the several heads of Iapydia, Liburnia, and Dalmatia.

B. Illyria Graeca, which was called in later times Illyria Nova, descended from the river Drilo to the SE., up to the Ceramian mountains, which separated it from Epirus Proper. On the N. it was bounded by the Roman Illyricum and Mount Scorbutus, on the W. by the Ionian sea, on the S. by Epirus, and on the E. by Macedonia; comprehending, therefore, nearly the whole of modern Albania. Next to the frontier of Chazia is the small town of Amanthus, and the people of the Amanthians and Butlares. They are followed by the Taulantii, who occupied the country N. of the Aoos—the great river of S. Macedonia, which rises in Mount Laccon, and discharges itself into the Adriatic—as far as Epidamnum. The chief towns of this country were Apollonia, and Epidamnum or Dyrrhachium. In the interior, near the Macedonian frontier, there is a considerable lake, Lagus Lycusitis, from which the Drilo issue. Ever since the middle ages there has existed in this part the town of Achrida, which has been supposed to be the ancient Lychnides, and was the capital of the Bulgarian empire, when it extended from the Exuia as far as the interior of Astilia, and comprised S. Illyricum, Epirus, Acaetania, Astilia, and a part of Thessaly. During the Roman period the Dassaretan dwelt there; the neighbouring country was occupied by the Actabates, who are said to have been driven from their country in the time of Cossander, when they removed as fugitives with their women and children into Macedonia. The Ardiae and Pangaeae dwelt N. of the Aoos, the latter lasting at the same time, but only during the Roman period. Scodra (Senturia), in later times the capital of Praevalitana, was unknown during the flourishing period of Greek history, and more properly belongs to Roman Illyricum; as Lysitza, which was situated at the mouth of the Drilo, was fixed upon by the Romans as the border town of the Illyrians in the S., beyond which they were not allowed to sail with their privateers. Internal communication in this Illyricum was kept up by the Via Caudovia or Enza, the great line which connected Italy and the East—Rome, Constantinople, and Jerusalem. A road of such importance, as Colonel Leake remarks (North. Greece, vol. iii. p. 311), and on which the distance had been marked with milestones soon after the Roman conquest of Macedonia, we may believe to have been kept in the best order as long as Rome was the centre of a vigorous authority; but it probably shared the fate of many other great establishments in the decline of the empire, and especially when it became as much the concern of the Byzantine as of the Roman government. This fact accounts for the discrepancies in the Itineraries; for though Lychnides, Heraclea, and Edessa, still continued, as on the Caudovian Way described by Pausanias (Strabo, vii. pp. 322, 323), to be the three principal points between Dyrrochthion and Thessalonica (nature, in fact, having strongly drawn that line in the valley of the Geussus), there appears to have been a choice of routes over the ridges which contained the boundaries of Illyricum and Macedonia. By comparing the Antonine Itinerary, the Peutingerian Table, and the Jermaische Landaufnahme, the following account of stations in Illyricum is obtained:

Dyrrochthion or Apollonia.
Clodiana — — Skambi.
Scampae — — Eubasen.
Tragetus Genui — —
Ad Dianam — —
Candavia — —
Treu Tabernae — —
Pons Serviliu et Claudianum — —
Patrae — —
Lychnides — — Atriadha.
Brucida — — Prepea.
Sciriiana — —
Castra — —
Nismella et Butlares — —
Heraclia — —

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

These islands appear to have originated on the breaking up of the lower grounds by some violent action, leaving their limestone summits above water. From the salient position of the promontory terminating in Punta della Pindosa, they are divided into two distinct groups, those of the Greek geography called Ametistus and Liburnisser. They trend NW. and SE., greatly longer than broad, and form various fine channels, called canali, and named from the nearest adjacent island: these being bold,
ILLYRICUM.

with scarcely a hidden danger, give ships a secure passage between them. Cherso, Gerro, Lussa, Samoza (Abayrtides), abound with fossil bones. The bone-brecia of these islands appears to be the same conglomerate with those of Gibraltar, Corinto, and other places in the Mediterranean. The Liburnian group (Apetrreps fioro), Strab. ii. p. 124, vii. pp. 315, 317; “Liburnica Insulae,” Fim. iii. 30; Lima (Grossa), Eubratta, Sovala, Lusa (Lusana), Melita (Melidea), Corcyra Nigra (Corcyra), Pharae (Lesma) and Olympea (Solde), have good ports, but are badly supplied with drinkable water, and are not fertile. The mountains tracts, though industriously cultivated towards the shore, is for the most part, as in the days of Strabo (I. c.), wild, rugged, and barren. The want of water and the soil will make Dalmatia unfit for agriculture; and therefore of old, this circumstance, coupled with the excellency and number of the harbours, made the natives more known for piracy than for commercial enterprise. A principal feature of the whole range is that called Monte-Negro (Ccerragor), consisting chiefly of the cretaceous or Mediterranean limestone, so extensively distributed in the Adriatic to the Archipelago, and remarkable for its craggy character. The general height is about 3000 feet, with a few higher summits, and the slopes are gentle in the direction of the inclination of the strata, with precipices at the outcappings, which give a fine variety to the scenery. There is no sign of volcanic action in Dalmatia; and the Euphrates, near Apollonia, celebrated for the flames that rose continually from it, has probably no references to anything of a volcanic nature, but is connected with the beds of asphaltum, or mineral pitch, which occur in great abundance in the nummulitic limestone of Albania.

The coast of what is now called Middle Albania, or the Illyrian territory, N. of Epirus, is, especially in its N. portion, of moderate height, and in some places even low and unwholesome, as far as Aulon (Valos or Avlona), where it suddenly becomes rugged and mountainous, with precipices cliffs descending rapidly towards the sea. This is the Kiasmone range, upwards of 4000 feet high, dreaded by ancient mariners as the Acro-Cerinian promontory, and by classical writers as the boundary prior to N. of Illyricum in productivity; though mountainous, it has more valleys and open plains for cultivation. The sea-ports of Epidamnus and Apollonia introduced the luxuries of wine and oil to the barbarians; whose chiefs learnt also to value the woven fabrics, the polished and carved metallic work, the tempered weapons, and the pottery which was furnished them by Grecian artisans. Salt fish, and, what was of more importance to the inland residents on lakes like that of Lychnitis, salt itself, was imported. In return they supplied the Greeks with those precious commodities, cattle and slaves. Silver mines were also worked at Damarthum. Wax and honey were probably articles of export; and it is a proof of the intercourse of the Illyrians with the Grecians, that salt was carefully sought out, when we find a species of iris peculiar to the country collected and sent to Corinth, where its root was employed to give the special flavour to a celebrated kind of aromatic ointment. Grecian commerce and intercourse not only tended to civilise the S. Illyrians beyond their northern brethren, who shared with the Thracian tribes the custom of tattooing their bodies and of offering human sacrifices; but through the introduction of Grecian arts, made them acquainted with Hellenic ideas and legends, as may be seen by the tale of Cadmus and Harmonia, from whom the chiefs of the Illyrian Encheles, professed to trace their descent. (Comp. Grote, Hist. of Greece, vol. iv. pp. 1—10, and the authorities quoted there; to which may be added, Wilkinson, Dalmatia and Montenegro, vol. i. pp. 38—43; J. F. Neigebour, Die Suiphusen, Leipzig, 1851; Niebuh, Lect on Ethnog. and Geog., vol. i. pp. 347—314; Hahn, The Mediterranean, pp. 40—45; Hahn, The Illyrian language, and constitute a particular race, which is very distinct from the Slavonian inhabitants who border on them towards the N. The ancients, as has been observed, distinguished the Illyrians from the Epirots, and have given no intimations that they were in any way connected. But the Albanians, who inhabit both Illyria and Epirus, are one people, whose language is only varied by slight modifications of dialect. The Illyrians appear to have been pressed southwards by Slavonian hordes, who settled in Dalmatia. Driven out from their old territories, they extended themselves towards the S., where they now inhabit many districts which never belonged to them in former times, and have swallowed up the Epirots, and extinguished their language. According to Schafarik (Slav. Alt. vol. i. p. 31) the modern Albanian population is 1,200,000.

Ptolemy is the earliest writer in whose works the name of the Albanians has been distinctly recognised. He mentions (vii. 13. § 23) a tribe called ALBANI (‘Aulane) and εσπρετας (‘Espreteas) in the region lying to the E. of the Ionian sea; and from the names of places with which Albanopolis is connected, it appears clearly to have been in the S. part of the Illyrian territory, and in modern Albania. There are no means of forming a conjecture how the name of this obscure tribe came to be extended to so considerable a nation. The latest work upon the Albanian language is that of F. Bitter von Xylander (Die Sprache der Albaner oder Skipetaren, 1835), who has elucidated this subject, and established the principal facts upon a firm basis. An account of the positions at which Xylander arrived will be found in Prichard (The Physical History of Mankind, vol. iii. pp. 477—482).

As the Dalmatian Slaves have adopted the name Illyrians, the Slavonian language spoken in Dalmatia, especially at Ragusa, is also called Illyrian; and this designation has acquired general currency; but it must always be remembered that the ancient Illyrians were in no way connected with the Slave races. In the practice of tattooing their bodies, and offering human sacrifices, the Illyrians resembled the Thracians (Strab. vii. p. 315; Herod. v. 6): they
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custom of one of their tribes, the Dalmatians, to have a new division of their lands every eighth year (Strab. l.c.), resembled the well-known practice of the Germans, only advanced somewhat further towards civilized life. The author of the Periplus (l.c.) speaks of the great influence enjoyed by their women, whose lives, in consequence, he describes as highly licentious. The Illyrian, like the modern Albanian Skiptar, was always ready to fight for hire; and rushed to battle, obeying only the instinct of his own love of fighting, or revenge, or love of bloodipoverty. But as soon as the feeling was satisfied, or overcome by fear, his rapid and impetuous rush was succeeded by an equally rapid retreat or flight. (Comp. Grote, Hist. of Greece, vol. vi. p. 609.) They did not fight in the phalanx, nor were they merely ψαλαντες; they rather formed an intermediate class between them and the phalanx. Their arms were short spears and light lances and shields (pelαταται); the chief weapon, however, was the μύκωνας, or Albanian knife. Dr. Arnold has re-marked (Hist. of Rome, vol. i. p. 495), "the eastern coast of the Adriatic is one of those ill-fated portions of the earth which, though placed in immediate contact with civilization, have remained perpetually in sameness, as one great Roman province, the Chios (comp. above, vol. iii. p. 477), writing of the Illyrians about a century before the Christian era, calls them "a religious people, just and kind to strangers, loving to be liberal, and desiring to live orderly and soberly." After the Roman conquest, and during its dominion, they were as civilized as most other peoples reclaimed from barbarism. The emperor Diocletian's were both Illyrians. And the palace at Spalato is the earliest existing specimen of the legitimate combination of the round arch and the column; and the modern history of the eastern shores of the Adriatic begins with the relations established by Heracleius with the Serbs or W. Slaves, who moved down from the Carpathians into the plains near the mouth of the Danube. The states which they constituted were of considerable weight in the history of Europe, and the kingdoms, or banats, of Croatia, Servia, Bosnia, Rascia, and Dalmatia, occupied for some centuries a political position very like that now held by the secondary monarchal states of the present day. The people of Narenta, who had a republican form of government, once disputed the sway of the Adriatic with the Venetians; Ragusa, which sent her Argosies (Ragiosies) to every coast, never once succumbed to the winged Lion of St. Mark; and for some time it seemed probable that the Servian colonies established by Heracleus were likely to take a prominent part in advancing the progress of European civilization. (Comp. Finlay, Greece under the Romans, p. 409.)

5. History.—The Illyrians do not appear in history before the Peloponnesian War, when Brasidas and Perdiccas retreated before them, and the Illyrians, for the first time, probably, had to encounter Grecian troops. (Thuc. iv. 124—125.) Nothing is heard of these barbarians afterwards, till the time of Philip of Macedon, by whose vigour and energy their incursions were first repressed, and their country partially conquered. Their collision with the Macedonians appears to have risen under the following circumstances. During the 4th cent. before Christ a large immigration of Gallic tribes from the westward was taking place, invading the territory of the more northerly Illyrians, and driving them further to the south. Under Bardylis the Illyrians, who had formed themselves into a kingdom, the origin of which cannot be traced, had extended themselves to the towns, villages, and the inland plains of W. Macedonia (Diod. xvi. 4; Theopomp. Fr. 35, ed. Didot.; Cic. de Off. ii. 11; Phot. Bibl. p. 530, ed. Bekker; Liban. Orig. xxxvii. p. 632). As soon as the young Philip of Macedon came to the throne, he attacked these hereditary enemies b. c. 360, and pushed his successes so vigorously, as to reduce to submission all the Gallic tribes. (Curt. Hist. of Greece, vol. xli. pp. 308—304.) A state was formed the capital of which was probably near Ragus, but the real Illyrian pirates with whom the Romans came in collision, must have occupied the N. of Dalmatia. Rhodes was still a maritime power; but by b. c. 233 the Illyrians had become formidable in the Adriatic, ravaging the coasts, and disturbing the navigation of the allies of the Romans. Envoys were sent to Tents, the queen of the Illyrians, demanding reparation: she replied, that piracy was the habit of her people, and finally had the envoys murdered. (Polyb. vi. 8; Appian, Illyr. vii. 3; Zonar. viii. 19; comp. Plin. xxxiv. 11.) A Roman army for the first time crossed the Ionian gulf, and con- cluded a treaty with the queen of the Illyrians, who promised to stop piracy, but continued to violate all the terms, while the Greek states of Corcyra, Apollonia, and Epidamnus, received their liberty as a gift from Rome.

On the death of Tents, the traitor Demetrius of Pharsa made himself guardian of Pineus, son of Agron, and usurped the chief authority in Illyri- cum; thinking that the Romans were too much occupied in Italy, and thus would not inter- fere with his piratical acts. This led to the Second Illyrian War, b. c. 219, which resulted in the submission of the whole of Illyricum. Demetrius fled to Macedonia, and Pineus was restored to his kingdom. (Polyb. iii. 16, 18; Liv. xxx. 33; App. Illyr. 7, 8; Flor. ii. 5; Dion Cass. xxxiv. 46, 151; Zonar. viii. 20.) Pineus was succeeded in the allies of the Romans, by a descendant of the elder L. F. blood—a certain Nepos—callidus by his son Pleuratus, who, for his fidelity to the Roman cause during the Macedonian War, was rewarded at the peace of 196 by the addition to his territory of Lychnitus and the Parthini, which had before belonged to Macedonia (Polyb. xviii. 30, xxi. 9, xxi. 4; Liv. xxx. 28, xxxii. 14.) In the reign of Gentius, the last king of Illyricum, the Dalmatians revolted, b. c. 180; and the praetor L. Asinius, entering Illyricum, finished the war within thirty days, by taking the capital Scodra (Scutari), into which Gentius had thrown himself, b. c. 168. (Polyb. xxx. 13; Liv. xiv. 30—32, xlv. 43; Appian, Illyr. 9; Eutrop. iv. 6.) Illyricum, which was divided into three parts, became annexed to Macedonia. (Liv. xiv. 36.) On the history of the Roman wars with Dalmatia, Laptidia, and Liburnia, is given under those heads.

In b. c. 27 Illyricum was under the rule of a proconsul appointed by the senate (Dion Cass. liii. 12); but the frequent attempts of the people to recover their liberty showed the necessity of maintaining a strong force in the country; and in b. c. 11 (Dion Cass. liv. 24) it was made an imperial province, with P. Cornelius Dolabella for legatus ("leg. pro. pr.", Orelli, Inscr. no. 2365, comp. no. 3128; Tac. Hist. ii. 86; Marquardt, in Becker's Rom. Alt. vol. iii. pt. i. pp. 110—115.) A large region, extending far inland towards the valley of the Save and the Drave, contained bodies of solildary
LIYRICUM.

who were stationed in the strong links of the chain of military posts which was scattered along the frontier of the Danube. Inscriptions are extant on which the records of its occupation by the 7th and 11th legions can still be read. (Orelli, nos. 3492, 3553, 4995, 4996; comp. Josephus, B. J. ii. 16; Tac. Ann. iv. 5; Hist. ii. 11. 85.) There was at that time no seat of government or capital; but the province was divided into regions called "conventus": each region, of which there were three, named from the towns of SCARDORA, SALONIA, and NAROBA, was subdivided into numerous "decuriae." The last mentioned word comes from the Greek "decuria," (Plin. iii. 26.) JADERA, SALONA, NAROBA, and EPIANIBUS, were Roman "colonies;" APOLLONIA and CORBITA, "civitates liberae." (Appian, Ilugr. 8; Polyb. ii. 11.) The jurisdiction of the "pre-praetor," or "legatus," does not appear to have extended throughout the whole of Ilyricum, but merely over the maritime portion. The inland districts, although it had its own governor, or was under the prefecture of Pannonia. Salona in later times became the capital of the province (Procop. B. G. i. 15; Hierocles), and the governor was styled "praeses." (Orelli, nos. 1098, 3399.) The most notable of these were Dion Cassius the historian, and his father Cassius Aprianus.

The death of Pannonia and Dalmatia affected an inexhaustible supply of recruits to the legions stationed on the banks of the Danube; and the peoples of Ilyricum, who had already given Claudius, Aurelian, and Probus to the sinking empire, achieved the work of rescuing it by the elevation of Diocletian and Maximian to the imperial power (A.D. 284.)

After the final division of the empire, Marcellinus, "Patrician of the West," occupied the maritime portion of W. Ilyricum, and built a fleet which claimed the dominion of the Adriatic. [Dalmatia.] E. Ilyricum appears to have suffered so much from the hostilities of the Goths and the oppressions of Alaric, who was declared, a. D. 396, its master general (Sagallius in the Table of Fell.) E. 216, de Bell. Got. 535), that there is a law of Theodosius II which exempts the cities of Ilyricum from contributing towards the expenses of the public spectacles at Constantinople. (Theod. cod. x. tit. 8. a. 7.) But though suffering from these invasions, casual encounters often showed that the people were not destitute of courage and military skill. Attila himself, the terror of both Goths and Romans, was defeated before the town of Azimus, a frontier fortress of Ilyricum. (Piriscius, p. 143, ed. Bonn; comp. Gibbon, c. xxxiv; Finlay, Greece under the Romans, p. 203.) The coasts of Ilyricum were considered of great importance to the court of Constantine. The rich produce transported by the caravans from the coast to the Black Sea, was then conveyed to Constantinople to be distributed through W. Europe. Under these circumstances, it was of the utmost consequence to defend the two points of Thessalonica and Dyrrhachium, the two cities which commanded the extremities of the usual road between Constantinople and the Adriatic. (Tafel, de Theod. Hist. 291; Thurnmann, Geschichte des Byzantinischen Reiches, p. 76.)

The open country was abandoned to the Abans and the E. Slaves, who made permanent settlements even to the S. of the Via Egnatia; but none of these settlements were allowed to interfere with the lines of communication, without which the trade of the West would have been lost to the Greeks. Heracleus, in his plan for circumsterning the ravages of the northern enemies of the empire, occupied the whole interior of the country, from the borders of Istria to the territory of Dyrrhachium, with colonies of the Serbs or W. Slaves. From the year 699 B.C. the illusion of the Servian Slavonians within the bounds of the empire we may therefore date, as has been said above, the earliest encroachments of the Illyrian or Albanian race on the Hallanic population of the south. The singular events which occurred in the reign of Heraclius are not among the least of the elements which make up the condition of the modern Greek nation. [E. B. J.]

Ilorci. [Illococba.]

Lucia. [Lucernae.]

Luratus (Turépur, Plut. iii. 6 § 6), a town in the interior of the Tauric Chersonese, probably somewhat to the N. of Kafir. [E. B. J.]

Lurcianae. [Lurcianae.]

Lurcis. [Gracuritain.]

Lurigela. [Lurigul.]

Lurutae. [Lurgetae.]

Luro, in Gallia Aquitania, is placed by the Antonine Itin. on the road from Caesareaugusta, in Spain, to Beneharnum. [Beneharnum.] Luro is between Aspaluca (Aspaluca) and Beneharnum. The modern site of Luro is Oléron, a village of the same name. Oléron is in the department of Boyaux Pyrénees, at the junction of the Gave d’Aspe, the river of Aspaluca, and the Gave d’Ossau, which by their union form the Gave d’Oléron. Gave is the name in these parts for the rivers-valleys of the Pyrenees. In the Notitia of Gallia, Luro is the Civitas Ellerorum. The place was taken by the Franks in the commencement of the sixth century. [G. L.]


2. [Larretaini.]

Luzza (v Lutza), a town in Phrygia Pacatiana, which is mentioned only in very late writers, and is probably the same as the Lutz in the Table of Pentinger; in which case it was situated between Sebaste and Acmonia, 25 Roman miles to the east of the latter town. It was the see of a Christian bishop. (Hierocles. p. 667; Concil. Constant. iii. p. 834.)

ILVA. (Ilva, Plut.: Ilia), called by the Greeks Athalida (Athalia, Dioc.; Athalia, Pa. Aria, Philist. ap. Steph. B.), an island in the Tyrrhenian Sea, lying off the coast of Etruria, opposite to the headland and city of Populonium. It is much the most important of the islands in this sea, situated between Corsica and the mainland, being about 18 miles in length, and 12 in its greatest breadth. Its outline is extremely irregular, the mountains are steep and abrupt, and which rise in some parts to a height of above 3000 feet, being indented by deep gullies and inlets, so that its breadth in some places does not exceed 3 miles. Its circuit is greatly overestimated by Pliny at 100 Roman miles: the same author gives its distance from Populonium at 10 miles, which is just about correct; but the width of the strait which separates the nearest point of the mainland (near Piombino) does not much exceed 6, though estimated by Diodorus as 100 stadia (124 miles), and by Strabo, through an enormous error, at not less than 300 stadia. (Strab. v. p. 223; Diod. v. 13; Plin. iii. 6. a. 12; Mel. ii. 7. 19; Sicily. p. 2. § 6; Apoll. Rhod. D 4
ILVATES.

Ivares was celebrated in ancient times, as it still is at the present day, for its iron mines; these were probably worked from a very early period by the Tyrrhenians of the opposite coast, and were already noticed by Hecataeus, who called the island Althadai; indeed, its Greek name was generally regarded as derived from the smoke (a thodai) of the numerous furnaces employed in smelting the iron. (Diod. v. 13; Steph. B. s. v.) In the time of Strabo, however, the iron ore was no longer smelted in the island itself, the want of fuel compelling the inhabitants (as it does at the present day) to transport the ore on the coast, and there smelt it, which process it was smelted and wrought so as to be fitted for commercial purposes. The unfailling abundance of the ore (alluded to by Virgil in the line

"Inula inaesthetic Chalybun genero metallica"

led to the notion that it grew again as fast as it was extracted from the mines. It had also the advantage of being extracted with great facility, as it is not sunk deep beneath the earth, but forms a hill or mountain mass of solid ore. (Strab. l. c.; Diod. l. c.; Virg. Aen. x. 174; Plin. iii. 5. s. 12, xxiv. 14. s. 41; Pseud. Arist. de Mirab. 95; Ptol. Hist. i. 351-356; Str. Ital. viii. 616.) The mines, which are still extensively worked, are situated at a place called Rio, near the E. coast of the island; they exhibit in many cases unequivocal evidence of the ancient workings.

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

Ivare has the advantage of several excellent ports, one of which, near the SW. end of the island, now called Porto Ferraio, was known in ancient times as the Portus Argous ("Agerus lamius"); from the circumstance that the Argonauts were believed to have touched there on their return voyage, while sailing in quest of Circe. (Strab. v. p. 224; Diod. iv. 56; Apollon. Rhod. iv. 656.) Considerable ruins of buildings of Roman date are visible at a place called La Grotta, near Porto Ferraio, and others are found near Cape Castello, at the NE. extremity of the island. The quarries of granite near S. Piero, in the SW. part of Elba, appears also to have been extensively worked by the Romans, though no notice of them is found in any ancient writer; but numerous columns, basins for fountains, and other architectural ornaments, still remain, part hewn out of the adjacent quarry. (Hoare, Class. Tour. vol. i. pp. 23-29.)

ILVATES, a Ligurian tribe, whose name is found only in Livy. He mentions them first as taking up arms in n. c. 260, in concert with the Gaulish tribes of the Insubres and Cemomani, to destroy the Roman force of Placentia and Cosa. They are again noticed three years later as being still in arms, after the submission of their Transpadane allies; but in the course of that year's campaign (n. c. 197) they were reduced by the consul Q. Minucius, and their name does not again appear in history. (Livy. xxx. 10, xxxi. 29, 30.) From the circumstances here related, it is clear that they dwelt on the N. slopes of the Apennines, towards the plains of the Padus, and apparently not very far from Casilidium (Cassiglio); but we cannot determine with certainty either the position or extent of their territory. Their name, like those of most of the Ligurian tribes mentioned by Livy, had disappeared in the Augustan age, and is not found in any of the geographers. (Liguria.) Walckenaer, however, supposes the Ilvates over whom the consul M. Fulvius Nobilior celebrated a triumph in n. c. 159 (Cic. Phil. l. c. 35; Strabo. l. c. 397), and asserts in all probability that the people with the Vetuloni of Pliny (Vetulio), to be identical also with the Ilvates of Livy; but this cannot be assumed without further proof. (Walckenaer, Géog. des Gaulois, vol. i. p. 154.)

IMACHARA ("Imachara" or "Myachara", Ptol.: Eth. Macarenais, Cit.: Imacarenos, Plin.:) a city of Sicily, the name of which does not appear in history, but which is repeatedly mentioned by Cicero among the municipal towns of the island. There is great discrepancy in regard to the form of the name, which is written in many MSS. "Macarensis" or "Macharaens," and the same uncertainty is found in those of Pliny, who also notices the town among those of the same region. (Ptol. iii. 18, 42, v. 7; Zumpt, ed loc.; Plin. iii. 8. 14. 155.) From the manner in which it is spoken of by Cicero, it would seem to have been a town of some consideration, with a territory fertile in corn. That writer associates it with Herbita, Assora, Agrymum, and other towns of the interior, in a manner that would lead us to suppose it situated in the same region. It was probably a small town, like that of Ptolemy, who places Himichara or Himichara (evidently the same place) in the NE. of Sicily, between Capituni and Centuria. (Ptol. iii. 4. § 12.) Hence Cluverius conjectures that it may have occupied the site of Trinaca, but this is wholly uncertain. Fazio and other Sicilian writers have supposed the ruins of an ancient city, which are still visible on the coast almost opposite the site of the town of Castiglione, now called Vindiscari, to be those of Imachara; but though the name of Macarea, still borne by an adjoining headland, gives some colour to this opinion, it is wholly opposed to the data furnished us by ancient authors, who all agree in placing Imachara in the interior of the island. The ruins in question, which indicate the site of a considerable town, are regarded by Cluverius (but equally without authority) as those of Ichana. (Oliver, Sicilia, p. 356; Fazello de Reb. Sic. iv. 2, p. 217; Amico, Not. ad Fazell. pp. 417, 447; Hoare's Classical Tour, vol. ii. p. 301.)

IMAU'S, the great mountain chain, which, according to the ancient authors, divided Northern Asia into "Scythia interna Iassum" and "Scythia externa Iassum." This was the "causae" of Strabo (p. 659; Plin. vi. 13. § 1; v. "Imauis" l. c. 429, Strab. ii. p. 129; 6 "Imauis", Agathem. ii. 9: although all the MSS. of Strabo (p. 516) have Iassmus ("Iassmus") in the passage describing the expedition of the Gracco-Bactrian king Menander, yet there can be no doubt but that the text is corrupt, and the word Iassmus should be substituted for the connected with the Samarcit hindus," snowly" (comp. Plin. vi. 17; Bohlen, das Alte Indien, vol. i. p. 11; Lassen, Ind. Alt. vol. i. p. 17), is one of those many significant expressions which have been used for mountain masses upon every zone of the earth's surface (for instance, Mont Blanc, in Savoy, Sierra
IMBOS.

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IMBROS.

IMBROS (Ἴμβρος: Etr. Ἴμβρος), an island in the Aegean sea, between the Thracian Chersonese, and near the islands of Samos and Lemnos. According to Pliny (iv. 12. a. 23), Imbros is 63 miles in circumference; but this is nearly double its real size. It is mountainous and well wooded, and its highest summit is 1845 feet above the level of the sea. It contains, however, several fertile valleys, and a river named Ilius in antiquity. (Plin. i. c.) Its town on the northern side was called by the same name, and there are still some ruins of it remaining. Imbros was inhabited in early times by the Pelasgians, and was, like the neighbouring island of Samothrace, celebrated for its
worption of the Cabari and Hermes, whom the Car
rians called Imbrasus. (Steph. B. z. v. "Idippos"). Both the island and the city of Imbras are mentioned by Homer, who gives to the former the epithet of wára
káko.bóm. (H. xiv. 29, xiv. 281, xiv. 78. Emps. de Maires); but the numbers will not agree. The real distance is much less than xii. M. P., which is the distance in the Itin.; and D'Anville, applying his usual remedy, alters it to vii. But Waackenier well objects to fixing on a little island or rock as the position of Immadrus, and then charging the Itinerary with being wrong. He finds the distance from a little bay west of Cap Mergion to Marseille to agree with the Itin. measure of 12 M. P. [G. L.]

IMMUNDUS SINUS (áxados kóros, Strab. xiv. p. 770; Diet. lli. 39; Ptol. iv. 5. § 7; Plin. vi. 29. s. 83., the modern Fosail Bay, in lat. 22° N., presents no.appellation from the habitual anchorage, and the difficulty of navigating vessels among its numerous reefs and breakers. In its further west recess lay the city of Berenice, founded, or rather enlarged, by Ptolemy Philadelphus, and so named by him in honour of his mother, the widow of Ptolemy Soter; and opposite its mouth was the island Ophiodes, famous alike for the reptiles which infested it, and its quarries of topaz. The latter was much employed by Egyptian artisans for ornamenting rings, scarabaei, &c., &c. [Bähr.

IMUS PYRENAEUS, a station in Aquitania, at the northern base of the Pyrenees, on the road from Aquas Tarbellicae (Duce) to Pompellum (Pampelina) in between Pyreneus is between the Ebro (Garis) and the Summus Pyrenaeus. The Summus Pyrenaeus is the Sommet de Castel-Pinnore; and the Imus Pyreneus is St. Jean-Pied-de-Port, "at the foot of the pass." The distance in the Itin. between Summus Pyreneus and Imus Pyreneus is, which D'Anville would alter to x., to fit the real distance. Waackenier takes the measure to be Gallic leagues, and therefore the x. will be equivalent to 7 l. M. P.

INA (Ima, Ptol. 4. Eub. Ineisem,) a town of Sicily, the position of which is wholly unknown, except that Ptolemy reckons it among the inland towns in the south of the island. (Ptol. iii. 4. § 15.) That author is the only one of the geographers that mentions it, and the name has been thought corrupt; but it is supported by the best MSS. of Ptolemy, and the reading "Eneseis" is equally well supported in Cicero (Verr. iii. 43), where the old editions had "Ennesas." (Zumpt, ad loc.) The orator appears to rank them among the minor communities of the island which had been utterly ruined by the invasions of Verres.

INACHORIUM (Ivanýorh, Ptol. iii. 17. § 2), a city of Crete, which, from the similarity of sound, Mr. Pashley (Trav. vol. ii. p. 78) is inclined to believe was situated in the modern district of Emei
khórdi, on the W. coast of Crete. (Hick, Krétas, vol. i. p. 379.)

INACHUS (Ivanýorh). 1. A river of the Argelia. [Armeria, 200, b.]
2. A river in the territory of Argos Amphilosich. [Argos Amphiloch, p. 208, b.]

INARIME. [Armeria.]

INATUS (Ivanýorh, Ptol. iii. 17. § 2), a city of Crete, the same, no doubt, as Einaus (Euvóres, Steph. B.; Hesych. Etym. Magn. s. v.), situated on a mountain and river of the same name. The Peu
tinger Table puts a place called Inata on a river 34 M. P. E. of Lixia, and 39 M. P. W. of Hierapýnta. These distances agree well with the three or four hamlets known by the name Kastelina, derived from the Venetian fortress, Castle Belvedere, situated on a hill a little to the N. of the villages. The
INCARUS.  

India.  

Incarius, on the coast of Gallia Narbonensis, is placed by the Itin. next to Massilia. It is west of Massilia, and the distance is 12 M. P. The place is Cervy, which retains its name. The distance of the town was probably estimated by a boat rowing along the coast, and a good map is necessary to show how far it is correct. (Ptol. v. 2. 23.)

INCUSIUM (Τρικόλιον), a tribe of the Sisygambri, mentioned only by Ptolemy (ii. 11. § 9). They apparently occupied the southernmost part of the territory inhabited by the Sisygambri. Some believe them to be the same as the Juhones of Tactius (Ass. xiii. 57.), in whose territory an extensive configuration of the soil occurred in a. d. 59. Some place them near the mouth of the river Laxis and the little town of Enagora; while others, with less probability, regard Ingerusae, on the Neacr, as the place once inhabited by the Incusii. (L. S.)

INDAPRATHAE (Ινδαπραθέα), a people occupying nearly the same portion of the land as the Parasaei. (Plut. viii. 2. § 18, a name, doubtless, connected with the Sanscrit Indra-pratā, a people occupying nearly the same portion of the land as the Parasaei. (Plut. viii. 2. § 18, a name, doubtless, connected with the Sanscrit Indra-pratā.)

INDIA (Ἰνδία, Polyb. iv. 3. § 30; Plin. vi. 17. a. 20; τὰ των Ῥώμων γῆν, Arrian, Anab. v. 4; τὰ ἤβο, Strab. xi. p. 514: Ed. ἤβο), a country of great extent in the southern part of Asia, bounded on the north by the great chain of the Hindōkō mountains, which extend, under various modified names, from the Brahmaputra river on the E. to the Indus on the W., and which are known in ancient times under the names Eumodus and Ismaus. (Esqyq. Intro.)

These mountains separated the plain country of India to the S. of them from the steppes of Täistāry on the N., and formed the water-shed of most of the great rivers with which India is so plentifully supplied. On the E. the Brahmaputra, which separates it from Assu and Burma, is its principal boundary; though, if the definition of India be adopted which was in vogue among the later classical geographers, those countries as far as the commencement of the Chinese empire on the S. must be comprehended within the limits of India. On the S. it is bounded by the Bay of Bengal and the Indian Ocean, and on the W. by the Indus, which separates it from Gedrosia, Arachosia, and the rest of the Persian sazles. Some writers, indeed (as Lassen, Pentap. Indic. Bom., 1827), have considered the districts along the southern spurs of the Paropamisus (or Hindō-Kusā) as part of India; but the passage of Pliny on which Lassen relies would make India comprehend the whole of Afghanistan to Belutschia on the Indian Ocean; a position which can hardly be maintained as the deliberate opinion of any ancient author.

It may, indeed, be doubted whether the Indians themselves ever laid down any accurate boundary of their country westward (Laws of Mino, ii. v. 22, quoted by Lassen, Pentap. Indic. p. 8); though the Sāvarād (Hydrates) separated their sacred land from Western India. Generally, however, the Indus was held to be their western boundary, as is clear from Strabo's words (xv. p. 689), and may be inferred from Pliny's description (vi. 20. a. 23).

It is necessary, before we proceed to give the principal divisions, to mention ranges, rivers, and cities of India, to trace very briefly, through the remains of classical literature, the gradual progress of the knowledge which the ancient world possessed of this country; a land which, from first to last, seems to have been to them a constant source of wonder and admiration, and therefore not unnaturally the theme of many strange and fabulous relations, which even their most critical writers have not failed to record.

Though the Greeks were not acquainted with India in the heroic ages, and though the name itself does not occur in their earliest writers, it seems not unlikely that they had some faint idea of a distant land in the far East, and that it was very perfectly fruitful. The occurrence of the names of objects of Indian merchandise, such as καστονιας, κασας, and others, would seem to show this. The same thing would seem to be obscurely hinted at in the two Aethiopias mentioned by Homer, the one towards the setting, and the other in the direction of the rising sun (Od. i. 26, 24); and a similar inference may probably be drawn from some of the early notices of the Aethiopians whose separate histories are perpetually confounded together, many things being predicated of the African nation which could be only true of an Indian people, and vice versa. That there were a people whom the Greeks called Aethiopis in the neighbourhood of, if not within the actual boundaries of India, is clear from Herodotus (vii. 70), who states in another place that all the Indians (except the Daradas) resembled the Aethiopians in the dark colour of their skins (iii. 101); while abundant instances may be observed of the intermixture of the accounts of the African and Indian Aethiopians, as, for example, in Ctesias (Indic. 7, ed. Bähr. p. 354), Pliny (viii. 90. 9), who quotes Ctesias, Sclavus, in his description of Scythia (vi. 14), and in his account of the Atrebati (iii. 14), Tactees (Chil. vii. 144), Arrian (H. Am. xvi. 31), Agatharchides (de Rubro Mari. p. 44, ed. Hud.), Pollux (Onomast. v. 5), and many other writers. Just in the same way a confusion may be noticed in the accounts of Libya, as in Herodotus (iv. 168—199; cf. Ctesias, Indic. 13), where he intermixes Indian and African tales. Even so late as Alexander's invasion, we know that the same confusion prevailed, Alexander himself believing that he would find the sources of the Nile in India. (Strab. xv. p. 696; Arrian, Exp. Alex. vi. 1.)

It is not remarkable that the Greeks should have had but little knowledge of India or its inhabitants till a comparatively late period of their history, and that neither Herodotus, Pindar, Pindar's dramatists Sophocles and Euripides, should mention by its name either India or any of its people. It is probable that, at this early period, neither commerce nor any other cause had led the Greeks beyond the shores of Syria eastward, and that it was not till the Persian wars that the existence of vast and populous regions to the E. of Persia itself became distinctly known to them. Some individual names may have reached the ears of those who inquired; perhaps some individual travellers may have heard of these far distant realms; such, for instance, as the physician Democedes, when residing at the court of Dareius, the son of Hystaspes (Herod. iii. 127), and Democritus of Abdera (s. c. 460—400), who is said by several authors to have travelled to Egypt, the great geog-
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1831), the Indi and the Indus (Procym. 174 and 178), the Argente (Procym. 176), the people of Opius on the banks of the Indus (Procym. 175), the Callatian, (Procym. 177; Herod. iii. 38; or Calatianes, Herod. iii. 97), Gandara and the Gandarian Gulf (Procym. 178) and their city Casparyr (Procym. 179; Casparyrns, Herod. iii. 102, iv. 44), are mentioned, in company with other Eastern places. Further, it appears, from the testimony of Herodotus, that Scylax of Caryanda, who was sent by Darius, navigated the Indus to Casparyrns in Pacytis, and thence along the Erythraean Sea to the Arabian Gulf (Procym. 179) and its coast (iv. 44); and the course of which voyage he must have seen something of India, of which he is said to have recorded several marvels (cf. Aristot. Polit. vii. 14; Philosdr. Vit. Apoll. Tyms. iii. 114; Tstax. Chil. vii. 144); though Klausen has shown satisfactorily, in his edition of the fragments which remain, that the Periplos usually ascribed to this Scylax is as at least as late as the time of Philip of Macedon.

The notices preserved in Herodotus and the remains of Ctesias are somewhat fuller, though having had opportunities, the one as a great traveller, the other as a resident for many years at the court of Ariaees, which no previous writers had had. The knowledge of Herodotus (in his Rh. c. 434, 435) is, however, limited to the account of the satraps of Dareius; the twentieth of which, he states, comprehended that part of India which was tributary to the Persians (iii. 94), the country of the most Eastern people with whom he was acquainted (iii. 95—102). To the S. of them, along the Indian Ocean, were, according to his view, the Asiatic Corinthians (Procym. 40); and he knew that the Indians were the greatest and wealthiest people known; he speaks of the Indus (on whose banks, as well as on those of the Nile, crocodiles were to be seen) as flowing through their land (iv. 44), and mentions by name Casparyrs (a town of Pacytis), the nomadic Fadi (iii. 99), and the Calatiai (iii. 38) or Calatianes (iii. 97). He places also in the seventh satrapy the Gandari (iii. 91) [Gandaran], a race who, under the name of Gandaei, are known as a genuine Sanskrit-speaking tribe, and who may therefore be considered as connected with India, though their principal seat seems to have been on the W. side of the Indus, probably in the neighbourhood of the present Com- dar. Ctesias (about B.C. 400) wrote twenty-three books of Persica, and one of Indica, with other works on Asiatic subjects. These are all lost, except some fragments preserved by Photius. In his Persica he mentions some places in Bactria (Procym. 5, ed. Bühr) and Cyrtisca, on the Erythraean Sea (Procym. 40); and in his Indica he gives an account of the Indus, of the manners and customs of the natives of India, and of its productions, some of which bear the stamp of a too credulous mind, but are not altogether unintelligible or valueless.

On the advance of Alexander through Bactria to the banks of the Indus, a new light was thrown on geographical and ethnographical knowledge of the Greeks, for the first time acquired with tolerable accuracy some knowledge of the chief features of this remarkable country. A number of writers—some of them officers of Alexander's army—devoted themselves to a description of different parts of his route, or to an account of the events which took place during his progress from Babylon to the Hyphasis; and to the separate narratives of Belon and Diogenes, Nearcocus, Oeseicritus, Aristobulus, and Callisthenes, condensed and extracted by Strabo, Pliny, and Arrian, we owe most of our knowledge of India as it appeared to the ancients. None of the original works of these writers have been preserved, but the voyage of Nearcocus (the most important of them, though the places in India he names are few in number) has been apparently given by Arrian (in his Indica) with considerable minuteness. Nearcocus seems to have kept a day-book, in which he entered his own reflections on the course of the events which took place on the Indus (from which he started), and Corsestis (perhaps the present Kowstdi). Pliny, who calls this voyage of Nearcocus and One- sicritus, adds some few places, not noticed by Arrian (vi. 33. a. 36). Oneesicritus himself considered the land of the Indians to be one-third of the whole inhabited world (Strab. xv. p. 691), and was the first writer who noticed the Pregonc (Ceylon). (Ind. p. 691.) Both writers appear, from Strabo, to have left interesting memorials of the manners and customs of the natives (Strab. xi. p. 517, xv. p. 726) and of the natural history of the country. (Strab. xv. pp. 693, 705, 716, 717; Aelian, Hist. Am. xv. 39, xvi. 6; Plin. vii. 32. a. 34, vii. 22. a. 2; Tstax. Chil. iii. 13.) Arrian (vii. 22) quotes a passage from Arrian as Strabo, that it is not improbable that he may have written a distinct work on India; he is mentioned as noticing the swelling and floods of the rivers of the Pam'k, owing to the melting of the snow and the rain (Strab. xvi. p. 694), the mouths of the Indus (p. 701), the Brahmanes at Taxila (p. 714), the trees of Hyrcania and India (cf. Strab. xvi. p. 702), the fish of the Nile and Indus, respectively (xv. p. 707, xvi. p. 804).

Subsequently to these writers,—probably all in the earlier part of the third century B.C.,—were some others, as Megasthenes, Daimachus, Patrocles and Timostrenes, who contributed considerably to the increasing stock of knowledge relative to India. Oneesicritus and the additional additions were those acquired by Megasthenes and Daimachus, who were respectively ambassadors from Seleucus to the Courts of Sandrocottus (Chandragupta) and his successor Allotrochades (Strab. ii. p. 70, xv. p. 702; Plin. vi. 17. 6. 21), or, as it perhaps ought to be written, Allotrochades. Megasthenes wrote a work often quoted by subsequent writers, which he called a· Inuced (Athén. iv. p. 158; Clem. Alex. Strom. i. p. 132; Joseph. c. Apion. i. 30, Antiq. x. 11. § 1), in which he probably embodied the results of his observations. From the fragments which remain, and which have been carefully collected by Schwabeck (Megasthenes Indicus, Bonn, 1848), it appears that he was the first to give a tolerably accurate account of the breadth of India, making it about 16,000 stadia (Arrian, ii. 7, 8; Strab. i. p. 68, xvi. p. 689)—to mention the Ganges by name, and to state that it was larger than the Indus (Arrian, v. 6. 10, Indica. 4, 15), and to give, besides this, some notices of no less than fifteen tributaries of the Indus, and of the nations of the Ganges, for the first time, and of the 118 nations, and so many cities that they could not be numbered (Arrian, Indica. 10); and observed (the first among the Greeks) the existence of castes among the people (Strab. xv. p. 703; Arrian, Ind. 11, 12; Diod. ii. 40, 41; Solin. c. 59), with some peculiarities of the Indian religious system, and of the Brahmanes (or Bro-
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(Strob. xv. pp. 711—714; Clem. Alex. Str. i. 151.) Again Daimachus, who lived for a long time at Palmyra (Strab. ii. p. 70), wrote a work upon India, which, though according to Strabo full of fables, must also have contained much valuable information. Patrocles, whom Strabo evidently designates a writer of his own time (Strab. ii. p. 70), the admiral of Seleucus, sailed upon the Indian Ocean, and left an account, in which he stated his belief that India was the same breadth that Megasthenes had maintained (Strab. ii. p. 69. xv. p. 689); but also that it could be circumnavigated—an erroneous view, which seems to have arisen from the idea, that the Caspian Sea and the Northern Ocean were connected. (Strab. ii. p. 74. xi. p. 518.)

With the establishment of the mathematical schools at Alexandria, commenced a new era in Greek geography; the first systematic arrangement of the divisions of the earth's surface being made by Eratosthenes (b.c. 376—161), who drew a series of parallels of latitude—at unequal distances, however—through a number of cities, and wrote a book of thirty-six books, under the title Geography. (Strab. ii. p. 59.) His work, however, was not the first or the best of its kind. Ptolemy, on the other hand, wrote a book of thirteen books, and was the first to give a systematic account of the geography of the world. (Strab. ii. p. 59.)

The Ganges (about b.c. 150), the father of Greek astronomy, followed Patrocles, Daimachus, and Megasthenes, in his view of the shape of India; making it, however, not so wide at the S. as Eratosthenes had made it (Strab. ii. pp. 77, 81), but much wider towards the N., even to the extent of from 20,000 to 30,000 stadia (Strab. ii. p. 68). Taphrobanes held not to be an island, but the commencement of another continent, which extended upward to the S. and W.,—following, probably, the idea which had prevailed since the time of Aristotle, that Africa and SE. India were connected on the other side of the Indian Ocean. (Mela, iii. ii. 7. § 7; Plin. vi. 22. § 24.)

Artemidorus (about a.c. 100) states that the Ganges rises in the Mounts Emadi, flows S. till it arrives at Ganges, and then E. by Palmyra to its mouth (Strab. xv. p. 719): Taphrobanes held the Ganges to be about 500 stadia long and 500 broad (Steph. B.). The whole breadth of India, from the Ganges to the Indus, he made to be 16,000 stadia. (Plin. vi. 19. § 22.)

The greater part of all that was known up to his time was finally reduced into a consistent shape by Strabo (b.c. 66—A. D. 26). His view of India was not materially different from that which had been the received opinion since Eratosthenes. He held that it was the greatest and most eastern land in the world, and the Ganges its greatest stream (U. ii. p. 130. xv. pp. 690, 713); that it stretched S. as far as the parallel of Merv, but not so far N. as Hipparchus thought (ii. pp. 71, 73, 75); that it was in shape like a lense, the S. and E. being the longest sides. Its greatest breadth was 16,000 stadia on the E., its least 13,000 on the W.; its greatest length on the S., 19,000 stadia. Below the S. coast he placed Taphrobanes, which was, in his opinion, not less than Great Britain (ii. p. 130, xv. p. 690). Pliny the Elder and Pomponius Mela, who were contemporaries, added somewhat to the geographical knowledge previously acquired, by incorporating into their works the results of different expeditions sent out during the earlier emperors. Thus, Pliny follows Agrippa in making India 3800 M. P. long, and 2000 wide, though he himself suggests a different and shorter distance (vi. 17. a. 21); while, after Seneca, he reckoned that it contained 118 peoples and 60 rivers. The Emodus, Ianaus, Paropamissus, and Caucausus, he connected in one continued chain from E. to W., stating that S. of these great mountains, the land was, like Egypt, one vast plain (vi. 18. 8. 23), comprising many wastes and much fruitful land (vi. 20. 8. 23). For fuller notice of Taphrobanes than had been given by previous writers, he was indebted to the ambassadors of the emperor Claudius, from whom he learnt that it had towards India a length of 10,000 stadia, and 500 towns,—one, the capital, Palaestinum, of vast size. The sea between it and the continent is, he says, very shallow, and the distance from the nearest point a journey of four days (vi. 22. a. 24). The measurements of the distances round the coast of India he gives with some minuteness, and in some instances with less exaggeration than his predecessors.

With Marinus of Tyre and Claudius Ptolemaeus, in the middle of the second century, the geographical knowledge of the world may be said to terminate. The latter, especially, has, in this branch of knowledge, exercised an influence similar to that of Aristotle in the domain of the moral and physical sciences. Both writers took a more comprehensive view of India than had been taken before, owing in some degree to the journey of a Macedonian trader named Titianus, whose travels extended along the Aequator from the capital of China (Ptol. i. 11. § 7), and to the voyage of a sailor named Alexander, who found his way across the Indian Ocean to Cattigara (Ptol. i. 14. § 1), which Ptolemy places in lat. 8° S., and between 170° and 180° E. long. Hence, his idea that the Indian Ocean was a vast central sea, with land towards S. and E. four times as big as it really is (vi. 4), and the largest island in the world; and he mentions a cluster of islands to the N.E. and S. (in all probability, those now known as the Maldives and Laccadives). In the most eastern part of India, beyond the Gulf of Bengal, which he terms the Golden Chersonesus, he speaks of the names of Unniyadan and Mannolad; the first of which is probably that now known as Jawa, while the name of the second has been most likely preserved in Manilla. The main divisions of India into India untri, Ganges, and India extra Ganges, have been adopted by the
majority of subsequent geographers, from Ptolemy. Subsequent to this date, there are few works which fall within the range of classical geography, or which have added any information of real value on the subject of India; while most of them have borrowed from Ptolemy, whose comprehensive work was soon a text-book in the hands of learned men. From Agathemerus (at the end of the second century) and Dionysius Periegetes (towards the end of the third century) some few particulars may be gleaned:—as for instance, from the latter, the establishment of the banks of the Indus, in Scinde and Cisaurat; and, from a work known by the name of Peripius Maris Erysthrei (the date of which, though late, is not certainly determined), some interesting notices of the shores of the Indian Ocean. Festus Avienus, whose paraphrase of Dionysius Periegetes supplies some lacunae in other parts of his work, adds nothing of interest to his medical account of Indian Geography.

Such may serve as a concise outline of the progress of knowledge in ancient times relative to India. Before, however, we proceed to describe the country itself under the various heads of mountains, rivers, provinces, and cities, it will be well to say a few words on the origin of the name India, with some notice of the subject-matter to which we were in use amongst the earlier geographers, but which we have not thought it convenient in this place to perpetuate.

The names Indus, Indus India, are no doubt derived from the Sanscrit appellation of the river, Sindus, which, in the plural form, means also the people who dwelt along its banks. The adjoining countries have adopted this name, with slight modifications: thus, Abissinia in Ethiopia; the land of perch; Arusca in the Hebrew (Ester, i. 1., viii. 9). The Greek language softened down the word by omitting the ś, hence Ἱνδος, Ἰνδος; though in some instances the native name was preserved almost unchanged, as in the Χερός of the Peripius Maris Erysthrei. Pliny bears testimony to the native form, when he says, "Indus incollis Sindus appellationem" (vi. 20. a. 23). The names of India, derived from this, which have been usually adopted are those of Ptolemy (vii. 1. § 1), into,—(1) India intra Gangas, a vast district, which was bounded, according to that geographer, on the W. by the Paropamisades, Arachosia, and Gedrosia; on the N. by the Imaus, in the direction of the Sagdian and Sacas; on the E. by the Ganges, and on the S. as part of the Indian Ocean: and (2) India extra Gangas (Ptol. vii. 2. § 1), which was bounded on the W. by the Ganges; on the N. by Scythia and Serica; on the E. by the Imaus, and by a line extended from their country to the Merydos κανον (Gulf of Siam); and on the S. by the Indian Ocean, and a line drawn from the island of Menuthias (Ptol. vii. 2. § 1), whence it appears that Ptolemy considered that the Ganges flowed nearly due N. and S. We have considered that this division is too arbitrary to be adopted here; we merely state it as the one proposed by Ptolemy and long current among geographers.

The later ecclesiastical writers made use of other terms, as Τὸ Μερύδος ἔχθρα (Indian Ocean, in which they included even Arabia (Socrat. H. E, i. 19; Theod. i. 23; Theoph. i. 25); and Τὸ Ῥωμαίον ἤλιον (Solomon, ii. 23)."

The principal mountains of India (considered as a whole) were:—the eastern portion of the Paropamisades (or Hindii-Kush), the Imaus (Haimana), and the Emoos (now known by the generic name of the Hinduja). To the extreme E. were the Montes Semantheini, the boundary of the land of the Sinus the Montes Damasi, and the Berypphus M. (probably the present Naurdes M.). An extension of the M. Damasi is the Massenandre M. (now Masin-Ibrea). In India infra Gangas Ptolemy mentions many mountains, the names of which can with difficulty be supplied with their modern representatives: as the Orbidi M. in the S. extremity of the land between the Tyndis and the Chaberaus; the Uexenus M., to the N. of them; the Alisathares M.; the Bitingo M. (probably the range now known as the Othin); and the M. Indus (cuneus) which extend NE. and SW. along the N. bank of the Nerbudda; M. Sardonix (probably the present Saurus); and M. Apoops (perhaps the present Aravalli).

The principal promontories in India are:—in the extreme E., Promontorium Magnus, the western side of the Sinus Magnus; Malsal Colon, on the S. coast of the golden peninsula; Promontorium Aurea Chersonesii, the southern termination of the Sinus Sabaracus, on the western side of the Chersonesus; Cory or Calligicum, between the S. Argaricus and the S. Colchicins, near the SW. end of the peninsula of Hindostan; Comaria (now C. Comoros), the most southern point of Hindostan; Calas Carias (or Calliis), a cape to the east of Mount Pagodas; Simylla (or Semylla, the southern end of the S. Barragazanis, perhaps the present C. St. John's), and Maleem.

In the same direction from E. to W. are the following gulfs and bays:—the Sinus Magnus (now Gulf of Siam); S. Perimulcimus, and Sabaracus, on the E. and W. side of the Chersonesus Aurea; S. Gangetis, and the Togvin M., probably the present Aravakos; the mouths of the river Tephrosb (probably Patas Bay); S. Colchicins (Bay of Manial); S. Barragazanis (Gulf of Cambay), and S. Cantos (most likely the Gulf of Cutch).

The rivers of India are very numerous, and many of them of great size. The most important (from E. to W.) are the Daris (Sailas) and Doanas (Arabian Sea). The Paropamisades, or Araxes, is the Tocomas (probably the present Arvaunys), and the Catabela (now Curnef), the Ganges, with many tributaries, themselves large rivers. [Ganeges.] Along the W. side of the Bay of Bengal are the Adamas (Brasimini), Dosor (Madambali), Massolus (Godrevy), Tyndis (Kittana), and the Chaberas or Chaberaus (the Citera). Along the shores of the Indian Ocean are the Namguas (Tamy), the Namadas (Narmadis or Nerbuda), and lastly the Indus, with its several tributaries. [Indus.]

The towns in India known to the ancients were very numerous; yet it is remarkable that but few details have been given concerning them in the different authors of whose works fragments still remain. The moderns are content with a simple list of the names, adding, in some instances, that such a place was an important mart for commerce. The probability is, that, even so late as Ptolemy, few cities had reached sufficient importance to command the productions of an extensive surrounding country; and that, in fact, with one or two exceptions, the towns which he and others enumerate were little more than the head places of small districts, and in no sense capitals of great empires, such as Ghauma, Delhi, and Calcutta, have become in later periods of Indian history. Beginning from the extreme E., the principal states and towns mentioned in the ancient writers are: Perimula,
in the E. coast of the Golden Chersonesus (in the neighbourhood of Malacca); Tascia or Triglyphon, in the district of the Cyrrho-
dae, at the mouth of the Brahmaputra (now Tiripura or Tripura); and Castigara, the exact position of which has been much disputed among geographers, but which Lassen has placed conjecturally in Borneo.
Northward of Triglyphon are a number of small dis-

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Again, from the line of coast from E. to W., the first people along the western mouths of the Ganges are the Gangaridai, with their chief town Ganga (in the neighbourhood of the modern Cal-

the Maesol and Mesola, occupying nearly the same range of coast as that now called the Ganges, with the capital Pitynda, and Conta-
cosa (Mamisipottama or F) and Alesgus on the sea-

in the neighbourhood of Mangalore, with its chief towns Camara (most likely Cochin), where a great quantity of Roman coins have been dug up during the last years) and Tyndis (in the neighbourhood of Goa); and then Musopale, Nitrae, and Mandagra; all places on the sea-coast, or at great distance from it.

Peripl. ii. § 6, 82; cf. Peripl. p. 30), with its chief town Hippeura (Namdera or Hydraab, if not, as Bitter has imagined, the sea-port Mangalore); Baetisiana, Simillia (on the coast near Bassein), Omensagana (undoubtedly in the neighbourhood of Mandirage), and Pandara (Peripl. p. 19), the present Dighir. Further N., the rich commercial state of Larice appears to have extended from the Namadga (Namadati or Ner-

budda) to Barygaza (Beroach) and the Gulf of Cambay. Its chief town was, in Polotnem's time, Ozenia (Onioa or Ujagavasa), a place well known to the antiquaries of India for the vast numbers of the earliest Indian coins constantly found among its ruins: Minnagama, the position of which is doubtful, and Barygaza, the chief emporium of the commerce of Western India. North of Larice was Systrana (Sarasvatika), to the west of the Gulf of Cambay; and still further to the westward, at the mouths of

the Indus, Pattalaene (Lower Scinde, and the neigh-

the Indus, Pattalaene (Lower Scinde, and the neigh-

bouchorh of Kurdic), with its capital Pattala (Potala).

It is much more difficult to determine the exact

of the various tribes and nations mentioned in

ancient authors as existing in the interior of the
country, than it is to ascertain the corresponding modern localities of those which occupied the sea-

coast. Some, however, of them can be made out with sufficient certainty, by comparison of their

classical names with the Sanscrit records, and in

some instances with the modern native appellations.

Following the Indus, Pattalaene, Coromandel, and the Ganges, we find, at least in the times of Ptolemy and of

the Periplus, a wide-spread race of Scythian origin, occu-
powering both banks of the river, in a district called,

from them, INTO-SCYTTHA. The exact limits of their country cannot now be traced; but it is pro-

bable that they extended from Pattalaene on the S.
as far as the lower ranges of the Hindu-Kush.—In fact,

that their empire swayed over the whole of modern

Scinde and the Pomijia; a view which is borne out by the extensive remains of their Tepes and

coinage, which are found throughout these dis-

tricts, and especially to the northward, near the head

waters of the three western of the Five Rivers. A
great change had no doubt taken place by the suc-
cessful invasion of Scythian tribes from the North

wards the close of the second century n. c., as they are

known to have overthrown the Greek kingdom of

Bactrians, at the same time effacing many of the

names of the tribes whom Alexander had met with

two centuries before, such as the Aspasii, Ase-

ceni, Masisani, Hissapii; with the towns of Aca-

da, Daedala, Massaga, and Emboloma, which are

preserved in Arrian, and others of Alexander's his-
torians.

Further N., along the bases of the Paropamisus,

Imaus, and Emumus, in the direction from W. to

E., we find mention of the Sampsatae, the district

Suastene (now Seosia, and Gorysa, with the cities

Gorysa and Dystroyopolis, or Nagara (now Nagar),

and further N. by the sea, between the Suastane and

the Indus, the Gandaran (one, doubtless, of the or-

iginal seats of the Gandharas). Following the

mountain-range to the E., we come to Caspia (now

Causmâr, in earlier times known, as we have seen,

Herodotus, under the name of Casmatra). South-

ward of Casmâr was the territory of Vara, with its

capital Taxila, a place of importance so early as the

time of Alexander (Arrian, v. 8), and probably indi-

cated now by the extensive remains of Manikyala

(Burnes, Travels, vol. i. p. 65), if, indeed, these are

not too much to the eastward. A little further S.

was the land of Pandous (Pandoua or Pandous, the

representative of one of the Pandava dynasties of

early Hindu history), during the time of Alexander

the territory of the Trach갖. Further W., between the Suastane and

the Indus, the Cylindro, with the sources of

the Sulide, Junma, and Ganges; and the Gangani,

whose territory extended into the highest range of

the Himalaya.

Many small states and towns are mentioned in the

biographies of Alexander's campaigns along the upper

Pomei, which he cannot have more than glanced at,

as Peneleotis (Penthalapa), Nissana, Bucephala, the

Galanitae, and the Sibbie or Sibi. Following next the

course of the Ganges, we meet with the Daichan, the

Nanichae, Prasiaca; and the Mandala, with its cele-

brated capital Falibothra (beyond all doubt the present

Patilaputra, or Patna), situated at the junction of
of the Eranoboca (Hermoplochus) and the Ganges; with some smaller states, as the Surasena, and the towns Methora and Clisoba, which were subject to the Prasii. Southward from Falibothri, in the interior of the plain country, dwelt the Cocomonagas, on the banks of the Adamas, the Sabrae, the Sala-
ceni, the Drillophilisae, the Aedelastri, with their capital Segida (probably the present Sakkapura), si-
tuated on the northern spur of the Vindhyas, at no great distance from the sources of the Sonas. Be-
tween the Segida and the Ganges were the Bolin-
gas. NW. direction, beyond the Sonas and the Vindhyas, we find a territory called Srandrabati, and the Gymnobosphitae, who appear to have oc-
cupied the country now called Surdhid, as far as the river Sutledja. The Caspeinai (at least in the time of Ptolemy; see Ptol. vi. § 47) seem to have extended over a considerable breadth of coun-
try, as their sacred town Modara (Mithapura, Μιθαπόρος) was situated, apparently, at no great distance from the Nerbudda, though its exact position has not been identified. The difficulty of identification is much, indeed, increased by the error of reckoning which prevails throughout Ptolemy, who held that the coast of India towards the Indian Ocean was in a straight line E. and W. from Taprobana and the littoral Naugama, by what Naugama we are to understand in the same parallel of latitude. On the southern spur of the Vindhyas, between the Namadus and Nanaguna, on the edge of the Deccas, were the Phyllitae and Goudali; and to the E. of them, be-
tween the Bitiggo and the river Chabaras (Gireot), the nomad Sores (Σορας ορυκτοί), with a chief town Ruskex, and of M. Bitigio. To the southward of these, on the Chabaras and Solen, were several smaller tribes, the Brachmani Magi, the Amb-
bastas, Bettgi or Bitti, and the Tabassi.

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

The ancients appear to have known but little of the islands which are now considered to form part of the East Indies, with the exception of Taprobana or Ceylon, of which Pliny and Ptolemy have left some considerable notices. The reason is, that it was not till a much later period of the world's his-
tory that the Indian Archipelago was fully opened out by its commercial resources to scientific inquiry. Besides Ceylon and Taprobana, which Ptolemy mentions, in its neighbourhood, a remarkable cluster of small islands, doubtless (as we have remarked before) those now known as the Laccadives and Maldives; the island of Jabaus (Jave), below the Cherronessa Aures; and the Satyroon Insulas, on the same parallel with the S. end of this Cherronessa, which may perhaps answer to the Anambo or Niasa islands.

The government of India, as considered as a whole, comparatively little was known to the Greek writers; indeed, with the exception of occasional names of 

silent. Previous, indeed, to Alexander, we have nothing on which we can rely. There is no evidence that Darius himself invaded any part of India, though a portion of the NW. provinces of Bactria may have paid him tribute, as stated by Herodotus. The ex-peditions of Dionysus and Hercules, and the wars of Sesostris and Semiramis in India, can be considered as nothing more than fables too credulously recorded by Ctesias. At the time of the invasion of Alex-
ander the Great, there can be no doubt that there was a settled monarchy in the western part of India, and probably with it is very closely connected out. In the north of the Pangiš was the town or district Taxila (probably Manikyula, or very near it), which was ruled by a king named Taxiles; it being a frequent Indian custom to name the king from the place he ruled over. His name in Dio-
dorus is Mophis (xvii. 86), and in Curtius, Ompis (vii. 12), which was probably the real one, and is itself of Indian origin. It appears that Alexander left his country as he found it. (Strab. xv. pp. 698, 699, 716.) The name of Taxiles is not mentioned in any Indian author. The next ruler Alexander met with was Porus (probably Pâs싸ra Sancs, a change which Strabo indicates in that of Asapampras into Asapavos), with whom Taxiles had been at war. (Arrian, viii. 19.) Alex. never proceeded in recompensing them, and to have increased the empire of Porus, so as to make his rule comprehen-sive of the whole country between the Hydaspe and the Acesines. (Arrian, v. 20, 21, 39.) His country is not named in any Indian writer. Shortly afterwards, Alexander received an embassy and presents from several states (probably in the kingdom of the Aghisce), as has been shown by Prof. Wilson from the Aesac of Casamr, must have been in the mountains in the southern part of that province. (AsString. xi. v. p. 116.) There had been previously a war be-
tween this ruler and the Malli, Oxydracae, and the people of the Lower Pangiš, which had ended in nothing. Alexander confirmed Abisaris in the pos-
session of his own territory, made Philip satrap of the Malli and Oxydracae, and Pytho of the land be-
tween the confines of the Indus and Acesines and the sea (Arrian, v. 15); placing, at the same time, Oxyraes over the Paropsamisae. (Arr. vi. 15.) It may be observed that, in the time of Ptolemy, the Cashmirians appear to have held the whole of the Fasis, so far as the Indus mountains, a portion of the southern country being, however, in the hands of the Malli and Cathessi.

The same state of things prevailed for some time after the death of Alexander, as appears by a decree of Perdiccas, mentioned in Diodorus (xviii. 3), and with little material change under Anti-
pater. (Diod. xvii. 39.) Indeed, the provinces remained true to the Macedonians till the com-
 mencement of the rule of the Prasii, when San-
drocotus took up arms against the Macedonian governors. (Justin. xvi. 4.) The origin of this re-
bellion is clearly traceable. Porus was slain by Eu-
damus about b.c. 317 (Diod. xii. 14); hence San-
drocotus must have been on the throne about the time of Diodorus, which is c. 312, 311, 310. That the attempt of the Indians to recover their freedom was probably aided by the fact that Porus had been slain by a Greek. Sandrocotus, as king of the Prasii (Sancs. Prochya) and of the nations on the Ganges, made war with Seleucus Nicator, who penetrated far into India. Plutarch says he was ruled over all India, but this is not likely. (Plut. Alex. 63.) It appears
that he crossed the Indus, and obtained by marriage Andishza, Gedrosis, and the Paropamisadze, from Selevcas. (Strab. x.v. p. 724; Appian, Syk. 55.) It was to this court that Megasthenes (as we have before stated) was sent. Sandrocutus was succeeded by Antiochus (Samne), which is almost certainly the true form of the name, though Strabo calls him Allitirodaches. He was the contemporary of Antiochus Soter. (Athen. xiv. 67.) It is clear, from Athenæus (1. c.), that the same friendship was maintained between the two descendants as between the two fathers. Dalmachus was sent as ambassador to Ptolemaios. (Strab. ii. p. 70.) Then came the wars between the Parthians and Bactrians, and the more complete establishment of the Graeco-Bactrian kingdom, under Menander, Apollodotus, Eucratides, and their successors, to which we cannot here do more than allude. The effect, however, of these wars was to interrupt communication between the East and the West; hence the meagre nature of the historical records. The foundation of Antiochus the Great to bring to light the name of another king, Sophagæanæ (Polyb. xi. 39), who was, in all probability, king of the Braii. The Scythians finally put an end to the Bactrian empire about B.C. 136. (De Guignes, Mém. de l'Acad. d. Insér. xxv. p. 17.)

This event is noticed in the Periplus (p. 28), where, however, the author must have very much understated the fact. (See also Peripl. p. 24; Dionys. Perieg. v. 1087—1088.) Eustathius adds, in his commentary on Dionysius: "Οὐκ οἶδα κανεὶς συμβόλιον λεγομένου."

Mimaga was their chief town, a name, as appears from Isaid. Chav. (p. 9), which was partly Scythian and partly Sanscrit. (Cf. also De Guignes, I. c.)

The Scythians were in their turn driven out of India by Vima MEDIAKTES, about B.C. 35 (Colesbrooke, Ind. Algebra, Lond. 1817, p. 43), who established his seat of empire at Oyiænas (Ujiasan). At the time when the Periplus was compiled, the capital had been again changed, as we here read, 'Ουιζαον, οὐδεὶς οἶκος τῆς Βασιλείας ὑπερετής ἦσαν.'

This product of the early literature has been found in any of the early literatures of the Hindos to Alexander the Great; but the effect of the later expeditions of the Bactrian kings is apparently indicated under the name of the Vasa. In the astronomical works, the Vaasa are barbarians who understood astronomy, whence it has been conjectured by Colesbrooke that the Alexandrians are referred to. (Ind. Algebra, p. 80.) Generally, there can be no doubt that the Vaasa mean nations to the W. of India. Thus, in the Mahabhârata, they make war on the Indians, in conjunction with the Fâradi (i.e. Parthi), and the Saca or Scythians. (Lassen, Periplus. p. 60.) In the Drama of the Madra-Mâsaka, which refers to the war between Chandragupta and another Indian King, it is mentioned that he was greatly impressed by the ruby, sapphire and other precious stones, which were sent to him by the ruler of the Hyphasis, by the ruler of the Chorases, by Yavani, Cambogi, Perae, Bactrians, and the other forces of Chandragupta, and the king of the Mountain Regions. Lassen thinks, with much reason, that this refers to Seleucus, who, in his war with Chandragupta, reached, as we know, Pailothia. (Pilm. vi. 17.)

The commerce of India, the commerce of ancient India, which we have every reason to suppose was very extensive, is in this place to do more than indicate a few of the principal facts. Indeed, the commerce of India, including the northern and the southern districts, may be considered as an epitome of the commerce of the world, there being few pro-

The principal directions in which the commerce of ancient India floured were, between Western India and Africa, between the interior of the Deccan and the outports of the Red Sea, and western coast of the Indian Ocean, between Cyplon and the ports of the Coromandel coast, between the Coromandel coast and the Aures Chersonesus, and, in the N., along the Ganges and into Tétyar and the territory of the Sinae. There appears also to have been a remarkable trade with the opposite coast of Africa, along the district now called Zangeboor, in sennaeum, rice, cotton goods, car-bohor (sugar), which were regularly sent from the interior of Ariaea (Concaos) to Barygaza (Berasoç), and thence westward. (Periplus. p. 8.) Arab sailors are mentioned who lived at Muza (Moaca), and who traded with Barygaza. (Periplus. p. 12.) Banians of India had established themselves on the N. side of Soostra, called the island of Diconia (Periplus, p. 17); and, even so early as Agatharchides, there was evidently an active commerce between Western India and Yemen. (Agatharch. p. 66, ed. Hudson.) Again, the rapidity with which Alexander got his fleet together seems to show that there must have been a considerable commerce by boats upon the Indus. At the time of the Periplus there was a chief port on the west coast—Barygaza (Berasoç), Musi, and Lochara. (Mangalore), Nelykuda (Nelorens), Pattala (once supposed to be Tatta, but much more probably Hydroid, and Calliene, now Galliâem (Periplus. p. 36): while there were three principal emporia for merchandise— Oxæa (Ojëna), the chief mart of foreign commerce, (vide an interesting account of its ruins, Asia, p. 36), and, next, the place of the transmission of the goods to Barygaza; Tagara, in the interior of the Deccan (almost certainly Deogir or Deomanagari near Etora), whence the goods were conveyed by difficult roads to Barygaza and Pluthana or Pithana, a place the exact position of which cannot now be determined, but, from the character of the products, the place, must have been somewhere in the Ghita.

Along the Regio Paroëlia to the S., and on the Coromandel coast, were several ports of consequence; and extensive pearl fisheries in the kingdom of king Pandion, near Colehi, and near the island of Epicoroë, where the wœvva (a silky thread spun from the pinna-fish) is produced. (Periplus, p. 39.) Further to the N. were, Masaka (Mâsâka) famous for its cotton goods (Periplus. p. 35); and, Gange, a great mart for muslin, betel, pearls, &c., somewhere near the mouth of the Ganges, its exact locality, however, not being now determinable. (Periplus. p. 36.) The commerce of Ceylon (Sailamûd, i.e. Sihulaka-diesu) was in pearls of the best class, and precious stones of all kinds, besides the ruby and the emerald. The notices in Ptolemy and Pliny show that its shores were well furnished with commercial towns (Ptol. vii. 4, §§ 3, 4, 5), while we know from the narrative of Cosmas Indicopleustes (ap. Montfaucon, Coll. Novae Bibl. Pair. vol. ii.) that it was, in the sixth century A.D., the centre of Hindoo commerce. Besides this, we learn that there was an emporium upon the Coromandel coast, whence the merchant ships crossed over to Chrysye (in all probability Malacca), in the Aures Chersonæus; the name of it, however, is not specified.

It is probable, however, that the greatest line of commerce was from the N. and W. along the
Ganges, commencing with Taxila near the Indus, or Lahore on that river, and passing thence to Pataliputra. This was called the Royal Road. It is remarkable that the Ramayana describes a road from Ayodhya (Oude), over the Ganges and the Jamna, to Hastinapura and Lahore, which must be considered a road which the ancients traced in the Greek geographers. The commerce, which appears to have existed between the interior of Asia, India, and the land of the Sinae and Scirca, is very remarkable. It is stated that from Thina (the capital of the Sinae) fine cottons and silk were sent on foot to Bactria, and thence down the Ganges to Linyrica. (Peregr. p. 96.) The Peripatian speaks of a sort of annual tribute of which was held within the territory of the Thinae, to which malabathron (betal) was imported from India. It is not easy to make out whereabouts Thina itself was situated, and none of the modern attempts at identification appear to us at all satisfactory: it is clearly, however, a northern town, in the direction of Lashk in Tihath, and not, as Ptolemy placed it, at Wildeans in Tarsassarea, or, as Vincent (Voyage of Nearchus, vol. ii. p. 732) conjectured, at Abyzna. It is curious that silk should be so constantly mentioned as an article of import from other countries, especially Scirca, as there is every reason to suppose that it was indigenous in India; the name for silk throughout the whole of the Sinae or Archipela is being the Sanscrit word suatra. (Culebrooke, Asiat. Res. vol. v. p. 61.)

It is impossible to give in this work any details as to the knowledge of ancient India exhibited in the remains of native poems or histories. The whole of this subject has been examined with great ability by Lassen in his Indianische Alterthums-krande, and to his pages, to which we are indebted for full accounts of the names which we have from time to time inserted, we must refer our readers. From the careful comparison which has been made by Lassen and other orientalists (among whom Pott deserves especial mention) of the Indian names preserved by the Greek writers, a great amount of evidence has been adduced in favour of the general identity of those which we record in the neighbourhood of Caspary's (Cassarid) in the Regio Pacifica. Herodotus places that part of India which was subject to Dareius in the 20th satrapy, and states that the annual tribute from it amounted to 360 talents (iii. 94). Xenophon speaks of the Indians as a great nation, and one worthy of alliance with Cyzaxes and the Medes (i. 5. § 3, iii. 2. § 25, vi. 2. § 1), though he does not specify under what circumstances he refers. Thus, however, it was nearly the same as that which Herodotus describes, no one can doubt.

From the writers subsequent to Alexander, the following particulars relative to the people and their manners may be gathered. The ancients considered that they were divided into seven castes;—1. Pristai, the royal councillors, and nearly connected with, if not the same as, the Brahmins. (Strab. x. pp. 712—716; Arrian, Ind. i.) With these Strabo (l. c.) makes another class, whom he calls Periopides. These, as Grosskund (iii. p. 158) has suggested, would seem, from the description of their habits, to have been Fakhirs, or penitents, and the same as the Gymnosophists so often mentioned by Strabo and Arrian. They raised the land of the tax in war. 2. Husbandmen, who were free from war-service. They were the most numerous of the seven castes. (Strab. x. p. 704.) The land itself was held to belong to the king, who farmed it out, leaving to the cultivator one-fourth of the produce as his share. 3. Hunters and shepherds, leading a wandering life, seeking the rearing of cattle and beasts of burden: the horse and the elephant were held to be for the kings only. (Strab. l. c.) 4. Artisans and handcraftsmen, of all kinds. (Strab. x. p. 707.) 5. Warriors. (Strab. l. c.) 6. Political officers (epopoioi, Strab.
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(c) who looked after affairs in the towns, &c., and most secretly to the king. 7. The Royal Councills, who presided over the administration of justice (Strab. l.c.), and kept the archives of the realm. It was a matter of interest to the Macedonian kings to keep pace between any of these classes, nor for any one to perform the office allotted to another, except in the case of the first caste (called also that of the φωσφόροι, to which class a man might be raised from any of the other classes. (Strab. l.c.; Arrian, Ind. c. 12; Diod. ii. 41; Plin. vi. 19. a. 29.) We may remark that the Indians, on the other hand, recognise only four castes, called respectively Brahmanes, Kshatriyas, Vaisyas, and Sudras—a division which Heeren has suggested (w think without sufficient evidence) to indicate the remains of distinct races. (Asiat. Nat. vol. ii. p. 220.)

The lowest of the people (now called Pariahs), as belonging to none of the above castes, are nowhere distinctly mentioned by ancient writers (but cf. Strab. xv. p. 705). The general description of the Indians, drawn from Megasthenes and others who had lived with them, is very pleasing. Theft is said to have been unknown, so that houses could be left unfastened. (Strab. xv. p. 709.) No Indian was known to speak falsehood. (Strab. l.c.; Arrian, Ind. c. 12.) They were extremely well built, and their bodies were covered with very little fat; their abdomen was much smaller than that of the Greeks. (Strab. l.c.),—their hatred of drunkenness being so great that any girl of the harem, who should see the king drunk, was at liberty to kill him. (Strab. xv. p. 710.) No class eat mola (Hered. ii. 100), their chief sustenance being rice, which afforded them also a strong drink, i.e. arrak. (Strab. xv. p. 712.) They are still free from all debts and long lives; though maturity was early developed, especially in the female sex, girls of seven years old being deemed marriagable. (Strab. xv. pp. 701—706; Arrian, Ind. c.) The women are said to have been remarkable for their chastity, it being impossible to tempt them with any smaller gifts than that of an elephant (Arrian, Ind. c. 17), which was not excepted by Herodotus, ii. 92, nor by Dionysius of Hira. (Strab. l.c.) and the usual custom of marriage was for the father to take his daughter's and to give them in marriage to the youths who had distinguished themselves most in gymnastic exercises. (Arrian, l.c.; Strab. xv. p. 717.) To strangers they ever showed the utmost hospitality. (Diod. ii. 42.) As warriors they were notorious. (I. c.) Than the rest of the people (Strab. xv. p. 709; Arrian, Exp. Alex. vii. 3); and juggling and slight of hand were then as now, among their chief amusements. (Arrian, viii. 7; Juven. vi. 582.) Their manner of dressing was, to tuck up the lower part of the white linen (Philost. VIt. Apoll. ii. 9) or of cotton-stuff (Strab. xv. p. 719; Arrian, Ind. c. 16); their heads and shoulders partially covered (Arrian, l.c.; Curt. viii. 9, 15) or shaded from the sun by umbrellas (Arrian, l.c.); with shoes of white leather, with very thick and many-coloured soles. (Arrian, l.c.) Gold and ivory rings and ear-rings were in common use; and they were wont to dye their beards, not only black and white, but also red and green. (Arrian, l.c.) In general form of body, they were thin and elegantly made, with great litheness (Arrian, Ind. c. 17; Strab. ii. p. 108, xv. p. 699), but were larger than other Asiatics. (Arrian, Exp. Alex. v. 4; Plin. vili. 2.)

Some peculiar customs they had, which have lasted to the present day, such as self-immolation by water or fire, and throwing themselves from precipices (Strab. xv. pp. 716, 718; Curt. viii. 9; Arrian, Exp. Alex. viii. 5; Lucian. iii. 42; Plin. vi. 19. a. 20), and the burning of the widow (custom) not indeed, according to any fixed law, but rather according to custom (Strab. xv. pp. 699—714; Diod. xiv. 91, aix. 33; Cin. Tusc. Disp. vii. 27.) For writing materials they used the bark of trees (Strab. xv. p. 717; Curt. ix. 15), probably much as the modern Cinghalenese use the leaf of the palm. Their houses were generally built of wood and thatched with leaves, and were in the cold mountain districts, of clay. (Arrian, Ind. c. 10.) It is a remarkable proof of the extent to which civilisation had been carried in ancient India, that there were, throughout great part of the country, high roads, with stones set up (answering to our milestones), on which were inscribed the name of the place and the distance that the road was distant. (Strab. xv. pp. 699—708; Arrian, Ind. c. 3.)

INDICUS OCEANUS (ο Ἰνδικὸς Ὠκεανός, Agath. ii. 14; το Ινδικὸς Ὠκεανός, Ptol. vii. 1. § 5.) The Indian Ocean of the ancients may be considered generally as that great sea which washed the whole of the southern portion of India, extending from the parallel of loincloth of the mouths of the Indus to the shores of the Chersonesos Aurea, and, indeed, to have been held by them as part, however, of a yet greater extent of water, the limits of which were undefined, at least to the southwards, and to which they gave the generic name of the Southern Sea. Thus Herodotus speaks of a νερός Σάλασα in this sense (iv. 37), as does also Strabo (ii. p. 121); Diodorus calls it νερός Σάλασα (iv. 38), while the Erythraean sea, taken in its most extended meaning, doubtless conveyed the same sense. (Hered. ii. 102, iv. 37; compared with Strab. i. p. 33.) Ptolemy gives the distances across this sea as stated by seafaring men; at the same time he guards against their over-statements, by recording his own opinion in the following manner: Euxinus (iv. 4; Ptol. Alex. c. 59, 65), the weapons of the foot-soldiers being bows and arrows, and a great two-handed sword; and of the cavalry, a javelin and a round shield (Arrian, Ind. c. 16; Strab. xv. p. 717; Curt. viii. 9.) In the Panath, it is said that the Macedonians encountered poisoned arrows. (Diod. xvii. 105.) Macedonians of all kinds were in vogue among them. The chase was the peculiar privilege of royalty (Strab. xv. pp. 709—712; Ctes. Ind. c. 14; Curt. viii. 9, seq.) gymnastics, music, and dancing, of the rest of the people (Strab. xv. p. 709; Arrian, Exp. Alex. vi. 3); and juggling and slight of hand were then as now, among their chief amusements. (Arrian, viii. 7; Juven. vi. 582.) Their manner of dressing was, to tuck up the lower part of the white linen (Philost. Vit. Apoll. ii. 9) or of cotton-stuff (Strab. xv. p. 719; Arrian, Ind. c. 16); their heads and shoulders partially covered (Arrian, l.c.; Curt. viii. 9, 15) or shaded from the sun by umbrellas (Arrian, l.c.); with shoes of white leather, with very thick and many-coloured soles. (Arrian, l.c.) Gold and ivory and rings and ear-rings were in

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INDIGETES, or INDIGETAE (Ἰνδιγέται, Strab.; Ἰνδιγέται, Plut.), a people of Hispanic Tartessomaeis, in the extreme N.E. corner of the peninsula, who were the earliest settlers of the Straits of Malacca; the Sinus Sarcacius (Plut. vii. 2 § 4), now the Gulf of Martaban; and the Sinus Ganggeticus, or Bay of Bengal. [V.]

INDIGETES, or INDIGETAE (Ἰνδιγέται, Strab.; Ἰνδιγέται, Plut.), a people of Hispanic Tartessomaeis, in the extreme N.E. corner of the peninsula, who were the earliest settlers of the Straits of Malacca; the Sinus Sarcacius (Plut. vii. 2 § 4), now the Gulf of Martaban; and the Sinus Ganggeticus, or Bay of Bengal. [V.]

INDUS. The opinion of Eustathius (Strab. i. p. 64). The Indian Ocean contains at its eastern and three principal gulfs, which are noticed in ancient authors,—the Sinus Parnamucus (Plut. vii. 2 § 5), in the Chinese writers, the Strait of Siam; the Sinus of Macallos; the Sinus Sarcacius (Plut. vii. 2 § 4), now the Gulf of Martaban; and the Sinus Ganggeticus, or Bay of Bengal. [V.]

They were divided into four tribes. Their chief cities besides Emporiai and Rhoda, were: Juncaria (Ἰονόγηλα, Plut. ii. 6 § 73: Junqueria, or, as some suppose, Figueras), 16 M.P. south of the summit of the Pyrenees (Summum Pyrenaeum, ibid.), on the high road to Tarraco (Ibid. Ant. pp. 390, 397); Cartmania (Cornua), 15 M.P. further S. (Js. Tab. Pust.); and Diciania, near the entrance of the Pyrenees (Ibid. 6 § 72). On the monument mentioned by the Etruscan tributaries of Pyreneae (C.Creata), was a temple of Venus, with a small sea-port on the N. side (Ἀφροδίτες, Steph. B.; Ἀφροδίτες lepas, Plut. ii. 6 § 20; Pyreneae Venus, Plin. iii. 3. 3. a. 4; Portus Venusia, Mens, ii. 6 § 5; Portus Pyrenei, Liv. xxxix. 8: Portus Venetiae), which some made the boundary of Gaul and Spain, instead of the Tarragona, near Salt, which was the seat of two small rivers as falling into the gulf of Emporiae, the Claudiunus (Κλαυδιώνος: Fluvius) and the Sambocia (Σαμβοκία εὐκλής): Pliny names the Ticinum, which is the small river flowing past Rosas. The district round the gulf of Emporiae was called Juncariarum Campus (Ἰονόγηλων κήπων), from the abundant vines which grew upon its sandy soil. (Strab. iii. pp. 155, 163; Steph. B. s. v. Ἰονόγηλα, ibid: Eustath. ad l. i. p. 191; Avien. Or. Mar. 523; Ukert, vol. ii. pt. i. pp. 315, &c.) [P. S.]

INDOSCITHIA (Ἰνδοσκίθεια, Ekt. Ινδο- σκίθεια), a district of wide extent along the Indus, which probably comprehended the whole tract watered by the Lower Indus, Chenab, Guzerat, and Sowar-Khan, a name derived from the Scehtian tribes, who gradually pressed onwards to the south and the sea-coast after they had overthrown the Scytho-Bactrian empire, about 3. 1. 136. It is first mentioned in the Periplo M. E. (p. 22) as occupying the banks of the Indus; while in Ptolemy is a fuller description, with the names of some of its principal sub-divisions, as Pattala, Abiria, and Sarchanak, with an extensive list of towns which belonged to it (vii. 1. §§ 55—61). Some of them, as Binagara (properly Minigarra), have been recognized as partially Scythic in form. (Lassen, Pentap. p. 56; cf. Isidor. Char. p. 9.) In Dionysius Periegetae (v. 1085) the same people are described as being the citizens of Emporiae, out of the middle of the sixth century A.D., Coemus Indicophilus speaks of White Huns, or Mongolians, as the inhabitants of the Pusib (ii. p. 338). These may be considered as the remains of the same Scythic tribe, the predecessors of the hordes who subsequently poured down from the north under Jenghiz Khan. (Ritter, Erzaute, vol. i. p. 558.) [V.]

INDUS (Ἰνδός), one of the principal rivers of Asia, and the boundary westward of India. It is mentioned first in ancient authors by Hecataeus of Miletus (P荷ργα. 144, ed. Klauser), and subsequently by Herodotus (v. 44), who, however, only describes the lower course. Strabo (v. 6 § 6), Strabo (v. 6 § 690), Curtius (vii. 9 § 3), and other writers. It was, in Arrian's opinion, a vast stream, even from its first sources, the largest river in the world except the Ganges, and the recipient of many tributaries, themselves larger than any other known stream. It has been conjectured, from the descriptions of the Indians which Arrian has preserved that the writers from whom he has condensed his narrative must have seen it at the time when its waters were at their highest, in August and September. Quoting from Ctesias (v. 4. 11), and with the authority of the other writers (v. 30), Arrian gives 40 stadia for the mean breadth of the river, and 15 stadia with it most contracted; below the confluence of the Ganges the breadth may be 100 stadia, and more even than this when much flooded (v. 14). Pliny, on the other hand, considers that it is nowhere more than 50 stadia broad (v. 20. a. 23); which is clearly the same opinion as that of Strabo, who states, that though those who had not measured the breadth put it down at 100 stadia, the other hand, who had measured it, asserted that 50 stadia was its greatest, and 7 stadia its least breadth (v. v. 700). Its depth, according to Pliny (l.c.), was nowhere less than 15 fathoms. According to Diodorus, it was the greatest river in the world after the Nile (ii. 35). Curtius states that its waters were cold, and of the colour of the sea (v. 7 § 9). Its current is backed by some to have been slow (as by Meis, iii. 7 § 6); by others, rapid (as by Eustath. in Dionys. Perieg. v. 1088). Its course towards the sea, after leaving the mountains, was nearly SW. (Plin. vi. 20. a. 33); on its way it received, according to Strabo (v. 700) and Arrian (v. 6), 15, according to Pliny, 19 tributary rivers (l.c.). About 2500 stadia from the Indian Ocean, it was divided into two principal arms (Strab. v. p. 701), forming thereby a Delta, like that of the Nile, though not so large, called Pattala, from its chief town Pattala (which Arrian asserts meant, in the Indian tongue, Delta (v. 4)); though this statement may be questioned. (Cf. also Arrian, Jud. 2; Dionys. Perieg. v. 1088.) The flat land at the mouths of rivers which flow from high mountain-ranges with a rapid stream, is ever changing: hence, probably, the different accounts which we receive of the mouths of the Indus from those who recorded the history of Alexander, and from the works of later geographers. The former (as we have stated), with Strabo, gave the Indus for a boundary of India, out of the middle of the Indian Ocean,—at a distance, the one from the other, according to Aristobulus (ap. Strab. v. 690), of 1000 stadia, but, according to Nearchus (l.c.), of 1800 stadia. The latter mention more than two mouths: Meis (iii. 7 § 6) speaking of "πιέρα άειτα," and Ptolemy giving the names of seven (vii. 1. § 20), in which he is confirmed by the author of the Periplus Maris Erythraei (p. 22). The names
INDEUS.

c of these months, in a direction from W. to E., are:
1. Myrta στεμά (the Patti or Lobari), not improbably in the arm of the stream by which Alexander's fleet gained the Indian Ocean; 2. Βίσυνον στέμα (the Bihala); 3. Κρυστόνον στέμα (the Hagenaro or Kalabari); 4. Myrta στεμά (the Mala); 5. Να-

ISAIAH.

INEXA.

INFERUM MAR.

TYRRHEUM MAR.

INGAEOVEES.

GRENADA and HELLIVON-

NISA.

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INGENA. Strabo and Pliny; but we have no means of fixing the extent or limits of their territory, which evidently comprised a considerable portion of the seacoast on each side of their capital city, and probably extended on the W. till it met that of the Intenicelli. It must have included several minor towns, but their capital, of which the name is variously written Gaulium Ingamanum and Albinganum, is the only town expressly assigned to them by ancient writers. [ALBUM INGAUNUM.] (Strab. v. p. 208; Plin. iii. 5. 6.)

[Aberratul.] INGENIA. [Aberratul.]

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

INOPUS. [Delors.]

INSANI MONTES (or Manciwenus, Ptol. iii. 3. 7), a range of mountains in Sardinia, mentioned by Livy (xxx. 95) in a manner which seems to indicate that it lay in the E. part of the island; and this is confirmed by Claudian, who speaks of them as rendering the northern part of Sardinia rugged and savage, and the adjoining seas stormy and dangerous to navigators. (Claudian, B. Gid. 513.) Hence, it is evident that the name was applied to the lofty and rugged range of mountains in the E. part of the island; and, if we add, as is doubtless the case, that to them Roman navigators, on account of the sudden and frequent storms to which they gave rise, (Livy l. c.) Ptolemy also places the Manciwenus or Manciwenus — a name which is obviously translated from the Latin one — in the interior of the island, and though he would seem to consider them as nearer the W. than the E. coast, the position which he assigns them may still be referred to the same range or mass of mountains, which extends from the neighbourhood of Olbia (Terra Nova) on the E. coast, to that of Coronus on the W. [SARDINIA.]

[E. H. B.]

INSUBRES, a people both in Gallia Transalpina and Gallia Cisalpina. D'Anville, on the authority of Livy (v. 84), places the Insubres of Gallia Transalpina in that part of the territory of the Aedui where there was a town Mediolanum, between Forum Segusiarum [FORUM SEGUSIARUM] and Lugdunum (Lyons). This is the only ground that there is for supposing that there existed a people or a pagus in Gallia Transalpina named Insubres. Of the Insus, Insus, or Insus, a name is given elsewhere. [Vol. I. p. 936.]

[G. L.]

INSULÀ, or INSULA ALLOBROGUM, in Gallia Narbonensis. Livy (xxii. 31), after describing Hannibal's passage of the Rhone, says that he directed his march on the east side towards the inland parts of Gallia. At his fourth encampment he came to the Insula, "where the rivers Arga and the Rhodanus, flowing down from the Alps by two different directions, comprise between them some tract of country, and then unite: it is the level country between which is called the Insula. The Allobroges dwell near." One might easily see that there must be some error in the word Arga; for Hannibal could not have reached the latitude of Lugdunum (Lyons) in four days from the place where he crossed the Rhone; and this is certain, though we do not know the exact place where he did cross the Rhone. Nor, if he had got to the junction of the Arag and Rhodanus, could Livy say that he reached a place near which the Allobroges dwell; for, if he had marched from the Insula (Isere) to the junction of the Sadus and Rhone, he would have passed through the country of the Allobroges. [ALLOBROGES.] Nor does the Arag (Sadus) flow from the Alps, though the Insula does. Besides this, if Hannibal had gone so far north as the part between the Sadus and Arag, he would have had a much further north than was necessary for his purpose, as Livy describes it. It is therefore certain, if we look to the context only, that we must read "Isara" for "Arag," and there is a reading of one MS., cited by Gronovius, which shows that Isara may have once been in the text, and that it has been corrupted. (Walckenaer, Géog. dc. vol. i. p. 135.) Livy in this passage copied Polibius, in whose MSS. (iii. 49) the name of the river is Scaras or Scara; a name which the editors ought to have kept, instead of changing it into Isara (Isé) as Bekker and others before him have done, though the Isara or Isère is certainly the river. In the latest editions of Polibius the name is applied in the form Isar (l. 10. § 6) in the same manner as in the MSS. of the Intenicelli in the MSS. of Polibius, and in the editions. Walckenaer (vol. i. p. 134) says that the edition of Ulf of 1482 has Sicarius, and that there is a Sicarios in the Strasbourg editions of 1513, 1520, 1522. The edition princeps of 1475 has "Cissar;" and others have "Tissar" and "Tisara." The problem, whence is the Isar or the Arag of the name, is which is as genuine a Celtic form as "Isar" or "Isara," the form in Cicero (ad Fam. x. 15, 5). "Iscara" may be compared with the British forms "Isa" (the Eaxa), Isca, and Ischalia; and Is-ara with the names of the Italian rivers Ausar and Assis. Polibius compares the country in the angle between the Rhone and the Isara (Isère) to the Delta of Egypt in extent and form, except that in the Delta the sea unites the one side and the channels of the streams which form the two other sides; but here mountains almost inaccessable form the third side of this Isara. He describes it as populous, and a corn country. The junction of the Isar, as Strabo calls the river (p. 182), and the Rhone, was, according to him, opposite the place where the Cluses comes near to the banks of the Rhone. The Isère, one of the chief branches of the Rhone, rises in the high Pennine Alps, and flows through the valleys of the Alpine region by a very winding course past St. Maurice, Montres, Conflans, Montclus, Montmaur, Joinville, the Roman Cularo or Gratianopolis, and joins the Rhone a few miles north of Valentia (Valence). Its whole course is estimated at about 160 miles. Hannibal, after staying a short time in the country about the junction of the Rhone and the Isère, commenced his march over the Alps. It is not material to describe his whole route and the Rhodanus, flowing down from the Alps by two different directions, comprise between them some tract of country, and then unite: it is the level country between which is called the Insula. The Allobroges dwell near." One might easily see that there must be some error in the word Arga; for Hannibal could not have reached the latitude of Lugdunum (Lyons) in four days from the place where he crossed the Rhone; and this is certain, though we do not know the exact place where he did cross the Rhone. Nor, if he had got to the junction of the Arag and Rhodanus, could Livy say that he reached a place near which the Allobroges dwell; for, if he had
INGELM, the name of a small province of Armenia near the sources of the Tigris mentioned by Epiphanius (Echos. L. X. vol. i. p. 505, ed. Valesius; comp. S. Martin, Mémo. sur l'Arménie, vol. ii. pp. 23, 37.)

INTERMELI (ィンテミリ), a maritime people of Liguria, situated to the W. of the Ingauni, at the foot of the Maritime Alps. They are but little known in history, being only once mentioned by Livy, in conjunction with their neighbours, the Ingauni, as addicted to piratical habits, to repress which they were compelled by a Roman squadron in a.c. 186 (Liv. xl. i. 37), to hand over to them as still existing tribe (Strab. iv. p. 202); and their capital, called Albium Internelium or Albintelium, now corrupted into Vastimiglis, was in his time a considerable city. [ALBION INTERMELIUM.]

We have no means of determining the extent or limits of their territory; but it seems to have bordered on that of the Ingauni on the E., and the Ventiadiz on the W.: at least, these are the only tribes mentioned as existing in this part of Liguria by writers of the Roman Empire. It probably comprised also the whole valley of the Buvuca or Boja, one of the most considerable of the rivers, or rather mountain torrents, of Liguria, which rises at the source of the Col di Tenda, and falls into the sea at Vastimiglis. [E. H. B.]

INTERAMNA (ィンターマナ: Etr. Internamna, -stia), was the name of several cities in different parts of Italy. Its obvious etymology, already pointed out by Varro and Festus, indicates their position at the confluence of two streams ('inter amnes,' Varr. L. L. v. 28, Fest. s. Amnes, p. 17, Mill.;) which is, however, barely more than a conjecture. The form INTERAMNium (ィンターイマニュウム), and the ethnic form Interamnis, are also found, but more rarely.

1. A Roman colony on the banks of the Liris, hence called, for distinction's sake, INTERAMNA LI- RINAS. It was situated on the left or northern bank of the Liris, near the junction of the little river which flows from the Ingauni on the E., and the Ventiadiz on the W. (with the Melphis, a much more considerable stream), and was distant 6 miles from the latter city, and 7 from Casinum. Its territory, which was included in Latium, according to the more extended use of that name, must have originally belonged to the Volscians, but we have no mention of Interamna as a Volscian city, nor indeed any evidence of its existence previous to the establishment of the Roman colony there, in a.c. 313. This took place at the same time with that at the neighbouring town of Casinum, the object of both being obviously to secure the fertile valley of the Liris from the attacks of the Samnites. (Liv. ix. 28; Dion. xix. 105; Vell. Pat. i. 14.) Hence we find, in a.c. 294, the territory of Interamna engaged by the Samnites, who did not, however, venture to attack the city itself; and, at the opening of the following campaign, it was from Interamna that the consul Sp. Carrius commenced his operations against Samnium. (Liv. x. 36, 39.) Its territory was at a later period laid waste by Hannibal during his march by the Via Lemna from Capua upon Rome, and later still by the Wurmbergi (Liv. xxii. 9); and only afterwards the name of Interamna appears among the twelve refractory colonies which declared themselves unable to furnish any further supplies, and were subsequently (in a.c. 204) load with heavier burdens in consequence (Id. xxvii. 9, xxx. 15). After the Social War it passed, in common with the other Latin colonies, into the state of a municipium; and we find repeated mention of it as a municipal town, apparently of some consequence. (Cic. Phil. ii. 41, pro Mil. 17; Strabv. v. p. 237; Plin. iii. s. 29.) It received a colony under the Second Triumvirate, but does not appear to have enjoyed colonial rank, several inscriptions of imperial times giving it only the title of a municipium. (Lüb. Col. p. 284; Orell. Inscr. 3357, 3828.) Its position at some distance from the line of the Via Latina was probably unfavourable to its prosperity in later times; from the same cause its name is not found in the Itineraries, and we have no means of discovering its existence after the fall of the Roman Empire. The period at which it was ruined or deserted is unknown; but mention is found in documents of the middle ages of a 'Castrum Terane,' and the site of the ancient city, though now entirely uninhabited, is still called Teranea. It presents extensive remains of ancient buildings, with vestiges of the walls, streets, and aqueducts; and numerous inscriptions and other objects of antiquity have been discovered there, which are preserved in the neighbouring villages. (Romanelli, vol. iii. p. 584; Cluver, Ital. p. 1039. The inscriptions are given by Mommsen, Inscr. Regn. Neap. pp. 221, 222.) Flury calls the citizens of this Interamna, 'Interamnenses Succearii,' or 'quos ex Libratinas vocantur.' The former appellation was evidently bestowed from their situation in the neighbourhood of Casinum, but is not adopted by any other author. They are called in inscriptions 'Interamnenses Libratinas,' and sometimes 'Libratinas' alone; hence it is probable that we should read 'Libratinum' for 'Larinatum' in Silini Italicius (viii. 403), where he is enumerating the Volscian cities and hence the mention of Latinum would be wholly out of place.

2. (Termini), a city of Umbria, situated on the river Nar, a little below its confluence with the Velinus, and about 8 miles E. from Narnia. It was surrounded by a branch of the river, so as to be in fact situated on an island, whence it derived its name. The inhabitants are termed by Cassius the 'Umbrienses cognomine Nar tes,' to distinguish them from those of the other towns of the name, and we find them designated in inscriptions as Interamnenses Nartes and Nahartes; but we do not find this epithet applied to the city itself. No mention is found of Interamna in history previous to its passing under the Roman yoke; but there is nothing to show in what manner it was made an integral part of an Umbrian city, and an inscription of the time of Tiberius has preserved to us the local tradition that it was founded in a.c. 672, or rather more than 80 years after Rome. (Orell. Inscr. 689.) When we first hear of Interamna in history it appears as a flourishing municipal town, deriving great wealth from the fertility of its territory, which was irrigated by the river Nar. Hence it is said to have been, in early as the civil wars of Marius and Sulla, one of the 'forentissimia Italica municipia' (Florus, iii. 21); and though it suffered a severe blow upon that occasion, its lands being confiscated by Sulla and portioned out among his soldiers, we still find it mentioned by Cicero in a manner that proves it to have been a province, but desolate (Cic. off. 5. 15). Its inhabitants were frequently engaged in litigation and disputes with their neighbours of Baste, on account of the regulation of the waters of the Velinus, which joins the Nar a few miles above Interamna; and under the reign of Tiberius they were obliged to enter an energetic protest against a project that had been started for turning aside the
course of the Nar, so that it should no longer flow into the Tiber. (Tac., Ann. i. 79.) In the civil war between the two; and in the year 49, when the troops of the former while their head-quarters were at Narina, but was taken with little resistance by Arrius Varus. (Id. Hist. iii. 61, 63.) Inscriptions sufficiently attest the continued municipal importance of Interamna under the Roman empire; and, though its position was some miles to the right of the Nar, the Via Flaminia, which began in Narina direct to Menturah (Strab. v. p. 227; Tac. Hist. ii. 64), a branch line of road was carried from Narina by Interamna and Spoleatum to Forum Flamini, where it rejoined the main highroad. This line, which followed very nearly that of the present highroad from Rome to Perugia, appears to have latterly become the more important of the two, and is given in the Antonine and Jerusalem Itineraries to the exclusion of the true Via Flaminia. (Itin. Ant. p. 125; Itin. Hier. p. 618; Tab. Peut.) The great richness of the meadows belonging to Interamna on the banks of the Nar is celebrated by Pliny, who tells us that they were cut for hay no less than seven times in the year (Plin. xviii. 28. a. 67); and Tacitus also represents as among the most fertile in Italy (Tac. Ann. i. 79). That great historian himself is generally considered as a native of Interamna, but without any distinct authority: it appears, however, to have been subsequently the patrimonial residence, and probably the birthplace, of his descendants, the two emperors Trajan and Hadrian. (Varr. L. R. i. 6.) In A.D. 193, it was at Interamna that a deputation from the senate met the emperor Septimius Severus, when on his march to the capital (Spartian. Sertor. 6); and at a later period (A.D. 253) it was there that the two emperors, Trebonianus Gallus and his son Volusianus, who were on their march to oppose Aemilius in Africa, were assassinated by their own soldiers. (Enop. i. 5; Vict. Cass. 31, Epit. 31.)

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

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

3. (Teramo), a city of Piacenza, in the territory of the Piacenti, and probably the chief place in the district of that people. The name is omitted by Pliny, but is found in Ptolemy, who distinctly assigns it to the Piacenti, and it is mentioned also in the Liber Colonarium among the "Civitates Piaceni." It bears the epithet of "Paestina," or, as the name is elsewhere written, "Palestina;" the origin and meaning of which are wholly unknown. (Ptol. iii. 1. § 53; Lib. Col. pp. 226, 355.) In the genuine fragments of Frontinus, on the other hand, the city is called Terme, and is mentioned also in the Liber Colonarium among the "Civitates Piaceni." (Frontin. l. 18, ed. Lachm.) Being situated in the interior of the country, at a distance from the highroads, the name is not found in the Itineraries, but we know that it was an episcopal see and a place of some importance under the Romans. (MSS. of the Liber Colonarium in Teramo, whence its modern form of Teramo.) But in the middle ages it appears to have been known also by the name of Aprutium, supposed to be a corruption of Praetutium, or rather of the name of the people Praetutii, applied (as was so often the case in Gaul) to the towns they inhab.ited, who were well known to the Romans. Praetutium probably was a name applied to Utica, a city of Piacenza enumerated by the Geographer of Ravenna (iv. 31); and under the Lombards we find mention of a "comes Aprutii." The name has been retained in that of Abruzzo, now given to the two northernmost provinces of the kingdom of Naples, of one of which, called Abruzzo Ulteriore, the city of Teramo is still the capital. In thenewline Vestiges of the ancient theatre, of baths and other buildings of Roman date, as well as statues, altars, and other ancient remains, have been discovered on the site: numerous inscriptions have been also found, in one of which the citizens are designated as "Interamnenses Praetutiani." (Romanelli, vol. iii. pp. 292-300; Masseni, J. R. X. pp. 282-284.)

There is no foundation for the existence of a fourth city of the name of Interamna among the Frentani, as assumed by Romanelli, and, from him, by Cramer, on the authority of a very apocryphal inscription. (Frentani.)

[FRENTANI.] [E. H. B.]

INTERAMNÉSIA (Plégon. de Longueville 1: Exc. Interamnenses, Plin. iv. 21. a. 35), a stipendary town of the other side of the region of Acetomarca, and supposed by Ukert to have been situated between the Coa and Tourora, near Castel Rodrigo and Almeida. (Ukert, vol. ii. pt. 1. p. 295.)

INTERAMNIUM. [Arturès.] INTERCÁTIA. (Vaccarì.) INTERCÍSCA, or M. Teram, is the name given in the Itineraries to a station on the Via Flaminia, which evidently derives this name from its being situated at the remarkable tunnel or gallery hewn through the rock, now known as the Passo del Parco. (Itin. Hier. p. 614; Tab. Peut.) This passage, which is still traversed by the modern highway from Rome to Fermo, is a work of the emperor Hadrian, as we are informed when the arch which gives it its name was constructed in the seventh year of his reign, a.d. 175. (Inscr. ap. Cluver, Ital. p. 619.) It is also noticed among the public works of that emperor by Aurelius Victor, who calls it Petra Pertusa; and the same name (Πέτρα ψευδώνια) is given to it by Procopius, who has left us a detailed and accurate description of the locality. (Vic. Cass. 9, Epit. 9; Procop. B. G. p. 11.)

The valley of the Cantiaco, a tributary of the Metaurus, which is here followed by the Flaminian Way, is at this point so narrow that it is only by cutting the road out of the solid rock that it can be carried along the face of the precipice, and, in addition to the rock cut by the ancient, there is also one constructed by an arched gallery or tunnel, which gave rise to the name of Petra Pertusa. The actual tunnel is only 126 feet long, but the whole length of the pass is about half a mile. Claudian alludes to this remarkable work in terms which prove the admiration that it excited. (Claud. de P. Cons. Rom. 502.) At a later period, and after the invasion of Praetutii, which, from its completely commanding the Flaminian Way, became a military post of importance, and is repeatedly mentioned during the wars of the Goths
with the generals of Justinian. (Procop. B. C. ii. 11, iii. 6, iv. 28, 54.) The Jerusalem Itinerary places the station of Intercess 9 M. P. from Calles (Caph), and the same distance from Forum Sempronii (Fussumbron), both of which distances are just about correct. (D’Anville, Analyse de l’Italie, p. 153.)

**INTERNUM MARE.** The great inland or Mediterranean Sea, which washes the coasts of Southern Europe, Northern Africa, and Asia Minor.

1. Name.—In the Hebrew Scriptures, this sea, on the W. of Palestine, and therefore behind a person facing the E., is called the "Hinder Sea" (Des. xli. 34; Jos. ii. 20), and also the "Sea of the Philistines" (Ezech. xxvii. 21), because they people occupied the largest portion of its shores. Presumably it was the "Great Sea" (Nev. xxxiv. 6, 7; Jos. i. 4, x. 47; Ezech. xlix. 10, 15, 20), or simply "the Sea" (1 Kings, v. 9; comp. 1 Macc. xiv. 34. xv. 11). In the same way, the Homeric poems, Hesiod, the Cyclic poets, Aesopus, and Pindar, call it emphatically "Ocean", the Hoggaro-Heptanais speaks of it as "the Great Sea" (Fr. 349. ed. Klaem.). Nor did the historians and systematic geographers mark it off by any peculiar denomination. The Roman writers call it Mare Internum (Pomp. Mela, i. 1. § 4; Plin. iii. 3) or Interitum (Sall. Jug. 17; Flor. iv. 2; Verg. Aen. xiv. 399; Ovid. Am. vi. 121; Strabo. i. p. 121, iii. p. 139; Ovid. Met. iii. i). or more frequently, Mare Nostrum (Sall. Jug. 17, 18; Cass. B. G. v. 1; Liv. xxxvii. 40; Pomp. Mela, i. 5. § 1; Ovid. Met. vii. 15). The epithet "Mediterranean" is not used in the classical writers, and was first employed for this sea by Solinus (c. 23; comp. Isid. Orig. xiii. 16.). The Greeks of the present day call it the "White Sea" (Hespera), to distinguish it from the Black Sea. Throughout it is known as the Mediterranean.

2. Extent, Shape, and Admeasurement.—The Mediterranean Sea extends from 6th W. to 36th E. of Greenwich, while the extreme limits of its latitude are from 30° to 46° N.; and, in round numbers, its length, from Gibraltar to its furthest extremity in Syria,即 from 1,800 to 2,000 miles, and its breadth from 80 to 500 miles, and, including the Euxine, with a line of shores of 4500 leagues. The ancients, who considered this sea to be a very large portion of the globe, though in reality it is only equal to one-seventeenth part of the Pacific, assigned to it a much greater length. As they possessed no means for critically measuring horizontal angles, and were unaided by the compass and cloumnometer, correctness in great distances was unattainable. On this account, while the E. shores of the Mediterranean approached a tolerable degree of correctness, the relative positions and forms of the W. coasts are erroneous. Strabo, a philosophical rather than a scientific geographer, set himself to rectify the errors of Eratosthenes (ii. pp. 105, 106), but in many respects; though he gave a much better "contour" of the Mediterranean, yet he distorted the W. parts, by placing Massilia 130° to the S. of Byzantium, instead of 24° to the N. of that city. Ptolemy also fell into great errors, such as the flattening-in of the N. coast of Africa, to the amount of 43° to the S., in the latitude of Carthage, while Byzantium was placed 3° to the N. of its true position; thus increasing the breadth in the very part where the greatest accuracy might be expected. Nor was this all; for the extreme extent of the Internal Sea was carried upwards of 20° beyond its true limits. The maps of Agathodemon which accompany the Geography of Ptolemy, though indifferently drawn, preserve a much better outline of this sea than is expressed in the Theodosian or Peutingerian Table, where the Mediterranean is so reduced in breadth as to resemble a canal, and the site, form, and dimensions of its islands are displaced and disfigured.

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

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<td>Eratosthenes</td>
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<td>Hipherchus</td>
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<td>Strabo</td>
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<td>Ptolemy</td>
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Their longitudes run rather wild, and are reckoned from the "Sacram Promontorium" (Cope St. Vincent), and the numbers given are as far from thence to Syrana:—

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<td>Stadia</td>
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<td>Marinus of Tyre</td>
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<td>18,588</td>
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<td>Ptolemy</td>
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<td>26,633</td>
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In Admiral Smyth’s work (The Mediterranean, p. 375) will be found a tabular view of the above-mentioned admmeasures of the elder geographers, along with the determination resulting from his own observations; assuming, for a reduction of the numbers, 700 stadia to a degree of latitude, for a plane projection in the 36th parallel, and 555 for the corresponding degree of longitude (Comp. Cassell, Geographie des Grecs, 1 vol. Paris, 1780; Geographie des Anciens, 3 vols. Paris, 1813; Mesures Itinéraires, 1 vol. Paris, 1813.)

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

Strabo (ii. pp. 106—107) marked off this expency by three smaller closed basins, or Tyrrhenian basin, comprehended the space between the Pillars of Hercules and Sicily, including the Iberian, Ligurian, and Sardinian seas; the waters to the W. of Italy were also called, in reference to the Adriatic, the "Lower Sea," as that gulf bore the name of the "Upper." The second was the Tyrrhenian, E. of Sicily, including the Ausanian or Sicilian, the Ionian, and the Libyan seas; on the N. this basin runs up into the Adriatic, on the S. the gulf of Libya penetrates deeply into
the African continent. The E. part of this basin is interrupted by Cyprus alone, and was divided into the Carpathian, Pamphylian, Cilician, and Syrian seas.

The third or Aegean portion is bounded to the W. by a curved line, which, commencing at the coast of Crete, in Asia Minor, is formed by the islands of Rhodes, Crete, and Cythera, joining the Peloponnesus not far from Cape Malea, with its subdivisions, the Thracian, Myrtoan, Icarian, and Cretan seas.

From the Aegean, the "White Sea" of the Turks, the channel of the Hellespont leads into the Propontis, connected by the Thracian Bosporus with the Euxine; to the N.E. of that sheet of water lies the Palaus Messoit, with the strait of the Cimmerian Bosporus. The configuration of the continents and of the islands (the latter either severed from the main or volcanically elevated in lines, as if over long fissures) led in very early times to cosmological views respecting eruptions, terrestrial revolutions, and uppourings of the swollen higher seas into those which were lower, the Hellespont, the straits of Gadez, and the Internal Sea, with its many islands, were well fitted to originate such theories. Not to speak of the floods of Ogyges and Claudian, or the legendary cleaving of the pillars of Heracles by that hero, the Samothracian traditions recounted that the Euxine, once an inland lake, swollen by the rivers that flowed into the Hellespont, had broken through the center of the world and afterwards the Hellespont. (Diod. v. 47.) A reflexion of these Samothracian traditions appears in the "Suiice Theory" of Straton of Lamprocus (Strab. i. pp. 49, 50), according to which, the swellings of the waters of the Euxine first opened the passage of the Hellespont, and afterwards caused the outlet through the Pillars of Heraclea. This theory of Straton led Eratothenes of Cyrene to examine the problem of the equality of level of all external seas, or seas surrounding the continents. (Strab. l.; comp. ii. p. 104.) Strabo (i. pp. 51, 54) rejected the theory of Straton, as insufficient to account for all the phenomena, and proposed one of his own, the profoundness of which modern geologists are only now beginning to approximate; "for," he says (§ 5), "the plains covered by seas were originally at different altitudes, that the waters have risen, or subsided, or receded from some parts and inundated others. But the reason is, that the same land is sometimes raised up and sometimes depressed, so that it either overflows or returns into its own place again. We must therefore ascribe the cause to the ground, either to that ground which is under the sea, or to that which becomes flooded by it; but rather to that which lies beneath the sea, for this is more moveable, and, on account of its wetness, can be altered with greater quickness." (Lyell, Geology, p. 17; Humboldt, Cosmos, vol. ii. p. 118, trans.; Aspects of Nature, vol. ii. pp. 73—83, trans.)

The fluvial system of the Internal Sea, including the rivers that fall into the Euxine, consists, besides many secondary streams, of the Nile, Danube, Borysthenes, Tanais, Po, Rhone, Ebro, and Tiras. The general physics of this sea, and their connection with ancient speculations, do not fall within the scope of this treatise; it will be sufficient to say that the theory of the tides was first studied on the coast of this, which can only in poetical language be called "a tideless sea." The mariner of old had his charts and sailing directories, was acquainted with the bewildering currents and counter-currents of this sea,—the "Typhon" (τυφών), and the "Pretor" (πριτορ), the destroyer of those at sea, of which Lucrètius (vi. 432—448) has given so terrible a description,—and hailed in the hour of danger, as the "Discuri" who played about the head of his vessel (Plin. ii. 437; Sen. Nat. Quæst. ii.), the fire of St. Elmo, "sacred to the seaman." Much valuable information upon the winds, climate, and other atmospheric phenomena, as recorded by the ancients, and compared with modern investigations, is to be found in Smyth (Mediævænsae, pp. 310—302). Forbiger's section upon Physical Geography (vol. i. pp. 576—655) is useful for the references to the Latin and Greek authors. Some papers, which appeared in Fraser's Magazine for the years 1859 and 1853, upon the fish known to the ancients, throw considerable light upon the ichthyology of this sea. Recent inquiry has confirmed the truth of many instructive and interesting facts relating to the fish of the Mediterranean by Aristotle, Pliny, Archestratus, Aslian, Ovid, Oppian, Athenæus, and Anænus.

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

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

The earliest civilisation on these shores was to the S., but the national character of the Assyrians was opposed to intercourse with other nations, and their navigation, such as it was, was mainly confined to the Nile and Arabian gulf. The Phoenicians were the first great agents in promoting the communion of peoples, and their flag waved in every part of the waters of the Internal Sea. Carthage and Carthage, though of less importance than Phoe- nicia in commencing nations and extending the geographical horizon, exercised great influence on commercial intercourse with the W. coast of Africa and the N. of Europe. The progressive movement propagated itself more widely and enduringly through the Greeks and Romans, especially after the latter had broken the Phœnicio-Carthaginian power.

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

1. 163 laid open the W. coast of this sea. During the period of the Roman Universal Empire, the Mediterranean was the lake of the imperial city. Soon after the conclusion of the First Mithridatic War, piracy, which has always existed from the earliest periods of history to the present day in the Greek regions, was carried on systematically by large armed vessels, the strength of which was Glicia and Crete. From these stations the pirates directed their expeditions over the greater part of the Mediterranean. (Appian, Bell. Mith. 92: Plut. Pomp. 24.) Piracy, crushed by Pompeius, was never afterwards carried on so extensively as to merit a place in history, but was not entirely extirpated even by the fleet which the Roman emperors maintained in the East, and that case still occurred is proved by inscriptions. (Böckh, Corp. Inscrip. Graec. n. 3235, 2347.) The Romans despised all trade, and the Greeks, from the time of Hadrian, their great patron, till the extinction of the Roman power in the East, possessed the largest share of the commerce of the Mediterranean. Even after the fall of the Roman Empire, the routes by which the vessels sailed and the ports in which they were held open to Constantinople, never succeeded in forming a maritime power; and their naval strength declined with the numbers and wealth of their Christian subjects, until it dwindled into a few piratical squadrons. The emperors of Constantinople really remained masters of the sea. On all points connected with this subject see Admiral Smyth, The Mediterranean, London, 1854.

[EBJ.]

INTEROCREA (,['prov.], Strab.), a small town or village of the Sabines, between Amaterrum and Resta. It was placed on the Via Salaria, at the junction of its two branches, one of which led eastwards to Amaterrum, the other, and principal one, up the valley of the Velino, to Asculum. It is now called Ambrodeo, and is a position of great military importance, from its commanding the entrance to the two passes just mentioned, which must in all ages have formed two of the principal lines of communication across the Apennines. It seems, however, to have been in ancient times but a small place: Strabo calls it a village; and its name is otherwise found only in the Itineraries, which place it at 14 M. F. from the Colossae (a local station); and is that of Antrodoco. (Strab. v. p. 928; Itin. Ant. p. 807; Tab. Peut.) Its ancient name is evidently derived from its position in a deep valley between rugged mountains; for we learn from Festus (p. 181, ed. MiiH.) that Ocris was an ancient word for a mountain: and it is interesting to find this form still preserved in the name of the Montagna di Ocri, a lofty and rugged group of the Apennines, near Aquilia. (Zannoni, Carta del Regno di Napoli, 3. fol.)

[BHB.]

INTEROPRIUM, a village of the Marrucini, forming a station on the Via Claudia Valeria between Corfinium and Tuscula. It is repeatedly mentioned in the Itineraries, but the distances are variously given. (Itin. Ant. pp. 102, 310; Tab. Peut.) The line of the ancient highroad is, however, well ascertained, and the position of Interoprium is fixed by ancient remains, as well as medial records, at a place on the right bank of the Aternum, just below the narrow gorge through which that river flows below Popoli. The site is now marked only by a tavern called the Osteria di S. Valentino, from the little town of that name, upon the hill above; it is distant 12 Roman miles from Corfinium (S. Pellico), and 13 from Tuscum (Ostia), or 31 from Secoura, at the mouth of the Aternum. (Holsten. Not. ad Chor. p. 143; D'Anville, Analyses de l'Italie, p. 178; Romanelli, vol. iii. p. 117.) An inscription also mentions Interoprium under the name of Pagus Interoprium (Orell. Insct. 144; Romanelli, L.), and it is called "Interoprium vicus" in the Itinerary of Antoninus (p. 102), and was evidently a mere village, probably a dependency of Tusculum. [EHB.]

INTIBILL. 1. [EDICTANT.] 2. A town of Hispania Baetica, near Illiturgia, the scene of a battle gained by the Romans over the Carthaginians in the Second Punic War. (Liv. xxviii. 49; Front. Stratag. iii. 3.)

INUI CASTRUM. [CASTRUM INUI.]

INYCuM or INYCUS ("Iynwos, Steph. B., but Ἰνύως, Herod.: Phot. Ἰνύως), a town of Sicily, situated in the SW. of the island, on the river Hypasia. It is principally known from its connection with the mythical legends concerning Minos and Dædalus; the capital of the Sicanian prince Cocalus, who afforded a shelter to the fugitive Dædalus against the Cretean priests, being placed by name writers at Iynycus, and by other authors at Callama (Paus. vii. 4. 6; Charax, ep. Steph. B. v. Koytoas.) It is mentioned in historical times by Herodotus as the place of confinement to which Scytheus, the ruler of Cachu, was sent by Hippocrates, who had taken him prisoner. (Herod. vi. 23, 24.) The Latin, who copies the narrative of Herodotus, represents Scytheus as a native of Iynycus; but it is more probable that he was a mistake. (Ael. V. H. viii. 17.) Plato speaks of Iynycus as still in existence in his time, but quite a small place (χαλκοῦρα σημαίμενον); notwithstanding which he makes the sophist Hipparis boast that he had derived it from a sum of 20 minae. (Plat. Hipp. M. p. 262, e.) It is evident that it always continued to be an inconsiderable place, and was probably a mere dependency of Selinus. Hence we never again meet with its name, though Stephannus tells us that this was still preserved on account of the excellence of its wines. (Steph. B. e. v. Ἰνύως; Hesych. x. v.) Vibia Sequester is the only author that affords any clue to its position, by telling us that the river Hypasia (the modern Belice) flowed by it (Vib. Sequest. p. 13, according to Cluver's emendation); but further than this its site cannot be determined. [EHB.]

IOBACCHIL [MARMARICA.]

IOL, afterwards CAESAREA ("Ιάος Καισαρειας, Ptol. ii. 4. 5; Χαλκάρεια, Strab. &c.), originally an obscure Phoenician settlement on the N. coast of Africa, became afterwards famous as the capital of Bocchus and of Juba II. [MAURETANIA.]

The latter king enlarged and adorned the city, and gave it the name of Cesararia, in honour of his patron Augustus. Under the Romans it gave its name to the province of Mauretania Cæsariensis, of which it was the capital. It was made a colony by the emperor Claudius. Under Valens it was burnt by the Moors; but it was again restored; and in the 6th century it was a populous and flourishing city. It occupied a favourable position midway between Carthage and the Straits, and was conveniently situated with reference to Spain, the Balearic islands, and Sardinia; and it had a natural harbour, protected by a small island. To the E. of the city stood the royal mausoleum. (Strab. xvii. p. 881; Dion Cass. ix. 9; Mela, iv. 6; Plin. Hist. Nat. v. 1; Entrop. vii. 5; Itin. Ant. pp. 5, 15, 25, 31; Oros. viii. 35; Ammian. xxix. 5; Procop. B. Vand. ii. 5.)
Caesarea is now identified, beyond all doubt, with the magnificent ruins at Zerkael on the coast of Algier, in a little more than 2° E. long. The Arabic name is simply an abbreviation of Caesarea Jol; a fact clear to the intuitive sagacity of Shaw, and which, in connection with the statement of the ancients, led that incomparable traveller to the truth. Unfortunately, however, nearly all subsequent writers preferred to follow the thick-headed Mannert, who was misled by an error in the Antonine Itinerary, whereby all the places along this coast, for a considerable distance, are thrown too far to the W.; until the position which, with the statements of French and of Italian ambassadors and consuls of the country revealed inscriptions which set the question at rest for ever. There exist few stronger examples of that golden rule of criticism: — "Ponderandum sunt testimonia, non seme- randa." (Shaw, Travels, vol. i. pt. 1. c. 3; Barth, Wanderungen, p. 56; Pallisier, in the Exploration Scientifique de l'Algérie, vol. vi. p. 549.) [P. S.]

OLOLAI or IOLOLASE (Ἰολόλαιις, Plin. iv. 225), a people of Sardinia, who appear to have been one of the indigenous or native tribes of the island. According to Strabo, they were the same people who were called in his day Diagresians or Diaegreians (Διαγρέις or Δαιαγρέις), a name otherwise unknown: and he adds that they were a Tyrrhenian people, a statement which is not improbable. The generally received tradition, however, represents them as a Greek race, composed of emigrants from Attica and Thebes, who had settled in the island under the command of Iolalus, the nephew of Hercules. (Pana. x. 17. § 5; Diod. iv. 50. v. 13.) It is evident that this legend was derived from the resemblance of the Greek form in which it assumed according to the Greek pronunciation) to that of Iolali, what the native form of the name was, we know not; and it is not mentioned by any Latin author, though both Pausanias and Diodorus affirm that it was still retained by the part of the island which had been inhabited by the Iolali. Hence, modern writers have assumed that the name is in reality the same as that of the tribe of the Iloli, and would seem probable enough; but Pausanias, the only writer who mentions them both, expressly distinguishes the two. That author speaks of Olbia, in the NE. part of the island, as one of their chief towns. Diodorus represents them, on the contrary, as occupying the plains and most fertile portions of the island, while the district adjoining Olbia is one of the most rugged and mountainous in Sardinia.

[Ε. Ε. Β.]

IOLCUS (Ἰολκός, Ep. i. 1. 11; Dor. Ἰωλκός: Ἐθ. Ἰαλκοῖς, ἑμ. Ἰαλκίς, Ἰαλεία), an ancient city of Magnesia in Thessaly, situated at the head of the Pagassan gulf and at the foot of Mt. Pelion (Πέλιον) and celebrated in the heroic ages as the residence of Jason, and the place where the Argonauts assembled. [See Dict. of Biog. artt. Jason and Argonautae.] It is mentioned by Homer, who gives it the epithets of ὀργυσμένον and ἄφροφος (H. ii. 712, Od. xi. 256). It is said to have been founded by Cretheus (Apollod. l. 9. § 11), and is also mentioned by Hyginus from Orchomenos. (Strab. iv. p. 414.) Iolcus is rarely mentioned in historical times. It was given by the Thessalians to Hippasus, upon his expulsion from Athens. (Herod. v. 94.) The town afterwards suffered from the depredations of its inhabitants, but it was finally ruined by the foundation of Demetrias in n. c. 290, when the inhabitants of Iolcos and of other adjoining towns were removed to this place. (Strab. i. p. 436.) It seems to have been no longer in existence in the time of Strabo, since he speaks of the place where Iolcos stood (δὲ γὰρ Ἰαλείᾳ τόποις, ib. l. p. 423.)

The position of Iolcos is indicated by Strabo, who says that it was on the road from Beoe to Demetrias, and at the distance of 7 stadia from the latter (ib. i. p. 438). In another passage he says that Iolcos is situated above the sea at the distance of 7 stadia from Demetrias (ib. i. p. 438). Pindar also speaks of it having already seen, read in the same fashion of Mt. Paeon, consequent a little island. From these descriptions there is little doubt that Leake is right in placing Iolcos on the steep height between the southernmost houses of Volo and Vlado-makhalai, upon which stands a church called Epiiskopi. There are at present no ancient remains at this place; but some large squared blocks of stone are said to have formerly existed at the foot of the height, and to have been carried away for the construction of buildings elsewhere. Moreover, it is the only spot in the neighbourhood which has any appearance of being an ancient site. It might indeed appear, from Livy (xlv. 13), that Iolcos was situated upon the coast; but in this passage, as well as in Strabo (ib. i. p. 438), the site of Iolcos seems to have been given as part of the coast as well as the city itself. (Leake, Northern Greece, vol. iv. p. 379; Mémoires sur le Pelion et l'Osse, p. 11.)

JOMANES (Plin. vi. 17. a. 21), the most important of the affluents of the Ganges, into which it flows near the city of Allahabad (Fravasthana). There can be no doubt that Arrian means the same river when he speaks of an island formed of stones, and thrown away from Iolcos (Ind. c. 8); and Pliny expresses nearly the same sound, when he names the Diamna (vii. 1. § 29). It is now called the Jumna or Jamuna. The Jamuna rises in the highest part of the Hindalay, at no great distance from the sources of the Sadhga and Ganges, respectively, in the neighbourhood of Jamudsantri (Jamellsantri), which is probably the most sacred spot of the Hindu worship. It enters the Indian plain country at Fysaberk, and on its way to join the Ganges it passes the important cities of Delhi (In- drapurtha) and Agra (Chiramnaura), and receives several large tributaries. These affluents, in order from W. to E., are the Sambus (Arrian, Ind. c. 4), probably the Sarmansiti or Simbal, the Betwa (or Vetravali), and the Caimas (Arrian, l.c.; Plin. vi. 19. a. 21: now Cigama or Cina). The last has been already mentioned as one of the tributaries of the Ganges.

[Y.]

IOMNIUM. [Mauretania.] ION (Ἰόν), a river of Thymbrae in Thessaly, rising in the Cambunian mountains, and flowing into the Gulf of Corinth, near Argos (Strab. viii. p. 357; Leake, Northern Greece, vol. iv. p. 546.)

ION MONS. [Lydia.]

IONES. [Ionia.]

IONIA (Ἰονία), also called Ionis, the country of Asia Minor inhabited by Ionian Greeks, and comprising the western coast of Phocaia in the north to the region of Ephesus in the south. (Herod. i. 142; Strab. xiv. init.; Plin. v. 31.) Its length from north to south, in a straight line, amounted to 800 stadia, while the length of its much indented coast amounted to 3430; and the distance from Ephesus to Smyrna, in a straight line, was only 320 stadia, while along the coast it reached the large number of 3900. (Strab.,
IONIA.

Towards the inland, or the east, Ionia extended only a few miles, the towns of Magnesia, Larissa, Tralles, Abalanda, and others, not belonging to it. Pottery (v. 2) assigns much nearer limits to Ionia than his predecessors, for, according to him, it extended only from the Hermus in Lydia to the Maeander in Caria; so that Phocaea and Miletus would not belong to Ionia. According to a generally received tradition, the Ionia colonies on the Hellespont were added to the confederacy after the death of Codrus, the last king of Attica, about b.c. 1044, or, according to others, as early as b.c. 1060, about 60 years after the conquest of Peloponnesus by the Dorians. The sons of Codrus, Nacles and Androclus, it is said, being dissatisfied with the abolition of royalty and the appointment of their eldest brother Medon to the archonship, emigrated, with large numbers of Attic Ioniens and bands from other parts of Greece, into Asia Minor. (Strab. xiv. p. 633, foll.; Paus. vii. 2.) Here, in one of the most beautiful and fertile parts of the earth, they founded a number of towns, partly expelling and partly subduing the ancient inhabitants, who consisted mainly of Maeonians, Carians, and Pelasgians. (Herod. i. 81; Justin. xvi. 3, 26; Polyb. i. 31; Diod. Sic. i. 49, 26, 27; Diod. Per. 892, &c.) As a great many of the original inhabitants remained in the country as subjects of the conquerors, and as the latter had gone to Asia as warriors, without women, the new colonies were not pure Greek; but still the subdued nations were not so completely different as to render an amalgamation and assimilation of the two nations impossible, or very difficult. This amalgamation, with different tribes also accounts for the fact that four different dialects were spoken by the Ioniens. (Herod. l. c.)

The towns founded by the Ioniens—which, though independent of one another, yet formed a kind of confederacy for common purposes—amounted to twenty (аСεαδωνοι), a number which must not be regarded as accidental. These towns, of which accounts are given in separate articles, were: Phocaea, Erithraea, Cleizomenae, Teos, Lekedon, Colophon, Ephesus, Priene, Myus, Miletus, and Samos and Chios in the neighbouring islands. (Strab. xiv. p. 633; Aelian, V. F. viii. 5.) Subsequently, about b.c. 700, Smyrna, which until then had been subject to Achaea, became by treachery a member of the Ionia confederacy, which now consisted of thirty cities. (Herod. l. c.; Paus. vii. 5; Strab. l. c.) These Ionia colonies soon rose to a high degree of prosperity, and in many respects outrivalled the mother-country; for poets, philosophers, historians, and artists flourished in the Ionia cities long before the mother-country attained to any eminence in these intellectual pursuits. All the cities of Ionia formed independent republics, with democratical constitutions; but their common affairs were discussed at regular meetings held at Panionium (Πανιονίου), the common centre of all the Ionia cities, on the southern slopes of Mount Mycale, near Priene, and about three stadia from the coast. (Herod. l. c.; Strab. xiv. p. 639; Hirta, i. 17; Pinn. v. 29.) These meetings at Panionium appear to have given rise to a permanent town, with a Panionium, in which the meetings were held. (Steph. B. a. v.) The political bond which held the Ionia cities together appears to have been rather loose, and the principal objects of the meetings, at least in later times, were religious worship and the celebration of games. The cities continued to enjoy their increasing prosperity and their independence until the establishment of the Lydia monarchy.

The attacks upon the Ionia colonies began even in the reign of Gyges, so that one city after another was conquered, until, in the reign of Croesus, all of them became subject to the Lydiens. When Lydia became the prey of the Persian conqueror Cyrus, in b.c. 557, Ionia also was obliged to acknowledge the supremacy of Persis; but the new rulers scarcely interfered with the internal affairs of the cities and their confederacy, and just as they were called upon to contribute, to send their contingents to the Persian armies, and to submit to satraps and tyrants, the latter of whom were Greek usurpers who set themselves up in their native cities, and were backed by the Persian monarchs. But the Ioniens, accustomed to liberty, were unable to bear even this gentle yoke for any length of time, and in b.c. 500 a general insurrection broke out against Persis, in which the Atheniens and Eretriens also took part. The revolt had been planned and organised by Histiaeus, tyrant of Miletus, and Aristagoras, his son-in-law. The Ioniens burned and destroyed Sardes, the residence of the Persian satraps, but were then routed and defeated in a bloody battle near Ephesos. In b.c. 494 the Ioniens were again called upon to fight for the Persians, and compelled to assist the Persians with men and ships in the war against Greece. In the battle of Mycale, b.c. 479, the Ioniens deserted from the ranks of the Persians and joined the kinnyen, and thus took the first step to recover their independence, which ten years later was fully secured by the battle on the Eurymedon. They entered into a close league with the Atheniens, who were to protect them against any further aggression from the Persians; but in consequence of this they became more or less dependent upon their protectors. In the unfortunate peace of Antalcidas, the Ioniens, with the other Asiatic Greeks, were again made over to Persis, b.c. 387, and when the Persian monarchy was destroyed by Alexander, they became a part of the Macedonian empire, and finally fell into the hands of the Romans. The highest prosperity of Ionia belongs to the period of the Lydia supremacy; under the rule of Macedonia it somewhat recovered from its previous sufferings. Under the Romans the Ionia cities still retained their importance as commercial places, and as seats of schools of literature, but they lost their political life, and sank down to the condition of mere provincial towns. The last traces of their prosperity were destroyed under the barbarous rule of the Turks in the middle ages. During the period of their greatest prosperity and independence, the Ionia cities sent out numerous colonies to the shores of the Black sea and to the western coasts and islands of the Mediterranean. (Comp. Thirlwall, Hist. of Greece, vol. ii. chap. 12, pp. 94, 115, 120, &c.; Grote, Hist. of Greece, vol. ii. pp. 229—253.)

IONIUM MARE (Ἰονιων τῆλεγος, Phlio), was the name given by geographers to the sea which bathed the western shores of Greece, and separated them from those of Asia Minor. Other appellatives would seem to date from a very early period, when the Ioniens still inhabited the shores of the Corinthian gulf, and the part of the Peloponnesus subsequently known as Achaia; but we have no evidence of its employment in early times. The legends invented by later writers, which derived it from a hero of the name of Ioniens or Ioniens or from the legendary workings of Io (Aesch. Prom. 840; Testa ad Leog. Alex. 830; Steph. B. a. v.; Eustath. ad Dionys. A.).
PERIOD 92), are obviously mere etymological fancies. No trace of the name is found in the Homeric poems; and it occurs for the first time in Asclepius, though, from the poetic diction of that writer, it is not clear in what precise sense he employs the term δειοντα μυθή δειον. (Asch. F. C.) Herodotus evidently employs the term ?deion deion, the Ionian gulf, as synonymous with the Adriatic; and Thucydides likewise uses the term in the same sense, as is evident from his expression, that "Epidauros is a city on the right hand as you sail into the Ionian gulf" (i. 24). He also repeatedly uses the term deion (with adverb understood) in speaking of the passage from Corcyra to the Lephegan promontory (vi. 30, 34, vii. 39); but in all these cases he refers only to the narrow sea, which might be considered as part of the same gulf or inlet with the entrance of the Adriatic.

Sclavus also, and even Scymnus Chiusus, employ the name of the Ionian gulf in the same sense, as synonymous with the Adriatic, or at least with the southern part of it (Sclav. §§ 14, 27, Scymn. Ch. 13, 361) [Adam, Ion. Mares], while the name of the Ionian sea, in the more extended sense given to it by later geographers, as indicated at the commencement of this article, is not found in any early Greek writer. Polybius is the first extant author who uses the term in this sense, and gives the name of deion wpopos to the sea which extended from the entrance of the Adriatic along the coast of Italy as far as the promontory of Capo Corse, which he considers as its southern limit. (Pol. ii. 14, v. 110.)

Even here the peculiar expression of the Ionian strait sufficiently shows that this was a mere extension of the name from the narrow sea or strait at the entrance of the Adriatic to the more open sea to the S. of it. Hence we have no proof that the name was ever one in common use among the Greeks until it came to be adopted by the geographers; and even Strabo, who on these points often follows earlier authors, gives the name only of the Ionian gulf to the part of the sea near the entrance of the Adriatic, while he extends the appellation of the Sicilian sea (Mewuwv wpopov) from the eastern shores of Sicily to those of the Peloponnesus. He, as well as Polybius and Scymnus Chiusus, uses the Acrocorinthian promontory as the limit between the Ionian and the Adriatic seas. (Strab. p. 123, vii. pp. 316, 317.)

Pliny uses the name of Ionium Mare very widely, or rather very vaguely; including under that appellation the Mare Siculum and Creticum of the Greeks, as well as apparently the lower part of the Adriatic (Plin. iii. 8. 14, 26. 29, 30, iv. 11. a. 18), and this appears to have been the usage common in his day, and which is followed by the Latin poets. (Virg. Aen. iii. 211, 671; Ovid. Fast. iv. 565, etc.)

Mela distinguishes the Ionian sea from the Sicilian, and applies the former name, in the sense now generally adopted by geographers, as that portion of the broad sea between the shores of Greece and Italy, as far as the nearest to the former. (Mel. ii. 4. 1.)

But all these names, given merely to portions of the Mediterranean which had no natural limits, were evidently used very vaguely and indefinitely; and the great extension given at a later period to the name of the Adriatic swallowed up altogether those of the Ionian and Sicilian seas [ADRIATICUM MARIS], or led to the employment of the former name in a vague and general sense, wholly different from that in which it was originally applied. Thus Servius, commenting on the expression of Virgil, "vulnus Ionio in magnum," where the true Ionium Mare is meant by the poet, says:—

"Sciendum, Ionium enim esse immensus, ab Ionia usque ad Sicilian, et hius partes esse Adriaticum, Achaeicum et Epitropicum." (Serv. ad Aen. iii. 211.)

On the other hand, the name of the Ionian gulf (δυνομοδωρ ecnus) was often given in later times (at least by geographers), in a very limited sense, as a portion of the Adriatic immediately within the strait at its entrance. (Eustath. ad Dion. Per. 92, 389.)

Potomene even applies the name of the Ionian sea (Tinos wpopov, iii. 1. §§ 14, 15) in the same restricted manner.

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

JOFFA (Ἰωφα, Ιωφα; Strab. xvi. p. 759; Plin. v. 16. § 2). The form Ἰωφα, Steph B.; Diónya, v. 910; Joseph. Antiq. ix. 10. § 2; Solin. 34, better suits the Phoenician, while which signifies "an eminence;" comp. Mover's Phoen. i. p. 177; Hitzig, Die Philister, pp. 131—134: Eth. ἱωφο, ἱωφά, ἱωφά, ἱωνία, ἱωνία, ἱωνίς, ἱωνίς. The Hebrew name יפוח is still preserved in the Arabic יפוח or יפוח). A seaport town and haven on the coast of Palestine, situated on an eminence. The ancients asserted that it had existed before the Deluge (Pomp. Mela, i. 11. § 1; Plin. v. 14), and according to legend it was on this shore that Aegronomus was rescued by Perseus (Strab. l. c.; Plin. l. c.; comp. Hieron. et Jos. i.) from the monster, whose skeleton was exhibited at Rome by M. Ae- milianus Scaurus during his famous curule sedileship (Plin. iv. 4). When the Israelites invaded Canaan it is mentioned as lying on the border of the tribe of Dan (Josh. xix. 40), and was the only port possessed by the Jewish people, till Herod made the harbour at Cesarea. The timber from Lebanon intended for both the first and second temples was landed here (1 Kings. v. 9; 2 Chron. ii. 16; Ezra, iii. 7); and Jonah went to Joppa to find a ship going to Tarshish (Jon. i. 3). Judas Maccabæus set up a temple of Zeus from Joppa, and three continents having drowned 500 Jews (2 Macc. ii. 7—7).

The town was afterwards taken by Jonathan (1 Macc. x. 74—76), but was not long retained, as it was again captured by Simon (xii. 34), and was strongly fortified by him (xiv. 5, xv. 28).

It was annexed by Pompeius to the Roman province of Syria, along with other towns which the Jews had held by grants from the predecessors of Anc- tiocbus (Joseph. Antiq. xiv. 4. § 4, comp. xiii. 9, § 9), and was afterwards given to Herod by Julius Caesar (xv. 7. § 9), and remained part of the dominions of Archelaus (xvii. 11. § 4).

In the New Testament Joppa is mentioned in connection with the Apostle Peter (Acts, iv. 36—43, 5, 16, xi. 5.). During the Jewish war, this place, which was a constant resort of the pirates (Strab. xvi. p. 759), was taken by Cestius, and 8400 of the inhabitants were put to the sword. (Joseph, B. J. ii. 18. § 10.) Vesuvian afterwards utterly demolished the ruins of Joppa, to which great numbers of persons had fled, and taken to piracy for subsistence. (B. J. iii. 9. §§ 2—5.) In the time of Constantine it became the conquest of a bishop, as well as when taken by the Arabsians under Omar, A. D. 636; the name of a bishop occurs in the council held at Jerusalem A. D. 356. At the period
JOVIA.

JORDANES.

of the Crusades, Joppa, which had already taken the name of Jaffa (Ἰάφεα, Anna Comm. Alexand. p. 329), was alternately in the hands of the Christians and Moslems. After its capture by Saladin (Wilken, Die Kreuzz., vol. iv. pp. 537, 539) it fell into the hands of our own Richard (p. 545), was then sacked by Saladin, al-Afdal (vol. v. p. 545), was again rebuilt by Frederick II (vol. vi. p. 471) and Louis IX. (vol. vii. p. 516), when it was taken by Sultan Bihai (vol. viii. p. 517). As the landing-place for pilgrims to Jerusalem, from the first Crusade to our own day, it occurs in all the itineraries and books of travels, which describe the locality and natural beauties of Jaffa for a haven, in terms very similar to those employed by the ancients. For coins of Joppa see Eckhel, vol. iii. p. 435. (Reland, Palest. p. 864; Von Ranmer, Palestina, p. 201; Winer, Reussworterbuch, s. v.; Robinson, Researches, vol. iii. p. 31; Ritter, Erdkunde, vol. xvi. pt. i. pp. 374—500, Berlin, 1852). [E. B. J.]

JORDANIANA. [Palastina.]

105 (Jord. Est. xi. 329), an island in the Aegean Sea, one of the Sporades, and falsely called by Stephanus one of the Cyclades, lay north of Thera and south of Paros and Naxos. According to Pliny, it was 25 miles in length, and was distant 18 miles from Naxos and 25 from Thera. (Plin. iv. 12. a. 23.) Both Pliny and Stephanus state that it was originally called Phoinice. It possessed a town of the same name (Ptol. iii. 15. § 38), situated upon a height on the western side of the island. It has an excellent harbour, of a circular form, like the Piraeus: its month faces the south-west, and is opposite the island of Sicania. The island is now called Nio (νηό); and when Ross visited it, in 1836, it contained 505 families or 2500 souls. The modern town is built upon the site of the ancient one, of which there are still remains.

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

Εἰος ἄπλαν χωρὶς καὶ πόλιν ἔδραμεν ἄλοιπον καὶ πάντα τὰς ἐν μιαίν οὐσίας τινα χρησμοῦ, θέου ὁμοίου.

(Pseudo-Herod. Vit. Homer. 34, 35; comp. Sozomen, p. 22; Strab. x. p. 494; Paus. x. 24. § 2; Pliny, Stephens. B. C.)

It was also stated that Clymene, the mother of Homer, was a native of Ios, and that she was buried in the island (Paus., Stephan. B. C.), and, according to Gallini (ii. 11), Aristotle related that Homer himself was born in Ios. In 1771 a Dutch nobleman, Graf Pasch van Kriemen, asserted that he had discovered the tomb of Homer in the northern part of the island; and in 1773 he published an account of his discovery, with some inscriptions relating to Homer which he said he had found upon the tomb. Of this discovery a detailed account is given by Ross, who is disposed to believe the account of Pasch van Kriemen; but the original inscriptions have never been produced, and most modern scholars regard them as forgeries. (Ross, Reise um den Griech. Inseln, vol. i. pp. 54, 154, seq.; Welcker, in Zeitschr.für die Alterthums- wissen., 1844, p. 582, seq.)

JOTABE (Ἰόταβη), an island in the Erythraean Sea, not less than 1000 stadia from the city of Aegina, inhabited by Jews who, formerly independent, accepted the yoke of the Empire during the reign of Justinian (Procop. B. P. i. 19). It is now called Tyrus, or Dyscretius Tyras of Burkhardt (Trav. p. 501), the island at the entrance of the Gulf of Akhuba. (Comp. Jour. of Geog. Soc. vol. viii. pp. 54, 55.) The modern name recalls the "Genis Tyras" of Pliny (v. 33). placed by him in the interior of the Arabian gulf. (Ritter, Erdkunde, vol. xii. pp. 223—225, vol. xiv. pp. 19, 263.) [E. B. J.]

JOTAPATA (Ἰόταπα), a town near Galilea, standing on the summit of a lofty hill, rising abruptly on all sides, from the deep and impassable ravines which surrounded it. Josephus, who manfully defended it against Vespasian, has told the story of its siege and capture: 1200 prisoners were taken, and, 40,000 men fell by the sword during its protracted siege: Vespasian gave orders that the city should be razed to the ground, and all the defences burned. When deserted, it was called Eranus, and was, according to Pliny, inhabited by Eranus, who, according to Josephus, were buried in the town. The modern name of the place is Eranus. (Ptol. v. § 6; Strab. x. 24. § 2; Pliny, v. 59; Voss, Chalcis.)

JOTAPE (Ἰόταπα),  a small town of Galilea and its fortified caves. [E. B. J.]

JOTAPATA (Ἱόταπα), a small town of Cilicia, in the district called Seleneitis, not far from Selinum. It is perhaps the same place as Laeret, the native city of Diogenes Laertius. It is identified with the modern fort Lambardo. (Ptol. v. § 6; Strab. x. 24. § 2; Pliny, v. 59; Voss, Chalcis.)

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

JOVALIA, a town of Lower Pannonia, on the southern bank of the river Dravus. (Itin. Hieros. p. 563.) In the Pent. Tab. it is called Iovallium, while Ptolomy (ii. 16. § 5) calls it Iotaphi or Iotaphius, and the Geog. Eiv. (iv. 19), Ioballos. It occurred, in all probability, the site of the modern village of Volpo. [L. S.]

JOVEM, AD, in Gallia Aquitanis, a Mutatio on the road from Burgidaga (Bordeaux) to Tolosa (Toulouse); and between Bucconia and Tolosa. This Mutatio was seven leagues from Tolosa. D'Anville conjectures it to be at a place which he names Draviens or Guerres. Waiczekers fixes the Mutatio of Bucconia near the Bois du Bouconne. [G. L.]

JOVIA, a town in Lower Pannonia, south of the river Dravus, on the road from Postovium to Murass. (Itin. Hieros. p. 561; Itin. Ant. p. 130; Tab. Pent.) The site is generally identified with some ruins found at Toplica. Another place of the same name is mentioned in Upper Pannonia, on the same road (Itin. Ant. p. 264), and is identified with some ruins found at Iovinece. [L. S.]
JOVIACUM. a town in Noricum, where a "praefectus secundae Italicae militum Liburnarium" had his head-quarters; a circumstance suggesting that the town, though situated some distance from the Danube, was yet connected with its navigation. ([Geogr. Ant. p. 249; Not. Imp.; Tab. Pesci.] [L.S.])

JOVIS MONS (Monori, near Aequaria), a spur of the Pyrenees in Spain, running out into the Mediterranean near the frontier of Gaul. The steep-like terraces which its face presented were called Scala Heroulis. (Mel. ii. 6 § 5.) [P.S.]


IPASTURGI. [Isturgi.]

IPHITIADAE. [Attica, p. 286, b.]

IPNIUS (Ipukos or Ipacer), a small town of Phrygia, a few miles below Synnada. The place itself was of no particular note; but it is celebrated in history for the great battle fought in its plains, a.c. 301, by the aged Antigonus and his son Demetrius against the combined forces of Cassander, Lysimachus, Ptolemy, and Seleucus, in which Antigonus lost his conquest and his life. (Plut. Pyrrh. 4; Appian, Syrac. 55.) From Hierocles (p. 677) and the Acts of Councils (Concil. Niceanii, ii. p. 161), we learn that in the seventh and eighth centuries it was the see of a Christian bishop. Some moderns identify Ipnu with Ipali Hissar. [L.S.]

IRNA. [Ip. 1.]

1. A town of Messenia, mentioned by Homer (Ili. i. 150, 292), usually identified with the later Abia on the Messenian gulf. [Arist.]

2. Or EIRA (Iera), a mountain in Messenia, which the Messenians fortified in the Second Messenian War, and which Aristomenes defended for ten years against the Spartans. It was in the north of Messenia, near the river Neda. Leake places it at no great distance from the sea, under the side of the mountain on which now stands Sidiriastro and Ademnaro; but there are no ancient remains in this spot. More to the east, on the left bank of the Neda, near Kakalutri, are the remains of an ancient fortress, which was, in all probability, Iera; and the lofty mountain above, now called Tetras, was probably the highest summit of Mount Erim. (Paus. iv. 17 § 10, iv. 20 §§ 1-5; Strab. viii. p. 360; Steph. B. s. v. 'Ipa; Leake, Morea, vol. i. p. 486; Gell, Itiner. of the Morea, p. 84; Ross, Reisen im Peloponnes, p. 95, seq.)

IRENOPOLIS (Irenoepolis), a town of the district Lacinii, in the north-east of Cilicia. It was situated not far from the river Calycadnus, and is said to have once borne the name of Neropia (Neproia). (Theodoret. Hist. Eccles. i. 7, ii. 8; Socrati. ii. 26; Plut. v. 8 § 5.) [L.S.]

IRENOPOLIS. [Beren.]

IRENAEA. [Gallacia.]

IREA FLAVIA. [Gallacia.]

IREA (Iepia, Plol. III: Eth. Irenias: Voghera), a considerable town of the interior of Liguria, mentioned both by Pliny and Ptolemy; as well as in the Itineraries, which place it 10 miles from Dertona, on the road to Placentia. (Plin. iii. 5; Strab. iii. § 5; Plut. iii. 1 § 5; Ptolemy p. 288; Tab. Pesci.) This distance agrees with the site of the modern town of Voghera, which appears to have been called in the middle ages Vicos Iris, a name gradually corrupted into its modern appellation. It is situated on the little river Staffara, which would seem to have borne in ancient times the same name with the city; it is called Hira or Iria by P. Diaconus, who tells us that the embassy sent by Magnes to Rome to demand its Sanks. (Hist. Misc. iv. p. 554.) Ptolemy places Iria within the territory of the Taurini; but this would seem to be a mistake: that people could never have extended so far to the eastward. An inscription (of which the reading is, however, a matter of controversy) has "Coloniae Foro Iulium Ireniunum," from which it would seem that Iria, as well as the neighbouring Dertona, became a colony after the death of Cesar, and obtained the name of Forum Julli; but this is very doubtful. No other trace is found either of the name of the colony. (Maffei, Misc. Ver. p. 371; 4; Murat. Inscr. p. 1108, 4; Orell. Inscr. 73.) [E. B. L.]

IRINE, an island in the Argolic gulf, supposed by Leake to be Upsil. (Plin. iv. 12. s. 19; Leake, Journals i. p. 194.)

IRINUS SINUS. [Cantius Sinus.]

IRIPPOL, a town of hispania Baetica (Plin. iii. 1. 3), which Ukert supposed to have been situated in the Sierra de Ronda, near Zara or Pinal. (Florez, Esp. S. vol. xii. p. 303; Coins, ap. Flores, Med. vol. ii. p. 647; vol. iii. p. 85; Mionnet, vol. i. p. 56, Suppl. vol. i. p. 113; Sentini, Med. vol. i. p. 111; Ukert, vol. ii. p. 1. p. 398.) [P.S.]

IRIS (Ires: Xerxes), a town of the Locri Ozaile, of uncertain site. (Thuc. iii. 101; Steph. B. s. c.)

ISAAC ('Isaac, Iskak, Ksakim), a considerable river of Pontus, which has its sources in the heights of Anti- taurus in the south of Pontus. It flows at first in a north-western direction, until reaching Cernana it takes a western turn: it thus passes by the towns of Meyra and Gazitura. A little above Arini it receives the Scylax, and turns eastward; near Empatoria the Lykos empties itself into it. After this it flows due north, and, traversing the plain of Themiscyra, it empties itself into the Euxine by four mouths, the westernmost of which is the most important. (Strab. xil. p. 556.) The Iris is smaller than the Halys (Apollon. Rhod. ii. 368), but still a considerable river, flowing through a vast extent of country, and, according to Xenophon (Ileox. vi. 6 § 3), was three stadia in breadth. (Comp. Strab. l. p. 59, xili. 547; Scylax, p. 32; Plut. v. 6 § 2; Xenoph. v. 6 § 9, vi. 2 § 1; Apollon. Rhod. ii. 965; Dionys. Per. 783; Plin. vi. 3. 4.) The part near its mouth is
ISARIA. 65

word as the English Osca. D'Anville says that the name Isara in the middle ages became Keia or Ascia. Vibius Sequester mentions a river Eisa which flows into the Sequana; but D'Anville suspects the passage to be an interpolation, though it is impossible to judge what is interpolation in such a strange book as Vibius Sequester. Oberlin, the editor of Vibius Sequester, maintains the passage to be genuine (p. 111).}

3. [LOLA]

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

ISARGUS. [ILARGUS.]

ISARUS (\/r:apas: the Isar), a river of the Rhaetian Alps, flowing from an Alpine lake, and in a southern direction until it joins the Albia near Pons Drusi. (Strab. iv. p. 207, where the "\r:apas (or e) is said to receive the Atagis (Atësis); either a mistake of Strabo himself, or by a transcriber transposing the names. Comp. IARUS.) [L. S.]

ISARUS (\r:rapas: E"ia \r:rapas), the capital of Isarinsus, situated in the south-west of the Rhaetian country; it was a wealthy and probably the latter name for, as well as place for, place. In the Geographer of Ravenna the form is Isaca, which is preferable. [ISACA.]

ISADICI (Eldébana), a people whom Strabo (xi. p. 506) couples with the Troglytidae and other tribes of the Cynocephala. The name may imply some Hellenic name about the Euboean wars. [CROLL.] [G. G. L.]

ISAEMNIUM, in Ireland, mentioned by Ptolemy (ii. 2 § 8) as a promontory north of the Baydena (river Baydena) = St. John's Foreland, Clocher Head, Demony Point, Ballyshon Point (?). [B. L.]

ISANNAVATIA, in Britain, mentioned in the 6th Itinerary as lying between Lactodorum and Triponium. It is a name of some difficulty, since neither of the places on each side of it has been identified. (See ev.) In the Geographer of Ravenna we find a Bannavallum, and in the 6th Itinerary a Bannovantum. Probably these two names are identical. At any rate, Bannovantum = Isannavatia, since each is 28 miles from Maggiornium. Thus, in the 6th Itinerary, we have:

Bannovantum M. P.
Lactodoro M. P.
Isannavatia xii--xviii.
And in the 8th: M. P.
Bannavanto
Maggiornio xxviii.

It is only safe to say that Isannavatia was a town in the southern part of Northumbria, probably

Denvastere. The Itinerary in which it occurs has only two names beyond doubt, viz. Verulamium and Lindum (St. Albans and Lincoln). Denvastere, however, is Horsley's identification. In more than one map of Roman Britain, Bannovantum is placed in Lincolnshire. This is because it is, in the first place, separated from Bannovantum, and then fixed on the river Rea, a Lincolnshire river. This is the meaning of Horncastle being given as its equivalent. The change, however, and the assumption, are equally gratuitous. [B. G. L.]

ISARA, the river. 1. [INULA.]

2. The Isara, which was a branch of the Sequana, has its name preserved in the Celtic name of a place which was on it, named river Isara. [BRIVA ISAIREA]. The Celtic element Is has become Oise, the modern name of the river, which is the same

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mountains, though the capital, Isauria, was in the south. Strabo, in a somewhat obscure passage (xii. p. 568), seems to distinguish between 'Isaura, the northern part, and 'Isauria, the southern and less known part, which he regards as belonging to Ly西亚a. Later writers, too, designate by the name Isauria only the northern part of the country, and take no notice of the south, which was to them almost a terra incognita. The inhabitants of that secluded mountainous region of Asia Minor, Isauri or Isaurians generally appear to have been a kindred race of the Pisidiens. Their principal means of living were derived from plunder and rapine; from their mountain fastnesses they used to descend into the plains, and to ravage and plunder wherever they could overcome the inhabitants of the valleys in Cilicia, Phrygia, and Pisidia. These marauding habits rendered the Isaurians, who also took part in the piracy of the Cilicians, so dangerous to the neighbouring counties that, in a. c. 78, the Romans sent against them an army under P. Servilius, who, after several dangerous campaigns, succeeded in conquering most of their strongholds and reducing them to submission, in consequence of which he received the surname of Isauricus. (Strab. l. c.; Dio. Sic. xviii. 29; Zosim. v. 25; Mela. i. 2; Plin. H. N. vii. 36; Hist. Rom. Cass. xiv. 16; Flor. iii. 6; Plut. vi. 4; Oros. i. 23; Amm. Marc. xiv. 2, xxv. 9.) The Isaurians after this were quite distinct from the Ly西亚ians, for Cicero (ad Att. v. 21; comp. ad Fam. xv. 2) distinguishes between the Forum Ly西亚ium and the Isauricum. But notwithstanding the severe measures which had been taken against them, the Isaurians frequently broke through the surrounding line of fortifications, and thus rendered the power of Rome, and the Romans, unable to protect their subjects against the bold mountaineers in any other way, endeavoured to check them by surrounding their country with a ring of fortresses. (Treb. Poll. XXX. Tyr. 25.) In this, however, the Romans succeeded but imperfectly, for the Isaurians frequently broke through the surrounding line of fortifications; and their successes emboldened them so much that, in the third century of our era, they united themselves with their kinsmen, the Cilicians, into one nation. From that time the inhabitants of the highlands of Cilicia also are comprised under the name of Isauri, and the two united undertook expeditions on a very large scale. The strongest and most flourishing cities were attacked and plundered by them, and they remained the terror of the surrounding nations. In the third century, Trebellianus, a chief of the Cilician Isaurians, even assumed the title and dignity of Roman emperor. The Romans, indeed, conquered and put him to death; but were unable to reduce the Isaurians. The emperor Probus, for a time, succeeded in reducing them to submission; but they soon shook off the yoke. (Vopisc. Prov. 16; Zosim. i. 69, 70.) To the Greek emperors they were particularly formidable, for whole armies are said to have been cut to pieces and destroyed by them. (Suid. s. v. Βρούσης and Ηδάης-σος; Philostorg. Hist. Eccles. xi. 8.) Once the Isaurians even had the honor of giving an emperor to the East in the person of Zeno, who assumed the name Isaurian; but they were subsequently much reduced by the emperor Anastasius, so that in the time of Justinian they had ceased to be formidable. (Comp. Gibbon, Hist. of the Decline, g.c., chap. x1.) The Isaurians are described as an ugly race, of low stature, and badly armed; in the open field they were bad soldiers, but as hardened mountaineers they were irresistible in what is called guerrilla warfare. Their country, though for the most part consisting of rugged mountains, was not altogether barren, and the vine was cultivated to a considerable extent. (Amm. Marc. xiv. 8.) Traditions originating in the favourite pursuits of the ancient Isaurians are still current among the present inhabitants of the country, and an interesting specimen is related in Hamilton's Travels in the Tropics, vol. ii. p. 331. (L. S.)

ISCA, the name of two towns in Britain. The criticism of certain difficulties connected with their identification is given under Muridium. Here it is assumed that one is Exeter, the other Caerleon-on-Usk.

1. ISCA = Es-eter, mentioned by Ptolemy (ii. 3 § 30). In the 12th and 17th Itineraries this appears as Eseter, 18 miles from Muridium. The word Damnionorum shows that Devonshire is the county in which it is to be sought. Name for name, Exeter suggests itself. Nevertheless, Horsey gives Uxela as the Roman name for Exeter, and placed Isca D. at Chiselborough. After remarking on Isca, that "it is universally supposed to be the river Exeter," and that to be Exeter, he adds, therefore, to Esmouth, he adds, "Isca Damnionorum has been universally taken for Exeter; I have placed it near Chiselborough and South Petherton, near the borders of Somersetshire" (p. 371). His objections (p. 483) lie in the difficulty of fixing Muridium (q. v.); but, beyond this, he considers himself free to claim Uxela (q. v.) as Exeter. For considering Isca D., I believe the better reason than "general opinion and some seeming affinity of names." Yet the "affinity of names" has been laid great stress on in the case of Isca Estacat. The Isca of Ptolemy must be about 20 or 30 miles north-east of the mouth of the Exe, "on which river Exeter stands. This reaches to the A.x." Hence he suggests Ischneter as Isca Dunn.; but, as he admits that that town has a claim to be considered Iscaheila (q. v.), he also admits that some of the localities about Hampsden Hill (where there are the remains of a Roman camp), South Petherton (where Roman coins have been found), and Chiselborough (not far from the A.x.), have better claims. Hence, in his map, Uxela = Exeter, and Isca D. = Chiselborough. Assuming that some, if not all, these difficulties are explained, we still have Muridium, and the positive evidence in favour of Exeter is something more than mere opinion and similarity of name.

(1) The form Isca is nearer to Es than A.x., and that Isca = Esse is admitted. The Ux. in Ux.-ela may better be A.x.

(2) There is no doubt as to the other Isca = Caerleon-on-Usk. Now, Roger Hovedan, who wrote whilst the Cornish was a spoken language, states that the name of Exeter was the same as that of Caerleon, in British, i.e. Caereinc = civitas aquae. (3) The statement of Horsey, that "he could never hear of any military way leading to or from" Exeter, misleads. In Polwele (p. 182) we have a
ISCA.

most distinct notice of the road from Seaton, and, nine miles from Exeter, the locality called Streetway limit; the name street is road (unless not through a town or village) being strong evidence of the way being Roman. Tessellated pavements and the foundations of Roman walls have been found at Exeter, as well as other remains, showing that it was not only a Roman town, but a Roman town of importance, as it continued to be in the Saxon times, and as it had probably been in the British.

2. ISCA. LEGIONIS = Caerleon-on-Wye, is mentioned in the 19th Itinerary, i.e. in the one where Iceni remained in stone. It is founded by Ptolemy to the Silures, the population of the parts to which Iceni (sometimes called later writers Iceni Silurum) belongs, is Balaersarn. This = Burrium of the Itinerary, 8 Roman miles from Iceni (= Usk, about 6 English miles from Caerleon). Hence, Iceni may have been a military station of comparatively recent date. But there is a further complication. It is the Devanish Iceni to which Ptolemy gives the Second Legion (Aedilav severa Iceni) in confirmation of this, remarks Hosley (and, perhaps, with truth), on the part of Ptolemy, is, "in my opinion, the only manifest and material error committed by him in this part of England" (p. 462).

Again, several inscriptions from the Wall (per linearum Valli) show that, when that was built, the second Legion was on the Scottish border, taking part in the work; the previous history of the legion being, that it came into Britain under the reign of Claudius, commanded by Vespasian. (Tac. Hist. iii. 44.) On the other hand, an inscription mentioned by Hosley, but now lost (p. 78), indicates their presence at Caerleon in the time of Severus. As the Itinerary places them there also, we must suppose that this was their quarters until the time approaching the evacuation of Britain. When the Notice was made, they were at Rutupiae (Richborough): Profectus Legions XI. AUGUST. RU-TUPIAE.

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

DIEI MA-NIEVS TADIA VELLAVIUS. VIXIT ANNOS EXAGINTA QUISEIV. ET TADIVX Exxuperi PILVS.

VIXIT ANNO TRIINTA SEPTEM. DEPVTVS (sic) EXPEDIENTE GERMANICA. TADIA Exxuperata PILIA MATHI ET PATRI PISIBEA BECVS TV-RVKLI PISIBEA FOYSTI.

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

[ R. G. L.]

ISCA. river. [ISACA.]

ISCADIA (Evelavia), a town in the W. of Britain, between the Baeatic and the Anaatic, not far from Taerio (Apsidal, Hist. Gr.).

ISCHAILIS, in Britain, mentioned by Ptolemy (ii. 3. § 28) as one of the towns of the Belgae, Bath and Winchester ("Thames oppidi, or Aquae Solis, and Venta") being the other two; identified, in the Monumenta Britannica, with Tichester. [ISCA DUMNO-MORUM.]

[ R. G. L.]

ISCHOPYLOS (Istrypolos), a small town on the coast of Penthe near Pharmacia, was in ruins even in the time of Strabo (xiv. p. 548), but is still noticed by Ptolemy (v. 6. § 5).

[ L. S.]

ISIACOBUM FORTUS (Istiacum loci, Arrian, Peripil. p. 21, Aesou. Peripil. p. 9), a harbour on the Exe river, 380 stadia from the island at the mouth of the Rorysthenes, and 1200 stadia from the Falun (Salina) mouth of the Danube. (Arrian, i. c.) It has been identified with Caesarea (Caesar Salinorum) ii. 360) with Odesa. There is some difficulty in adjusting the discrepancies in detail; but the aggregate distance appears to be clearly enough made out. Thus, from the island to Odesa Arrian allows a distance of 80 stadia, and from Odesa to the port of the Istrians ('Istrwouketai) 350 stadia, and thence to that of the Iasci 50 stadia. The Oregent ('Oregentos) of Arrian (for he places Odesa at 'Armos) is probably a false reading, and is the same as the Oregenta ('Oregenta) of Ptolemy (ili. 5. § 29) and Pliny (iv. 12), situated upon the river Axiarch, or the modern Tekhni, a large estuary which receives a river of the same name. As the interval in Arrian between Odesa and the island is too short, so the sea is too large; but the errors balance one another, and the harbour of the Iasci agrees with that of Odesa within three quarters of a mile; the port of the Istrians may have lain to the N. of the bay of Odesa. [E. B. J.]

ISIDIS OPFIDUM (Plin. v. 10. s. 11). Near the city of Busiris, in the Egyptian Delta, was situated a splendid temple of Isis, around which, besides the ordinary dwellings of the priests within the sacred precinct, gradually clustered a large and flourishing village, inhabited by the artisans and husbandmen who supplied the wants or tilled the lands of the inmates of the temple. These buildings formed probably the hamlet or town of Iasia mentioned by Pliny. The modern village of Bahbeer, N. of the ancient city of Busiris, is supposed to cover the ruins of the Templum Isidis (Ptolemais, S. to the East, vol. i. p. 34; Minuto, p. 304.). [Bu-siris.]

[ W. B. D.]

ISINISCA, a place in Raetae Secunda, on the ancient road between Augusti and Salamisury. (Itin. Ant. pp. 236, 251, 257; Tab. Peut., where it is called Insites). It is identified by some with Iesae, and by others with a place near Helfendorf. [L. S.]

ISIONDA (Irideso), a town in the south-west of Phidias, a few miles to the north-west of Ternessos. (Polib. Exc. de Leg. 31; Liv. xxxvi. 15.) Skrabo (xii. p. 570), in enumerating the Phidian towns, mentions one which he calls Sinda, a name which some editors believe to be a corrupt reading for Isodas; but, as there existed a town of the name of Sinda near Cilbyra in Phidian Phrygia, it would be hazardous to decide anything, see Note on Strab. l. c.) Sir C. Fellowes (Asia Minor, p. 194) found extensive remains of an ancient town on the top and side of one of the many isolated hills of the district, which he supposes to be the ruins of Isodas, but he does not mention any coins or inscriptions in support of his conjecture. [L. S.]

ISIS (i Thor), a navigable river on the south coast of the Acinasion and Mognus, from each of which its distance amounted to 90 stadia, while its mouth was 180 stadia south of that of the Phasis. (Arrian, Peripil. p. 7; Plin. vi. 41;
ISIUM.

Sclayx, p. 32, where the common reading *Ips has been corrected by Gail.) This river is believed to be the modern Teshorok. [L. S.]

ISIUM (Isia, *Isia Anton., p. 167; Isiai, Not-Impr., 7), a fort situated on the borders of the Thebaid and Thebantonia in Egypt, in lat. 32° 7' N., and on the eastern bank of the Nile. Isiun was about 20 miles SE. from the castle of Hieracon, and nearly 24 miles NE. from that of Muthia. Under the Roman empire a troop of British infantry (ala Britannorum) was stationed there. [W. B. D.]

ISIUS MUNIS (πολις Ἰσίους, Ptol. iv. 7, § 5), a mountain, or rather a ridge of highlands rising gradually on its western side, but steep and escarped towards the east, on the coast of Aethiopia, and in the Regio Troglydatica. It was situated in lat. 20° 1' N., a little to the southward of the headland Meinemum (Μηνειμενη ἴσιος, Ptol. iv. 5, § 7), and SW. of Berenice and the Sinus Immunundus (Ποιλ Βασιλαί). Mons Isius answers to the modern Ras-al-Duwar. Strabo, indeed (xvii. p. 770), places this eminence further to the south, and says that it was so called from a temple of Isis near its summit. [W. B. D.]

ISMARIS (Τιμαρις Αἰμωρ), a small lake on the south coast of Thrace, a little to the east of Maronea. (Herod. vii. 169; Steph. B. s. v. *Tymaros). On its eastern shore stands the town of Ismarus. [L. S.]

ISMARUS (Τιμαρις), a mountain rising on the east of lake Ismaris, on the south coast of Thrace (Vig. Ecl. vii. 30, Georg. ii. 37; Propert. ii. 13. 5. iii. 12. 25; Lucret. v. 31, where it is called Ismaras, as in Vig. Aen. x. 351.) Homer (Od. ix. 40, 198) speaks of Ismarus as a town of the Cicones, or on the foot of the mountain (Comp. Marcell. 39). The name of the town also appears in the form Ismaron. (Plin. iv. 18.) The district about Ismarus produced wine which was highly esteemed. (Athen. i. p. 30, Ov. Met. ix. 641; Steph. B. s. v.)

ISMENIUS. [Therae.]

ISONDEAE (Ἰσώνεδε, Ptol. v. 9, § 23), a people whose position must be sought for in the valley of the river Tered or Kuma, in Lycidattis, to the W. of the Caspian. [E. B. J.]

ISPINUM. [Carpetae.]

ISRAEL. [Palastina.]

ISSA (Ἰσσα, Ptol. ii. 16, § 14; Agathem. i. 5; Pomp. Mela, ii. 7, § 13; Pllin. iii. 26; Steph. B.; Istit. Anton., Poes. Sub.; Isia, Geog. Bar.; Cosm. Porph. de Ada, Imp. 36; Edd. and Adj. 

Herodotus, Iasus, Isassae, Isassaeus, Issus), one of the most well known of the islands in the Adriatic, off the coast of Liburnia. (Strab. vii. p. 315.) It is mentioned by Sclayx (p. 8) as a Grecian colony, which, according to Scymnus of Chios (I. 421), was sent from Smyrna. Diodorus (xv. 13) relates that in n. c. 337 Dionysius the elder, in his attempts to secure to himself the sovereignty of the Adriatic, assisted the Parians in founding colonies at Issa and Pharos. The island was besieged by Agron, king of Illyria, and the inhabitants applied to Rome for protection, when a message was sent by the Romans to Agron, requiring him to desist from molesting the friends of the republic. In a short time, n. c. 332, Agron died; and his widow Tenta, having succeeded to the throne, resolved on pressing the siege of Issa. The Roman envoys required her to cease from hostilities, when, in defiance of the law of nations, she put one of them to death. This brought on the First Illyrian War, n. c. 229; one of the consequences of which was the liberation of Issa. (Polyb. ii. 8; App. Hist. vii.) That Issa remained free for a long time is proved by its coins, which also show that the island was famous for its wine (comp. Athen. i. p. 229), bearing, as they do, an "amphora" on one side, and on the other a vine with leaves. (Eckhel, vol. ii. p. 156.) The inhabitants were expert seamen, and their beaked ships, "Lembi Issacii," rendered the Romans especial service in the war with Philip of Macedon. (Liv. xxxi. 45, xxxvii. 16, xiii. 46.) They were exempted from the payment of tribute (Liv. xlii. 8), and were reckoned as Roman citizens (Plin. iii. 21.) In the time of Caesar the chief town of this island appears to have been very flourishing.

The island now called Lissa rises from the sea, so that it is seen at a considerable distance; it has two ports, the larger one on the NE. side, with a town of the same name; the soil is barren, and wine forms its chief produce. Lissa is memorable in modern times for the victory obtained by Sir W. Hoste over the French squadron in 1811. (Sir G. Wilkinson, Dalmatia and Montenegro, vol. i. p. 110; Neigerbaur, Die Sudslaven, pp. 110—118.) [E. B. J.]

[ILL. 7.)

COIN OF ISSA.

ISSA. [Lesbos.]

ISSACHAR. [Palastina.]

ISSEDEONES (Ἱσσηδεόν, Steph. B. s. v.; in the Roman writers the usual form is "Iseones"), a people living to the E. of the Argippasi, and the most remote of the tribes of Central Asia, with whom the Hellenic colonies on the Euxine had any communication. The name is found as early as the Spartan Alcman, n. c. 671—631, who calls them "Aseones" (Fr. 94, ed. Weckler), and Hepotae (Fr. 168, ed. Klaussen). A great movement among the nomadic tribes of the non. had taken place in very remote times, following a direction from NE. to S.; the Arimaspi had driven out the Issedones from the steppes over which they wandered, and they in turn drove out the Scythians, and the Scythians the Cimmerians. Traces of these migrations were indicated in the poem of Aristes of Proconnesus, a semi-mythical personage, whose pilgrimage to the land of the Issedones was strangely disfigured after his death by the fables of the Milesian colonists. (Herod. iv. 13.) The Issedones, according to Herodotus (iv. 26), have a custom, when any one loses his father, for the kinsfolk to kill a certain number of sheep, whose flesh they heap up together with that of the dead man, and make merry over it. This done, they peel and clean out his skull, after which it has been gilded becomes a kind of idol to which yearly sacrifices are offered. In all other respects they are a righteous people, submitting to the rule of women equally with that of men; in other words, a civilized people.

Heeren (Arist. Nat. vol. ii. p. 15, trans.) upon Dr. Leyden's authority (Arist. Rev. vol. ix. p. 202), illustrates this way of carrying out the duties of
ISSIDENES.

It may be remarked that a similar story is told of the Indian Padma. (Herod. iii. 29.) Pomponius Mela (i. 1. § 13) simply copies the statement of Herodotus, though he alters it so far as to assert that the Issedones used the skull as a drinking cup.

The name occurs more than once in Pliny (iv. 26, vi. 7, 19); and Ptolemy, who has a town Issedon in Asia (εἰσιδών, vi. 16, § 7, viii. 24, § 5), mentions another place (viii. 24. § 3) the Scythian Issedon. (Comp. Steph. B. s. c.; Amm. Marc. x. 311. § 65.)

Von Humboldt (Asia Centrale, vol. i. pp. 390—412) has shown that, if the relief of the countries between the Dous and the Irtysh be compared with the itinerary traced by Herodotus from the Thysanodora to the Issedones, it will be seen that the Father of History was acquainted with the existence of vast plains separating the Ural and Issid, chains which modern geographers have been in the habit of uniting by an imaginary range passing between the steppe of the Kirghis. This route (Herod. iv. 23, 24) recognizes the passage of the Ural from W. to E., and indicates another chain more to the E. and more elevated — that of the Alai. These chains, it is true, are not designated by any specific names, but Ptolemy was more accurate in Europe, with the names of the Alps and Rhipean mountains; and a comparison of the order in which the peoples are arranged, as well as the relief and description of the country, shows that much definite information had been already attained. Advancing from the Pains Melos, which was supposed to be of far greater importance than it really is, and coming to the ancient city of Cyrrhus in [ ] direction towards the N.E., the first people found occupying the plains are the "Black-clothed" Hsiamsiu, then the Budhini, Tzapragatans, the Ibucar (who have been falsely identified with the Turks), and finally, towards the E., a colony of Scythians, who had separated themselves from the "Royal Scythians" (perhaps to barter gold and skins). Here the plains end, and the ground becomes broken, rising into mountains, at the foot of which are the Aroiptan, who have been identified from their long chins and flat noses with the Kalmucks or Mongolians by Niebuhr, Böckh, and others, to whom reference is made by Mr. Grote. (Hist. of Greece, vol. ii. p. 390.)

The description is then continued by the Roman (Compa Coasid, vol. i. p. 353 note, 440, vol. ii. p. 141 note, 202, tracts), who refers these tribes to the Finnish stock, assuming as a certain fact, on evidence which it is difficult to make out, that the Mongolians who lived around Lake Balkol did not move into Central Asia till the thirteenth century.

Where the data are so few, for the language (the principle upon which the families of the human race are marked off) may be said to be unknown, ethnographic analogies become very hazardous, and the more so in the case of nomad tribes, the same under such wide differences of time and climate. But if there be considerable difficulty in making out the analogy of race, the local bearings of these tribes may be laid down with tolerable certainty. The country up to the Arhippas was well known to the traders; a barrier of impassable mountains blocked up the way beyond. (Hybrebokei.) The position of the Issedones, according to the indications of the E. of Ichim in the steppes of the central horde of the Kirghis, and of the Arimsap on the N. declivity of the Alai. The communication between the two peoples for the purpose of carrying on the gold trade was probably made through the plains at the NW. extremity of the Alai, where the range juts out in the form of a huge promontory. (E. B. J.)

ISSUS. [Issus.]

ISSUS (Ἰσσος and Ἰσσαία) was a town in Asia Minor, and on the south of Issus (Ἰσσαία κατάρα), formerly Alexandria ad Issum, on the east side. It is the only large gulf on the southern side of Asia Minor and on the Syrian coast, and it is an important place in the systems of the Greek geographers.

This gulf runs in a NE. direction into the land to the distance of 47 miles, measured nearly at right angles to a line drawn from the promontory Megarum (Cape Karadash), on the Cilician coast, to the Rhianos Scopus (Rdei-dei-khnmar, or Hymen, as it has sometimes been written), on the Syrian coast; for these two capes are respectively the limits of the gulf on the west and east, and 25 miles from one another. The width immediately north of the capes is somewhat less than 10 miles, but it diminishes much till we approach the northern extremity of the gulf. It seems certain that the ancient outlet of the Pyramus was west of and close to Cape Karadash, where Beaufort supposed it to have been; and this is consistent with the old prophecy [Vol. i. p. 620], that the mouth of the Pyramus would at some time reach to the same place of Cyprus, and that the river had entered the gulf where it does now, 23 miles further east, the prophecy would have been that it would fill up the gulf of Issus. For the earth that the river formerly discharged into the sea is now sent into the gulf, where it has produced a plain of sand along the side of the gulf, somewhat similar in shape, and equal in size, to that formed by the Giah Shoco [CALYCOAD charm, Vol. i. p. 483]; but the elbow where the current that sets round the gulf quits it, is obtuse and without any shoals. Perhaps the disappearance of the Scopus of Ptolemy from the coast, may be accounted for by the progressive advance of the shore into the gulf, which has left the ruins of that town some miles inland. (Beaufort, Correlate, p. 296.) Ptolemy's Serrapoli (Σερραπολες), which he calls a small place (εσκοιρος), is between Mallus, which is a little east of Cape Megarum, and Aegae or Aysae. (Aysae.) The next city to Aegae on the coast is Issus, and this is the remotest city in this part of Cilicia which Ptolemy mentions. Xenophon also speaks of it as the last city of Cilicia on the road to Syria.

The mountains which bound the gulf of Issus are described in the article AMANUS. The bold Rhianos Scopus (5400 feet high), where the Syrian Amanus terminates on the coast, may be distinctly seen by the sailor when he is abreast of Seleucia (Seleucia), at the mouth of the Calycadmus, a distance of 35 geographical miles (Beaufort). A small stream flows into the head of the gulf of Issus, and a few from the Amanus enter the east side, one of which, the Minus, is the Deli Tchak; and the other, the Carus of Xenophon, is the Merkha. The Amanus which descends to the Rhianos Scopus, and the other branch of the Amanus which shuts in the gulf of Issus on the
NW, and forms Strabo's Amanides Pyla, units in the interior, as Strabo says (p. 355); and our modern maps represent it so. There is a plain at the head of the gulf. Strabo gives a greater extent to the Issio gulf than we do to the gulf of Scanderbou, for he makes it extend along the Cilician coast as far as Cilicia Trachos, and certainly to Soli (pp. 534, 664). In another passage (p. 125) he shows what extent he gives to the gulf of Issus, by placing Cypria in the Pamphylian sea east in the gulf of Issus,—the west part of the island being in the Pamphylian, and the east in the Issio gulf. The gulf of Iskenderbou was surveyed by Lt. Murphy in the Ephrathas expedition under the command of Colonel Chesney.

The ancient geographers did not agree about the position of the isthmus of the country which we call Asia Minor; by which isthmus they meant the shortest distance across the eastern part of the peninsula from the Euxine to the Mediterranean. Strabo (p. 673) makes this shortest distance lie along a line joining Amisus and Tarus. If he had said Amisus and the head of the gulf of Issus, he would have been quite right. He was nearly correct as to the head of the gulf of Issus, which he places in the meridian of Amisus and Theophilus (p. 138); and in another passage he says that the head of the gulf of Issus is a little more east than Amisus, or not at all more east (p. 619). Amisus is, in fact, a little further east than the most eastern part of the gulf of Issus. The longest direction of the inhabited world, according to Strabo's system (p. 118), from west to east, is measured on a line drawn through the Stelae (Strati o Gibratour), and the Sicilian strait (Strati o Messina), to Rhodus and the gulf of Issus, whence it follows the Taurus, which divides Asia into two parts, and terminates on the eastern sea. Those ancient geographers who made the isthmus of the Asiatic peninsula extend from Issus to the Euxine, considered the shortest line across the isthmus to be a meridian line, and the dispute whether it ran to Sinope or Amisus (Strab. p. 678). The choice of Issus as the point on the Mediterranean to reckon from, shows that Issus was the limit, or most eastern point, on the south coast of the peninsula, and that it was not on that part of the bay of Issus where the coast runs south. Consequently Issus was on or near the head of the gulf of Issus, and when we reach the head of the gulf of Issus, or seven miles to the north of the head of the bay of Issus, we have reached the head of the gulf of Issus, and the outlet of the river Halys. The distance from the mouth of the Halys to the gulf of Issus is about 12 miles. The mouth of the Halys lies about 30 miles to the north of the head of the gulf of Issus.

The next stage was five parasangs to Myriandrus, a town in Syria on the sea, occupied by Phoenicians, a trading place (Δωροποίος), where many merchant ships were lying. Carsten Niebuhr, who went through the Pyla Cilicienses to Tarus, has some remarks on the probable site of Issus, but they lead to no conclusions (vol. i. p. 116), except that we cannot certainly determine the site of Issus from Xenophon; and yet he would give us the best means of determining it, if we knew where he crossed the Pyrrhus, and if we were also certain that the numbers in the Greek text are correct.

The nearest road to Susa from Sardis was through the Cilician plains. The difficulties were the passage into the plains by the Ciliciense Pyla or pass (Vol. i. p. 563); and then the passage from the Cilician Pyla across the gulf of Issus into Syria. The great road to Susa which Herodotos describes (v. 49, 52), went north of the Tauros to the Ephrathes. The land forces in the expedition of Datis and Artaphernes, b. c. 490, crossed the Syrian Amamna, and went as far as the Aeolian plain in Cilicia; and there they embarked. (Herod. vi. 43.) They did not march by land through the Cilician Pyla over the Tauros into the interior of the peninsula; but Mardonius (Herod. vi. 43), in the previous expedition had led his troops into Cilicia, and sent them on by land to the Hellespontus, while he took ship and sailed to Ionia. The land force of Mardonius must have passed out of Cilicia by the difficult pass in the Tauros. [Vol. I. p. 619.]

Shortly before the battle of Issus (b. c. 333) Alexander was at Mallos, when he heard that Darius with all his force was at Sochi in Assyria; which place was distant two marches from the Assyrian Pyla. (Arrian, Anab. ii. 7.) "Assyria" and "Assyrian" here mean "Syria" and "Syrian." Darius had crossed the Ephrathes, probably at Thapsacae, and was encamped in an open country in Syria, which place is about five days journey from the sea, to the north-west of Samsar, where Sochi is unknown; but it may be the place which Curtius calls Uchina. (Q. Curt. iv. 1.) Arrian says that Alexander left Mallos, and on the second day he passed through the Pyla and reached Myriandrus; he does not mention Issus on this march. Now the shortest distance that Alexander could march from Mallos to Scanderbou is at least 70 miles, and if Mardonius was south of Scanderbou, it was more than 70 miles. This statement of Arrian as to time is therefore false. Curtius (iii. 8) says that Alexander only reached Casabalaun [Casabalaun] on the second day from Mallos; that he went through Issus, and there deliberated whether he should go on or halt. Darius crossed the Amamna, which separates Syria from the bay of Issus, by a pass called the Amamna Pyla (Arrian, ii. 7.), and advancing to Issus, was in the rear of Alexander, who had passed through the Cilician and Syrian Pyla. Darius came to the pass in the Amamna, says Curtius, on the same night that Alexander came to the pass (fauces) by which Syria is entered. The place where Darius crossed the Amamna was
as situated that he came to Issus first, where he climbed the neck of the Macedonians who had been left there. The next day he moved from Issus to pursue Alexander (Arrian; Curtius, iii. 8); that is, he moved towards the Pytas, and he came to the banks of the river Pinarus, where he halted. Issus was, therefore, north of the Pinarus, and some little distance from it. Kiepert's map of Asia Minor marks a pass in the range of the Syrian Amanus, which is the pass by which Darius crossed over the same mountains from the east to Baine (Bainas), and nearly due east of the head of the gulf of Issus. He calls it the Pytas Amanides, by which he means the Pytas Amanides of Arrian, not the Amanides of Strabo; and it takes it to be the pass by which Darius crossed the Syrian Amanus and came down upon the gulf. This may have been his route, and it would bring him to Issus at the head of the gulf, which he came to before turning south to the Pinarus (Deti Tectae). It is certain that Darius crossed by some pass which brought him to Issus before he reached the Pinarus. Yet Kiepert has placed Issus south of the Pinarus, or rather between the two branches of this river, which he represents as uniting near the coast. Kiepert also marks a road which passes through the Amanus (Amanus, Vol. I. p. 114) and runs to Mesala, which he supposes to be Germanicia. This is the dotted road marked as running north from the head of the gulf of Issus in the plan (Vol. I. p. 115); but even if there be such a road, it was not the road of Darius, which must have been the pass above mentioned, in the latitude of the head of the gulf of Issus; which is not marked in the above plan, but ought to be. This pass is probably the Amanides Pytas of Ptolemy, which he places 5' further south than Issus, and 10' east of Issus.

Alexander, hearing that the Persians were in his rear, turned back to the Pytas, which he reached at midnight, and halted till daybreak, when he moved on. (Arrian, Anab. ii. 8.) So long as the road was narrow, he led his army in column, but as the pass widened, he extended his column into line, part towards the mountain and part on the left towards the sea. When he came to the wide part (ελούτιον), he arranged his army in order of battle, which Arrian describes very particularly. Darius was posted on the north side of the Pinarus. It is plain, from this description, that Alexander did not match very far from the Pytas before he reached the wider part of the valley, and the river. As the sea was on his left, and the mountains on his right, the river was a stream which ran down from the Syrian Amanus; and it can be no other than the Deti Tectae, which is about 13 miles north of the Carpus (Merope), direct distance. Polybius (xiii. 17), who consultation of the battle, states on his authority, that Darius descended into Cilicia through the Pytas Amanides, and encamped on the Pinarus, at a place where the distance between the mountains and the sea was not more than 14 stadia; and that the river ran across this place into the sea, and that in its course through the level part "it had abrupt and difficult summits (Λήθαργες)." This is contained in a long description of the banks of the river being steep in many parts on the north side. (Anab. ii. 10.) Callisthenes further said, that when Alexander, after having passed the defile (rath), heard of Darius being in Cilicia, he was 180 stadia from him, and, accordingly, he marched back through the defile. It is not clear, from the extract in Polybius, whether the 180 stadia are to be reckoned to Issus or to the Pinarus. According to Arrian, when Alexander heard of Darius being behind him, he sent some men in a galley back to Issus, to see if it was so; and it is most consistent with the narrative to suppose that the men saw the Persians at Issus before they had advanced to the river; but this is not quite certain. The Persian army was visible, being near the coast, as it would be, if Issus were near Issus.

Strabo (p. 676), following the historians of Alexander, adds nothing to what Arrian has got from them. Alexander, he says, led his infantry from Soli along the coast and through the Mallotis to Issus and the forces of Darius; an expression which might mislead, if we had no other narrative. He also says, after Mallos is Aegeae, a small town with a harbour, then the Amanides Pytas (Amanides Pylae), where there is a harbour; and after Aegeae is Issus, a small town with a harbour, and the river Pinarus,"where the fight was between Alexander and Darius. Accordingly he places Issus north of the Pinarus. Cicero, during his proconsulship of Cilicia, led his forces against the mountainers of the Amanus, and he was saluted as imperator at Issus, "when two days after his arrival from you, Ciltarchus told you that Darius was defeated by Alexander." There is nothing to be got from this. (Ad Fam. ii. 10.) In another passage, he says that he occupied for a few days the same camp that Alexander had occupied at Issus against Darius. (Ad Att. v. 26.) And again (ad Fam. xiv. 26), he says that, "he encamped for four days near the roots of the Amanus, as far as Issus." If this is the same fact that he mentions in his letter to Atticus, the Arasa were at Issus, and Issus was near the foot of the Amanus.

The battle between Septimius Severus and Niger was fought (A. D. 194) somewhere about Issus; but nothing can be collected from the description of Herodian (iii. 12), except that the battle was not fought on the same ground as Alexander's, though it was fought on the gulf of Issus. Stephanus (A. D. 194) describes it as "a city between Syria and Cilicia, where Alexander defeated Darius, which was called, for this reason, Nicopolis by him; and there is the bay of Issus; and there, also, is a river named Pinarus." Strabo, after speaking of Issus, mentions, on the Isus gulf, Rhomae, and Myriandrus, and Alexandri, and Nicopolis, and Mopsuestia, in which description he proceeds from the Syrian side of the gulf, and terminates with Mopsuestia on the Pyramus. According to this enumeration, Nicopolis would be between Alexandria (Scanderouos) and Mopsuestia; and it may be near Issus, or it may not. Ptolemy (v. 6. § 7, 12. § 2) places Nicopolis exactly one degree south of Alexandria and 50' south of Issus. He describes Issus and Rhomae in the same longitude, and Nicopolis, Alexandria, and Myriandrus 10' further east than Issus. The absolute truth of his numbers is immaterial. A map constructed according to Ptolemy would place Issus at the head of the gulf, and Nicopolis inland. Nicopolis is one of the cities which he enumerates among the inland cities of Cilicia Proconsularis.

Issus, then, being at the head of the gulf, and Tarsus being a fixed point in the march of Cyrus, we may now see how the matter stands with Xenophon's distances. Cyrus marched 10 parasang from Tarsus to the river Pdas (Sarrai), Sidamas, and crossed at a place where it was 300 feet wide.
From the Sarus the army marched 5 parasangs to the Pyramus, which was crossed where it was 600 Greek feet wide; and the march from the Pyramus to Issus was 15 parasangs. Accordingly, the whole distance marched from Taras to Issus was 30 parasangs. The direct distance from Taras to the head of the gulf is about 56 geographical miles; and these two facts are very nearly in the same latitude. The modern road from Taras, through Andana on the Sarus, and Mopsuestia on the Pyramus, to the head of the gulf, has a general direction from W. to E. The length of Cyrus's march, from Taras to the Sarus, exceeds the direct distance on the map very much, if we reckon the parasang at 8 geographical miles; for 10 parasangs are 30 geographical miles, and the direct distance to Adana is not more than 16 miles. Mr. Ainsworth informs us that the Sarus is not fordable at Adana; and Cyrus probably crossed at some other place. The march from the Sarus to the Pyramus was 5 parasangs, or 15 geographical miles; and this appears to be very nearly the direct distance from Adana to Mopsuestia (Map A). But Cyrus may have crossed some distance between these, and, proceeding along his march from the Sarus to the Pyramus; and he may have done this even if he had to go lower down the Sarus than Adana to find a ford. If he did not go higher up the Pyramus to seek a ford, for the reasons which Mr. Ainsworth mentions, he must have crossed lower down than Mopsuestia. The distance from the point where the supposed old bed begins to turn to the south, to the NE end of the Gulf of Issus, is 40 geographical miles; and thus the distance of 15 parasangs from the passage of the Pyramus to Issus, is more easily reconciled with the real distance than the measurement from Taras to the Sarus.

The place not absolutely determined on or near the gulf of Issus, are: Myriandrus, Nicopolis, Epiphanelia (Epiphanelis). Arnae Alexanderi, and Issus, though we know that Issus, must have been at the head of the gulf and on it. The following extract from Colonel Gisney contains the latest information on these sites:—"About 7 miles south-eastward from the borders of Syria are the remains of a considerable city, probably those of Issus or Nicopolis, with a temple, a part of the Acropolis, an extensive aqueduct, generally with a double row of arches, running ESE. and WNW. These, in addition to the walls of the city itself, are entirely built of lava, and still exist in considerable perfection. Nearly 14 miles southward from thence, the Defé Chaff quits the foot of the Amann in two branches, which, after traversing the Isca plain, unite at the foot of the mountain just previously to entering the sea. The principal of these branches makes a deep curve towards the NE, so that a body of troops occupying one side might see behind and outflank those posted on the opposite side, in which, as well as in other respects, the stream appears to answer to the Pinarus of Alexander's historians. A little southward of this river are the castle, khan, bead, baths, and other ruins of Byáta, once Baisa, with the three villages of Kuruet in the neighbourhood, situated in the midst of groves of orange and palm trees. Again, 5 miles southward, is the pass, above noticed, of Sükál-totán, and at nearly the same distance onward, the fine bay and anchorage of Lukaandri with an open but convenient landing-place on a bold beach; but, in consequence of the accumulation of the sand by which the mouths of the streams descending from this part of the Amann are choked, a pestilential swamp extends from the very edge of the sea almost to the foot of the mountain. In the march towards the latter are some trifling ruins, which may possibly be the site of ancient Myriandrus; and within a mile of the shore are the remains of a castle and bridge constructed by Godfrey of Bouillon. (Expedition for Survey of the Rivers Euphrates and Tigris, vol. i. p. 408.)

There is no direct proof here that these remains are those of Issus. The aqueduct probably belongs to the Roman period. It seems most likely that the remains are those of Nicopolis, and that Issus on the coast has disappeared. Colonel Gisney's description of the bend of one of the branches of the Defé Tackel corresponds to Arrian's (ii. 2. § 10), who says, "Darías placed at the foot of the mountain, which was on the Persian left and opposite to Alexander's right, about 20,000 men; and some of them were on the rear of Alexander's army. For the mountain where they were posted in one place opened to some depth, and so a part became of the form of a bay on the sea. Darías then, by advance guard, brought the men who were posted at the foot of the mountain, in the rear of the right wing of Alexander." There still seems some doubt about the site of Myriandrus, which Mr. Ainsworth (Travels in the Trench of the Ten Thousand, p. 60) places about half way between Scourfewoos and Rhanis (Arras); and he has the authority of Strabo, in his enumeration of the places on this coast, and that of Ptolemy, who places Myriandrus 15's south of Alexandria ad Issum. As to Arnae, he observes,—"there are many ruins, and especially a long aqueduct leading from the foot of the mountains." [G. L.]

Istae Avoneses. [Germania and Hillevervones.

Istae. [Danubius.

Isthrum. [Disthmus.

Isthrum. [Corintius.

Istotium. [Ciliciberia.

Istria (Terpia) or Histria, was the name given by the Greeks and Romans to the country which still bears the same appellation, and forms a strip of coast between the triangular form of the head of the Adriatic sea, running out from the coast of Liburnia, between Tergestes (Trieste) and the Sinus Flancus, or Gulf of Quarnero. It is about 50 G. miles in length, and 35 in breadth, while the isthmus or strip of land between the two gulfs of Trieste and Quarnero, by which it is united to the mainland, is about 27 G. miles across. The name is derived both by Greek and Latin authors from the fabulous notion entertained at a very early period that one branch or arm of the Danube (the latter of the Greeks) flowed into the Adriatic sea near its head. (Strab. i. p. 57; Plin. iii. 18. s. 22.) The deep inlets and narrow channels with which the coasts of the Adriatic are intersected for a considerable distance below the peninsula of Istria, they have contributed to favour this notion so long as those coasts were imperfectly known; and hence we cannot wonder at Sclavon speaking of a river named Istria (which he identifies with the Danube) as flowing through the land of the Istrians (Sclav. p. 6. § 20); but it seems incredible that an author like Meis, writing in the days of Augustus, should not only speak of a river later as flowing into this part of the
Adriatic should assert that its waters entered that sea with a turbulence and force similar to those of the Po. (Med. ii. 3. § 13, 4. § 4.) In point of fact, there is no river of any magnitude flowing into the upper part of the Adriatic on its eastern shore which could afford even the slightest compensation to such a notion; the rivers in the peninsula of Istria itself are very trifling streams, and the dry, calcareous ridges which hem in the E. shore of the Adriatic, all the way from Trieste to the southern extremity of Dalmatia, do not admit either of the formations or the outlets of any considerable body of water. It is not easy to ascertain the account for the origin of such a fact; but if the inhabitants of Istria were really called Istriai (Istrii), as their native name, which is at least highly probable, this circumstance may have first led the Greeks to assume their connection with the great river later, and the existence of a considerable amount of traffic up the valley of the Savus, and from thence by land across the Julian Alps, or Mount Orco, to the head of the Adriatic (Strab. vii. p. 314), would tend to perpetuate such a notion.

The Istrians are generally considered as a tribe of Illirian race (Appian, Hisp. 8; Strab. vii. p. 314; Liv. xiv. 6. 23, 25), and the fact that they are immediately surrounded by other Illirian tribes is made by them a strong argument in favor of this view. Scythius Chrais alone calls them a Thracian tribe, but on what authority we know not. (Scurm. Ch. 39.) They first appear in history as taking part with the other Illiriens in their piratical expeditions, and Livy ascribes to them this character as early as B.C. 301 (Liv. x. 2); but the first occasion on which they are distinctly mentioned as joining in these enterprises is just before the Second Punic War. They were, however, severely punished; the Roman consuls M. Minucius Rufus and P. Cornelius were sent against them, and they were reduced to complete submission. (Entrop. iii. 7; Oros. iv. 18; Scarr. viii. 20; Appian, Hisp. 8.) The next mention of them occurs in B.C. 183, when the consul M. Claudius Marcellus, after a successful campaign against the Carthaginians, obtained permission to lead his legions into Istria. (Liv. xxxix. 55.) It is not, however, apparent that this invasion produced any considerable result; but their piratical expeditions, together with the opposition offered by them to the foundation of the Roman colony of Aquileia, soon became the pretext of a fresh attack. (Id. xliii. 18, 26, xliii. 1.) In B.C. 178 the consul A. Manlius invaded Istria with two legions; and though he at first sustained a disaster, and narrowly escaped the capture of his camp, he recovered his position before the arrival of his colleague, M. Junius, who had been sent to his support. The two consulae now attacked and defeated the Istrians; and their successor, C. Claudius, following up this advantage, took in succession the towns of Nesactium, Mutilla, and Faveria, and reduced the whole people to subjection. For this success he was rewarded with a triumph, B.C. 177. (Liv. xili. 1—5, 8—13; Flor. ii. 10.) The subjection of the Istrians on this occasion seems to have been real and complete; for, though a few years after we find them joining the Carpi and Lapiodes in complaining of the exactions of C. Cominius (Liv. xliii. 5), we hear of them no more in their own country, and the district appears to have continued tranquil under the Roman yoke, until it was incorporated by Augustus, together with Venetia and the land of the Carni, as a portion of Italy. (Strab. v. p. 218; Plin. iii. 19. a. 23.) It continued thenceforth to be always included under that name, though geographically connected much more closely with Dalmatia and Illyricum. Hence we find, in the Notitia Dignitatum, the "Consularia Venetiae et Histriae" placed under the jurisdiction of the Virtutum Italianas. (Not. Dign. ii. pp. 5, 65.)

The natural limits of Istria are clearly marked by those of the peninsula of which it consists, or by a line drawn across from the Gulf of Trieste to that of Quarnaro, near Piran; but the political boundary was fixed by Augustus, when he included Istria in Italy, at the river Vergonza, which falls into the Gulf of Quarnaro about 15 miles from the southern extremity of the peninsula. This river has its sources in the group of mountains of which the Monte Maggiore forms the highest point, and which constitutes the heart or nucleus of the peninsula, from which there radiate ranges of great calcareous hills, gradually declining as they approach the western coast, so that the shore of Istria along the Adriatic, though hilly and rocky, is not of any considerable elevation, or picturesque in character. But the calcareous rocks of which it is composed are indented by deep inlets, forming excellent harbours; of these, the beautiful land-locked basin of Pola is particularly remarkable, and was noted in ancient as well as modern times. The northern point of Istria was fixed by Augustus as the river Vergonza, a small stream falling into the Gulf of Trieste between that city and Capo d'Istria. Pliny expressly excludes Tergeste from Istria; but Ptolemy extends the limits of that province so as to include both the river Forno and Tergeste (Ptol. iii. 1. § 87); and Strabo also appears to consider the Timavo as constituting the boundary of Istria (Strab. v. p. 518), though he elsewhere calls Tergeste a "village of the Carni" (vii. p. 314). Pliny, however, repeatedly alludes to the Formico as having constituted the boundary of Italy before that name was officially extended so as to include Istria also, and there can be no doubt of the correctness of his statement. Istria is not a country of any great natural fertility; but its calcareous rocky and mountainous surface is well adapted for raising olives, and its oil was reckoned by Pliny inferior only to that of Venta (Ptol. xvi. 2. 3.) In the later ages of the Roman empire, when the seat of government was fixed at Ravenna, Istria became of increased importance, from its facility of communication by sea with that capital, and furnished considerable quantities of corn, as well as wine and oil. (Casiod. Var. xii. 23, 24.) This was probably the most flourishing period of its history. It was subsequently ravaged in succession by the Lombards, Avars, and Slavians (P. Dia. iv. 25, 43), but appears to have continued permanently subject to the Lombard kingdom of Italy, until its destruction in A.D. 774.

The towns in Istria mentioned by ancient writers are not the most important. Much the most important was Pola, near the extreme southern promontory of the peninsula, which became a Roman colony under Augustus. Proceeding along the coast from Tergeste to Pola, were AEVIDA (Copo d'Istria), subsequently called Justinopolis, and PARENTRUM (Porezeno); while on the E. coast, near the mouth of the river Arza, was situated NERACTUM, which was noticed by Livy among the towns of the independent Istrians. The two other towns, Mutilla and Faveria, mentioned by him in the same passage (xii. 11), are otherwise unknown, and cannot be identified. Pto-
lemly also mentions three towns, which he places in the interior of the country, and names Fucinum, Fingerprintat (Thauesonwar), and Almum or Alvon ("Aiono"). Of these, Fingerprintat may be probably identified with Fingvente, a considerable place in the heart of the mountain district of the interior; and Alvon with Albona (called Alvosa in the Tabula), which is, however, E. of the Araus, and therefore not strictly within the Roman province of Istria. In like manner the Fucinum of Ptolemy is evidently the same as the "fucinum, nobile vino," Fucinum of Pliny (vii. 18. a. 22), which the latter places in the territory of the Carni, between the Timavo and Tergeste, and was perhaps the same with the modern Osine. Ningum, a place mentioned in the Antonine Itinerary (p. 271) between Tergeste and Parentium, cannot be determined with any certainty. The Tabula also gives two names in the NW. part of the peninsula, Quersi and Silvo (Silvum), both of which are wholly unknown. The same authority marks three small islands off the coast of Istria, to which it gives the names of Sepona (?), Orsaria, and Pullaria: the last is mentioned also by Pliny (iii. 26. a. 30), and is probably the rocky island, or rather group of islets, off the harbour of Pola, now known as Li Brioni. The other two are not to be identified with the Ciesa of Pliny (L. c.); the Aegypturdes of the same author are the larger islands in the Golfo di Quarnervo, which belong rather to Liburnia than to Istria. [Assyntides.]

The extreme southern promontory of Istria, now called Punta di Promontore, seems to have been known to the ancients as the Promontorium Poliaticum (Ακρωτηριον Παλαιακον, Steph. B. s. v. Παλαια). Immediately adjoining it is a deep bay or harbour, now known as the Golfo di Medolino, which must be the Portus Planiatus (probably a corruption of Planatus) of the Tabula. The Geographer of Ravenna, writing in the seventh century, but from earlier authorities, mentions the names of many towns in Istria unformed by earlier geographers, but which may probably have grown up under the Roman empire. Among these are Humago, still called Umago, Napolis (Città Nuova), Ruvgigno (Ruvgino), and Pirano (Pirano), all of them situated on the W. coast, with good ports, and which would naturally become places of some trade during the flourishing period of Istria above alluded to. (Anon. Ravn. iv. 20. 31.) [E. H. B.]

ISTRIANORUM PORTUS. [Isiaconum Portus.]

ISTRIANUS ("Ieropous, Ptol. iii. 6. § 3), a river of the Tauric Chersonese, which has been identified with the Kikik Tep. (Forbiger, vol. iii. pp. 1117, 1121.) [E. B. J.]

ISTROPOLIS, ISTROPOLIS, ISTYRIOPO- LIS (Istrudilis, lstruíla, or simply Istrous: Istova), a town of Lower Moesia, at the southern extremity of lake Halmyris, on the coast of the Euxina. It was a colony of Miletes, and, at least in Strabo's time, a small town. (Strab. vii. p. 319; Plin. iv. 18. 24; Mela, II. 2; Strabo, vi. 8; Herod. i. 36.) Ptolemy, Pto. iv. p. 93; Ptolemy, Ph. iv. 12; Geogr. Rav. iv. 6; Lycoth. 74; Ptol. iii. 10. § 8; Strabo, iv. 22; Steph. B. s. v.; Amm. Marc. xxii. 8; Hieroc. p. 637.) But the frequent mention of the place shows that it must have been a commercial town of some importance; of its history, however, nothing is known. Some modern writers have identified it with Kistenos or Kostianeis, the ancient Constantians, which, however, was in all probability situated to the south of Istrropolis.


COIN OF ISTRIUS.

ISTURGI (Antevar la Via), a city of His- pania Baetica, in the neighbourhood of ILLITURGUS. (Inscr. op. Flor. Exp. S. vol. vii. p. 137.) The inscription of TRIUMPHAEFUS of Pliny (iii. 1. a. 3) is probably in the same place. (Ucchi, vol. ii. pt. iii. pp. 380, 381.)

ISUBRIGANTUM. [ISURIM.]

ISURIUM, in Britain, first mentioned by Ptolemy (ii. 8. § 16) as a town of the Brigantes. It then occurs in two of the Itineraries, the 1st and 2nd. In each, it lies between Cataractonium and Eboracum (Catterick Bridge and York). Isubrigantum, in the 5th Itinerary, does the same. In the time of the Saxon Saxons it had already taken the name of Eadb-bury (Old Town), out or which has come the present name Aldborough, near Boroughbridge, with which it is undoubtedly identified.

Roman remains, both within and without the walls, are abundant and considerable at Aldborough; the Stochart (or Studforth), the Red Hill, and the Borough Hill, being the chief localities. Tesselated pavements, the foundations of large and spacious buildings, ornaments, implements, Samian ware, and coins with the names of nearly all the emperors from Vespasion to Constantine, have been given to Isurium an importance equal to that of York, Chester, and other towns of Roman importance. [R. G. L.]

ISUS (Iersus), a spot in Beocia, near Anthedon, with vestiges of a city, which some commenta- tors identified with the Homeric Nisa. (Strab. i. p. 405; Horn. ii. p. 508.) There was apparently also a town Isus in Megara; but the passage in Strabo in which the name occurs is corrupt. (Strab. i. c.)

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

ITALIA. [R. G. L.]
ITALIA.

I. NAME.

The name of Italy was very far from being originally applied in the same extensive signification which it afterwards obtained. It was confined, in the first instance, to the extreme southern point of the Italian peninsula, not including even the whole of the modern Calabria, but only the southern peninsula portion of that country, bounded on the N. by the narrow isthmus which separates the Tere-

naean and Scyliestian gulfs. Such was the distinct

statement of Antiochus of Syracuse (ap. Strab. vi.
p. 253); nor have we any reason to reject his testi-
mony upon this point, though it is certain that this
usage must have ceased long before the time of that
historian, and is not found in any extant ancient
author. At a subsequent period, but still in very
careful times, the appellation was extended to the
whole tract along the shores of the Tarentine gulf,
as far as Metapontum, and from thence across to the
gulf of Poseidonia on the western sea; though, ac-
cording to other statements, the river Liris was its
northern limit on this side. (Strab. v. p. 209, vi.
p. 254; Antiochus, op. Dionys. i. 73.) This appears to
have been the same "vitaselline" form in which the
name was used in the fifth century a. c. Antiochus expressly ex-
cluded the Iapygian peninsula from Italy, and Thucy-
dides clearly adopts the same distinction (vii. 53).

The countries on the shores of the Trryrrhenian sea,
north of the Poseidonian gulf, were then known only
by the names of Opca and Tyrrhenia; thus Thucy-
dides calls Cumae a city in Opica, and Aristotle
spoke of Latium as a part of Opica. Even Theop-
archus preserves the distinction, and speaks of the
pine-trees of Italy, where those of the Brut-
tian mountains only can be meant, as opposed to
those of Latium. (Thuc. vi. 4; Arist. op. Dionys.
iv. 72; Theophr. B. F. v. 8.)

The name of Italy, as thus applied, seems to have
been synonymous with that of Oenotria; for Antio-
chus, in the same passage where he assigned the
narrowest limits to the former appellation, confined
that of Oenotria within the same boundaries, and
spoke of the Oenotri and Itali as the same people
(ap. Strab. vi. p. 254; op. Dionys. i. 12). This is in
perfect accordance with the statements which re-

present the Oenotrians as assuming the name of Italy.

The name of this country is supposed to have been

first given by Dion. (Dionys. i. 12, 35; Virg. Aen.
iv. 583; Arist. Pol. vii. 10), as well as with the mythical
genealogy accor-
ding to which Italius and Oenotrus were brothers.
(Serv. ad Aen. l. c.) Thucydides, who represents
Italians as coming from Arcadia (vi. 2), probably
adopted this last tradition, for the Oenotrians were
generally represented as of Arcadian origin. Whe-

ther these two names were originally applied to the
same people, or (as is perhaps more probable) the
Itali were merely a particular tribe of the Oenotrians,
whose name gradually prevailed till it was extended
to the whole people, we have no means of deter-
ing.

But in this case, as in most others, it is clear that
the name of the people was antecedent to that
of the country, and that Italy, in its original signi-

fication, meant merely the land of the Itali; though
at a later period, by its gradual extension, it had
altogether lost this national meaning. It is im-
possible for us to trace with accuracy the suc-
cessive steps of this extension, nor do we know at
what time the Romans first adopted the name of

Italy as that of the whole peninsula. It would be

still more interesting to know whether they received

this usage from the Greeks, or found it already pre-
vailing among the nations of Italy; but it is difficult
to believe that tribes of different races, origin, and
language, as the Etruscans, Umbrians, Sabellians,
and Oenotrians, would have concurred in calling the
country they inhabited by one general appellation.

If the Greek account already given, according to
which the name was first given to the Oenotrian part
of the peninsula, is worthy of confidence, it must
have been a word of Pelasgic origin, and subsequently
adopted by the Sabellian and Ocean races, as well
as by the Romans themselves.

The etymology of the name is wholly uncertain.
The current tradition among the Greeks and Romans,
as already noticed, derived it from an Oenotrian or
Pelasgic chief, Italus; but this is evidently a mere

fiction, like that of so many other eponymous heroes.

A more learned, but scarcely more trustworthy, ety-

mology derived the name from Italos or Italus, which,
in Tyrrhenian or old Greek, is said to have
signified an ox; so that Italy would have meant

"the land of cattle." (Timaeus, ap. Gell. xi. 1; Var.
Varr. R. R. ii. 1 § 8.)

The ancient form here cited is evidently connected
with the Latin "vi-

taeus" and it was probably that the name of the
people was originally Vitulus, or Vitales, in its Pe-

lasgic form; we find the same form retained by the
Sabellians as late as the first century a. c.,
when the Samnite denarii (struck during the Social
War. n. c. 90—88) have the inscription "Vitellu-

" for Italy,


It is probable that the rapid extension of the
Roman power, and the successive subjugation of the
different nations of Central and Southern Italy by
its victorious arms, tended also to promote the ex-


tension of the one common name to the whole;

and there seems little doubt that as early as the time
of Pyrrhus, this was already applied in nearly the same
sense as afterwards continued to be the usage,—as
comprising the whole Italian peninsula to the fron-
tiers of Cisalpine Gaul, but excluding the latter
country, as well as Liguria. This continued to be
the customary and official meaning of the name of
Italy from this time till the close of the Republic;
and hence, even after the First Triumvirate, Gallia
cisalpina, as well as Transalpina, was allotted to
Caesar as his province, a term which was never ap-
plied but to comprehending all Italy, except the
land of the Cenis (Gallia Cisalpine), and repeatedly
describes Hannibal as crossing the Alpes into Italy,
and designates the plains on the banks of the Padus
as in Italia. (Pol. i. 6, ii. 14, iii. 39, 54.)

The natural limits of Italy are indeed so clearly marked
and so obvious, that as soon as the name came to be
once received as the designation of the country in
general, it was almost inevitable that it should ac-
quire this extension; hence, though the official dis-


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us, in n. c. 43, distinctly uses the phrase of quitting Italy, when he crosses the Alps. (Cicad. Rom. xii. 20.) So also both Cassius and Cicero, in his Philippics, repeatedly used the name of Italy in the wider and more general sense, though the necessity of distinguishing the province of Cisalpine Gaul, leads the latter frequently to observe the official distinction. (Cass. B. C. v. 1, vii. 44, vii. 1; Cic. Phil. iv. 4, v. 12.) But, indeed, had not this use of the name been always carefully watched, it is certain that circumstance alone would scarcely have rendered it so familiar as we find it in the Latin writers of the Augustan age. Virgil, for instance, in celebrating the praise of Italy, never thought of excluding from that appellation the plains of Cisalpine Gaul, or the lakes at the foot of the Alps. From the time, indeed, when the rights of Roman citizens were extended to all the Cisalpine Gauls, no real distinction any longer subsisted between the different parts of Italy; but Cisalpine Gaul still formed a separate province under D. Brutus in n. c. 43 (Cic. Phil. iii. 4, 5, iv. 4, v. 9, &c.), and it is probable, that the union of that province with Italy took place in the following year. (Dion Cassius speaks of it in n. c. 41, as an already established arrangement. (Dion Cassius, v. 49; Suet. Claud. ii. 56; see also Sest. ii. p. 316.)

From the time of Augustus onwards, the name of Italy continued to be applied in the same sense throughout the period of the Roman empire, though with some slight modifications of its frontiers on the side of the Alps; but during the last ages of the Western empire, a singular change took place, by which the name of Italy was specially applied (in official language at least) to the northern part of what we now call Italy, comprising the five provinces of Aemilia, Flaminia, Liguria, Venetia, and Istria, together with the Cottian and Rhaetian Alps, and thus excluding nearly the whole of what had been included under the name of the days of Cicero. This usage probably arose from the division of the whole of Italy for administrative purposes into two great districts, the one of which was placed under an officer called the "Vicarius Urbis Romae," while the other, or northern portion, was subject to the "Vicarius Italicae." (Not. Dij. ii. 18; Gothofr. ad Cod. Theod. xi. 1, leg. 6; Niebuhr, vol. i. p. 21.) The practice was confirmed for a time by the circumstance that this part of Italy became the seat of the Lombard monarchy, which assumed the title of the kingdom of Italy ("Regnum Italium"); but the ancient signification still prevailed, and the name of Italy was applied throughout the middle ages, as it still is at the present day, within the boundaries established by Augustus.

The other names applied by ancient writers, especially by the Latin and Greek poets, to the Italian peninsula, may be very briefly disposed of. Dionysius tells us that in very remote ages Italy was called by the Greeks Hesperia, or Ausonia, and by the natives Saturnia. (Dionys. i. 35.) Of these three names, Hesperia (Erepeia), or the Land of the West, was evidently a mere vague appellation, employed in the infancy of geographical discovery, and which was sometimes limited to Italy, sometimes used in a much wider sense as comprising the whole West of Europe, including Spain. (Hesperia) But there is no evidence of its having been employed in the more limited sense, at a very early period. The name is not found at all in Homer or Herodotus; but, according to the Iliad Table, Statius represents Ausonia as departing from Troy for Hesperia, where in all probability Italy is meant; though it is very uncertain whether the poet conducted Auson to Latium. (Schwegler, Rome. Gesch. vol. i. p. 296.) But even in the days of Statius the appellation was probably one confined to the poets and logographers. At a later period we can trace it as used by the Alexandrian poets, from whom in all probability it passed to the Romans, and was adopted, as we know, by Ennius, as we have seen, before it came to be socially adopted, by that circumstance alone would scarcely have rendered it so familiar as we find it in the Latin writers of the Augustan age. (Agath. &p. Dion. i. 49; Apollon. Rhod. iii. 311; Ennius, Ann. Fr. p. 18; Virg. Aen. i. 530, iii. 185, &c.)

The name of Aenonia, on the contrary, was one derived originally from one of the races which inhabited the Italian peninsula, the Aurunci of the Romans, who were known to the Greeks as the Aunos. These Ausonians were a tribe of Opician or Ocean race, and it is probable that the name of Aunus was at first applied much as that of Opicia or Opica was by Thucydides and other writers of the fifth century n. c. But, as applied to the whole peninsula of Italy, the name is, as far as we know, purely poetical; nor can it be traced farther back than to one of the Alexandrian writers Lyophon and Apollonius Rhodius. (Dion. Cassius xiy. 565.) It was probably in fact first used by the Latin poets in imitation of them, as a poetical equivalent for Italy. (Aenonia.)

As for the name of Saturnia, though it is found in a pretended Greek oracle cited by Dionysius (Serr. 8. avar. Dions. i. 19), it may well be doubted whether it was ever an ancient appellation at all, and the obvious derivation from the name of the Latins god Saturn is perhaps the native name of Italy, and not of Greek invention, and probably this was the only authority that Dionysius had for saying it was the native name of Italy. But all the traditions of the Roman mythology connect Saturnus so closely with Latium, that it seems almost certain the name of Saturn (if it was ever more than a poetical fabrication) originally belonged to Latium only, and was thence gradually extended by the Romans to the rest of Italy. Ennius seems to have used the phrase of "Saturnia terrae" only in reference to Latium; while Virgil applies it to the whole of Italy. (Ennius, ap. Var. L. L. v. 42; Virg. Georg. ii. 176.) It is never used in either sense by Latin prose writers, though several authors state, as Dionysius does, that it was the universal name of Italy. (Festus, s. Saturnia, p. 332; Justin. xiii. 1.)

II. Boundaries and Physical Geography.

There are few countries of which the boundaries are more clearly marked out by nature than those of Italy. It is well described by one of its modern poets as the land "Chi 'Apennin parte e 'I mar circonda e l'Alpe;" and this single line at once enumerates all the principal physical features that impart to the country its peculiar physiognomy. Italy consists of a great peninsula, projecting in a SE. direction into the Mediterranean sea, and bounded on the W. by the portions of that sea known as the Tyrrhenian and Sicilian seas, but comprised by the Romans under the name of Mare Inferior, or the Lower Sea; on the E. by the Adriatic, or the Upper Sea (Mare Superum), as it was commonly termed by the Romans; while to the N. it spreads out into a broad expanse, forming, as it were, the base or root by which it adheres to the continent of Europe, and
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around which sweeps the great chain of the Alps, forming a continuous barrier from the shores of the Mediterranean near Massilia to the head of the Adriatic at Trieste (Tergeste). From the western extremity of this vast mountain chain, where the ranges of the Maritime Alps abut immediately on the sea-shore, branches off the inferior, but still very considerable, chain of the Apennines, which, after sweeping round the Ligurian gulf, stretches in an unbroken line directly across to the shores of the Adriatic, and then, turning abruptly to the SE., divides the whole peninsula throughout its entire length, until it ends in the promontory of Lencopetra, on the Sicilian sea. [APENNINUS.]

The precise limits of Italy can thus only be doubtful on its northern frontier, where the massive ranges of the Alps, though presenting, when viewed on the large scale, a vast natural barrier, are in fact indented and penetrated by deep and irregular valleys, which render it often difficult to determine the natural boundary; nor has this been always adopted as the political one. Along the coast of Liguria, between Massilia and Genua, the Maritime Alps send down successive ranges to the sea, forming great headlands, of which the two largest and the most remarkable are 

between Noli and Finale, commonly regarded by modern geographers as the termination of the Maritime Alps; and the promontory immediately W. of Monaco, which still bears the remains of the Tropaeus Augusti, and the passage of which presents the greatest natural difficulties to the construction of a road along this coast. This mountain headland would probably be the best point as the natural limit of Italy on this side, and appears to have been commonly regarded in ancient times as such; but when Augustus first extended the political limits of Italy to the foot of the Alps, he found it convenient to carry them somewhat further W., and fixed on the river Varus as the boundary; thus including Nicaea, which was a colony of Massilia, and had previously been considered as belonging to Gaul. (Strab. iv. pp. 178, 184, v. p. 209; Plin. iii. 4. a. 5, 5. a. 6, 7; Mela, ii. 4. § 9; Ptol. iii. 1. § 1; Lucan, i. 404.)

Though this demarcation does not appear to have been always followed; for in the Itinerary of Antoninus (p. 296) we again find the Alpes Maritimas (meaning the mountain headland above described) fixed as the boundary between Italy and Gaul: it was generally adopted, and has continued without alteration to the present day.

The extreme NE. limits of Italy, at the head of the Adriatic Gulf, is equally susceptible of various determination, and here also Augustus certainly transgressed the natural limits by including Istria within the confines of Italy. (Plin. iii. 18. a. 32; Strab. v. p. 209, vii. p. 514.) But here also, the reasons of political convenience were adduced in favor of this extension, which gave rise to this extension, have led to its subsequent adoption, and Istria is still commonly reckoned a part of Italy.

The little river Formico, which flows into the Adriatic between Trieste and Copo d'Istria, was previously established as the boundary of Italy on this side; but the range of the Julian Alps, which, after sweeping round the two extremities of the Friaul, and densely approaches close to the Adriatic, near the sources of the Timisus, and presents a continuous mountain barrier from thence to Trieste, would seem to constitute the true natural limit.

Even between these two extremities, the chain of the Alps does not always form so simple and clearly-marked a frontier as might at first be expected. It would not, indeed, be difficult to trace geographically such a line of boundary, by following the water-ashed or line of highest ridge, throughout; but the imperfect knowledge of the Alps possessed by the ancients was scarcely sufficient for such a purpose; and this line was not, in ancient, any more than in modern times, the actual limit of different nationalities. Thus, the Rhetians, who in the days of Strabo and Plny were not comprised in Italy, inhabited the valleys and lower ridges of the Alps on the S. side of the main chain, down quite to the borders of the plains, as well as the northern declivities of the same mountains. Hence, a part of the Southern Tirol, including the valley of the Adige above Trent, and apparently the whole of the Val-d'Isère, though situated on the southern side of the Alps, were at that time excluded from Italy; while, at a later period, on the contrary, the two provinces of Rhaetia Prima and Rhaetia Secunda were both incorporated with Italy, and the boundary, in consequence, carried far to the N. of the central line of geographical limit. In like manner the Cottian Alps, which formed a separate district, under a tributary chieftain, in the days of Augustus, and were at that time only incorporated with Italy by feeble settlements in the valleys on both sides of the main chain; and the provinces established in the latter periods of the Empire under the names of the Alpes Cottiae and Alpes Maritimas, appear to have been constituted with equally little reference to this natural boundary.


While Italy is bounded on the N. by the great natural barrier of the Alps, it is to the chain of the Apennines, by which it is traversed in its entire length, that it mainly owes its peculiar configuration. This great mountain chain may be considered as the back-bone or vertebral column of the Italian peninsula, which sends down offsets or lateral ridges on both sides to the sea, while it forms, throughout its whole course, the water-ashed or dividing ridge, from which the rivers of the peninsula take their rise. A detailed description of the Apennines has already been given under the article APENNINUS: they are here noticed only as far as they are connected with the general features of the physical geography of Italy.

I. NORTHERN ITALY.—The first part of the chain of the Apennines, which extends from the point of their junction with the Maritime Alps along the N. shore of the Gulf of Genoa, and from thence across the whole breadth of Italy to the Adriatic near Ariminum, constitutes the southern boundary of a great valley or plain, which extends, without interruption, from the foot of the Apennines to that of the Alps. This immense expanse of perfectly level country, consisting throughout of alluvial soil, is watered by the great river Po, or Po, and its numerous tributaries, which bring down the waters from the flanks both of the Alps and Apennines, and render this extensive plain one of the most fertile tracts in Europe. It extends through a space of above 2000 geo. miles in length, but does not exceed 50 or 60 in breadth, until it approaches the Adriatic, where the Alps beyond Fiesole tend away rapidly to the northward, sweeping in a semicircle round the plains of the Friuli (which are a mere continuation of the great plain of the Po), until they again approach the Adriatic near Trieste. At the same time the Apennines also, as they approach towards the Adriatic, gradually recede from the
banks of the Padus; so that Ariminum (Rimini), where their lowest slopes first descend to the seashore, is distant nearly 60 geog. miles from the mouth of that river, and it is as much more from thence to the foot of the Alps. It is this vast plain, together with the hill-country on each side of it, formed by the lower slopes of the mountains, that constituted the country of the Cisalpine Gauls, to which the Romans gave the name of GALLIA CISALPINAE. The westernmost part of the same tract, including the lower slopes of the Alps, and the extensive hilly district, now called the Mons Ferrari, which stretches from the foot of the Apennines to the south bank of the Po, was inhabited from the earliest periods by Ligurian tribes, and was included in Liguria, according to the Roman use of the name. At the opposite extremity, the portion of the great plain E. and N. of the Adriatic (Athesia), as well as the district now called the Frisia, was the land of the Veneti, and constituted the Roman province of Venetia. The Romans, however, appear to have occasionally used the name of Gallia Cisalpina, in a more lax and general sense, for the whole of Northern Italy, or everything that was not comprised within the limits of Italy as that name was understood prior to the time of Augustus. At the present day the name of Lombardy is frequently applied to the whole basin of the Po, including both the proper Gallia Cisalpina, and the adjacent parts of Liguria and Venetia.

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

2. Central Italy.—The country to which this name is applied differs essentially from that which lies to the N. of the Apennines. While the latter presents a broad level basin, bounded on both sides by mountains, and into which the streams and rivers converge from all sides, the centre of the Italian peninsula is almost wholly filled up by the broad mass of the Apennines, the offsets and lateral branches of which, in some parts, descend quite to the sea, in others leave a considerable intervening space. In this country, therefore, the largest of these level tracts is insignificant as compared with the great plains of Northern Italy. The chain of the Apennines, which from the neighbourhood of Ariminum assumes a generally SE. direction, is very far from being uniform and regular in its character. Nor can it be regarded, like the Alps or Pyrenees, as forming one continuous ridge, from which there branch off lateral arms or ranges, separated by deep intervening valleys. This is, indeed, the case, with tolerable regularity, on the eastern side of the mountains, and hence the numerous rivers which descend to the Adriatic pursue nearly parallel courses at right angles to the direction of the main chain. But the central mass of the mountains, which comprises all the loftiest summits of the Apennines, is broken up and intersected by deep longitudinal valleys, sometimes separated only by narrow ridges or canyons, sometimes by rugged ranges rising abruptly to a height equal to that of the loftiest summits of the chain. The number of these valleys, occurring in the very heart of the Apennines, and often almost entirely enclosed by the mountains, is a feature in the physical geography of Italy which has in all ages exercised a material influence on its fortunes. The upland valleys, with their fine summer pasturage, were a necessary resource to the inhabitants of the dry plains of the south; and the peculiar configuration of these valleys opened out routes through the heart of the mountain districts, and facilitated mutual communication between the nations of the peninsula.

It is especially in the southern part of the district that the formation of the valleys becomes very complicated and irregular structure. Between the parallels of 44° and 49° 30' N. lat. they may be regarded as forming a broad mountain chain, which has a direction nearly parallel with the line of coast of the Adriatic, and the centre of which is nowhere distant more than 40 geog. miles from the shore of that sea, while it is nearly double the same distance from either of the other coasts of Italy. At the W. side of the mountains an extensive tract of country, constituting the greater part of Etruria and the S. of Umbria, which is wholly distinct from the mountain regions, and consists in part of fertile plains, in part of a hilly, but still by no means mountaneous, district. The great valleys of the Arno, of the Tiber, the two principal rivers of Central Italy, which have their sources near one another, but flow the one to the W. the other to the S., may be considered as the key to the geography of this part of the peninsula. Between them lies the hilly tract of Etruria, which, notwithstanding the elevation attained by some isolated summits, has nothing of the character of a mountain country, and a large part of which, as well as the district of Umbria bordering on the valley of the Tiber, may be deservedly reckoned among the most fertile districts in Italy. South of the Tiber, again, the broad volcanic plains of Latium expand between the Apennines and the sea; and though these are interrupted by the isolated group of the Alban hills, and still more by the rugged mountains of the Volscians, which, betweenProcessEventce and Gaeta, descend quite to the sea-shore, as soon as these are passed, the mountains again recede from the sea-coast, and leave a considerable interval which is filled up by the luxuriant plains of Campania.

Nothing can be more striking than the contrast presented by different parts of the countries thus described. In the valley of Central Italy the snow still lingers in the upland pastures of Sannio, and the Abruzzi, when the corn is nearly ripe in the plains of the Roman Campagna. The elevated districts of the Pelfigi, the Vestini, and the Marsi, were always noted for their cold and cheerless climate, and were better adapted for pasture than the growth of corn. Even at Casselii, only 40 miles
DISTANT FROM THE Tyrrhenian sea, the olive would no longer flourish (Ovid, Fast, iv. 688); though it grows with the utmost luxuriance at Tibar, at a distance of little more than 15 miles, but on the southern slope of the Apennines. The richness and fertility of the Campanian plains, and the beautiful shores of the Bay of Naples, were proverbial; while the Semite valleys, hardly removed more than a day's journey, seemed to belong to the character of highland scenery. Nor was this contrast confined to the physical characters of the regions in question; the rude and simple mountaineers of the Sabine or Marsic valleys were not less different from the luxurious inhabitants of Etruria and Campania; and their frugal and homely habits of life are constantly alluded to by the Roman poets of the empire, when nothing but the memory remained of those warlike virtues for which they had been so distinguished at an earlier period.

Central Italy, as the term is here used, comprised the countries known to the Romans as Eturiae, Umbria (including the district adjoining the Adriatic previously occupied by the Galli Sessones), Vicenza, Apulia, Lucania, Bruttium, Messapia, Bruttium, Calabria, and Fremantile, all Semitum, together with Latium (in the widest sense of the name) and Campania. A more detailed account of the physical geography of these several regions, as well as of the people that inhabited them, will be found in the respective articles.

3. SOUTHERN ITALY, according to the distinction above established, comprises the southern part of the peninsula, from the river Silurus on the W., and the Frento on the E., to the Iapygian promontory on the Ionian, and that of Lencopetra towards the Sicilian, sea. It thus includes the four provinces or districts of Apulia, Calabria, in the Roman sense of the name, Lucania, and Bruttium. The physical geography of this region is in great part determined by the chain of the Apennines, which, from the frontiers of Samitum, is continued through the heart of Lucania in a broad mass of mountains, which is somewhat narrowed as it enters the Bruttian peninsula, but soon spreads out again sufficiently to fill up almost the whole of that district from shore to shore. The extreme southern part is continued by a detached mountain range, which in its physical characters and direction is more closely connected with the mountains in the NE. of Sicily than with the proper chain of the Apennines (Apenninus); so that the notion entertained by many ancient writers that Sicily had formerly been joined to the mainland at Rhugium, though wholly false with reference to historical times, is undoubtedly true in a geological sense. The name of the Apennines is, however, universally given by geographers to the whole range which terminates in the bold promontory of Lencopetra (Capo dell'Armi).

East of the Apennines, and S. of the Frento, there extends a broad plain from the foot of the mountains to the sea, forming the greater part of Apulia, or the tract now known as Paglia plains; while, S. of this, an extensive tract of hilly country (not, however, rising to any considerable elevation) branches off from the Apennines near Venosa, and extends along the frontiers of Apulia and Lucania, till it approaches the sea between Egna and Brundusium. The remainder of the peninsula of Calabria or Messapia, though it may be considered in some degree as a continuation of the same tract, presents nothing that can be called a range of hills, much less of mountains, as it is erroneously represented on many maps. [Calabria.] Between the central mass of the Apennines (which occupies the heart of Lucania) and the gulf of Taranto, is another broad hilly tract, gradually descending as it approaches the shores of the gulf, which are bordered by a strip of alluvial plain, varying in breadth, but nowhere of great extent.

The Apennines do not attain so great an elevation in the southern part of the Italian peninsula as in its more central regions; and, though particular summits rise to a considerable height, we do not here meet with the same broad mountain tracts or upland valleys as further northward. The centre of Lucania is, indeed, a rugged and mountainous country, and the lofty groups of the Monti della Madoniea, S. of Potenza, the Mtn. Pollino, on the frontiers of Bruttium, and the Sila, in the heart of the latter district, were evidently, in ancient as well as modern times, wild and secluded districts, almost inaccessible to civilisation. But the coasts both of Lucania and Bruttium were regions of the greatest beauty and fertility, as is shown by the shores of the Tarantine gulf, though now wild and desolate, is cited in ancient times as an almost proverbial instance of a beautiful and desirable country. (Arch. op. Athen. xii. p. 523.)

The peninsula of Calabria or Messapia, as already remarked by Strabo, notwithstanding the absence of streams and the apparent aridity of the soil, is in reality a district of great fertility, as is shown by the tract which extends along the coast of the Adriatic from Egna to the mouth of the Aurundus; and, though the plains in the interior of Apulia are dry and dusty in summer, they produce excellent corn, and are described by Strabo as "bringing forth all things in great abundance." (Strab. vi. p. 284.)

The general form and configuration of Italy was well known to the ancient geographers. Polybius, indeed, seems to have had a very imperfect notion of it, or was singularly unhappy in his illustration; for he describes it as of a triangular form, having the Alps for its base, and its two sides bounded by the sea, the Ionian and Adriatic on the one side, the Tyrrhenian and Sicilian on the other. (Pol. il. 14.)

Strabo justly observes that "this triangle cannot be called a triangle, without allowing a degree of curvature and irregularity in the sides, which would destroy all resemblance to that figure; and that it is, in fact, wholly impossible to compare it to any geometrical figure." (Strab. v. p. 310.) There is somewhat more truth in the resemblance suggested by Plineus,—and which seems to have been commonly adopted, as it is referred to also by Eutilinus (Plineus iii. v. 6; Rutil. Sis. ii. 17) — to the leaf of an oak-tree, though this would imply that the projecting portions or promontories on each side were regarded as more considerable than they really are. With the exception of the two great peninsulas or promontories of Calabria (Messapia) and Bruttium, which are attached to its limits, the remainder of Italy, from the Padus and the Macra southwards, has a general oblong form; and Strabo truly enough describes it, when thus considered, as much about the same shape and size with the Adriatic Sea. (Strab. v. p. 311.)

Its dimensions are very variously stated by ancient writers. Strabo, in the companionship of the Cythraeus, calls it little less than 6000 stadia (600 geo. miles) long, and about 1300 stadia in its greatest breadth.
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of these the latter measurement is almost exactly correct, but the former much overstated, as he is speaking there of Italy exclusive of Cisalpine Gaul. The total length of Italy (in the wider sense of the word), from the foot of the Alps near Aosta (Augusta Praetoria) to the Iapygian promontory, is about 620 geog. miles, as measured in a direct line on a map; but from the same point to the promontory of Leucopetra, which is the extreme southern point of Italy, is about 660 geog. miles. Pliny states the distance from the same starting-point to Rhegium at 1020 M. P., or 816 geog. miles, which is greatly overstated, unless we suppose him to follow the windings of the road instead of measuring the distance geographically. (Plin. iii. 5. s. 6.) He also states the greatest breadth of Italy, from the Vareus to the Aearia, at 416 M. P., which is very nearly correct; the actual distance from the Vareus to the head of the Adriatic, measured in a straight line, being 300 geog. miles (375 M. P.), while from thence to the Aearia is about 50 geog. miles. Pliny adds, that the breadth of the peninsula, from the mouths of the Tiber to those of the Aternus, is 136 M. P., which considerably exceeds the truth for that particular point; but the widest part of the peninsula is the Sinus Aenaria and the Sinus Argesianus, is 130 geog., or 162 Roman, miles.

III. CLIMATE AND NATURAL PRODUCTIONS.

Italy was not less renowned in ancient than in modern times for its beauty and fertility. For this it was indebted in great part to its climate, combined with the advantages of its physical configuration. Extending from the parallel of 30° N. lat. to 46° 30', its southern extremity enjoyed the same climate with Greece, while its northern portions were on a par with the S. of France. The lofty range of Apennines extending throughout its whole length, and the sea which bathes its shores on both sides, contributed at once to temper and vary its climate, so as to adapt it for the productions alike of the temperate and the warmest parts of Europe. Hence the variety as well as abundance of its natural produce, which excited the admiration of so many ancient writers. The fine burst of enthusiasm with which Virgil sings the praises of his native land is too well known to require notice (Virg. Georg. ii. 135—175); but even the prosaic Dioscorides and Strabo are kindled into almost equal ardour by the same theme. The former writer remarks, that of all countries with which he was acquainted Italy united the most natural advantages: for that it did not, like Egypt or Babylonia, possess a soil adapted for agriculture only; while the Campanian plains rivalled, if they did not surpass, in fertility all other arable lands, the olives of Messape, the citrus and the Sabines, were not excelled by any others; and the vineyards of Etruria, the Falernian and the Alban hills, produced wines of the most excellent quality, and in the greatest abundance. Nor was it less favourable to the rearing of flocks, whether of sheep or goats; while its pastures were of the richest description, and supported innumerable herds both of sheep and cattle. Mountains on its southern side were clothed with magnificent forests, affording abundance of timber for ship-building and all other purposes, which could be transported to the coast with facility by its numerous navigable rivers. Abundance of warm springs in different parts of the country supplied not only the means of luxurious baths, but valuable medical remedies. Its seas abounded in fish, and its mountains contained mines of all kinds of metals; but that which was the greatest advantage of all was the excellent temperature of its climate, free alike from the extremes of heat and cold, and adapted for all kinds of plants and animals. (Diosyn. i. 36, 37.) Strabo dwells not only on these natural resources, but on its political advantages as a seat of empire; defended on two sides by the sea, on the third by almost impenetrable mountains; possessing excellent ports on both seas, yet not affording too great facilities of access; and situated in such a position, with regard to the great nations of Western Europe, on the one side, and to Greece and Asia, on the other, as seemed to destine it for universal dominion. (Strab. vi. p. 286.) Pliny, as might be expected, is not less enthusiastic in favour of his native country, and Varro adds that of all countries it was that in which the greatest advantage was derived from its natural fertility by careful cultivation. (Plin. iii. 5. s. 6, xxxvii. 13. s. 77; Var. R. R. i. 5.)

It is probable that the climate of Italy did not differ materially in ancient times from what it is at the present day. The praisés bestowed on it for its freedom from excessive heat in summer may surprise the reader who has come to know the climate of the northern climates; but it is to be remembered that ancient writers spoke with reference to the countries around the Mediterranean, and were more familiar with the climate of Africa, Syria, and Egypt, than with those of Gaul or Germany. On the other hand, there are passages in the Roman writers that seem to indicate a degree of cold analogous to that found at the present time, especially in the neighbourhood of Rome. Horace speaks of Soracte as white with snow, and the Alban hills as covered with it on the first approach of winter (Hor. Carm. i. 9, Ep. i. 7. 10); and Juvenal even alludes to the Tiber being covered with ice, as if it were an ordinary occurrence (vi. 323). Some allowance may be made for poetical exaggeration; but still it is probable that the climate of Italy was somewhat colder, or rather that the winters were more severe than they now are, though this remark must be confined within narrow limits; and it is probable that the change which has taken place is far less than in Gaul or Germany.

Great stress has also been laid by many modern writers upon the fact that populous cities then existed, and a thriving agriculture existed. Nothing has been found, on sites and in districts now desolated by malaria; and hence it is inferred that the climate has become much more unhealthy in modern times. But population and cultivation have in themselves a strong tendency to repress the causes of malaria. The fertile districts on the coasts of Southern Italy once occupied by the flourishing Greek colonies are now pestilential; and though they have become almost desert from other causes before they grew so unhealthy. In the case of Paestum, a marked diminution in the effects of malaria has been perceived, even from the slight amount of population that has been attracted thither since the site has become the frequent resort of travellers, and the partial cultivation that has resulted from it. Nor can it be asserted that Italy, even in its most flourishing days, was ever free from this scourge, though particular localities were undoubtedly more healthy than at present. Thus, the Maremma of Tuscany was noted, even in the time of Pliny, for its unsalubrity (Plin. Ep. v. 6); the neighbourhood of Adea was almost uninhabited from the same cause, at a still earlier
The volcanic district of Rome, as we may term the more northern of the two, is about 100 miles in length, by 30 to 35 in breadth; while that of Campania is about 60 miles long, with an average, though very irregular, breadth of 20. North of the former lie the detached summits of Mts. Avemis and Radiofani, both of them composed of volcanic rocks; while at a distance of 60 miles E. of the Campanian basin, and separated from it by the intervening mass of the Apennines, is situated the isolated volcanic peak of Mt. Vultur (Volturno), a mountain whose regular conical form, and the great crater-shaped basin on its northern flank, are proofs of its volcanic character; though this also, as well as the volcanoes of Latium and Etruria, has displayed no signs of activity within the historical era. (Daubeney, On Volcanoes, ch. ii.)

It is scarcely necessary to enumerate in detail the natural productions of Italy, of which a summary view has already been given in the passages cited from ancient authors, and the details will be found under the heads of the several provinces. But it is worth while to observe how large a portion of those productions, which are at the present day among the chief objects of Italian cultivation, and even impart to its scenery some of its most peculiar characters, are of quite modern introduction; and were, wholly unknown when the Greek and Roman writers extolled its varied resources and inexhaustible fertility. To this class belong the maize and rice so extensively cultivated in the plains of Lombardy, the oranges of the Ligurian coast and the neighbourhood of Naples, the aloe and cactuses which clothe the rocks on the sea-shore in the southern provinces; while the meadows, forests, and trees, so well known in ancient times, never became an important object of culture until after the introduction of the silk-worm in the 13th century. Of the different kinds of fruits known to the ancient Romans, many were undoubtedly of exotic origin, and of some the period of their introduction was recorded; but almost all of them were well in Italy, and the gardens and orchards of the Roman towns assumed all others then known in the variety and excellence of their produce. At the same time, cultivation of the more ordinary descriptions of fruit was so extensive, that Varro remarks: " Arboribus consit Italia est, ut tota pomarium videtur." (R.R. i. 2, 5.)

Almost all ancient writers concur in praising the metallic wealth of Italy; and Pliny even asserts that it was, in this respect also, superior to all other lands; but it was generally believed that the government intentionally discouraged the full exploration of these mineral resources. (Plin. H.N. 20. s. 24, xxxvii. 13. s. 77; Strab. vi. p. 266; Dionys. i. 57; Virg. Georg. ii. 168.)

It is doubtful whether this policy was really designed to husband their wealth or to conceal their poverty; but it is certain that Italy was far from being really so rich in metallic treasures as was supposed, and could bear no comparison in this respect with Spain. Gold was unquestionably found in some of the streams which flowed from the Alps, and in some cases (as among the Taurins and Salsiti) was extracted from them in considerable quantities; but these workings, or rather washings, appear to have been rapidly exhausted, and the gold-works on the frontiers of Noricum, celebrated for their richness by Polybius, had ceased to exist in the days of Strabo. (Strab. iv. p. 208.) Silver is enumerated, also, among the metallic treasures of
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Italy; but we have no specific account of its production, and the fact that silver money was unknown to the ancient nations of Italy sufficiently shows that it was not found in any great quantity. The early coinage of Italy was of copper, or rather bronze; and this metal appears to have been extracted in large quantities and applied to a variety of purposes by the Etruscans, from a very early period. The same people were the first to explore the iron mines of Ilva, which continued to be assiduously worked by the Romans; though the metal produced was thought inferior to that of Noricum. Of other minerals, cinabae (minium) and calamine (cadmium) are noticed by Pliny. The white marble of Luna, also, was extensively quarried by the Romans, and seems to have been recognised as a superior material for sculpture to any of those derived from Greece.

IV. RIVERS, LAKES, AND MOUNTAINS.

The configuration of Italy is unfavourable to the formation of great rivers. The Po is the only stream which deserves to rank among the principal rivers of Europe; even the Arno and the Tiber, celebrated as are their names in history, being inferior in magnitude to many of the secondary streams, which are mere tributaries of the Rhine, the Rhone, or the Danube. In the north of Italy, indeed, the rivers which flow from the perpetual snows of the Alps, such as the Ticino and the Adda, are copious and constant, and supply water; but the greater part of those which have their sources in the Apennines, though large and formidable streams when swollen by heavy rains or the snows of winter, dwindle into insignificance at other times, and present but scanty streams of water, winding through broad beds covered with stones and boulders. It is only by comparison with Greece that Italy (with the exception of Cilasipane Gaii) could be praised for its abundance of navigable rivers.

The Po, or Arno, is by far the most important river of Italy, flowing from W. to E. through the very midst of the great basin or trough of Northern Italy, and receiving, in consequence, from both sides, all the waters from the southern declivities of the Alps, as well as from the northern slopes of the Apennines. Hence, though its course does not exceed 380 geog. miles in length, and the direct distance from its sources in the Mount Vesuvius (Monte Vico) to its mouth in the Adriatic is only 230 miles, the body of water which it brings down to the sea is very large. Its principal tributaries are as follows, beginning with those on the N. bank, and proceeding from W. to E.:—(1) the Tiber Minor (Doria Latina), which joins the Po near Trevi-Augusta Tarinorum; (2) the Stura (Stora); (3) the Ogrove (Orco); (4) the Duara Major, or Dora Baltea; (5) the Sesia (Soria); (6) the Ticino (Tecino); (7) the Lambro (Lambró); (8) the Adda (Adade); (9) the Ollia (Ypiolo); (10) the Mincio (Minchõ). Equally important, if less important in volume and magnitude, are its tributaries from the S. side, the chief of which are:—(1) the Tanaro (Tanaro), flowing from the Maritime Alps, and much the most considerable of the southern feeders of the Po; (2) the Trebia (Trebës); (3) the Tarus (Toro); (4) the Incisa (Imesa); (5) the Gabellus (Socolis); (6) the Scuolena (Scuoléna); (7) the Benaco (Benaco); (8) the Verzasca (Verasca). (Plin. ill. 16. s. 90.)

The first river which, descending from the Alps, does not join the Padus, is the Atheus or Adige, which in the lower part of its course flows nearly parallel with the greater river for a distance of about 50 miles. E. of this, and flowing from the Alps direct to the Adriatic, come in succession, the Me- docus or Brenna, the Plavis or Piave, the Tis- semtus (Tysiasimento), and the Santina (Tosna), besides many smaller streams, which will be noticed in the article VENETIA.

Liguria, S. of the Apennines, has very few streams worthy of notice, the mountains here approaching so close to the coast as to leave but a short course for their waters. The most considerable are, the Varus (Vor), which forms the western limit of the province; the Rutunion (Rojon), flowing through the land of the Intemelii, and the Macra (Moro), which divides Liguria from Etruria.

The rivers of Central Italy, as already mentioned, all take their rise in the Apennines, or the mountain groups dependent upon them. The two most important of these are the Arno (Arno) and Tiber (Tiber). The Ausar (Serrchio), which now pursues an independent course to the sea a few miles N. of the Arno, was formerly a confluence of that river. Of the smaller streams of Etruria, which have their sources in the group of hills that separate the basin of the Arno from that of the Tiber, the most considerable are the Cacchino (Cecino), the Umbro (Umbro), and the Arminia (Fiora). The great valley of the Tiber, which has a general southerly direction, from its sources in the Apennines on the confines of Tuscany and Umbria to its mouth at Ostia, is a distance in a direct line of 140 geog. miles, is the most important physical feature of Central Italy. That river receives in its course many tributary streams, but the only ones which are important in a geographical point of view are the Calaone, the Naro, and the Arno. Of these the Naro brings with it the waters of the Velinus, a stream at least as considerable as its own.

South of the Tiber are the Liris (Liró) or Lirone, which has its sources in the central Apennines near the lake Fucinum; and the Vulturine (Volturno), which brings with it the collected waters of almost the whole of Samnium, receiving near Beneventum the tributary streams of the Calor (Caló), the Sele (Sélio), and the Tamaro (Tamara). Both of these rivers flow through the plain of Campania to the sea: south of that province, and separating it from Lucania, is the Silarus (Sélio), which, with its tributaries the Calore (Caló) and Tanagro (Nagro), drains the western valleys of the Lucanian Apennines. This is the last river of any magnitude that flows to the western coast of Italy: further to the S. the Apennines approach so near to the shore that the streams which descend from them to the sea are mere mountain torrents of trifling length and size. One of the most considerable of them is the Lais (Laió), which forms the limit between Lucania and Bruttium. The other minor streams of those two provinces are enumerated under their respective articles.

Returning now to the eastern or Adriatic coast of Italy, we find, as already noticed, a large number of streams, descending from the Apennines to the sea, but few of them of any great magnitude, though those which have their sources in the highest parts of the range are formidable torrents at particular seasons of the year. Beginning from the frontiers of Cilasipane Gaii, and proceeding from N. to S., the most important of these rivers are:—(1) the Ariminus (Marcoccio); (2) the Crustumius (Costo); (3) the Pisaurus (Foglio); (4) the Metaurus (Metare);
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(3) the Aesils (Esinus); (5) the Potenlia (Potiamas); (7) the Flusco (Chiennari); (8) the Trentinus (Trento); (9) the Vomadnas (Vosmeo); (10) the Atenas (Ateneo or Pescaseo); (11) the Sagra (Sanrovo); (12) the Trinitus (Trigno); (13) the Tiferbus (Biferno); (14) the Fento (Fentore); (15) the Cerbulas (Cercoaro); (16) the Asidaus (Ostuano), which has much the longest course of all the rivers falling into the Adriatic.

Beyond this, not a single stream worthy of notice flows down the Apennines, which have their sources in the central Apennines of Lucania all descending towards the Tarentine gulf; these are, the Bradanus (Branaco), the Casentus (Darieto), the Azaria (Agrri), and the Siris (Sisno). The only rivers of Brittanum worthy of mention are the Crathis (Crati) and the Nesiotes (Nesto).

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

The Italian lakes may be considered as readily arranging themselves into three groups:—1. The lakes of Northern Italy, which are on a far larger scale than any of the others, are all basins formed by the rivers which descend from the high Alps, and the streams which are arrested as they flow from the mountains. Hence they are, as it were, valleys filled with water, and of elongated form and considerable depth; while their superfuse waters are carried off in deep and copious streams, which become some of the principal feeders of the Po. Such are the Lacus Verbanus (Lago Maggiore), formed by the Ticino; the Lacus Lura (Lago di Como), by the Lepontica; the Lacus Lugus (Lago d'Iseo), by the Ollis; and the Lacus Benevus (Lago di Garda), by the Bucicrus. To these Pliny adds the Lacus Rubiana, from which flows the Lambro or Lambro, a very thriving sheet of water (Plin. iii. 19. a. 23); while neither he, nor any other ancient writer, mentions the Lago di Lagano, situated between the cities of Como and Lago Maggiore, though it is inferior in magnitude only to the three great lakes. It is first mentioned by Gregory of Tours in the 6th century, under the name of Cerereus Lacus, an appellation probably ancient, though not now found in any earlier author. 2. The lakes of Central Italy are, with few exceptions, of volcanic origin, and occupy the craters of long extinct volcanoes. They are of oval form, of great extent, and not being fed by perennial streams, either require no natural outlet, or have their surplus waters carried off by very inconsiderable streams. The largest of these volcanic lakes is the Lacus Vulnainemns, or Lago di Bolsena, in Southern Etruria, a basin of about 30 miles in circumference. Of similar character and origin are the Lacus Sabellus (Lago di Bracciano) and Lacus Ciminus (Lago di Vico), in the same district; the Lacus Albamus (Lago d'Albano) and Lacus Nemoresus (Lago di Nemi), in Latium; and the Lake Avernus in Campania. 3. Wholly differing from the preceding are the two most considerable lakes in this portion of Italy, the Lacus Traianumus (Lago dell'Ferregio) and Lacus Fusco (Lago Fusco or Lago di Colano); both of which are basins surrounded by hills or mountains, leaving no natural outlet for their waters, but wholly unconnected with volcanic agency.

The mountains of Italy belong almost exclusively either to the great chain of the Alps, which bounds it on the N., or to that of the Apennines. The principal summits of the latter range have been already noticed under the article APENNINES. The few overlooking or detached summits, which do not properly belong to the Apennines, are (1) the Monte Alfiero or Monte di Santa Fiora, in the heart of Etruria, which rises to a height of 5794 feet above the sea; (2) the Mons Ciminus, a volcanic group of very inferior elevation; (3) the Mons Albanus, rising to above 3000 feet; (4) the Mons Veronius, in Campania, attaining between 3000 and 4000 feet; (5) the Mons Soracte, opposite the coast of the Apennines, which measures 4433 feet; and (6) the Mons Garabani, an isolated mass, but geologically connected with the Apennines, while all the preceding are of volcanic origin, and therefore geologically, as well as geographically, distinct from the neighbouring Apennines.

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

IV. ETHNOGRAPHY OF ANCIENT ITALY.

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

Many of the particular points here briefly referred to will be more fully investigated in the several articles of the different regions and races to which they relate.

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

1. PELASGIANS.—All ancient writers concur in ascribing a Pelasgic origin to many of the most ancient tribes of Italy, and there seems no reason to doubt that a large part of the population of the peninsula was really of Pelasgic race, that is to say, that it belonged to the same great nation or family.
which formed the original population of Greece, as well as that of Epirus and Macedonia, and of a part at least of Thrace and Asia Minor. The statements and arguments upon which this inference is based are more fully discussed under the article PE拉萨。 It may here suffice to say that the general fact is put forward prominently by Dionysius and Strabo, and has been generally adopted by modern writers from Niebuhr downwards. The Pelasgian population of Italy appears in historical times principally, and in its unmixed form solely, in the southern part of the peninsula. But it is not improbable that it had, as was reported by traditions still current in the days of the earliest historians, at one time extended much more widely, and that the Pelasgian tribes had been gradually pressed towards the south by the successively advancing waves of population, which appear under the name of the Oscans or Ausonians, and the Sabellans. At the time when the first Greek colonies were established in Southern Italy, the whole of the country subsequently known as Lucania and Bruttium was occupied by a people who were generally represented by modern writers as Pelasgians (Oevros)， and who are generally represented as a Pelasgian race. Indeed we learn that the colonists themselves continued to call this people, whom they had reduced to a state of servitude, Pelasgi. (Steph. B. s. v. Εορος) We find, however, traces of the tradition that this part of Italy was at one time peopled by a tribe called Siculi, who are represented as passing over from hence into the island to which they gave the name of Sicily, and where alone they are found in historical times. (SICILIA.) The name of these Siculi is found also in connection with the earliest population of Latium (Latium): both there and in Oenotria they are represented by some authorities as a branch of the Pelasgian, while others regard them as a distinct people. In the latter case we have no clue whatever to their origin or national affinities.

Next to the Oeniots come the Messapians or Iapygians, who are represented by the Greek legends and traditions as of Pelasgic or Greek descent: and there seem reasonable grounds for assuming that the conclusion was correct, though no value can be attached to anything in the legends connected with it by the logographers and early Greek historians. The tribes to whom a Pelasgic origin is thus assigned are, the Messapians and Salentine, in the Iapygian peninsula; and the Peucetians and Daunians, in the country called by the Romans Apulia. A strong confirmation of the inference derived in this case from other authorities is found in the traces still remaining of the Messapian dialect, which appears to have borne a close affinity to Greek, and to have differed from it only in much the same degree as the Macedonian and other cognate dialects. (Mommsen, Unter Italienische Dialekten, pp. 41-98.)

It is far more difficult to trace with any security the Pelasgian population of Central Italy, where it appears to have been very mixed with other national elements, and did not anywhere subsist in an unmixed form within the period of historical record. But various as have been the theories and suggestions with regard to the population of Etruria, there seems to be good ground for assuming that one important element, both of the people and language, was Pelasgic, and that this element was predominant in the southern part of Etruria, while it was more feeble, and had been comparatively effaced in the more northern districts. (ETRURIA.) The very name of Tyrrhenians, universally given by the Greeks to the inhabitants of Etruria, appears indisputably connected with that of Pelasgians; and the evidence of language affords some curious and interesting facts in corroboration of the same view. (Donaldson, Pervromainas, 2d edit. pp. 166-170; Lepsius, Tyrrhenen. Pelasgen, pp. 40-43.)

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

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

The notices of any Pelasgic population in the interior of Central Italy are so few and vague as to be scarcely worthy of investigation; but the traditions collected by Dionysius from the early Greek historians definitely represent them as having been at one time settled in Northern Italy, and especially point to Spina on the Adriatic as a Pelasgic city. (Dionysius, i. 17-21; Strab. v. p. 214.) Nevertheless it hardly appears probable that this Pelasgic race formed a permanent part of the population of those regions. The traditions in question are more fully investigated under the article PE拉萨。 There is no certainty in the representations which are limited, by the logographers, to the very indefinite, of the existence of a Pelasgic population on the coast of the Adriatic, especially on the shores of Picenum. (These notices are collected by Niebuhr, vol. i. pp. 49, 50, and are discussed under PECNENUM.)

"2. OSCANS. At a very early period, and certainly before the commencement of historical record, a considerable portion of Central Italy appears to have been in the possession of a people who were called by the Greeks Opicians, and by the Latins Oscans, and whom we are led to identify also with the Ausonians (AUSONIANS) of the Greeks, and the Auruncans of Roman writers. From them was derived the name of Opicio or Opicia, which appears to have been very extended, in the north, with both of Thucylides and Aristotle, for the central portion of the peninsula, or the country north of what was then called Italy. (Thuc. vi. 4; Arist. Pol. vii. 10.) All the earliest authorities concur in representing the Opicans as the earliest inhabitants of Carpinia, and they were still in possession of that fertile district when the Greek colonies were planted there. (Strab. v. p. 242.) We find also statements, which have every character of authenticity, that this same people then occupied the mountainous region after-
wards called Samnium, until they were expelled, or rather subdued, by the Sabine colonists, who assumed the name of Sammites. (Id. v. p. 250.)

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


3. The Sabei.—This name, which is sometimes used by ancient writers as synonymous with that of the Sabines, sometimes to designate the Samnites in particular (Plin. iii. 12. a. 17; Virgil, Georg. ii. 167; Her. Hist. i. 9. 29, ii. 1. 38; Haen- dorf, ad loc.), is commonly adopted by modern historians as a general appellation, including the Sabines and all those races or tribes which, according to the distinct tradition of antiquity, derived their origin from them. These traditions are of a very different character from most of those transmitted to us, and have apparently only recently come into fashion as historical. And though we have no means of fixing the date of the migrations to which they refer, it seems certain that these cannot be carried back to a very remote age; but that the Sabellian races had not very long been established in the extensive regions of Central Italy, where we find them in the historical period. Their extension still further to the S. belongs distinctly to the historical age, and did not take place till long after the establishment of the Greek colonies in Southern Italy.

The Sabines, properly so called, had their original abodes, according to Cato (ap. Dionys. ii. 49), in the lofty ranges of the central Apennines and the upland valleys about Ametrum. It was from thence that, descending towards the western seas, they first began to press upon the Sabellian tribes, whom they expelled from the valleys about Reate, and thus gradually extended themselves into the country which they inhabited under the Romans, and which still preserves its ancient name of La Sabina. But, while the nation itself had thus shifted its quarters nearer to the Tyrrhenian Sea, it had sent out at different periods colonies or branches of itself, which had established themselves to the E. and S. of their original abodes. Of these, the most powerful and celebrated were the Sammites (Zawvirai), a people who are universally represented by ancient historians as descended from the Sabines (Strab. v. p. 250; Fest. s. Samnites; Var. L. L. vii. § 29); and this tradition, in itself sufficiently trustworthy, derives the strongest confirmation from the fact already noticed, that the Romans applied the name of Sabellai (obviously only another form of Sabini) to both nations indiscriminately. It is even probable that the Sammites called themselves Sabini, or Savini, for the Ocean name "Sabinum" is found on coins struck during the Social War, which in all probability belonged to the Sammites, and certainly not to the Sabines proper. Equally distinct and uniform are the testimonies to the Sabine origin of the Piceni or Picentes (Plin. iii. 13. a. 18; Strab. v. p. 240), who are found in historical times in possession of the fertile district of Picenum, extending from the central chain of the Apennines to the Adriatic. The Peligni also, as we learn from the evidence of their native poet Ov. Fast. i. 31, were claimants of Sabellian descent; and the same may fairly be assumed with regard to the Vestini, a tribe whom we find in historical times occupying the very valleys which are represented as the original abodes of the Sabines. We know nothing historically of the origin of this people, any more than of their neighbours the Marrucini; but we find them both associated so frequently with the Peligni and the Marsi, that it is probable the four constituted a common league or confederation, and this in itself raises a presumption that they were kindred races. Cato already remarked, and without doubt correctly, that the name of the Marrucini was directly derived from that of...
ITALIA.

The Marsi (Cato, ap. P. Furiac. ix. 9); and there can be no doubt that the same relation subsisted between the two nations: we are wholly in the dark as to the origin of the Marsi themselves. Several circumstances, however, combine to render it probable that they were closely connected with the Sabines, so that whether as a distinct offshoot from this people, or that the two proceeded from one common stock, we have no means of determining. [Marsi.]

The Frentani, on the other hand, are generally represented as a Samnite race; indeed, both they and the Hirpini were so closely connected with the Samnites, that they are often considered as forming only a part of that people, though at other times they figure as independent and separate nations. But the traditions with regard to the establishment of the Hirpini and the origin of their name [Hirpini], seem to indicate that they were the result of a separate migration, subsequent to that of the body of the Samnites. South of the Hirpini, again, the Lucanians are universally described as a Samnite colony, or rather a branch of the Samnites, who extended their conquering arms over the greater part of the country called by the Greeks Oenotria, and thus came into direct collision with the Greek colonies on the southern coast of Italy. [Magna Graecia.]

At the height of their power the Lucanians even made themselves masters of the Bruttian peninsula; and the subsequent revolt of the Bruttii is not clear that country of these Sabellian invaders, the Bruttian people being apparently a mixed population, made up of the Lucanian conquerors and their Cenotrian serfs. [Bruttii.]

While the Samnites and their Lucanian progeny were thus extending their power on the S. to the Sicilian strait, they did not omit to make themselves masters of the fertile plains of Campania, which, together with the flourishing cities of Capua and Cumae, fell into their hands between 440 and 420 B.C. [Campania.]

The dominion of the Sabellian race was thus established from the neighbourhood of Ancona to the southern extremity of Bruttium; but it must not be supposed that throughout this wide extent the population was composed exclusively of the same Sabellian. That people appears rather to have been a race of conquering warriors; but the rapidity with which they became blended with the Oscan populations that they found previously established in some parts at least of the countries they subdued, seems to point to the conclusion that there was no very wide difference between the two. Even in Samnium itself (which probably formed their stronghold, and where they were doubtless more numerous in proportion) we know that they adopted the Oscan language; and that, while the Romans speak of the people and their territory as Sabellian, they designate their speech as Oscan. (Liv. viii. 1, x. 19, 20.) In like manner, we know that the Lucanian invaders carried in their tongue the same language into the wilds of Bruttium; where the double origin of the people was shown at a late period by their continuing to speak both Greek and Oscan. (Fest. p. 35.)

The relations between these Sabellian conquerors and the Oscan inhabitants of Central Italy render it, on the whole probable, that the two nations were only branches from one common stock (Niebuhr; vol. i. p. 104), related to one another very much like the Normans, Danes, and Saxons. Of the language of the Sabines themselves we have unfortunately scarce any remains: but there are some words quoted by an- cient authors as being at once Sabine and Oscan; and Varro (himself a native of Reate) bears distinct testimony to a connection between the two. [Yarr. L. L. vil. § 98, ed. Müller.] On the other hand, there are evidences that the Sabine language had considerable affinity with the Umbrian (Donaldson, Foren. p. 98); and this was probably the reason why Zeuctocut of Troesgen (ap. Dionys. ii. 49) derived the Sabines from an Umbrian stock. But, in fact, the Umbrian and Oscan languages were themselves by no means so distinct as to exclude the supposition that the Sabine dialect may have been intermediate between the two, and have partaken largely of the characters of both.

4. UMBRIANS.—The general tradition of antiquity appears to have fixed upon the Umbrians as the most ancient of all the races inhabiting the Italian peninsula. (Plin. iii. 14. a. 19; Flor. i. 17; Dionys. i. 19.) We are expressly told that at the earliest period of which any memory was preserved, they occupied not only the district where we find them in historical times on the central part of Etruria also; while, across the Apennines, they held the fertile plains (subsequently wrested from them by the Etruscans and the Gauls) from the neighbourhood of Ravenna to that of Ancona, and apparently a large part of Picenum also. Thus, at this time, the Umbrians extended from the Adriatic to the Tyrrhenian sea, and from the mouths of the Po to the banks of the Tiber. Of their origin or national affinities we learn but little from ancient authors; a notion appears to have arisen among the Romans at a late period, though not alluded to by any writer of authority, that they were a Celtic or Gaulish race (Solin. 2. § 11; Serv. ad Aen. xii. 753; Isidor. Orig. ix. 2); and this view has been adopted by many modern authors. (Wackenroder, Gloger, des Gauls, vol. i. p. 10; Thierry, Hist. des Gaulois, vol. i.) But, in this instance, we have a much safer guide in the still extant remains of the Umbrian language, preserved to us in the celebrated Tabulæ Enguinaæ [Iovium]; and the researches of modern philologers, which have been of late years especially directed to that interesting monument, have been so far successful as to enable us even to speak with the Celtico as to lead us to derive the Umbrians from a Gaulish stock. On the other hand, these inquiries have fully established the existence of a general resemblance between the Umbrian, Oscan, and oldest Latin languages; a resemblance not confined to particular words, but extending to the grammatical forms, and the whole structure of the language. Hence we are fairly warranted in concluding that the Umbrians, Oscans, and Latins (one important element of the nation at least), as well as the Sabines and their descendants, were only branches of one race, belonging, not merely to the same great family of the Indo-Teutonic nations, but to the same subdivision of that family. The Umbrian may very possibly have been the native tongue of the Romans, the most ancient branch of these kindred tribes; and its language would thus bear much the same relation to Latin and the later Oscan dialects that Moeso-Gothic does to the several Teutonic tongues. (Donaldson, Varr. pp. 78, 104, 105; Schweger, Römische Geschichte, vol. i. p. 176.)

5. ETRUSCANS.—While there is good reason to suppose a general and even close affinity between the nations of Central Italy which have just been reviewed, there are equally strong grounds for regarding the Etruscans as a people of wholly dif-
forest race and origin from those by which they were 
survived. This strongly marked distinctness from 
the other Italian races appears to have been recog-
nized both by Roman and Greek writers. Dionysius 
even affirms that the Etruscans did not resemble, 
either in language or manners, any other people 
whatever (Dionys. l. 50); and, however we may 
question the generality of this assertion, the fact in 
regard to their language of being to be borne out by 
the still existing remains of it. The various theories 
that have been proposed concerning their origin, and 
the views of modern philologers in regard to their 
language, are more fully discussed under the article 
Etruria. It may suffice here to state that two 
points may be considered as fairly established:—

1. That a considerable part of the population of 
Etruria, and especially of the more southern portions 
of that country, was (as already mentioned) of 
Pelasgic extraction, and continued to speak a dialect 
closely akin to the Greek. 2. That, besides this, 
there existed in Etruria a people (probably a con-
quering race) of wholly different origin, who were 
the proper Etruscans or Tuscanls, but who called 
themselves by the name of Etruria, and were still 
distinct from the other nations of Central Italy. 

As to the ethical affinities of this pure Etruscan 
race, we are almost as much in the dark as was 
Dionysius; but recent philological inquiries appear 
to have established the fact that it may be referred 
to the same great family of the Indo-European 
nations, though widely separated from all the other 
branches of that family which we find settled in 
Italy. There are not wanting, indeed, evidences of 
many points of contact and similarity, with the 
Umbrians on the one hand and the Pelasgians on 
the other; but it is probable that these are no more 
than would naturally result from their close juxta-
position, and that mixture of the different races 
which had certainly taken place to a large extent 
before the period from which all our extant monu-
ments are derived. It may, indeed, reasonably be 
assumed, that the Umbrians, who appear to have 
been at one time in possession of the greater part, if 
not the whole, of Etruria, would never be altogether 
exploded, and that there must always have remained, 
especially in the N. and E., a subject population of 
Umbrian origin, there was in the more southern 
districts of Pelasgian.

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

It only remains to advert briefly to the several 
branches of the population of Northern Italy. Of 
these, by far the most numerous and important were 
the Gauls, who gave to the whole basin of the Po 
the name of Gallia Cisalpina. They were universally 
admitted to be of the same race with the Gauls who 
inhabited the countries beyond the Alps, and their 
migration and settlement in Italy were referred by 
the Roman historians to a comparatively recent 
period. The history of these is fully given under 
GALLIA CISALPINA. Adjoining the Gauls on the 
SW., both slopes of the Apennines, as well as of the 
Maritime Alps and a part of the plain of the Po, 
were occupied by the Ligurians, a people as to 
whose national affinities we are almost wholly in 
the dark. [LIGURIA.] It is certain, however, from 
the positive testimony of ancient writers, that they 
were a distinct race from the Gauls (Strab. ii. p. 192), 
and there seems no doubt that they were established 
in Northern Italy long before the Gallic invasion. 
Nor were they by any means confined to the part 
of Italy which ultimately retained their name. At a 
very early period we learn that they occupied the 
whole coast of the Mediterranean, from the foot of 
the Pyrenees to the frontiers of Etruria, and the 
Greek writers uniformly speak of the people who 
occupied the neighbourhood of Massilia, or the modern 
Provence, as Ligurians, and not Gauls. (Strab. iv. 
p. 203.) At the same period, it is probable that 
they were more widely spread also in the basin of the 
Po than we find them when they appear in 
Roman history. At that time the Taurini, at 
the foot of the Cottian Alps, were the most northern of 
the Ligurian tribes; while S. of the Padus they ex-
tended probably as far as the Trebia. Along 
the shores of the Mediterranean they possessed in 
the time of Polybius the whole country as far as Pisae 
and the mouth of the Arno, while they held the 
fastnesses of the Apennines as far to the E. as the 
frontiers of the Arretine territory. (Pol. ii. 16.) 
It was not till the next period that they became 
the established boundary between the Roman pro-
vinces of Liguria and that of Etruria.

Bordering on the Gauls on the E., and separated 
from them by the river Athasia (Adige), were the 
Veneti, a people of whom we are distinctly told 
that their language was different from that of the 
Gauls (Pol. ii. 17), but of whom, as of the Ligurians, 
we know rather what they were not, than what they 
were. The most probable hypothesis is, that they 
were an Illyrian race (Zeman, Die Deutschen, p. 251), 
and there is good reason for referring their neigh-
bours the Istilrians to the same stock. On the 
other hand, the Carni, a mountain tribe in the 
extreme N. of Italy, who immediately bordered 
both on the Venetians and Istilrians, were more proba-
bly a Celtic race (Carni).

Another name which we meet with in this part 
of Italy is that of the Euganei, a people who had 
dwindled into insignificance in historical times, 
but whom Livy describes as once great and power-
ful, and occupying the whole tracts from the Alps 
to the sea. (Liv. i. 1.) Of their national affinities 
we know nothing, but it is probable that they 
spoke of other Alpine races besides the Rhaetians, 
as being of common origin with the Etruscans (v. 
33), that he had the Euganeans in view; but this is 
merely conjecture. He certainly seems to have re-
garded them as distinct both from the Venetians 
and Gauls, and as a more ancient people in Italy 
than either of those races.

V. HISTORY.

The history of ancient Italy is for the most part 
 inseparably connected with that of Rome, and cannot 
be considered apart from it. It is impossible here 
to attempt to give even an outline of that history; 
but it may be useful to the student to present at one 
view a brief sketch of the several races that occupied 
the Alps, and the period at which the several nations 
of Italy successively fell under their yoke, as well as 
the measures by which they were gradually con-
solidated into one homogeneous whole, in the form 
that Italy assumed under the rule of Augustus. The 
few facts known to us concerning the history 
of the several nations, before their conquest by the 
Romans, will be found in their respective articles; 
that of the Greek colonies in Southern Italy, and
At this time, therefore, only seventy years before the First Punic War, the Roman dominion still comprised only Latium, in the more limited sense of the name (for the Aequi and Hernici were still independent), together with the southern part of Etruria, the territory of the Volsciens, and a part of Campania. During the next fifty years, and the period of the great extension of the Roman arms and influence, the contest between Rome and Samnium was the main point of interest; but almost all the surrounding nations of Italy were gradually drawn in to take part in the struggle. Thus, in the Second Samnite War (n. c. 326—304), the names of the Lucanians and Apulians—nations with which (as Livy observes, viii. 25) the Roman people bad, up to that period, had nothing to do—appear as taking an active part in the contest. In another part of Italy, the Marsi, Vestini, and Feligni, all of them, as we have seen, probably kindred races with the Samnites, took up arms at one time or another in support of that people, and were thus for the first time brought into collision with Rome. It was not till a. c. 311 that the Etruscans on their side joined in the contest: but the Etruscan War at once assumed a character and dimensions scarcely less formidable than that with the Samnites. It was now that the Romans for the first time carried their arms beyond the Ciminian Hills; and the northern cities of Etruria, Perusia, Cortona, and Arezzo, now first appeared as taking part in the war. (Etruriam vide.) Before the close of the contest, the Umbrians also took up arms for the first time against the Romans. The peace which put an end to the Second Samnite War (n. c. 304) added nothing to the territorial extent of the Roman power; but nearly contemporary with it, was the revolt of the Hernicians, which ended in the complete subjugation of that people (n. c. 306); and a few years later the Aequians, who followed their example, shared the same fate, a. c. 302. About the same time (n. c. 304) a truce was concluded with the Marsi, Marrucini, Feligni, and Frenzani, by which those nations appear to have passed into the condition of dependent allies of Rome, in which we always subsequently find them. A similar truce was granted to the Vestini in n. c. 301.

In n. c. 298, the contest between Rome and Samnium was renewed, but in this Third Samnite War the people of that name was only one member of a powerful confederacy, consisting of the Samnites, Etruscans, Umbrians, and Gauls; nevertheless, their united forces were defeated by the Romans, who, after several successful campaigns, compelled both Etruscans and Samnites to sue for peace (n. c. 290). The same year in which this was concluded witnessed also the subjugation of the Sabines, who had been so long the faithful allies of Rome, and now appear, for the first time after a long interval, in arms: they were admitted to the Roman franchise. (Liv. Epit. xi.; Vell. Pat. i. 14.) The short interval which elapsed before hostilities were generally renewed, afforded an opportunity for the subjugation of the Gaull Senones, whose territory was wasted with fire and sword by the consul Delabella, in 283; and the Roman colony of Sena (Sena Gallica) established there, to secure their permanent submission. Already in n. c. 292, the war was renewed both with the Etruscans and the Samnites; but this Fourth Samnite War, as it is often called, was soon merged in one of a more extensive character. The Samnites were at first assisted by the Lucanians.
and Bruttiens, the latter of whom now occur for the first time in Roman history (Liv. Epic. xii.); but circumstances soon arose which led the Romans to declare war against the Tarentines; and these called in the assistance of Pyrrhus, king of Epirus. The war with that monarch (the first in which the Romans were engaged with any non-Italian enemy) was at the same time decisive of the fate of the Italian peninsula. It was, indeed, the last struggle of the nations of Southern Italy against the power of Rome: on the side of Rome stood the Latins, besides the Tarentines and their mercenaries, the Samnites, Lucanians, and Bruttians; while the Latins, Campanians, Sabines, Umbrians, Volscians, Marrucini, Peligni, and Frentani, are enumerated among the troops which swelled the ranks of the Romans. (Dionys. xx. Fr. Didot.) Hence, the final defeat of Pyrrhus near Beneventum (m. c. 275) was speedily followed by the complete subjugation of Italy. Tarentum fell into the hands of the Romans in m. c. 272, and, in the same year, the consuls Sp. Cavilius and Papirius Cursor celebrated the last of the many Roman triumphs over the Samnites, as well as the Lucanians and Bruttians. Few particulars have been transmitted to us of the petty wars which followed in the wake of these expeditions. The Epictetes, who were throughout the Samnite wars on friendly terms with Rome, now appear for the first time as enemies; but they were defeated and reduced to submission in m. c. 268. The subjection of the Sallentinenses followed, m. c. 266, and the same year records the conquest of the Samnites, probably including the other mountain tribes, and the Roman tyrants among the Volsci, in the following year (m. c. 265), apparently arising out of civil dissensions, gave occasion to the last of these petty wars, and earned for that people the credit of being the last of the Italians that submitted to the Roman power. (Florus, i. 21.)

It was not till after that the nations of Northern Italy shared the same fate. Cisalpine Gauls and Ticinenses were regarded as foreign provinces; and, with the exception of the Senones, whose territory had been already reduced, none of the Gaulish nations had been assailed in their own abodes. In m. c. 239 the distribution of the "Gallicus ager" (the territory of the Senones) became the occasion of a great and formidable war, which, however, ultimately ended in the submission of the Romans, who immediately proceeded to plant the two colonies of Placentia and Cremona in the territory of the Gauls, m. c. 218. The history of this war, as well as of those which followed, is fully related under Gallia Cisalpina. It may here suffice to mention, that the final conquest of the Boii, in m. c. 191, completed the subjection of Gaul north of the Po, and that of the Transpadane Gauls appears to have been accomplished soon after, though there is some uncertainty as to the exact period. The Venetians had generally been the allies of the Romans during these contests with the Gauls, and appear to have passed gradually and quietly from the condition of independent allies to that of dependents, and ultimately of subjects. The Frisians, on the contrary, were reduced by force of arms, and submitted in m. c. 177. The last people of Italy that fell under the yoke of Rome were the Ligurians. This hardy race of mountaineers was not subdued till after a long series of campaigns; and, while the Roman arms were overthrowing the Macedonian and Syrian empires in the East, they were still constantly engaged in an inglorious, but arduous, struggle with the Ligurians, on their own immediate frontiers. Strabo observes, that it cost them eighty years of war to secure the coastline of Liguria for the space of 12 stadia in width (iv. p. 203); a statement nearly correct, for the first triumph over the Ligurians was celebrated in m. c. 286, and the last in m. c. 158. Even after this last period it appears to have been a long time before the people were finally reduced to a state of tranquillity, and exposed to the condition of ordinary Roman subjects.

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

To the second class, the "Socii" or "Civitates Foederatae," which, down to the period of the Social War, included by far the largest part of the Italian
people, belonged all those nations that had submitted to Rome upon any other terms than those of citizenship; and the treaties (foedera), which determined their relations to the central power, included almost every variety, from a condition of nominal equality and independence (seuquam foedusa), to one of the most complete subjection. Thus we find Hand and other tribes in Lucania, Neapolis in Campania, and the Cametenses in Umbria, noticed as possessing particularly favourable treaties (Cic. pro Balb. 8, 30, 22); and even some of the cities of Latium itself, which had not received the Roman civitas, continued to maintain this nominal independence long after they had become virtually subject to the power of Rome. Thus, even in the days of Polybius, a Roman citizen might retire into exile at Tibur or Praeneste (Pol. vi. 14; Liv. xii. 32), and the poor and decayed town of Laurentum went through the form of annually renewing its treaty with Rome down to the close of the Republic. (Liv. viii. 11.) Nor was this independence merely nominal: though politically dependent upon Rome, and compelled to follow her lead in their external relations, and to furnish their contingent of troops for the wars, of which the dominant republic alone reaped the benefit, many of the cities of Italy continued to enjoy the absolute control of their own affairs and internal regulations; the troops which they were bound by their treaty to furnish were not enrolled with the legions, but fought under their own standards as auxiliaries; they retained their own laws as well as courts of judicature; and, even when the Lex Julia conferred upon all the Italian allies the privileges of the Roman civilitas, it was necessary that each city should adopt it by an act of its own. (Cic. pro Balb. 8.) Nearly in the same position with the dependent allies, however different in their origin, were the so-called "Coloniae Latine;" that is, Roman colonies which did not enjoy the rights of Roman citizenship, but stood in the same relation to the Roman state that the cities of the Latin League had formerly done. The name was, doubtless, derived from a period when these colonies were actually sent out in common by the Romans and Latins; but settlements on similar terms seem to be founded by the Romans alone, long after the dissolution of the Latin League; and, before the Social War, the Latin colonies included many of the most flourishing and important towns of Italy. (For a list of them, with the dates of their foundation, see Madvig, de Colonii, l. c.; Mommsen, Römische Münzen, pp. 230—234; and Marquardt, l. c. p. 35.) These colonies are justly regarded by Livy as one of the main supports of the Republic during the Second Punic War (Liv. xxv. 9, 10), and, doubtless, proved one of the most effectual means of consolidating the Roman dominion in Italy. After the dissolution of the Latin League, b. c. 338, these Latin colonies (with the few cities of Latium that, like Tibur and Praeneste, still retained their separate organisation) formed the "nomen Latium," or body of the Latins. The close connection of these with the allies explains the frequent recurrence of the phrase "socii et nomen Latum" throughout the later books of Livy, and in other authors in reference to the same period.

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

By the change thus effected the distinction between the Latinis and the allies, as well as between those two classes and the Roman citizens, was entirely done away with; and the Latin colonies lapsed into the condition of ordinary municipia. Since all the free inhabitants of Italy, as the term was then understood (i. e. Italy S. of the Macrè and Rubicon), thus received the full rights of Roman citizens, the same boon was granted to the inhabitants of Gallia Cispadana, while the Transpadani appear to have been at the same time raised to the condition and privileges of Latinis, that is to say, were placed on the same footing as if all their towns had been Latin colonies. (Ammon. in Pison. p. 3, ed. Orell.; Saviugny, Vermischte Schriften, voll. iii. pp. 290—308; Marquardt, Handsch vol. iii. pt. 1. p. 48.) This peculiar arrangement, by which the Jews had been revived at the very time that it became naturally extinct in the rest of Italy, is more fully explained under Gallia Chalypina. In n. c. 49, after the outbreak of the Civil War, Caesar bestowed the full jurisdiction in the province also, (Dion Cass. xiii. 36.); and from this time all the free inhabitants of Italy became united under one common class as citizens of Rome.

The Italians thus admitted to the franchises were all ultimately enrolled in the thirty-five Roman tribes. The principle on which this was done we know not; but we learn that each municipium, and sometimes even a larger district, was assigned to a particular tribe: so that every citizen of Arpinum, for instance, would belong to the Cornelian tribe, of Beneventum to the Stellatine, of Brixia to the Fabian, of Tickenum to the Papian, and so on. But in so doing, all regard to that geographical distribution of the tribes which was undoubtedly kept in view in their first constitution was lost; and we have not sufficient materials for attempting to determine how the distribution was made. A knowledge of it must, however, have been of essential importance so long as the Republic continued; and
in this sense we find Cicero alluding to "Italia tributum descripta" as a matter of interest to the candidates for public offices. (Q. Cic. de Petit. Cons. 8.)

3. Italy under the Roman Empire. — No material change was introduced into the political condition of Italy by the establishment of the imperial authority at Rome; the constitutions and regulations that existed before the end of the Republic continued, with only a few modifications, in full force. The most important of these was the system of municipal organization, which pervaded every part of the country, and which was directly derived from the days of Italian freedom, when every town had really possessed an independent government. Italy, as it existed under the Roman Empire, may be still regarded as an aggregate of individual communities, though those last all pretensions to national independence, and retained only their separate municipal existence. Every municipality had its own internal organization, presenting very nearly a miniature copy of that of the Roman republic. It had its senate or council, the members of which were elected by the citizens of the Decuriones, and the council itself Ordo Decurionum, or often simply Ordo; its popular assemblies, which, however, soon fell into disuse under the Empire; and its local magistrates, of whom the principal were the Duumviri, or sometimes Quattuorviri, answering to the Roman consuls and praetors: the Quinquennales, with functions analogous to those of the censors; the Vestals and Patres, whose duties nearly corresponded with those of the same magistrates at Rome. These different magistrates were annually elected, at first by the popular assembly, subsequently by the senate or Decuriones: the members of the latter body held their offices for life. Nor was this municipal government confined to the town in which it was resident: every such Municipium possessed a territory or Ager, of which it was as it was the capital, and over which it exercised the same municipal jurisdiction as within its own walls. This district of course varied much in extent, but in many instances comprised a considerable territory, including many smaller towns and villages, all which were dependent, for municipal purposes, upon the central community. We are not informed, indeed, that many of the tribes that inhabited the Alpine valleys bordering on the plains of Gallia Cisalpina, were by the Lex Pompeia assigned to certain neighboring municipia (Leges Pompeia attributi municipii, Plin, ii. 26. a. 24), that is to say, they were included in their territory, and subjected to their jurisdiction. Again, we know that the territories of Cremona and Mantua adjoined one another, though the cities were at a considerable distance. In like manner, the territory of Beneventum comprised a large part of the land of the Hirpini. It is this point which gives a great importance to the distinction between municipal towns and those which were not so; that the former were not only themselves more important places, but were, in fact, the capitals of districts, into which the whole country was divided. The villages and minor towns included within these districts were distinguished by the terms fora, conciliabula, vici, castella, and were dependent upon the chief town, though sometimes possessing a subordinate and imperfect local organization of their own. In some cases it even happened that, from local circumstances, one of these subordinate places would rise to a condition of wealth and prosperity far surpassing those of the municipality, on which it nevertheless continued dependent. Thus, the opulent watering-place of Baise always remained, in a municipal sense, a mere dependency of Cunae.

The distinction between coloniae and municipia, which had been of great importance under the Roman republic, lost its real significance, when the citizens of both alike possessed the Roman franchise. But the title of colonia was still retained by those towns which had received fresh colonies towards the close of the Republic under Caesar or the Trinivirate, as well as under the Empire. It appears to have been regarded as an honorary distinction, and as giving a special claim upon the favour and protection of the founder and his descendants; though it conferred no real political superiority. (Gell. xvi. 13.) On the other hand, the Praefectura — a name also derived from the early republican period — were distinguished from the colonies and municipia by the circumstance that the juridical functions were there exercised by a Praefectus, an officer sent direct from Rome, instead of by the Duumviri or Quattuorviri (whose legal title was Iufriri or Iufriri juris dicundo) elected by the municipality. But these distinctions were comparatively unimportant, the name of "municipia" is not unfrequently applied in a generic sense, so as to include all towns which had a local self-government. "Oppida" is sometimes employed with the same meaning. Pliny, however, generally uses "oppida" as equivalent to "municipia," but exclusive of colonies: thus, in describing the eighth region, he says "Coloniae Romanae, Brixillum, Mutina, etc. . . . Oppida Casena, Claterna, Forum Clodi, etc." (iii. 15. a. 20, et passim). It is important to observe that, in all such passages, the list of "oppida" is certainly meant to include only municipal towns; and the lists thus given by Pliny, though disfigured by corruption and carelessness, were probably in the first instance derived from official sources. Hence the marked agreement which may be traced between them and the lists given in the Liber Coloniarum, which, notwithstanding the corruptions it has suffered, is unquestionably based upon good materials. (Concerning the municipal institutions of Italy, see Savigny, Fernhutsche Schriften, vol. ii. pp. 279—412, and Gesch. des Röm. Rechts, vol. i.; Marquardt, Homer, d. Röm. Alterthümer, i. p. 206; Hoeck, Röm. Geschichte, book 5, chap. 3; and the article Gallia Cisalpina.)

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

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

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

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

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

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

III. The Third Region contained Lucania and Bruttium: it was bounded by the Silarus on the NW., and by the Bradua on the NE.

IV. The Fourth Region contained all Samnium, except the Hirpini, together with the Frontani, Marrucini, Marsi, Peligni, Aquilicii, Vestini, and Sabini. It thus extended from the Anio to the frontier of Picenum, and from the boundary of Umbria on the N. to Apulia on the S. It was separated from the latter district by the river Tiberus, and from Picenum by the adriatic.—

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

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

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

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

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

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

XI. The Eleventh Region comprised the remainder of Gallia Transpadana, or the whole tract between the Alps and the Padus, from the sources of the latter river to its confluence with the Addus. It is probable, both from the silence of Pliny, and from the limited scope with which these divisions were first instituted, that the regions had originally no fixed names applied to them; but these would be gradually adopted, as the division acquired increased political importance. No difficulty could arise, where the limits of the Region coincided (or nearly so) with those of a previously existing people, as in the cases of Etruria, Liguria, Picenum, &c. In other instances the name of a part was given to the whole: thus, the first region came to be called Regio Campaniae; and hence, in the Liber Coloniarum, the "Civitates Campaniae" includes all Latium also. [CAMPANIA.] The name of Regio Samnii or Samnium was in like manner given to the fourth region, though perhaps not till after the northern part of it had been separated from the rest under the name of Valeria.

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

The changes introduced into the divisions of Augustus, either before the time of Constantinian or under that emperor, were the following:—1. The fourth region was divided into two, the southern
ITALIA.

5. Tuscia et Umbria.
6. Picenum Suburbicarium.
7. Campania.
8. Sicilia.
10. Lucania et Bruttii.
11. Alpes Cottiae (Liguria).
12. Raetia Prima.
13. Raetia Secunda.
15. Valeria.
17. Corsica.

This list substantially agrees with that in the Libellus Provinciae (published by Gronovius, Lugd. Bat. 1758), a document of the time of Theodosius I, as well as with that given by Paulus Diaconus in his geographical description of Italy (Hist. Lang. ii. 14—22), though he has added an eighteenth province, to which he gives the name of "Alpes Appennini," which can be no other than the northern part of Etruria, or Tuscia Annonaria. Of the seventeen provinces enumerated in the Notitia, eight were properly under governors who bore the title of Consulares, seven under Praesiades, and the two southernmost under Correctores, a title which appears to have been at one time common to them all.

(For further details on the administrative divisions of Italy during the latter period of the Roman Empire, see the Notitia Dignitatum in Partibus Occidentalis, Bonn, 1840, with Böcking's valuable commentary; Mommaen, über die Lib. Colos. in the Schriften der Römischen Feldmesser, vol. ii. Berlin, 1852; Marquardt, Handb. der Röm. Alterthümer, vol. iii. pt. i. pp. 55—71.)

The divisions thus established before the close of the Western Empire, were continued after its fall under the Gothic monarchy, and we find them frequently alluded to as subsisting under their old names in Caesodorus and Procopius. It was not till the establishment of the Lombards in Italy that this division gave place to one wholly different, which became the foundation of that subsisting in the middle ages. The Lombards divided the part of Italy in which they established their power, including the whole of Campania, the territories of the Umbrarum, and the episcopal see of Bologna, between the dioceses of Rome, of Pisa, of Cremona, and of Vicenza. The dioceses of Benevento, of Frosinone, of Verona, of Piacenza, and of Pavia, were added to the Lombard duchies, as well as the cities of Otranto and Gallipoli. After the fall of the Lombard kingdom, in A.D. 774, though they had now lost their possessions in the N., the Exarchate and the Pentapolis, the Byzantine emperors...
for a long time extended their dominion over a considerable part of the S., and wrested from the dukes of Benevento the districts to which they gave the names of the Coppiacce and the Baselinea (a part of the ancient Apulia and Lucania), and of which they retained possession till the 11th century. It was then that a new enemy first appeared on the scene, and the Normans, under Robert Guiscard, completed the final expulsion of the Greek emperors from Italy.

The capture of Bari in 1071, and of Salerno in 1077, destroyed the last vestiges of the dominion that had been founded by the genera of the last kings of the Byzantine emperors (D'Anville, E'Etats formes en Europe après la Chute de l'Empire Romain, 4to. Paris, 1771.)

VI. POPULATION OF ITALY UNDER THE ROMANS.

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

The complaints of the extent to which this had taken place as early as the time of the Gracchi, and their lamentations over the depopulation of Italy (Plut. T. Gracch. 8), would lead us to suppose that the number of free citizens had greatly fallen off. If this was the case in B.C. 133, the events of the next half century — the sanguinary struggle of the Social War, which swept off, according to Velleius Paterculus (iii. 15), more than 300,000 men in the vigour of their age, and the cruel devastation of Samnium and Etruria by Sulla — were certainly not calculated to repair the deficiency. But, notwithstanding these events, we find that in B.C. 70, which included all the new citizens recently admitted to the Roman franchise, and did not yet comprise any population out of Italy, nor even the Transpadane Gauls, gave a result of 910,000 Roman citizens (capita civium); from which we may fairly infer a free population of at least 4,500,000. (Liv. Epit. xcviii. ed. Jahn, compared with Plutarch, ap. Phot. Bibl. p. 84. ed. Bekker.) The rapid extension of a Roman population in Gallia Cispadana, as well as Venetia and Liguria, had evidently more than compensated for the diminution in the central provinces of the peninsula.

Of the population of Italy under the Empire, we have no data on which to found an estimate. But there are certainly no reasons to suppose that it increased. Indeed the events which followed the fall of the Empire have tended greatly to aggravate the evil. Augustus seems to have used every means to recruit the exhausted population: but that his efforts were but partially successful is evident from the picture which Strabo (writing in the reign of Tiberius) gives us of the state of decay and desolation to which the cities and principal towns of Samnium, Apulia, and Lucania, were in his day reduced; while Livy confirms his statement, in regard even to districts nearer Rome, such as the land of the Aequeans and Velascians. (Strab. v. p. 249, vi. pp. 253, 251; Liv. vi. 12.) Pliny, writing under Vespasian, speaks of the "laezfundia," as having been "the ruin of Italy," and there seems no reason to suppose that this evil was afterwards checked in any material degree. The splendour of many of the municipal towns, and especially the magnificent public buildings with which they were adorned, is apt to convey a notion of wealth and opulence which it seems hard to combine with that of a declining population. But it must be remembered that these great works were in many, probably in most instances, erected by the munificence of the emperors or of private individuals; and the vast wealth of a few nobles was so far from being the sign of general prosperity, that it was looked upon as one of the main causes of decay. Many of the towns and cities of Italy were, however, no doubt very flourishing and populous; but numerous testimonies of ancient writers seem to prove that this was far from being the case with the country at large; and it is certain that no ancient author lends any countenance to the notion entertained by some modern writers, of "the incredible multitudes of people with which Italy abounded during the reigns of the Roman emperors" (Ad-
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(See this question fully discussed and investigated by Zumpt, über den Stand der Bevölkerung im Altertum. 4to. Berlin, 1841.)

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

VII. AUTHORITIES.

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

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

The comparative geography of ancient and modern Italy had more or less engaged the attention of scholars from the first revival of learning. But of the general works on the subject, those before the time of Cluverius may be regarded more as objects of curiosity than as of much real use to the student. Biondo Flavio (Blondus Flavus) is the earliest writer who has left us a complete and connected view of Italian topography, in his Italia Illustrata (first published in 1474, afterwards with his other works at Basle, in 1531 and 1559); after him came Leandro Alberto, whose Descrizione di tutta Italia (Venice, 1551) contains some valuable notices. But the great work of Cluverius (Italia Antiqua, 2 vols. fol. Lugd. Bat. 1634) altogether superseded those which had preceded him, and became the foundation of all subsequent inquiries. Cluverius has not only brought together, with the most praiseworthy diligence, all the passages of
ancient authors bearing upon his subject, but he had himself travelled over a great part of Italy, noting the distances and observing the remains of ancient towns. It is to be regretted that he has not left us more detailed accounts of these remains of antiquity, which have in many cases since disappeared, or else have not been visited by any recent traveller. Lucas Holstenius, the contemporary and friend of Claver, who had also visited in person many of the more unfrequented districts of Italy, has left us, in his notes on Claverius (Adnotationes ad Cluverii Italiam Antiquam, 8vo. Rome, 1668), a valuable supplement to the larger work, as well as many important corrections on particular points.

It is singular how little we owe to the researches of modern travellers in Italy. Not a single book of travels has ever appeared on that country which can be compared with those of Leake or Dodwell in Greece. Swinburne's Travels in the Two Sicilies is one of the best, and greatly superior to the more recent works of Keppel Craven on the same part of Italy (Tour through the Southern Provinces of the Kingdom of Naples, 4to. Lond. 1821; Excursions in the Abruzzi and Northern Provinces of Naples, 2 vols. 8vo. Lond. 1838). Eastace's well-known book (Classical Tour through Italy in 1802) is almost wholly worthless in an antiquarian point of view. Sir R. Hoare's Classical Tour, intended as a sort of supplement to the preceding, contains some valuable notes from personal observation. Dennis's recent work on Etruria (Città e Cimiterie di Etruscan, 3 vols. 8vo. Lond. 1848) contains a far more complete account of the antiquities and topography of that interesting district than we possess concerning any other part of Italy. Sir W. Gell's Topography of Rome and its Vicinity (2 vols. 8vo. Lond. 1834; 2nd edition, 1834), taken in conjunction with the more elaborate work of Nibby on the same district (Analisi della Carta dei Distorni di Roma, 3 vols. 8vo. Rome, 1849), supplies much valuable information, especially what is derived from the personal researches of the author, but is far from fulfilling all that we require. The work of Westphal on the same subject (Die Römische Kaiserzeit, 1817) is both more perfect, though valuable enough for the cars which the author bestowed on tracing out the direction and remains of the ancient roads throughout the district in question. Abecken's Mittel Italien (8vo. Stuttgart, 1843) contains a good sketch of the physical geography of Central Italy, and much information concerning the antiquities of the different nations that inhabited it; but enters very little into the topography of the regions he describes. The publications of the Instituto Archeologico at Rome (first commenced in 1829, and continued down to the present time), though directed more to archaeologial than topographical researches, still contain many valuable memoirs in illustration of the topography of certain districts, as well as the still existing remains in ancient localities.

The local works and histories of particular districts and cities in Italy are innumerable. But very few of them will be found to be of any real service to the student of ancient geography. The earlier works of this description are with few exceptions characterised by very imperfect scholarship, an almost total want of criticism, and a blind credulity, or still blind partiality to the native city of each particular author. Even on those points on which their testimony would appear most likely to be valuable,—such as notices of ruins, inscriptions, and other remains of antiquity,—it must too often be received with caution, if not with suspicion. A striking exception to this general remark will be found in the treatise of Galateo, De Sitis Iapygiac (8vo. Basel, 1551; republished by Graevius in the Theaurus Antiquitatum Italiarum, vol. ii. part v.), those of Barrio on Calabria (the modern province of the name) and Antonini on Lucania (Barrio, de Antiquitate et Situ Calabriae, fol. Rome, 1737; Antonini, De Lucano, 4to. Naples, 1741), though not without their merits of far inferior value. The results of these local researches, and the conclusions of their authors, will be for the most part found, in a confessed form, in the work of the Abate Romanei (Antica Topografia Istorica del Regno di Napoli, 3 vols. 4to. Naples, 1815), which, notwithstanding the defects of imperfect scholarship and great want of this general work, will still be found of the greatest service to the student for the part of Italy to which it relates. Cramer, in his well-known work, has almost implicitly followed Romanelli, as far as the latter extends; and as far as the rest of Italy he has done little more than abridge the work of Claverius, with the corrections of his commentator Holstenius. Biondi, on the contrary, appearing to have composed his Geography of Italy without consulting any of the local writers at all, and consequently without that detailed acquaintance with the actual geography of the country which is the indispensable foundation of all inquiries into its ancient topography. Reichard's work, which appears to enjoy some reputation in Germany, is liable to a still greater degree to the same charge;* while that of Forbiger is a valuable index of references both to ancient and modern writers, but aspires to little more.

Kramer's monograph of the Lake Fucius (Der Fuciner See, 4to. Berlin, 1839) may be mentioned as a perfect model of its kind, and stands unrivalled as a contribution to the geography of Italy. Niebuhr's Topography of Athens in his Vorträge über Alte Länder u. Volker-Elemente, pp. 318-576) contain many valuable and important views, especially of the physical geography in its connection with the history of the inhabitants, and should be read by every student of antiquity, though by no means free from errors of detail. [E. H. B.]}

* Some severe, but well meritied, strictures on this work are contained in Niebuhr's Lectures on Roman History (vol. iii. p. xxiv. 2d edit.).
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Its coins, all of the imperial age, bear military emblems which attest the story of its origin, and on some of them is the title JULIA AUGUSTA. The city flourished under the Goths, and, for some time, under the Moors, who preserved the old name, in the form Tailbas or Talca; but, in consequence of a change in the bed of the river, its inhabitants abandoned it, and migrated to Sevilla. Hence, in contradiction to the city which (although far more ancient, see Hierapolis) became thus its virtual successor, Italicus received the name of Old Sevilla (Sevilla la Vieja), under which name its ruins still exist near the wretched village of Santo Polo, while the surrounding country retains the ancient name, los campos de Talca. The chief object in the ruins is the amphitheatre, which was in good preservation till 1774, "when it was used by the corporation of Sevilla for river dikes, and for making the road to Badosos." (Forci.) Mr. Ford also states, that "on Dec. 12, 1799, a fine mosaic pavement was discovered, which a priest monk, named Jose Moscoso, to his honour, enclosed with a wall, in order to save it from the usual fate in Spain. Didot, in 1802, published for Laborde a splendid folio, with engravings and description. . . . Now, this work is all that remains, for the soldiers of Souti converted the enclosure into a goat-pen." The only other portion of the ruins of Italicus to be seen above-ground consists of a small temenos called La Casa de los Boves, which were the reservoirs of the aqueduct brought by Adrian from Tajo de la, 7 leagues distant. (Cas. B. E. ii. 20; Bell. Alex. 53; Gall. Not. Att. xv. 13; Oros. v. 23; Geog. Rav.; Flores, Exp. S. xii. pp. 227, fol.; Coins, ap. Flores, Med. de Esp. vol. ii. p. 477; Minnet, vol. i. p. 17, Suppl. vol. i. p. 31; Sebastiani, 61; Eckhel, vol. i. p. 23; Ueters, vol. ii. pt. 1. p. 372; Ford, Handbook of Spuris, pp. 63, 64.)

[ITALICA.

[CONCORDIUM.]

ITANUM PL. [ITANUS.]

ITANUS (I'ανος, Ptol. iii. 17. § 4; Steph. B. : Ekh 'I'drawos), a town on the E. coast of Crete, near the pronounctious which bore the name of Itanos. (Ptol. iv. 12.) In Cornovii's map there is a place called Itanum and a Paleokastros or the neighbourhoud, which is probably the site of Itanus; the position of the headland must be looked for near Iacrum Iasione (Hocking, Kreta, vol. i. p. 426), unless it be placed further N. at Capo Salomon, in which case the Gradaes islands would correspond with the Onisilia and Lycus of Phily (i. c.; comp. Mom. Class. Antiq. vol. ii. p. 303).

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

[Ε. Β. Τ.]

ITARGUS. [ILARGUS.]

COIN OF ITANUS

ITHACA.

(Ιθάκη; Eth. 'Itarqouros and 'Ithōtēr.) Ithacensis and Ithacus: Thákē, Osen, vulgarly; but this is merely an alteration, by a simple metathesis of the two letters, from Ιδήν, which is known to be the correct orthography by the Ithacans themselves, and is the name usually used by all educated Greeks. Leake, Northern Greece, chap. xxii.) This island, so celebrated as the scene of a large portion of the Homeric poems, lies off the coast of Arcania, and is separated from Cephallenia by a channel about 3 or 4 miles wide. Its name is said by Enstatius (ad ill. ii. 532) to have been derived from the eponymous hero Ithacus, mentioned in Od. xviii. 207. Strabo (x. 3) reckons the confinement of Ithaca at only 80 stadia; but this measurement is very short of the truth; its extreme length is from north to south being about 17 miles, its greatest breadth about 4 miles, and its area nearly 45 sq. miles. The island may be described as a ridge of limestone rock, divided by the deep and wide Gulf of Molo into the nearly equal parts, connected by a narrow isthmus not more than half-a-mile across, and on which stands the Paleokastro of Aitolos (Aerōs), traditionally known as the "Castle of Ulysses." Ithaca everywhere rises into rugged hills, of which the chief is the mountain of Anogos (Anōgas: It. Ando), in the northern division, which is identified with the Neareos of Virgilius (Aen. iii. 271) and the Nebiros of Euripides (I. x. 21). Its forests have now disappeared; and this is, doubtless, the reason why rain and dew are not so common here in the present as in Homer's age, and why the island no longer abounds in hogs fattened on acorns like those guarded by Eumaeus. In all other points, the poet's descriptions (Od. iv. 603, seq., xill. 242, seq.; ix. 27, seq.) exhibit a perfect picture of the island as it now appears, the general aspect being one of ruggedness and sternness, rendered striking by the bold and broken outline of the mountains and cliffs, indented by numerous harbours and creeks (μυαίων ἐπαφομον, Od. xii. 193). The climate is healthy (καλὴς πουρότητος, Od. ix. 27). It may here be observed, that the expressions applied to Ithaca, in Od. ix. 25, 26, have puzzled all the commentators ancient and modern:

αὐτὴ ἐν χρυσαλήν χειμαρρὴν ἐπὶ ἄλτοι καίρων πέρα ζησομένη, ἀλλ' ἐν θερήμα πέρα στὰ μέλαν ταύ τε.

(Cf. Nitzsch, ad loc.; also Od. x. 166.) Strabo (x. 3) gives perhaps the most satisfactory explanation: he supposes that by the epithet χειμαρρής the poet intended to express how Ithaca lies under, as it were, the neighbouring mountains of Arcania; while by that of χειμαρρὴν he meant to denote its position at the extremity of the group of islands formed by Zacynthus, Cephalenia, and the Echinades. For another explanation, see Wordsworth, Greece, Pictorial, &c., pp. 355, seq.

Ithaca is now divided into four districts (Bașū, 'Aerōs, 'Anogos, 'Erythra, i.e. Deep Bay, Eagle's Cliff, Highland, Outland); and, as natural causes are likely to produce in all ages similar effects, Leake (i. c.) thinks it probable, from the peculiar constellation of the island, that the four divisions of the present day nearly correspond with those noticed by Heracleion, an author cited by Stephanus B. (i.e. v. Kerk.) The name of one of these districts is lost by a defect in the text; the others were named Neum, Crocylemum, and Agurium. The Argilipes of Homer (Il. ii. 633) is probably the same with Agurium, and is placed by Leake at the modern village of Anogia;
while he believes the modern capital town of Bathy to occupy the site of Croceylea. (I. L. C.) It is true that Strabo (pp. 376, 453) places Aegilips and Croceylea in Leucias; but this appears inconsistent with Homer and other ancient authorities. (See Leake, l. c.)

Plutarch (Quaest. Graec. 43) and Stephano B. (v. c.) state that the proper name of the ancient city of Ithaca was Alacoemæ or Alacomenæ, and that Ulysses bestowed this appellation upon it from his having been himself born near Alacomenæ in Boeotia. But this name is not found in Homer; and a passage in Strabo tends to identify it with the ruins on the isthmus of Aitol, where the fortress and royal residence of the Ithacan chieftains probably stood, on account of the advantages of a position so easily accessible to the sea both on the eastern and western sides. It is argued by Leake (l. c.) that the Homeric capital city was at Polis, a little harbour on the SW. coast of the island, where some Hellenic remains may still be traced. For the poet (Od. iv. 844, seq.) represents the suitors as lying in wait for Telemachus on his return from Pylos, to attack a small island in the channel between Ithaca and Samos (Cephalonias), where the only island is that now called Antirhous, situated exactly opposite the entrance to Port Polis. The traditional name of Polis is alone a strong argument that the town, of which the remains are still visible there, was that which Scylax (in Ascorb.), and still more expressively Polyeni (vii. 14), mentions as having borne the same name as the island. It seems highly probable that ᾲ ὅτιος, or the city, was among the Ithacans the most common designation of their chief town. And if the Homeric capital was at Polis, it will follow that Mt. Neum, under which it stood (Ib. Ætes [- Ætes], Od. vii. 81), was the mountain of Epige (Ibid. Ixii), at the northern extremity of the island, and that one of its summits was the Hermesian hill (Ἡρμεσιάν Λόφος, Od. xvi. 471) from which Eumaeus saw the ship of Telemachus entering the harbour. It becomes probable, also, that the harbour Rheithrum (Ῥῄθρου) which was “under Neum” but “apart from the city,” (ὦ χεῖρος κατασκέψις, Od. i. 183), may be identified with one of the harbours of Aitol or Frisias. Near the village of Frisias may be observed the remains of an ancient building, probably a temple, with several steps and niches cut in the rock. These remains are now called by the neighbouring peasants “the School of Homer.”

The Homeric “Fountain of Arethusa” is identified with a very spouted spring which rises at the foot of a cliff trenching the sea near the SE. extremity of Ithaca. This cliff is still called Asoris (Ἀσώρις) and is, doubtless, that alluded to at Od. xii. 607, seq., xii. 8, seq., xiv. 338. (See especially on this point, Leake, l. c., and More, Ithaca in Greece, vol. i. p. 67, seq.)

The most remarkable natural feature of Ithaca is the river, or Mela, that inlet of the sea which nearly divides the island into two portions; and the most remarkable relic of antiquity is the so-called “Castle of Ulysses,” placed as has been already intimated, on the cape and summit of the steep hill of Athos, on the eastern extremity. None may be traced several times of uncertain antiquity, being the highest antiquity in the rude structure of massive stones which compose them. The position of several caves is still marked, there are also tracts of a brook and of large subterranean caves.

There can be little doubt that this is the spot to which Cicero (de Orat. i. 44) alludes in praising the patriotism of Ulysses—‘‘ut Ithaca in asperrimis saxis tamquam nudanum aures sapientissimus vir immortalitatis anteposat.” The name of Athos, moreover, recalls the striking scene in Od. i. 146, seq. At the base of this hill there have been discovered several ancient inscriptions, sepulchral inscriptions, vases, rings, medals, etc., and for the coins of Ithaca usually bear the head of Ulysses, with the piloan, or conical cap, and the legend: Ἰθακεια; the reverse exhibiting a cock, an emblem of the hero’s vigilance, Athena, his tutelar deity, other devices of like import. (See Eckel.)

The Homeric port of Phocury (Od. viii. 440) is supposed to be represented by a small cove called Desiex (probably because it is on the right) the entrance to the harbour of Bathly, or by a small creek now called Skionas, both on the southern side of the Gulf of Molo. (Leake, l. c.) At a safe the side of Mount Stephanos or Meroupa, since this gulf, and at some short distance from the sea at the point of the Grotto of the Nymphs, in which the Phocuys, as Homer relates, were brought who brought him from Scheria. (Od. viii. 136, seq.) Leake (l. c.) considers this to be “the city point in the island exactly corresponding to the poet’s data.”

The modern capital of Ithaca extends in a narrow strip of white houses round the southern extremity of the harbour, forming a deep (Βάθος) bay, from which it derives its name, and which is itself, but a little of the Gulf of Molo, often mentioned already. Attic passing through similar vicissitudes to those of its neighbours, Ithaca is now one of the seven Ionian Islands under the protectorate of Great Britain, and contains a population exceeding 10,000 souls, an industrious and prosperous community. It is truly observed that there is, perhaps, no spot in the world where the influence of classical association is more lively or more pure; for Ithaca is indebted for part of its interest to the rival distinctions of modern annals,—so much as its name scarcely occurs in the page of any writer of historical ages, unless with reference to its poetical celebrity. Indeed, in A.D. 1504, it was nearly, if not quite, uninhabited; and been depopulated by the incursions of Corsairs; and record is still extant of the privileges accorded by the Venetian government to the settlers (probably from the neighbouring islands and from the mainland of Greece) by whom it was repopulated. (Leake, l. c.; Bowen, Ithaca in 1850, p. 1.)

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

-74, but they have been successfully confuted by Rithae von Liljestern, Uber das Homeriche Illyrica. The fullest authorities on the subject of this article are Geil, Geography and Antiquities of Illyrica, London, 1897; Leake, Northern Greece, vol. iii. pp. 24–33; More, Trav in Greece, vol. i. pp. 38–51; Bover, Illyria in 1830, London, 1852.) [G. F. B.]

ITHECESIAE INSULAE, is the name given by Pliny (iii. 7. 12) to some small islets opposite to Vibo on the W. coast of Bruttium. These can be no other than some mere rocks (too small to be marked as ordinary mappa) which lie just opposite to the Illyrian coast. Illyria was an Illyrian state, and on which some traces of ancient buildings (probably connected with that port) were still visible in the days of Barron. (Barron, de Situ Calabr., ii. 13: Emanueli, vol. i. p. 57.) [E. H. B.]

ITHOME (Ἰθώμη; Eth. Ιθωμη, Ιθωμοια), I. A town of Elis in Thessaly, described by Herod. as the "rudest town of Illyria" (Ἰθώμη ἄνεκοντον, II. ii. 729), is placed by Strabo within a quadrangle formed by the four cities, Tricca, Metropolis, Polinna, and Gomphi. (Strab. ix. p. 457.) It probably occupied the site of the castle which stands on its summit above the village of Fanari. Leake observed, near the north-western face of the castle, some remains of a very ancient Heelenian wall, consisting of a few large masses. In 1843, he had joined the town from the outside, but accurately joined to one another without cement. (Leake, Northern Greece, vol. iv. p. 310.)

2. A mountain fortress in Messenia, where the Messenians long maintained themselves against the Spartans in the First Messenian War. It was afterwards the capital of Messenia, when this city was funded by Epaminondas. For details, see Messenia.

ITHORIA (Ἰθωρία), a town in Aetolia, near the Argosae, and a short distance south of Conope. It was situated at the entrance of a pass, and was strongly fortified both by nature and by art. It was taken by Philip V., and levelled to the ground, c. 213 B.C.

ITIUM PROMONTORIIUM, is placed by Ptolemy (C. B. § 1) in Cicolagalis. After the months of the Steire, he mentions the outlet of the river Phrusa, and here lies, Ithome (Ἰθώμη ἄνεκοντον), and then Geosiaecum (Προσοιακόν εἴρεινα), which is Boulöne. One of the old Latin versions of Ptolemy has Ilium Promontorium, and others may have it too. It places Geosiaecum and Ilitum in the same latitudes, and Ilitum as west of Geosiaecum. This is a great mistake, for Ilitum being Cap Grimes, the relative position of the two places is north and south, instead of east and west. There is no promontory on this part of the French coast north or south of Boulöne or Cape Grimes, at which point the coast changes its direction from south to north, and runs in a general E.N.E. direction to Calvi, Groues, and Le Cap. It is therefore certain that there is a great mistake in Ptolemy, both in the direction of the coast and the relative position of Geosiaecum and Ilitum. Cap Grimes is a chalk cliff, the termination of the town of the chalk hills which cross the department of Var. The chalk cliffs extend a few miles on each side of Cap Grimes, and are clearly seen from the English coast on a fine day. This cape is the nearest point of the French coast to the western coast of Kraut. [G. L.]

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

pedition (c. s. 54), he says (B. G. v. 2) that he or- dered his forces to meet at "Portus Ilius, from which port he had found that there was the most conver- gent passage to Britannia,—about 30,000 passarum." In his first expedition, c. 55, he says that he marched, with all his forces, into the country of the Morini, because the passage from that coast to Brit- tannia was the shortest (B. G. iv. 21); but he does not name the port from which he sailed in his first expe- dition; and this is an omission which a man can easily understand who has formed a correct no- tion of the Commentaries. It seems a plain conclu- sion, from Caesar's own words (c. 55) that he sailed from the Ilitium on his first expedition; for he marched into the country of the Morini, in order to make the shortest passage (iv. 21); and he made a good pas- sage (iv. 32). In the fifth book he gives the distance from the Ilitium to the British coast, but not in the fourth book; and we conclude that he ascended this distance in his first voyage. Drummian (Ge- schichte Romes, vol. iii. p. 299) thinks that the pas- sage in the fifth book rather proves that Caesar did not sail from Ilitium on his first voyage. We must ac- cordingly suppose that, having had a good passage on his first voyage to Britannia, and back to the place from which he had sailed, he chose to try a different passage the second time, which passage he had learned (cogono) to be the shortest (commodissime). Yet he landed at the same place in Britannia in both his voyages (v. 8); and he had ascertained (cogono) in the first voyage, as he says, that this was the best landing-place. So Dru- mann, in his way, may prove, if he likes, that Caesar did not land at the same place in both voyages. The name Ilitium gives no reason for supporting that Portus Ilius was near the Promontorium; and the opinion now generally accepted is, that Portus Ilius in Wiesent or Wiesent, a few miles east of Cap Grimes. The critics have fixed Portus Ilius at vari- ous places; but not one of these guesses, and they are all guesses, is worth notice, except the guess that Ilius is Geosiaecum or Boulöne. But the name Geosiaecum is not Ilitium, which is one objection to the supposition. The only argument in favour of Boulöne is, that it was the usual place from which the Romans sailed for Britannia after the time of Claudius, and that it is in the country of the Morini. Geosiaecum was the best spot that the Romans could choose for a regular place of embarkation, for it is adapted to be the site of a town and a fortified place, and has a small river. Accordingly it became the chief Roman position on this part of the French coast. [Geosiaecum.]

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

D'Anville makes out Caesar's distance of 30 M. P. thus. He reckons 28 or 34 M. P. at most, from Portus Itius to the English cliffs, and 8 miles from his anchorage under the cliffs to his landing-place make up 30. Perhaps Caesar means to estimate the whole distance that he sailed to his landing-place; and if this is so, his estimate of "about 30 Roman miles" is not far from the truth, and quite as near as we can expect. Strabo (p. 199) makes the distance 380 stadia, or only 300, according to a note of Eustathius on Dionysius Periegetes (v. 566), who either found 300 in his copy of Strabo, or made a mistake about the number; for he derived his information about Caesar's passage only from Strabo. It may be observed here that Strabo mentions two expeditions of Caesar, and only one port of embarkation, the Itius. He understood Caesar in the same way as all people do who can draw a conclusion from premises. But even 300 stadia is too great a distance from Wissant to the British coast, if we reckon 8 stadia to the Roman mile; but there is good reason, as D'Anville says, for making 10 stadia to the mile here. Pliny gives the distance from Boulogne to Britannia, that is, we must assume, to the usual landing place, Rutupiae, at 50 M. P., which is too much; but it seems to be some evidence that he could not suppose Boulogne to be Caesar's place of embarkation.

Caesar mentions another port near Itius. He calls it the Ulterior Portus (v. 22, 23, 35), or Superior, and it was 8 M. P. from Itius. We might assume from the term Ulterior, which has reference to Itius, that this port was farther to the north and east than Itius; and this is proved by what he says of the wind. For the wind which carried him to Britannia on his first expedition, his direct course being nearly north, prevented the ships at the Ulterior Portus from coming to the place where Caesar embarked (v. 23). The Ulterior, or Superior, Portus is between Wissant and Boulogne, and may be Boulogne, and may be too far off. When Caesar was returning from his first expedition (v. 36, 37) two transport ships could not make the same ports—the Itius and the Ulterior or Superior—that the rest of the ships did, but were carried a little lower down (perit in 37) that is, further south, which we know to be Caesar's meaning by comparing this with another passage (v. 9). Caesar says that those two were landed at a "portus" as I interpret cognito (v. 36, p. 344), who makes a port unknown to Caesar, and gives it the name "Upton." D'Anville, Castracane, and others, certainly think that of two middle age Latin writers who mention the passage of Alfred, brother of St. Edward, to England, one calls Wissant Portus Icicus, and the other Portus Wisamisi. D'Anville conjectures that Wisamisi means "white sand," and accordingly its promontory Icicum would be the White, a very real name for it. But the word "white," and its various forms, is Teutonic, and not a Celtic word, so far as we know; and the word "Icicum" existed in Caesar's time on the coast of the Morini, a Celtic people, where we do not expect to see a Teutonic name.

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

A great deal has been written about Caesar's voyages. The first and the best attempt to explain it, though it is not free from some mistakes, is in Dr. Hiley's, of which an exposition is given in the General Museum, No. 16, by G. Long. D'Anville, with his usual judgment, saw that Itius must be Wissant; but he supposed that Caesar landed at Hythe, south of Dover. Wackenroder (Geog. de Géants, vol. i. pp. 148, 458) has some remarks on Itius, which he takes to be Wissant; and there are remarks on Portus Itius in the Gentleman's Magazine for September, 1846, by H. L. Long, Esq. Perhaps the latest examination of the matter is in G. Long's edition of Caesar, Note on Caesar's British Expansions, pp. 240—258. What the same German geographers and critics, Uert and others, have said of these voyages is of no value to us.
ITON.

ITON or ITONUS (from Homer, "Ithraos, Strat."); a town of Phthiotis in Thessaly, called by Homer "mother of flocks" (Od. ii. 696), was situated 60 stadia from Alus, upon the river Caurius or Corialis, and above the Crocan plain. (Strab. iv. p. 435.)

Leake supposes the Kh二手l to be the Caurius, and places Ionius near the spot where the river issues from the mountains; and as, in that case, Ion posseoned a portion of the pastoral highlands of Oltys, the epithet "mother of flocks" seems to have been well adapted to it. (Leake, Northern Greece, vol. iv. pp. 356, 357.)

Iton had a celebrated temple of Athena, whose worship, under the name of the Roman Athena, was carried by the Boeotians, when they were expelled from Thessaly, into the country named after them. (Strab. E. c. ; Steph. B. s. c.)

Apollod. ii. 7. 7.; Apollon. i. 551, with Schol.; Callim. Hymn. in Bacch. 74.; Paus. i. 13. ii. 9. 9.; 13. ix. 34. 1. 9. 11. 10.; Plut. Peric. 26.

ITONE (Itrone), a town in Lydia of unknown site. (Dionys. Per. 465; Steph. B. s. c.) [L. S.]

ITTUCI (Plin. iii. 1. 3. or ITUCI (Coins; Itrone, Apian, Hist. 66, 68), a city in the W. of Hispania Baetica. Under the Romans, it was a colonia with the title of Domus, with a forum and a capitolium; and it belonged to the conventus of Hispilia. Its probable site, in the opinion of Uberti, was between Maria and Espojo, near Villanueva. (Uberti, vol. ii. pt. 1. p. 369; Coins, esp. Flores. Med. de Esp. vol. ii. p. 487; Mionnet, vol. i. p. 18, Suppl. vol. i. p. 52; Sestini, p. 63; Eckhel, vol. i. p. 24.) [P. S.]

ITUAE (ITUAE, ap. Steph. B. c. 200), a district in the NE. of Palestine (Strab. xvi. p. 755; Plin. v. 19), which, with Trachonitis, belonged to the tetarchia of Phrygia. (St. Luke, iii. 1.; comp. Joseph. Ant. xv. 10. § 1.)

The name is so loosely applied by the ancient writers that it is difficult to fix its boundaries with precision, but it may be said roughly to be traversed by a line drawn from the Lake of Tibareis to Damascus. It was a mountainous district, and full of caverns (Strab. E. c.): the inhabitants, a wild race (Cic. Phil. ii. 24), favoured by the natural features of the country, were in the habit of robbing the traders from Damascus, and even of attacking the caravans. (Verg. Georg. i. 448; Lucan. vii. 530, 514.)

At an early period it was occupied by the tribe of Jetur (1 Chron. v. 19; 19; ITUAE, LXX.), whose name is connected with that of Jetur, a son of Iahmael. (1 Chron. i. 31.) The ITuarees—either the descendants of the original possessor, or, as is more probable, of new comers, who had occupied this district after the exile, and assumed the original name—were eventually subdued by king Aristobulus, n. c. 100, who compelled them to be circumcised, and incorporated them in his dominions. (Joseph. Ant. xiii. 11. § 3.)

The mountain district was in the hands of Potameneus, tetarch of Chalcis (Strab. xvi. p. 753); but when Pompeius came into Syria, ITuarees was ceded to the Romans (Appian. Mithr. 108), though probably it retained a certain amount of independence under native vassal princes: M. Antonius imposed a heavy tribute upon it. (Appian. B. C. v. 7.) Finally, under Claudius, it became part of the province of Syria. (Tac. Ann. xxii. 23; Dion Cass. ix. 12.)

The district El-Djebir, to the E. of Hermon (Djebel-catt-Scheib), and lying W. of the Holy road, which according to Burchardt (Trans. p. 286) now contains only twenty inhabited villages, comprised the whole or the greater part of ancient ITUAREES. (Münter, de Rob. Ituarees. Havn. 1824 ; comp. Winer, Realwörterbuch, i. ii.; Bitter, Erdkunde, vol. xv. pt. ii. pp. 354—357, 899.) [B. E. B.]

JULIACUUM.

JUTRISIA. [TURISMA.]

JUTICA. [ITUCCI.]

JUTIS, in Britain, mentioned by Ptolemy (ii. 3. § 1) as a river lying near the epidian promontory (Mull of Cunnerness), with the river Longus between. As this latter = Loch Leinie, the Jutis is probably the Sound of Skye, between the Isle of Skye and the mainland. In the Monuments Britannicae we have Loch Torridon, Loch Duich, Loch Ewe. [R. G. L.]

JUDEA. [PALARISTHNA.]

JUDEAH. [PALARISTHNA.]

IVERNIA. [IRENE.]

IVERNIS (Ivernus), mentioned by Ptolemy (ii. 2. § 10) as one of the island towns of Ireland, the others being Bhigis, Rhaesa, Laberus, Macolium, another Rhaesa, Dunum. Of these, Dunum has been identified with Doss, and Macolium with Mallo, on the strength of the same names. Laberus, on similar but less satisfactory grounds, = Kilur, in Limerick. Ivernia is identified by O'Conor with Dun-kerg, on the Kemsare river; but the grounds on which this has been done are unsteady. [R. G. L.]

IVIA or JUVIA. [GALLACIA.]

JULIA CONSTANTI. [OSMET.]

JULIA FIDENIA. [ULLA.]

JULIA, i.e. Julia Agrippa (44 A.D.), a city on the coast of Hispania Baetica, between Gades and Belon, colonized by a population of Romans mixed with the removed inhabitants of the town of Zela, near Tingia, on the Libyan shore of the Straits. Thus far Strabo (iii. p. 140) : later writers speak of a place named JULIA TRANSDUCTA, or simply TRANSDUCTA (Tou-Mia Troupewóktu, Ptol. ii. 4. § 6). Marcianus, Herac. p. 39; Geog. Ebro., E. of Mellaria; and coins are extant with the epigraph JULIA TRANSDUCTA (Flores. Med. de Esp. vol. ii. p. 596, Esp. S. vol. i. p. 50; Mionnet, vol. i. p. 26, Suppl. vol. i. pp. 19, 45; Sestini, Med. Esp. p. 99; Num. Goth.; Eckhel, vol. i. pp. 29—31). Mela does not mention the place by either of these names; but, after speaking of Carthia, he adds the following remarkable words: et quum transact in Asia Phoeniciae residentes, atque undo nos vixerunt, Tingenentera. (Mela, ii. 6.)

It can hardly be doubted that all these statements refer to the same place; nay, the very names are identical, Trans ducta being only the Latin translation of the word Josa (from wv, ephemera vel) used by the Phoenician inhabitants to describe the origin of the city. It must have been at or near Tarif, in the middle of the European shore of the Straits, and on the S.-most point of the peninsula. (Mém. de l'Acad. des Inscr. p. 103; Philos. Trans. xxx. p. 919; Montelle, Geog. Comp. Esp. Anc. p. 229; Uberti, ii. 1. p. 344.) [P. S.]

JULIA LIBCA. [CHEERSTANI.]

JULIA MYRTILIA. [MYRTILIS.]

JULIA NOBILIS. [MYRTILIS.]

JULIA TRANSDUCTA. [JULIA JOZA.]

JULIA VICTRIX. [TARAKOS.]

JULIACUM, a town in Gallia Belgica. In the Antonine Itin. a road runs from Castellum (Caesarea) through Tonga to Juliacum, and thence to Colonia (Cologne). Juliaca is 18 leagues from Colonia. Another road runs from Colonia Trajana to
JULIOCAE.

Juliacum, and from Juliacum through Tiberiusc trium to Cologne. On this road also Juliacum is placed 18 leagues from Cologne. Juliacum is Julii, or Julich, as the Germans call it, on the river Roser, on the carriage road from Cologne to Aix-la-Chapelle.

The first part of the word seems to be the Roman name Julii-, which is rendered more probable by finding a Juliius among the towns of Gallia Cis-Rheni. Acissa is a common ending of the names of towns in North Gallia.

[GL.]

JULIANOPOLIS (Iouvianopolis), a town in Lydia which is not mentioned until the time of Hierocles (p. 670), according to whom it was situated close to Macedonia, and must be looked for in the southern parts of Mount Tmolus, between Philadippus and Tralles. (Comp. Plin. v. 29.) [L. 5.]

JULIUS. [RETREAD.]

JULIOBOONA (Ioulobonon), a town in Gallia Belgica, is the city of the Caleti, or Calatia as Ptolemy writes the name (ii. 8. § 5), who occupied the Pagie de Gauss. [CALETI.]

The place is Lilebonna, on the river of Lilebonna, near the Seine, between Hesves and Cambodge, in the present department of Seine Inferieures. The Itinera show several roads from Juliioba; one to Rotomagus (Roemen), through Breviodarum; and another through Breviodarum to Noviomagus (Lutetiam), on the south side of the Seine. The road from Juliioba to the west terminated at Caroctotinum. [CAROCOTTINUM.]

The name Juliioba is the name Juliiobona in the inscription of the middle age writings. It was a favourite residence of the dukes of Normandy, and William, named the Conqueror, had a castle here, where he often resided.

The name Juliioba is one of many examples of a word formed by a Roman prefix (Julio) and a Celto-Celtic termination (Bona), like Augusbona, Juliumagus. The name Divona or Bibona [Divona] has the same termination. It appears from a middle age Latin writer, cited by D'Amvile (Noticia, etc., Juliioba), that the place was then called Ilebona, from which the modern name Lilebonna has come by prefixing the article; as the river Otis in the south of France has become l'Oit, and Lot.

The name Juliioba, the traces of the old roads, and other remains discovered on the site of Juliioba prove it to have been a Roman town. A Roman theatre, tombs, medals, and antiquities, have been discovered.

[GL.]

JULIOBRIGA (Iouilbriga), the chief city of the Cantabrini, in Hispania Tarraconensis, belonging to the conventus of Clunia, stood near the sources of the Ebro, on the eminence of Retortello, S. de Reytes. Five stones still mark the bounds which divided its territory from that of Legio IV. It had its port, named Portus Victorii Juliiobrigensium, at Santomma. (Plin. iii. 3. 4, iv. 20. 34; Ptol. ii. 6. § 51; Insocr. ap. Gruter, p. 354; Morales, Antig. p. 68; Florus, Exp. S. vol. vi. p. 417; Constaur. p. 64; Uhart, vol. ii. p. 1. p. 448.) [P. S.]

JULIOCAE (Iouioce), a town of the Andecavi, in Gallia Lugdunensis, and their capital. (Ptol. ii. 5. § 8.) It is named Julimagnus in the Table, and marked as a capital. It is now Angers. [ANDACAVI.] [GL.]

JULIOCAE.

JULIO-CAE.

JULIOPOLIS. [GORDIUM AND TARSUS.]

JULIOPOLIS AEGYPTI. Pliny (vi. 23. 26) alone among ancient geographers mentions this place among the towns of Lower Egypt. From the silence of his predecessors, and from the name itself, we may reasonably infer its recent origin. According to Pliny, Juliiopolis stood about 80 miles distant from Alexandria, upon the banks of the canal which connected that city with the Canopic arm of the Nile. Some geographers suppose Juliiopolis to have been no other than Nicopolis, or the City of Victory, founded by Augustus Caesar in B. C. 30, partly to commemorate his reduction of Aegypt to a Roman province and partly to give the Alexandrians for their adherence to Octopatra and M. Antonius. Mamert, on the contrary (x. i. p. 626), believes Juliiopolis to have been merely that suburb of Alexandria which Strabo (xvii. p. 792) calls Eleusis. At this place the Nile-boats, proceeding up the river, took in cargoes and passengers.

[W. B. D.]

JULIUM. [CAGCE.]

JULIUM CARENUM (Iouius Carenum, Ptol. Zuglio), a town of the Carni, situated at the foot of the Julian Alps, which, from its name, would seem to have been a Roman colony founded either by Julius Caesar, or in his honour by Augustus. If Paulus Diaconus is correct in ascribing the foundation of Forum Julii to the dictator himself (P. Diacon., ii. 20), we have no doubt that Julium Carnicum dates from the same period; but we have no account of its foundation. Ptolemy in one place distinctly describes it as in Noricum (vii. 7. § 4), in another more correctly as situated on the frontiers of Noricum and Italy (meruq 8 πυρ 'περαται και Ναυπακτοὺς, ii. 13. § 4). But Pliny expressly includes it in the territory of the Carni and the tenth region of the provinces of Carnuntum (iu. 19. 23), and its position on the S. side of the Alps clearly entitles it to be considered in Italy. Its position is correctly indicated by the Itinerary of Antoninus (p. 219), which places it 60 M. P., from Aquileia, on the road leading nearly due N. from that city over the Julian Alps. The first stage on this road, "Ad Triscianum," still retains the name of Trigezio, and the site of Jessanum, in the Itinera of the middle age writings, is marked by the village of Zuglio (where some Roman remains have been discovered), in a side valley opening into that of the Tagliamento, about 4 miles above Tolmezzo. The pass from thence over the Monte di Sta. Croce into the valley of the Gail, now practicable only for miles, follows the line of the ancient road, and the two roads probably met in the Itinerary, or were probably a frequented pass under the Romans. [ALPES, p. 110, No. 7]; but the inscription on the faith of which the construction of this road has been ascribed to Julius Caesar is a palpable forgery. (Olivier. Ital. p. 200.) [E. H. B.]

JUNCIARIA, JUNCIARIUS CAMPUS. [DEIUGET.] JUNONIA INSULA. [FORTUNATAE ISLA.]

JURA. [HELVETIÆ; GALLIA, p. 951.]

JUBCAE (Ioucaeo), mentioned by Herodotus (iv. 22) as lying contiguous to the Thessagetas, who lay beyond the Budini, who lay beyond the Sauromatae of the Palus Mastis and Lower Tanais. Their country was well-watered. They were hunters, and had hares. This points to some portion of the lower Ursilans range. They were probably a tribe of the Ugrian stock, akin to the present Morimini, Tcherimis, Tchovoakes, of which they were the most southern portion. The reason for this lies in the probability of the name being a derivative from the root -ark- (as in Ugrine and Curin-thio) - border, or boundary, some form of which gave the Slavonic population their equivalent to the Germanic name Morromanci = Morchmen. [R. G. L.]

JUTHUNGI (Ἰούθωνγος), a German tribe dwelling on the banks of the Danube. They are described by some ancient writers as a part of the Alemanni (Ann. Marc. xvii. 6); but they belonged more probably to the Gothic race; even their name seems to be only another form for Gothi or Gothones. (Ambros. Epist. 20.) Desipprus, from whom we learn most about their history, calls them a Scythian tribe, which, however, clearly means that they were Goths.

In the reign of the emperor Aurelian the Juthungi invaded Italy, and, being defeated, they sued for peace, but were obliged to return without having effected their purpose: afterwards they made preparations for another invasion. (Desip. pp. 11, 12, 18, 19, 21, ed. Niebuhr and Bakker.) In these wars, however, they never appear alone, but always in conjunction with others, either Alemanni, Suevi, or Goths. (See Eisesen Schmidt, de Origine Ostrogenae, p. 26; Lateran. Conc. Greg. Epist. p. caixii.) [L. S.]

JUTTAH (Ṭurda, LXX.), a town of Judah (Jos. xv. 55), appropriated to the priests; according to Eusebius (Onomast. s. v. Τυττα) it was 18 M. P. from Knehelopotamus. (Pol. v. 1870) supposes this to have been the residence of Zacharias and Elisabeth, and the birthplace of John the Baptist. The present town is now写作, or a corruption or a softer pronunciation, instead of νόες Ἱούτα. The modern Yatta, on the site of the old town, in which there are said to be indications of old remains, preserves the ancient name. (Robinson, Bib. Hist. vol. ii. pp. 190, 195, 635; Ritter, Erdkunde, vol. xvii. p. 1.) [L. I.]

JUVUM, JUVAY'VA, a town in the interior of Nicomia, on the left bank of the river Ivarus. It is the modern city of Salebury, situated in an extensive and fertile valley, on the slope of a range of a high mountain. It is chiefly known from inscriptions: one of which (Orelli, no. 496) describes the place as a colony planted by the emperor Hadrian; but its genuineness is disputed. (Orelli, Inscriptiones, vol. i. p. 138.) Juvanum was the head-quarters of the fifth cohort of the first legion (Nexit. Imper.) and the residence of the governor of the province. At an earlier period it seems to have been the residence of the native kings of Nicomia. In the second half of the fifth century it was destroyed by the Heruli; but was restored as early as the seventh century, as may be seen from many beautiful remains of antiquity, especially mosaics. (Comp. Orelli, Inscriptiones, nos. 496, 497; Itin. Ant. p. 235, where it bears the erroneous name of Jovisia; Eugipp. Vit. S. Severi 13, 24, where it is called Iopia; Vit. S. Rustici, ap. Bannaggi, tom. iii. p. 2. p. 273; Eginhard, Vit. Caroli M. 33; Jovisia, oder Nachrichten von Zustande der Gegenen und Stadt Juvenici, Salzburg, 1784, fol.) [L. S.]

K.

KADESH (Καδήσ, LXX.), or KADESH-BARNEA, a site on the SE. of Palestine, with a fountain, En-

MIMAPHT (Gen. xiv. 7, xvi. 14), where the Israelites encamped with the intention of entering the Promised Land (Num. xxxii. 8), and the point from which the spies were sent. (Num. xiii. 40, 41, xxxi. 1—3; Deut. i. 41—44; comp. Judg. i. 17.) The supposition that the Kadesh-Barnaa, to which the Israelites first came, is different from the Kadesh-Meribah, which formed their later encampment, where the wants of the people were miraculously supplied from the smitten rock (Num. xx. 14), reconciles with the idea that there were two places of this name, the first Kadesh and its localities agrees very well with the spring of 'Atia Kâdes or ka'dâs, lying to the E. of the highest part of Djebel Halâl, towards its N. extremity, about 12 miles from Mustâkî Bakâdar. (Beer-Jalahi-roi, Gen. xvi. 14), and something like dâs. S. from Khalaat (Cheil, Josh. xvi. 30), which has been identified by Mr. Howland (Williams, Holy City, vol. i. App. pp. 466—468) with the rock struck by Moses.

The second Kadesh, to which the Israelites came with a view of passing through the land of Edom, coincides better with the more easterly position of 'Atia el-Weibeh which Dr. Robinson (Bib. Res. vol. ii. pp. 450, 451) has selected for it (comp. Kitz. Scripturae Lemata, p. 89). Ritter (Erdkunde, vol. xiv. pp. 1077—1089), who refers to the latest discoveries in this district, does not determine whether one Kadesh would sufficiently answer all the conditions required. [E. B. J.]

KADMONITES (Κάδμωνες, LXX.), a nation of Canaan at the time that Abraham sojourned in the land (Gen. xiv. 18). "The sons of the east" (Judg. vi. 3; comp. Isa. xi. 14), was probably not distinctive of, but collectively applied to various peoples, like the Saracens in the middle ages, and the Beduins in later times. (Ritter, Erdkunde, vol. xv. p. 138. [E. B. J.]

KAMON (Kauzer, LXX.), a town in Gilead, belonging to the tribe of Manasseh, whose territory this was. (Judges, x. 5; comp. Joseph. Ant. v. 7. § 6.) The Kamona (Kauze redes) of Eusebius, which lay 6 M. P. to the N. of Lagi (Onomast. s. v.), must have been another place of the same name; but the city which Polybius (v. 70) calls Kamous (Kauzeras), and which was taken, with other places in Perea, by Antiochus, is identical with the town in Gilead. (Roland, Palast. 649; Winer, s.v.; Ritter, Erdkunde, vol. xiv. p. 242; Ritter, Erdkunde, vol. xvi. p. 1026.) [E. B. J.]

KANAH (Kaard, LXX.). 1. A town in the N. district of Asher. (Josh. xix. 26.) Dr. Robinson recognises it in the large village of Kana, on the brow of the Wady-Ashur, near Tyre. 2. A river which divided the district of Manasseh from that of Ephraim (Josh. xvi. 8, xvii. 9, 10), probably the river which appears itself into the Sea between Caesarea and Apolloonia (Arundinelis; comp. Schwartz's, Vita Saladin. pp. 191, 193), now the Nahal Abu-Zubara. [E. B. J.]

KAPHARABIS (Καπχαράβις), a fortified place, in Idumaea, taken with Kaphethra, by Ceresias, A. D. 69. (Joseph. B. J. iv. 9. § 9.) [E. B. J.]

KEDEMOTH (Kezdhalameh, LXX.), a city in the tribe of Reuben (Josh. xiii. 18), which gave its name to the wilderness of Kedemoth, on the borders of the river Arnon, from whence Moses sent messengers of peace to Sihon king of Heshbon (Deut. ii. 26). Its site has not been made out. (Ritter, Erdkunde, vol. xv. pt. i. pp. 574, 1208; Winer, s. v.) [E. B. J.]

K.
KEDESH.  (Keḏeh, LXX.)  1. A town of Naphtali, 20 M. F. from Tyre. (Euseb. Onomast. s. v. Cade.) Its Canaanitish ethnarch (judging from Jos. xvi. 63—75) was slain at the conquest of the land. (Jos. xii. 22;) afterwards it belonged to the Levites, and was one of the cities of refuge. (Jos. xx. 7, xxxi. 32; 1 Chron. vi. 76.) Barak was born here (Judges, iv. 6;) and Teglath-Pileser made the conquest of it (2 Kings, xx. 29.) It was the scene of the victory of Jonathan Maccabeus over the principal Hasmonean aristocracy (1 Macc. iv. 52—73), and was the birthplace of Tobias (See P. v. Nefedovĉa, Tobit, i. 2.) In Josephus, Kēbara (Antiq. ix. 11. § 1) or Kēbara (Antiq. xiii. 5. § 1) is spoken of as being on the borderland between Tyre and Galilee; during the war it appears to have been hostile to Galilee (B. J. i. 18. § 1.) The strongly fortified post in this district, called Kōrsōv or by the same writer (B. J. ix. 3. § 2), is probably the same as Kedes. A village on the hills opposite the marshes of Hulea-Bashita, still called Kedes, is identified as by Dr. Robinson with the ancient city. (Bibl. Res. vol. iii. p. 355.) Kodes was visited in 1844 by the Rev. Eli Smith, who has a full account of it in MS. (Bibl. Sacra, vol. iii. p. 203.)

2. A town in the S. districts of the tribe of Judah. (Jos. v. 23.)


KEDRON. [JERUSALEM.]

KEILA (Keiā, LXX.; Keîa, Joseph, Antiq. vi. 27., v. S. 8, 9, a city in the tribe of Judah. (Jos. xiv. 44), 8 M. F. from Eleutheropolis. (Euseb. Onomast. s. v.) When the city was besieged by the Philistines, David relieved it, but the thankless inhabitants would have delivered him into the hands of Saul. (1 Sam. xxiii. 1—13.) It assisted in the building of the walls of Jerusalem (Neh. iii. 17, 18); and, according to tradition, the prophet Habbakuk was buried here. (Sosenon, H. E. vii. 29; Niechp. H. E. xii. 48; Reland, Paletas p. 698; Winer, Bibl. Realwörter s. v.; Von Raumer, Palest. p. 207.) [E. B. J.]

KENITES (Kēiānē, LXX.), a semi-nomad tribe of Midianites, dwelling among the Amalekites. (Gen. xv. 19; Num. xxiv. 21; 1 Sam. xv. 6.) Hobab (Jehro), the father-in-law of Moses, was a Kenite, who slew Sierra. (Judg. i. 16, iv. 11,) belonged to this race. The Robehabites are mentioned, with other families, as belonging to the Kenites. (1 Chron. ii. 55; Jer. xxxv. 2; Winer, s. v.; Ritter, Erdkunde, vol. xv. pp. 135—138; Ewald, Gesch. des Volkes Israel. vol. i. p. 337, vol. ii. p. 31.) [E. B. J.]

KENIZITES (Kēiēnīō, LXX.), a Canaanitish tribe. (Gen. xv. 19.) Caleb, the son of Jephunneh, is called a Kenite. (Num. xxiii. 12; Josh. xiv. 6.), and Othniel, his younger brother, is also called a son of Kenaz. (Judg. i. 13, iii. 9; comp. Josh. xvi. 17; 1 Chron. iv. 13.) Another branch of this race are referred to the Edomites. (Gen. xxvii. 11; Winer, s. v.; Böck. Erdkunde, vol. xv. p. 188; Ewald, Gesch. des Volkes Israel. vol. i. p. 538.) [E. B. J.]

KERIOTH (Ke˘rion, LXX.). 1. A town of the tribe of Judah. (Jos. xxv. 25.) It was probably the birthplace of the traitor Judas, who owed his surname (ten ropes) to this place. (Comp. Winer, s. v. Judas.) Dr. Robinson (Bibl. Res. vol. ii. p. 473) has suggested that it may be represented by El-Kerjeyet, situated at the foot of the mountain ridge S. of Hebron, where there are sites of ruins visible.

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

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

1. KIRJATHAIM (Kīrjāwâîm, LXX.), or "the double city," one of the most ancient towns in the country E. of the Jordan, and was in the hands of the Emims (Gen. xiv. 8; comp. Ewald, Gesch. des Volkes Israel. vol. i. p. 308), who were expelled from it by the Moabites. (Deut. ii. 9, 11.) Kirjathaim was afterwards assigned to the children of Reuben (Num. xxxvii. 37; Josh. xiii. 19;) but during the exile the Moabites recovered this and other towns. (Jer. xxxviii. 1, 23; Ezek. xxv. 9.) Eusebius and Jerome (Onomast. s. v. Kipāwâl) describe it as being full of Christians, and lying 10 M. P. W. of Medeba. Burckhardt (Trav. p. 367) heard of ruins called El-Teim, half an hour W. of the site of Medeba, which he conjectures to have been this place, the last syllable of the name being retained. This does not agree with the distance in the Onomasticon, but Jerome is probably wrong in identifying "the ancient city" with the modern Kirjatisham. As the former is no doubt, from the data assigned by him, the modern Ksweyedet, S. of the Wady Zârâs Mâris, and the latter the El-Teim of Burckhardt, to the N. of the Wady. (Comp. Ritter, Erdkunde, vol. xv. pp. 1185, 1186.) There was another place of this name in the tribe of Naphtali. (1 Chron. ii. 66.)

2. KIRJATH-ARRA, the ancient name of Hebron, still used in time of Nehemiah (xxi. 25.) [HEBRON.]

3. KIRJATH-BAAL. [KIRJATH-JEARIM.]

4. KIRJATH-HIZOOTH, or "city of streets," a town of Moab. (Num. xxxii. 38.)

5. KIRJATH-JEARIM, or "city of forests," one of the four towns of the Gibonites (Jos. ix. 17), and not far distant from Beeroth (El-Birk). (Ezra, ii. 25.) At a later period the ark was brought here from Beth-Shemesh (1 Sam. vii. 1, 2), and remained there till it was removed to Jerusalem (1 Chron. xiii. 6.) The place was rebuilt and inhabited after the exile (Ezra, i. c.; Neh. vii. 29.) Josephus (Ant. vi. 1.) says Moses and Heber, the son of Ishmael, dwelt here. (Eusebius, and Jerome (Onomast. s. v. Bascil-Caracharium) speak of it, in their day, as a village 9 or 10 M. F. from Jerusalem, on the way to Diospolis (Lydda).) Dr. Robinson (Bibl. Res. vol. ii. pp. 334—337) has identified it with the present Kureyset-el-Enab, on the road to Ramleh. The monks have found the AETHOOTH of Jeremiah (1. 1.; comp. Hieron. Onomast. s. v. Joseph. Ant. x. 7. § 3), which is now represented by the modern 'Andets at Kureyset-el-Enab, but the ecclesiastical tradition is evidently incorrect. There was formerly here a convent of the Minoreites, with a Latin church. The latter remains entirely deserted, but not in ruins; and is one of the largest and most splendidly situated churches in Palestine. (Ritter, Erdkunde, vol. xvii. pp. 108—110.)

6. KIRJATH-SEPHER, or "city of the book." (Jos. xv. 15, 16; Judg. li. 11), also called KIRJATH-SANNAH, "city of palms." (Jos. xv. 49.) Afterwards it took the name of Derib (Astdah, LXX.), a "word" or "oracle." Debir was captured by Joshua (xvii. 38), but being afterwards taken by the Canaanites, Caleb gave his daughter Achsa to Othniel, for his
bravery in carrying it by storm (Jos. xvn. 16—30). It belonged afterwards to the priests. (Jos. xxi. 15; 1 Chron. vi. 58.) Debir is afterwards lost sight of; but from the indications already given, it appears to have been near Jericho,—but the site has not been made out. There was a second Debir in the tribe of Gad. (Jos. xiii. 26.) (Von Ranmer, Peis. p. 182; Winer, s. v.) [E. B. J.]

KIR-MOAB (תֶּרֶם תַּחַת מֹאָב, LXX.), “the stronghold of Moab.” (Jos. xxi. 3), called also Kir-Heres (Jos. xiii. 7, 11; Jer. xlix. 31). In the land of Moab, the border of the Amorites, it appears in the form of Jerakka-Moab, and in the Druse and, Macc. xii. 17.) Under this name, more or less corrupted, it is mentioned by Ptolemy (Xaparwmaq., v. 17. 5; comp. Χαρσαμαχωτα, Steph. B.) and other writers, both ecclesiastical and profane, down to the centuries before the Crusades. (Abr. i-ijda, Tab. Syr., p. 89; Schul- lers, Index ad Vit. Salac. a. v.) The Crusaders found the name extinct, and erected the fortress still known as Kerak, which, with that of Shaibek, formed the centre of operations for the Latins E. of the Jordan. With the capture of these, after a long siege by Saladin, A.D. 1188, the dominion of the Franks over this territory terminated. (Wilken, die Kreuzz., vol. iv. pp. 264—647.) The whole of this district was unknown till A.D. 1806, when the American Mission (Zachs, Monatl. Chr. xviii. pp. 453, foll.) penetrated as far as Kerak. A fuller account of the place is given by Burckhardt (Trav. pp. 379—387), by whom it was twice visited in 1813; and another description is furnished by Iby and Mangles (Trav. pp. 361—370), who followed in the same direction in 1816. (Robinson, Bibl. Itin. vol. ii. pp. 566—571; Bitter, Erdmuth., vol. xv. pp. 916, 1215.) [E. B. J.]

KISHON. [Cron.]

L.

LABANAE AQUAE. [AQUAE LABANAE.]

LABATEAS. [LABATRA LACUS.]

LABATIS LACUS, a large lake of Roman Illyricum, situated to the N. of Scodra, the chief city of the Labates (Livy. xiii. 31, xlv. 31, xlv. 36) or Labatea. (Plin. iii. 26.) It is now called the lake of Scodra, famous for the quantity of fish, especially of the “Cyprinus” family. The rivers, which drain the rocky district of Monte-Negro, discharge themselves into this lake, which communicates with the sea by the river Barbana. (Wilkinson, Deltamia, vol. i. pp. 411, 415, 476.) [E. B. J.]

LABICUM or LAVICUM, sometimes also (Livy. iii. 39, iv. 45) LAVICI, (תֶּרֶם לָכָעַב, Ex. LXX., Lacinianus and Lavinianus: La Colonna), an ancient city of Lavinus, situated at the foot of the north-eastern slope of the Alban hills, and distant about 15 miles from Rome. Its foundation was ascribed, according to a tradition reported by Servius (ad Aen. v. 796), to Glanucus, a son of Minos and Virgil (l.c.) mentions it among the cities which sent assistance to king Lattus against Aeneas, so that he must have regarded it as more ancient than the Trojan settlement in Latium. But the present site, adopted by Dionysius, represented Labicum, in common with so many other Latin cities, as a colony of Alba. (Dionys. viii. 19; Didier, op. Euclid. Arm. p. 185.) Whatever was its origin, we know with certainty that it was one of the cities of the Latin League, and as such retained, down to a late period, the right of participating in the sacrifices on the Alban Mount. (Dionys. v. 61; Cic. pro Piso. 9.) It first appears in history as taking part in the leagues of the Latins against Rome previous to the battle of Regillus (Dionys. l. c.), and is afterwards mentioned among the cities which are represented as taken in succession by Cortolania, during his campaign against the Romans. (Liv. ii. 39; Dionys. viii. 19.) It is not improbable that this legend represents the historical fact that the Latins, on the return from Bolsena, Petum, and other places which figure in the same narrative, actually fell about that time into the hands of the Aequians, as Satricum, Corioi, and other towns further to the S., did into those of the Volscians. (Nis.Laughs., vol. ii. p. 259.) But during the subsequent wars of the Romans with the Aequians, Labicum always appears as a Latin city; and from its position on the frontier of Latium adjoining the Aequians, its name repeatedly occurs in the history of those events. Thus, in a. c. 458, its territory was ravaged by the Aequian general Gracchanus: and in 418 we find the Labicans themselves abandoning the Roman alliance, and joining the Aequians, together with whom they established a camp on Mount Algidus. Their combined forces were however worsted by the Roman general Q. Servilius, and the territory was again ravaged by the Praemontii, at that time on hostile terms with Rome (Liv. vi. 21); and after a long interval, in a. c. 311, it once more sustained the same fate from the army of Hannibal. (Liv. xvi. 9.)

From this time the name of Labicum disappears from history, but we learn that it still existed as a municipium, though in a very poor and depopulated condition, in the days of Cicero. (Cic. pro Piso. 9, de Leg. Agr. ii. 35.) Strabo, however, speaks of the town as in ruins, and Flivy mentions the population “ex agro Labicano” in a manner that seems to imply that, though they still formed a “populous” or community, the city no longer existed. (Strab. v. pp. 230, 237; Plin. iii. 5. a. b.) In like manner we find the “agari Labinenses” elsewhere mentioned, but no further notice of the town. (Suet. Cas. 83.) The inhabitants seem to have, under the Roman empire, congregated together aghresh in the neighbourhood of the station on the Via Labicana, called Ad Quintanas, and hence assumed the name of Labicanorum. (Orell. Inscr. 115, 9997.) The territory appears to have been one of the great possessions of the Labicans, and was noted for the excellence of its grapes. (Sil. Itald. v. 366; Jul. Captit. Cod. Ib. 11.)

The position of Labicum has been a subject of much dispute, having been placed by different writers at Valmontone, Zagarolo, and Legnano. But the precise statement of Strabo (v. p. 237) as to the course of the Via Labicana, together with the fact that he describes the ancient city as situated on a hill to the right of that road, about 120 stadia (15 Roman miles) from Rome, ought to have left no difficulty on the subject: and Holstenius long ago correctly placed the ancient city on the hill now
occupied by the village of La Coloma; a height a
little in advance of the Tuscanian hills, and com-
manding the adjoining portion of the plain. It is
about a mile from the 15th milestone on the Roman
road, where, as we have seen, the suburb Ad Quin-
tanas afterwards grew up, and is certainly the only
position that accords with Strabo's description. No
ruins are visible; but the site is one well calculated
for an ancient city, of small magnitude, and the
discovery of the inscriptions already noticed in its
immediate neighbourhood may be considered con-
clusive of the point. The modern village of La
Coloma dates only from the 11th century. (Holtem.
Not. ad Chon. p. 194; Palbret. de Aqueduetec.
—164.) Ficorici, in his elaborate work (Memorie
della Prima e Seconda Città di Labico, 4to. Roma,
1745), has laboured to prove, but certainly without
success, that Labicum was situated on the Cole dei
Quadrì, near Lagunano, about 5 miles beyond La
Coloma. The remains there discovered and de-
scribed by him render it probable that Lagunano
was an ancient site, probably that of Bola [Bolà]; but
the distance from Rome excludes the supposition
that it was that of Labicum.

The Via Labicana, which issued from the Porta
Esquilina at Rome together with the Via Prae-
estina, but separated from the latter immediately
afterwards, held a course nearly parallel with it as
far as the station Ad Quintanias; from whence it
turned round the foot of the Alban hills, and fell
into the Via Latina at the station Ad Pictas, where
the latter road had just descended from Mt. Algidus.
(Strab. v. p. 237; Itin. Ant. pp. 304, 305.) It is
strange that the Itinerary gives the name of La-
vciana to the continuation of the road after their
junction, though the Via Latina was so much the
more important of the two. The course of the ancient
Via Labicana may be readily traced from the
gates of Rome by the Torre Pignataro, Cento
Colle, Torre Nuova, and the Osteria di Pinciochìo
to the Osteria della Coloma, at the foot of the hill
of that name. This Osteria is 16 miles from Rome
and a mile beyond the ancient station Ad Quintanias.
From Romagna to Pignataro, and soon after, quitting the line of the modern road to
Valmontone, struck off direct to join the Via La-
tina; but the exact site of the station Ad Pictas
has not been determined. (Westphal, Röm. Komp.
pages, pp. 78—80; Gell's Topogr. of Rome, p. 379.)

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

The course of the Via Labicana in the immediate
neighbourhood of Rome was bordered, like the other
highways that issued from the city, with numerous
sepulchres, many of them on a large scale, and of
massive construction. Of these, the one now known as
the Torre Pignataro, about three miles from the
Porta Maggiore, is represented by very ancient
tradition, but with no other authority, as the ma-
usoleum of Helen, the mother of Constantine the
Great. (Nibby, vol. iii. p. 243.) We learn, also,
that the family tomb of the emperor Didius Julianus
was situated on the same road, at the distance of
5 miles from Rome. (Spartian.狄. Jul. 8.)
LACHISH.

Their pathless forests " (devia et silviculta genes, Liv.) by S. of the CHERITHAIM, W. of the ERINTHITES, and N. of the LALETAIN. (It is impossible to avoid the suspicion that these names are identical, especially as we have the intermediate form LALETAIN, and that Lecetana is only the N. part of Lactetania. Moreover, the name is confounded with the LACTETAIN in the MSS. of Cas. B. C. i. 60.) Only one town is mentioned as belonging to them, and that without a name, but simply as having been taken by M. Cato. (Plut. Cat. Maj. 11; Liv. xxii. 23, 26, 60, et seq., xxviii. 24, 26, et seq., xxxii. 34, xxxiv. 20; Dion Cass. xlv. 10; Martianus Capella, i. 49. 22.)

LACIADAE. [Attica, p. 336, s.]

LACENA. [LANTIDIA.]

LACINIUM (νεον ΑΛΑΤΙΝΟν ἔργα: Cupo della Colonna), a promontory on the E. coast of the Brutian peninsula, about 6 miles S. of Crotone. It formed the southern limit of the gulf of Tarcentum, as the Iapygian promontory did the northern one: the distance between the two is stated by Strabo, on the authority of Polibius, at 700 stadia, while Pliny apparently (for the passage in its present state is obviously corrupt) reckons it at 75 Roman miles, or 600 stadia: both of which estimates are a fair approximation to the truth, the real interval being 65 geo. miles, or 650 stadia. (Strab. vi. p. 261; Plin. iii. 11. a. 15; Mel. ii. 4. § 8.) The Lacinian promontory is a bold and rocky headland, forming the termination of one of the offshoots or branches of the great range of the Apenines (Lucan. ii. 434; Plin. iii. 5. s. 6): it was crowned in ancient times by the celebrated temple of the Lacinian Juno, the ruins of which, surviving through the middle ages, have given to the promontory its modern appellation of Capo delle Colonne. It is also known by that of Cape Naso, a name evidently derived from the Greek Nasa, a term signifying "a nose," which might be applied to the promontory in the early period, as the promontory is already designated in the Maritime Itinerary (p. 490) by the name of Nasus. That itinerary reckons it 100 stadia from thence to Crotone; Strabo gives the same distance as 150 stadia; but both are greatly overrated. Livy correctly says that the temple (which stood at the extreme point of the promontory) was situated about 6 miles from the city. (Liv. xxiv. 3.) For the history and description of this famous temple, see CROTONE.

Pliny tells us (iii. 10. s. 15) that opposite to the Lacinian promontory, at a distance of 10 miles from the land, was an island called Diescorum (the island of the Dioscuri), and another called the island of Calypo, supposed to be the Ogygia of Homer. Scylax also mentions the island of Calypo immediately after the Lacinian promontory (§ 13, p. 5). But there is at the present day no island at all that will answer to either of those mentioned by Pliny: there is, in fact, no islet, however small, off the Lacinian cape, and hence modern writers have been reduced to seek for the abode of Calypso in a small and barren rock, close to the shore, near Cape Rissaeto, about 12 miles S. of Laciniwm. Swinburne, who visited it, remarks how little it corresponded with the idea of the Homeric Ogygia: but it is difficult to believe that so trifling a rock (which is not even marked on Zannoni's elaborate map) could have been that meant by Scylax and Pliny. 1 The statement of the latter regarding the island which he calls Diescorum is still more remarkable, and still more difficult to account for. On the other hand, he adds the names of three others, Tiria, Eranus, and Melosia, which he introduces somewhat vaguely, as if he were himself not clear of their position. Their names were probably taken from some poet now lost to us. [E. H. B.]

LACIPPLE. [LUCIATANIA.]

LACIPPO (Anacarsis, Post. ii. 4. § 11; Laciippo, coin of Sestini, Med. Sep. p. 57; Miommet, Suppl.]

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

vol. i. p. 34), a tributary town of the Taurdii in Hispania Baetica, near the shore of the Mediterranean, where its ruins are still seen at Alcipepe, near Carmona. Phoebus places it too far inland. (Mel. ii. 6. § 7; Plin. v. iii. 1. s. 2; Carter, Travels, p. 128; Ucrt, vol. ii. pt. 1. p. 348.) [F. S.]

LACMON (Λακμον). Hecat. Fr. 70; Hерod. ix. 92; Steph. B. s. e.) or LACMUS (Λακμος, Strab. vi. p. 271, vii. p. 316), the highest summit of Mount Pindus, the Zygus or ridge of Meteora. This is geographically the most remarkable mountain in Greece; situated in the heart of Pindus as to its breadth, and centrally also in the longitudinal chain which pervades the continent from Ν. to Σ.: it gives rise to five principal rivers, in fact to all the great streams of Northern Greece except the Spercheius; north-eastward to the Haemonion, south-eastward to the Peneius, southward to the Acheloos, south-westward to the Argasius, and north-westward to the Aoos. (Leake, Northern Greece, vol. i. pp. 294, 411—415, vol. iv. pp. 240, 261, 276.)

[Ε. Β. Ε.]

LACOBRIGA. [I. LUSITANIA; 2. VACCARI.] LACONIA, LACONICA, or LACEDAEMON, the south-eastern district of Peloponnese. I. NAME.

Its most ancient name was Lacedaemon (ΛακεΔαιμον), which is the only form found in Homer, who applies this name as well to the country, as to its capital. (II. ii. 581, iii. 339, 244, &c.) The usual name in the Greek writers was Lachonice (Λαχονις, λαχονις), though the form Lacedaemon still continued to be used. (Hерod. vi. 58.) The Romans called the country LACONICA (Plin. vii. 8. a. 53; Lachonice, Mela, i. 3) or LACONIA (Plin. vi. 34. a. 39, xvii. 18. a. 30), the latter of which is the form usually employed by modern writers. Mela (Lc.) also uses LACON, which is borrowed from the Greek (Σαλοις or Sabiones, Hom. Hymn. in Apollo. 410.) The Ethnic names are Adakos, -anos, ΛακεΔαιμωνας, Lat. Laco or Lacoon, -nis, Lacedaemonian; fem. Aduaca, Aduaca, Lacon, Laconia. These names are applied to the whole free people of Lacon, both to the Spartan citizens and to the Perioeci, spoken of below (for authorities, see Clinton, F. H. vol. ii. pp. 405, 406). They are usually derived from a mythical hero, Lacoon or Lacedaemon; but some modern writers think that the root LAC is connected with Adakos, Adakos, lacus, lacus, and was given originally to the central district from its being deeply sunk between mountains. (Curtius, Peloponnesia, vol. ii. p. 209.)

II. GENERAL DESCRIPTION OF THE COUNTRY.

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

III. MOUNTAINS, RIVERS, AND PLAIS.

MOUNT TAYGETUS (Ταυγητος, το Ταυγητος λαιος, the common forms; Ταυγητος, Λοκις, Λακαμος. 19; το Ταυγητος, Πολυσον, vii. 49; Tadjeta, Virg. Georg. ii. 487: the first half of this word is said by Heerschys to signify great). This mountain is the loftiest in Peloponnesus, and extends in an almost unbroken line for the space of 70 miles from Leonardi in Arcadia to C. Metaposis. Its vast height, unbroken length, and majestic form, have been celebrated by both ancient and modern writers. Homer gives it the epithet of φυσικος (Od. vi. 105), and a modern traveller remarks that you feel from its real height, from the grandeur of its outline, or the abruptness of its rise from the plain, it created in his mind a stronger impression of stupendous bulk and loftiness than any mountain he had seen in Greece, or perhaps in any other part of Europe. (Mure, Tour in Greece, vol. ii. p. 221.) Taygetus rises to its greatest height immediately above Sparta. Its principal summit was called TALANTUM (Ταλαντομ) in antiquity: it was sacred to the Sun, and horses and other victims were here sacrificed to this god. (Paus. iii. 20. § 4.) It is now called S. Elias, to whose chapel on the summit an annual pilgrimage is made in the middle of the summer. Its height has been ascertained by the French Commission to be 6680 feet. Its highest summit near Teleum was called EYORAS (Eikopas, Beodere, Paus. l. c.), which Leake identifies with M. Pazimadedhi, the highest summit next to S. Elias, from which it is distant 5½ geographical miles. The ancient names of none of the other heights are mentioned.

By the Byzantine writers Taygetus was called ПЕНТАДАКTYЛΗ (Πενταδακτυλιος), or the "Five Fingers," on account of its various summits above the Spartan plain. (Constant. Porphy. de Asm. Imp. c. 50.) In the 13th century it bore the name of МЕЛЯНТΑ (Ταυγητος, Μελιγιαν, see Leake, Peloponnesiana, p. 138). At the base of Taygetus, immediately above the Spartan plain, there is a lower ridge running parallel to the higher summits. This lower ridge consists of huge projecting masses of precipitous rocks, some of which are more than 2000 feet high, though they appear insignificant when compared with the lofty barrier of Taygetus behind them. After attaining its greatest elevation, Mt. Taygetus sinks gradually down towards the south, and sends forth a number of lofty conical peaks. The Eurotas, now called LYOBOOS (Λυβοβος, Wolf's mountain), which bounds the Spartan plain on the south. It there contracts again, and runs down, as the back-bone of a small peninsula, to the southernmost ex-
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This mountainous district between the Laconian and Messenian gulfs is now called Mani, and is inhabited by the Maniotes, who always maintained their independence, while the rest of Greece was subject to the Turks; the southern part of the peninsula, as well as the promontory, bore the name of Tessaaron in antiquity. [TARKARID.] Although there is no trace of any volcanic action in Mt. Taegetus, many of its chasms and the rent forms of its rocks have been produced by the numerous and violent earthquakes to which the district has been subjected. Hence Laconia is called by Herodotus "full of hollows" (Herod. de R. ii. 105, Od. iv. 1), and Strabo describes it as a country easily shaken by earthquakes (Strab. viii. p. 367). In the fearful earthquake, which laid Sparta in ruins in B.C. 464, and killed more than 20,000 Lacedemonians, immense masses of rocks were rolled down from the highest peaks of Taegerus. (Plut. Cim. 18.)

On the sides of Mt. Taegetus are forests of deep green pine, which abounded in ancient times with game and wild animals, among which Pausanias mentions goats, wild boars, stars, and bears. The district between the summits of Taegetum and Eversus was called Theras (Ophiis), or the hunting ground. (Paus. iii. 20. §§ 4, 5.) Hence Taegetus was generally called Euerus. The race of the unhappy Laconian hero Artemis (Od. vi. 103), and the excellence of the Laconian dogs was proverbial in antiquity. (Aristot. Hist. An. vi. 20; Xen. de Ven. 10. § 1; Virg. Georg. iii. 405; Hor. Epod. vi. 5.) Modern travellers tell us that the dogs of the country still support their ancient character for ferocity and courage. (Mure, vol. ii. p. 231.)

The southern part of Mount Taegetus is rich in marble and iron. Near Croesea there were quarries of green porphyry, which was extensively employed by the Romans. [CROCEAE.] There was also another kind of marble obtained from quarries more to the south, called by the Romans Taenarum marble. The whetstones of Mount Taegetus were likewise in much request. (Strab. viii. p. 367; "Tessaaron lapiti," Plut. R. ii. 22. s. 43.) The site of the ancient city of Taegetus monte," Plin. xxxvi. 22. s. 47.) The iron found in the mountain was considered very good, and was much used in the manufacture of warlike weapons and agricultural instruments. (Steph. B. s. v. Ανθεγαμας; Xen. Hell. iii. 3. § 7; Plut. vii. 57; Eustath. ad II. ii. 298, ed. Rom.)

MOUNT PARMON (Μύθραμ, Paus. ii. 38. § 7) is an entirely different character from the opposite range of Taegetus. It does not form one uninterrupted line of mountains, but is broken up into various detached masses of less elevation, which form a striking contrast to the unbroken and majestic barrier of Taegetus. The mass to which the name of Parnon was more especially applied was the range of mountains, now called Malevad, forming the natural boundary between Arcadia, Laconia, and Argolis. It is 6355 feet high, and its summit is nearly equidistant from the Eurotas and the eastern coast. This mountain is continued in a general south-easterly direction, but how far southwards it continued to bear the name of Parnon is unknown. Its eastern declivities, which extend as far as the coast at a considerable elevation, contain the district now called Tezokamia, a corruption of the word Laconia, the inhabitants of which speak a dialect closely resembling the ancient Greek: of this an account has been given elsewhere. [Vol. I. p. 728.] On its western side Mt. Parnon sinks down more rapidly, and divides itself into separate hills, which bear the names of BARBOTHENES, ORIMUS, ORION, THORAX, and MONELEAUM; the two last are opposite Sparta, and a modern observer describes Meneleum as not remarkable either for height or variety of outline, but rising gradually in a succession of gentle ridges. (Mure, vol. ii. p. 223.) In its southern continuation, Mt. Parnon still continues of moderate height till near the commencement of the peninsula of the Myrotoan and Laconian gulfs, where it rises under the name of Mount ZARAX (Σαρακος), and runs along the eastern coast at a considerable elevation, till it reaches the promontory of Malea.

The EUROTA (Εὐρώτας) flows, as already observed, throughout the entire length of the valley between the ranges of Taegetus and Parnon. Its more ancient names were BOMYTAS (Βομυτας, Eyn. M. s. v.) and IRMELUS (Ιρμελος, Plut. de Flor. 17); it is now called Iri and Nitra in its upper and middle course, and Basilil-hotemos from the time it leaves the Spartan plain till it reaches the sea. In its course the three districts may be distinguished;—the vale of the upper Eurotas; the vale of the middle Eurotas, or the plain of Sparta; and the vale of the lower Eurotas, or the maritime plain. 1. The headwaters of the upper Eurotas rise in the mountains which form the southern boundary of the Arcadian plains of Asea and Megalopolis. It was believed by both Pausanias and Strabo that the Alpheius and the Eurotas had a common origin, and that, after flowing together for a short distance, they sank under ground; the Alpheius reappearing at Pegae, in the territory of Megalopolis in Arcadia, and the Eurotas in the Blemnistan in Laconia; but for a fuller account of their statements upon this subject the reader is referred to the article ALPHEUS. All that we know for certain is that the Eurotas is formed by the union of several copious springs rising on the southern side of the mountain above mentioned, and that it flows from a narrow glen, which gradually opens towards the sea. The river Eurotas is kept close to the mountains, while on the western side there is a little level ground and some mountain slopes between the river and the heights of Taegetus. At the distance of little more than a mile from Sparta, the Eurotas receives the OCMUS (Οχυς, Polyb. ii. 65, 66; Athen. i. p. 31; Liv. xxxiv. 28), now called Tekhinos, which rises in the watershed of Mt. Parnon, and flows in a general south-westerly direction: the principal tributary of the Ocmus was the GORULTUS (Γορυλτος, Polyb. ii. 66), probably the river of Vrestendi. (Leake, Polonopomastica, p. 547.) Nearly opposite the union of the Ocmus and the Eurotas, the mountains of Taegetus press close upon the river, but again almost immediately withdraw to a greater distance than before, and the river emerges into the Spartan plain.

2. The Vale of the Middle Eurotas. Sparta is situated at the commencement of this vale on the right bank of the Eurotas. Between the river and Mt. Taegetus the plain is of considerable extent. Its soil is particularly adapted for the growth of olives, which are in the present day preferred to those of Athens; and the silk of the Spartan plain is superior to the silk of every other district of Greece. (Mure, vol. ii. p. 224.)
plain, and hence Euripides, in contrasting the two countries, describes Laconia as a poor land, in which there is a large tract of arable, but of laborious tillage (ap. Strab. viii. p. 366). This is in accordance with the account of Leake, who says that the soil of the plain is in general a poor mixture of white clay and stones, difficult to plough, and better suited to olives than to grain. (Morea, vol. i. p. 148.) The vale, however, possesses a genial climate, being sheltered on every side by mountains, and the scenery is of the most beautiful description. Hence Lacedaemon has been aptly characterised by Homer as a "a hollow pleasant valley" (κοιλὴν σπαραγκή, IL ii. 581, iii. 443, Od. iv. 1). The climate is favourable to beauty; and the women of the Spartan plain are at present taller and more robust than the other Greeks, have more colour in general, and look healthier; which agrees also with Homer's Λακεδαιμωνα καλλιγυναι (Leake, Morea, vol. iii. p. 149). The security of the Spartan plain against hostile attacks has been briefly alluded to. There were only two roads practicable for an invading army; one by the upper Eurotas, leading from southern Arcadia and Stenylcurian; the other by the long and narrow valley of the Oenus, in which the roads from Taygetus and Argos united near Sellasia.

3. Vale of the Lower Eurotas. At the southern extremity of the Spartan plain, the mountains again approach so close, as to leave scarcely space for the passage of the Eurotas. The mountains on the western side are the long and lofty counterfork of Mt. Taygetus, called Λησχοδεῖον, which has been already mentioned. This gorge, through which the Eurotas issues from the vale of Sparta into the maritime plain, is mentioned by Strabo (6 Ελβρατας — βετίων αυλίνω των μαυρων, viii. p. 543). It is about 12 miles in length. The maritime plain, which is sometimes called the plain of Helos, from the town of this name upon the coast, is fertile and of some extent. In the lower part of it the Eurotas flows through marshes and sandbanks into the Laconian gulf.

The banks of the Eurotas and the dry parts of its bed are overgrown with a profusion of reeds. Hence the epithets of Βοσκυρόφες and Βοσκεδές are frequently given to it by the poets. (Theogn. 789; Emp. Iphig. in Aul. 179, Hellen. 207.)

The only tributary of the Eurotas, which possesses an independent valley, is the Oenus already mentioned. The other tributaries are mere mountain torrents, of which the two following names have been preserved, both descending from Mt. Taygetus through the Spartan plain: Τλατα (Tiara, Paus. iii. 18. § 6; Ath. iv. p. 189), placed by Pausanias on the road from Amyclae to Sparta, and hence induced by Leake to be identified with the Πανθελεθαυμα; Φελλία (Phelaea, iii. 20. § 3), the river between Amyclae and Pharis. The Κάσιον (Kasivus), mentioned in one of the ordinances of Lycurgus, was identified by later writers with the Oenus. (Plut. Lyg. 6. § 6.)

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

Before leaving the rivers of Laconia, a few words must be said respecting an ancient Laconian bridge still existing, which has been assigned to the remotest antiquity. This is the bridge of Χεροκάμπο, built over a tributary of the Eurotas, about three hours' ride to the south of Sparta, just where the stream issues from one of the deepest and darkest gorges of Taygetus. It was first discovered by Ross, and has been described by Mure, who supposes it to belong to the same period as the monuments of Mycenae. Even if it does not belong to so early a date, but is a genuine Hellenic work, it would establish the fact that the Greeks were acquainted with the use of the concentric arch at a very early period; whereas it has been usually supposed that it was not known to them till the time of Alexander the Great. The general appearance and character of this structure will be best seen from the annexed drawing taken from Mure. The masonry is of the polygonal species; the largest stones are those of the arch, some of which are from four to five feet long, from two to three in breadth, and between one and two in thickness. From the character of the structure, and from its remote situation, Mure concludes that it cannot be a Roman work; and there are strong reasons for believing that the Greeks were acquainted with the use of the arch at a much earlier period than has been usually supposed.


BRIDGE OF XEROKAMPO.

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

IV. History.

The political history of the country forms a prominent part of Grecian history, and cannot be narrated in this place at sufficient length to be of value to the student. But as the boundaries of Laconia differ considerably at various periods, it is necessary to mention briefly those facts in the history of the country which produced those changes. It will be seen from the preceding descriptions of the physical features of Laconia, that the plain of Sparta forms the very kernel and heart of the country. Accordingly, it was at all times the seat of the ruling class; and from it the whole country received its appellation. This place is said to have been originally inhabited by the Leleges, the most ancient inhabitants of the country. According to tradition, Lelex, the first king, was succeeded by his son Myles, and the latter by his son Eurotas, who collected into a channel the waters which were spread over the plain, and gave his own name to the river which he had thus formed. He died without male offspring, and was succeeded by Lacedaemon, the son of Zeus and Taygeta, who married Sparta,
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The daughter of his predecessor, Lacedaemon gave to the people and the country his own name, and to the city which he founded the name of his wife. Argos, the son of Lacedaemon, founded the city called after him Amycla. (Paus. iii. 1.) Subsequently Lacedaemon was ruled by Achaeas princes, and Sparta was the residence of Menelaus, the brother of Agamemnon. Menelaus was succeeded by Crete, who married his daughter Hermione, and Crete was by his son Tisamenus, who was reigning when the Dorians invaded the country under the guidance of Malcidas. In the third and largest division of Peloponnese among the descendants of Hercules, Lacedaemon fell to the share of Eurythmene and Procles, the twin sons of Aristodamus. According to the common legend, the Dorians conquered the Peloponnese at once; but there is sufficient evidence that they only slowly became masters of the countries in which we afterwards find them settled; and in Laconia it was some time before they obtained possession even of all the places in the plain of Sparta. According to a statement in Ephorus, the Dorians conquered divided Laconia into six districts; Sparta they kept for themselves; Amycla was given to the Achaean Philomonus, who betrayed the country to them; while Las, Pharis, Eucyd, and a sixth town the name of which is lost, were preserved by the Erechtheans, who were allowed to receive new citizens. (Ephor. ap. Strab. viii. p. 36; on this corrupt passage, which has been happily restored, see Müller, Doriac., vol. i. p. 110, transl.; Niebuhr, Ethnograph., vol. i. p. 56, transl.; Kramer, ad Strab. l. c.) It is probable that this division of Laconia into six provinces was not actual, but was described later period, but there is sufficient evidence to show that, for a long time after the Dorian conquest, the Dorians possessed only a small portion of Laconia. Of this the most striking proof is that the Achaean city of Amycla, distant only 23 miles from Sparta, maintained its independence for nearly three centuries after the Dorian conquest, for it was only subdued shortly before the First Messenian War and under the weak king Tebas. The same king took Pharis and Gerontia, both Achaean cities; and his son and successor, Alcamenes, conquered the town of Helos, upon the coast near the mouth of the Eurotas. (Paus. iii. 2. §§ 6, 7.) Of the subjugation of the other Achaean towns we have no accounts; but there can be little doubt that they were mainly owing to the military organisation and martial spirit which the Spartans had acquired by the institutions of Lycurgus.

By the middle of the eighth century the Dorians of Sparta had become undisputed masters of the whole of Laconia. They now began to extend their dominions at the expense of their neighbours. Originally Arcos was the chief Doric power in the Peloponnese, and Sparta only the second. In ancient times the Arcans possessed the whole eastern coast of Laconia down to Cape Maleae, and also the island of Cythera (Herod. i. 83); and although we have no record of the time at which this part of Laconia was conquered by the Spartans, we may safely conclude that it was before the Messenian wars. The Dorians in Messenia possessed a much more fertile territory than the Spartans in Laconia, and the latter now began to cast longing eyes upon the richer fields of their neighbours. A pretext for war soon arose; and, by two long protracted and obstinate contests, usually called the First and Second Messenian wars (the first from S. c. 743 to 724, and the second from S. c. 685 to 668), the Spartans conquered the whole of Messenia, expelled or reduced to the condition of Helots the inhabitants, and annexed their country to Laconia. The name of Messenia now disappears from history; and, for a period of three centuries, from the close of the Second Messenian War to the restoration of the independence of Messenia by Epaminondas, the whole of the southern part of Peloponnese, from the western to the eastern sea, bore the appellation of Laconia.

The upper parts of the valleys of the Eurotas and the Cennus, the districts of Scirias, Beleministis, Malestis, and Caryatis, originally belonged to the Arcadians, but they were all conquered by the Spartans and annexed to their territory before S. c. 600. (Grote, Hist. of Greece, vol. ii. p. 588.) They thus extended their territories on the north to what may be regarded as the natural boundaries of Laconia, the mountains forming the watershed between the Eurotas and the Alpheus; but when they crossed these limits, and attempted to obtain possession of the plain of Teges, they were overwhelmed by the greatest opposition, and were at last obliged to be content with the recognition of their supremacy by the Tegeants, and to leave theatter in the independent possession of the latter.

The history of the early struggles between the Spartans and Argives is unknown. The district on the coast between the territories of the two states, and of which the plain of Thyreatis was the most important part, inhabited by the Cynurians, a Pisidian people, was a frequent object of contention between them, and was in possession, sometimes of one, and sometimes of the other. On one occasion of this length, in S. c. 547, the Spartans obtained permanent possession of it by the celebrated battle fought by the 300 champions from either nation. [Cynuria.] The dominions of the Spartans now extended on the other side of Mount Parnon, as far as the pass of Amiara.

The population of Sparta was divided into the three classes of Spartan, Perioeci, and Helots. Of the condition of these classes a more particular account is given in the Dictionary of Antiquities; and it is only necessary to remark here that the Spartans lived in Sparta itself, and were the ruling Doric class; that the Perioeci lived in the different townships in Laconia, and, though freemen, had no share in the government, but received all their orders from the ruling class at Sparta; and that the Helots were serfs bound to the soil, who cultivated it for the benefit of the Spartan proprietors, and perhaps of the Perioeci also. After the extension of the Spartan dominions by the conquest of Messenia and Cynuria, Laconia was said to possess 100 townships (Strab. viii. p. 363), among which we find mentioned Anem ther, one of the Cynurian Thyreatis, and Aulen in Messenia, near the frontier of Eria. (Steph. B. s. e. 'Aonidas, Aolad.) According to the common story, Lycurgus divided the territory of Laconia into a number of equal lots, of which 9000 were assigned to the Spartans, and 30,000 to the Perioeci. (Plut. Lyc. 8.) Some ancient critics, however, while believing that Lycurgus made an equal division of the Laconian lands, supposed that the above numbers referred to the distribution of the Lacedaemonian territory after the incorporation of Messenia. And even with respect to the latter opinion, there were two different statements; some maintained that 6000 lots had been
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given by Lycurgus, and that 8000 were added by King Polydorus at the end of the First Messenian War; others supposed that the original number of 4500 was doubled by Polydorus. (Plut. L. C.) From these statements attempts have been made by modern writers to calculate the population of Laconia, and the relative numbers of the Spartans and the Perioeci; but Mr. Grote has brought forward strong reasons for believing that no such division of the landed property of Laconia was ever made by Lycurgus, and that the belief of his having done so arose in the third century before the Christian era, when Agis attempted to make a fresh division of the land of Laconia. (Grote, Hist. of Greece, vol. ii. p. 531.) In any case, it is impossible to determine, as some writers have attempted, the lands which belonged respectively to the Spartans and the Perioeci. All that we know is, that, in the law proposed by Agis, the land bound by the four limits of Pellene, SSELLasia, Maesa, and Taygetus, was divided into 4500 lots, one for each Spartan; and that the remainder of Laconia was divided into 15,000 lots, one for each Perioecus (Plut. Agis, 8.)

With respect to the population of Laconia, we have no precise statement from the ancient writers. Of these the most important is that of Herodotus, who says that the citizens of Sparta at the time of the Persian wars was about 8000 (vii. 324). The number of the Perioeci is nowhere stated; but we know from Herodotus that there were 10,000 of them present at the battle of Plataea, 5000 heavy-armed, and 5000 light-armed (ix. 11, 29); and, as there were 50 Perioeci at each of the five-eighths of the whole number of citizens, we may venture to assume as an approximate number, that the Perioeci at the battle may have been also five-eighths of their whole number, which would give 16,000 for the males of full age. After the time of the Persian war the number of the Spartan citizens gradually but steadily declined; and Cliont is probably right in his supposition that at the time of the invasion of Laconia, in v. c. 369, the total number of Spartans did not exceed 2000; and that Isocrates, in describing the original Dorian conquerors of Laconia as only 2000, has probably adapted to the description the number of Spartans in his own time. (Isocr. Panath. p. 286, c.) About 50 years after that event, in the time of Aristot., they were already 10000 (Aristot. Pol. iv. 6. § 11); and eighty years still later, in the reign of Agis, v. c. 244, their number was reduced to only 700 (Plut. Agis, 5.) The number of Helots was very large. At the battle of Plataea there were 35,000 light-armed Helots, that is seven for every single Spartan (Herod. ix. 28.) On the population of Laconia, see Clinton, Hist. iii. 407, seq.

From v. c. 547 to v. c. 371, the boundaries of Laconia continued to be the same as we have mentioned above. But after the overthrow of her supremacy by the fatal battle of Lefcitra, the Spartans were successively stripped of the dominions they had acquired at the expense of the Messenians, Arcadia, and Argive. Epaminondas, by establishing the independent state of Messenia, confined the Spartans to the country east of Mount Taygetus; and the Arcadian city of Megalopolis, which was founded by the same statesman, encroached upon the Spartan territory in the upper vale of the Eurotas. While the Thebans were engaged in the Sacred War, the Spartans endeavoured to recover some of their territory which they had thus lost; but it was still further circumscribed by Philip, the father of Alexander the Great, who deprived the Spartans of several districts, which he assigned to the Argives, Arcadians, and Messenians. (Polyb. ix. 28; Paus. iv. 36. § 3.) After the establishment of the Achaean League their influence in the Peloponnesus sank lower and lower. For a short time they showed unwonted vigour, under their king Cleomenes, who rescued his country from the Peloponnesian League, and gave a new life to the state. They defeated the Achaean league in several battles, and seemed to be regaining a portion at least of their former power, when they were checked in their progress by Antigonus Doson, whom the Achaean called in to assist in their assistance, and were at length completely humbled by the fatal battle of Sellasia, n. c. 221. (Dict. of Geogr. art. Cleomenes.) Soon afterwards Sparta fell into the hands of a succession of usurpers; and of these Nabis, one of the most sanguinary, was compelled by T. Quinticius Flaminius, to surrender Gythium and the other maritime towns, which had aided with the Romans, and were now severed from the Spartan dominion and placed under the protection of the Achaean League, n. c. 197 (Strab. viii. 329—332; Liv. xxix. 27—44:); but this step was disapproved of by the Romans, who were afraid, that at a future time the five-eighths of the whole number of citizens, which we may venture to assume as an approximate number, that the Perioeci at the battle may have been also five-eighths of their whole number, which would give 16,000 for the males of full age. After the time of the Persian war the number of the Spartan citizens gradually but steadily declined; and Cliont is probably right in his supposition that at the time of the invasion of Laconia, in v. c. 369, the total number of Spartans did not exceed 2000; and that Isocrates, in describing the original Dorian conquerors of Laconia as only 2000, has probably adapted to the description the number of Spartans in his own time. (Isocr. Panath. p. 286, c.) About 50 years after that event, in the time of Aristot., they were already 10000 (Aristot. Pol. iv. 6. § 11); and eighty years still later, in the reign of Agis, v. c. 244, their number was reduced to only 700 (Plut. Agis, 5.) The number of Helots was very large. At the battle of Plataea there were 35,000 light-armed Helots, that is seven for every single Spartan (Herod. ix. 28.) On the population of Laconia, see Clinton, Hist. iii. 407, seq.

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The Spartans were thus confined almost to the valley in which their Dorian ancestors had first settled, and, like them, were surrounded by a number of hostile places. Seven years afterwards, n. c. 188, Sparta itself was taken by Philopoemen, and annexed to the Achaean League (Plut. Phil. 16; Liv. xxxii. 32—34); but this step was disapproved of by the Romans, and produced the further increase of the Achaean League, and accordingly encouraged the party at Sparta opposed to the interests of the Achaean. But the Roman conquest of Greece, which soon followed, put an end to these disputes, and placed Laconia, together with the rest of Greece, under the immediate government of Rome. Whether the Lacedaemonians to whom their benefactors had given independence were placed again under the dominion of Sparta, is not recorded; but we know that Augustus guaranteed to them their independence, and they are henceforth mentioned under the name of Etheleneo-Laconia. Pausanius says there were originally 24 towns of the Lacedaemonians, and in his time there were still 18, of which the most important were Gythium, Teus, Peripherus, Pyrrhus, Canoseolia, Orthus, Leuctra, Thalamus, Alaeonia, Geraea, Asopus, Acraea, Boeae, Zarax, Epidauros Limera, Braiaea, Gerontiaea, Marios. (Paus. iii. 21. § 7.) Augustus showed favour to the Spartans as well as to the Lacedaemonians in general; he gave to Sparta the Messenian town of Cardamyle (Paus. iii. 26. § 7); and he also annexed to Laconia the Messenian town of Pharae (Paus. iv. 36. § 2), and gave to the Lacedaemonians the island of Cythera. (Dion Cass. liv. 7.)

At the end of the fourth century of the Christian era, Laconia was devastated by the Goths under Alaric, who took Sparta (Zosim. v. 6). Subsequently Slavonians settled in the country, and retained possession of it for a long time; but towards the end of the eighth century, in the reign of the empress Irene, the Byzantine court made an effort to recover their dominions in Peloponnesus, and finally succeeded in reducing to subjection the Slavonians in the plains, while those in Laconia who would not submit were obliged to take refuge in the fastnesses of Mt. Taygetus. When the Franks became masters of Laconia in the 13th century, they found upon...
LAOCNIA.

31. § 3. In the neighbourhood of Belemina was AGROΣ, originally an Arcadian town, which was conquered at an early period by the Spartans, and its territory annexed to Laconia. In the upper vale of the Eurotas was the Lacedaemonian Tyris, POLIS. (Liv. xxxv. 37.) Pellana was one of the three cities (Polyb. iv. 81.) : Belemina was undoubtedly another; and the third was either Asyra or Carysia.

The road to Tegea and Argos ran along the vale of the Oenus. (Paus. iii. 10. §§ 6—8.) After crossing the bridge over the Eurotas, the traveller saw on his right hand Mount Thronos, upon which stood a colossal statue of Apollo Pythaeus, looking over the city of Sparta, which lay at his feet. (Comp. Herod. i. 69.; Xen. Hell. vi. 5. § 27.) A little further on in the vale of the Oenus, was SELLASIA, which was the bulwark of Sparta in the vale of the Oenus, as Pellana was in that of the Eurotas. Above Sellasia was a small plain, the only one in the vale of the Oenus. Beyond on the east by Mt. Olympia and on the west by Mt. Evas: a small stream, called Gorgyla, flowed through the western side of the plain into the Oenus. This was the site of the celebrated battle in which Cleomenes was defeated by Antigone. (SELLASIA.) In this plain the road divided into two, one leading to Argos and the other to Tegea. The road to Argos followed the Oenus; and to the west of the road, about an hour distant from the modern ARKHION, lay CALYX. From this place to the confines of the Thry敲is in Argolis, was a forest of oaks, called SCOTTTAS (Xerviras), which derived its name from a temple of Zeus Scytis, about 10 stadia west of the road. (Paus. iii. 10. § 6; Polyb. xvi. 37.) On the ridge of Mt. Parnon the boundaries of Argolis and Laconia were marked by Hermas, of which, three heaps of stones, called of ζωντας (the slain), may perhaps be the remains. (Ros., Reise in Peloponnes, p. 173.) There was also a town OENUS, from which the river derived its name.

The road to Tegea, which is the same as the present road from Sparta to Tivonis, after leaving the plain of Sellasia, passes over a high and mountainous district, called Schweita in antiquity. The territory of Laconia extended beyond the highest ridge of the mountain; and the chief source of the Alpheus, called Σεσποταται, formed the boundary between Laconia and the Tegeas. Before reaching the Arcadian frontier, the road went through a narrow and rugged pass, now called Κλαυς. The two towns in Scytis were SCIRUS and OENUS, called Iun by Xenophon.

3. In the southern part of Laconia.—On the road from Sparta to Gythium, the chief port of the country, Pausanias (iii. 21. § 4) first mentions CROCEAE, distant about 135 stadia from Sparta, and celebrated for its quarries. KYTHUM was 30 stadia beyond Croceae. Above Gythium, in the interior, was ARGOS, to which a road also led from Croceae. Opposite Gythium was the island CRANA. After giving an account of Gythium, Pausanias divides the rest of Laconia, for the purposes of his description, into what lies left and what lies right of Gythium (τo δωροτετ Τειων, iii. 32. § 3—τo έπετετ Τειων, iii. 24. § 6.)

Following the latter, we will first mention the towns to the left or east of Gythium. Thirty stadia above Gythium was TRINAS, situate upon a promontory, which formed the NE extremity of the peninsula terminating in Cape
LACONIA.

Tasmarum. Eighty stadia beyond Trinacria was Helou, also upon the coast. The road from Sparta to Helou followed the Eurotas the greater part of the way; and Leake noticed in several parts of the rock cuts of chariot wheels, evidently the vestiges of the ancient carriage-road. (Leake, Morea, vol. i. p. 194.) Thirty stadia south of Helou on the coast was Achrion; and sixty stadia south of Achrion, Asopus, the later name of Cyparissia. Between Achrion and Asopus, Ptolemy mentions a town Biandina (Βιανδίνα, ii. 16. § 9), the name of which occurs in an inscription in the form of Blandinopolis (Βλανδίνοπολις, Böckh, Inscrip. No. 1336). Between Asopus and Achrion was an inland plain, called Luchos, containing in the interior a town of this name, and in the same neighbourhood was Plemion. Returning to the coast, 50 stadia south of Asopus, was a temple of Asclepius, in a spot called Hyperteleatium. Two hundred stadia south of Asopus was the promontory and peninsula Olympos (Olympos), connected with the mainland by a narrow istmus, which is, however, generally covered with water. Between Ongnathus and Malia is a considerable bay, called Boeotiac Sinus, from the town of Bora, situated at its head. In this neighbourhood were three ancient towns, called Etej, Ephyndias, and Sidra, which were founded by the Dorian; the two former on the Boeotiac Sinus, and the other on the eastern sea north of Cape Malea. Between Boeotia and Malea was Nupheus (Νυφεύς, Νύφευς), with a cave near the sea, in which was a fountain of sweet water. Pausanias (iii. 23. § 2) calls Nymphneas a λιμνη, but, as there is no lake in this neighbourhood, Bollay conjectures (Recherches, loc. p. 99) that we should read λιμνη, and places Nymphneas at the harbour of Sante Marinas, where a fountain of water issues from a grotto. The promontory Malea (Μάλεα, Steph. B. s. v. et alii; Malai, Herod. i. 82; Strab. viii. p. 369), still called Malid, the most southerly point in Greece with the exception of Tasmarum, was much dreaded by the ancient sailors on account of the winds and waves of the two seas, which here meet together. Hence arose the proverb, "after doubling Malea, forget your country" (Strab. viii. p. 376), and the name Malidarius (πατριάρχης Μαλίδ) of a ship's cat or ship's caput (Τακτ. ii. 83). On the promontory there was a statue of Apollo. (Steph. B. s. v. Αλίβος; Αύτάλλων Μαλίδων, Paus. iii. 12. § 8.) South of Malea was the island Cynthera. Following the eastern coast we first come to Sidra, already mentioned; then to Epidaurus, 100 stadia from Malea; next to Epidaurus Limnea, and successively to Zara, Cyphanta, and Praia or Braies, of which the last is near the confines of Argolis. The numbers in Pausanias, giving the distances of these places from one another, are corrupt: see Cyphanta. In the interior, between the Eurotas and the south-western slopes of Parnon, Pausanias mentions Gerontia, situated 120 stadia north of Achrion; Marius, 100 stadia east of Gerontia; Glyptia, also called Glympsa, north of Marius; and Selinus, 20 stadia from Gerontia.

Returning now to Gythium, we proceed to enumerate the towns to the right, that is, west and south, of this place, according to the plan of Pausanias (iii. 24. § 6, seq.): in other words, the towns in the peninsula to which we have just referred. Forty stadia south-west of Gythium was Las upon the coast, which some writers call Asine. Thirty stadia from a hill near Las was Unyss, in the interior; and a little below Las was the river Smenus (Σμήνος), rising in Mt. Taygetus, which Pausanias praises for the excellence of its water, now the river of Pasobon. Immediately south of this river was the temple of Artemis Dictyna, on a promontory now called Agaphrana; and in the same neighbourhood was a village called by Pausanias Aramus or Arunum, where Las, the founder of the city of Las, was said to have been buried. South of the promontory of Agaphrana is a stream, now called the river of Dikhevos, the Scyras (Σχυράς) of Pausanias (iii. 25. § 1), beyond which were an altar and temple of Zeus: there are still some ancient remains on the right side of the river, near its mouth. Further south is the peninsula of Sustari, inclosing a bay of the same name, which is conjectured to be the Sinus Aegleidus of Pliny (iv. s. a. 8); if so, we must place here Aegilla, which is mentioned incidentally by Pausanias (iv. 17. § 1) as a town of Laconia. Inland 40 stadia from the river Scyras lay Pyrrhichus. SE. of Pyrrhichus was the town of Tachymene. Between Tachymene and the Tasmarian peninsula no town is mentioned, but at a place on the coast called Kikonia there are considerable remains of two temples. The Tasmarian peninsula is connected with that of Taygetus by an isthmus half a mile across, and contains two harbours, named Phanathus and Achilleius Podtus [see Taraxum]: the extremity of the peninsula is Cottus. Evidently its latter point, and ascending southwards, we come to the town of Taraxum, afterwards called Carneopolis, 40 stadia above the Tasmarian isthmus. Thirty stadia N. of Carneopolis was the commencement of the promontory Thyidra, nearly as large as the Tasmarian peninsula, but connected with the mainland by a much wider isthmus. On this promontory were the towns of Hippola and Messara. North of Messara was Oetyllus; but the distance of 150 stadia, assigned by Pausanias between the two places, is too much. [Oetyllus.] Eighty stadia north of Oetyllus was Thalamas, situated inland, and 20 stadia from Thalamae was Paphnus, upon the coast. Both these towns were upon the lesser Paphnus, now called the Micles, which the Messenians said was the place where the Phœnicians landed. (Strab. viii. p. 561; Paus. iii. 26. § 8.) The districts north of this river were taken away from the Laconians by Philip in B.C. 338, and granted to the Messenians; but it is probable that the latter did not long retain possession of them. In the time of the Roman empire they formed part of Elenethero-Laconia. (Leake, Peloponnesiacos, p. 179.) Twenty stadia north of Paphnus, upon the coast, was Leuctra or Leuctrum; and 60 stadia north of the latter, Cardamytles, at the distance of 8 stadia from the sea. North of Cardamytles was Gerania, the most northerly of the Elenethero-Laconian towns. Thirti stadia from Gerania, in the interior, was Alagonia.

LACONICUS SINUS. [Laconis.]

LACONIMURGI. [Celtica; Vettones.]

LACRINTI, mentioned by Capitolinus (M. Antonii, c. 22), by Dion Cassius (lxxi. 12), and by Petro Sphyrax (extra Leg. s. c. ed. Bonn), along with the Astingi and Buri. They were either Dacian or on the Dacian frontier, mixed.
LACTARIUS MONS.

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

LACTATORIUS MONS ("Malaxus sp.; Monte S. Angelo"), was the name given by the Romans to a mountain in the neighbourhood of Stabiae in Campania. It was derived from the circumstance that the mountain abounded in excellent pastures, which were famous for the quality of the milk they produced; on which account the mountain was resorted to by invalids, especially in cases of consumption, for which a milk of dandelion was particularly beneficial. (Casual. Ep. xii. 10; Gelen, de Med. Med. v. 12.) It was at the foot of this mountain that Nares obtained a great victory over the Goths under Teias in A.D. 555, in which the Gothic king was slain. (Procop. B. G. iv. 35, 36.) The description of the Mons Lactarius, and its position with regard to Stabiae, leave no doubt that it was a part of the mountain range which branches off from the Apennines near Nocera (Nuceria), and separates the Bay of Naples from that of Paestum. The highest point of this range, the Monte S. Angelo, attains a height of about 5000 feet; the whole range is calcareous, and presents beautiful forests, as well as abundant pastures. The name of Lertiere, still borne by a town on the slope of the mountain side, a few miles above Stabiae, is evidently a revival of this ancient name. [E. B. B.]

LACTORA, in Gallia Aquitania, is placed by the Antonine Itin. on the road between Agium (Agens) and Collimbrem (Asch), and 15 Gallic leagues from each. The distance and name correspond to the position and name of Lectoria. Several Roman inscriptions have been discovered with this name, Lectoria, and Civitas Lectariae; but the place is not mentioned by any extant writer. [G. L.]

LACUS FELICIS, a place in Noricum, on the south of the Danube, 25 miles west of Arsalpe, and 20 miles east of Laurescium (It. Ant. pp. 245, 248). According to the Not. Imper., under which it is called Lacufelicia, it was the head-quarters of Noric horse archers. Its name is generally identified with the town of Niederwaltelson, near the Danube. [L. S.]

LACTYDON. [Marsilia.]

LADE (Adip), the largest of a group of small islands in the Sinus Lematicus, close by Miletus, and opposite the mouth of the Meander. It was a protection to the harbours of Miletus, but in Strabo's time it was one of the haunts and Strongholds of pirates. Lade is celebrated in history for the naval defeat sustained there by the Ionians against the Persians in B.C. 494. (Herod. vi. 8; Thucyd. viii. 17, 24; Strab. iv. p. 635; Pan. i. 35; 6 8; Steph. B. s. l.; Plin. v. 37.) That the island was not quite uninhabited, is clear from Strabo, and from the fact of Stephanus B. mentioning the ethnos form of the name, Lade. [L. S.]

LADICUS, a mountain of Gallaecia, the name of which occurs in ancient inscriptions, and is still preserved in that of the Codex de Lodoco, near Montejerado on the Sil. (Flores, Exp. S. vol. xv. p. 68; Ubert, vol. ii. pt. 1. p. 278.) [F. S.]

LADOCELIA ("Adippia"), a place in Arcadia, in the district Melaen, and, after the building of Megalopolis, a suburb of that city, was situated upon the road from the latter to Pallantium and Tegea. Here a battle was fought between the Mantineans and Tegeans, B.C. 423, and between the Achaeans and Cleomenes, B.C. 226. Tmceydes calls it Laodicium (Adippia) in Orestes. (Paus. viii. 44.

§ 1; Thuc. iv. 134; Vol. ii. 51, 55.) [Orestesian.]

LADON (Adip). 1. A river of Elis, flowing into the Pausias. (Elis, p. 617, a.)

2. A river of Arcadia, flowing into the Alpheius. [Alpheian.]

LAEAEI (Aeaei), a Paonian tribe in Macedonia, included within the dominion of Sitileon, probably situated to the E. of the Strymon. (Thuc. ii. 96.) [E. B. J.]

LAEETA'NI or LEET'ANTI (Leetaunae, Potl. ii. 6. §§ 18, 74; A. Leutaunae, Strab. iii. p. 180), a people on the N. part of the E. coast of Hispia and Taraceunias, above the Costetani. Strabo merely speaks vaguely of the sea-coast between the Eubo and the Pyrenes as belonging to "the Leetani and the Lartolaeatas, and other such tribes" ("των... Αλπικών και Αλπικολαμάτων και Κορίων τωνωτών"), as far as Emporium, while Polteny places them about Barcino (Barcelona) and the river Rubrurcatus (Lobregas); whence it appears that they extended from below the Rubrurcatus on the SW. up to the borders of the Indigetes, upon the bay of Emporium, on the NE. They are undoubtedly the same people as the Laestani of Pliny (iii. 3. 6 a; comp. Inscr. op. Gruter. p. 613, 6) who speaks of their country (Laestania) as producing good wine in abundance. (Flores, Vol. iv. 6. 6 6; Strab. ii. 155, 7 7; Tit. 27, 50, vili. 52; Sil. Ital. iii. 365, xv. 177.) Strabo describes it as a fertile country, well furnished with harbours. Besides their capital Barcino (Barcelona), they had the following towns: (1.) On the east coast, from SW. to NE.: BANTULO (Barouacs, Potl. ii. 6. § 19; Basileia; Muratori, p. 1035, no. 9; Flores, Exp. S. vol. xxiv. p. 66, vol. xxii. p. 31; Marca, Hisp. ii. 15, p. 199, 1. with a small river of the same name (Basa; Mela, ii. 6); ILIBRO or ILIBEO, a city of the convents of Taraco, with the civitas Romana (Mela, ii. 6; Plin. iii. 3. a. 4; Alcuboe, Potl. ii. 6. § 19, where the vulgar reading is Alibwes; prob. Abeluso, Marc. Hisp. ii. 15, p. 199; Flores, Exp. S. vol. xxix. p. 94); BLANDA (Blandinga, Mela, ii. 6); NOVAE, on the NE. of the mouth of the little river Larnum (Tordona: Plin. iii. 3. a. 4): between Bastulo and Iluro Polteny places the LUNARIAN PRA. (Λυναρίων ἐπισαραύνων; probably the headland marked by the Torre de Monge). (2.) On the high road from Taraco to Narbo Martius in Gaul (His. Ant. p. 395): FIGUS, 20 M. P. W. of Bircaco (near Martorell, on the right bank of the Lobregat), marking doubtless the borders of the Laestani and the Costetani; then BIRGACO; next PRATIORUM, 17 M. P. (near Hostoric or La Rossa, where are great ruins; Marca, Hisp. ii. 20); SERRHAEAE or SERRACAE, 15 M. P. (prob. S. Pere de Serca and San Solec); AQUAE VOCOONARI, 15 M. P. (Caludes de Malabenda). (3.) Other inland towns: RUBRICATA (Potl.); EBERA, a municipality; its site is unknown (Inscr. op. Muratori, p. 1106, no. 7), 1107, no. 1); AQUAE CALIDAE, a civitas stipendiaria, in the convents of Taraco (Plin. iii. 3. 4; Acalidenae: Calidas de Monby, N. of Barcelona, Marca, Hisp. ii. 16, p. 167; Flores, Exp. S. vol. xxii. p. 37; Ubert, vol. ii. pt. 1. pp. 423, 484.)

LAEDERATA (Adespera or Aespera, Procop. de Aed. iv. 6), a town in the north of Moesia, on the Danube, and a few miles east of Viminacium. In the Notitia its name is Laedetana; it must have been near the modern Ruma. [L. S.]
PIETY even ascribes the foundation of that city to the Laevi, in conjunction with the Marici, a name otherwise wholly unknown, but apparently also a Ligurian tribe. There can be no doubt that in this part of Italy tribes of Gaulish and Ligurian origin were very much intermixed, and probably the latter were in many cases confounded with the Gauls. [LIGURIA.]

LAGANIA (Aegasia), a village of the Tectosagonii in Galatea, 24 miles to the east of Juliolopolis. It is not mentioned by any of the classical writers, but it must afterwards have increased in importance, for during the Christian period, it was the see of a bishop, and took the name of Anastasopolis (Concil. Chalc. p. 663, and p. 95, where the name is misspelt Aesania ; Hist. Auct. p. 142, where the name is Lagiasia; It. Hiers. p. 574, where we read Agamnia). There is little doubt that the Latania in Potemny (v. 1, § 14) and the Rhyganeagalia of Hierocles (p. 697) are the same as Lagania (comp. Theod. Syr. c. 2). Kiepert, in his map of Asia Minor, identifies it with Beg Basar. [L.S.]

LAGARIA (Aegasia; Eth. Aegaropatzi, Lagarimia), a small town of Lucania, situated between Tarentum and Beneventum, which, according to the commonly received legend, was founded by a colony of Phocian under the command of Epeius, the architect of the wooden horse. (Strab. vi. p. 263; Lycochr. Alex. 930; Tzetza. ad loc.) Strabo, the only geographical writer who mentions it, calls it only a fortress (γαστίμη), and it was probably never a place of any importance; though deriving some security from the excellence of its wines, which was esteemed one of the best in Italy. (Strab. L. c.; Plin. xiv. 6. s. a.) The statement of Strabo, above quoted, is the only clue to its position, which cannot therefore be determined with any certainty. Clavarius places it at Nocera, about 10 miles from the sea, and this conjecture (for it is nothing more) has been adopted by Romanelli. The wines of this neighbourhood are said still to preserve their ancient reputation. (Clucer. Ital. p. 1272; Romanelli, vol. i. p. 248.) [R. H. B.]

LAGECEUM. [LEGEOLOLUM.]

LAGINA (?τα Δανών), a place in the territory of Stratoniceia, in Caria, contained a most splendid temple of Hecate, at which every year great festivals were celebrated. (Strab. vi. p. 650.) Tacitus (Ann. iii. 62), when speaking of the worship of Trivia among the Stratoniceans, evidently means Hecate. The name of Lagina is still preserved in the village of Laka, not far from the sources of the Tebina. Lagina, mentioned by Steph. B. as a ἐνευραρχήν Καπραί, seems to be the same as the Laguna of Strabo. [L.S.]

LAGNI (Aegys), a town of the Arvanacis, in Elis. (Polyb. ii. 13; Hor. Coron. iii. 17; Plin. iii. 5. s. 9; Sil. Ital. vii. 410.) [E.E.B.]

LAEVI or LAI (Aedis), a tribe of Cisalpine Gaul, which dwelt near the sources of the river Padus. This is the statement of Polybios (ii. 17), who associates them with the Libici (Aethiopi), and says that the two tribes occupied the part of the plains of Cisalpine Gaul nearest to the sources of the Padus, and next to them came the Insubrians. He distinctly reckons them among the Gauls' tribes who had crossed the Alps and settled in the plains of Northern Italy; on the other hand, both Livy and Pliny call them Ligurians. (Livy v. 35; Plin. iii. 17. s. 21.)

The reading in the passage of Livy is, indeed, very uncertain; but he would appear to agree with Pliny in placing them in the neighbourhood of Ticinum.
LAGUSA.

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

LAGUSA (Adrōs), one of a group of small islands in the bay of Telmessus in Lycia, 5 stadia from Telmessus, and 80 from Cissidae. (Plin. v. 35; Steph. B. s. v.; Stephan. Marx. Mag. § 226, foll.)

This island is generally considered to be the same as the modern Penage of Cordigliana. [L.S.]

LAGUSSAE, a group of small islands off the coast of Troy, to the north of Tenedos (Plin. v. 38; comp. Eustath. ad Hom. Il. ii. p. 306). Their modern name is Tauchos Aδασει.

LAIISH, the more ancient name of Dan. [DAN.]

LALASIS (Δαλᾶς), Potol. v. 8 § 6, where some MSS. have Δαλᾶς, a district in Cilicia, extending along Mount Taurus, above the district called Scelentes. Pliny (v. 23) also mentions a town Lalasia in Isauria, and this town accordingly seems to have been the capital of the district Lalasia, which may have extended to the north of Mount Taurus. It is probable, moreover, that the Isarian town of Lalasa, mentioned by Stephanus B., and which, he says, was in his day called Dailasos, is the same as Lalasia. If this be so, then it is not identical with the Dailasos of Hierocles (p. 710). Basilius of Selevcios informs us that the town stood on a lofty height, but was well provided with water, and not destitute of other advantages. (Wesseling, ad Hieroc. l. c.) From all these circumstances, we might be inclined to consider the reading Δαλᾶς in Pliny to be the correct one, were it not that the coinage of the place and the bear the inscription Aδασει. (Sestini, p. 96.)

LALENESIS (Δαλένσις or Δαλενσις), Potol. v. 7 § 6), a small town in the district of Maienene in Armenia Minor, on the east of Zorapassus. Its site is unknown, and no ancient writer besides Ptolemy mentions it. [L.S.]

LALETANI. [LALETANI.]


LAMBER or LAMBRUS, a river of Northern Italy, in Gallia Transpadana, noticed by Pliny among the affluents of the Padus which join that river on its left or northern bank. (Plin. iii. 19. a. 23.) It is still called the Lamber, and rises in a small lake called the Lago di Posiano (the Epulac Lacus of Pliny), from whence it flows within 3 miles of Milan, and enters the Po about midway between the Ticino and the Adda. Sidonius Apollinaris contrasts its stagnant and weedy stream (salinem Lamberas) with the blue waters of the Adda. (Ep. i. 5.) The Tabula as well as the Geographer of Ravenna gives a town of the name of Lamberum, of which no trace is found elsewhere. It is probably a corruption of a station, Ad Lambrum, at the passage of the river of that name, though the Tabula insensibly transfers it to the S. side of the Padus. (Tab. Pent.; Geogr. Rav. iv. 30.) [E. H. B.]

LAMBESE (Pet. Ant. pp. 33, 34, 40; Tab. Pent.; Adamesa, Potol. iv. 3 § 22; Lambedos, Inscr.; Lambeasa, Augustin. adv. Donat. vi. 13; Lambeisana Colonos, Cypriam. Epis. 55; Lembos or Teosawt, large Ru.), one of the most important cities in the interior of Numidia, belonging to the Massili. It lay near the confines of Mauretania, at the W. foot of the M. Auraius (Jebel Arewa), 102 M.P. from Skerit, 118 from Thysdrus, and 94 from Cirta. It was the station of an entire legion, the Legio III. Augusta (Aurelia Victoriniana, Potol. i. c.; and Inscr.). Its importance was attested by its magnificent ruins, among which are seen the remains of an amphitheatre, a temple of Aesclepius, a triumphal arch, and other buildings, enclosed by a wall, in the circuit of which 40 gates have been traced, 15 of them still in a good state of preservation. The silence of Procopius respecting such a city seems to imply that it had been destroyed before the age of Justinian. (Shaw, Travels, p. 57; Bruce; Paysonell; Pellissier, Exploration Scientifique de l’Algerie, vol. vi. pp. 388, 389.) [P. S.]

LAMBRICA or LAMBRICA, a town of the Cailafi Lucenses in Gallasia, near the confines of the territory of the Cailafi. It is called El-Padron. (Mela. iii. 1 § 8; Uberti, vol. ii. pt. 1, p. 439.) [P. S.]

LAMETTINI (Ἀμηττίνοι), a city of Bruttium, mentioned only by Stephanus of Byzantium (s. e.), on the authority of Hecaleus, who added that there was a river also of the name of Lametritis (Ἀμηττίνος). We find this again alluded to by Lyconius. (Abr. 1085.) There may be no doubt that this was the stream still called Lamato, which flows into the gulf of Sta. Eufemia: and this is confirmed by the authority of Aristotle, who gives to that gulf, otherwise known as the Sinus Terinaeius or Hippopotamos, the name of the LAMETRIS GULF (.getLongitude apodewa, Arist. Pol. viii. 10). Hence there can be little doubt that the city of Lamettini also was situated on the shores of the same bay, though Stephanus vaguely calls it “near Crotona.” (Steph. B. l. c.) No other writer mentions the name (which is evidently an ethnic form like Leontini), and it is probable that the town was destroyed or sunk into a dependent condition at an early period. An inscription, which records it as an existing municipality at the time of Trajan, is certainly spurious. (Mommsen, Inscr. Romae, 1. c. p. 368. App. No. 936.) It is generally supposed to have been situated either at or near the modern village of Sta. Eufemia, but this is mere conjecture. [E. H. B.]

LAMAIA (Λαμαία: Εβα Λαμαία: Ειθής), a town of the Maienene, though afterwards separated from them, situated in the district of Phthiotis in Thessaly. Strabo describes Lamia as situated above the plain which lies at the foot of the Maiaco gulf, at the distance of 30 stadia from the Sparcheius, and 50 stadia from the sea (lxx. pp. 433, 433). Livy says that it was placed on a height distant seven miles from Heraclea, of which it commanded the prospect (xxxvi. 24), and on the route which led from Thermopylae through the passes of Phthiotia to Thammici (xxxii. 4). Strabo further relates that it was subject to earthquakes (l. p. 60). Lamia is celebrated in history on account of the war which the Athenians and the confederate Greeks carried on against Antipater in B.c. 323. Antipater was at first unsuccessful, and took refuge in Lamia, where he was besieged for some time by his allies. From this circumstance this contest is usually called
the Lamian war. Having afterwards received succors from Craterus, Antipater retreated northwards, and defeated the allies at the battle of Crannon in the following year. (Diod. xvii. 9, seq.; Polyb. ix. 29.) In v. c. 208 Philip, son of Demetrius, defeated the Macedonians near Lamia. (Liv. xxvii. 30.) In 192 Lamia opened its gates to Antiochus (Liv. xxxv. 45), and was in consequence besieged in the following year by Philip, who was then acting in conjunction with the Romans. (Liv. xxxvi. 25.) On this occasion Livy mentions the difficulty which the Macedonians experienced in mining the rock, which was so close to the sea (as also implies Antiqu. x. 46. 30).)

In 190 the town was taken by the Romans. (Liv. xxxvi. 4, 5.) Lamia is mentioned by Piny (iv. 7. a. 14), and was also in existence in the sixth century. (Hieroc. p. 642, ed. Wesseling.) The site of Lamia is fixed at Zitiada, both by the description of the ancient writers of the position of Lamia, and by an inscription which Paul Lucas copied at this place. Zitiada is situated on a hill, and is by nature a strongly fortified position. The only remains of the ancient city which Leake discovered were some pieces of the walls of the Acropolis, forming a part of those of the modern castle, and some small remains of the town walls at the foot of the hill, beyond the extreme modern hospital. On the opposite side of the town Leake noticed a small river, which we learn from Strabo (i. p. 434, 450), was called Achelous. The port of Malia was named Phalara (v. d. Aspa, Strab. i. p. 435; Polyb. xi. 11; Liv. xxvii. 30, xxxv. 43; Pint. iv. 7. a. 12), now Styliaska. Zitiada has been compared to Athens, with its old castle, or acropolis, above, and its Piraeus on the Stryika, on the shore below. There is a fine view from the castle, commanding the whole country adjacent to the head of the Malia gulf. (Lucas, Voyage dans la Grèce, vol. i. p. 405; Leake, Northern Greece, vol. ii. p. 2; Stephani, Reise, etc. p. 39.)

**COIN OF LAMIA.**

**LAMIA.**

**LAMMUS.**

***LAMOTIS (Aquaeus).*** A district on the eastern coast of Cilicia Asea, between the rivers Calycadnus and Lamus. Its capital bore the name of Lamus, from which that of the district was derived. (Ptol. v. 8. § 6; comp. Lamus.)

***LAMPAS (Apsa).*** A harbour on the E. coast of the Tauric Chersonese, 800 stadia from Theodosia, and 220 stadia from Cius-Metopon. (Arrian, Perip. p. 20; Anon. Perip. p. 6.) Arrian uses the two names Lampas and Halmitis as if they belonged to the same place, but the Anonymous Coptic-describes speaks of Lampas alone, Halmitis probably took his name from being a haven for sailing fish. The name is preserved in the places now called Biskil-Lambat and Koutchouk-Lambat, Tartar villages at the end of a bay defended by the promontory of Plaka, near which ancient ruins have been found. (Dubois de Montperreux, Voyage autour du Cassanie, vol. v. p. 713, vol. vi. p. 46; Bennell, Cappadocia, Geog. vol. ii. p. 340.)

***LAMPADAE OR LAMPAGAE (Aquaeus or Aquaeus, Olymp. vii. i. § 49),*** a small tribe who lived among the offshoots of the Imaus, in the NW. part of India, about the sources of the Ghous (now Kamen), which is itself a tributary of the Kebet river.

***LAMPE (Aquaeus),*** a town in Crete, also called Lampia. According to this town Stephanes B. (v. d. 79) mentions two other towns of this name, otherwise unknown, one in Arcadia and the other in Argolis.

***LAMPEIA.*** (ESTEMANTHUS.)

***LAMPETIA.*** (CLAMPETIA.)

***LAMPOEIA OR LAMPONIUM (Aquaeus, Aquaeus, Olymp. vii. i. § 49),*** an Aeolian town in the south-west of Tros, of which no particulars are known, except that it was annexed to Persia by the satrap Otanes in the reign of Darius Hytsaspis. It is mentioned only by the earliest writers. (Herod. v. 26; Strab. xiii. p. 610; Steph. B. v. 79.)

***LAMPSACUS (Adaepaeus; Eth. Adaepaeus),*** sometimes also called Lampasacus (Cie. ad Viet. i. 6; Por. i. 17. 19), was one of the most celebrated Greek settlements in Myra on the Halieon. It was known to have existed under the name of Phytus or Fytusus before it received colonies from the Ionian cities of Phocaea and Miletus. (Strab. xii. p. 599; Steph. B. v. 40; Plin. v. 40; Rom. ii. 529; Plin. de Viet. M. 18.) It was situated, opposite to Callipolis, in the Thracian Chersones. It possessed an excellent harbour. Herodotus (v. 37) relates that the elder Miltiades, who was settled in the Thracian Chersonese, made war upon the Lampasaci, but that they took him by surprise, and made him their prisoner. Being threatened, however, by Croesus, who supported Miltiades, they set him free. During the Ionian revolt, the town fell into the hands of the Persians. (Herod. v. 117.)

The territory about Lampasacus produced excellent wine, whence the king of Persia bestowed it upon Themistocles, that he might thence provide himself with wine. (Thucyd. i. 138; Athen. i. p. 29; Diod. xi. 57; Plut. Them. 29; Nepos, Them. 10; Amm. Marc. xxiii. 8.) But even while Lampasacus acknowledged the supremacy of Persia, it continued to be governed by a native prince, being the tyrant, of the name of Hippeios. His son Aresadius married Archelaus, a daughter of Pissistratus, whose tomb, commemorating her virtues, was seen there in the time of Thucydides (vi. 59). The attempt of
LAMPSUS, a town of Histiaeotis in Thessaly, on the borders of Thessalia. (Liv. xxii. 14.)

LAMPITRA. [Artica, p. 331, 4.] 

LAMUS (Aduos), a village of Cilicia, at the mouth of the river Lamus, from which the whole district derived the name of Lamotis. The river is mentioned by Stephanus B. (from Alexander Polyhisteus), and both the river and the village by Strabo (xiv. p. 671) and Ptolemy (v. 8. §§ 4, 6). The river, which is otherwise of no importance, formed the boundary between Cilicia Aspera and Cilicia Propria, and still bears the name of Lamas or Lamous. About the village of Lamus no particulars are known. (Comp. Nonnus, Dionys. xxiv. 50; Hissec. p. 709.)

LANGOBARDI, a great harbour near Cape Hercules, on the coast of Pontus, not far from Thermiscyra. (Anonym. Peripl. Pont. Eux. p. 10.)

LANCIA (Dion. Cass. l. ii. 25, 29; Flor. iv. 12; Oros. vi. 21), or LANCICATUM (Arystauron, Pol. ii. 6 § 29), the chief city of the LANCICATI (Arystauron, Pol. l. c.) or LANCICINES (Plin. liii. 3. a. 4), a tribe of the Astures, in Hispanic Tartessus. It was strongly fortified, and was the most important city of that region, even more so than Legio VII. Gemina, at least before the settlement of the latter by the Romans, by whom Lancia was destroyed, though it was again restored. It lay on the high road from Caesarisangusia to Legio VII. (Leon), only 9 M. P. from the latter, where its name is still to be traced in that of Soldanico or Soldancia. (Flores, Esp. s. vol. vii. 16; Ukert, vol. ii. pt. 1. p. 441.) [F. S.]

LANCIA, LANCICATI, LANCICATUM.

[LANCIE] 

LANCICIE OPPIDA NA. [VETTONES.] 

LANCIENSES. [LANCIE] 

LANCIENSES OCELENSES OR TRANSCURDANI. [OCLUM.] 

LANGOBARDI, LONGOBARDI (Ariarathes, Ariaorathes, also Ariaorathes, and Ariaorathes, a tribe of German Origin), the first named in the plain, south of the lower Elbe, and who belonged to the Suevi (Strab. vii. p. 290, where Kramer reads Αριαράθης; Pol. ii. 11. §§ 9, 17). According to Paulus Diaconus, himself a Langobard, or Lombard (Hist. Langob. i. 3, 8; comp. Isidor. Orig. ix. 2; Egin. Mnr. n. v. 2; etc.), the tribe derived its name from the long beard, by which they distinguished themselves from the other Germans, who generally shaved their beards. But it seems to be more probable that they derived the name from the country they inhabited on the banks of the Elbe, where Borsa (or Bord) still signifies a fertile plain by the side of a river; and a district near Magdeburg is still called the regio Borsa (Wilhelm, Germanien, p. 266). According to this, Longobardi would signify "inhabitants of the long boro of the river." The district in which we first meet with them, is the left point of the Elbe, from the point where the Saale empties itself into it, to the frontier of the Chauci Minores, so that they were bounded in the north by the Elbe, in the east by the Summiens, in the south by the Chauci, and in the west by the Fosii and Agravirii. Traces of the name of the Langobardi still occur in that country in such names as Bardengau, Bardowick. The earliest writer who mentions the Langobardi as inhabiting those parts, is Valerius Paterculus (iii. 106). But notwithstanding the unanimous testimony of the ancients that they were a branch of the Suevi, their own historian (Paul. Dal. i. c.; comp. Egin. Mnr.) states that the Langobardi originally did not inhabit any part of Germany, but had migrated south from Scandinavia, where they had borne the name of Vimini, and that they assumed the name Langobardi after their arrival in Germany. It is impossible to say what value is to be attributed to this statement, which has found as many advocates as it has had opponents. From Strabo (i. c.) it is clear that they occupied the northern bank of the Elbe, and it is possible that they were among those Germans whom Tiberius, in the reign of Augustus drove across the Elbe (Sust. Aug. 21). In their new country they were soon reduced to submission by Marobodinus, but
afterwards they shook off the yoke, and, in conjunction with the Semones, joined the confederacy of the Chernsacs against the Marcomanni. (Tac. Ann. ii. 45.) When, in consequence of the murder of Arminius, the power of the Chernsacs was decaying more and more, the Langobardi not only oppressed and restored Italus, the king of the Chernsacs who had been expelled, but seem to have extended their own territory in the south, so as to occupy the country between Halle, Magdeburg, and Leipzig. (Tac. Ann. xi. 17.) They were not a numerous tribe, but their want of numbers was made up for by their natural bravery. Italus and Venovius described them as a "genus etiam Germaniae ferocior." Shortly after these events the Langobardi disappear from history, until they are mentioned again by Ptolemy (l.c.), who places them in the extensive territory between the Rhine and Weser, and even beyond the latter river almost as far as the Elbe. They thus occupied the country which had formerly been inhabited by the tribes forming the Chernsacan confederacy. This great extension of their territory shows that their power must have been increasing ever since their liberation from the yoke of Maroboduus. After this time we again hear nothing of the Longobardi for a considerable period. They are indeed mentioned, in an excerpt from the history of Ptolemy (p. 344), as allies of the Obi on the frontiers of Pannonia; but otherwise history is silent about them, until, in the second half of the 5th century, they appear on the north of the Danube in Upper Hungary as tributary to the Herauli (Procop. de Bell. Goth. ii. 15, who describes them as Christians). Whether these Langobardi, however, were the same people whom we last met with between the Rhine and the Elbe, or whether they were only a band of emigrants who had in the course of time become so numerous as to form a distinct tribe, is a question which cannot be answered with certainty, although the latter seems to be the more probable supposition. Their natural love of freedom could not bear to submit to the rule of the Herauli, and after having defeated the king of the latter, they established themselves in the northern country. Quadri, likewise a Suevian tribe, and henceforth they were for a long time the terror of their neighbours and the Roman province of Pannonia. (Paul. Diae. i. 22.) For, being the most powerful nation in those parts, they extended their dominion down the Danube, and occupied the extensive plains in the north of Dacia on the river Thesius, where they first came into conflict with the Geptaei, and entered Pannonia. (Paul. Diae. i. 30.) The emperor Justinian, wanting their support against the Gepidae, gave them lands and supplied them with money (Procop. Bell. Goth. iii. 33), and under their king Andoin they gained a great victory over the Gepidae. (Paul. Diae. i. 23; Procop. Bell. Goth. iii. 34, iv. 18, 22.) Albinus, Andoin's successor, after having, in his first campaign with the Avari, completely overthrown the empire of the Gepidae, led the Langobardi, in a. D. 568, into Italy, where they permanently established themselves, and founded the kingdom from which down to this day the north-east of Italy bears the name of Lombardy. (Exc. de Legat. pp. 303, 304; Marinus Episc. Chron. Romae. ii. 412.) The occasion of their invading Italy is related as follows. When Albinus had concluded his alliance with the Avari, and had ceded to them his own dominions, Nares, to take revenge upon Justin, invited them to quit their poor country and take possession of the fertile plains of Italy. Albinus accordingly crossed the Alps, and as the north of Italy was badly defended, he succeeded in a short time in establishing his kingdom, which continued to flourish until it was overpowered and destroyed by Charlemagne. (Paul. Diae. ii. 6; Eginhard, Vit. Carol. M. 6.) The history of Langobardis or singular people whose name still survives, has been written in Latin by Paulus Diaconus (Variefrid), in the reign of Charlemagne, and by another Lombard of the 9th century, whose name is unknown. (Comp. Wilhelm, Germanien, p. 331, foll.; Zosimus, de Duobus et de Nunciostratunia, p. 109, foll.; P. Duflik, Quene- vitro, Leipzig, 1840, and Venovius described them in Berlin, 1830, Svo.; Koehl-Stefeneld, des Reich der Langobarden in Italien, Munich, 1839; Latham, Tac. Germ. p. 139, and Epit. p. lxxxiv.)

[LANUVIUM.

(LANUVIUM (Aenolivi, Strab.; Aenolivi, Ptol.: Ebst. Aenolivi, Lanuvium: Civita Latina), an ancient and important city of Latium, situated on a lofty hill forming the projecting spur or promontory of the Alban Hills towards the S. It was distant about 20 miles from Rome, on the right of the Appian Way, rather more than a mile from the road. The name is often written in inscriptions, even of a good time, Lanuvium; hence the confusion which has arisen in all our MSS. of ancient authors between it and the city of Lanuvium in Samnium, and the name of the latter has been interchanged as to leave constant doubt which of the two is really meant, and in the middle ages they appear to have been actually regarded as the same place; whence the name of "Civitas Lavini," by which Lanuvium is still known, and which can be traced as far back as the fourteenth century. The foundation of Lanuvium was ascribed by a tradition recorded by Appian (B. C. ii. 40) to Dionysius; a legend probably arising from some fancied connection with the worship of Juno at Arx. A tradition that has a more historical aspect, though perhaps little more historical worth, represented it as one of the colonies of Alba. (Diod. vii. ap. Euseb. Arm. p. 185.) The statement of Caesar (ap. Plineus, iv. 4. § 21) that it was one of the cities which suffered under Titus' persecution is based on misunderstanding, for the celebrated temple of Diana at Aricia, is the first fact concerning it that can be looked upon as historical, and shows that Lanuvium was already a city of consideration and power. Its name appears also in the list given by Dionysius of the cities that formed the league against Rome in B. C. 498, and there is no doubt that it was at once one of the thirty cities of the Latin League. (Dionys. v. 61; Niebuhr, vol. ii. p. 17.) But from this time we hear little of it, except that it was the faithful ally of Rome during her long wars with the Volscians and Aequians (Liv. vi. 21): the position of Lanuvium would indeed cause it to be one of the cities most immediately interested in opposing the progress of the Volscians and Semelens; for it was their chief city and rival of Antium. We have no explanation of the causes which, in B. C. 383, led the Lanuvians suddenly to change their policy, and take up arms, together with some other Latin cities, in favour of the Volscians (Liv. vi. 21). They must have shared in the defeat of their allies near Satricium; but apparently were admitted to submission on favourable terms, and we hear no more of them till the great Latin War in B. C. 340, in which they took an active and important part. At first, indeed, they seem to have hesitated and delayed to take the field; but in the two last campaigns their forces are
LANUVIUM.

particularly mentioned, both among those that fought at Pediae in n. c. 339, and the next year at Astura (Liv. viii. 12, 13). In the general settlement of affairs at the close of the war Lanuvium obtained the Roman civitas, but apparently in the first instance without the right of suffrage; for Festus, in his well-known passage on the position of the Lanuvini among the communities who at one time enjoyed all the other privileges of Roman citizens except the suffrage and the jus magistratum (Liv. viii. 14; Festus, v. Municipium), a statement which can only refer to this period.

We know from Cicero that they subsequently obtained the full franchise and right of suffrage, but the time when they were admitted to these privileges is unknown. (Cic. pro Balb. 13.)

From this time Lanuvium lapsed into the condition of an ordinary municipal town, and is mentioned chiefly in relation to its celebrated temple of Juno Sospita. It did not, however, fall into decay, like so many of the early Latin cities, and is mentioned by Cicero and Pliny as a populous and flourishing municipality of Latium, in the same class with Aricia and Tusculum, which he contrasts with such poor and decayed places as Labicum and Collatia (Cic. de Leg. Agr. ii. 35). Its chief magistracies retained the ancient Latin title of Dictator, which was borne by T. Annius Milo, the celebrated adversary of Cicero, in the days of Augustus. (Cic. pro Mil. 10; Orat. Inser. 3786.) Previous to this period Lanuvium had suffered severely in the civil wars of Marius and Sulla, having been taken by the former at the same time with Antium and Aricia, just before the capture of Rome itself, n. c. 87. (Appian, B. C. i. 69; Liv. Epit. 80.) Nor did it escape in the later civil wars; the treasures of its temple were seized by Octavian, and a part at least of its territory was divided among a colony of veterans by the dictator Caesar. (Appian, B. C. v. 24; Lib. Colon. p. 235.) It subsequently received another colony, and a part of its territory was at one time allotted to the vestal virgins at Rome. (Ibid.) Lanuvium, however, never bore the title of a colony, but continued only to enjoy the municipal authority long after it seems to have been a flourishing place throughout the period of the Roman Empire. It was the birthplace of the emperor Antoninus Pius, who in consequence frequently made it his residence, as did also his successors, M. Aurelius and Commodus: the last of these three is mentioned as having frequently displayed his skill as a gladiator in the amphitheatre at Lanuvium, the construction of which may probably be referred to this epoch. Inscriptions attest its continued prosperity under the reigns of Alexander Severus and Philipinus. (Suet. Aug. 72; Tac. Ann. iii. 48; Capit. Ant. Pius, 1; Lamprid. Commod. 1, 8; Vict. de Caes. 15; Orat. Inser. 884, 3740, &c.)

Lanuvium was the place from which several illustrious Roman families derived their origin. Among these were the Annii, to which Milio, the adversary of Clodius, belonged by adoption, as well as the Papia, from which he was originally descended; the Roesia, and the Thoria (Cic. pro Mil. 10; Ascom. ad Milon. pp. 32, 53; Cic. de Divin. i. 36, ii. 31, de Fis. ii. 20), to which may probably be added, on the authority of coins, the Proculia and Mattea. (Eckhel, vol. v. p. 353, 354, 358, 359.) We learn from Cicero that not only did the Roesia Gens derive its origin from Lanuvium, but the celebrated actor Roesius was himself born in the territory of that city. (Cic. de Divin. i. 36.)

But the chief celebrity of Lanuvium was derived from its temple of Juno Sospita, which enjoyed a peculiar sanctity, so that after the Latin War in n. c. 338 it was stipulated that the Romans should enjoy free participation with the Lanuvians themselves in its worship and sacred rites (Liv. viii. 14): and although at a later period a temple was erected at Rome itself to the goddess under the same denomination, the consuls still continued to repair annually to Lanuvium for the purpose of offering solemn sacrifices. (Liv. xxxii. 5, 53; Liv. Divin. i. 44, ii. 27; Ovid. Fast. vi. 60; Sil. Ital. xiii. 364.) We learn from Appian that a large treasure had gradually accumulated in her temple, as was the case with most celebrated sanctuaries; and Pliny mentions that it was adored with very ancient, but excellent, paintings of Helen and Athena, which the emperor Caligula in vain attempted to remove. (Plin. xxv. 3, s. 6.) It appears from a passage in Cicero (de Fis. ii. 20) that Juno was far from being the only deity especially worshipped at Lanuvium, but that the city was noted as abounding in ancient temples and religious rites, and was probably one of the chief seats of the old Latin religion. A temple of Jupiter adjoining the forum is the only one of which we find any special mention. (Liv. xxiii. 93.)

Though there is no doubt that Cirtius Larimis occupies the original site of Lanuvium, the position of which is well described by Strabo and Silius Italicus (Strab. v. p. 339; Sil. Ital. viii. 860), and we know from inscriptions that the ancient city continued in a flourishing condition down to a late period of the Roman empire, it is curious that scarcely any ruins now remain. A few shapeless masses of masonry, principally substructions and foundations, of which those that crown the summit
of the hill may possibly have belonged to the temple of Sanlo Hospita; and a small portion of a theatre, brought to light by excavations in 1833, are all that are now visible. The inscriptions discovered on the spot belong principally to the time of the Antonines, and exist in the last century brought to light many statues of the same period. (Nibby, *Dintorni di Roma*, vol. ii. pp. 179-187; Abeken, *Mittel Italien*, p. 215.)

Launum, as already observed, was situated at a short distance from the Appian Way, on the right of that road: the station *Sub Lanuvio*, marked in the Tabula Peutingeriana between Aricia and Tres Tabernae, was evidently situated on the high road, probably at the eighteen miles from Rome, from which point a branch road led directly to the ancient city. (Westphal, *Röm. Komp.* p. 28; Nibby, L. c.)

The remains of two other ancient roads may be traced, leading from the W. and S. of the city in the direction of Aesernia and Astura. The existence of this line of communication in ancient times is incidentally referred to by Cicero (ad Att. xii. 41, 43, 46). The tract of country extending S. of Lanuvium in the direction of Antium and the Pontine marshes, was even in the time of Strabo very unhealthful (Strab. v. p. 231), and is now almost wholly depopulated. (E. H. B.)

LAODICEA COMBUSTA (Laodicea aerate-zeugma or aerate-zeugma), one of the five cities built by Seleucus I, and named after his mother Seleuce. Its surname (Lat. Combusta) is derived from Strabo (xii. pp. 576, 579, xiii. pp. 626, 628, 637) from the volcanic nature of the surrounding country, but Hamilton (Researches, ii. p. 194) asserts that there is *not a particle of volcanic or igneous rock in the neighbourhood,* and it may be added that if such were the case, the town would rather have been called *Λ. τυρα ὠρατε-zeugma.* The most probable solution undoubtedly is, that the town was at one time destroyed by fire, and that on being rebuilt it received the distinguishing surname. It was situated on the north-west of Iciumon, on the high road leading from the west coast to Melitene on the Euphrates. It was as early as established in Lycaonia by Antiochus Epiphanes (Steph. B. s. e. ; Strab. xiv. p. 663), and others as a town of Pheidias (Socrat. Hist. Eccl. vi. 18; Hieroc. p. 672), and Ptolemy (v. 4. § 10) places it in Galatia; but this discrepancy is easily explained by recollecting that the territories just mentioned were often extended or reduced in extent, so that at one time the town belonged to Lycaonia, while at another it formed part of Paphlagonia. Its foundation is not mentioned by any ancient writer.

Both Leake (Arias Minor, p. 44) and Hamilton identify Laodicea with the modern Laskil; and the former of these geographers states that at Laskil he saw more numerous fragments of ancient architecture and sculpture than at any other place on his route through that country. Inscribed marbles, altars, columns, capitals, friezes, cornices, were dispersed throughout the streets, and among the houses and burying grounds. From this it would appear that Laodicea must once have been a very considerable town. There are a few imperial coins of Laodicea, belonging to the reigns of Titus and Domitian. (Sestini, sup. Ant. p. 95; comp. Droysen, Gesch. der Hellen. i. p. 663, foll.)

LAODICEA AD LYCUM (Laodicea ἐπὶ τῆς Λύκου Αὐρα: Eski Hisar), a city in the south-west of Phrygia, about a mile from the rapid river Lycus, is situated on the long spur of a hill between the narrow valleys of the small rivers Asopus and Caprus, which discharge their waters into the Lycus. The town was originally called Diospolis, and afterwards Ebroth (Plin. v. 169), and Laodicea, the building of which is ascribed to Antiochus Theseus, in honour of his wife Laodice, was probably founded on the site of the older town. It was not far west from Colossae, and only six miles to the west of Hierapolis. (It. Ant. p. 387; Tab. Pest.; Strab. xiii. p. 629.) At first Laodicea was not a place of much importance, but it soon attained a degree of prosperity. It suffered greatly during the Mithridatic War (Appian, Bell. Mith. 20; Strab. xii. p. 578), but quickly recovered under the dominion of Rome; and towards the end of the Republican and under the first emperors, Laodicea became one of the most important and flourishing commercial cities of Asia Minor, in which large money transactions and an immense trade in wool were carried on. (Cic. ad Fam. ii. 17, iii. 5; Strab. xii. p. 577; comp. Vitr. viii. 8.) The place often suffered from earthquakes, especially from the great shock in the reign of Tiberius, in which it was completely destroyed. But the inhabitants restored it from their own means. (Tac. Ann. xiv. 37.) The wealth of its inhabitants amongst them a taste for the arts of the Greeks, as is manifest from its ruins; and that it did not remain behind-hand in science and literature is attested by the names of the scribes Antiochus and Theodos, the successors of Aeneasidenus (Diog. Laert. ix. 11 § 106, 12, § 116), and by the existence of a great medical school. (Strab. xiii. p. 580.) During the Roman period the city of Laodicea on the river, in Palestine, was the chief city of the Roman conubium. (Cic. ad Fam. iii. 7, ix. 25, xii. 54, 67, xiv. 4, ad Att. v. 15, 16, 20, 31, vi. i. 2, 3, 7, 18, iv. 11.) Many of its inhabitants were Jews, and it was probably owing to this circumstance, that at a very early period it became one of the chief seats of Christianity, and the seat of a bishop. (St. Paul, Ep. ad Coloss. ii. 1, iv. 15, foll.; Apoc. xiii. 14, foll.; Joseph. Ant. vii. 9.) But some of the Larrieu writers often mention it, especially in the time of the Emperor Constantine; (Nicet. Chon. Aem. pp. 9, 81.) During the invasion of the Turks and Mongols the city was much exposed to ravages, and fell into decay, but the existing remains still attest its former greatness. The ruins near Demarit are fully described in Pecocking's Travels, in which it is impossible to view them without interest, when we consider what Laodicea once was, and how it is connected with the early history of Christianity. (....) Its stadium, gymnasion, and theatres (one of which is in a state of great preservation, with its...*)

* Ptolemy (v. 2. § 18) and Philostratus (Vit. Soph. i. 25) call it a town of Caria, while Stephana B. (s. e.) describes it as belonging to Lydia; which arises from the uncertain frontiers of those countries.
LAODICEIA was still perfectly horizontal, though merely laid on the gravel, are well deserving of notice. Other buildings, also, on the top of the hill, are full of interest; and on the east the line of the ancient wall may be distinctly traced, with the remains of a gateway; there is also a street within and without the town, flanked on the north by a colonnade and numerous pedestals, leading to a confused heap of alien ruins as low as the base of the hill, about 200 yards outside the wall. North of the town, towards the ocean, are many sarcophagi, with their covers lying near them, partly imbedded in the ground, and all having been long since rifled.

Among other interesting objects are the remains of an aqueduct, commencing near the summit of a low hill to the south, whence it is carried on arches of small square stones to the edge of the hill. The aqueduct has been much charged with calcareous slates, as several of the arches are covered with a thick incrustation. From this hill the aqueduct passed over a valley before it reached the town, but, instead of being carried over it on lofty arches, as in some other places, it is conveyed down the hill in stone barrel-pipes; one of these also are much incrusted, and some completely choked up. It traversed the plain in pipes of the same kind; and I was enabled to trace the whole way, quite up to its former level in the town. The aqueduct appears to have been destroyed by an earthquake, as the remaining arches lay badly on one side, without being much raveled.

The stadium, which is in a good state of preservation, is near the southern extremity of the city. It is semicircular, almost perfect, and arranged along two sides of a narrow valley, which appears to have been taken advantage of for this purpose, and to have been closed up at both ends. Towards the west are observable remains of a subterranean passage, by which chariots and horses were admitted into the arena with a long inscription over the entrance. The whole area of the ancient city is covered with ruined buildings, and I could distinguish the line of several temples, with the bases of the stumps still in situ. The ruins bear the stamp of Roman extravagance and luxury, rather than of the stern and massive solidity of the Greeks. Strabo attributes the celebrity of the place to the fertility of the soil and the wealth of some of its inhabitants: except when Hiero, having adorned the city with many beautiful buildings, bequeathed it to his heirs, the populace was often a tax of 2000 talents at his death." (Comp. Fellows, Index, p. 280, fol.)

LAODICEA AD LIBANUM (Ἀνατύκαια), mentioned by Strabo (xvi. p. 755) as the commencement of the Marisys Campus, which extended along the west side of the Orontes, near its source. (Marisys Campus.) It is called Cibicus by Ptolemy (Kabékono Anatukia, v. 15), and given as the boundary to a district (Anatuaepsis), in which he places two other towns, Paradurcos (Hadourika) and Jebelra (Jebel Zépouké). Pliny (vii. 191), among other sources of information, reckons "ad orientem Laodiciae, et ad Libanum cognominantur." (L.G.W.)

LAODICEA AD MARE, a city of Syria, south of Hierapolis (Vol. 1. p. 1060), described by Strabo (xiv. p. 751, 752) as admirably built, with an excellent harbor, surrounded by a rich country specially fruitful in vines, the wine of which furnished its chief supply to Alexandria. The vineyards were planted on the sides of gently-sloping hills, which were cultivated almost to their summits, and extended far to the east, nearly to Apameia. Strabo mentions that Dolabella, when he fled to this city before Caesius, distressed it greatly, and that, being besieged there until his death, he destroyed many parts of the city with him, a. d. 43. (Dict. of Bess., Vol. 1. p. 1065.) It was built by Seleucus Nicator, and named after his mother. It was furnished with an aqueduct by Herod the Great (Joseph. B. J. i. 21. § 11), a large fragment of which is still to be seen. (Shaw, Travels, p. 262.)

The modern city is named Llodiikéth, and still exhibits faint traces of its former importance, notwithstanding the frequent earthquakes with which it has been visited. Irby and Mangles noticed that "the Marina is built upon foundations of ancient columns, and 'there are in the town, an old gateway and other antiquities,' as also sarcophagi and sepulchral caves in the neighbourhood. (Travels, p. 232.) This gateway has been more fully described by Shaw (i. c.) and Pococke, as a remarkable triumphal arch, at the west corner of the town, almost entire: it is built with four entrances, like the Forum Jovis at Rome. It is conjectured that this arch was built in honour of Lucius Verus, or of Septimius Severus." (Description of the East, vol. ii. p. 197.) Shaw noticed several fragments of Greek and Latin inscriptions, dispersed all over the ruins, but entirely defaced. Pococke states that it was a very considerable place till within fifty years of his visit, when it opened a tobacco trade with Damascus, and it has now an enormous traffic in that article, for which it is far more celebrated than ever it was for its wine. The port is half an hour distant from the town, very small, but better sheltered than any on the coast. Shaw noticed, a furlong to the west of the town, "the ruins of a beautiful cothurn, in figures like an amphitheatre, and capacious enough to receive the whole British navy. The mouth of it opens to the westward, and is about 40 feet wide." (Shaw, Travels, p. 262.)

COIN OF LAODICEA AD MARE.

LAODICEIA (Ἀνατύκαια). 1. A town in Media, founded by Seleucus Nicator, along with the two other Hellenic cities of Apameia and Hierapolis. (Strab. xi. p. 624; Steph. B. s. v.) Pliny (vi. 29) describes it as being in the extreme limits of Media, and founded by Antiochus. The site has not yet been identified. (Ritter, Erdkunde, vol. viii. p. 599.)

2. A town which Pliny (vi. 30) places along with Seleucia and Arimathea in Mesopotamia. (E. B. J.)

LAPATHUS, a fortress near Mount Olympus. (Aesop.)

LAPATHUS, LAPHETUS (Ἄπαθες, Strab. xiv. p. 682; Βάθης, Ptol. v. 14. § 4; Plin. v. 31; Λαφήθης, Sylv. p. 41; Λαφηθής, Hieroc.: Eth. Λαφηθής, Αφεθής: Λαφίτης, Λαφίτα), a town of Cyprus, the foundation of which was assigned to the Phoenicians (Steph. B. s. v.), and which, according to Nonnus
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(Diónys. xiii. 447) owed its name to the legendary Lapathus, a follower of Dionysus. Strabo (i. c.) says that it received a Spartan colony, headed by Praxander. He adds, that it was situated opposite to the town of Nagidus, in Cilicia, and possessed a harbour and docks. It was situated in the N. of the island, on a river of the same name, with a district called Láptíthia (Ἀπατιθία, Ptol. v. 14. § 5.) In the war between Ptolemy and Antigonus, Lapathus, with its king Praxippus, sided with the latter. (Diod. xix. 50.) The name of this place was synonymous with stupidity. (Paus. i. 21. § 1.) The town on the E. of the island, vol. ii. pt. 1. p. 223) saw at Láptikó several walls that were cut out of the rock, and one entire room, over the sea: there were also remains of some towers and walls. (Mariti, Vaggi, vol. i. p. 125; Engel, Kypros, vol. i. pp. 78, 174, 224, 364, 507.)

LAPATHUS, a fortress in the north of TESSALY, near Tempe, which Leake identifies with the ancient castle near Ῥάπανει. (Liv. xlv. 3. 2; Leake, Northern Greece, vol. iii. pp. 397, 418.)

LAPHYSTIUM. [Borotia, p. 412, b.]

LAPIDEI CAMPFI OR LAPIDEUS CAMPUS (ῥήβος λιθόθεμος, ἀκράτως ῥήβος), in Gallia Narbonensis. Strabo (p. 182) says: "Between Massalia and the mouths of the Rhone there is a plain, about 17 English miles in length, and 11 Roman miles in breadth, being of a circular form; and it is called the Stony, from its character, for it is full of stones, of the size of a man's fist, which have grass growing among them, which furnishes abundant food for animals: and in the middle there is standing water, and salt springs, and salt. Now all the country that lies between these cities, but on this plain especially, is Melamborian (La Bise) comes down in squalls,—a violent and chilling wind accordingly, they say that some of the stones are moved and rolled about, and that men are thrown down from vehicles, and stripped both of arms and clothing by the blast." This is the plain called La Cross, near the east side of the east branch of the delta of the Rhone, and near the Montée des Arènes. It is described by Arthur Young (Travels, ed. vol. i. p. 379, 2nd ed.), who visited and saw part of the plain. He supposed that there might be about 136,750 English acres. "It is composed entirely of shingle—being so uniform a mass of round stones, some to the size of a man's head, but of all sizes less, that the newly thrown up shingle of a seashore is hardly less free from soil. Beneath these surface-stones is not so much a sand as a kind of cemented rubble, a small mixture of loam with fragments of stone. Vegetation is rare and miserable." The only use that the uncultivated part is turned to, he says, is to feed, in winter, an immense number of sheep, which in summer feed in the Alps towards Rome and Piemont. When he saw the place, in August, it was very bare. The number of sheep said to be fed there is evidently an exaggeration. Some large tracts of the Cross had been broken up when he was there, and planted with vines, olives, and mulberries, and converted into corn and meadow. Corn had not succeeded; but the meadows, covered richly with "clover, ciony, rib-grass, and sea-foam," converted the soil in natural state. The name Cross is probably a Celtic word. In the Statistique du Départ. des Bouches du Rhone (tome ii. p. 190, quoted in Ucker's Galliens, 422) it is supposed that Cracvs, as it is there written, is a Ligurian word; which may be true, or it may not. What is added is more valuable information: "There is in Provence a number of places which have this name, and one may even say that there is not a village which has not in its territory a Cross."

Antistot (Strabo, p. 189) supposed that earthquakes, of the kind named Bratae threw up these stones to the earth's surface, and that they rolled down together to the hollow places in these parts. Posidonius, who, having travelled in Gallia, had probably seen the Cross, supposed that the place was once a lake. Here the text in Strabo is obscure, and perhaps corrupt; he seems to mean that the action of water rounded the stones, for he adds, after certain words not easy to explain, that (owing to this motion of the water?) "it was divided into many stones, like the pebbles in rivers and the shingle on the sea-shore." Strabo (whose text is here again somewhat corrupted) considers both explanations so far true, that stones of this kind could not have been so made by themselves, but must have come from great rocks being repeatedly broken. Another hypothesis, not worth mentioning, is recorded in the notes of Eustathius (ad Dionys. Perieg. v. 76).

It is a proof of the early communication between the Phocaean colony of Massalia and other parts of Greece, that Aeschylus, whose geography is neither exact or accurate, was acquainted with the existence of this stone plain. In the Iliad (quoted by Strabo) he makes Prometheus tell Hercules that when he comes into the country of the Ligyes, Zeus will send him a shower of round stones, to defeat the Ligyan warrior with. This stony plain was a good ground for mythological figurings. (The following passages of ancient authors refer to this plain: Musaeus, Agesandrus, Boppus, Pindar, Sappho, Iliad, Odyssey, Heraclides, Menander, Seneca, Nat. Quaest. v. 17, who speak of the violent wind in this part of Gallia; and Dionys. Halicarn. i. 41, who quotes part of the passage from the Prometheus Unbound.)

This plain of stones probably owes its origin to the floods of the Rhone and the Durance, at some remote epoch when the lower part of the delta of the Rhone was covered by the sea.

LAPITHEI (Ἀπατιθία), a mythical race in Thessaly. See Dict. of Biogr. and Myth, Vol. II. p. 721.

LAPITHEUM. [Lacoenia, p. 113, a.]

LAPITHAS. [Eliis, p. 817, b.]

LAPPA, LAMPA (Ἄρκα, Ptol. iii. 17. § 10; Adrava, Adrava, Hieroc.; Adrava, Steph. B. i. Elia Arvneas, Aspend.), an inland town of Crete, with a district extending from sea to sea (Scur Agra, 183), and possessing the port Phoenix. (Strabo, p. 475.) Although the two forms of this city's name occur in ancient authors, yet on coins and in inscriptions the word Lappa is alone found. Stephanus of Byzantium shows plainly that the two names denote the same place, when he says that Xenophon, in his Cretica, wrote that all Lampas, Crete, was possessed by Chersones, and was called after one Lampos, a Telebæan; the interpretation of which seems to be that it was a colony of Tarra.

When Lytus were destroyed by the Cnosseans, its citizens found refuge with the people of Lappa (Herod. ii. 155). After the submission of Cydonia, Cnosseus, Lytus, and Eleutherae, to the arms of Melitaus, the Romans advanced against Lappa, which was taken by storm, and appears to have been almost entirely destroyed. (Dion Cass. xxxvi. 1.) Augustus, in consideration of the aid rendered to him by the Lappaeans in his struggle with M. Antonius.
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states that he found no Greek remains at Laranda nor are there any coins belonging to the place. The ancient name, Lorunda, is still in common use among the Christians, and is even retained in the firms of the Porte; but its more general name, Koruma, is derived from a Turkish chief of the same name; for it was at one time the capital of a Turkish kingdom, which lasted from the time of the partition of the dominion of the Seljukian monarchs of Iconium until 1488, when it was conquered by the emperor Bayazid II. As present town is but a poor place, with some manufactures of coarse cotton and woollen stuffs. Respecting a town in Cappadocia, called by some Loranda, see the article LARANDA.

LARES (Sall. Jug. 90, where Larus in the acc. pl.: Adpo, Plut. iv. 3. § 28: the abl. form Lar means is given, not only, as is so usual, in the Ast. p. 26, and the Tab. P. 26, but also by Augustus, adv. Domit. vi. 20; and that this ablative was used for the nominative, as is common in the Romance languages, is shown by the Greek form Aepatos, Procop. B. V. ii. 23, whence it came at once the modem name, Larinou or Larinais). An important city of Numidia mentioned in the Jugurthine War as the place chosen by Marius for his stores and military chest. (Sall. Jug. i. c.) Under the Romans it became a colony, and belonged to the province of Africa and the district of Byzacena. Ptolemy places it much too far west. It lay to the E. of the Bagrada, on the road from Carthage to Trieves, 63 M. P. from the lake of Lybia, and 60 from the coast of the Empire it had decayed. (Pellissier, Explorations Scientifiques de l'Algérie, vol. vi p. 375.) [P. S.]

LARGA, in Gallia, is placed by the Anton. Rhin. between the two known positions of Epampandodurum (Mondavere) and Moes Briasicius (Vieux Briasch). The distance from Epampandodurum to Larga is 24 M. P. in the Rhin., and in the Table 16 Gallie leagues, which is the same thing. Larga is deserted, and is a ruin on or near the Largues, in the French department of Haut Rhin and in the neighbourhood of Altkirch. [EPAMPANDODURUM.]

LARICA (Lapuri, Plut. vii. 1. §§ 4, 62), a rich commercial district on the extremes of India, described by Ptolemy as being between Syrastrae and Ariaces, and having for its chief town Barygazae (Bihar), was a potent centre in the middle of the 4th century, and must, therefore, have comprehended considerable part of Giresat, and some of the main land of India, between the gulfs of Barygaza and the Namadus or Norbudda. Ptolemy considered Larica to have been part of Indico-Scythia (vii. 1. § 62), the Scythian tribes having in his day reached the sea coast in that part of India. [V.]

LARINUM. (Adpo, Plut. vi. 6, § 26; Eub. Hist. Eccl. vi. 19.) Suida (s. e.) says that Laranda was the birthplace of Nester, an epic poet, and father of Pisander, a poet of still greater celebrity; but when he calls the former Asparvus de Aquitania, he probably mistook Lycaon for Lycaonia. Leake (As. Neg. p. 100)
LARINUM.

mention of Larinum. (Plut. iii. i. § 65; Plin. iii. 11. a. 16; Mol. ii. 4. § 6.) Caesar, on the other hand, distinguishes the territory of Larinum both from that of the Frentani and from Apulia ("per fines Marrucinorum, Frentanorum, Larinatum, in Apulum pervenit," B. C. i. 23). Livy uses almost exactly the same expressions (xxvii. 43); and this appears to be the real solution, or rather the origins of the difficulty, that the Larinates long formed an independent community, possessing a territory of considerable extent, which was afterwards regarded by the geographers as connected with that of their northern or southern neighbours, according to their own judgment. It was included by Augustus in the Second Region of Italy, of which he made the Tifernus the boundary, and thus came to be naturally considered as an appurtenance of Apulia; but the boundary would seem to have been subsequently changed, for the Liber Coloniarum includes Larinum among the "Civitates Regionis Samnitii," to which the Frentani also were attached. (L. C. Colon. p. 360.)

The early history of Larinum has so scarcely any information. Its name is not even once mentioned during the long continued wars of the Romans and Samnites, in which the neighbouring Luceria figures so conspicuously. Hence we may probably infer that it was at this period on friendly terms with Rome, and was one of those Italian states that passed gradually and almost imperceptibly from the condition of allies into that of dependents, and ultimately subjects of Rome. During the Second Punic War, on the other hand, the territory of Larinum became repeatedly the scene of operations of the Roman and Carthaginian armies. Thus in B. C. 217 it was at Gerurnium, in the immediate neighbourhood of Larinum, that Hannibal took up his winter-quarters, while Fabius established his camp at Calale to watch him; and it was here that the engagement took place in which the rashness of Minucius had so nearly involved the Roman army in defeat. (Pol. iii. 101; Liv. xxi. 18, 24, &c.) Again, in B. C. 207, it was on the borders of the same territory that Hannibal's army was attacked on its march by the praetor Hostilius, and suffered many losses. (xxvii. 40.) Shortly after it is again mentioned as being traversed by the consul Claudius on his memorable march to the Metaurus. (Ibid. 43.; Sil. Ital. xv. 565.) In the Social War it appears that the Larinates must have joined with the Frentani in taking up arms against Rome, as their territory was ravaged in B. C. 89 by the praetor C. Osconius, after his victory overTrebatii near Canusium. (Appian, B. C. i. 52.) During the civil wars of Caesar and Pompey, the territory of Larinum was traversed by the former general on his advance to Brundusium (Caes. B. C. i. 23). Pompey seems to have had at one time made it his head-quarters in Apulia, but abandoned it on learning the disaster of Domitius at Corfinium. (Cic. pro Att. vili. 12, 13 b.)

From the repeated mention during these military operations of the territory of Larinum, while none occurs of the city itself, it would appear that the latter could not have been situated on the high road, which probably passed through the plain below it. But it is evident from the oration of Cicero in defence of A. Cluentius, who was a native of Larinum, that it was in his day a flourishing and considerable municipal town, with its local magistrates, senate, public archives, forum, and all the other appurtenances of municipal government. (Cic. pro Cuen. 5, 8, 18, 15, &c.) We learn from the Liber Coloniarum that it received a colony under Caesar (L. F. Lobi. Colon. p. 260); but it appears from inscriptions that it continued to retain its municipal rank under the Roman Empire. (Orell. Inscr. 149; Mommsen, Inschr. Rom. Neu. pp. 272, 273.) The existing remains sufficiently prove that it must have been a large and populous town; but no mention of it is found in history after the close of the Roman Republic. Its name is found in the Itineraries in the fourth century (Itin. Ant. p. 314, where it is corruptly written Aremon; Tab. Pest.) and there is no reason to suppose that it ever ceased to exist, as we find it already noticed as an episcopal see in the seventh century. In A. D. 848 it was ravaged by the Saracens, and it was in consequence of this calamity that the inhabitants appear to have abandoned the ancient site, and founded the modern city of Larino, a little less than a mile to the W. of the ancient one. The ruins of the latter, now called Larino Vecchio, occupy a considerable space on the summit of a hill called Montemore, about three miles S. of the Siferno (Tifernus): there remain some portions of the ancient walls, as well as of one of the gates; the ruins of an amphitheatre of considerable extent, and those of a building, commonly called Il Palezzo, which appears to have stood in the centre of the town, adjoining the ancient forum, and may probably have been the Curia or senate-house. (Vis, Memorie di Larino, i. 10.)

The territory of Larinum seems to have originally extended from the river Tifernus to the Frento (Fortore), and to have included the whole tract between those rivers to the sea. The town of Cilernia, which was situated within these limits, is expressly called by Pliny a dependency of Larinum ("Larinatum Cilerniae," Plin. iii. 11. a. 16); and Teanum, which is placed by him to the N. of the Frento, was certainly situated on its right bank. Hence it is probable that the municipal territory of Larinum under the Roman government still comprised the whole tract between the two rivers. The Tabula places Larinum eighteen miles from Teanum in Apulia, and the shortness is confirmed by an express statement of Cicero. (Tab. Pest.; Cic. pro Cluent. 9.)

There exist numerous coins of Larinum, with the inscription LADINUM in Roman letters. From this last circumstance they cannot be referred to a very early period, and are certainly not older than the Roman conquest. (Eckhel, vol. i. p. 107; Mommsen, Edm. Numismas, p. 385.)

[E. H. B.]

COIN OF LARINUM.

LARISSA. (Άλαισσα, but on coins and inscr Αδαισσα or Δαισσα: Ekh. Δαισσανως, Δαισσαις), a name common to many Pelasgic towns, and probably a Pelasgic word signifying city. (Comp. Strab. xiii. p. 620; Dionys. iv. 21; Niebuhr, Hist. of Rome, vol. i. note 60.) Hence in mythology Larissa is represented as the daughter of Pelagus (Paus. ii. 24

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LARISSA.

1. An important town of Thessaly, the capital of the district Pelasgiotis, was situated in a fertile plain upon a gently rising ground, on the right or south bank of the Peneius. It had a strongly fortified citadel. (Diod. iv. 61.) Larissa is not mentioned by Homer. Some commentators, however, suppose it to be the same as the Pelasgic Argos of Homer (II. ii. 681), but the latter was the name of a district rather than of a town. Others, with more probability, identify it with the Arigiae of the poet. (II. ii. 738.) [See Vol. I. p. 209.] Its foundation was ascribed to Actaeon. (Steph. B. s. v.) The plain of Larissa was formerly inhabited by the Phthiotics, who were partly expelled by the Larissaeans, and partly reduced to subjection. They continued subject to Larissa, till Philip made himself master of Thessaly. (Strab. ix. p. 440.) The constitution of Larissa was democratical (Aristot. Pol. v. 6), and this was probably one reason why the Larissaeans were allies of the Aetolians during the Peloponnesian War. (Thuc. ii. 59.) During the Roman wars in Greece, Larissa is frequently mentioned as a place of importance. It was here that Philip, the son of Demetrius, kept all his royal papers during his campaign against Ptolemy Ceraunus in Greece; but after the battle of Cyzicus, in B.C. 197, he was obliged to abandon Larissa to the Romans, having previously destroyed these documents. (Polyb. xviii. 16.) It was still in the hands of the Romans when Antiochus crossed over into Greece, in B.C. 191, and this king made an ineffectual attempt upon the town. (Liv. xxxvi. 10.) In the time of Strabo Larissa continued to be a flourishing town (ix. p. 430). It is mentioned by Hierocles in the sixth century as the first town in Thessaly (p. 642, ed. Wesselen.). It is still a considerable place, the residence of an archbishop and a pasha, and containing 30,000 inhabitants. It continues to bear its ancient name, though the Turks call it Yenişehri, which is its official appellation. Its circumference is less than three miles. Like other towns in Greece, which have been continually inhabited, it presents few remains of Hellenic times. They are chiefly found in the Turkish cemeteries, consisting of plain quadrangular stones, fragments of columns, mostly melted, and a great number of ancient cippi and sepulchral stelae, which now serve for Turkish tombstones. (Leake, North- ern Greece, vol. ii. p. 439, seq.)

COIN OF LARISSA.

2. LARISSA CREMASTE (Ἄλαστρα Κρεμαστή Αἴαρα), a town of Thessaly of less importance than the preceding one, was situated in the district of Phthiotis, at the distance of 20 stadia from the Malacian gulf, upon a height advancing in front of Mount Othrya. (Strab. ix. p. 435.) It occupied the site of the hill, and was hence surnamed Cremaeste, as hanging on the side of Mt. Othrya, to distinguish it from the more celebrated Larissa, situated in a plain. Strabo also describes it as well watered and producing vines (ix. p. 440). The same writer adds that it was named Pelasgia as well as Cremastra (l. c.). From its being situated in the dominions of Achilles, some writers suppose that the Roman poets give this here the surname of Larissaeum; but this epithet is perhaps used generally for Thessalian. Larissa Cremastra was occupied by Demetrios Poliorcetes in B.C. 302, when he was at war with Casander. (Diod. xxi. 110.) It was taken by Apollodorus in the first war between the Romans and Philip, B.C. 200 (Livy xxxi. 46), and again fell into the hands of the Romans in the war with Perseus, B.C. 171. (Livy xiii. 56, 57.) The ruins of the ancient city are situated upon a steep hill, in the valley of Cordikli, at a direct distance of five or six miles from Khamaiko. The walls are very conspicuous on the western side of the hill, where several courses of mausoleum remain. Gell says that there are the fragments of a Doric temple upon the acropolis, but of these Leake makes no mention. (Gell, Itinerary of Greece, p. 252; Dodwell, Travels, vol. ii. p. 81; Leake, North-ern Greece, vol. iv. p. 347.)


COIN OF LARISSA.

LARISSA (Ἄλαστρα). 1. A town in the territory of Ephesus, on the north bank of the Caystros, which, while it flows through a most fertile district, producing an excellent kind of wine. It was situated at a distance of 180 stadia from Ephesus, and 30 from Trales. (Strab. xii. p. 435.) It was, in the time of Strabo's (ix. p. 430) time, that it had sunk to the rank of a village, but it was said once to have been a kolpos, with a temple of Apollo. Cramer (Ae. Mén. i. p. 558) conjectures that its site may correspond to the modern Tierik.

3. A place on the coast of Troas, about 70 stadia south of Alexandria Troas, and north of Ischamitza. It was supposed that this place was the one mentioned by Homer (II. ii. 841), but Strabo (xiii. p. 680) controverts this opinion, because it is not far enough from Troy. (Comp. Steph. B. s. v.) The town is mentioned as still existing by Thucydides (viii. 101) and Xenophon (Hellen. iii. 1 § 15; comp. Seyxas, p. 36; Strab. ix. p. 440, xiii. p. 504). At the distance of 450 stadia, there are some hot springs near Larissa in Troas, which are still known to exist a little above the site of Alexandria Troas. (Voyage Pittoresque, vol. ii. p. 438.)

3. Larissae, surnamed Phricomates, a Pelasgian town in Aolia, but subsequently taken possession of by the Aeolians, who constituted it one of the towns of their confederacy. It was situated near the coast, about 70 stadia to the south-east of Cyme (_sender, Strab. xiii. p. 621; Herod. i. 149). Strabo, apparently for good reasons, considers this to be the Larissae mentioned in the Iliad (ii. 840). Xenophon (Hellen. iii. 1 § 7, comp. Tyr. xvi. ii. § 4) distinguishes this town from others of the same name by the epithet of "the Egyptian," because the elder Cyrus had established there a colony of Egyptian soldiers. From the same historian we must infer that Larissae was a place of considerable strength, as it was besieged in vain by Thimbrom; but in Strabo's time the place was deserted. (Comp. Plin. v. 32; Vell. Pat. i. 4; Vit. Hort. c. 11; Steph. B. s. v.; Ptol. v. 2. § 5.)

LARISSA (Ἄλαστρα, Χαιναβ. iii. p. 27), a town of Asia, at no great distance from the left bank of the Tigris, observed by Xenophon on the
retreat of the Ten Thousand Greeks. It appears to have been situated a little to the north of the junction of the Lycus (Ωδε) and the Tigris. Xenophon describes it as a deserted city, formerly built by the Medes, with a wall 25 feet broad, and 100 high, and extending in circumference two parasanges. The wall itself was constructed of bricks, but had a foundation of stone, 20 feet in height (probably a casing in stone over the lower portion of the bricks). He adds, that when the Persians conquered the Medes, they were not at first able to take this city, but at last captured it, during a dense fog. Adjoining the city on one side the mountain, on the other, a stream ran; and then he describes the site of the modern Villa Servelloni near Belloagge; but there are not sufficient grounds upon which to identify it. The name of Villa Flaminia is given at the present day to a villa about a mile beyond the village of Torno (on the right side of the lake going from Como), where there is a remarkable intermitting spring, which is also described by Pline (Ep. lv. 80); but there is no reason to suppose that this was the site of either of his villas. Claudian briefly characterizes the scenery of the Larius Lacus in a few lines (B. Gét. 319—323); and Cassiodorus gives an elaborate, but very accurate, description of its beauties. The immediate banks of the lake were adorned with villas or palaces (praetoria), above which was situated the town of Sperone, on the left bank of the lake, between Hamak and Kaloa el-Mochak or Apamia. [G. W.]

LARISSA or LARISSUS, a river of Achaea. [Vol. I. p. 14, a.]

LARIUS LACUS (ἡ Λάριας Λίμνη: Lago di Como), one of the largest of the great lakes of Northern Italy, situated at the foot of the Alps, and formed by the river Adda. (Strab. iv. p. 193; Plin. iii. 19. a. 28.) It is of a peculiar form, long and narrow, but divided in its southern portion into two great arms or branches, forming a kind of fork. The SW. of these, at the extremity of which is situated the city of Como, has no natural outlet; the Adda, which carries off the superfluous waters of the lake, flowing from its S.E. extremity, where stands the town of Bellagio, and by the Canale Re, which he is speaking of the great lakes of Northern Italy, gives to the Larius the epithet of "maximus" (Georg. ii. 159); and Servius, in his note on the passage, tells us that, according to Cato, it was 60 miles long. This estimate, though greatly overrated, seems to have acquired a sort of traditional authority; it is repeated by Cassiodorus (Var. Ep. xi. 14.), and even in the Itinerary of Antoninus (p. 278), and is at the present day still a prevalent notion among the ostmen on the lake. The real distance from Como to the head of the lake does not exceed 27 Italian, or 34 Roman miles, to which five or six more may be added for the distance by water to Riva, the Lago di Como being often regarded as only a portion of the larger lake. Strabo, therefore, is not far from the truth in estimating the Larius as 300 stadia (374 Roman miles) in length, and 30 in breadth. (Strab. iv. p. 206.) But it is only in a few places that it attains this width; and, owing to its inferior breadth, it is really much smaller than the Benacus (Lago di Garda) or Planus (Lago di Varese); the waters are of great depth, and surrounded on all sides by high mountains, rising in many places very abruptly from the shore: notwithstanding which their lower slopes were clothed in ancient times, as they still are at the present day, with rich groves of olives, and afforded space for numerous villas. Among these the most celebrated are those of the younger Pliny, who was himself a native of Como, and whose paternal estate was situated on the banks of the lake, of which last he always speaks with affection as "Larius noster." (Ep. ii. 8, vii. 24, viii. 11.) But, besides this, he had two villas of a more ornamental character, of which he gives some account in his letters (Ep. ix. 7): the one situated on a lofty promontory projecting out into the waters of the lake, over which it commanded a very extensive prospect, the other close to the water's edge. The habitation on the former would stand where the site of the modern Villa Servelloni near Bellagio; but there are not sufficient grounds upon which to identify it. The name of Villa Flaminia is given at the present day to a villa about a mile beyond the village of Torno (on the right side of the lake going from Como), where there is a remarkable intermitting spring, which is also described by Pline (Ep. lv. 80); but there is no reason to suppose that this was the site of either of his villas. Claudian briefly characterizes the scenery of the Larius Lacus in a few lines (B. Gét. 319—323); and Cassiodorus gives an elaborate, but very accurate, description of its beauties. The immediate banks of the lake were adorned with villas or palaces (praetoria), above which was situated the town of Sperone, on the left bank of the lake, between Hamak and Kaloa el-Mochak or Apamia. [G. W.]

Cassiodorus repeats the tale told by the elder Pliny, that the course of the Adda could be traced throughout the length of the lake, with which it did not mix its waters. (Plin. ii. 102. a. 106; Cassid. L. c.) The same fable is told of the Lacus Lemnus, or Lake of Genesio, and of many other lakes. (Cassid. L. c.; Var. Ep. xi. 14.) It was difficult to describe more correctly the present aspect of the Lake of Como, the beautiful scenery of which is the theme of admiration of all modern travellers.

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LACIUS or LARIUS, a place on the southern frontier of Noricum, at the foot of the Julian Alps, and on the road from Aquileia to Laurium. The town seems to have owed its name to the forests of larch trees which abound in that district, and its site
LARNUM.

The circuit of the walls is less than a mile. The annexed plan of the remains is taken from Leake.

PLAN OF LARYMNA.

1. A small port, anciently closed in the manner here described.
2. The town wall, traceable all around.
3. Another wall along the sea, likewise traceable.
4. A mole, in the sea.
5. Various ancient foundations in the tower and acropolis.
6. A Souris.
7. The Glyfonderos, or Salt Source.
8. An oblong foundation of an ancient building.

Leake adds, that the walls, which in one place are extant to nearly half their height, are of a red soft stone, very much corroded by the sea air, and in some places are constructed of rough masses.

The ruins of Upper Larymna lie at Banardagi, on the right bank of the Cephissus, at the place where it issues from its subterranean channel, (Leake, Northern Greece, vol. ii. p. 287, seq.; Ulrichs, Reisen in Griechenland, p. 229, seq.)

LAS. 129

LAS (Adas, Hom.; Aė, Scyl., Pana, Strab.; Aē, Stephan. B. a. v.; Eth. Aēos), one of the most ancient towns of Laconia, situated upon the western coast of the Laconian gulf. It is the only town on the coast mentioned by Scylax (p. 17) between Taurus and Gythium. Scylax speaks of its port; but, according to Pausanias, the town itself was distant about 10 stadia from the sea, and 40 stadia from Gythium. (Paus. iii. 24. § 6.) In the time of Pausanias the town lay in a hollow between the three mountains, Asia, Illium, and Crescadium; but the old town stood on the summit of Mt. Asia. The name of Las signified the rock on which it originally stood. It is mentioned by Homer (II. ii.

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LARYMNA (Adypus), the name of two towns is Boeotia, on the river Cephissus, distinguished as Upper and Lower Larymna. (Strab. iv. pp. 405, 406.) Strabo relates that the Cephissus emerged from its subterranean channel at the Upper Larymna, and joined the sea at the Lower Larymna; and that Upper Larymna had belonged to Phocis until it was annexed to the Lower or Boeotian Larymna by the Romans. Upper Larymna belonged originally to the Opuntian Locris, and Lycochoron mentions it as one of the towns of Ajax Oileus. (Lycochor. 1146.) Pausanias also states, that it was originally Locrian; and he adds, that it voluntarily joined the Boeotians on the increase of the power of the Thebans. (Paus. ix. 23. § 7.) This, however, probably did not take place in the time of Epeiomondas, as Scylax, who lived subsequently, still calls it a Locrian town (p. 23). Ulrichs conjectures that it joined the Boeotian league after Thebes had been rebuilt by Cassander. In n. c. 330, Larymna is described as a Boeotian town, &c. (Strab. xi. 3, where Adypus should be read instead of Adypur.) and in the time of Sulla it is again spoken of as a Boeotian town.

We may conclude from the preceding statements that the more ancient town was the Locrian Larymna, situated at a spot, called Anchise by Strabo, where the Cephissus emerged from its subterranean channel at the base of the hill where the Lower Larymna had a port upon the coast, which gradually rose into importance, especially from the time when Larymna joined the Boeotian League, as its port then became the most convenient communication with the eastern sea for Lebadeia, Chaeroneia, Orchomenus, Copais, and other Boeotian towns. The town was called, from its position, Lower Larymna, to distinguish it from the Upper city. The former may also have been called more especially the Boeotian Larymna, as it became the seaport of so many Boeotian towns. Upper Larymna, though it had joined the Boeotian League, continued to be frequently called the Locrian, on account of its ancient connection with Locri. When the inhabitants of Lower Larymna to Lower Lata and the inhabitants of the former place were probably transferred to the latter; and Upper Larymna was henceforth abandoned. This accounts for Pausanias mentioning only one Larymna, which must have been the Lower city; for if he had visited Upper Larymna, he could hardly have failed to mention the existence of the Cephissus at this spot. Moreover, the ruins at Lower Larymna show that it became a place of much more importance than Upper Larymna. These ruins, which are called Kastris, like those of Delphi, are situated on the shore of the Bay of Larnae, on a level covered with bushes, ten minutes to the left of the mouth of the Cephissus.

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LARYSIUM. [Gyrthium.]

LAS (Adas, Hom.; Aē, Scyl., Pana, Strab.; Aē, Stephan. B. a. v.; Eth. Aēos), one of the most ancient towns of Laconia, situated upon the western coast of the Laconian gulf. It is the only town on the coast mentioned by Scylax (p. 17) between Taurus and Gythium. Scylax speaks of its port; but, according to Pausanias, the town itself was distant about 10 stadia from the sea, and 40 stadia from Gythium. (Paus. iii. 24. § 6.) In the time of Pausanias the town lay in a hollow between the three mountains, Asia, Illium, and Crescadium; but the old town stood on the summit of Mt. Asia. The name of Las signified the rock on which it originally stood. It is mentioned by Homer (II. ii.
LATHON.

400, the Eleians were obliged to give up Lasi on, conse- quence of its being claimed by the Arcadians. (Xen. Hell. iii. 2. § 30.) In a. c. 366 the Eleians attempted to recover Lasi from the Arcadians; they took the town by surprise, but were shortly afterwards driven out of it again by the Arcadians. (Xen. Hell. vi. 4. § 15, seq.; Diod. xv. 32.) In a. c. 219 Lasi was again a fortress of Eliss, but upon the capture of Paophos by Philip, the Eleian garrison at Lasiion strawberryed the desert place. (Polyl. iv. 72, 73.) Polybius mentions (v. 102) along with Lasi a fortress called Pyrgos, which he places in a district named Perippia. (Leake, Morea, vol. ii. p. 200, seq.; Boblaji, Recherches, p. 135; Curtius, Peloponnesiac, vol. i. p. 41.)

LASSORA, a town of Galatia, mentioned in the Pent. Tab. as 25 miles distant from Eocropolis, whence we may infer that it is the same place as the **Laosperia** of Tolemy (v. 4. § 9). The Antoine itinerary (p. 208) mentions a town Iapara in about the same site.

LATOTGI, a town of Hispania Baetica, belonging to the province of Hispelas (Plin. iii. l. 3.), and one of the cities of which we have coins, all of them belonging to the period of its independence: their type is a head of Mars, with two ears of corn lying parallel to each other. The site is supposed to be at Zakara, lying on a height of the Sierra de Ronda, above the river Guadalete. (Carrter's Traveis. p. 171; Flores, Esp. G. vol. ii. pp. 18, 60, Med. vol. ii. pp. 475, 483; Monnet, Hist. Mus. vol. i. p. 50, Suppl. vol. i. p. 113; Susini, Med. Ist. p. 61; Num. Göth.; Eckhel, vol. ii. p. 25; Ubert, vol. ii. pt. 1. p. 338, 382.)

Laurus, a town of Crete, enumerated by Piny (iv. 12) among his list of inland cities. A coin with the epigraph AATTIGN, the Doric form for Axios, is claimed by Eckhel (vol. ii. p. 316; Sestini, vol. iii. p. 531) for this place.

LATION. [EDURS.]

LATHON (Adoros, Strab. xviii. p. 386, where the vulgar reading is Adros; comp. xiv. p. 647, where he calls it Andros; Ptol. iv. 4. § 4; Adoros, Ptol. Eurg. ap. Ath. ii. p. 71; Fluvius Lethon, Ptol. v. 5; Solin. 27; Lethes Asinas, Lucan, iv. 345; Paus. v. 1. p. 523, 525; Herod. ii. 204; Hesperides or Hebrer, in the Odyssey and Hesperi- naics. It rose in the Herculis Araliae, and fell into the sea a little N. of the city of Hesperides or Be- renice: Strabo connects it with the harbour of the city (Λιμήν Ἡσπερίδων; that there is not the slightest reason for altering the reading, as Grokurd and others do, into Λιμήν, will presently appear); and Scylax (p. 110, Gronov.) mentions the river, which he calls Eocera (Ecoridae), as in close proximity with the city and harbour of Hesperides. Piny distinctly states that the river was not far from the city, and places on or near it a sacred grove, which was supposed to represent the "Gardens of the Hesperides" (Ptol. v. 5: nec procul ante oppidum Fluvius Lethon, lucus sacer, ubi Hesperides horti memoravantur). Athenian quotes from a work of Poleney Eurg. ap. Ath. ii. p. 71, from its scholiast and edil., somewhat inconsistent, especially in the mouth of a luxurious king of Egypt, with the mythical sound of the name. That name is, in fact, plain Doric Greek, descriptive of the character of the river, like our English Mole. So well does it deserve the name, that it "escaped the notice" of commentators and geographers, till it was discovered by Beechey, as it still flows "concealed" from such scholars as depend on vague guesses in place of an accurate knowledge.
of the localities. Thus the laborious, but often most inaccurate, compiler Forbiger, while taking on himself to correct Strabo's exact account, tells us that "the river and lake (Strabo's Barbou've) have now entirely vanished," and yet, a few lines down, he refers to a passage of Beechey's work within a very few pages of the place where the river itself is actually described (Forbiger, *Handbook der alten Geographie*, vol. ii. p. 398, note). The researches made in Beechey's expedition give the following results: —-east of the headland on which stands the ruins of Hesperides or Berenice (now Bensaz) is a small lake, which communicates with the harbour of the city, and has its water of course salt. The water of the lake varies greatly in quantity, according to the season of the year; and is nearly dried up in summer. There are strong grounds to believe that its waters were more abundant, and its communication with the harbour more perfect, in ancient times than at present. On the margin of the lake is a spot of rising ground, nearly insalinated in winter, on which are the remains of ancient buildings. East of this lake again, and only a few yards from its margin, there is a stream of fresh water, which empties itself into the lake, "running along a channel of incomconsiderable breadth, bordered with reeds and rushes," and "might be mistaken by a common observer for an inroad of the lake into the sandy soil which bounds it." Moreover, this is the only stream which empties itself into the lake; and indeed the only one found on that part of the coast of Cyrenaica. Now, even without searching further, it is evident how well all this answers to the description of Strabo (xviii. p. 536): —"There is a promontory called Pseudopenia, on which Berenice is situated, beside a certain Lake of Tritionis (Euphr. *λίμπρια* ανά την Παραλία), in which there is generally *άμυνα* a little island, and a temple of Aphrodite upon it; but there is (or it is) also the Harbour of Hesperides, and the river Lathbon falls into it." It is now evident how much the sense of the description would be impaired by reading *άμυνα* for *λίμπρια* in the last clause; and it matters but little whether Strabo speaks of the river as falling into the harbour because it fell into the lake which communicated with the harbour, or whether he means that the lake, which in ancient time communicated with the Apsinias or Apaminas, or Lathbon (that is, an inner harbour) of the city. But the little stream which falls into the lake is not the only representative of the river Lathbon. Further to the east, in one of the subterranean caves which abound in the neighbourhood of Bensaz, Beechey found a large body of fresh water, losing itself in the bowels of the earth; and the Bey of Bengazi affirmed that he had tracked its subterraneous course till he was quite certain of the safety of proceeding further, and that he had found it as much as 30 feet deep. That the stream thus lost in the earth is the same which reappears in the spring on the margin of the lake, is extremely probable; but whether it be so in fact, or not, we can hardly doubt that the ancient Greeks would imagine the connection to exist. (Beechey, *Proceedings*, 1826, pp. 325, 326, fall; Barth, *Wanderungen*, 291, p. 367.)

**LATRIPPA** (آسفلوانة), an inland town of Arabia Felix, mentioned by Ptolemy (vi, 7. § 31), which there is no difficulty in identifying with the ancient name of the renowned Ei-Medinch, "the city," as it is called by emphasis among the disciples of the false prophet. Its ancient name, Yathrib, still exists in the native geographies and local traditions, which, with the definite article *el* prefixed, is as accurately represented by Litribba as the Greek alphabet would admit. "Medinch is situated on the edge of the great Arabian desert, close to the chain of mountains which traverses that country from north to south, and is a continuation of Lebanon. The great plain of Arabia in which it lies is considerably elevated above the level of the sea. It is ten or eleven days distant from Makkae. It is always considered the principal fortress of the Hedjaz, being surrounded with a stone wall. It is one of the best-built towns in the East, ranking in this respect next to Aleppo, though ruined houses and walls in all parts of the town indicate how far it has fallen from its ancient splendour. It is surrounded on three sides with gardens and plantations, which, on the east and south, extend to the distance of six or eight miles. Its population amounts to 16,000 or 20,000 — 10,000 or 12,000 in the town, the remainder in the suburbs." (Burchhardt, *Arabie*, 321—400; Bitter, *Erkundungen*, vol. i. p. 15, ii. pp. 145, &c.)

**LATIUM.** (§ Aeneas: Eith. and Adj. Latinius), was the name given by the Romans to the region of Central Italy, situated on the Tyrrhenian sea, between Etruria and Campania.

**I. NAME.**

There can be little doubt that Latium meant originally the land of the Latini, and that in this, so as in almost all other cases, the name of the people proceeded, instead of being derived from, that of the country. But the ancient Roman writers, with their usual infidelity in all matters of etymology, derived the name of the Latin from a king of the name of Latinus, while they sought for another origin for the name of Latium. The common etymology (to which we were obviously led by the quantity of the first syllable, and which is derived from it in "latius") and the usual explanation was, that it was so called because Saturn had there *latius hid* from the pursuit of Jupiter. (Virg. *Aeneid* viii. 322; Ovid, *Fasti* i. 328.) The more learned derivations proposed by Sanf audience audio Varro, from the inhabitants having lived *pridruid in caves* (Sanfins, *Serv. ad Aen. i.* 6), or because Latium itself was as it were an upper Varro, *ap. Serv. ad Aen. viii.* 328, are certainly not more satisfactory. The form of the name of Latium would at first lead to the supposition that the ethnic Latinus was derived from it; but the same remark applies to the case of Samnium and the Samitae, where we know that the people, being a race of foreign settlers, must have given their name to the country, and not the converse. Probably Latinus is only a lengthened form of the name, which was originally Latil or Latvi; for the connection which has been generally recognised between Latini and Laviniums, Latins and Lavinias, seems to point to the existence of an old form, Latinnius. (Donkleison, *Vorwissenschaften*, p. 6; Niebuhr, V. d. Y. *Kensel*, p. 543.) Varro himself seems to regard the name as deriving from that of Latinus (I. L. v. § 38); and it was generally regarded as equivalent to "the land of the Latins" is sufficiently proved by the fact that the Greeks always rendered it by Ἑλιτίνια, or Ὑλιτίνια μη. The name of *Adonis* is found only in Greek writers of a late period, who borrowed it directly from the Romans, (Appian, *B. C.* ii. 36; Herodian, i. 15.) From the same cause it must have proceeded that when the Latinus ceased to
have any national existence, the name of Latium is still not infrequently used, as equivalent to "nomem Latitudinum," to designate the whole body of those who possessed the rights of Latins, and were therefore still called Latini, though no longer in a national sense.

The suggestion of a modern writer (Abeken, *Mittal Italien, p. 49*) that Latium is derived from "latuus," broad, and means the broad plain or expanse of the Campagna (i.e. Campania from "Campus"), appears to be untenable, on account of the difference in the quantity of the first syllable, notwithstanding the analogy of *Aervio*, which has the first syllable short.

II. EXTENT AND BOUNDARIES.

The name of Latium was applied at different periods in a very different extent and significance. Originally, as already pointed out, it meant the land of the Latini; and as long as people retained their independent national existence, the name of Latium could only be supplementary, a territory possessed by them, exclusive of that of the Hernici, Aequeani, Volscians, &c., who were at that period independent and often hostile nations. It was not till these separate nationalities had been merged into the common condition of subjects and citizens of Rome that the name of Latium came to be extended to all the territory which they had previously occupied; and was thus applied, first in common parlance, and afterwards in official usage, to the whole region from the borders of Etruria to those of Campania, or from the Tiber to the Liris. Hence we must carefully distinguish between Latium in the original sense of the name, in which alone it occurs throughout the early Roman history, and Latium in this later or geographical sense; and it will be necessary here to treat of the two quite separately. The period at which the latter usage of the name came into vogue we have no means of determining; we know only that it was fully established before the time of Augustus, and is recognised by all the geographers. (Strab. v. pp. 228, 231; Plin. iii. 5. a. 9; Phot. iii. 1. §§ 5, 6.) Pliny describes the original Latium, or Latium properly so called, as Latium Antiquum, to which he opposes the newly added portions, as Latium Adjacentum. It may, however, be doubted whether these apppellations were ever adopted in common use, though convenient as geographical distinctions.

1. LATIUM ANTICUM, or Latium in the original and geographical sense, was a country of small extent, bounded by the Tiber on the N., by the Apennines on the E., and by the Tyrrhenian sea on the W.; while on the S. its limits were not defined by any natural boundaries, and appear to have fluctuated considerably at different periods. Pliny defines it as extending from the mouth of the Tiber to the Circeian promontory, a statement confirmed by Strabo (Plin. iii. 5. a. 9; Strab. v. p. 331); and we have other authority also for the fact that at an early period all the tract of marly plain, known as the Pontine Marshes or "Pomptinus Ager," extending from Velitrae and Antium to Circeii, was inhabited by Latins, and regarded as a part of Latium. (Cato, op. cit. p. 236; Strab. v. p. 331.) Even the adjoining mountain tract, subsequently occupied by the Volscians, a part at least must have been originally Latin, for Cora, Norba, and Setia were all of them Latin cities (Dionys. v. 61);—though, at a somewhat later period, not only had these towns, as well as the plain beneath, fallen into the hands of the Volscians, but that people had made themselves masters of Asculum and Velitrae, which are in consequence repeatedly called Volscian cities. The manner in which the early Roman history has been distorted by patriotic legends and the exaggerations of national vanity renders it very difficult to trace the course of these changes, and the alterations in the frontiers consequent upon the alternate progress of the Volscians and the Roman arms. But there seems no reason to doubt the fact that such changes repeatedly took place, and that we may thus explain the apparent inconsistency of ancient historians in calling the same places at one time Volscian, at another Latin cities. We may also clearly discern two different periods, during the first of which the Volscians were gradually gaining upon those of the Latins and extending their dominion over cities of Latin origin; while, in the second, the Volscians were in their turn giving way before the preponderating power of Rome. The Gaulish invasion (n.c. 390) may be taken, approximately at least, as the turning point between the two periods.

The case appears to have been somewhat similar though to a less degree, on the northern frontier, where the Latins adjoined the Sabines. Here, also, we find the same places at different times, and by different authors, termed sometimes Latin and sometimes Sabine, cities; and though in some instances the discrepancy is traceable to an adversarial error, it is probable that in some instances both statements are equally correct, but refer to different periods. The circumstance that the Anio was fixed by Augustus as the boundary of the First Region seems to have soon led to the notion that it was the northern limit of Latium also; and hence all the towns beyond it were regarded as Sabine, though several of them were, according to the general tradition of earlier times, originally Latin cities. Such was the confusion resulting from this cause that Pliny in one passage enumerates Nomentum, Tufidum, and even Turus among the Sabine towns, while he elsewhere mentions the two former as Latin cities,—and the Latin origin of Turus is too well established to admit of a doubt. (Plin. iii. 5. a. 9.)

In the absence of natural boundaries it is only by means of the names of the towns that we can trace the extent of Latium; and here fortunately the lists that have been transmitted to us by Dionysius and Pliny, as well as those of the colonies of Alba, afford us material assistance. The latter, indeed, cannot be regarded as of historical value, but the former was unquestionably meant to represent the fact, with which their authors were probably well acquainted. The places there enumerated were properly Latin cities, and not of Sabine or Volscian origin. Taking these authorities for our guides, we may trace the limits of ancient Latium as follows:—1. From the mouth of the Tiber to the confluence of the Arno, and the former river constituted the boundary between Latium and Etruria. The Romans, indeed, from an early period, extended their territory beyond the Tiber, and held the Janiculum and Campus Vaticanus on its right bank, as well as the so-called Septum Pagii, which they wrested from the Veientes and it is probable that the Etruscans, on the other hand, had at one period possessed the power over part of the district on the left bank of the Tiber, but that river nevertheless constituted the generally recognised geographical limit between Etruria and Latium. 2. North of the Anio the Latin territorial...
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comprised Fidenae, Crustumerium, and Nomentum, all of which are clearly established as Latin towns, while Etruria, only 3 miles from Nomentum, is equally well marked out to be of Sabine origin. This line of demarcation is confirmed by Strabo, who speaks of the Sabines as extending from the Tiber and Nomentum to the Vestini. (Strab. v. p. 233.) From Nomentum to Tibur the frontier cannot be traced with accuracy, from our uncertainty as to the position of several of the towns in this part of Latium—Corciniullum, Medullia, Cameria, and Amelia; but we may feel assured that it continued the eastern boundary of the Mucian Coritani (Mita. S. Angelo and Monteculiali), and from thence stretched across to the foot of Monte Gemmario (Mons Latretilis), around the lower slopes of which are the ruins or sites of more than one ancient city. Probably the whole of this face of the mountains, fronting the plain of the Campagna, was always regarded as belonging to Latium, although the inner valleys and rear of the same range were inhabited by the Sabines. Tibur itself was unquestionably Latin, though how far its territory extended into the interior of the mountains is difficult to determine. But if Empulium and Sassetula (two of its dependent towns) be correctly placed at Ampugnion and near Sicilium, it must have comprised a considerable tract of the mountain country on the left bank of the Tiber. Volaterrae, on the other hand, and the valley of the Digestus, were unquestionably Sabine. 3. Returning to the Anio at Tibur, the whole of the W. front of the range of the Apenines from thence to Prænestæ (Palestrinæ) was certainly Latin; but the limits which separated the Latins from the Aequians are very difficult to determine. Beneventum, Beneventum, Bologna, and Vitellus, all of which were situated in this neighbourhood, were Latin cities; though, from their proximity to the frontier, several of them fell at one time or other into the hands of the Aequians; in like manner we cannot doubt that the whole group of the Alban Hills, including the range of Mount Algidus, was included in the original Latium, though the Aequians were able to occupy the heights of Algidus at the opening of almost every campaign. Vulsonumone, whether it represent Tellium or Vitalia, must have been about the most advanced point of the Latin frontier on this side. 4. The Volcean frontier, as already observed, appears to have undergone much fluctuation. On the one hand, we find, in the list of the cities forming the Latin League, as given by Dionysius (v. 61), not only Velitrae, which at a later period is called a Volcean city, but Cora, Norba, and Setia, all of which were situated on the western front of the range of mountains which formed in later times the stronghold of the Volcean nation; but looking on the Pontine Marshes. Even as late as the outbreak of the greatest of the wars, B. C. 340, we find L. Aunius of Setia, and L. Numicianus of Circeii, holding the chief magistracy among the Latins, from whom at the same time Livy expressly distinguishes the Volscians (Liv. viii. 3). These statements, combined with those of Pliny and Strabo already cited, seem to leave no doubt that Latium was properly regarded as extending as far as Circeii and the precincts of the same name, and comprising the whole plain of the Pontine Marshes, as well as the towns of Cora, Norba, and Setia, on the E. side of that plain. On the other hand, Tarracina (or Anxur) and Privernum were certainly Volcean cities; and there can be no doubt that during the period of the Volcean power they had wrested a great part of the tract just described from the dominion of the Latins. Antium, which for some reason or other did not form a member of the Latin League, was from an early period a Volcean city, and became one of the chief strongholds of that people during the 4th century B.C. The extent of Latium Antiquum, as thus limited, was far from considerable; the coast-line, from the mouth of the Tiber to the Cisician promontory, does not exceed 52 geographical or 65 Roman miles (Pliny erroneously calls it only 60 Roman miles); while the greatest part of the suitable territory of the Sabine frontier, near Etruscum, is little more than 70 Roman miles; and its breadth, from the mouth of the Tiber to the Sabine frontier, is just about 30 Roman miles, or 240 stadia, as correctly stated by Dionysius on the authority of Cato. (Dionys. ii. 48.) 2. LATIUM NOVUM. The boundaries of Latium in the enlarged or geographical sense of the name are much more easily determined. The term, as thus employed, comprehended, besides the original territory of the Latins, that of the Aequians, the Hernicans, the Volscians, and the Aurunci or Asonians. Its northern frontiers thus remained unchanged, while on the E. and S. it was extended so as to include all the territory of the Aequians or Aequilucani, including Carceoli and the valley of the Cesone. The upper valley of the Anio about Subiaco, on the other hand, together with the mountainous district extending from thence to the valley of the Sacco, constituting the chief abode of the Aequi during their wars with Rome, was wholly comprised in the newly extended Latium. To this was added the greater part of the mountain district, extending nearly to the valley of the Liris, as well as that of the Volsci, who occupied the country for a considerable extent on both sides of the Liris, including the mountain district around Arpinum and Atina, where they bordered on the territory of the Samnites. The limits of Latium towards the S., where its frontiers adjoined those of Campania, are clearly marked by Strabo, who tells us that Castrum was the last Latin city on the line of the Via Latina,—Teanum being already in Campania; while on the line of the Via Appia, near the sea-coast, Sinuessa was the frontier town of Latium. (Strab. v. pp. 231, 233, 237; Plin. ii. 5. a. 9.) Pliny, in one passage, appears to speak of the Liris as constituting the boundary of this enlarged Latium, standing nearly after (§ 59) he terms Sinuessa “oppidum extremum in adjecto Latio,” whereas it has been supposed that the boundary of Latium was at first extended only to the Liris, and subsequently carried a step further so as to include Sinuessa and its territory. (Crantor’s Italy, vol. ii. p. 11.) But we have no evidence of any such successive stages. Pliny in another passage uses the term “adjectum Latium” only as contradistinguished from “Latium antiquum”; and the expression in the previous passage, “unde nomen Latii processerit ad Lirin annum,” need not be construed too stringently. It is certain, at least, that, in the days of Strabo, as well as those of Pliny, Si-
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nnessa was already regarded as included in Latium; and the former author nowhere alludes to the Liris as the boundary.

III. PHYSICAL GEOGRAPHY.

The land of the Latins, or Latium in its original sense, formed the southern part of the great basin through which the Tiber flows to the sea, and which is bounded by the Ciminian Hills, and other ranges of volcanic hills connected with them, towards the N. by the Apennines on the E., and by the Alban Hills on the S. The latter, however, do not form a continuous barrier, being in fact an isolated group of volcanic origin, separated by a considerable gap from the Apennines on the one side, while on the other they leave a broad strip of low plain between their lowest slopes and the sea, which is continued on in the broad expanses of level and marshy ground, commonly known as the Pontine Marshes, extending in a broad band between the Volscian mountains and the sea, until it is suddenly and abruptly terminated by the isolated mass of the Ciceronian promontory.

The great basin-like tract thus bounded is divided into two portions by the Tiber, of which the one on the N. of that river belongs to Southern Etruria, and is in fact a continuation of that great natural barrier between the plains of Latium and Etruria, familiarly known as the Appenine range, running parallel with the Tiber and the sea. The range is separated from the sea by a narrow strip of level ground, the valley of the Tiber, along which the Tiber flows. The central part of the range is occupied by the Tiber valley, and the sea, and the sea is separated from the plain by a narrow strip of level ground, the valley of the Tiber.

Opposite to Praeneste, and separated from it by a breadth of nearly 6 miles of intervening plain, rises the isolated group of the Alban mountains, the form of which at once proves its volcanic origin. [ALBANUS MONS.] It is a nearly circular mass of about 40 miles in circumference; and may be conceived as forming a great crater, the outer edge of which has been broken up into numerous more or less detached summits, several of which were crowned in ancient times by towns or fortresses, such as Tasulum, Corbin, &c.; while at a lower level it throws out detached cones of soft tuff, affording advantageous sites for towns, and which were accordingly occupied by those of Velitrea, Lagunum, Alba Longa, &c. The group of the Alban mountains is wholly detached on all sides; on the S. a strip of plain, of much the same breadth as that which separated from the Apennines of Praeneste, divides it from the subalpine, but very lofty mass of moun-
tains, commonly known as the Monti Lupiarsi, or Volscian mountains. This group, which forms an outstanding mass of the Apennines, separated from the main chain of those mountains by the broad valley of the Tiber, rises in a bold and imposing mass from the level of the Pontine Marshes, which it borders throughout their whole extent, until it reaches the sea at Terracina, and from that place to the mouth of the Liris sends down a succession of mountain streams, constituting a great natural barrier between the plains of Latium and those of Campania. The highest summits of this group, which consists, like the more central Apennines, wholly of limestone, attain an elevation of nearly 5000 feet above the sea; the whole mass fills up almost the entire space between the valley of the Tiber and the Pontine Marshes, a breadth of from 12 to 16 miles; with a length of nearly 40 miles from Monte Fortino at its N. extremity to the sea at Terracina; but the whole distance, from Monte Fortino to the end of the mountain chain near the mouth of the Liris, exceeds 60 miles. The greater part of this rugged mountain tract belonged from a very early period to the Volscians, but the Latins, as already mentioned, possessed several towns, as Signia, Corna, Nuceria, &c., which are marked on projecting points, or underfalls of the main chain.

But though the plains of Latium are thus strongly characterised, when compared with the groups of mountains just described, it must not be supposed that they constitute an unbroken plain, still less a level surface; rather the contrary. The great mass of the plain of Northern Italy. The Campagna of Rome, as it is called at the present day, is a country of wholly different character from the ancient Campania. It is a broad undulating tract, never rising into considerable elevations, but presenting much more variety of ground than would be suspected from the general uniformity of its appearance, and irregularly intersected in all directions by numerous streams, which have cut for themselves deep channels or ravines through the soft volcanic tufo of which the soil is composed, leaving on each side steep and often precipitous banks. The height of these, and the depth of the valleys or ravines which are bounded by them, vary greatly in different parts of the Campagna; but besides these local and irregular fluctuations, there is a general rise (though so gradual as to be imperceptible to the eye) in the level of the plain towards the E. and S.E.; so that, as it approaches Praeneste, it really attains to a considerable elevation, and the river courses which intersect the plain in nearly parallel lines between that city and the Anio become deep and narrow ravines of the most forcible description. Even in the lower and more level portion of the Campagna the sites of ancient cities will be generally found to occupy spaces bounded to a considerable extent — frequently on three sides out of four— by steep banks of tufo rock, affording natural means of defence, which could be easily strengthened by the simple expedient of cutting away the face of the rocky bank, so as to render it altogether inaccessible. The peculiar character of the plains of Latium, separated from these causses is well represented on Sir W. Gell's map, the only one which gives at all a faithful idea of the physical geography of Latium.

The volcanic origin of the greater part of Latium has a material influence upon its physical character and condition. The Alban mountains, as already mentioned, are unquestionably a great volcanic mass.
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which meant at a distant period have been the centre of volcanic eruptions on a great scale. Besides the central or principal crater of this group, there are several minor craters, or crater-shaped hollows, at a much lower level around its ridges, which were in all probability at different times centres of eruption. Some of these have been filled with water, and thus constitute the beautiful basin-shaped lakes of Albano and Nemi, while others have been drained at periods more or less remote. Such is the case with the Valle Aricina, which appears to have at one time constituted a lake [Antica], as well as with the now dry basin of Cornoviglie, below Tusculum, supposed with good reason to be the ancient Lake Regillus, and with the somewhat more considerable Lago di Castigliano, adjoining the ancient Gabii, which has been of late years either wholly or partially drained. Besides these distinct spots of volcanic action, there remain in several parts of the Campagna spots where sulphurous and other vapours are still evolved in considerable quantities, so as to constitute deposits of sulphur available for economic purposes. Such are the Lago di Solforo near Teosti (the Aquae Albula of the Romans), and the Solforo on the road to Ardea, supposed to be the site of the ancient Oracle of Faunus. Numerous allusions to these sulphurous and saline exhalations are found in the ancient writers; there is no probability, however, that they were in ancient times more numerous than at present. But the evidences of volcanic action are not confined to these local phenomena; the whole plain of the Campagna itself, as well as the portion of Southen Etruria which adjoins it, is a deposit of volcanic origin, consisting of the peculiar substance called peperino. The aggregate of these volcanic materials, sand, small stones, and scoriae or cinders, together with pumice, varying in consistence from an almost incoherent sand to a stone exceedingly hard to be well adapted for building purposes. The hardest varieties are those now called piro-piro, to which belong the Lapis Gabirius and Lapis Ammonis of the ancients. But even the common lava is of service for building purposes, as at the Lapidicinæ Rubræ, a few miles from the city, the fires of the bank of the River, and many other spots in the immediate neighbourhood of Rome. (Tores. i. 7.) Beds of true lava are rare, but by no means wanting; the most considerable are two streams which have flowed from the foot of the Alban Mount; the one in the direction of Ascoli, the other on the line of the Appian Way (which runs along the ridge of it for many miles) extending as far as a spot called Capo di Bove, little more than two miles from the gates of Rome. It was extensively carried by the Romans, who derived from these their principal supplies of the hard basaltic lava (called by them asile) with which they paved their high roads. Smaller beds of the same material occur near the Lago di Castigliano, and at other spots in the Campagna. (Concerning the geological phenomena of Latium see Daubeney On Volcanoes, pp. 162—173; and an Essay by Hoffmann in the Beschreibung der Stadt Rom, vol. i. pp. 45—51.)

The strip of country immediately adjoining the sea-coast of Latium differs materially from the rest of the district. Between the borders of the volcanic district just described and the sea there intervenes a broad strip of sandy plain, evidently formed merely by successive accumulations of sand from the sea, and constituting a barren tract, still covered, as it was in ancient times, almost wholly with wood. This broad belt of forest region extends without interruption from the mouth of the Tiber near Ostia to the promontory of Antium. The parts of it nearest the sea are rendered marshy by the stagnation of the streams that flow through it, the outlets of which to the sea are blocked up by the accumulations of sand. The headland of Antium is formed by a mass of limestone rock, forming a remarkable break in the otherwise uniform line of the coast, though itself of small elevation. A bay of about 8 miles across separates this headland from the low point or promontory of Astura; beyond which commences the far more extensive bay that stretches from the latter point to the mountain headland of Circeii. The whole of this line of coast from Astura to Circeii is bordered by a narrow strip of sand-hills, within which the waters accumulate into stagnant pools or lagoons. Beyond this again is a broad sandy tract, covered with denser forest by the stagnation of the sea, almost perfectly level, and in many places marshy; while from thence to the foot of the Volscanian mountains extends a tract of a still more marshy character, forming the celebrated district known as the Pontine Marshes, and noted in ancient as well as modern times for its insalubrity. The whole of this region, which, from its E. extremity at Cisterna to the sea near Terracina, is about 30 miles in length, with an average breadth of 12 miles, is perfectly flat, and, from the stagnation of the waters which descend to it from the mountains on the E., has been in all ages so marshy as to be almost uninhabitable. Pliny, indeed, records a tradition that there once existed no less than 24 cities on the site of what is in his day an unpeopled marsh; but a careful inspection of the locality is sufficient to prove that this must be a mere fable. (Plin. iii. 5. a. 9.) The dry land adjoining the marshes was doubtless occupied in ancient times by the cities or towns of Satricum, Ulubras, and Oscanic Pometia; while on the mountain ridges overlooking them rose those of Cora, Norba, Setia and Frivernum; but not even the name of any town has been preserved as situated in or on the marshy region itself. Equally unfounded is the statement hastily adopted by Pliny, though obviously inconsistent with the fact, that the whole of this alluvial tract had been formed within the historical period, a notion that appears to have arisen in consequence of the identification of the Med. Circius with the island of Circe, described by Homer as situated in the midst of an open sea. This remarkable headland is indeed a perfectly insulated mountain, being separated from the Apenines near Terracina by a strip of level sandy coast above 8 miles in breadth, forming the southern extremity of the plain of the Pontine Marshes; but this alluvial deposit, which alone connects the two, must have been formed at a period long anterior to the time of Homer. The Circius promontory formed the southern limit of Latium in the original sense. On the opposite side of the Pontine Marshes rises the lofty group of the Volscanian mountains already described: and these are separated by the valley of the Trerus or Sacco from the ridges more immediately connected with the central Apenines, which were inhabited by the Aequans and Hernici. All these mountain districts, as well as those inhabited by the Volscanians on the S. of the Liris, around Arpinum and Atina, partake of the same general character: they are occupied almost entirely by masses and groups of
limestone mountains, frequently rising to a great height, and very abruptly, while in other cases their sides are clothed with magnificent forests of oak and chestnut trees, and their lower slopes are well adapted for the growth of vines, olives, and corn. The broad valley of the Teverus, which extends from the foot of the hill of Praeneste to the valley of the Liris, is bordered on both sides by hills, covered with the richest vegetation, at the back of which rise the lofty ranges of the Volscian and Herculan mountains. This valley, which is followed throughout by the course of the Via Latina, forms a natural line of communication from the interior of Latiun to the coast of the Tyrrhenian Sea. 

This part of Latium is not (as compared with some other parts of Italy) a country of great natural fertility. On the other hand, the natural desolate aspect which the Campagna now presents is apt to convey a very erroneous impression as to its character and resources. The greater part of the volcanic plain not only affords good pasturage for sheep and cattle, but is capable of producing considerable quantities of corn, while the slopes of the hills on all sides are well adapted to the growth of vines, olives, and other fruit-trees. The vine of the Alban Hills was celebrated in the days of Horace (Hor. Carm. iv. 11. 2, Sat. ii. 8. 16), while the figs of Tusculum, the hazel-nuts of Praeneste, and the pears of Crustumium and Tibur were equally noted for their excellence.

In the early ages of the Roman history the cultivation of corn must, from the number of small towns scattered over the plain of Latium, have been carried to a far greater extent than we find it at the present day; but under the Roman Empire, and even before the close of the Republic, there appears to have been a continuously increasing tendency to diminish the amount of arable cultivation, and increase that of pasture. Nevertheless the attempts that have been made even in modern times to promote agriculture in the neighbourhood of Rome have sufficiently proved that its decline is more to be attributed to other causes than to the sterility of the soil itself. The tract near the sea-coast alone is sandy and barren, and fully justifies the language of Fabius, who called it "agrum macroerrum, littorisaisimunquem." (Serv. ad Aen. i. 3). On the other hand, the slopes of the Alban Hills are of great fertility, and are still studied, as they were in ancient times, with the villas of Roman nobles, and with gardens of the greatest richness.

The climate of Latium was very far from being a healthy one, even in the most flourishing times of Rome, though the greater amount of population and cultivation tended to diminish the effects of the malaria which at the present day is the scourge of the district. Strabo tells us that the territory of Ardea, as well as the tract between Antium and Lanuvium, and extending from thence to the Pontine Marshes, was marshy and unwholesome (v. p. 231). The Pontine plains themselves are described as "pestiferous" (Sili. Ital. viii. 379), and all the attempts made to drain them seem to have produced but little effect. The unhealthiness of Ardea is noticed both by Martial and Seneca as something proverbial (Mart. iv. 60; Seneca, Ep. 105); but, besides this, expressions occur which point to a much more general diffusion of malaria. Livy in one passage represents the Roman soldiers as complaining that they had to maintain a constant struggle "in arieto acque pestilentibus, circa urbem, solo." (Liv. viii. 98); and Livy (ix. 16) himself describes a room for rhetorical exaggeration, praises the choice of Romulus in fixing his city "in a healthy spot in the midst of a pestilential region." ("Locum delegit in regione pestilentis salubrem," Cic. de Rep. ii. 6.)

But we learn also, from abundant allusions in ancient writers, that it was only by comparison that Rome itself could be considered healthy; even in the city malaria fevers were of frequent occurrence in summer and autumn, and Horace speaks of the heats of summer as bringing in "fresh figs and funerals." (Hor. Ep. i. 7. 1—9.) Frontinus also extols the increased supply of water as tending to remove the causes which had previously rendered Rome notorious for its unhealthy climate ("causa gravissima euaque inveniendi eas town," De Aquaeduct. § 88). But the great accumulation of the population at Rome itself must have operated as a powerful check; for even at the present day malaria is unknown in the most densely populated parts of the city, though these are the lowest in point of position, while the hills, which were then thickly peopled, are but now almost uninhabited, are all subject to its ravages. In like manner in the Campagna, wherever a considerable nucleus of population was once formed, with a certain extent of cultivation around it, this would in itself tend to keep down the mischief; and it is probable that, even in the most flourishing times of the Roman Empire, this evil was considerably greater than it had been in the earlier ages, when the numerous free cities formed so many centres of population and agricultural industry. It is in accordance with this view that we find the malaria extending its ravages with frightful rapidity after the fall of the Roman Empire and the devastation of the Campagna; and a writer of the 11th century speaks of the deadly climate of Rome in terms which at the present day would appear greatly exaggerated. (Peter Damian, cited by Bunsen.) The unhealthiness arising from this cause is, however, entirely confined to the plains. It is found at the present day that an elevation of 350 or 400 feet above their level gives complete immunity; and hence Tibur, Tusculum, Aricia, Lanuvium, and all the other cities that were built at a considerable height above the plain were perfectly healthy, and were restored to during the summer (in ancient as well as modern times) by all who could afford to retreat from the city and its immediate neighbourhood. (See on this subject Tournon, Études Statistiques sur Rome, liv. i. chap. 9; Bunsen, Beschreibung der Stadt Rom, vol. i. pp. 98—108.)

IV. HISTORY.

1. Origin and Affinities of the Latina.—All ancient writers are agreed in representing the Latins, properly so called, or the inhabitants of Latium in the restricted sense of the term, as a distinct people
from those which surrounded them, from the Volsci and Aequians on the one hand, as well as from the Sabines and Etruscans on the other. But the views and traditions recorded by the same writers concur also in representing them as a mixed people, produced by the blending of different races, and not as the pure descendants of one common stock. The legend most commonly adopted, and which gradually became firmly established in the popular belief, was that which represented Latium as inhabited by a people called Latini, who received, shortly after the Trojan War, a colony or band of emigrant Trojans under their king Aeneas. At the time of the arrival of these strangers the Aborigines were governed by a king named Latinus, and it was not till after the death of Latinus and the union of the two races under the rule of Aeneas, that the combined people assumed the name of Latini. (Liv. i. 1, 2; Dionysius i. 45, 60; Strab. v. p. 292; Appian, Rom. i. 1.) But a tradition, which has much more the character of a national one, preserved to us on the authority both of Varro and Cato, represents the population of Latium, as it existed previous to the Trojan colony, as already of a mixed character, and resulting from the union of two races, one, which inhabited the Central Apennines about Brenta, with a people whom they found already established in the plains of Latium, and who bore the name of Siculi. It is strange that Varro (according to Dionysius) gave the name of Aborigines, which must originally have been applied or adopted in the sense of Autochthones, as the indigenous inhabitants of the country [Abor- gines, according to some former writers], by which the name of Cato apparently used it in the more natural signification as applied to the previously existing population, the same which were called by Dionysius and Varro, Siculi. (Varr. ap. Dionys. i. 9, 10; Cato, op. Praec. v. 12, § 65.) But though it is impossible to receive the statement of Varro with regard to the name of the invading population, the fact of such a migration having taken place may be fairly admitted as worthy of credit, and is in accordance with all else that we know of the progress of the population of Central Italy, and the course of the several successive waves of migration that descended along the central line of the Apennines. [Italia, pp. 84, 85.]

The authority of Varro is here also confirmed by the result of modern philological researches. Niebuhr was the first to point out that the Latin language bore in itself the traces of a composite character, and was made up of two distinct elements; the one nearly resembling the Greek, and therefore probably derived from a Pelasgic source; the other closely connected with the Osca and Umbrian dialects of Central Italy. To this idea the ancient observers adhered, that the terms connected with war and arms belong almost exclusively to the latter class, while those of agriculture and domestic life have for the most part a strong resemblance to the corresponding Greek terms. (Niebuhr, vol. i. pp. 82, 83; Donaldson, Varvounias, p. 3.) We may hence fairly infer that the conquering people from the north was a race akin to the Osca, Sabines and Umbrians, whom we find in historical times settled in the same or adjoining regions of the Apennines: and that the inhabitants of the plains whom they reduced to subjection, and with whom they became gradually mingled (like the Normans with the Saxons in England) were a race of Pelasgic extraction. This last circumstance is in accordance with the inferences to be drawn from several of the historical traditions or statements transmitted to us. Thus Cato represented the Aborigines (whom he appears to have identified with the Siculi) as of Hellenic or Greek extraction (Cato, ap. Dionys. i. 11, 13), by which Roman writers often mean nothing more than Pelasgic: and the Siculi, where they reappear in the S. of Italy, are found indisputably connected with the Osca-Umbrians, a race whose Pelasgic origin is well established. [Siculi.]

The Latin people may be regarded as composed of two distinct races, both of them members of the great Indo-Tuscan family, but belonging to different branches of that family, the one more closely related to the Greek or Pelasgic stock, the other to that race which, under the various forms of Umbrians, Osca and Sabellians, constituted the basis of the greater part of the population of Central Italy. [Italia.]

But whatever value may be attached to the historical traditions above cited, it is certain that the two elements of the Latin people had become indisputably blended before the period when it first appears in history: the Latin nation, as well as the Latin language, is always regarded by Roman writers as one organic whole.

We may safely refuse to admit the existence of a third element, as representing the Trojan settlers, who, according to the tradition commonly adopted by the Romans themselves, formed an integral portion of the Latin nation. The legend of the arrival of Aeneas and the Trojan colony is, in all probability, a mere fiction adopted from the Greeks (Schwegler, Röm. Gesch. vol. i. pp. 310-330); though it may have found some adventitious support from the existence of usages and religious rites which, being of Pelasgic origin, recalled those found among the Pelasgic races on the shores of the Aegean Sea. And it is in accordance with this view that we find traces of similar legends connected with the worship of Aeneas and the Penates at different points along the coast of the Aegean and Mediterranean seas, all the way from the Troad to Latium. (Dionysius i. 46-55; Klaman, Aeneas u. die Penaten, book 3.) The worship of the Penates at Lavinium in particular would seem to have been closely connected with the Cabetic worship so prevalent among the Pelasgians, and hence probably that city was selected as the supposed capital of the Trojans on settling in Italy.

But though these traditions, as well as the sacred rites which continued to be practised down to a late period of the Roman power, point to Lavinium as the ancient metropolis of Latium, which retained its sacred character as such long after its political power had disappeared, all the earliest traditions represent Alba, and not Lavinium, as the chief city of the Latins when that people first appear in connection with Rome. It is possible that Alba was the capital of the conquering Osca race, as Lavinium had been that of the conquered Pelasgians, and that there was thus some historical foundation for the legend of the transference of the supreme power from the one to the other: but no such supposition can claim to rank as more than a conjecture. On the other hand, we may fairly admit as historical the fact, that, at the period of the foundation or first origin of Rome, the Latin people constituted a national league, composed of numerous independent cities, at the head of which stood Alba, which exercised a certain supremacy over the rest. This vague superiority, arising probably from its greater actual power, appears to have given rise
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Limestone mountains, frequently rising to a great height, and very abruptly, while in other cases their sides are clothed with magnificent forests of oaks and chestnut trees, and their lower slopes are adapted for the growth of vines, olives, etc. The broad valley of the Tresus, which extends from the foot of the hill of Praeneste to the valley of Liris, is bordered on both sides by hills, covered with the richest vegetation, at the back of which rise lofty ranges of the Volcanic and Hercynian mountains. This valley, which is followed throughout by the Tresus, forms a natural line of communication from the interior of Latium to the valley of Liris, and so to Campania; the importance of this in a military point of view is apparent on many occasions in Roman history. The broad valley of Liris itself opens an easy and unbroken passage from the heart of the Apenines of Facinas with the plains of Campania. On one side, the Aonio, which has its sources in the mountains near Tresus, not far from the river, flows in a SW. direction, and in its course abruptly two or three times. The important gorge at Tivoli into the Campagna.

The greater part of Lazio is hilly, with some other parts of Latium with the exception of Ventricus, is destitute of natural fertility. On the whole, the neighborhood of the Tresus appears to have been a desolate aspect which the Tresus was apt to convey a very different impression. Among the character and resources of Latium, the volcanic plain not only Sperlonga, and Corioli, Longa, and Salernum, but also the same group. On the sheep and cattle, built up of beautiful cities of Aecia, Laurentum, and on hills on all sides and north, as far as so much nature permits, is found. But there is also the Alban Hills of Cato (esp. Pio Trinacri, iv. p. 8) (Hor. Carm. iv. 41) which speaks of the celebrated temple of Tresus, with its legends, as founded in common by the four Potenx, Tresus, Ardea, and the Ensuli, that Rome, perhaps, is the existence of a separate, and, as Rome, the greatest league, subsisting at the same time of which Rome was the head. All these errors a result would seem, however, to have ultimately to a form of government of the Romans, Alba was the acknowledged

Another people whose name appears in all the ancient historical traditions of Latium, but who had not been completely merged in the general body of the Latin nation, before we arrive at the historical period, was that of the Ardea. Their capital was Ardea, a city to which a Greek or Argo or Arciveption was assigned [Ardea]: if any value can be attached to such traditions, they may be regarded as pointing to a Pelasgic origin of the Ardea; and Niebuhr explains the tradition of giving credit to the chief city of maritime Latium, while it was still in the hands of the Pelasgiacs. (Niebuhr, vol. ii. p. 44, vol. ii. p. 21.)

One of the most difficult questions connected with the early history of Lazio is the meaning and origin of the term "Prisci Latini," which we find applied by many Roman writers to the cities of the Latin League, and which occurs in a formula given by Livy that has every appearance of being very ancient: (Liv. i. 38.) It may safely be assumed that the term was "Old Latini," and Niebuhr's idea that Prisci was itself a national appellation...
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brating a triumph on the Alban Mount was derived from the times of Latin independence, when the

temple of Jupiter Latinaris was the natural end of such a procession, just as that of Jupiter Capitolinus

was at Rome.

Among the deities especially worshipped by the Romans, it may suffice to mention, as apparently

cularly Latin origin, Janus, Saturnus, Faunus, Picus. The latter seems to have been so closely

ased with Mars, that he was probably only ano-

same deity. Janus was originally a god of the sun, answering to Zeus or Diana, the

of the moon. Saturnus was a terrestrial deity ascribed as the inventor of agriculture and of essen-

improvements of life. Hence

regarded by the pragmatical mytholo-

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as successive kings of the earliest

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of thirty cities, though they

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it.

object of this alliance between Rome and

was no doubt to oppose a barrier to the

cing power of the Aequians and Vol-

ith the same view the Hernicans were

admitted to participate in it (c. 486); for

time for more than a century the con-

i to be the faithful allies of Rome, and

is alike in her victories and reverses during

ang and arduous struggle with their warlike

(Liv. vii. 2). A shock was given to

family relations by the Gaulish War and the

of Rome in c. 390; the calamity which

bled the city appears to have incited some

most faithful allies to

up arms against her. (Varr. L. Z. vi. 18;

v. 2.) The Latins and Hernicans are repre-

not only refusing their contingent to the

armies, but supporting and assisting the

armies against them; and though they still

as long as possible an open breach with

it seems evident that the former close alliance

them was virtually at an end. (Liv. vii. 6;

11, 17.) But it would appear that the bond

of the Latin League itself was, by this time,
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to the notion that Alba was in another sense the metropolis of Latium, and that all, or at any rate the greater part, of the cities of Latium were merely colonies of Alba. So far was this idea carried, that we find expressly enumerated in the list of such colonies places like Ardea, Tusculum, and Praeneste, which, according to other traditions generally received, were more ancient than Alba itself. (Liv. i. 52; Dionys. iii 54; Dirol. vii. ap. Euseb. Amm. p. 185; Vict. Orig. Genl. Rom. 17.) (Alba Longa.)

Eros. It was preserved to us a statement of a very different stamp, according to which there were thirty towns or communities, which he terms the "populi Albenses," which were accustomed to share in the sacrifices on the Alban Mount. Many of these names are now obscure or unknown, several others appear to have been always inconsiderable places, while a few only subsequently figure among the well-known cities of Latium. It is therefore highly probable that we have here an authentic record, preserved from ancient times, of a league which actually subsisted at a very early period, before Alba became the head of the more important and better known confederacy of the Latins in general. Of the towns thus enumerated, those whose situation can be determined with any certainty are all (with the remarkable exception of Fidenae) situated in the immediate neighbourhood of the Alban Hills; and thus appear to have been grouped around Alba as their natural centre. Among them we find Bols, Pedum, TPerlia, and Veultia on the N. of the Alban Hills, and Corioli, Longula, and Poliues on the S. of the same group. On the other hand, other powerful cities, such as Lanuvium, and Tusculum, though so much nearer to Alba, are not included in this list. But there is a remarkable statement of Catu (ap. Friscian. iv. p. 629), in which he speaks of the celebrated temple of Diana at Aricia, as founded in common by the people of Tusculum, Aricia, Lanuvium, Laurentum, Cora, Tiber, Pometia, Ardea, and the Rutuli, that seems to point to the existence of a separate, and, as it were, counter league, subsisting at the same time with that of which Alba was the head. All these minor unions would seem, however, to have ultimately been merged in the general confederacy of the Latins, of which, according to the tradition universally adopted by Roman writers, Alba was the acknowledged head.

Another people whose name appears in all the earliest historical traditions of Latium, but who had become completely merged in the general body of the Latin nation, before we arrive at the historical period, was that of the Rutuli. Their capital was Ardea, a city to which a Greek or Argive origin was ascribed [Ardea]; if any value can be attached to such traditions, they may be regarded as pointing to a Pelasgic origin of the Rutuli; and Niebuhr explains the traditional greatness of Ardea by supposing it to have been the chief city of maritime Latium, while it was still in the hands of the Pelasgiacs. (Niebuhr, vol. i. p. 44, vol. ii. p. 21.)

One of the most difficult questions connected with the history of Latium is the meaning and origin of the term "Priets Latini," which we find applied by many Roman writers to the cities of the Latin League, and which occurs in a formula given by Livy that has every appearance of being very ancient. (Liv. i. 32.) It may safely be assumed that the term means "Old Latins," and Niebuhr's idea that Priest was itself a national appellation has been generally rejected as untenable. But it is difficult to believe that a people could ever have called themselves the "old Latins;" and yet it seems certain that the name was so used, both from its occurrence in the formula just referred to (which was in all probability borrowed from the old law books of the Fetialis), and from the circumstance that we find the name almost solely in connection with the wars ofAncus Marcus and Tarquinius Priscus (Liv. i. 32, 33, 38); and it never occurs at a later period, impossible to suppose that it was used as a term of distinction for the Latins properly so called, or inhabitants of Latium Antiquum, as contradistinguished from the Aequeians, Veclians, and other nations subsequently included in Latium: a supposition adopted by several modern writers. On the other hand the name does not occur in the Roman history, prior to the destruction of Alba, and perhaps the most plausible conjecture is that the name was one assumed by a league or confederacy of the Latin cities, established after the fall of Alba, but who thus asserted their claim to represent the original and ancient Latin people. It must be admitted that this explanation seems to agree in no small measure with the supposed connexion of the Priests Latin with the usages of Alba, which is found both in Livy and Dionysius (Liv. i. 3; Dion. i. 45); but this probably meant to convey nothing more than the notion already noticed, that all the cities of Latium were founded by such colonies.

Livy, at least, seems certainly to regard the Priets Latin as equivalent to the whole Latin nation, and a perfect contradiction disfounded from the rest. (Liv. i. 38.)

2. Relations of the Latins with Rome.—As the first historical appearance of the Latins is that of a confederation of different cities, of which Alba was the head, so the fall and destruction of Alba may be regarded as the first event in their annals which can be termed historical. The circumstances transmitted to us in connection with this are undoubtedly poetical fictions; but the main fact of the destruction of the city and downfall of its power is well established. This event must have been followed by a complete derangement in the previously existing relations. Rome appears to have speedily put forth a claim to the supremacy which Alba had previously exercised (Dionys. i. 12); but it is evident that it was not acknowledged by the other cities of Latium; and the Priets Latin, whose name appears in history only during this period, probably formed a separate league of their own. It was not long, however, before the Romans succeeded in establishing their superiority: and the statement of the Roman annals, that the Latin league was renewed under Tarquinius Superbus, and the supremacy of the monarch acknowledged by all the other cities that composed it, derives a strong confirmation from the more authentic testimony of the treaty between Rome and Carthage, preserved to us by Polybius (iii. 22). In this important document, which dates from the year immediately following the expulsion of the kings (B. c. 509), the confusion of the names of people of Ardea, Altim, Laurentum, Circeii, Tarquinia, and the other subject (or dependent) cities of Latium, and even making conditions in regard to the whole Latin territory, as if it was subject to its rule. But the state of things which appears to have been at this time fully established, was broken up soon after; whether in consequence of the revolution at
LATIUM.

Rome which led to the abolition of the kingly power, or from some other cause, we know not. The Latin cities became wholly independent of Rome; and though the war which was marked by the great battle at the lake Regillus has been dressed up in the legendary history with so much of fiction as to render it difficult to attach any historical value to the traditions connected with it, there is no reason to doubt the fact that the Latins had at this time shaken off the supremacy of Rome and that the battle between the two powers was the result. Not long after this, in n. c. 433, a treaty was concluded with them by Sp. Cassius, which determined their relations with Rome for a long period of time. (Liv. ii. 33; Dionys. v. 96; Cic. pro Balb. 23.)

By the treaty thus concluded the Romans and Latins entered into an alliance as equal and independent states, both for offence and defence; all booty or conquered territory was to be shared between them; and there is much reason to believe that the supreme command of the allied armies was to be held in alternate years by the Roman and Latin generals. (Dionys. l. c.; Niebr. vol. ii. p. 40.) The Latin cities, which at this time composed the league, are mentioned by name, and the list of them is given by Dionysius in another passage (v. 61), but which, in all probability, was derived from the treaty in question (Niebr. vol. ii. p. 23).

They were:—Ardea, Aricia, Bor vollae, Rubentum, Cornicum, Carventum, Circeii, Coriolis, Corbio, Cosa, Fortetin (?), Gabii, Laurentum, Lavinium, Larvium, Labicum, Noricum, Praeneste, Pedum, Petranum, Sexentiae, Aventine, Setia, Tellene, Tibur, Tusculum, Toltera, Tricarium (?), Velitrae. The number thirty appears to have been a recognised and established one, not dependent upon accidental changes and fluctuations; the cities which composed the old league under the supremacy of Alba are also represented as thirty in number (Dionys. iii. 34), and the "populi Albenses," which formed the smaller and closer union under the same head, were, according to Pliny's list, just thirty. It is therefore quite in accordance with the usages of ancient nations that the league when formed anew should consist as before of thirty cities, though these could not have been the same as previously composed it.

The object of this alliance between Rome and Latium was to oppose a barrier to the rapidly advancing power of the Aquilans and Volscians. With the same view the Hernicans soon after admitted to participate in it (n. c. 486); and from this time for more than a century the Latins continued to be the faithful allies of Rome, and shared alike in her victories and reverses during her long and arduous struggle with their warlike neighbours. (Liv. vi. 2.) A shock was given to these friendly relations by the Gaulish War and the capture of Rome in n. c. 390; the calamity which then befell the city appears to have incited some of her nearest neighbours and most faithful allies to take up arms against her. (Varr. l. c. vi. 18; Liv. vi. 2.) The Hernians and Ursicines were represented as not only refusing their contingent to the Roman armies, but supporting and assisting the Volscians against them; and though they still avoided as long as possible an open breach with Rome, it seems evident that the former close alliance between them was virtually at an end. (Liv. vi. 6, 7, 10, 11, 17.) But it would appear that the bond of union of the Latin League itself was, by this time, very much weakened. The more powerful cities are found acting with a degree of independence to which there is no parallel in earlier times: thus, in n. c. 383, the Larvians formed an alliance with the Volscians, and Praeneste declared itself hostile to Rome, while Tusculum, Gabii, and Labicum continued on friendly terms with the republic. (Id. vi. 21.) In n. c. 380 the Romans were at open war with the Praenestines, and in n. c. 383 with the Tiburtines; but in neither instance did any of the cities of Latium appear to have joined in the war. (Id. vi. 27—29, vol. ii. 10—12, 18, 19.) The repeated invasions of the Gauls, whose armies traversed the Latin territory year after year, tended to increase the confusion and disorder; nevertheless the Latin League, though much disorganised, was never broken up; and the cities composing it still continued to hold their meetings at the Lucas Feroniae, to deliberate on their common interests and policy. (Id. viii. 25.) In n. c. 358 the league with Rome appears to have been renewed upon the same terms as before; and in that year the Latins, for the first time after a long interval, sent their contingent to the Roman armies. (Liv. viii. 12.) At length, in n. c. 347, the Latins who had adhered faithfully to their alliance during the First Samnite War, appear to have been roused to a sense of the increasing power of Rome, and became conscious that, under the shadow of an equal alliance, they were gradually passing into a state of dependence and servitude. (Id. viii. 4.) Hence, after a vain appeal to Rome for the establishment of a more equitable arrangement, and as witnesses against the Volscians, the Latins, in n. c. 338, took part with the Campanians in the war of that year, and shared in their memorable defeat at the foot of Mount Vesuvius. Even on this occasion, however, the councils of the Latins were divided: the Laurentes at least, and probably the Larvians also, remained faithful to the Roman cause, while Sestia, Setia, Circeii, and Velitrae, though regarded as Roman colonies, were among the most prominent in the war. (Id. viii. 3—11.) The contest was renewed the next year with various success; but in n. c. 338 Furius Camillus defeated the forces of the Latins in a great battle at Pedum, while the other consul, C. Masius, obtained a less decisive victory on the river Astura. The struggle was not at an end: the Latin senate submitted one after the other; and the Roman senate pronounced separately on the fate of each. The first great object of the arrangements now made was to deprive the Latins of all bonds of national or social unity: for this purpose not only were they prohibited from holding general councils or assemblies, but the several cities were deprived of the mutual rights of "communium" and "commercium," so as to isolate each little community from its neighbours. Tibur and Praeneste, the two most powerful cities of the confederacy, and which had taken a prominent part in the war, were deprived of a large portion of their territory, but continued to exist as nominally independent communities, retaining their own laws, and the sole right of "jurisdiction" over the" communitas" as, so to isolate each little community from its neighbours. Tibur and Praeneste, the two most powerful cities of the confederacy, and which had taken a prominent part in the war, were deprived of a large portion of their territory, but continued to exist as nominally independent communities, retaining their own laws, and the sole right of "jurisdiction" over the" communitas" as
more severely punished; but the people of this city also were soon after admitted to the Roman franchise, and the creation shortly after of the Maecian and Scipian tribes was designed to include the new citizens added to the republic as the result of these arrangements. (Liv. viii. 14, 17; Niebuhr, vol. iii. pp. 140—145.)

From this time the Latins as a nation may be said to disappear from history: they became gradually more and more blended into one mass with the Roman people; and though the formula of "the allies and Latin nation" (socii et romanis Latius) is commonly used in the Latin writers from this time forth in the Roman history, it must be remembered that this phrase includes also the citizens of the so-called Latin colonies, who formed a body far superior in importance and numbers to the remains of the old Latin people. [ITALIA, p. 90.]

In the above historical review, the history of the old Latins, or the Latins properly so called, has been studiously kept separate from that of the other nations which were subsequently included under the general appellation of Latium,—the Equians, Her­nicans, Volscians, and Ausonians. The history of these several tribes, as long as they sustained a separate national existence, will be found under their respective names. It may suffice here to mention that the Volscians, after being reduced to complete sub­jection to Rome in n. c. 306, and the Equians in n. c. 304; the period of the final subjugation of the Volscians is more uncertain, but we meet with no mention of them in arms after the capture of Prenum’rum in n. c. 329; and it seems certain that they, as well as the Ausonian cities which joined them, had either left or been made subject before the com­ mencement of the Second Samnite War, n. c. 326. [VOLACLI.] Hence, the whole of the country sub­ sequently known as Latium had become finally subject to Rome before the year 300 n. c.

3. Latium under the Romans.—The history of Latium, properly speaking, ends with the breaking up of the Latin League. Although some of the cities of the League maintained, as already mentioned, a nominal independence down to a late period, and it was not till after the outbreak of the Social War, in n. c. 90, that the Lex Julia at length conferred upon all the Latins, without exception, the rights of Roman citizens, they had long before lost all traces of na­tional distinction. The only events in the interven­ing period which belong rather to the history of Latium are inseparably bound up with that of Rome. Such was the invasion by Pyrrhus in n. c. 280, who advanced however only as far as Praeneste, from whence he looked down upon the plain around Rome, but without venturing to descend into it. (Entrop. ii. 12; Flor. i. 18, § 24.) In the Second Punic War, however, Hannibal, advancing like Pyrrhus by the line of the Via Latina, established his camps within four miles of the city, and carried his ravages up to the very gates of Rome. (Liv. xxvi. 9—11; Pol. ix. 6.) This was the last time for many centuries that Lat­ium witnessed the presence of a foreign hostile army; but it suffered severely in the civil wars of Marius and Sulla, and the tract as these especially was ravaged by the Samnite auxiliaries of the former in a manner that it seems never to have recovered. (Strab. v. p. 232.)

Before the close of the Republic Latium appears to have lapsed almost completely into the condition of the mere suburban district of Rome. Tibur, Tus­calum, and Praeneste became the favourite resorts of the Roman nobles, and the fertile slopes of the Alban Hills and the Apennines were studded with villas and gardens, to which the wealthier citizens of the metrop­olis used to retire in order to avoid the heat or beast of Rome. But the plain immediately around the city, or the Campagna, as it is now called, seems to have lost rather than gained by its prox­imity to the capital. Livy, in more than one pas­sage, speaks with astonishment of the inexhaustible resources which the infant republic appears to have possessed, as compared with the condition of the same territory in his own time. (Liv. vi. 12, vii. 35.) We hear of the abundance of laticlavius, of the com­ monplaces, and Volvisiae at this time sunk into almost complete decay, while even those towns, such as Aricia and Lanuvium, which were in a comparatively flourishing condition, were still very inferior to the opulent municipal towns of Campania. (Cic. pro Pison. 9, de Leg. Agrar. ii. 35.) Nor did this state of things become materially improved even under the Roman Empire. The whole Laurentine tract, or the wavy district adjoining the sea-coast, as well as the adjacent territory of Ardea, had already come to be regarded as unhealthy, and was therefore thinly in­habited. In other parts of the Campagna single farms or villages already occupied the sites of ancient cities, such as Antenaeum, Collatia, Fidenae, &c. (Cic. de Leg. agr. ii. 35.) But by slow degrees the cities of ancient Latium which in his time had all­together ceased to exist. (Plin. iii. 6. a. 9.)

The great lines of highway, the Appian, Latin, Salarian, and Valerian Ways, became the means of collecting a considerable population along their immediate lines, but appear to have had rather a contrary effect in the interior. The whole West of the territory was thinly peopled, and the towns and cities of ancient Latium which in his time had all­together ceased to exist. (Plin. iii. 6. a. 9.)

For many ages its immediate proximity to the capital at least secured Latium from the ravages of foreign invaders; but when, towards the decline of the Empire, this ceased to be the case, and each suc­cessive swarm of barbarians carried their arms up to the very gates and walls of Rome, the district immediately round the city probably suffered more severely than any other. Before the fall of the Western Empire the Campagna seems to have been reduced almost to a desert, and the evil must have been continually augmented after that period by the long continued wars with the Gothic kings, as well as subsequently with the Lombards, who, though they were made themselves masters of the country, repeatedly laid waste the surrounding territory. All the records of the middle ages represent to us the Roman Campagna as reduced to a state of complete desolation, from which it has never more than partially recovered.

In the divisions of Italy under Augustus, Latium, in the narrow sense of the term, together with Cam­pania, constituted the First Region. (Plin. ii. 5. a. 9.) But gradually, for what reason we know not, the name of Campania came to be generally employed to designate the whole region; while that of Latium fell completely into disuse. Hence the origin of the name of La Campagna di Roma, by
which the ancient Latium is known in modern times. [Campaña, p. 494.]

V. political and religious institutions.

It is for the most part impossible to separate the Latin element of the Roman character and institutions from that which they derived from the Sabines; at the same time we know that the connection between the Romans and the Latins was so intimate, that we may generally regard the Roman sacred rites, as well as their political institutions, in the absence of all evidence to the contrary, as of Latin origin. The goddess of the land was, however, a special deity, regarded as the inventor of agriculture and of all the most essential improvements of life. Hence he came to be regarded by the prytanical mythologers of later times as a very ancient king of Latium; and by degrees Janus, Saturnus, Picus, and Fannus became established as successive kings of the earliest Latin or Aborigines. To complete the series Latins was made the son of Fannus. This last appears as a gloomy and mysterious being, probably originally connected with the infernal deities; but who figures in the mythology received in later times partly as a patron of agriculture, partly as a giver of oracles. (Hartung, Religion der Römer, vol. ii.; Schwiegler, A. R. vol. i. pp. 212—234.)

The worship of the Picus also, though not peculiar to Latium, seems to have formed an integral and important part of the Latin religion. The Penates at Lavinium were regarded as the tutelary gods of the whole Latin people, and as such continued to be the object of the most scrupulous reverence to the Romans themselves down quite to the extinction of Janusian. Every Roman consul or praetor, upon his first entering on his magistracy, was bound to repair to Latium, and there offer sacrifices to the Penates, as well as to the Veii, whose worship was closely connected with them. (Macrob. Sat. iii. 4; Varr. L.L. v. 144.) This custom points to Lavinium as having been at one time, probably before the rise of Latium, the sacred metropolis of Latium; and it is very probably to have been, at the same early period, the political capital or head of the Latin confederacy.

VI. topography.

The principal physical features of Latium have already been described; but it remains here to notice the minor rivers which nourish, as well as the names of some particular hills or mountain heights which have been transmitted to us.

Of the several small rivers which have their rise at the foot of the Alban hills, and flow from thence to the sea between the mouth of the Tiber and Antium, the only one of which the ancient name is preserved is the Numicius, which may be identified with the modern Flora, rising at a foot of the Lavinian and Ardea. The Astura, rising also at the foot of the Alban hills near Velleti, and flowing from thence in a SW. direction, enters the sea a little to the S. of the promontory of Astura: it is now known in the lower part of its course as the Fiume di Conca, but the several small streams by the confines of which it is formed are under separate appellation. The Nympharium, mentioned by Pliny (iii. 5. a. 9), and still called La Nasio, rises immediately at the foot of the Volcanic mountains, just below the city of Nocha: in Pliny's time it appears to have had an independent course to the sea, but now loses itself in the Pontine Marshes,
where its waters add to the stagnation. But the principal agents in the formation of those extensive marshes are the Ureason and the Amaseus, both of them flowing from the Volsician mountains and uniting their waters before they reach the sea. They still retain their ancient names. Of the lesser streams of Latium, which flow into the Tiber, we need only mention the cultivated Allea, which falls into that river near the site of what was formerly the Rutul town of Aricia, still a smaller stream, which joins it just below the city, having previously received the waters of the Aqua Feronia (now called the Marina degli Orsi), which have their source at the foot of the Alban Hills, near Marino; and the Rivus Albasinus (still called the Rivo Albano), which carries off the superfluous waters of the Alban lake to the river Tiber, about four miles below Rome.

The mountains of Latium, as already mentioned, may be classed into three principal groups:—(1) the Apennines, properly so called, including the ranges at the back of Tibur and Praeneste, as well as the mountains of the Aquilas and Hernicans; (2) the group of the Alban Hills, of which the central and northern part is the Mons Cornificius; and (3) the Monti Albani, known as the Mons Algidus; (2) the lofty group of the Volsician Mountains, frequently called by modern geographers the Mons Lepini, though we have no ancient authority for this use of the name. The site of Mons Lepinius occurs only in Claudianus (c. 131), as that of a mountain in the neighbourhood of Signia. The Montes Corniculari (τά Κορνικυριά θέρα, Dionys. i. 16) must evidently have been the detached group of outlying peaks, wholly separate from the main range of the Apennines, now known as the Montecelio, situated between the Tiber and the Mons Genusaro. The Mons Sacratus, so celebrated in Roman history, was a mere hill of trifling elevation above the adjoining plain, situated on the right bank of the Anio, close to the Via Nomentana.

It only remains to enumerate the towns or cities which existed within the limits of Latium; but as many of these have disappeared at a very early period, and all trace of their geographical position is lost, it will be sufficient, at the first instance, to give a list to places of which the site is known, approximately at least, reserving the more obscure names for subsequent consideration.

Beginning from the mouth of the Tiber, the first place is Ostia, situated on the left bank of the river, and, as its name imports, originally close to its mouth, though it is now three miles distant from it. A short distance from the coast, and about 8 miles from Ostia, was Laurentum, the reputed capital of the Aborigines, situated probably at Torre di Paterno, or at least in that immediate neighbourhood. A few miles further S. but considerably more inland, being near 4 miles from the sea, was Latium, a site of which must be clearly recognised at Praetoria. S. of this again, and about the same distance from the sea, was Ardea, which retains its ancient name: and 15 miles further, on a projecting point of the coast, was Antium, still called Porto d'Anio. Between 9 and 10 miles further on along the coast, was the town or village of Aurelia, with the islet of the same name; and from hence a long tract of barren sandy coast, without a village and almost without inhabitants, extended to the Ciretian promontory and the town of Ciricia, which was generally reckoned the last place in Latium Proper.

Returning to Rome as a centre, we find N. of the city, and between it and the Sabine frontier, the cities of Antenna, Fidenae, Crucemium, and Nomentum. On or around the group of the Montes Corniculari, were situated Corniculum, Medulla, and Ameriola: Castrinna, also, may probably be placed in the same group; and near the road leading to Nomentum, was Ficulna. At the foot, or rather on the lower slopes and underfalls of the main range of the Appenines, were Tibur, Ascula, and Praeneste, the latter occupying a lofty spur or projecting point of the Apennines, standing out towards the Alban Hills. This latter group was surrounded as it were with a crown or circle of ancient towns, beginning with Consimio (Roccus Prior), nearly opposite to Praeneste, and continued on by Tubulium, Alba, and Aricia, to Lamuvium and Velitrae, the last two situated on projecting outshoots from the central plain, standing out towards the Pontine Plains. On the skirts of the Volsician mountains or Monti Lepini, in the district of Norba, are the last three all standing on commanding heights, looking down upon the plain of the Pontine Marshes. In that plain, and immediately adjoining the marshes themselves, was Ulubium, and in all probability Sibis Fometia also, the city which gave name both to the marshes and plain, but the precise site of which is not precisely known. Places within the marshy tract, such as Forium Apuli, Træs Tabernæ, and Thrupontium, owed their existence to the construction of the Via Appia, and did not represent or replace ancient Latin towns. In the level tract bordering on the Pontine Plains on the N., and extending from the foot of the Alban Hills towards Antium and Ardea, were situated Satricum, Longubula, Polusibra, and Coriolis; all of them places of which the exact site is still a matter of doubt, but which must certainly be sought in this neighbourhood. Between the Laurentine region (Laures tractus), as the forest district near the sea was often called, and the Via Appia, was an open level tract, to which (or to a part of which) the name of Campus Solontius was given; and within this tract, to the north, were the towns of Tusculum and Polistium, as well as probably Apollae and Boivillae, at the foot of the Alban hills, and just on the S. of the Appian Way, was at one extremity of the same tract, while Cyraea stood at the other, immediately adjoining the Tiber. In the portion of the plain of the Campagna extending from the line of the Via Appia to the foot of the Appenines, between the Anio and the Alban Hills, the only city of which the site is known was Gabii, 12 miles distant from Rome, and the same distance from Praeneste. Nearer the Appenines were Scapitta and Pedum, as well as probably Querquetula; while Labicum occupied the hill of La Cosona, nearly at the foot of the Alban group. In the tract which lies between the Appenines at Praeneste and the Alban Hills, so as to connect the plain of the Campagna with the land of the Hernicans in the valley of the Tremsus or Severo, were situated Velleia, Tolernum, and probably also Bola and Ortona; though the exact site of all four is a matter of doubt. Ecratta, which appears in history as a Volsician city, and is never mentioned as a Latin one, must nevertheless have been situated within the limits of the Latin territory.
LATIUM.

LATMICONIUS SINUS.

By the foot of the Mons Lepina, or northern extremity of the Volcanic mountains, [E. M.].

Besides these cities, which in the early ages of Latium formed members of the Latin League, or are otherwise conspicuous in Roman history, we find mention in Pliny of some smaller towns still existing in his time; of which the “Fabienae in Monte Albenus” may certainly be placed at Rocca di Poppa, the highest village on the Alban Mount, and the Castrimontienses at Santa, near the site of Alba Longa. The list of the thirty cities of the League given by Dionysius (B. 61) has been already cited (p. 109). Of the names in this work, which is wholly unknown, and must have disappeared at an early period. Carvintus is known only from the mention of the Arx Carventana in Livy during the wars with the Aquilian (iv. 53, 55), and was probably situated somewhere on the frontier of that people; while two of the names, the Forteini (Fortrinus) and Tri- 

It is not clear what connection these cities had with those in the modern Sermoneta; Norbe, which seems to be an erroneous repetition of the well-known Norba, already mentioned by him among the existing cities of Latium (7b. § 64); and Amittum or Ami- 

These cities are not found elsewhere, except the Castrimontienses, which, with the Albenii, cannot possibly be meant. But, after mentioning these cities as extinct, Pliny adds another list of “populi Albinenses,” and enumerates them as follows: Albanii, Asculani, Acisciones, Abolani, Bubentani, Bolani, Cusentani, Corioloii, Fidenates, Forreti, Hortenses, Latinenses, Longulani, Manates, Macraces, Mutucumenses, Muni- 

The names here given, eleven relate to well-known towns (Alba, Ascula, Bola, Coriolii, Fidenae, Longula, Pedum, Poltusa, Querquetula, Tolerium and Vitellia); the Bubentani are evidently the same with the Bubentani of Dionysius already noticed; the Forreti may perhaps be the same with the Forteini of that author; the Hortenses may probably be the inhabitants of the town called by Livy Oricus; the Munienses are very possibly the people of the town afterwards called Castrimontium; but there still remain sixteen wholly unknown. At the same time there are several indications (such as the agreement with Dionysius in regard to the otherwise unknown Bubentani, and the notice of Assula and Querquetula, towns which do not figure in history) that the list is derived from an authentic source; and was probably copied as a whole by Pliny from some more ancient authority. The conjecture of Niebuhr, therefore, that we have here a list of the subject or dependent cities of Alba, derived from a period when they formed a separate and closer league with Alba itself, is at least highly plausible. The notice in the list of the Venetenses is a strong confirmation of this view, if we can suppose them to be the inhabitants of the hill at Rome called Sulphuretium, which is known to us as bearing an important part in the ancient sacri- 

The work on the topography of Latium, as might be expected from the peculiar interest of the subject, are sufficiently numerous: but the older ones are of little value. Cluverius, as usual, laid a safe and solid foundation, which, with the criticisms and corrections of Holstenius, must be considered as the basis of all subsequent researches. The special works of Kircher (Vetus Latium, fol. Amst. 1671) and Volpi (Vetus Latium Profanum et Sacrum, Rome, 1704–1748, 10 vols. 4to.) contain very little of real value. After the ancient authorities had been carefully brought together and revised by Cluverius, the great requisite was a careful and systematic examination of the localities and existing remains, and the geographical survey of the country. These objects were to a great extent carried out by Sir W. Gell (whose excellent map of the country around Rome is an invaluable guide to the historical inquirer) and by Professor Nibby. (Sir W. Gell, Topography of Rome and its Vicinity; with a large map to accompany it, 2 vols. 8vo. Lond. 1854; 2d edit. 1v. Lond. 1846. Nibby, Analisi Storico-Topografico-Antiquaria della Carta dei Dintorni di Roma, 3 vols. 8vo. Rome, 1837; 2d edit. Ib. 1849.

The former work by the same author, Viaggio Antiquario nei Contorni di Roma, 2 vols. 8vo. Rome, 1819, is a very inferior performance.) It is unfortunate that both their works are deficient in accurate scholarship, and still more that the historical criticism, so absolutely necessary in all inquiries into the early history of Rome. Westphal, in his work (Die Römische Kompagnie in Topo- 

graphischer u. Antiquarischer Hinsicht dargestellt, 4to. Berlin, 1829) published before the survey of Sir W. Gell, and consequently with imperfect geo- 

The recent work of Bormann (Alt-Latinische Chronographia und Stätte- 

Geschichte, 8vo. Halle, 1859) contains a careful review of the historical statements of ancient authors, as well as of the researches of modern inquirers, but is not based upon any new topographical researches. Notwithstanding the labours of Gell and Nibby, much still remains to be done in this respect, and a work that should combine the results of such in- 

[. E. H. B.]

LATMICONIUS SINUS (Δραμηκός κόλπος), a bay on the western coast of Caria, deriving its name from Mount Latmion, which rises at the head of the gulf. It was formed by the mouth of the river Maenander which flowed into it from the north-east. Its breadth, between Miletus, on the southern head- 

land, and Pyrrha in the north, amounted to 30
LATTUS.

LAVIANCARE.

LAVIANNESINE.

stadium, and its whole length, from Miletus to He-
racelia, 100 stadium. (Strab. xiv. p. 635.) The bay
now exists only as an inland lake, its mouth having
been closed up by the deposits brought-down by the
Maeander, a circumstance which has caused some
modern travellers in those parts to confound the
lake of Baffi, the ancient Latmian gulf, with the lake of
Myras. (Leake, Asia Minor, p. 239; Chandler,
c. 53.)

LATOMUS (Λάτωμος), a mountain of Caria, rising
at the head of the Latmian bay, and stretching along
in a westerly direction. (Strab. xiv. p. 635; Apollon.
Rhod. iv. 57; Plin. v. 31; Pomp. Mol. i. 17.)
It is properly the western offshoot of Mount
Albanus or Albacus. This mountain is probably
alluded to by Homer (II. ii. 868), when he speaks
of the mountain of the Phthirians, in the neighbour-
hood of Miletus. In Greek mythology, Mount
Latismus is a place of some celebrity, being described
as the place where Arachne (IUNA) kissed her own
sleeping Endymion. In later times there existed on
the mountain a sanctuary of Endymion, and one tomb
was shown in a cave. (Apollod. i. 7. § 5; Hygin.
Fab. 271; Ov. Trist. ii. 299; Val. Flacc. iii. 28; Paus.
v. i. § 4; Stat. Silv. iii. 4; § 40.) [L. S.]
LATTO. [CAMAERA.]

LAVIUS, or LATO (Λάτο, Strab. xvii. pp. 812, 817; φῶς Λατόω, Plut. iv. 5. § 71; Λάτων, Hieroc. p. 732; Istan. Antonin. p. 160), the modern Emele, was a city of Upper Egypt,
situated on the western bank of the Nile, in lat.
25° 30' N. It derived its name from the fish lato,
the largest of the fifty-two species which inhabit the
Nile (Husseger, Reisen, vol. i. p. 300), and which
appears in sculptures, among the symbols of the
goddess Neith, Pallas-Athena, surrounded by the
oval shield or ring indicative of royalty or divinity
(Wilkinson, M. and C. vol. v. p. 255). The tule-
land of Egypt, which has been so many times
—Keph or Chunphis, Neith or Sekh, and Het, their
offspring. The temple was remarkable for the beauty
of its site and the magnificence of its architecture.
It was built of red sandstone; and its portico con-
sisted of six rows of four columns each, with lotus-
leaf capitals, all of which however differ from each
other. (Demos, Voyage, vol. i. p. 148.) But with
the exception of the jambs of a gateway—now con-
verted into a door-sill—of the reign of Thothmes III.
(19th dynasty), the remains of Latmus belong to
the Macedonian or Roman era. Ptolemy Ever-
geus, the Macedonian, in his maps of Lower Egypt,
was a benefactor to Latmus, and he is painted upon the walls of its temple followed by a
tame lion, and in the act of striking down the chiefs
of his enemies. The name of Tolemy Epiphanes
is found also inscribed upon a doorway. Yet,
although from their scale these ruins are imposing,
their sculptures and hieroglyphs attest the sense
of Egyptian art. The pronos, which alone exists,
resembles in style that of Apollonipolis Magna
(Edofo), and was begun not earlier than the reign
of Claudius (A. D. 41 — 54), and completed in that
of Vespasian, whose name and titles are carved on
the dedicatory inscription over the entrance. On
the ceiling of the pronos is the larger Latopolitan
Zodiac. The name of the emperor Geta, the last
that is read in hieroglyphics, although partially
erased by his brother and murderer Caracalla (A. D.
212), is still legible on the walls of Latmus. Before raising their own edifice, the Romans seem
to have destroyed even the basements of the earlier
Egyptian temple. There was a smaller temple, de-
dicated to a demi-god, about the middle of the 1st and a half N. of Latmus, at a village now called
E'Dowr. Here, too, is a small Zodiac of the age of
Ptolemy Evergetes (A. D. 246—221). This latter
building has been destroyed within a few years,
as it stood in the way of a new canal. The temple
of Emele has been cleared of the soil and rubbish
which filled its area when Denon visited it, and now
stands fitted up as a cotton warehouse. (Lepaute, Einleitung, p. 63.)

The modern town of Emele is the emporium of
the Abyssinian trade. Its camel-market is much
resorted to, and it contains manufactories of cot-
tons, shawls, and pottery. Its population is about
4000.

LATTOVI or LATO (Λάτοβιος, Plut. ii. 15). A small
tribe in the south-western part of Pannonia, on the river
Sava. (Plin. iii. 28.) They appear to have been a
Celtic tribe, and a place Praetorium Latovicorum
is mentioned in their country by the Antonine
Itinerary, on the road from Aemona to Sirmium, perhaps
on the site of the modern Neuasthid, in Illyria.
(Curci, Diction. de Dialectes, p. 252.) [L. S.]
LATTOVIS SINUS. [MAURITANIA.]

LAVIARA. [LUSITANIA.]

LAVATRAE, a station in Britain, on the road
from Londinium to Luguvallum, near the wall of
Hadrian, distant, according to one passage in the
Antonine Itin., 54 miles, according to another, 59
miles, from Eboracum, and 55 miles from Longu-
vallum. (Atm. Itin., p. 165; 472.) Perhaps the
same as Bovos, on the river Greta, in the
North Riding of Yorkshire. The church of Bovos
contained in the time of Camden a hewn slab,
bearing an inscription dedicatory to the Roman
emperor Hadrian, and there used for the communion
table. In the neighbourhood of Bovos, there are
the ruins of a fortress ramp and of an aqueduct.

LAUGONA, the modern Laba, a river of Ger-
many, on the east of the Rhine, into which it empties
itself at Lahnstein, a few miles above Coblenz.
The ancients praise it for its clear water (Venant. Fort.
vii. 7; Geogr. Rav. iv. 24, where it is called
Logos.)

LAVIANNESINE or LAVIANNESINE (Λα-
injured as the Laurentes, though the injury was avenged at Laviniun,—a strong proof of the intimate relations which were conceived as existing between the two cities. The treaty between Rome and Laviniun was said to have been renewed at the same time (Liv. L.), and there is no doubt that both the Roman annals and traditions maintain Laviniun, as well as Laurentum, as almost uniformly on friendly terms with Rome. It was, however, an independent city, as is proved by the statement that Collatinius and his family, when banished from Rome, retired into exile at Laviniun. (Liv. L, v. 39.) The only interruption of these friendly relations took place, according to Dionysius, a few years after this, when he reckoned the Laviniuns among the Latin cities which entered into a league against Rome before the battle of Regillus. (Dionys. v. 61.) There is, however, good reason to believe that the names there enumerated are in reality only those of the cities that formed the permanent Latin League, and who concluded the celebrated treaty with Sp. Cassius in B.C. 493. (Niebuhr, vol. ii. pp. 23, 24.)

Laviniun is next mentioned during the wars of Coriolanus, who is said to have besieged and, according to Livy, reduced the city. (Liv. ii. 30; Dionys. viii. 21.) But, from this time, there is no more of it till the great Latin war in B.C. 340. On that occasion, according to our present text of Livy (viii. 11), the citizens of Laviniun are represented as sending auxiliaries to the forces of the League, who, however, arrived too late to be of service. But no mention occurs of Laviniun in the following campaign of the League, or in the general settlement of the Latin state at the end of the war; hence it appears highly probable that in the former passage Lavaniun, and not Laviniun, is the city really meant; the confusion between these names in the MSS. being of perpetual occurrence. [LAVINIUM.] It is much more probable that the Laviniuns were on this occasion also concerned with the events, who, as we are expressly told, took no part in the war, and in consequence continued to maintain their former friendly relations with Rome without interruption. (L. vi. 2.) From this time no historical mention occurs of Lavaniun till after the fall of the Roman Republic; but it appears to have fallen into decay in common with the rest of the cities of the Latin League; and Strabo speaks of it as presenting the mere vestiges of a city, still retaining its sacred rites, which were believed to have been transmitted from the days of Aeneas. (Strab. v. p. 323.) Dionysius also tells us that the memory of the three animals—the eagle, the wolf, and the fox—which were connected with a well-known legend with the foundation of Laviniun, was preserved by the figures of them still extant in his time in the forum of that town; while, according to Varro, not only was there a similar bronze figure of the celebrated sow with her thirty young ones, but part of the flesh of the sow herself was still preserved in pickle, and shown by the priests. (Dionys. i. 57, 69; Varr. R. R. ii. 4.) The name of the city, however, is still retained in the place where we should have expected to find it, between Laurentum and Ardea, but he enumerates among the existing communities of Latium the "Ilioneae Lavini,"—an appellation evidently assumed by the citizens in commemoration of their supposed Trojan descent. (Plin. iii. 5. a. 9.)

Shortly after the time of Pliny, and probably in the reign of Trajan, Laviniun seems to have re-
ceived a fresh colony, which for a short time raised it again to a degree of prosperity. On this occasion it seems probable that the Latiums and Ausones were united into one community, which assumed the name of LAURO-LAVINIUM, and the citizens that of LAURENTIAE LAVINATES, names which from henceforth occur frequently in inscriptions. As a tribute to its ancient sacred character, though a fresh apportionment of lands necessarily attended this rebuilding of the colony, the territory still retained its old limits and regulations (leges et conscriptions easter manent, Lib. Colon. p. 234.) This union of the two communities into one has given rise to much confusion and misconception. Nor can we trace exactly the mode in which it was effected; but it would appear that Lavinium became the chief town, while the "populus" continued to be often called that of the Laurentes, though more correctly designated as that of the Laurentes Lavinates. The effect of this confusion is apparent in the commentary of Servius on the Aeneid, who evidently confounded the Laurentum of Virgil with the Lauro-Lavinium of his own day, and thence, strangely enough, identifies it with the Lavinium found at the same spot. (See Serv. Aen. i. 2.) But, even at a much earlier period, it would seem as if the "ager Laurentus," or Laurentine territory, was regarded as comprising Lavinium; and it is certainly described as extending to the river Num- licius, which was situated between Lavinium and Ardea. [MUNICUM.] Inscriptions discovered as Pratius, or Praetes, is said to have occupied this new colony, or revived Lavinium, down to the end of the 4th century; and its name is found also in the Itineraries and the Tabula. (Itin. Ant. p. 301; Tab. Pov.; Orell. Inscr. 1063, 3179, 3918, 3921.)

We learn also from a letter of Symmachus that it was still subsisting as a municipal town as late as A.D. 591, and still retained its ancient religious character. Macrobius also informs us that in his time it was still customary for the Roman consuls and praetors, when entering on their office, to repair to Lavinium to offer certain sacrifices there to Vesta and the Penates,—a custom which appears to have been transmitted without interruption from a very early period. (Macrobt. Lib. ii. 4. § 11; Val. Max. i. 2. § 10.) The Howardian story of the decay of Lavinium was probably produced by the fall of paganism, and the consequent extinction of that religious reverence which had apparently been the principal means of its preservation for a long while before.

The position of Lavinium at Praties may be con- sidered as clearly established by the discovery there of the numerous inscriptions already referred to relating to Lauro-Lavinium: in other respects also the site of Praties agrees well with the data for that of Lavinium, which is placed by Dionysius 24 stadia, or 3 miles, from the coast. (Dionys. i. 56.) The Itineraries call it 16 miles from Rome; but this statement is contradictory; the real distance being little, if at all, less than 10 miles. The most direct approach to it from Rome is by the Via Ardeatia, from whence a side branch diverges soon after passing the Solfatara,—a spot supposed to be the site of the celebrated grove and oracle of Faunus, referred to by Virgil [ARDEA], which is about 4 miles from Praties. The site of this latter village, which still possesses a very notable castle of the middle ages, resembles those of most of the early Latin towns: it is a nearly isolated hill, with a level summit of no great extent, bounded by wooded ravines, with steep banks of tufted rock. These banks have probably served to make Lavinium an artificial fortress, and some slight remains of the ancient walls may be still traced in one or two places. Besides the inscriptions already noticed, some fragments of marble columns remain from the Imperial period, when broken pottery and terra cottas of a rude workmanship found scattered in the soil are by no means of great antiquity. (Raspe, vol. ii. pp. 206—237.) [E. B. J.]

LAVISCO or LABISCO, in Gallia Narbonensis, appears on a route from Mediolanum (Milan) through Narbonensis (Montéa en Turané) to Vienna (Vienna) on the Rhine. Lavisco is between Lemnicum (Lemnus, or Chambery sur Mont Lemine) and Augustum (Aosta or Aquae), and 16 M. from D'Anvillo. It was at the head of the little river Laines, near its source; but the distance between Lemnicum and Augustum, 28 M. P. is too much, and accordingly he would alter the figures in the two parts of this distance on each side of Lavisco, from xili. to viili. [G. L.]

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most important in the occurrence of its name (or that of the Laurentini at least), together with those of Ardea, Antinna, Circei, and Tarraconae, among the allies or dependents of Rome, in the celebrated treaty of the Romans with Carthage in B.C. 509. (Pol. iii. 23.) From this document we may infer that Laurentum was then still a place of some consideration as a maritime town, though the proximity of the Roman port and the town of Ostia must have tended much to its disadvantage. Dionysius tells us that some of the Tarquins had retired to Laurentum on their expulsion from Rome: and he subsequently notices the Laurentines among the cities which composed the Latin League in B.C. 496. (Dionys. v. 54, 61.) We learn, also, from an incidental notice in Livy, that they belonged to that confederacy, and retained, in consequence, down to a late period the right of participating in the sacrifices on the Alban Mount. (Livy. xxvii. 3.) It is clear, therefore, that though not a powerful or important city, Laurentum continued to retain its independent position down to the great Latin War in B.C. 340. On that occasion the Laurentines are expressly mentioned as having no share in the war; and, in consequence, the treaty with them which previously existed was renewed without alteration. (Livy. viii. 11.) "From thenceforth" (adds Livy) "it is renewed always from year to year on the 10th day of the Feriae Latine." Thus, the poor and decayed city of Laurentum continued down to the Augustan age to retain the nominal position of an independent ally of the imperial Rome.

No further notice of it occurs in history during the Roman Republic. Lucan appears to reckon it as one of the places that had fallen into decay in consequence of the Civil Wars (vii. 394), but it is probable that it had long before that dwindled into a very small place. The existence of a colony of the name ("opidium Laurentum") is, however, attested by Mela, Strabo, and Pliny (Mal. ii. 4. § 9; Strab. v. 232; Plin. iii. 5. a. 9); and the sea-coast in its vicinity was adorned with numerous villas, among which that of the younger Pliny was conspicuous. (Plin. Ep. ii. 17.) It is remarkable that that author, in describing the situation of his villa and its surroundings, speaks of it as a frontier colony of Ostia itself, though he mentions the neighbouring colony of Ostia, and a village or "vicus" immediately adjoining his villa: this last may probably be the same which we find called in an inscription "Vicus Augustas Laurentum." (Gruter, Inscr. p. 398, No. 7.) Hence, it seems probable that Laurentum itself had fallen into a state of great decay; and this must have been the cause that, shortly after, the two communities of Laurentum and Lavinium were united into one municipal body, which assumed the appellation of Lavoro-Lavinium, and the inhabitants that of Lavoro-Lavinates, or Laurentes Lavinates. Sometimes, however, the united "populus" called itself in inscriptions simply " Saturnales praetorii Lavoro-Latens," and in one case we find mention of a "Colonia Augusta Laurentum." (Orell. Inschr. 124; Gruter, p. 484, No. 3.) Nevertheless it is at least very doubtful whether there was any fresh colony established on the site of the ancient Laurentum: the only one mentioned in the Liber Coloniarum is that of Lauro-Lavinium, which was undoubtedly fixed at the same spot by a Proconsul. (Lav.) The existence of a place bearing the name of Laurentum, though probably a mere village, down to the latter ages of the Empire, is, however, clearly proved by the Itineraries and Tabula (Itin. Ant. p. 301; Tab. Peut.); and it appears from ecclesiastical documents that the locality still retained its ancient name as late as the 8th century (Anastas. Vit. Postif: ap. Nibby, vol. ii. p. 301). From that time all trace of it disappears, and the site seems to have been entirely forgotten.

Laurentum seems to have been from an early period, given name to an extensive territory, extending from the mouth of the Tiber nearly, if not quite, to Ardea, and forming part of the broad littoral tract of Latium, which is distinguished from the rest of that country by very marked natural characteristics. (Latium.) Hence, we find the Laurentine territory much more frequently referred to than the city itself; and the place where Amasia is represented as landing is uniformly described as "in agro Laurenti," though we know from Virgil that he conceived the Trojans as arriving and first establishing themselves at the mouth of the Tiber. But it is clear that, previous to the foundation of Ostia, the territory of Laurentum was considered to extend to that river. (Serv. ad Aen. vii. 661, 662.) The fact that most of the "agri Laurenti" seems to have continued in common use to be applied, even under the Roman Empire, to the whole district extending as far as the river Numicius, so as to include Lavinium as well as Laurentum. It was, like the rest of this part of Latium near the sea-coast, a sandy tract of no natural fertility, whence Amasia is represented as complaining that he had arrived "in agrum maritimum, littoralemisimum." (Fab. Max. ap. Serv. ad Aen. i. 1.) In the immediate neighbourhood of Laurentum were considerable marshes, while the tract a little further inland was covered with wood, forming an extensive forest, known as the Silva Laurentina. (Juli. Obsq. 24.) The existence of this forest at the time of the landing of Amasia is stated by Virgil (Aen. x. 123, 250). Under the Roman Empire it was a favourite haunt of wild-boars, which grew to a large size, but were considered by epicures to be of inferior flavour on account of the marshy character of the ground in which they fed. (Verg. Aen. x. 709; Hor. Sat. ii. 4. 43; Martial, ix. 495.) Varro also tells us that the orator Horatius had a habitation in the Laurentine marshes in the district, with a park stocked with wild-boars, deer, and other game. (Varr. R. R. iii. 13.) The existence of these marshes near Laurentum is noticed also by Virgil (Aen. x. 107) as well as by Martial (x. 37. 5), and it is evident that even in ancient times they rendered this tract of country unhealthy, though it could not have suffered from malaria to the same extent as in modern times. The marshes which, according to Pliny, lised the shore, were built close to the sea, and were probably frequented only in winter. At an earlier period, we are told that Scipio and Labienus used to repair to the seaside on the Laurentine coast, where they amused themselves by gathering shellfish. (Cic. Att. v. 41; Val. Max. viii. 8. § 4.) On the other hand, the bay-trees (launi) with which the Silva Laurentina was said to abound were thought to have a beneficial effect on the health, and on this account the emperor Commodus was advised to retire to a villa near Laurentum during a pestilence at Rome. (Hieron. i. 12.) The name of the villas generally considered to be derived from the number of these trees, though Virgil would derive it from a particular and celebrated tree of the kind. (Vici
LAURENÆUM.

Orig. G. Rom. 10; Vari. L. v. 152; Virg. Aen. vii. 59.)

The precise site of Laurentum has been a subject of much doubt; though it may be placed approxi-

mately without question between Ostia and Praetica, the latter being clearly established as the site of

Lavinium. It has been generally fixed at Torre di

Paternò, and Gell asserts positively that there is no

other position within the required limits "where either ruins or the traces of ruins exist, or where they

can be supposed to have existed." The Itinerary
gives the distance of Laurentum from Rome at 16

M. P. (30, 300), and somewhat less than the truth, if we

place it at Torre di Paternò, the latter being rather

more than 17 M. P. from Rome by the Via Laurent-
tina; but the same remark applies to Lavinium also,

which is placed in the Itinerary 16 miles from Rome,

though it is full 16 miles in real distance. On the other

hand, the distance of 6 miles given in the Table between Lavinium and Laurentum coincides well with the interval between Praetica and Torre di Paternò. Nibby, who places Laurentum at Cape Cotta, considerably nearer to Praetica, ad-

mits that there are no ruins on the site. Those at

Torre di Paternò are wholly of Roman and imperial

times, and may perhaps indicate nothing more than the

site of the town of Nola of 22 sq. km. (27), leading to it that they must have been a place of some

importance. There can indeed be no doubt that

the spot was a part of the dependencies of Lau-

rentum under the Roman Empire; though it may

still be questioned whether it marks the actual site

of the ancient Latin city. (Gell, Top. of Rome, pp.


187—188; Toynbee, Materials for the History of Italy,

p. clxxvi. 5; Not. Imp. in the Tab. Pest. its name is

misapplied Blaboricarcum.) In a doubtful inscription

in Gruter (p. 484. 3) it is called a Roman colony,

with the surname Augusta: Laucrum was the largest

town of Noricum Ripense, and was connected by

high roads with Sirmium and Taurunum in Pannonia.

According to the Antonine Itinerary, it was the

head-quarters of the 3rd legion in Nicaea; and Notitia,

the 5th century, perhaps more correctly, mentions the

second. It was, moreover, one of the chief stations of

the Danubian fleet, and the residence of its praefect,

and contained considerable manufactures of arms,

and especially of shields. As the town is not mentioned

by any earlier writers, it was probably built, or at

least first known, in the reign of M. Aurelius. It was

one of the earliest seats of Christianity in those parts,

a bishop of Lauriacum being mentioned as early as

the middle of the third century. In the fifth century

the place was still so well fortified that the people of

the surrounding country took refuge in it, and

protected themselves against the attacks of the Ale-

americans. But in the 6th century it was destroyed by the Avaren, and although it was

restored as a frontier fortress, it afterwards fell into
decay. Its name is still preserved in the modern

village of Loror, and the celebrated convent of the

same name, around which numerous remains of the

Roman town may be seen extending as far as Ena,

which is about a mile distant. (Comps. Muchiar,

Notae, ii. p. 266, 266, 267, 163, 163, ii. p. 75.)

LAURICUM (Λαυρικός, Herod. vii. 144; Λαυρίων,

Thuc. ii. 55: Adj. Λαυριώτις; hence άλιοπές

Λαυριωτικός, Aristoph. Av. 1106, silver coins,

with the Athenian figure of an owl), a range of

hills in the south of Attica, celebrated for their silver

mines. These hills are not high, and are covered

with an Allahum establishment, as well. Many a name is probably derived from the shafts which were sunk for obtaining the ore, since άλιος in Greek

signifies a street or lane, and Λαυριωτικόν would therefore mean a place formed of such lanes, i.e., a mine of shafts, cut as it were into streets, like a catacomb.

(Wordsworth, Athens and Attica, p. 209.) The

mining district extended a little way north of
LAURUM.

Stimnium to Thrócica, on the eastern coast. Its present condition is thus described by Mr. Dodwell:—

"One hour from Thórócica brought us to one of the ancient shafts of the silver mines; and a few hundred yards further we came to several others, which are of a square form, and cut in the rock. We observed only one round shaft, which was larger than the others, and of considerable depth, as we conjectured from the time that these were thrown in, to reach the bottom. Near this are the foundations of a large round tower, and several remains of ancient walls, of regular construction. The traces are so extensive, that they seem to indicate, not only the buildings attached to the mines, but the town of Laurium itself, which was probably strongly fortified, and inhabited principally by the people belonging to the mines." Some modern writers doubt whether there was a town of the name of Laurium; but the grammarians (Suidas and Photius) who call Laurium a place (ἓνδος) in Attica appear to have meant something more than a mountain; and Dodwell is probably correct in regarding the ruins which he describes as those of the town of Laurium. Near this large round tower are heaps of scoria scattered about. Dr. Wordsworth, in passing along the shore from Stimnium to Thrócica, observes:—"The ground which we tread is strewn with rusty heaps of scoria from the silver ore which once enriched the soil. On our left is a hill, called Scoría, so named from these heaps of scoria, with which it is covered, and which were once used for working the ore in." The ores of this district have been ascertained to contain lead as well as silver (Walpole's Turkey, p. 426). This confirms the annals of PASSENGE in the Aristotelian Economics proposed by Böckh and Wordsworth, where, instead of Τόλωρος in Πανασκύλος Ἀρηανίας Ἀρεοπάγιος, Böckh suggests Αἰγεαπόλεως, and Wordsworth Argo-mor, which ought rather to be Ἐρυθρόπολις, as Mr. Lewis observes.

The name of Laurium is preserved in the corrupt form of Leucra or Leugard, which is the name of a metoxti of the monastery of Mendeli.

The mines of Laurium, according to Xenophon (de Vact. iv. 2), were worked in remote antiquity; and it was thought that the large supply of silver was one of the main causes of the early prosperity of Athens. They are alluded to by Aeschylus (Pers. 285) in the line—

δργόνον κηρὺ τῆς αὐτοῦ ἑτέρος, θεομάς χέβος.

They were the property of the state, which sold or let for a long term of years, to individuals or companies, particular districts, partly in consideration of a sum or fine paid down, partly of a reserved rent equal to one twenty-fourth of the gross produce. Shortly before the Persian war there was a large sum in the Athenian treasury, arising out of the Laurium mines, from which a distribution of ten drachmae a head was going to be made among the Athenian citizens, when Themistocles persuaded them to apply the money to the increase of their fleet. (Herod. vii. 144; Plut. Them. 4.) Böckh supposes that the distribution of ten drachmae a head, which Themistocles persuaded the Athenians to forego, was made annually, from which he proceeds to calculate the total produce of the mines. But it has been justly observed by Mr. Grote, that we are not authorized to conclude from the passage in Herodotus that all the money received from the mines was about to be distributed; nor is there any proof that there was a regular annual distribution. In addition to which the large sum lying in the treasury was probably derived from the original purchase money paid down, and not from the reserved annual rent.

Even in the time of Xenophon (Mem. iii. 6. § 12) the mines yielded much less than at an early period; and in the age of Philip, there were loud complaints of unsuccessful speculations in mining. In the first century of the Christian era the mines were exhausted, and the old scoriae were smelted a second time. (Strab. ix. p. 399.) In the following century Laurium is mentioned by Pausanias (i. 1), who adds that it had once been the seat of the Athenian silver mines. (Dodwell, Tour through Greece, vol. i. p. 537, seq.; Wordsworth, Athens and Attica, p. 908, seq.; Walpole's Turkey, p. 425, seq.; Fiedler, Reise durch Griechenland, vol. i. p. 36, seq.; Leake, Demi of Attics, p. 65; Böckh, Dissertation on the Silver Mines of Laurium, appended to the English translation of his Public Economy of Athens; Grote's Greece, vol. v. p. 71, seq.)

LAURUM, a town of Attica, more correctly written Laurium. [Laurum.]

LAURO (Λαύρος; Eth. Λαυρός: near Sceära), a city on the W. coast of Lucania, at the mouth of the river of the same name, which formed the boundary between Lucania and Bruttium. (Strab. vi. pp. 253, 254.) It was a Greek city, and a colony of Sybaris; but the date of its foundation is unknown, and we have very little information as to its history. Herodotus tells us that, after the destruction of Sybaris in B. C. 510, the inhabitants who survived the catastrophe took refuge in Lati and Scirîna (Herod. vi. 20); but he does not say whether these cities were then founded by the Sybarites: it is far more probable that they had been settled long before, during the greatness of Syracuse, when Pósinônia also was planted by that city on the coast of the Tyrrenian sea. The only other mention of Lati in history is on occasion of a great defeat sustained there by the allied forces of the Greek cities in southern Italy, who had apparently united their arms in order to check the progress of the Lucanians, who were at this period rapidly extending their power towards the south. The Greeks were defeated with great slaughter, and it is probable that Lati itself fell into the hands of the barbarians. (Strab. vi. p. 253.) From this time we hear no more of the city; and though Strabo speaks of it as still in existence in his time, it seems to have disappeared before the days of Pliny. The latter author, however (as well as Ptolemy), notices the river Lati, which Pliny concurs with Strabo in fixing as the boundary between Lucania and Bruttium. (Strab. L. C. Plin. iii. 5. s. 10; Poli. iii. 1. § 9; Steph. B. s. a.)

The river Lati still retains its ancient name as, the Lao, or Latmo; it is a considerable stream, falling into the Gulf of Policastro. Near its sources
LAUS POMPEIA.

about 10 miles from the sea, is the town of *Laia", supposed by Cluverius to represent the ancient Laeis; but the latter would appear, from Strabo’s description, to have been nearer the sea. Romanelli would place it at Scioles, a small town with a good port, about three miles N. of the mouth of the river; but is more probable, as Romanelli also is, that 15 miles from the mouth of the river, is a ruin at Lavinia, near which looks for between this and the river Latio. (Cluver. Ital. p. 126.) According to Strabo there was, near the river city, a temple or Heroum of a hero named Drascon, close to which was the actual scene of the great battle between the Greeks and Lucanians. (Strab. l.c.)

LAUS POMPEIA, sometimes also called simply *Laus* (Eub. Lauidias: *Loschi Vecchio*), a city of Gallia Transpadana, situated 16 miles to the SE. of Strabo and 18 of a gulf of from which he can hardly mean any other than the extensive bay now called the Gulf of Pisauro, which may be considered as extending from the promontory of Pyonus (Capo degli Infranchi) to near Circei. There exist coins of Laia, of ancient style, with the inscription AAINON: they were struck after the destruction of Sybaris, which was probably the most flourishing time in the history of Laia. [E.H.B.]

LAUSI.

is "Lacum Losonne," and the distances from Geneva to Colonia Equestris and Lacum Losonne are respectively 18 M. P., or 36 together. The Lacus Lausonis is supposed to be *Lousanien*, on the Lake of Geneva; or rather a place or district, as D’Anville calls it, named Vidii. The distance from Geneva to this place is 15 miles. (H. v. 10.) The place is known also from Nyos to Lausanien, about 29 or 32 miles. The distance from Geneva to Nyos is nearly exact; but the 20 miles from Equestris to the Lacus Lausonis is not enough. If Vidii, which is west of Lausanien, is assumed to be the place, the measures will agree better. D’Anville cites M. Bochart as authority for an inscription with the name Losanies, as being dug up at Vidii, in 1739; and he adds that there are remains there. (Comp. Ubert’s note, Galles, p. 491.)

LAUTULAE or AD LAUTULAS (n. Adraoa, Dioct., Lit.) is the name given by Livy to the pass between Tarracina and Fundi, where the road winds round the foot of the mountains, between them and the sea, so as to form a narrow pass, easily defensible against a hostile force. This spot figures on two occasions in Roman history. In B.C. 342 it was here that the mutiny of the Roman army under C. Marcius Rutulus first broke out; one of the discontented cohorts having seized and occupied the pass at Lautulas, and thus formed a nucleus around which the rest of the discontented cohorts quickly assembled, and they thought themselves strong enough to march upon Rome. (Liv. vii. 39.) At a later period, in B.C. 315, it was at Lautulas that a great battle was fought between the Romans, under the dictator Q. Fabius, and the Samnites. Livy represents this as a drawn battle, with no decisive result; but he says that the Tranpadanae citizens of this place, the Plataesians, were defeated on the part of the Romans, in which the master of the horse, Q. Aulus, was slain (ix. 23). Dio has evidently followed the annalists thus referred to (xix. 72), and the incidental remark of Livy himself shortly after, that it caused great agitation throughout Campania, and led to the revolt of the neighbouring Anconian cities, would seem to prove that the Tranpadanae citizens of this place were not a city, but that they thought themselves strong enough to march upon Rome. (Liv. xxv. 25; Niebuhr, vol. iii. pp. 228—231.) The locality is always designated by Livy as "ad Lautulas:" it is probable that this was the name of the pass, but whether there was a village or other place called Lautulas, we are unable to tell. The name was probably derived from the existence of warm springs upon the spot. (Niebuhr, l.c., note 399.)

It is evidently the same pass which was occupied by Minucius in the Second Punic War, in order to guard the approach to Lutium from Campania (Liv. xxv. 15), though its name is not there mentioned. The spot is now called *Pasco di Portella*, and is a gratu for a gate, forming the barrier between the Roman and Neapolitan territories. (Eustace, vol. ii. p. 309.) [E.H.B.]

LAUXONIUS LACUS, in the country of the Helvetii. The Antonine Itin. has a road from Mediolanum (Milan) through Auguratum (Strasbourg). Sixteen Roman miles from Geneva, on the road to Strasburg, the Itin. has *Equestris*, which is Colonia Equestris or Noviodunum (Nyos); and the next place is Lacus Lausonis, 20 Roman miles from Equestris. To the next station, Urba (Orbe), is 18 Roman miles. In the Table the name

[Adagia, Periploc. 10. 11; Plin. vi. 4.] Aegad, Plut. v. 10. $5$, one among the many tribes which composed the indigenous population which clustered round the great range of the Cascausus. This people, whose original date were according to Procopius (B. G. iv. 8), on the N. side of the river, Phasis, gave their name, in later times, to the country which was known to the Greeks and Romans as Colchia, but which henceforth was called "Regio Latina." They are frequently mentioned in the
LEABDAN.

from whence the inhabitants, under the conduct of
Lebadus, an Athenian, migrated into the plain, and
founded there the city named after him. On
the other hand, Strabo maintains (ix. p. 418) that
the Homeric cities Argo and Midea were both swallowed
up by the lake Corinna. Lebadea was therefore an
insignificant place; but it rose into importance in
consequence of its possessing the celebrated oracle of
Trophonius. The oracle was consulted both by
Corensis (Hered. i. 46) and by Mardonius (Hered.
iv. 184), and it continued to be consulted even in
the time of Plutarch, when all the other oracles in
Boeotia had become extinct. The present
Pausanias himself consulted the oracle, and he
speaks of the town in terms which show that it
was in his time the most flourishing place in Boeotia.
But notwithstanding the sanctity of the oracle, Lebadea
did not always escape the ravages of war.
It was taken and plundered both by Lysander and
by Archelaus, the general of Philip (Plut.
Lys. 28, Sull. 16). In the war against Pausanias
it espoused the side of the Romans, while Thibes,
Haliartus, and Corinthia declared in favour of
the Macedonian king. (Polyb. xxvii. 1.) It
continues to exist under the slightly altered name of
Astellachia, and during the Turkish supremacy it gave
its name to the whole province. It is still a
considerable town, though it suffered greatly in the
war of independence against the Turks.

The modern town is situated on two opposite hills,
rising on each bank of a small stream, called Her-
cyna by Pausanias, but the greater part of the
houses are on the western slope, on the summit of
which is a ruined castle. Pausanias says that the
Hercynian rose from two springs flowing from
one to another, one called the fountain of Oblivion
and the other the fountain of Memory, of which
the persons who were going to consult the oracle were
obliged to drink. The Hercynia is in reality a con-
tinuation of an occasional torrent from Mount Hel-
cus; but at the southern extremity of the town, on
the eastern side of the Acro-hill, are some
deep springs, which evidently are the natural
fountains of the Hercynia. They issue from either
side of the Hercynia, those on the right bank being
the most copious, flowing from under the rocks in
many large streams, and forming the main body of the
river; and those on the left bank being insignificant,
and flowing, in the time of Diodorus, through ten
springs, of which there are still two in operation.
The fountains on the right bank are warm, and are
called Chilis (Chiλιάδες), and sometimes τά γλαφρά νερά,
or the water unfit for drinking; while the fountains
on the left bank are cold and clear, and are named
Krya (ξυρία), i.e. ξυριά Βερίας, the cold source,
in opposition to the warm, Χίλιας. Neither of these
two sets of fountains is less than a cubit in depth, and
so far do not correspond to the description of Pausanias;
but there is a cavern close to each; and in the
course of ages, since the destruction of the sacred
buildings of Trophonius, the caverns may easily
have been choked up, and the springs have emerged
in different spots. The question, however, arises,
what of these the caverns contained the reputed sources
of the Hercynia? The answer to this must depend
upon the position we assign to the sacred grove of
Trophonius, in which the source of the Hercynia was
situated. Loakes places the sacred grove on the
right or eastern bank; but Ulrichs on the left, or
western bank. The latter appears more probable,
on account of the passage in Pausanias, διάσπρευς
τόν
LEBEDES (Aileus Achelius), an ancient city on the western coast of Asia Minor, 30 stadia to the east of Cape Mysenae, and 150 miles north-west of Colophon. (Strab. xiv. p. 643.) The place was originally inhabited by Carians, who, on the immigration of the Ionians into Asia, lost their possession of it by them under the guidance of Andreamon, a son of Codrus. (Paus. vii. § 5; Strabo (xiv. p. 633), however, in speaking of the foundation of the Ionian cities, states that it was colonized by Andromus and his followers, hence the name of Ariea; the tomb of Andreamon, however, was shown in the neighbourhood of Colophon, on the road crossing the city of Hales. (Paus. l. c.) For a long time Lebedes continued to be a city flourishing by its commerce, the fertility of its territory, and the excellent mineral springs in its neighbourhood, which did exist. (Hecat. Fragm. 219; Herod. i. 142; Thrac. viii. 18.) It was afterwards nearly destroyed by Lyсимachus, who transplanted its population to Ephesus (Paus. l. c. i. 9. § 8); after which time Lebedes appears to have fallen more and more into decay, so that in the days of Horace it was deserted more than Gable or Fidenae. (Epist. i. 11. 7.) It is mentioned, however, as late as the 7th century A.D. (The Christian era, (Arian. iv. v. 5; Ps.-Philost. v. H. N. x. 31; Herod. p. 660); and the Romans, in order to raise the place in some measure, established there the company of actors (σκηνήν περὶ τῶν Διανομῶν) who formerly dwelt in Teos, whence during a certain commotion they withdrew to Ephesus. At a later period transferred them to Myusenae; but the Romans, at the request of the Teians, transferred them to Lebedes, where they were well received, as the place was very thinly inhabited. At Lebedes the actors of all Ionia as far as the Hellespont had ever after an annual meeting, at which games were celebrated in honour of Dionysus. (Strab. xiv. p. 643.) The site of Lebedes is marked by some ruins, now called Zcletoc, and consisting of masses of naked stone and bricks, with cement. There also exists the base and an entire floor of a small temple; nearer the sea there are traces of ancient walls and a few fragments of Doric columns. (Chandler: "Asia Minor," p. 125.)

LEBEN (Aileus, Strab. x. p. 478) of LEBEN (Aileus, Plut. iii. 17. § 4; Stadiasmus; Plin. xii. 137. Paus. ii. 26. § 7; Lebedes, Pust. Tab.) was a maritime town of Crete, which was a harbour of Gortyna, about 70 stadia inland. (Strab. l. c.) It possessed a temple of Asclepius, of great celebrity (Philostat. Viat. Apollon. ix. 11), and is represented by the modern hamlet of Leda. (Hock, Kreut. l. p. 8. 394. 399.)

LEBINTHUS (Aileus, a small island on the coast of the Sporades, NE of Aegina, between which and Lebinthus lies the small island Cinarius. (Strab. x. p. 487; Steph. B. t. Δελού) Plin. iv. 12. § 23; Mela. ii. 7. § 11; (et. vii. 222, Ar. Am. ii. 81; Ross. Reise in Griech. Inseln, vol. ii. p. 56.)

LEBONAH, a town of Palestine, north of Sibbec, identified by Monrad with Lebedes, a village 4 barems S. of Napoleon. (Judg. xxi. 19; Winer, Biblical. Rassorter. v. 1.)

LEBUNI. [Lusitania.]

LECHEAUM. [Cortinius, p. 682.]

LECTOCE, AD, in Gallia Narbonensis, is placed
by the Jerusalem Itin. after Arausio (Orange), and xiii. M.P. from it. D’Anville says that the distance is too great, for it seems that the place is at the passage of the small river Lec.

[G. L.]

LECTUM (vb Ascerto), a promontory in the south-west of Traves, opposite the island of Lebod. It forms the south-western termination of Mount Ida. (Hom. H. xiv. 294; Herod. ix. 114; Thucyd. viii. 101; Pol. v. 2. § 4; Pline. v. 52; Liv. xxxvii. 37.) In the time of Strabo (xiii. p. 605, comp. p. 583) there was shown on Cape Lectum an altar, said to have been erected by Agamemnon to the twelve great gods; but this very number is a proof of the late origin of the altar. Under the Byzantine emperors, Lectum was the northernmost point of the province of Asia. (Herod. p. 659.) Atheneaeus (ii. p. 88) states that the purple shell-fish, found near Lectum as well as near Sigeum, was of a large size. The modern name of Lectum is Babo, or Sansa Maria. [L. S.]

LECTYCHUS (Actheos), a town in the Antonia of Sibthorn in Chalcedon, not far from Torone, with a temple to Athena. The town was attacked by Brasidas, who took it by storm, and consecrated the entire cape to the goddess. Everything was demolished except the temple and the buildings connected with it. (Thuc. iv. 115, 116.) [E. B. J.]

LEDEBATA or LADDERATA (Ladébata and Aresto) was a fortified place in Upper Moesia, on the high road from Viminacium to Dacia, on the river Morpus. It was a station for a detachment of horse archers. (Procop. de Aed. iv. 6; Tab. Peut. Notit. Imp., where it is called Lacadena.) Ruins of ancient fortifications, commonly identified with the site of Ladebata, are found in the neighbourhood of Razgrad. [L. S.]

LEDON (Aeskyri; Eth. Aeskyros), a town of Phocis, north of Tithorea, the birthplace of Philomelus, the commander of the Phocians in the Sacred War. In the time of Pausanias it was abandoned by the inhabitants, who settled upon the Cephissus, at the distance of 40 stadia from the town, but the ruins of the latter were seen by Pausanias. Leake supposed that the ruins of the rūmz are those of Ledon. (Paus. x. 2. § 2, x. 3. § 2, x. 33. § 1; Leake, Northern Greece, vol. ii. p. 89.)

LEDREN (Adrino; Aezhron), a place in Cyprus, near Leucasia, which the ecclesiastical writers mention as a bishop's see. (Sosomen, H. E. v. 10; Niceph. Callist. viii. 42; Engel, Kypros, vol. i. p. 182.) [E. B. J.]

LEDUS, or LEDUM, as Mela (ii. 5) names it, a small river of Gallia Narbonensis. Festus Avienus (Or. Morit. 590) names it Ledus. Mela speaks of the "Stagna Volcarum, Ledum sinmen, castellum Latera." The Ledus is the Lus, which passes by Sextantio, to the east of Montpelier, and flows into the Etang de Maguelone or Pérôle below Laters, now Latas or Latric. Pliny (ix. 8) gives the name of Stagnum Later to this Etang; and he shows of it as abounding in mullets, and describes the way of taking them. The mullet is still abundant there. Pliny places the Stagnum Later in the territory of Nemausus (Nîmes), which is at some distance. But the Etang and the Castellum Later may be among the many small places (Plin. iii. 4) which were made dependent on Nemausus (Nemaisonibisus instead).

[G. L.]

LEGÉTAI. [Legétai.] LEGAE (Aigysu, Strab. xi. p. 508; Agyr, Plut. Pomp. 35), a people on the shores of the Caspian, situated between Albania and the Amazones, and belonging to the Scythian stock. (Theophrast., ap. Strab. L. c.) The name survives, it has been conjectured, in the modern Legh, the inhabitants of the E. region of Caucasus. (Comp. Pottocki, Voyage dans les lieux d’Astrakhan, tom. i. p. 239.) [E. B. J.]

LEGEDIA, in Gallia, is placed by the Table on a road from Condate (Romans) to Coriolanus, and from there to Cherbourg. It is 49 Gallic leagues from Condate to Legedia, and 19 from Legedia to Coedane. None of the geographers agree about the position of Legedia. Walkesmaer places it at Villecomdon, near Lessines, in support of which there is some similarity of name. [G. L.]

LEGEBLUM, a town in Britain, mentioned in the Itinerary. At Castleford, in Yorkshire, the road from Isurium (Alborough) crosses the river Aire; and in this neighbourhood coins and other antiquities have been dug up. A camp, however, has yet to be discovered. Castleford is generally identified with Legeblum.

Legerum is the first station from York on the way to London, 21 miles from the former town, and 16 from Danum (= Doncaster). This is from the 8th Itinerary.

In the 5th Legebilum is exactly in the same position. This identifies the two. [R. G. L.]

LEGIO (Aevedo), a town of Palestine mentioned by Eusebius and S. Jerome. Its importance is intimated by the fact that it is assumed by Eusebius as a centre from which to measure the distance of other places. Thus they place it 15 M. P. west of Nazarath, three or four from Taanach (Onomast. a. v. Nazaret, Thaenach, Thanaach Camoun, Aphraim). (Beland (Palaest. a. v. p. 873) correctly identifies it with the modern village Legene or el-Lejjeen, "on the western border of the great plain of Esdraelon,"—which Eusebius and S. Jerome designate, from this town, μέγαν νεάβον Αειβών (Onomast. a. v. Παλαιστ.),—"where it already begins to rise gently towards the low range of wooded hills which connect Carmel and the mountains of Samaria." Its identity with the Megiddo of Scripture is successfully argued by Dr. Robinson (Bib. Antiq. Res. vol. iii. pp. 7-27); and the site of the town is joined with Taanach, and Legjae is the requisite distance from the village of Taloumik, which is directly south of it. Both were occupied by Caanaanish sheikhs (Joseph xii. 21), both assigned to the half-tribe of Manasseh, though lying within the borders of Issachar or Asher (xvii. 11; 1 Chron. vii. 29); both remained long unsubdued (Judges, i. 27). In the battle between Jerahmeel and Sisera "they fought in Taanach by the Waters of Megiddo,"—which waters issue from a copious fountain, the stream from which turns several mills, and is an important tributary to the Kishon (Maundrell, Journey, March 22, p. 57). This is probably the place mentioned by Shaw as the Ras-ell-Kishon, or the head of the Kishon, under the name of the southeast termination of Mount Carmel. Three or four of its sources, he says, lie within less than a furlong of each other, and discharge water enough to form a river half as big as the Ias. (Travels, p. 274, 4to. ed.) It was visited and described by Mr. Wolcott in 1842. He found it to be an hour and 40 minutes from Bein Fous (Bibliotheca Sacra, 1845, pp. 72-76.) The great caravan road between Egypt and Damascus passes through Lejijsen; and traces of an old Roman road are to be seen to the south of the village. [G. W.]

LEGIO VII GEMINA (Hist. Ant. p. 395; Aevedos (Aevedos), Pol. ii. 6. § 30: Leon.),

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LEGELES.

Roman city of Asturia, in Hispania Tarraconensis, admirably situated at the confluence of two tributaries of the Eusa, at the foot of the Asturian mountains, commanding and protecting the plain of Leon. As its name implies, it grew out of the station of the new 7th legion, which was raised by the emperor Galba in Hispania. (Dion Cass. iv. 24; Tac. Hist. ii. 11, iii. 25; Suet. Galba, 10.) Tacitus calls the legion GALBANA, to distinguish it from the old LEGIO VII. CLAUDIA, but this appellation is not found on any genuine inscriptions. It appears to have received the appellation of Gemina (respecting the use of which, and GEMINELLA, see Caesar B. C. iii. 3) on account of its amalgamation by Vespasian with one of the German legions, not improbably the LEGIO I. GERMANICA. Its full name was VII. GEMINA FELIX. After serving in Pannonia, and in the civil wars, it was settled by Vespasian in Hispania Tarraconensis, to supply the place of the VI. Victorix and X. Gemina, two of the three legions ordinarily stationed in the province, but which had been withdrawn to Germany. (Tac. Hist. ii. 11, 67, 86, iii. 7, 10, 21-25, iv. 39; inscr. ap. Gruter, p. 245, no. 2.) That its regular winter quarters, under later emperors, were at Leon, we learn from the itinerary, Ptolemy, and the Notitia Imperial, as well as from a few inscriptions (Muratori, p. 2037, no. 8, a. D. 130; p. 335, nos. 2, 3, a. D. 165; p. 2046, no. 3, a. D. 187; Gruter, p. 286, a. D. 216); but there are numerous inscriptions to prove that a strong detachment of it was stationed at Tarraco, the chief city of the province. (The following are a selection, in order of time: — Orelli, no. 3496, a. D. 183; no. 4815; Gruter, p. 385, no. 7.) In the inscriptions the legion has the surname of P. F. VICTORINIUMA, P. F. AEMILIA, and P. F. SEVERINIUM ALEXANDRIANA; and its name occurs in a Greek inscription as AET. Z. ΔΙΑΔΥΤΗ (C. I. vol. iii. no. 4092), while another mentions χαλλαρχος ἐν ἤπαιναις ἀγάπης χαλαρχαῖς. (C. I. vol. i. no. 1126.) There is an inscription in which is found a "tribunus militum legio VII. GEMINAE FELICIS IN GERMANIA," from a comparison of the inscriptions found in Germany (Lehne, Schriften, vol. i. nos. 11, 62; Borghesi, sulle iscr. Rom. del Reno. p. 26), it has been inferred that the legion was employed on an expedition into Germany under Alexander Severus, and that this circumstance gave rise to the erroneous designation of GERMANIA in the text of Ptolemy. (Böcking, N. p. ii. pp. 1026, seq.; Marquardt's Becker, Rom. Alterthum. vol. iii. pt. 3, p. 354; Grotefend, in Pauly's Realencyclopaedia, s. v. LEGIO.)

The station of this legion in Asturia grew into an important city, which resisted the attacks of the Goths till a. D. 586, when it was taken by Leovigilde; and it was one of the few cities which the Goths were unable to retain with the forces they had mustered during the struggle with the Arab invaders, the same fortress, which the Romans had built to protect the plain from the incursions of the mountaineers, became the advanced post which covered the mountain, as the last refuge of Spanish independence. After yielding to the first assault of the Moors, it was soon retaken, and remained in the possession of the Heruli to the time of Ordoño I. in 850. It was again taken by Al-Mansur in 996, after a year's siege; but was recovered after Al-Mansur's defeat at Calatañazor, about a. D. 1000; recaptured by Alonso V., and enlarged by Alonso XI., under whose successor, Don Pedro, it ceased to be the capital of the kingdom of Leon, by the removal of the court to Segovia. The greater portion of the Roman walls may still be traced. (Ford, Handbook of Spain, p. 316.)

LEHI, or more fully RAMATHELEM, a place in the south of Palestine, the name of which is derived from one of Samuel's exploits. (Judg. xxv. 14, 17; comp. Joseph. Ant. v. 8; § 8; Winer, Biblisch. Real-lexicon, s. v.)

LEIMÔNE (Λειμών), the later name of the Homeric ELONE (Haldón), according to Strabo, was a town of Pasetheia in Thessaly, and was situated at the foot of Mount Olympus, not far from the Orestis or Stoura. The Greeks of Elasson report that there are some remains of this city at S邀。 (Hom. II. ii. 739; Strab. iv. p. 440; Steph. B. s. v. Haldón; Leakes, Northern Greece, vol. iii. p. 345.)

LEINUM (Λείνων), a town of Sarmatia Superior, which Ptolemy (iii. 5. § 29) places on an affluent of the Borysthenes, but whether on the Borys or Burana, is uncertain. LIANUM (Iasius, Ptol. iii. 5. § 12), on the Palus Maceias, appears to be the same place repeated by an oversight. (Schafarik, Slav. Alt. vol. i. p. 512.)

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

LEIAMONIUS SINUS, in Britain, mentioned by Ptolemy (ii. 3) as lying between the seashore of the Roman colony of Hadrumetum and the Ripiaian Sinus (Mull of Cantyre) = Loch Fyne. [R. G. L.]

LEILANTUS CAMPUS (τὸ Ἀλαντές πεδίου), a fertile plain in Euboea, between Chalcis and Eretria, which was an object of frequent contention between those cities. [Chalcis.] It was the subject of volcanic action. Strabo relates that on one occasion some heaps of hot mud issued from it; and it contained some warm springs, which were used by the dictator Sulla. The plain was also celebrated for its vineyards; and in it there were mines of copper and iron. (Strab. i. 58, x. p. 447, seq.; Hom. Hymnis in Apollo. 219; Theogn. 888; Leakes, Northern Greece, vol. ii. p. 265.) Pliny mentions a river Leilantas in Euboea, which must be the same place as this plain, if it really existed. (Plin. iv. 12. a. 21.)

LEILEGES (Λιλέη), an ancient race which was spread over Greece, the adjoining islands, and the Asiatic coast, before the Hellenes. They were so widely diffused that we must either suppose that their name was descriptive, and applied to several different tribes, or that it was the name of a distinct tribe and was afterwards extended to others. Strabo (vii. p. 392) regarded them as a mixed race, and was disposed to believe that their name had reference to this (τὸ συλλακτόνος γεγονότα). They may probably be looked upon, like the Pelasgians and the other early inhabitants of Greece, as members of the great Indo-European race, who became gradually incorporated with the Greeks, and thus ceased to exist as an independent people.

The most distinct statement of ancient writers on the origin of the Leileges is that of Herodotus, who says that the name of Leileges was the ancient name of the Carians (Herod. i. 171). A later Greek writer considered the Leileges as standing in the same relation to the Carians as the Helots to the Lacedaemonians and the Penetae to the Thessalians. (Athen. vi. p. 271.) In Homer both Leileges and Carians appear as equals, and as auxiliaries of the Trojans. (II. x. 428.) The Leileges are ruled by Altes, the father-in-law of Priam, and inhabit as
LEMANNUS LACUS (Aëusor, Aëutos Aëuros; Lemman Lacus or Lake of Geneva). Caesar says (B. G. i. 8) that he drew his rampart against the Helvetii "from the Lacus Lemannus, which flows into the Rhone, as far as the Jura;" a form of expression which some of the commentators have found fault with and altered without any reason. The name Aëutos Aëuros in Ptolemy's text (ii. 10. § 2) is merely a copyist's error. In the Antonine Itin. the name Lemanus Lacus occurs; and in the Table, Losannensis Lacus. Mela (ii. 5), who supposes the Rhodanus to rise not far from the sources of the Ebune and the Iser, says that, "after being received in the Lemannus Lacus, the river maintains its current, and flows for many miles as far as the Ahone." Strabo (p. 861) has a remark to the same purpose, and Pliny (ii. 108), and Ammianus Marcellinus (xiv. 11). This is not the fact, as we may readily suppose, though the current of the Rhone is perceptible for some distance after the river has entered the east end of the lake of Geneva. Aëusor (De Clar. Urb. Narbo) makes the lake the chief source of the Rhodanum:—Qua raptur praecipua Rhodanum genitus Lemannes; but this poetical embellishment needs no remark.

The Lake of Geneva is an immense hollow filled by the Rhone and some smaller streams, and is properly described under another title. [RHODANUS.]

LEMAVL. [GALLARCA.]

LEMINCUM, in Gallia Narbonensis, is placed in the Table and the Antonine Itin. on a road from the Alpis Graia (Little St. Bernard) to Vienna (Vienna). Leminicum is Lemens, near Chambrey, and there is also, according to some authorities, a Mont Lemsic. The next station to Leminicum on the road to Vienna is Labiconum. [LABICUM.]

LEMINOS (Aëuros: Eth. Aëuros), one of the larger islands in the Aegaean sea, situated nearly midway between Mount Athos and the Hellespont. According to Pliny (iv. 12. s. 23), it lay 52 miles SW. of 'mbros, and 86 miles SE. of Athos; but the
LEMONS.

latter is nearly double the true distance. Several ancient writers, however, state that Mount Athos cast its shadow upon the island. (Soph. op. Schol. ad Thucyd. vi. 76; Plin. l. c.) Pliny also relates that Lemnos is 112 miles in circuit, which is perhaps not far from the truth, if we reckon all the windings of its coast. Its area is nearly 150 square miles. It is of an irregular quadrilateral shape, being nearly divided into two peninsulas by two deep bays, Port Paradise on the N., and Port St. Antony on the S. The latter is a large and convenient harbor. On the east side of the island is a hole in the rocks through which a small river projectting into the sea, called by Asclepius 'Ερωμός Ἀθένα, in his description of the beacon fires between Mount Ida and Mycenae, announcing the capture of Troy. (Asch. Agam. 283; comp. Soph. Philoct. 1495.) Hills, but of no great height, cover two-thirds of the island; they are barren and rocky, and there are very few trees, except in some of the narrow valleys. The whole island bears the strongest marks of the effects of volcanic fire; the rocks, in many places, are like the burnt and vitrified scoria of furnaces. Hence we may account for its connection with Hephaestus, who, when hurled from heaven by Zeus, is said to have fallen upon Lemnos. (Herod. II. i. 595. The island is sometimes called Hephastia, (Nestor. Thyn. 458; Or. Fast. iii. 82), who was frequently called the Lemnian god. (Or. Metat. iv. 197; Verg. Aen. viii. 454.) From its volcanic appearance it derived its name of Astheleia (Ἀσθελεία, Polyb. op. Steph. B., and Erym. M. s. a. Alcydia). It was also related that from one of its mountains, called Molybda, the first fire was seen to blaze forth. (Antimach. op. Schol. ad Niconom. Thyn. 473; Lycoeph. 227; Hesych. s. v.) In a village in the island, named Choros, there is a hot-spring, called Therma, where a commodious bath has been built, with a lodging-house for strangers, who frequent it for its supposed medicinal qualities. The name of Lemnos is said to have been derived from the name of the Great Goddess, who was called Lemnos by the original inhabitants of the island. (Hecat. op. Steph. B. s. v.)

The earliest inhabitants of Lemnos, according to Homer, were the Sintizes (Σίντζες), a Thracian tribe; a name, however, which probably only signifies robbers (from σίντζες). (Hom. II. i. 594, Od. viii. 294; Strab. vii. p. 321, x. p. 457, xii. p. 544.) When the Argonauts landed at Lemnos, they were said to have found it inhabited only by women, who had murdered all their husbands, and had chosen as their queen Hypermische, the daughter of Theos, the former King of the island. [See Dict. of Biogr. art. Hypereime.] Some of the Argonauts settled here, and became by the Lemnian women the fathers of the Minyae (Μίνυαι), the later inhabitants of the island. The Minyae were driven out of the island by the Tyrrhenian Pelasgians, who had been expelled from Attica. (Herod. iv. 145, vi. 137; Apoll. Rhod. i. 605, seq., and Schol.: Apollod. i. 9. § 17, iii. 6. § 4.) It is also related that these Pelasgians, on their revenge, made a descent upon the coast of Lemnos during the festival of Artemis at Brauron, and carried off some Athenian women, whom they made their concubines; but, as the children of these women despised their half-brothers born of Pelasgian women, the Pelasgians murdered both them and their Athenian mothers. In consequence of this atrocity, and of the former murder of the Lemnian husbands by their wives, "Lemnian Deeds" (Ἀθένας Ἐρωμός) became a proverb throughout Greece for all atrocious acts. (Herod. vi. 128; Eustath. ad ll. p. 158. 11, ad Dionys. Per. 347; Xenod. iv. 91.)

Lemnos continued to be inhabited by Pelasgians, when it was conquered by Otanes, one of the generals of Darius Hystaspis (Herod. vi. 26); but Mithridates delivered it from the Persians, and made it subject to Athens, in whose power it remained for a long time. (Herod. vi. 137; Thuc. iv. 28, vili. 57.) In fact, it was always regarded as an Athenian possession, and accordingly the peace of Antalcidas, which was signed between Athens and the Thracian states, nevertheless allowed the Athenians to retain possession of Lemnos, Imbro, and Scyrus. (Xen. Hell. iv. 8. § 15, v. 1. § 31.) At a later period Lemnos passed into the hands of the Macedonians, but it was restored to the Athenians by the Romans. (Polyb. xxx. 18.)

In the earliest times, Lemnos appears to have contained only one town, which bore the same name as the island (Hom. IL xiv. 230); but at a later period we find two towns, Myrina and Hephaseitias. The island was a good harbor, and was regarded as one of the important stations of the shipping of Hymettus, and the protection of the island was assigned to the care of the Athenian fleet. (Herod. i. 140; Steph. B. s. v.; Ptol. iii. 13. § 4.) On its site stands the modern Kastri, which is still the chief town in the place. In contains about 2000 inhabitants; and its little port is defended by a pier, and commanded by a ruinous medieval fortress on the heights rising over the town. The rock on which it is situated, and the island, called Hephaseitias, or Hēphaistias (Ἡφαίστεια), Hēphaisteia (Ἑφαίστεια), Hēphāisteia (Ἑφαίστεια), was situated in the northern part of the island. (Herod., Plin., Ptol. ii. cc.; Steph. B. s. v.) There are coins of Hephaseitias (see below), but none of Myrina, and none bearing the name of the island. (Eckhel, vol. ii. p. 51.)

According to Pliny (xxxvi. 13. § 19) Lemnos had a celebrated labyrinth, supported by 150 columns, and with gates so well paved, that a child could open them. Pliny adds, that there were still traces of it in his time. Dr. Hunt, who visited the island in 1801, attempted to find out the ruins of this labyrinth, and was directed to a subterraneous staircase in an uninhabited part of the island, near a bay, called Portswall. He here found an extensive ruin of a ancient and strong building that seemed to have had a ditch round it communicating with the sea. The edifices have covered about 10 acres of ground: there are foundations of an amazing number of small buildings within the outer wall, each about seven feet square. The walls towards the sea are strong, and composed of large square blocks of stone. On an elevated spot of ground in one corner of the area, we found a subterraneous staircase, and, after lifting our tapers, we went down into it. The entrance was difficult: it consisted of 51 steps, and about every twelfth one was of marble, the others of common stone. At the bottom is a small chamber with a well in it, by which probably the garrison was supplied with water. The building was few days before excavated, and was lying in a corner, for the use of the Greek Christians, who call this well an Arles Lava, or Holy Fountain, and the ruins about it Panagia Cocompe. The peasants in the neighbourhood had no knowledge of any sculpture, or statues, or medals having ever been found there. It does not appear, however, that these ruins have any relation to the labyrinth
LEMOVICES.

mentioned by Pliny; and Dr. Hunt thinks that they are probably those of the citadel of Hephaestias.

The chief production of the island, was a red earth called tarema Lemnia or sigillata, which was employed by the ancient physicians as a remedy for wounds and the bites of serpents; and which is still much valued by the Turks and Greeks for its supposed medicinal virtues. It is dug out of a hill made into small balls, and stamped with a seal containing Arabic characters.

The ordinary modern name of the island, is Stasimi (στασίμι), though it is also called by its ancient name.

There were several small islands near Lemnos, of which the most celebrated was Chereas (Xereus), where Philetetess was said to have been abandoned by the Greeks. According to Pausanias, this island was afterwards swallowed up by the sea, and another appeared in its stead, to which the name of Hieria was given. (Erastus ad Hom. II. i. p. 330; Apian. Mithr. 77; Paus. viii. 33. § 4.)

(Rhode, Res Lemnicius, Varial. 1829; Hunt, in Walpole's Travels, p. 54, seq.)

COIN OF HEPHAESTIAS IN LEMNOS.

LEMOVICES (Δαμακάς, Strab. p.190; Δαμακάς, Ptol. ii. 7. § 10), a Gallic people who were bounded by the Arverni on the east, the Bituriges Cubi and the Pictones on the north, and the Santones on the south. Their chief town was Augustorium or Limoages. [Augustorium.] The diocese of Limoages, comprehending the diocese of Tulle, which has been separated from it, represents the limits of the Lemoices; but the diocese of Limoages extends somewhat beyond the limits of the old province of Limoages, which derives its name from the Lemoices, and into that province which was called La Limousin, and was inhabited by the same tribe. In the diocese of Limoages, prove that there was included in the territory of the Lemoices a people named Andecamuneulians; and another Gallic inscription shows that Mars was called Camillus. Camulogenus was a Gallic name. (Cas. B. G. viii. 59. 2.)

Caesar (B. G. vii. 4) enumerates the Lemoices among the peoples whom Vercingetorix stirred up against the Romans in B. C. 52; they are placed in the text between the Aurelii and Ancis. The Lemoices sent 10,000 men to assist their countrymen at the siege of Alesia (B. G. vii. 75). But in the same chapter (vii. 75) the Lemoices are again mentioned: "universis civitatis quae Oceanae situ attingent quaque eorum consistente Armaico stipulatur, quo sunt in numero Curious, litres, Redores, Ambibari, Caletes, Osmii, Lemoices, Veneti, Uselli, sex miliaria." Here the Lemoices are placed in a different position, and are one of the Armoric States. [Armaricae Civitates.] Some critics erase the name Lemoices from Caesar's text; but there is good authority for it. Davis remarks (Cas. Oudem. 5, l. p. 427), that all the MSS. (known to him) have the reading Lemoices, and that it occurs also in the Greek translation. He also observes, that as there were three Aurelii [Aurelii], so there might be two Lemoices; and

we may add that there were two Bituriges, Bituriges Cubi and Bituriges Vivisci, and Volcae Arecomici and Volcae Tectosages. If the text of Caesar then is right, there were Armoric Lemoices as well as the Lemoices of the Lemoices; and we must either keep the name as it is, or erase it. The emendation of some critics, adopted by D'Anville, rests on no foundation, and neither finds its corroboration which he assigns to the Lemoices Armoricani, a place named La Limousinii, in the arrangement of Nantes, between Macceoii, Nantes and Saint-Leger; and he considers this an additional proof in favour of a conjecture about the text of Ptolemy in the matter of the Lemoices; as to which conjecture his own remarks may be read. (Codex et. des Galliis, vol. 1. p. 369.)

[FL. L.]

LEMOVIL, a German tribe, mentioned by Tacitus ( Germ. 43) as living with the Rugii on the coast of the Ocean, that is, the Baltic Sea. Tacitus mentions three peculiarities of this and the other tribes in those districts (the modern Pomerania),—their round shields, short swords, and obedience towards their chiefs. ( Comp. Zeus, des Dombachs, p. 155.) [L. S.]

LENTIA (Lēsia), a small place in Noricum on the Danube, on the road from Lausacum. According to the Notitia Imperii, from which alone we learn anything about this place, it appears that a prefect of the Legio Italica, and a body of horse archers, were stationed there. (Comp. Tacitus, Inscript. p. 841. 10; Muchor, Noricum, l. p. 284.) [L. S.]

LENTIENSES, the southernmost branch of the Alemani, which occupied both the northern and southern borders of the Lacus Brigantini. They made repeated inroads into the province of Rhesitae, and were defeated by the emperor Constantius. (Amm. Marc. xx. 4, xxxii. 10; Zenes, des Dombaches, p. 309, foll.) [L. S.]

LENTULAE or LEONTLAE, a place in Upper Pannonia, on the principal highroad leading through that country, and 32 Roman miles to the south-east of Jovis. (It. Ant. p. 130; It. Hieros. p. 562; Goegg. Rav. iv. 19.) Ptolemy (ii. 18. § 5) mentions a town of Lenstalis in the same district, which is perhaps only a slip for Lēntulōn. Some identify the place with the modern Bertantze, and others with Letchamby. [L. S.]

LEO FLUVIUS. [LEONETES]


3. A promontory of Eubeia, S. of Eubria, on the east of Ant, (Ptol. iii. 15. § 24.)

3. A place on the E. coast of Sicily, near Syracuse, where both the Athenians and Romans landed when they were going to attack that city. (Thuc. vi. 97; Liv. xxv. 39.) [Syracusae.]

LEONICA. [EDITANI.]

LEONTIA (Λέωντια) or LEONTIA (Λέωντια) or Germania dei, a river of Phoenicia, placed by Ptolemy between Berithus and Sidon (v. 15, p. 137); consistently with which notice Strabo places Leontopolis between the same two towns, the distance between which he states at 400 stadia. He mentions no river of this name, but the Tamyrus (ταμύρας μαρσώς), the grove of Asclepius at Leontopolis, which would correspond with the lion river of Ptolemy; for it is obviously an error of Pliny to place "Leonot oppidum" between "Berithus" and "Flumen Lyceos" (v. 20). Now, as the Tamyrs of Strabo is clearly
LEONTINI.

identical with Nahr-el-Dâmar, half way between Beyrut and Saïda, Lion's town and river should be looked for south of this, and north of Sidon. The only stream in this interval is Nahr-el-Abyâ, called also in its upper part Nahr Bardik, which Dr. Robinson has shown to be the Bestreus Fluvius, 'Bostrichus.' Thus the river was formerly supposed to have sufficient authority for identifying with the Leontes. But the existence of the Líbdah—a name supposed to be similar to the Leontes—between Sidon and Tyre, is thought to countenance the conjecture that Ptolemy has misplaced the Leontes, which is in fact identical with the anomymous river which Strabo mentions near Tyre (p. 753), which can be no other than the Líbdah (Robinson, Bib. Res. vol. iii. pp. 408—410, and notes). No great reliance, however, can be placed on the similarity of names, as the form Leontos is merely the inflection of Aëurr, which was not likely to be adopted in Arabic. It is far more probable that the classical geographer in this, as in other cases, transliterated the Semitic name. [See Chittim and Lyddf.] Besides which the Líbdah does not retain this name to the coast, but is here called Nahr-el-Kârimiyeh, the Casimir of Maundrell (March 20, p. 48; Reland, Palæstina, pp. 290, 291.)

[ G. W. ]

LEONTINI (Λεόντινι : Ekh. Λεόντινι : Leontini), a city of Sicily, situated between Syracuse and Catana, but about eight miles from the sea-coast, near a considerable lake now known as the Lago di Leontini. The name of Leontini is evidently an ethnic term, signifying properly the people rather than the city itself; but it seems to have been the only one in use, and is employed both by Greek and Latin writers (declined as a plural adjective*), with the single exception of the Attic writers or Leontini. (Ptol. iii. 6 § 13.) But it is clear, from the modern form of the name, Leontini, that the form Leontini, which we find universal in writers of the best ages, continued in common use down to a late period. All ancient writers concur in representing Leontini as a Greek colony, and one of those of Chalcidian origin, being founded by the Chalcidians in the same year with Catana, and six years after the parent city of Naxos, b.c. 730. (Thuc. vi. 3; Scurry. Ch. 285; Diod. xii. 53. xiv. 14.) According to Thucydides, the site had been previously occupied by Siculi, but these were expelled, and the city became essentially a Greek colony. We know little of its early history; but, from the strength of its position and the extreme fertility of its territory (renowned in all ages for its extraordinary richness), it appears to have early attained to great prosperity, and became one of the most considerable cities in the E. of Sicily. The rapidity of its rise is attested by the fact that it was able, in its turn, to found the colony of Enobos (Skrab. vi. p. 272; Scurry. Ch. 287). It is probable, also, that the three Chalcidian cities, Leontini, Naxos, and Catana, from the earliest period adopted the same line of policy, and made common cause against their Doric neighbours, as we find them constantly doing in later times.

The government of Leontini was an oligarchy, but it was an open oligarchy. The political parties of Sicily, under the yoke of a despot of the name of Panaitius, who is said to have been the first instance of the kind in Sicily. His usurpation is referred by Eusebius to the 43rd Olympiad, or b.c. 608. (Arist.-

Pv. 10, 12; Euseb. Arm. vol. ii. p. 109.)

Leontini appears to have retained its independence till after b.c. 498, when it fell under the yoke of Hieron, tyrant of Gela (Herod. vii. 154) and of Hieron and Hieron of Syracuse; as we find that, in b.c. 476, the latter despot, having expelled the inhabitants of Catana and Naxos from their native cities, which he peopled with new colonists, established the exiles at Leontini, the possession of which they shared with its former citizens. (Diod. xi. 42.) We find no special mention of Leontini in the revolutions that followed the death of Hieron; but there is no doubt that it regained its independence after the expulsion of Thasybulus, b.c. 466, and the period which followed was probably that of the greatest prosperity of Leontini, as well as the other Chalcidian cities of Sicily. (Diod. xii. 73, 76.) But its proximity to Syracuse became the source of numerous troubles to Leontini. In b.c. 437 the Leontines found themselves engaged in hostilities with their more powerful neighbour, and, being unable to cope single-handed with the Syracusans, they applied for support not only to their Chalcidian brethren, but to the Athenians also, who sent a fleet of twenty ships to their assistance, under the command and protection of Thucytes (Thuc. iv. 86; Diod. xii. 53.) The operations of the Athenian fleet under Laches and his successors Pythodorus and Eurymedon were, however, confined to the part of Sicily adjoining the Straits of Messana: the Leontines received no direct support from them, but, after the war had continued for some years, they were restored to the general pacification of Gela, b.c. 424, which for a time secured them in the possession of their independence. (Thuc. iv. 58, 65.) This, however, did not last long: the Syracusans took advantage of intestine dissensions among the Leontines, and, by expounding the cause of the oligarchy, drove the democratic party into exile, while they adopted the oligarchy and richer classes in Syracuse for their sovereigns. The Leontine latter body even abandoned their own city, and migrated to Syracuse; but quickly returned, and for a time joined with the exiles in holding it out against the power of the Syracusans. But the Athenians, to whom they again applied, were unable to render them any effectual assistance; they were a second time expelled, b.c. 429, and Leontini became again the dependency of Syracuse, though always retaining some importance as a fortress, from the strength of its position. (Thuc. v. 4; Diod. xii. 54.)

In b.c. 417 the Leontine exiles are mentioned as joining with the Segestans in urging on the Athenian expedition to Sicily (Diod. xii. 83; Plut. Nic. 19); and their restoration was made one of the objects of the avowed object of the expedition. But the failure of that expedition left them without any hope of restoration; and Leontini continued in its subordinate and fallen condition till b.c. 406, when the Syracusans allowed the unfortunate Agrigentines, after the capture of their own city by the Carthaginians, to establish themselves at Leontini. The Carthaginians, as we shall follow, in the example the next year: the Leontine exiles of Syracuse at the same time took the opportunity to return to their native city, and declare themselves independent, and the treaty of peace concluded by Diodorus with Himilco, in b.c. 405, expressly stipulated for the

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* Polybins uses the fuller phrase ἦν τῶν Λεόντινων τοῖς (vii. 6).
freedom and independence of Leontini. (Diod. xiii. 89, 113, 114; Xen. Hell. ii. 3, § 5.) This condition was not long observed by Dionysius, who no sooner found himself free from the fear of Carthage than he added his arms against Syracuse, (Strab. vi. p. 273; Mel. ii. 7, § 16; Plin. iii. 8, a. 14; Ptol. iii. 4, § 13.) But the great strength of its position must have always preserved it from entire decay, and rendered it a place of some consequence in the middle ages. The modern city of Leontini, which preserves the ancient site as well as name, is a poor place, though beautiful, and suffers severely from malaria. No ruins are visible on the site; but some extensive excavations in the rocky side of the hill on which it stands are believed by the inhabitants to be the work of the Laestrygones, and generally described as such by Pausanias. (Paus. ii. 5. 2.)

The situation of Leontini is well described by Polybius: it stood on a rocky hill, divided into two separate summits by an intervening valley or hollow; at the foot of this hill on the W. side flowed a small stream, which he calls the Lesusus, now known as the Paeme River, which falls into the Lake of Leontini, a little below the town. (Polyb. vii. 6.) The two summits just noticed, being bordered by precipices and steep cliffs, are supposed to have been the position of the two forts, or castles; it was evidently one of those which Thucydides mentions under the name of Phocikas, which was occupied in B. C. 422 by the Leontine exiles who returned from Syracuse. (Thuc. v. 4.) Both heights seem to have been fortified by the Syracusans, who regarded Leontini as an important fortress; and they find alluded to as "the forts" (᾿τὰ ἐστάσεις ὀεροειδεῖς), etc. (Paus. xxii. 8.) Diodorus also mentions that one quarter of Leontini was known by the name of "The New Town" (ἡ νέα πόλις, i. 72); but we have no means of determining its locality. It is singular that no ancient author alludes to the Lake (or as it is commonly called the Riveira) of Leontini, a sheet of water of considerable size, but stagnant and shallow, which lies immediately to the N. of the city. It produces abundance of fish, but is considered to be the principal cause of the malaria from which the city now suffers. (D'Oriolle, Sicula, p. 168; Smith's Sicily, pp. 157, 158.)

The extraordinary fertility of the territory of Leontini, or the LEONTINI CAMUS, is celebrated by many ancient writers. According to the tradition commonly received, it was there that wheat grew wild, and where it was first brought into cultivation (Diod. iv. 24, v. 2); and it was always regarded as the most productive district in all Sicily for the growth of corn. Cicero calls it "campus ille Leontini nobilissimas ac seracissimas," "umbra Bacchus, et pecus, et agri, et silvae," and says that the Romans were accustomed to consider it as in itself a sufficient resource against scarcity. (Cic. Verr. iii. 18, 44, 46, pro Scaur. 2, Phil. viii. 8.) The tract thus celebrated, which was known also by the name of the LAESTRYGONII CAMUS [LAESTRYGONIA], was evidently the plain extending from the foot of the hill on which Leontini was situated to the river Syracusus, now known as the river Catania. We have no explanation of the tradition which led to the fixing on this fertile tract as the abode of the fabulous Laestrygones.

Leontini was noted as the birthplace of the celebrated orator Gorgias, who in B. C. 427 was the head of the deputation sent by his native city to
LEONII. [E. H. B.]

The intervention of Athens. (Diod. xii. 53; Plat. Hipp. Mag. p. 282.)

COIN OF LEONTINIS.

LEONTINIUM (Λεοντίνιον; Eth. Λεοντίνης), a town of Achaia, was originally not one of the 12 Achaean cities, though it afterwards became so, succeeding to the place of Rhypes. It is only mentioned by Polybius, and its position is uncertain. It must, however, have been an inland town, and was probably between Pharsae and the territory of Aegium, since we find that the Eleusians under the Aetolian general Euphridas, after marching through the territory of Pharsae as far as that of Aegium, retreated to Leontium. Leake places it in the valley of the Sennus, between the territory of Triaca and that of Aegium, at a place now called Af Ancus, from a ruined church of that saint near the village of Gennadas. Callicrates, the partizan of the Romans during the later days of the Achaean League, was a native of Leontium. (Pol. ii. 41, v. 94, xxvi. 1; Leake, Morea, vol. iii. p. 419.)

LEONTOPOLIS. [Niceriumi.] LEONTOPOLIS. [Leontes.] LEONTOPOLIS (Λεοντόπολις; Ptol. iv. 5, § 51; Strab. xvii. pp. 802, 812; Ardatz, Hieronym. ad Iovianum, ii. 6; Leontos Oppidum, Plin. v. 20, s. 17), the capital of the Leontopoleis nome in the Delta of Egypt. It stood in lat. 30° 6' N., about three geographical miles S. of Thmuis. Strabo is the earliest writer who mentions either this nome, or its chief town; and it was probably of comparatively recent origin and importance. The lion was not among the sacred animals of Aegypt; but that it was occasionally domesticated and kept in the temples, may be inferred from Diodorus (ii. 84). Trained lions, employed in the chase of deer, wolves, &c., are found in the hunting-pieces delineated upon the walls of the grottoes at Benhaemus. (Wilkinson, M. and C. vol. iii. p. 16.) In the reign of Ptolemy Philometor (n. c. 180—145) a temple, modelled after that of Jerusalem, was founded by the exiled Jewish priest Onias. (Joseph. Ant. Jud. xiii. 3, § 3; Hieronym. in Daniel. ch. xi.) The Hebrew colony, which was attracted by the establishment of their national worship at Leontopolis, and which was preserved by the refugees from the oppressions of the Seleucids in Bithynia, flourished there for more than three centuries afterwards. In the reign of Vespasian the Leontopolis temple was closed, amid the general discouragement of Judaism by that emperor. (Joseph. B. Jud. vii. 10, § 4.) Antiquarians are divided as to the real site of the ruins of Leontopolis. According to D'Anville, they are covered by a mound still called Tri-Essabi, or the Lion's Hill (Comp. Champollion, Égypte, vol. ii. p. 110, seq.). Jomard, on the other hand, maintains that some tumuli near the village of El-Mengaleh in the Delta, represent the ancient Leontopolis. And this supposition agrees better with the account of the town given by Xe-
whole we may safely place them in the group of the Alps, of which the Most St. Gotard is the centre, and from which the Rhone and the Rhine, as well as the Rhum see and the Ticino, take their rise. The name of Vel Benavialla, still given to the upper valley of the Ticino, and most of the St. Gotard, is very probably derived from the name of the Leptons. Their chief town, according to Ptolemy, was Ocelia or Oscella, which is generally supposed to be Domus d’Oscola; but, as the Leptons are erroneously placed by him in the Cottian Alps, it is perhaps more probable that the town meant by him is the modern town of first described by Diodorus. It takes half an hour to ascend from the first traces of the walls to the acropolis, which is entered by an ancient gateway. "The towers are square; one of them is almost entire, and contains a small window or arrow hole. A transverse wall is carried completely across the acropolis, by which means it was anciently divided into two parts. The foundation of this wall, and part of the elevation, still remains. Three different periods of building are evident in this fortress. The walls are composed of polygonal space: some of the towers consist of irregular, and others of rectangular quadrilaterals. The ruins extend far below the acropolis, on the side of the hill, and are seen on a flat detached knoll."

"(Diod. in Thuc. vi. 34.)"

Leptis was the home of the Carthaginians, as is shown by the coins of the Carthaginians found there. It was also a place of refuge for the Carthaginians after the fall of Carthage. The Carthaginians had a colony in Leptis Magna, which was one of the richest and most important cities in the Roman world. The Carthaginians built a temple to Baal on the site of the modern Leptis Magna. The temple was dedicated to Baal Hammon, the chief god of Carthage. The temple was destroyed by the Romans, but it was later rebuilt by the Byzantines. The ruins of the temple can still be seen today.

"(Liv. xxxv. 63; Caes. B. C. ii. 38; Hirt. B. A. 8. 7. 9. 62; Mela, i. 7. 2. 3; Plin. v. 4. 2. 3.)"

Leptis Magna was a major port and trading center, and it was also a center of learning and culture. The city was home to many scholars and writers, and it was a center of scientific and philosophical thought. The city was also a center of religious activity, and it was home to many temples and shrines.

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LEPTIS MAGNA.

[See below, under Leptis Magna.] Its ruins, though interesting, are of no great extent. (Shaw, Travels, p. 109; Barth, Wanderungen, etc. p. 161.)

LEPTIS MAGNA (ἡ Λεπτὴς μηγάλη, Ἀλεπτής, Procop. B. V. ii. 21) also Leptis, simply; aft. Nedwob; Leptimaginem Civitas, Cod. Just. i. 27. 2; Eth. and Adj. Ἀλεπτινὸς, Leptianus: Libba, large Ru.,) the chief of the three cities which formed the African Tripolis, in the district between the Syrtis (Regio Syrtica, aft. Tripolitana), on the east, and the other two being Oea and Sabratha. Leptis was one of the most ancient Phoenician colonies on this coast, having been founded by the Sidonians (Sall. Jug. 19, 78); and its site was one of the most favourable that can be imagined for a city of the first class. It stood at one of those parts of the coast where the table-land of the Great Desert falls off to the sea by a succession of mountain ridges, enclosing valleys which are thus sheltered from those encroachments of sand that cover the shore where no such protection exists, while they lie open to the breezes of the Mediterranean. The country, in fact, resembles, on a small scale, the terraces of the Cyrenaic coast; and its great beauty and fertility have excited the admiration of Aristotle, and those who have visited it. (Austin. Marc. xxviii. 6; Della Cella; Beechy; Barth, &c.) Each of these valleys is watered by its streamlet, generally very insignificant and even intermittent, but sometimes worthy of being styled a river, as in the case of the Cintya, and of the smaller stream, further to the west, upon which Leptis stood. The excellence of the site was much enhanced by the situation of the city; the promontory Hermaurum (Ras-al-Ashun), W. of the city, to the roadstead in its front. The ruins of Leptis are of vast extent, of which a great portion is buried under the sand which has drifted over them from the sea. From what can be traced, however, it is clear that these remains contain the ruins of three different cities.

Of the original city, or Old Leptis, still exhibits in its ruins the characteristics of an ancient Phoenician settlement; and, in its site, its sea-walls and quays, its harbour, and its defences on the land side, it bears a striking general resemblance to Carthage. It was built on an elevated tongue of land, jutting out from the W. bank of the little river, the mouth of which formed its port, giving being at the time of the comment for that purpose. The banks of the river, as well as the seaward face of the promontory, are lined with walls of massive masonry, serving as sea-walls as well as quays, and containing some curious vaulted chambers, which are supposed to have been docks for ships which were kept (as at Carthage) for a last resource, in case the citadel should be taken by an enemy. These structures are of the same stone than the other buildings of the city; the latter being of a light sandstone, which gave the place a glittering whiteness to the voyager approaching it from the sea. (Stadiasmus. Mar. Mag. p. 453, G., p. 297, H.) On the land side the isthmus was defended by three lines of massive stone walls, the position of which is not adapted to the nature of the ground; and, in a depression of the ground between the outmost and middle line, there seems to have been a canal, connecting the harbour in the mouth of the river with the roadstead W. of the city. Opposite to this tongue of land, on the E. side of the river, is a much lower, less projecting, and more rounded promontory, which could not have been left out of the system of external works, although no part of the city was built upon it. Accordingly we find here, besides the quays along the river side, and walls in them, which served for warehouses, a remarkable building, which seems to have been a fort. Its superstructure is of brick, and certainly not of Phoenician work; but it probably stood on foundations coeval with the city. This is the only example of the use of brick in the ruins of Leptis, with the exception of the walls which surmount the sea-defences already described. Proceeding further apace, we come to a considerable expanse of land, an artificial mole was built out, to give additional shelter to the port on either side; but, through not permitting a free egress to the sand which is washed up on that coast in vast quantities with every tide, these mole have been the chief cause of the destruction, first of the port, and afterwards of the city. The former event had already happened at the date of the Stadiasmus, which describes Leptis as having no harbour (κλειστος). The harbour still existed, however, at the time of the restoration of the city by Septimius Severus, and small vessels could even ascend to some distance above the city, as is proved by a quay of Roman work on the W. bank, at a spot where the river is still deep, though the ancient channel has become a mere ditch. The harbour was the one of greatest importance. (P.S.)

2. The Old City (εφεστής) thus described became gradually, like the Byrsa of Carthage, the citadel of a much more extensive New City (Νέωσις), which grew up beyond its limits, on the W. bank of the river, where its magnificent buildings now lie hidden beneath the sand. This New City, as in the case of the old, was mainly formed by the other Phoenician cities of like growth, gave its name to the harbour, which was hence called Neapolis, not, however, as at Carthage (comp. Carthago, Vol. I. p. 559, § 1.), to the disuse of the old name, Leptis, which was never entirely lost, and which became the prevailing name in the later times of the ancient world, and is the name which the ruins still retain (Lebda). Under the early emperors both names are found almost indifferently; but with a slight indication of the preference given to Neapolis, and it seems probable that the name Leptis, with the epithet Magna to distinguish it from Leptis Parva, prevailed at last in the sake of avoiding any confusion with Neapolis in Zeugitana. (Strab. xvii. 835, 836; Pliny, iv. 2. 4.)

Aeis ete magnum; Melia, however, i. 7. § 5, has Leptis only, with the epithet altera; Pliny, v. 4. 4, missed, as usual, by the abundance of his authorities, makes Leptis and Neapolis different cities, and he distinguishes this from the other Leptis as Leptis altera, quasi cognominatur magnum; Ptolemy, iv. 3. § 13, has Νέωσις καὶ Λεπτῶς μεγάλη; Tim. Ant. p. 55, and Tab. Ptole. Leptis Magna Colonii; Steph. Byz. p. 111, 112, 113; Clem. Alex. Strom. IV. P. 435, Læptis, vulg. Aęptis, the coins all have the name Leptis simply, with the adition, on some of them, of the epithet Colonia Victoria Julia; but it is very uncertain to which of the two cities of the name these coins belong; Eckhel, vol. iv. pp. 130, 151; Ruchoe, s. v.) We learn from the coinage, that the principal intercourse of Leptis with the native tribes had led to a starting of the comnurbation, and hence to an admixture of the language of the city with the Libyan dialects (Jug. 78). In fact, Leptis, like the neighbouring Tripoly, which, with a vastly inferior site, has succeeded to its position, was the great emporium for the trade with the Garamantes and the Phazania and the eastern part of
LERINA.

Imer Libra. But the remains of the New City seem to belong almost entirely to the period of the Roman Empire, and especially to the reign of Septimius Severus, who restored and beautified this his native city. (Spart. Sen. 1; Aurel. Vict. Ep. 20.) It had already before acquired considerable importance under the Romans, whose cause it espoused in the war with Jugurtha (Sall. Jug. 77—79: as to its later condition see Tac. Hist. iv. 50); and if, as Eckhel inclines to believe, the coins with the epigraph COL. VIC. IUL. LEP. belong mostly, if not entirely, to Leptis Magna, it must have been made a colony in the earliest period of the empire. It was still a flourishing and populous fortified city in the 4th century, when it was greatly injured by an assault of a Libyan tribe, called the Aurumanni (Ammian. xxviii. 5); and it never recovered from the blow.

3. Justinian is said to have enclosed a portion of it with a new wall; but the city itself was already too far buried in the sand to be restored; and, as far as we can make out, the little that Justinian attempted seems to have amounted only to the encroachment of a suburb, or old Libyan camp; some distance to the E. of the river, on the W. bank of which the city itself had stood. (Procop. de Aed. vi. 4; comp. Barth.) Its ruin was completed during the Arab conquest (Leo, Afr. p. 435); and, though we find it in the middle ages, the seat of populous Arab camps, no attempt has been made to make use of the splendid site, which is now occupied by the insignificant village of Leghaidia, and the hamlet of El-Ishah, which consists of only four houses. (For particulars of the ruins, see Lucas, Proceedings of the Association, &c. vol. ii. p. 66, Lond. 1810; Della Cella, Viaggio, &c. p. 40; Beechey, Proceedings, &c. chap. vi. pp. 50, fol.; Russell’s Barbary; Barth, Wanderungen, &c. pp. 305—315.)

LERINA and LERON. Strabo (p. 185) says:

"After the Stoechades are Planasia and Leon (§ Pausanias xal Mpio), which are inhabited; and in Leon there is also a Lerrum of Leon, and Leon is in front of Antipolis." (Ant. vol. iii. 5) has "Lero, et Lerrum adversus Antipolim." Pu.-Jerny (p. 10. § 21) places Leon (Anapōm) before the mouth of the Var. Lerins once had a town named Vergunamum (Pliny). The Maritime Itin. places "Lero et Lerrum insulae" 11 M. P. from Antipolis.

These two islands are the Lerria, off the coast of the French department of Var. Strabo’s Planasia is supposed to be Lerina, because it is flat; Leon must then be the larger island, called Sainte Marguerite; and D’Anville conjectures that the monastery dedicated to St. Marguerite took the place of the Lerrum of Leon, which is mentioned by Strabo. The position of these two small islands is fixed more accurately by the Itin. than by the geographers. Lerina, from which the modern name Lerrias comes, is very small; it is called St. Heremar, from a bishop of Aries in the fifth century, who was also a saint. [G.L.]

LERNA or LERINE (Alpva, Apro), the name of a marshy district at the south-western extremity of the Argive plain, near the sea, and celebrated as the spot where Hercules slew the many-headed Hydra, or water-snake. [See Dict. of Biog. Vol. ii. p. 394.] In this part of the plain, there is a number of copious springs, which overflow the district and turn it into a marsh; and there can be little doubt that the victory of Hercules over the Hydra, is to be understood of a successful attempt of the ancient lords of the Argive plain to bring its marshy extremity into cultivation, by draining its sources and embanking its streams. The name of Lerna is usually given to the whole district (Paus. ii. 15. § 6, ii. 24. § 3, iii. 36. § 6, ii. 38. § 1; Plut. Cleom. 15), but other writers apply it more particularly to the river and the lake. (Strab. viii. p. 368.) The district was thoroughly drained in antiquity, and covered with level land; of late years, the government has left us an account (ii. 36, 37). A road led from Argos to Lerna, and the distance from the gate of the city to the sea-coast of Lerna was 40 stadia. Above Lerna is the Mountain Pontinum (Pontron), which according to Pausanias absorbs the rain water, and thus prevents it from running off. On its summit, on which there are now the ruins of a medieval castle, Pausanias saw the remains of a temple of Athena Satis, and the foundations of the house of Hippomenes, one of the seven Argive chiefs who marched against Thebes. (Pausanias 8 xione μνημόνια ἡμών, Εὐρ. Φοιν. 126.) The grove of Lerna, which consisted for the most part of plane trees, extended from Mount Pontinus to the sea, and was bounded on one side by the river named Pontina, and on the other by a river named Anymon. The grove of Lerna contained two temples, in one of which Demeter Prosymna and Dionysus were worshipped, and in the other Dionysus Scota. In this grove a festival, called the Lernaeae, was celebrated in honour of Demeter and Dionysus. Pausanias also mentions the fountain of Amphirhaus, and the Alycean pool (Pausanias xii. 9). From the ruins of which the Argives say that Dionysus descended into Hades in order to recover Semele. The Alycean pool was said to be unfathomable, and the emperor Nero in vain attempted to reach its bottom with a sounding line of several fathoms in length. The circumference of the pool is estimated by Pausanias as only one-third of a stadium; its margin was covered with grass and rushes. Pausanias was told that, though the lake appeared so still and quiet, yet, if any one attempted to swim over it, he was dragged down to the bottom. Here Prosymna is said to have pointed out to Dionysus the entrance in the lower world. A nocturnal ceremony was connected with the legend; expiatory rites were performed by the side of the pool, and, in consideration of the impurities which were then thrown into the pool, the proverb arose of a Lerna of ill. (Aipxya κακωτ; see Preller, Demeter, p. 212.)

The river Pontinus issues from three sources at the foot of the hill, and joins the sea north of some mills, after a course of only a few hundred yards. The Anymon is formed by seven or eight copious sources, which issue from under the rocks, and which are evidently the subterranean outlet of one of
LESOS. in which, according to mythology, the sisters of Maleser were transformed into guinea fowls (μελαγγύλες) ; Anton. Lib. 2; comp. Or. Met. viii. 533, 536, whence these birds were always kept in the sanctuary of the goddesses. (Athen. xiv. p. 655.)

In a valley, about ten minutes’ walk from the sea, a small convent still bears the name of Pantheki, and at a little distance from it there are the ruins of an ancient building of Christian character, evidently built upon some ancient foundation, which seems to have been that of the temple of Artemis Parthenos. “This small island,” says Ross, “though envied on account of its fertility, its smiling valleys, and its excellent harbours, is nevertheless scorned by its neighbours, who change its inhabitants with niggardliness” (I. c. p. 122; comp. Beekh. Corp. Inscrip. n. 2265; Ross, Inscrip. ined. ii. 188.)

LESOS (Λέος: Eth. Ληός; Adj. Ληοεύς).

L和sos was situated off the coast of Mycia, exactly opposite the opening of the gulf of Argarammus. Its northern part is separated from the mainland near Assos (Assos) by a channel about 7 miles broad; and the distance between the south-eastern extremity and the islands of Arginousa (“Argirounia”) is about the same. Strabo reckons the breadth of the former strait at 60 stadia, and Pliny at 7 miles; for the latter strait see Strab. xiii. pp. 616, 617, and Xen. Hell. i. 6. §§ 15–28. The island lies between the parallels of 36° 58’ and 39° 24’. Pliny states the circumference as 168 miles, Strabo as 1100 stadia. According to Choiseul-Gouffier, the latter estimate is rather too great. Sclavus (p. 56) assigns to Lesos the largest area in size among the islands of the Mediterranean sea.

In shape Lesos may be roughly described as a triangle, the sides of which face respectively the NW, the NE., and the SW. The northern point is the promontory of Argaritum, the western is that of Sigri (still called Cape Sigri), the south-eastern is that of Malea (now called Zelos or Cape St. Mary). But though this description of the island as triangular is generally correct, it must be noticed that it is penetrated far into the interior by two gulfs, or sea-locks as they may properly be called, on the south-western side. One of these is Port Biero or Port Oliver, “one of the best harbours of the Archipelago,” opening from the sea a couple of miles inward from Cape Malea, and extending about 8 miles inland among the mountains. It may be reasonably conjectured that its ancient name was Portus Hiereus; since Pliny mentions a Lesbian city called Hieria, which was extinct before his time. The other arm of the sea, to which we have alluded, is about half-way between the former and the Cape Sigri; it is a small and extensive basin, named Port Coloni,” and is anciently called Eupirus Pyrrhus. From the extreme narrowness of the entrance, it is less adapted for the
purposes of a harbour. Its ichthyology is repeatedly mentioned by Aristotle as remarkable. (Hist. Animal. v. 10, § 2, v. 13. § 10, viii. 20. § 15, ix. 25. § 8.)

The surface of the island is mountainsous. The principal mountains were Orydymus in the W., Olympus in the S., and Leptymenus in the N. Their elevations, as marked in the English Admiralty Charts, are respectively, 1780, 3080, and 2750 feet. The excellent climate and fine air of Lesbos are celebrated by Diodorus Siculus (v. 82), and it is still reputed to be the healthiest of the Greek islands. (Purdy's Sailing Directory, p. 154.) Tacitus (Ann. vi. 3) calls it "insula nobilis et amena." Agates were found there (Plin. xxxvii. 54), and its quarries produced variegated marble (xxxv. 5). The whole area of the island is mountainous; its most remarkable part is the island itself, given under MYTHYMA. The trade of the island was active and considerable; but here again we must refer to what is said concerning its chief city MYTILENE. At the present day the sites of Lesbos are celebrated; but its chief exports are oil and gall-nuts. The population was estimated, in 1816, at 25,000 Greeks and 3000 Turks. The invaders said to have been driven out of Lesbos were Pteleans; and Xanthus was their legendary leader. Next came Ionians and others, under MACARUS, who is said by Diodorus (v. 80) to have introduced written laws two generations before the Trojan war. Last were the Aeolian settlers, under the leadership of Lebus, who appears in Strabo under the name of the same Lebus. The inhabitants of Lesbos were Lemnians, and Xandrus was their legendary leader. This is certain, that the early history of Lesbos is identical with that of the Aiolians. Strabo regards it as their central seat (εκεῖθεν μοναδικά, xiii. pp. 616, 622). In mercantile enterprise, in resistance to the Persians, and in resistance to the Aetolians, the island seems to have been favorably contrasted with their brethren on the continent. That which Horace calls "Aeolion Carmen" and "Aeolian Scales" (Carm. ii. 13. 24, iii. 30. 13) was due to the genius of Lesbians, and in Nebuchadnezzar's expression regarding this island, that it was the "pearl of the Aeolian race." (Lectures on Ancient Ethnology and Geography, vol. ii. p. 212.)

Lesbos was not, like several other islands of the Archipelago, such as Cos, Chios and Samos, the territory of one city. We read of six Aeolian cities in Lesbos, each of which had originally separate possessions and an independent government, and which were situated in the following geographical order. Mithymna (now Mithymna) was on the north, almost immediately opposite Assos, from which it was separated by one of the previously mentioned straits. Somewhere in its neighbourhood was Amsa, which, however, was incorporated in the Methymnian territory before the time of Herodotus (i. 151). Near the western extremity of the island were Amarys and Rhoda. Their former situation may be a little more accurately ascertained by the island, situated on a small island, which in Pliny's time (ii. 91) was connected with Lesbos itself. The latter was on the coast of the promontory, and is still known under the name of Erisias, a modern village, near which ruins have been found. At the head of Port Calonia was Pyrrha, which in Strabo's time had been swallowed up by the sea, with the exception of a suburb.

(Strab. xiii. p. 618 ; see Plin. v. 31.) The name of Persus is still attached to this district according to Pocoke. On the eastern shore, facing the mainland, was Mytilene. Besides these places, we must mention the following: Hira, described by the head of Port Olieus, said by Pliny to have been destroyed before his day; Agarmen, a village in the neighbourhood of Pyrrha; Naxos, in the plain of Methymna, Aegorus, between Methymna and Mytilene; and Polum, a site mentioned by Stephanus B. Most of these places are noticed more particularly under their respective headships, but they all became important, in comparison with Methymna and Mytilene, which were situated on good harbours opposite the mainland, and convenient for the coasting-trade. The annals of Lesbos are so entirely made up of events affecting the great cities, especially the latter, that we must refer to them for what does not bear upon the general history of the island.

From the manner in which Lesbos is mentioned both in the liad and Odyssey (JL xxiv. 544 ; Od. iv. 342), it is evident that its cities were populous and flourishing at a very early period. They had also very large possessions on the opposite coast. Lesbos was not included in the conquests of Croesus. (Herod. i. 37.) The severe defeat of the Greeks by the Samians under Polycrates (iii. 39) seems only to have been a temporary disaster. It is said by Herodotus (l. 151) that at first they had nothing to fear, when Cyrus conquered the territories of Croesus on the mainland; but afterwards, with other invaders, they seem to have submitted voluntarily to Harpagus (B.C. 301). The actions of the Persians in the very confines of the great struggle between the Persians and the Greeks was so critical, that its fortunes were seriously affected in every phase of the long conflict, from this period down to the peace of Antalcidas and the campaigns of Alexander.

The Lesbians joined the revolt of Aristagoras (Herod. vi. 5, 8), and one of the most memorable incidents in this part of its history is the pillaging and burning down of its habitations, as well as those of Chios and Tenedos, by the Persians (Herod. vi. 31; Aesch. Pers. 881). After the battles of Salamis and Mycale they boldly identified themselves with the Greek cause. At first they attached themselves to the Lacedaemonian interest: but before long they came under the overworrying influences of the naval supremacy of Athens. In the early part of the Peloponnesian War, the position of Lesbos was more favourable than that of the other islands: for, like Corecyra and Chios, it was not required to furnish a money-tribute, but only a naval contingent (Thuc. ii. 9). But in the course of the war, Mytilene was induced to intrigue with the Lacedaemonians, and to take the lead in a great revolt from Athens. The events which fill so large a portion of the third book of Thucydides— the speech of Cleon, the change of mind on the part of the Athenians, and the narrow escape of the Lesbians from entire massacre by the sending of a second ship to overtake the first— are perhaps the most memorable circumstances connected with the history of this island. The Lesbians were divided among Athenian citizens (αλεξηρδεχομένοι), many of whom, however, according to Beekh, returned to Athens, the rest remaining as a garrison. Methymna had taken no part in the revolt, and was exempted from the punishment. After the Sicilian expedition, the Lesbians again governed in their allegiance to Athens; but the result was unanim.
It appears, however, that these princes were treacherously assassinated by their own subjects, and that the city was taken by the Turks. In 1457, Mahabat II. made an unsuccessful attempt to expel the Turkish forces from Bursa. But in 1469, the city was again captured by the Turks, and the Sultan Bajazet was killed in the battle of Varna. The city remained under Turkish rule until 1862, when it was taken by the Ottoman Empire.

The city of Lebros is situated on the north coast of the island of Folegandros, in the Cyclades group of islands. It was an important trading center during the Byzantine period, and was mentioned by the geographer Ptolemy as a port on the route between Constantinople and the Aegean Sea. The city was captured by the Venetians in 1204, and was later ruled by the Knights of St. John.

The city of Lebros was famous for its citrus fruits, and was a popular destination for pilgrims and tourists. It was also a center for the production of citrus products, such as lemon oil, which was exported to Europe.

The city of Lebros was destroyed by an earthquake in 1422, and was never rebuilt. The ruins of the city are a popular tourist destination, and are a testimony to the rich history of the island.

The city of Lebros was also known for its citrus fruits, which were exported to Europe from the island.
LESSA.

The pleasures on this mountain produced good cheese in Pliny's time (H. N. xi. 42), as they do now. Mont Lessa gives its name to the French department Lesse.

[ G. L. ]

LESSA (Αίγινα), a village of Epidaurus, upon the confines of the territory of Argos, and at the foot of Mount Acharnaeum. Pausanias saw there a temple of Athena. The ruins of Lessa are situated upon a hill, at the foot of which is the village of Igumaris. On the outside of the walls, near the foot of the mountain, are the remains of an ancient pyramid, near a spring which contains some ionic columns. (Paus. ii. 25. § 10; Leake, Morea, vol. ii. p. 419; Boblaye, Recerches, loc. p. 53; Curtius, Peloponnese, vol. ii. p. 418.)

LESTADAE. [Ναξοβ R.

LE'SURA, a branch of the Mosella (Mosel), mentioned by Ausonius (Mosella, v. 365). He calls it "exulis," a poor, ill-fed stream. The resemblance of name leads one to conclude that it is the Lesser or Lesser, which flows past Wittlich, and joins the Mosel on the left bank.

[ G. L. ]

LETANDROS, a small island in the Aegean sea, near Argos, mentioned only by Pliny (iv. 12. a. 28).

LETANTO (λέτον), a town of Macedonia, which Stephanus B. asserts to have been the native city of Neurthas, the admiral of Alexander the Great; but in this he is certainly mistaken, as Neurthas was a Cretan. (Comp. Arrian, Ind. 18; Diod. xix. 19.)

[ E. B. J. ]

COIN OF LETAN.

LETHAEUS (Λεθαίος), Strab. x. p. 478; Ptol. iii. 17. § 4; Eustath. ad Hom. II. ii. 646; Solin. 17; Vib. Seq. 13), the large and important river which watered the plain of Gortyna in Crete, now the Malagomia.

[ E. B. J. ]

LETHAEUS (Λεθαίος), a small river of Caria, which has its source in Mount Pyramus, and after a short course from north to south discharges itself into the Messander, a little to the south-east of Magnesia. (Strab. xii. p. 554, xiv. p. 647; Athen. xv. p. 683.) Arundell (Seeves Charack, p. 57) describes the river which he identifies with the ancient Letheus, as a torrent rushing along over rocky ground, and forming many waterfalls.

[ L. S. ]

LETHES FL. [GALLACIA.]

LETOPOLIS (Λητοπόλεις), Ptol. iv. 5. § 46; Λητόπολις, Stephan. B. e. v.; Letoc, Itin. Anton. p. 156; Eit. Λητοπόλεις). A town in Lower Egypt, near the apex of the Delta, the chief of the nome Letopolis, but with it belonging to the nome or prefecture of Memphis. (Strab. xvii. p. 807.) It was probably situated on the banks of the canal of Memphis, a few miles SW. of Cercseorum. Leto, from whom the town and the nome derived their name, was an appellation of the deity Athor, one of the eight Dii Magni of Egypt. Lat. 30° N. [W. B. D.]

LETRENI (Λέτρενι, Paus.; Λετρεία, Xen.), a town of Pisatis in Elis, situated near the sea, upon the Sacred Way leading from Elis to Olympia, at the distance of 180 stadia from Elis, and 120 from Olympia. It was said to have been founded by Letreus, a son of Pelops. (Paus. vii. 22. § 8.) Together with several of the other dependent townships of Elis, it joined Argis, when he invaded the territories of Elis; and the Eleians were obliged to surrender their supremacy over Letreini by the peace which they concluded with the Spartans in B. C. 400. (Xen. Hell. iii. 2. §§ 25, 30.) Xenophon (I. c.) speaks of Letreini, Amphidoli, and Marganae as Triphylian places, although they were on the right bank of the Alphynus, it is evident from a corruption in the text, which Mr. Grote thinks there is (Hist. of Greece, vol. i. p. 415), the word Triphylian must be used in a loose sense to signify the dependent townships of Elis. The Αυγαμενα γεωργοι are mentioned by Lycoreon (158). In the time of Pausanias nothing remained of Letreini except a few houses and a temple of Artemis Alpheias. (Paus. i. c.) Letreini may be placed at the village and monastery of St. John, between Pyrgo and the port of Katakolon, where, according to Leake, among many fragments of antiquity, a part of a large statue was found some years ago. (Leake, Morea, vol. ii. p. 188; Boblaye, p. 130, &c.; Curtius, Peloponnese, vol. i. p. 72.)

LEVACI, a people in Caesar's division of Gallia, which was inhabited by the Belgae. The Levaci, with some other small tribes, were dependent on the Nervii. (B. G. v. 39.) The position of the Levaci is unknown.

[ G. L. ]

LEVACES FANUM, in Gallia Belgica is placed by the Table on the road from Lugdunum Batavorum (Leiden) to Naissus (Narbo). Levaceses Fanum is between Fletio (Vleutum) and Carvo; 25 M. from Fletio and 12 from Carvo. (Carvo.) D'Anville, assuming that he has fixed Carvo right, supposes that there is some omission of places in the Table between Fletio and Carvo, and that we cannot rely upon it. He conjectures that Levaces Fanum may be a little beyond Fletio, on the left opposite to that of the Batavi, at a place which he calls Livon-tael (vallis Leviae), this Leva being some local divinity. Walckenaer fixes Levaces Fanum at Leevraum.

[ G. L. ]

LEUCA (và Λευκά, Strab. : Leuca), a small town of Calabria, situated close to the Iapigian promontory, on a small bay immediately to the W. of that celebrated headland. Its site is clearly marked by an ancient church still called S. Maria di Leuca, but known also as the Madonna di Finisterre, from its situation at the extreme point of Italy in this direction. The Iapigian promontory itself is now known as the Capo di Leuca. Strabo is the only author who mentions a town of this name (vi. p. 261), but Lucan also notices the "secreta littora Leucae" (v. 375) as a port frequented by shipping; and its advantageous position, at a point where so many ships must necessarily touch, would soon create a town upon the spot. It was probably never a municipal town, but a large village or borgo, such as now exists upon the spot in consequence of the double attraction of the port and sanctuary. (Rampoldi, Correg. dell'Italia, vol. ii. p. 442.)

Strabo tells us (i. c.) that the inhabitants of Leuca showed there a spring of fetid water, which they pretended to have arisen from the wounds of some of the giants which had been expelled by Hercules from the Phlegrean plains, and who had taken refuge here. These giants they called Leucaenius,
and hence gave the name of 

**LEUCAR.**

and hence gave the name of **Leuctria** to all the surrounding district. The same story is told, with some variations, by the pseudo-Aristotle (de Mirab. 97); and the name of Leuctria is found also in

Lycoophor (Alex. 978), whose expressions, however, would have led us to suppose that it was in the neighbourhood of Siris rather than of the Iapygian promontory. Tzetzes (ad loc.) calls it a city of Ionia, which is evidently only an erroneous inference from the words of his author. The Laternii of Sclavx, whom he mentions as one of the tribes that inhabited Iapygia, may probably be only another form of the same name, though we meet in no other writer with any allusion to their existence as a real people.

**[E. H. B.]**

**LEUCA.**

The name given by Pomponius Mela (I. 50.) to a district on the west of Halicarnassus, between that city and Myndus. Pliny (H. N. v. 25) mentions a town, Leucopoli, in the same neighbourhood, of which, however, nothing else is known to us. **[L. S.]**

**LEUCADIA.**

**LEUCAE or LEUCE (Aeaeum, Aedreum), a small town of Ionia, in the neighbourhood of Phocaea, was situated on the Pliny (v. 31), in promontorio quod insula fuit.** From Sclavx (p. 37) it is learnt that it was a place with harbours. According to Diodorus (xv. 18) the Persian admiral Tachos founded this town on an eminence on the sea coast, in b.c. 323; but shortly after, when Tachos had died, the Clazomenians and Cynaceans quarrelled about its possession, and the former succeeded by a stratagem in making themselves masters of it. At a later time Leucae became remarkable for the battle fought in its neighbourhood between the consuls Licinius Crassus and Aristonicus, b.c. 131. (Strab. xiv. p. 646; Justin, xxxvi. 4.) Some have supposed this place to be identical with the Leonium mentioned by Thucydides (viii. 24); but this is impossible, as this latter place must be looked for in Chius. The site of the ancient Leucae cannot be a matter of doubt, as a village of the name of Leuke, close upon the sea, at the foot of a hill, is evidently the modern representative of its ancient namesake. (Arwadell, Seres Churchs, p. 253.)

**[L. S.]**

**LEUCAE (Aeaeum), a town of Locasia situated at the eastern extremity of the plain of Locasia, now called Phnikle, which extended inland between Aecra and Asopus on the eastern side of the Locasian gulf.** (Polyb. v. 19; Liv. xxxv. 27; Strab. viii. p. 363; Leuke, Morea, vol. i. p. 226, seq.; Boblaye, Récherches, &c. p. 95; Curtius, Peloponnesos, vol. ii. p. 290.)

**LEUCARUM, a town in Britain, mentioned in the Itinerary as being 15 miles from Ica Dumunimorum, and 15 from Nidum. The difficulties involved in this list (viz. that of the 12th Itinerary) are noticed under Mlndum. The Monumenta Britannica suggests both Glastobury in Somersetshire, and L'quor in Glamorgaunlia.**

**[B. G. L.]**

**LEUCAS (Aeaeid, Aeaei, Aeaeid, Aeaei), a place in Byzantium, on the right bank of the river Irene, in the neighbourhood of Nicaea, is mentioned only by Anna Comnena (p. 470), but can be easily identified, as its name Lefke is still borne by a near little town in the middle of the beautiful valley of the Galles. (Leuke, Aia Minor, pp. 12, 13.)**

**[L. S.]**

**LEUCAS, LEUCADIA (Aeaeid, Thuc. Xeni., Strab.; Aeaeid, Thuc. Liv.: Ech. Aedreideos), an island in the sea, separated by a narrow channel from the coast of Arcadia. It was originally part of the mainland, and as such was described by Homer, who calls it the Acte or peninsula of the mainland. (Ach. fr. 48, Od. xix. 377; comp. Strab. x. pp. 451, 459.) Homer also mentions its well-fortified town Nesticus (Nýkos, l. c.) Its earliest inhabitants were Leleges and Teleboani (Strab. vii. p. 332, but it was afterwards peopled by Arcadians, who retained possession of it till the middle of the seventh century B.C., when the Corinthians, under Cypselus, founded a new town nearer towards Arcadia, and called Lebdeus, where they settled 1000 of their citizens, and to which they removed the inhabitants of the old town of Nesticus. (Strab. l. c.; Sclavx, p. 13; Thuc. i. 30; Plut. Them. 24; Scymn. Chius, 464.) Sclavx says that the town was first called Epileucadi. The Corinthian colonists dug a canal through this isthmus, with which they converted the peninsula into an island. (Strab. l. c.) This canal, which was called Diorcythus, and was, according to Pliny, 3 stadia in length (Aedreides, Polyb. v. 5; Plin. iv. l. a. 2), was after filled up by deposits of sand; and in the Peloponnesian War, it was no longer available for ships, which during that period were conveyed across the isthmus on no more than one occasion. (Thuc. iii. 81, iv. 8.) It was lying in the same straight line for Polybius relates (v. 5) that Philip, the son of Demetrius, had his galleys drawn across this isthmus in that year; and Livy, in relating the siege of Leucas by the Romans in B.C. 197, says, "Leucadia, nunc insula, et vaste fruto quod perennis manu est, ab Acarnania divisa" (xxxii. 17). The sub-settlement towards Arcadia, and the construction of a stone bridge, both of which were in existence in the time of Strabo, were no doubt the work of the Romans; the canal was probably restored soon after the Roman conquest, when the Romans separated Leucae from the Acarnanian confederacy, and the bridge was perhaps constructed by order of Augustus, to facilitate communications throughout his dominions.

Leucadia is about 20 miles in length, and from 5 to 8 miles in breadth. It resembles the Isle of Man in shape and size. It consists of a range of limestone mountains, terminating at its north-eastern extremity in a bold and rugged headland, whence the coast runs in a south-west direction to the promontory of the same name; and here the island is cut off by a natural break caused by the Italians into Cape Duceato. The name of the cape, as well as of the island, is of course derived from its white cliffs. The southern shore is more soft in aspect, and more sloping and cultivated than the rugged rocks of the northern coast; but the most populous and wooded district is that opposite Arcadia. The interior of the island wears everywhere a rugged aspect. There is but little cultivation, except where terraces have been planted on the mountain sides, and covered with vineyards. The highest ridge of the mountains rises about 3000 feet above the sea.

Between the northern coast of Leucadia and that of Arcadia there is at present a lagoon about 3 miles in length, which, at its breadth varies from 100 yards to a mile and a half. The lagoon is in most parts only about 2 feet deep. This part of the coast requires a more particular description, which will be rendered clearer by the accompanying plan. At the north-eastern extremity of Leucadia a lido, or spit, of sand, 4 miles in length, sweeps out towards Arcadia, and is cut off from the mainland by a narrow channel. On an isolated point opposite the extremity of this sand-bank, is the fort of Santa Maria, erected in the middle ages by one of the Latin princes, but repaired.
and modelled both by the Turks and Venetians. (Plan, B.) The fort was connected with the island by an aqueduct, serving also as a causeway, 1300 yards in length, and with 260 arches. (Plan, S.) It was originally built by the Turks, but was ruined by an earthquake in 1825, and has not since been repaired. It was formerly the residence of the Venetian governor and the chief men of the island, who kept here their magazines and the cars (Aegeon) on which they carried down their oil and wine from the island districts, at the nearest point of the island. The congregation of buildings thus formed, and to which the inhabitants of the fortress gradually retired as the sea became more free from corsairs, arose by degrees to be the capital and seat of government, and is called, in memory of its origin, Asmaziki (Asmaziki). (Plan, C.) Hence the fort alone is properly called Santa Maura, and the capital Asmaziki; while the island at large retains its ancient name of Leucadia. The ruins of the ancient town of Leucas are situated a mile and a half to the S.E. of Asmaziki. The site is called Kaliyoni, and consists of irregular heights forming the last falls of the central ridge of the island, at the foot of which is a narrow plain between the heights and the lagoon. (Plan, D.) The ancient inclosure is almost entirely traceable, as well round the brow of the height on the northern, western, and southern sides, as from either end of the height across the plain to the lagoon, and along its shore. This, as an oblique illustration, Livy, who remarks (xxxi. 17) that the lower parts of Leucas were on a level close to the shore. The remains on the lower ground are of a more regular, and, therefore, more modern masonry than on the heights above. The latter are probably the remains of Nericus, which continued to be the ancient acropolis, while the Corinthians gained possession of Leucas to the south of which they erected on the shore below. This is, indeed, in opposition to Strabo, who not only asserts that the name was changed by the Corinthian colony, but also that Lecan was built on a different site from that of Neritus. (x. p. 452.) But, on the other hand, the town continued to be called Nerica even as late as the Peloponnesian War (Thuc. iii. 7): and numerous inscriptions occur in the history of different quarters of the same city being known by distinct names. Opposite to the middle of the ancient city are the remains of the bridge and causeway which here crossed the lagoon. (Plan, N.) The bridge was rendered necessary by a channel, which pervades the whole length of the lagoon, and admits a passage to boats drawing 5 or 6 feet of water, while the other parts of the lagoon are not more than 2 feet in depth. The great squared blocks which formed the ancient causeway are still seen above the shallow water in several places on either side of the deep channel, but particularly towards the Acarnanian shore. The bridge seems to have been kept in repair at a late period of time, there being a solid encaustic fabric of masonry of more modern workmanship erected on the causeway on the western bank of the channel. Leaks, from whom this description is taken, argues that Strabo could never have visited Leucadia, because he states that this isthmus, the ancient canal, the Roman bridge, and the city of Leucas were all in the same place; whereas the two latter were, according to Leaks, near the modern fort Santa Maura, at the distance of 3 miles north of the city of Leucas. But K. O. Müller, who is followed by Bowen and others, believes that the isthmus and canal were a little south of the city of Leucas, that is, between Fort Alexander (Plan, 2) on the island, and Paleocogilia on the mainland (Plan, 3). The channel is narrowest at this point, not being more than 100 yards across; and it is probable that the old capital would have been built close to the isthmus connecting the peninsula with the mainland. It has been conjectured that the long spit of sand, on which the fort Santa Maura has been built, probably did not exist in antiquity, and may have been thrown up at first by an earthquake.

Between the fort Santa Maura and the modern town Asmaziki, the Anglo-Ionian government has constructed a canal, with a towing-path, for boats drawing not more than 4 or 5 feet of water. (Plan, 4.) A ship-canal, 16 feet deep, has also been commenced across the whole length of the lagoon from Fort Santa Maura to Fort Alexander. This week, if it is ever brought to a conclusion, will open a sheltered passage for large vessels along the Acarnanian coast, and will increase and facilitate the commerce of the island. (Bowen, p. 78.)

Of the history of the city of Leucas we have but few details. It sent three ships to the battle of Salamis (Herod. viii. 43); and as a colony of Corinth, it sided with the Macedonians in the Peloponnesian War, and was hence exposed to the hostility of Athens. (Thuc. iii. 7.) In the Macedonian period Leucas was the chief town of Acarnania, and the place in which the meetings of the Acarnanian confederacy were held. In the war between Philip and the Romans, it sided with the Macedonian monarch, and was taken by the Romans after a gallant defence, a. c. 197. (Liv. xxxiii. 17.) After the conquest of Perseus, Leucas was separated by the Romans from the Acarnanian confederacy.
LEUCAS.

(Liv. xlv. 31.) It continued to be a place of importance down to a late period, as appears from the fact that the bishop of Leucas was one of the Fathers of the Council of Nice in A.D. 325. The constitution of Leucas, like that of other Dorian towns, was originally aristocratical. The large estates were in the possession of the people who were not allowed to alienate them; but when this law was abolished, a certain amount of property was no longer required for the holding of public offices, by which the government became democratic. (Aristot. Pol. ii. 4. § 4.)

Besides Leucas we have mention of two other places in the island, Phara (Spael. Sicyl. p. 13.) and Helleonumum (Eupalias, Thuc. iii. 94.)

The latter name is preserved in that of a harbour in the southern part of the island. Pharae was also in the same direction, as it is described by Strabo as opposite to Thera. It is perhaps represented by some Hellenic remains, which stand at the head of the bay called Phaestiké.

The celebrated promontory Leucatas (Auruedras, Spael. Sicyl. p. 13. Strab. x. pp. 452, 456, 461), also called Leucatæ or Leucatae (Plin. iv. 1. s. 2.; Virg. Aen. iii. 274, viii. 676; Claud. Bell. Got. 185; Liv. xxi. 26), forming the south-western extremity of the island, is a broken white cliff, rising on the western side perpendicularly from the sea to the height of at least 2000 feet, and sloping precipitously into it on the other. On its summit stood the temple of Apollo, hence surmounted Leucatas (Strab. x. p. 452). and Lencadus (Ov. Trist. iii. 1. 42 v. 2. 76; Propert. iii. 11. 69). This cape was dreaded by mariners; hence the words of Virgil (Aen. iii. 274):—

"Mox et Lucatæ nambo sacrum montis,
Et formidatus nauta aperiit Apollo."

It still retains among the Greek mariners of the present day the evil fame which it bore of old in consequence of the dark water, the strong currents, and the fierce gales which they there encounter. Of the temple of Apollo nothing but the substructions now exist. At the annual festival of the god here celebrated it was the custom to throw a criminal from the cape into the sea; to break his fall, birds of all kinds were attached to him, and if he reached the sea uninjured, boats were ready to pick him up. (Strab. x. p. 459; Ov. Her. xviii. 165, sec. xvi. 76; Stat. Theb. vi. 18.) This appears to have been an expiatory rite, and is supposed by most modern scholars to have given rise to the well-known story of Sappho's leap from this rock in order to seek relief from the pangs of love. [See Dict. of Biog. Vol. iii. p. 708.] Col. Mure, however, is disposed to consider Sappho's leap as an historical fact. (History of the Literature of Greece, vol. iii. p. 285.) Many other persons are reported to have followed Sappho's example, among whom the most celebrated was Artemisia of Halicarnassus, the ally of Xerxes, in his invasion of Greece. (Polyb. Heph. ap. Phot. Cod. 190. p. 153 a, ed. Beailer.)

(Leake, North Greece, vol. iii. p. 10, seq.; Bowen, Handbook for Travellers in Greece, p. 75, seq.)

LEUCASSIA. [Massennia.] LEUCASSIA. [Arcadia, p. 193, No. 15.] LEUCATA, a port of the coast of Gallia Narbonensis: "ultra (laurum Rubrum) est Leucata, littoris nomen, et Solvaue Fons" (Mela, ii. 5). Mela seems to mean that there is a place Leucata, and that part of the coast is also called Leucata. This coast, according to D'Anville, is that part south of Narbonne, which lies between the Etae of Sigonza and Colona. He conjectures, as De Valois had done, that the name may be Greek. He quotes Roger de Hoveden, who speaks of this coast under the name Leucate: "quandam arenam protensa in mari, quasi ductur caput Leucatae." The common name of this head is now Cap de la Franqae, which is the name of a small flat island, situated in the recess of the coast near the north of the cape. (D'Anville's Notice, geometric, &c., Leucata.)

LEUCATAS PROM. [Leucatæ.] LEUCATE. 1. An island lying off Cydonia, in Crete (Plin. iv. 12), which Mr. Pashley (Trav. vol. i. p. 51) takes for the rock on which the fortress of Sirda is built. (Comp. Hock, Krete, vol. i. pp. 384, 438.)

2. An island which Pliny (iv. 12) couples with Otr'inia, as lying off the promontory of Crete. These small islands are now represented by the rocks of the Grinides. [E. B. J.]

LEUCATE ACTE. (Aurud ëxret), a port on the coast of Thrace, between Pactye and Teiristasis, which is mentioned only by Strabo of Gargara (p. 944; Ped. p. 374.)

LEUCATAE PR. (Aurud ëxret), a promontory of Mammaria, in N. Africa, W. of the promontory Hernumus. On the white cliff from which its name was obtained there stood a temple of Apollo, with an oracle. Its position is uncertain; but most probably it is the long wedge-shaped headland, which terminates the range of hills (Aspis) forming the Barbary Mass of Minor, and which is now called Ras-al-Kenete. (Strab. xvii. p. 799; Sicyl. p. 44.)

LEUCI (Aurudi), a Gallic people (Strab. p. 193; Ped. i. 9 § 13; Case. B. G. l. 40). between the Medomacri on the north and the Lingones on the south. They occupied the valley of the Upper Mosel. One of their chief towns was Tuillium (Tuol). Their territory corresponded with the diocese of Tuol, in which were comprised the dioceses of Nancy and Saint-Dié until 1774, when these two dioceses were detached from that of Tuol. (Walckenaer, Géogr. gec. vol. i. p. 531.) The Leuci are only mentioned once in Caesar, and with the Sequani and Lingones: they were celebrated for their skill in carpenter with corn. (Euseb. iv. 17.) It gives the Leuci the title of Liber. Lucane celebrates them in his poem (i. 424) as skilled in throwing the spear: —

"Optimus excusus Leucus Rheinumque lacerto."

Tacitus (Hist. i. 64) mentions "Leucorum civitas," which Tertullian calls "Leucianae." [G. L.]

LEUCIANA. [Lusatia.] LEUCI MONTES or ALBI MONTES (tâ Avu-kâ dēän, Strab. x. p. 479; Ped. iii. 17. § 9), the snow-clad summits which form the W. part of the mountain range of Crete. Strabo (i. c.) asserts that the highest points are not inferior in elevation to
LEUCOSYRI.

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LEUCOMYPHYS (Ἀλευκόμυρης), a town in Caria, apparently in the plain of the Maeander, on the borders of a lake, whose water was hot and in constant commotion. (Xenoph. Hell. iv. 8 § 17, iii. 2 § 19.) From the passage here referred to, we learn that the town possessed a very reverential sanctuary of Artemis; hence named Artemis Leucophyræ or Leucophyræ. (Plin. i. 26 § 4; Strab. xiv. p. 647; Tac. Ann. iii. 62.) The poet Naucrates spoke of Leucophyræ as a place distinguished for its fine roses. (Aten. xv. p. 658.) Respecting Leucophyræ, the ancient name of Abedesios, see TITMOSO.

[1. S.]

LEUCOSIA (Λευκοσία), a small island off the coast of Lucania, separated only by a narrow channel from the headland which forms the southern boundary of the gulf of Paestum. This headland is called by Lycothiron dëtr' Ἐρετρίης, the promontory of Neptune, and his commentators tell us that it was commonly known as Peiraeus, a name derived from ἑρετηριον, a garrison. (Lycoth. Ael. 722; and Tzetz. ad loc.) But no such name is found in the geographers, and it seems probable that the promontory itself, as well as the little island off it, was known by the name of Leucosia. The former is still called Panata della Leucosia; the islet, which is a mere rock, is known as islet of Panata. It is generally said to have derived its ancient name from one of the Sirens, who was supposed to have been buried there (Lycothr. i. c.; Strab. i. c.; Plin. iii. 7. s. 13); but Dionyaius (who writes the name Leucasis) asserts that it was named after a female cousin of Aeneas, and the same account is adopted by Solinus. (Diony. i. 23; Solin. v. 15 § 12.) We learn from Sphrantzes (Comp. L. E. A. i. 13, v. 14, vii. 14) that the promontory was selected by wealthy Romanae as a site for their villas; and the remains of ancient buildings, which have been discovered on the little island itself, prove that the latter was also restored to its former purposes. (Rennanelli, vol. i. p. 345.)

[2. E. B.]

LEUCOSIA (Λευκοσία, Λευκωσία), a city of Cyprus, which is mentioned only by Hierocles and the ecclesiastical historian Sozomen (H. E. i. 3, 10). The name is preserved in the modern Lefkoria or Nikoria, the capital of the island. (Engel, Kypros, vol. i. p. 150; Maritti, Piaggio, vol. i. p. 89; Pococke, Trav. in the East, vol. ii. pt. 1. p. 221.) [2. E. B.]

LEUCOSYRI (Λευκοσύριος), the ancient name of the Syrians inhabiting Cappadocia, by which they were distinguished from the more southern Syrians, who were of a darker complexion. (Herod. i. 72, vii. 72; Strab. xvi. p. 737; Plin. H. N. vi. 3; Eustath. ad Dionys. 772, 970.) They also spread over the western parts of Pontus, between the rivers Iris and Halya. In the time of Xenophon (Anab. v. 6 § 8, &c.) they were united with a Paplagonian prince, who is said to have had an army of 120,000 men, mostly horsemen. This name was often used by the Greeks, even at the time when it had become customary to design-
nate all the inhabitants of the country by their native, or rather Persian name, Cappadoces; but it was applied more particularly to the inhabitants of the coast district on the Euxine, between the rivers Halys and Iris. (Hecat. Fragm. 194, 200, 350; Marc. Heral. Geogr. 72.) Ptolemy (v. 6. § 2) also applies the name exclusively to the inhabitants about the Iris, and treats of their country as a part of the province of Cappadocia. The Leucocyri were regarded as colonists, who had been planted there during the early conquests of the Assyrians, and were successively subject to Lydia, Persia, and Macedonias; but even at the time of Alexander their name is scarcely mentioned, the people having become entirely amalgamated with the nations among which they lived.

LEUCOTOYES FANUM (Διενόδωριας λεόπ), a temple and oracle in the district of the Moesich in Coeleisia. Its legendary founder was Phryxus; the temple was plundered by Pharnaces and then by Mithridates. (Strab. xi. p. 498.) The site has been placed near Soran, on the frontier of Imreia and Kartalhina, where two large "tumuli" are now found. (Dubois de Montperoux, Voyage de Turcica, vol. ii. p. 359, comp. p. 17, vol. iii. p. 171.)

[LEUCOHEUM. [LEUCOALLA.]

LEUCTRA (τὰ Λευκτρα), 1. A village of Boeotia, situated on the road from Thebes to Plataea (Strab. ix. p. 414), and in the territory of the former city. (Xen. Hell. vi. 4. § 4.) Its name only occurs in history on account of the celebrated battle fought in its neighbourhood between the Spartans and Thebans, b.c. 371, by which the supremacy of Sparta was for ever overthrown. In the plain of Leuctra, was the tomb of the two daughters of Scedalus, a Leuctrian, who had been violated by two Spartans, and had afterwards slain themselves; this tomb was crowned with wreaths by Epaminondas before the battle, since an oracle had predicted that the Spartans would be defeated at this spot. (Hill, v. 4. p. 260; Diodor. xv. 44; Plut. i. 26, 20, 21.) The city of Leuctra, is sometimes supposed to be represented by the extensive ruins at Lefka (Lefka), which are situated immediately below the modern village of Rimokastro. But these ruins are clearly those of Thebes, as appears from the inscriptions found there, as well as from their importance; for Leuctra was never anything more than a village in the territory of Thebes, and had apparently ceased to exist in the time of Strabo, who calls it simply a χώρα (x. p. 414). The real site of Leuctra, "...is very clearly marked by a tumulus and some artificial ground on the summit of the ridge which borders the southern side of the valley of Thebes.

The battle of Leuctra was fought probably in the valley on the northern side of the tumulus, about midway between Thebes, and the western extremity of the plain of Plataea. Clisthenes, in order to avoid the Boeotians, who were expecting him by the direct route from Phocis, marched by Thise and the valleys on the southern side of the ridge. Having thus made his appearance suddenly at Creusa, the port of Thebes, captured that fortress. From hence, he moved upon Leuctra, where he interchanged himself on a rising ground; after which the Thebans encamped on an opposite hill, at no great distance. The position of the latter, therefore, seems to have been on the eastern prolongation of the height of Rimokastro." (Leake.) The tumulus is probably the place of sepulture of the 1000 Leuctreanomnius war fell in the battle. For a full account of the celebrated contest, see Grote, Hist. of Greece, vol. 1. 227. 238. In ancient times, the neighbourhood of Leuctra appears to have been well wooded, as we may infer from the epitaph of "shady" Lamia, given by it when the oracle of Delphi, (Διεσπροδρας εκτορ), saw. (Paus. ix. 14. § 3) But at present there is scarcely a shrub or a tree to be seen in the surrounding country. (Leake, North Greece, vol. ii. p. 480, sqq.)

2. Or LEUCUTRA (τὰ Λευκτρα, Paus. i. 22. § 23, i. 23. § 6, Plut. Pol. 20, Plin. iv. 5. s. 8; Ptol. iii. § 9.) A town of Leuctra, situated on the eastern side of the Messenian at 20 stadia north of Pephus, and 60 stadia south of Cardamylae. Strabo speaks of Leuctra as being the minor Pamisus, but this river flows into the sea at Pephus, about three miles south of Leuctra [Pamisus]. The ruins of Leuctra are still called Lamia. Leuctra was said to have been founded by Pelops, and was claimed by the Messenians as originally one of their towns. It was awarded to the latter people by Philip in B.C. 338, but in the time of the Roman empire it was one of the Eleutherian Lacedaiion places. (Strab. vii. p. 360, 361; Paus. iii. 21. § 7, iii. 26. § 4 sec. Plut. Pol. 20, Plin. iv. 5. s. 8; Ptol. iii. § 9.)

3. Or LEUCTRA (τὰ Λευκτρα, Thuc. xiv. 11. Λευκτρα, Paus.) a fortress of the district' Arcadian, on the confines of Arcadia and Laconia, described by Thucydides (v. 54) as on the confines of Laconia towards Mt. Lycaeus, and by Xenophon (Hill. v. p. 239, sec. In ancient times, it was called Lefkos. Leuctrum was said to have been founded by Epaminondas, and was claimed by the Arcadians as originally one of their towns. It was awarded to the latter people by Philip in B.C. 338, but in the time of the Roman empire it was one of the Eleutherian Lacedaiion places. (Strab. vii. p. 360, 361; Paus. iii. 21. § 7, iii. 26. § 4, sec. Plut. Pol. 20, Plin. iv. 5. s. 8; Ptol. iii. § 9.)

[LEUCOTRÆ. [LEUKTRA.]

LEUCUS. [PYDNÁ.] LEVI. [PALLÁSTE.] LEUNI (Λευνῆ), a tribe of the Vineletrii, which Ptolemy (ii. 13. § 1) places between the Runciac and Conacumata. The form of the name has been subject to debate. Hengstmann maintaining that it ought to be written Λευνῆ, and that it is the general name of several tribes in those parts, such as the Βεσαλλάον and Αλαβολ. But nothing certain can be said about the matter; and all we know is, that the Leuni must have dwelt at the foot of the Alps of Sulawy, in the south-eastern part of Bavaria.

[LE.S.]
LEVONT.

LEVONI (Λεβώνη), a tribe mentioned by Ptolomy (ii. 11. § 35) as dwelling in the central parts of the island of Scandia. No further particulars are known about them. (Comp. Zeuss, die Deutschen, p. 118.)

LEUPHANA (Λευφάνα), a town mentioned by Ptolomy (ii. 11. § 27) in the north of Germany, on the west of the Ælbe; it probably occupied the site of the modern Lüneburg. (Wilhelm, Germania, p. 161.)

LEUTERNA or LEUTARNA. [L.E.U.R.A.]

LEUTOANUM, a place in Pannonic Superior, 11 miles from Libis, down timber froin the sea, the Gallic made it self a navy. Some idea of the extent of its pine forests may be formed from the fact recorded by this historian, that 8000 men were employed in felling and sawing it, and 1000 beasts in transporting it to its destination. He correctly describes the mountain as extending along the coast of Tripoli and Byblis, as far as Sidon, abounding in cedars, and fire, and cypress, of marvellous size and beauty (xix. 58); and it is singular that the other classical geographers were wholly mistaken as to the course of this remarkable mountain chain, both Ptolomy (v. 15) and Strabo (xvi. p. 755) representing the two almost parallel ranges of Lebanon and Anti-Lebanon as commencing near the sea and running from west to east, in the direction of Damascus, rather than from the north, and Anti-Lebanon on the south; and it is remarkable that the Septuagint translators, apparently under the same erroneous idea, frequently translate the Hebrew word Lebanon by Αντίλεβανος (e.g. Deut. i. 7; ii. 25, xii. 24; Josh. i. 4, ix. 1). Their relative position is correctly stated by Eusebius and St. Jerome (e. g. on Anti-Lebanon, who place Anti-Lebanon to the east of Lebanon and in the vicinity of Damascus. [ANTILEBANUS.]

Lebanon itself may be said to commence on the north of the river Leontes (el-Kūṣūm), between Tyre and Sidon; it follows the course of the coast of the Mediterranean towards the north, which in some places washes its base, and in others is separated from it by a plain varying in width: the mountain attains its highest elevation (nearly 12,000 feet) about half way between Beirut and Tripoli. It is now called by various names, after the tribes by whom it is peopled,— the southern part being inhabited by the Metawli; to the north of whom, as far as the road from Beirut to Damascus, are the Druzes; the Maronites occupying the northern parts, and in particular the district called kesrwan. (Robinson, Bibl. Res. vol. iii. p. 459; Burckhardt, Syria, pp. 182—209.) It still answers, in part at least, to the description of St. Jerome, being "ferthiissimus et virens," though it can be no longer said "densusissimus arborum comis proptertur" (Comment. in Osee, c. xiv.); and again,— "Nihil Libanum in terra reperimentiosius occiduum um nomen est, nec forensibus et condensius." (Comment. in Zacharin, c. xi.) It is now chiefly fruitful in vines and mulberry trees; the former celebrated from of old (Hos. xiv. 7), the latter introduced with the cultivation of the silk-worm in comparatively modern times. Its extensive pine forests have entirely disappeared, or are now represented by small stumps of cedars, with new growth, scattered over the mountain in those parts where the soft sandstone (here of a reddish hue) comes out from between the Jura limestone, which is the prevailing formation of the mountain. The cedars so renowned in ancient times, and known to be the patriarchs of all their species now existing, 8.11, 15; v. 15: Isai. ii. 13; Hos. xiv. 5—7; Zechar. xi. 1, 2.) It is, however, chiefly celebrated in sacred history for its forests of cedar and fir, from which the temple of Solomon was constructed and adorned. (1 Kings, v. 2; Chron. ii.) It is clear from the sacred history that Mount Lebanon was, in Solomon's time, subject to the kings of Tyre; but at a later period we find the king of Assyria felling its timber for his military engines (Isai. xiv. 8, xxiv. 24; Ezek. xxx. 16); and Diodorus Siculus relates that Antigonus, having collected from all quarters hewers of wood, and sawyers, and shipbuilders, brought lumber from Lebanon, down timber from the sea, the Gallic made it self a navy. Some idea of the extent of its pine forests may be formed from the fact recorded by this historian, that 8000 men were employed in felling and sawing it, and 1000 beasts in transporting it to its destination. 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LIBARNA.

are found principally towards the north of the range (Robinson, Bibl. Res. vol. iii. pp. 440, 441), particularly in the vicinity of a Marouite village named Ebden, doubtless identical with the "Eden" of Ezekiel (xxxii. 16), in the neighbourhood of which the finest specimens of the cedars were even then found. They had almost become extinct,—only eight ancient trees can now be numbered,—with a few of the smaller, the living remnants of this magnificent conven-
tion went to the pains of planting some five hundred trees, which are now carefully preserved, and will perpetuate the tradition of the "cedars of Lebanon" to succeeding generations. The fact remarked by St. Jerome, of the proper name of the mountain being synonymous with frankincense, both in Greek and Hebrew, has given rise to the idea that the mountain produced this odoriferous shrub, of which, however, there is no proof. (Reland, Polonica, p. 313.)

[821.]

LIBARNA (Λεβάρνα), a city of Liguria, which is mentioned by Pline among the "nobilis oppida" that adorned the interior of that province, as well as by Polybios in the Istorieis, in which its name appears as "Libarnum" or "Libaramum." (Plin. iii. 5. s. 7; Ptol. iii. 1. § 45; Itin. Ant. p. 294; Tab. Peut.) These place it on the road from Genua to Dertona, but the distances given are certainly corrupt, and therefore afford no clue to the position of the town. This has, however, been of late years established beyond doubt by the discovery of its remains, on the left bank of the Serchio, between Arpusta and Serravalle. The traces still visible of its ancient theatre, forum, and aqueducts, confirm Pline's statement of its flourishing condition: which is further attested by several inscriptions, from one of which it would appear to have enjoyed colonial rank. (S. Quintino, Antica Colonie di Libarna, in the Arch. Pit. 1839, vol. ii. p. 149; Aldini, Lapid. Ticin. p. 120, 129.) [822.]

LIBETHRA, LIBETHRUM (Λιβηθρα: Ed.: Λιβηθρος), a town of Macedonia in the neighbourhood of Diun. It is mentioned by Livy (xlv. 5), who, after describing the perilous march of the Roman army under Q. Marcius through a pass in the chain of Olympus,—CaLLIPRUCK (the lower pass of "Callipruck" of Plineus) six days and four days of extreme labour, they reached the plain between Libethrum and Hersaleia. Pausanias (ix. 30. § 9) reports a tradition that the town was once destroyed. "Libethra," he says, "was situated on Mount Olympus, on the side of Macedonia. At no great distance from it stood the tomb of Orpheus, respecting which an oracle had declared that when the sun beheld the bones of the poet the city should be destroyed by a boar (Στροφύλαια). The inhabitants of Libethra ridiculed the thing as impossible; but the column of Orpheus's monument having been accidentally broken, a gap was made by which light broke in upon the tomb, when the same night the torrent named Scaena, being prodigiously swollen, rushed down with violence from Mt. Olympus upon Libethra, overthrowing the walls and all the public and private buildings, and destroying every living creature in its furious course. After this calamity the remains of Orpheus were removed to Diun, 20 stadia distant from their city towards Olympus, where they erected a monument to him, consisting of a column set up upon an altar." In the time of Alexander the Great there was a statute of Orpheus made of cypress, at Libethra. (Plut. Alex. 14.)

LIBIUS.

The only two torrents which could have effected such havoc as that described by Pausanias are the rivers of Platamina and Lautikhorus. As the former was near Hersaleia, it may be concluded that the Sue, was the same river as the Epiphus, and that Libethra was situated not far from its junction with the sea, as the upper parts of the slope towards Lautikhorus are marked from the ravages of the torrent by their elevation above its banks. It might be supposed, from the resemblance, that the modern Malathea [Diurn] is a corruption of the ancient Libethra: the similarity is to be attributed, perhaps, to the two names having a common origin in some word of the ancient language of Macedon. (Leake, Northern Greece, vol. iii. P. 413, 422.)

Strabo (ix. p. 409, x. p. 471) alludes to this place when speaking of Helicon, and remarks that several places around that mountain, attest the former existence of the Pierian Thracians in the Boeotian districts. Along with the worship of the Mus—the names of mountains, caves, and springs, were regarded as sacred to Helicon: hence they were named Libethrides as well as Pierides ("Nympheis, noster amor, Libethrides,") Virg. Eccl. vii. 21. [823.]

LIBETHRIS, LIBETHRIUS. [Helicon.]

LIBIA. [Antigonem.]

LIBICII or LIBICI (Λιβίκου, Pol.; Ἀλβίκου, Ptol.), a tribe of Cisalpine Gauls, who inhabited the neighbourhood of the river Sesia, and the neighbourhood of Vercellae. They are first mentioned by Polybius (ii. 17), who places them, together with the Larvii (Aedui), towards the sources of the Padus, and W. of the Insubres. This statement is sufficiently vague: a more precise clue to their position is supplied by Pline and Plutarch, both of whom notice Vercellae as their chief city, to which the latter adds Laumellum also. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 36.) Pline expressly tells us that they were descended from the Sallies, a people of Ligurian race; whence it would appear probable that the Libici as well as the Lavei were Ligurian, and not Gaulish tribes [Larvii], though settled on the N. side of the Padus. Livy also speaks, but in a phrase that is very obscure, a. 577, that there is a tower and (xv. 35), of the Sallieves (the same people with the Sallies) as crossing the Alps, and settling in Gaul near the Lavi. [824.]

LIBIOS'ONA (cognomine Formanagutana, Plin. iii. 3. s. 4; Inscr. ap. Gruter, p. 260. no. 3; Libi-

siona, Coins, op. Sestini, p. 168; Libiosion, Itin. Ant. p. 446; Aedubri, Ptol. ii. 6. § 39; Libi-

sion, Geog. Rav. iv. 44: Lecum, a city of the Oretani, in Hispania Tarraconensis, 14 M. P. NE. of the sources of the Anas, on the high-road from Laminium to Caesaragutana. It was an important place of trade, and, under the Romans, a colony, belonging to the conventus of Caesaragutana (Plin. l. c.; Uertol, vol. ii. p. 1. pp. 411, 412). [F. S.] LIBINATH (Aid, Aedubri) generally mentioned in connection with Lachion, from which it could not be far distant [Lachion]. (Jos. x. 29.—32; 2 Kings, xix. 8.) It belonged to Judah (Jos. xv. 42), and is recognised by Eusebius as a village in the district of Eleutheropolis. (Onomast. s. a. Aedubri.) Dr. Robinson could not succeed in recovering any trace of the name or site (Bib. Researches, p. 389.) [825.]

LIBIUS, a river in Ireland, mentioned by Plu-

teny (ii. 2. § 4) as on the west coast, == the river
LIBORA.

The text is a fragment from a historical document discussing the region of Libora in ancient times, mentioning its geographical location, possibly referring to the city of Liburni and the Liburnian tribes. It also alludes to the conversion of some Slavonic strangers as early as the 7th century. The text is fragmented and incomplete, making it challenging to understand the full context.
LIBYA.

habitants the general name of Aethiopes, the dark or black colored men. Between b.c. 630—620, Hecataeus of Thera, being commissioned by the oracle to lead a colony into Libya, inspired and colorfully "Libya was," although at that time the position of Agypt, and probably that of the Phoenician Carthage also, was well known to the Greeks. Hence we may conclude that, in the 7th century b.c., the name Libya, as the generic appellation of a continent within sight of Sicily, and within a few days' sail from Peloponnese, was either partly adopted by or wholly unknown to the Greeks. The Phoenicians were among the first explorers, as they were among the earliest colonisers of Libya; but they concealed their knowledge of it with true commercial jealousy, and even as late as the 8th century B.C. the Roman and Etruscan mariiners from sailing beyond the Fair Promontory. (Polyb. iii. 22.) About sixty years before the journey of Herodotus to Agypt, i.e. b.c. 528, Cambyse explored a portion of the western desert that lies beyond Elephantine; but his expedition was too brief and disastrous to afford any extension of geographical acquaintance with the interior. Herodotus is the first traveller whose accounts of Libya are in any way distinct or to be relied on, and his information was probably derived, in great measure, from the caravan guides with whom he conversed at Memphis or Naucratis in the Delta. By the term Libya, Herodotus understood sometimes the whole of ancient Africa (iv. 42), sometimes Africa exclusive of Agypt (i. 17, 18, iv. 167). He defined its proper eastern boundary to be the isthmus of Suez and the Red Sea, in opposition to Strabo, who placed it along the west bank of the Nile. In this opinion he is supported by Strabo (i. pp. 86, 174) and Ptolemy (i. i. § 6, iv. 5. § 47); and his description of the Great Desert and other features of the interior prove that his narrative generally rests upon the evidence of travellers in that region. The next step in discovery was made by the mariners of the Roman Republic, who, not only toquired gold, precious stones, ivory, and aromatics, for luxury and art, and elephants for their wars, but were also actuated by a zeal for the promotion of science. Accordingly, Ptolemy Philadelphus (Diod. i. 37; Plin. vi. 29) and Ptolemy Euergetes (b.c. 283—222) sent forth expeditions to the coast and mouth of the Red sea, and into the modern Nubia. Their investigations, however, tended more to extending acquaintance with the country between the cataracts of the Nile and the straits of Bab-el-Mandeb than to the examination of Western Libya.

About 200 years before our era, Eratosthenes described Libya, but rather as a mathematician than a geographer. He defines it to be an acute angled triangle, of which the base was the Mediterranean, and the sides the Red sea, on the east, and on the west an imaginary line drawn from the Pillars of Hercules to the Sinus Adultanata.

The wars of Rome with Carthage, and the destruction of that city in B.C. 146, tended considerably to promote a clearer acquaintance with Libya Interior. Polybius, commissioned by his friend and commander, Scipio Africanus, visited Libya, and many districts of the northern coast of Africa, and explored its western shores also, as far as the river Bambutos, perhaps Cape Non, lat. 28° N., where he found the crocodile and hippopotamus. Unfortunately, the record of his journey has perished, although it was extant in the 1st century A.D., and is cited by Pliny (vi. 1) and Stephanus of Byzantium (c. 2° 320

The events of the Jugurthine War (b.c. 111—106) led the Romans further into the interior. The historian Sallust, when prætor of Numidia, assiduously collected information respecting the indigenes races of Libya. He mentions the Gaetuli as the rude Aborigines, who fed on the flesh of wild beasts, and on the roots of the earth. They dwelt in the torrid zone and south of the arid desert "Achmousns," and their huts (mapalas) resembled invented boxes.

In b.c. 24, Aelius Gallus conducted, by the command of Augustus, an expedition into Aethiopia and Nubia, and extended the knowledge of the eastern districts. The difficulties of the road and the treachery of his guides, indeed, rendered his attempt unpromising; but in the year following, Petronius repulsed an invad of the Aethiopians, and established a line of military posts south of Elephantine (Strab. xvii. p. 615; Dion Cass. liv. 6). In b.c. 19, L. Cornelius Balbus attacked the Garamantes with success, and ascertained the names at least of many of their towns. (Flor. iv. 12; Plin. v. 73.) The information then acquired was employed by Apuleius, and in the ancient maps of the Roman empire in the later period, an exploring party was dispatched to the Asiaticus highlands, with a view of discovering the sources of the Nile. (Plin. vi. 32; Senec. Nat. Quaest. vi. 8.)

But the Romans became acquainted with portions of the Libyan desert, less through regular attempts to penetrate it on either side, than from their desire to guard the route followed by the warring banks of the Nile. Under the emperors, especially the passion for exhibiting rare animals prevailed; nor have we reason to suspect that these were found in the cultivated northern provinces, whence they must have been driven by the colonal herdsmen and farmers, even while Cyrene and Carthage were independent states. At the secular games held by the Antonines, in the time of the Arabian (a. D. 248), an incredible number of Libyan wild beasts were slaughtered in the arena, and the Roman hunters who collected them must have visited the Sâhura at least, and the southern slope of Atlas; nor, since the hippopotamus and the alligator are mentioned, is it improbable that they even reached the banks of the Senegal.

Neglected by the geographers, however, Claudius Ptolemy, who flourished in the second century A.D., displays the most accurate and various acquaintance with Libya Interior. Yet, with the works of his predecessors before him, the scientific labours of the Alexandrians, and the Roman surveys, Ptolemy possessed a very inadequate knowledge of the form and extent of this continent. His tables show that its western coast had been explored as far as 11° lat. N.; and he was aware of the approximate position of the Fortunate Islands (now the Canaries), since from them, or some point in them, he calculated all his eastern distances or lonitudes. He was also better acquainted than any of his predecessors with the eastern coast, and with the tracts which intervened between the left bank of the Nile and the Great Desert. He mentions an expedition conducted by a Roman officer named Maternus, who, setting forth from Tripoli, advanced as far southward as the neighbourhood of the lake Tchad, and, perhaps, even of Timbucto. He has also given, with probable correctness, the position of a number of places in the interior, along a river which he calls
the Niger. Ptolemy moreover assigns to Africa a greater extent & the equator: but here his knowledge becomes inexact, since he makes the land stretch into the Atlantic instead of curving eastward; and he concluded that the southern parts of Libya joined the eastern parts of Asia, and consequently was either incredulous or ignorant of the Peripitus of the Phoenicians in the reign of Pharaoh Necho.

Pliny adds little to our information respecting Libya beyond its northern and eastern provinces, although he contributes to its geography a number of strange and irreconcilable statements. He had seen an abstract at least of the journal of Polybius, and he mentions an expedition in A.D. 41 by Sestenius Paulilinus, which crossed the Atlas range, and explored a portion of the desert beyond. But both Pliny and Pomponius Mela are at once too vague and enigmatic in their accounts to have added much to our knowledge of the interior.

The persecutions which were mutually inflicted by the Christian sects upon each other in the 3rd and 4th centuries A.D., the expulsion of the Donatists, Montanists, Circumcellions, &c., from the ecclesiastical provinces of the Roman church, drove even beyond the Atlas region thousands of fugitives, and thus contributed to the formation of those in the 7th century in rendering the interior more permeable and better known. Yet neither the fugitives nor the conquerors have materially increased our acquaintance with these regions. The era of discovery, in any extensive sense of the term, commences with the voyages of the Portuguese at the close of the 15th and the commencement of the 16th century. But their observations belong to the geography of modern Africa.

We have reserved an account of the two most memorable expeditions of the ancients for the discovery of the form and dimensions of the Libyan continent, partly on account of their superior importance, if they are authentic, and partly because the results of them have been the subject of much discussion.

Herodotus (iv. 42) alleges as one reason for his belief that Libya, except at the isthmus of Swses, is surrounded by water, a story which he heard of its circumnavigation by the Phoenicians in the reign and by the command of Pharaoh Necho, king of Assyria. This supposed voyage was therefore made between B.C. 610—594. Hanno, whose narrative is indeed meagre enough, Pharaoh Necho desired to connect the Mediterranean with the Red sea by a canal from Babastis in the Delta to the Arainost bay near Swses. He abandoned this project at the bidding of the priests, and then ordered his pilots to attempt the passage from the one sea to the other by a different channel. For this purpose his fleet, manned entirely by Phoenicians, was set sail from the Red sea, coasted Acryge and Astiphaia, and passed into the Indian ocean. At the end of three years they entered the mouth of the Nile, having, as they affirmed, circumnavigated the continent. Twice they landed,—probably at the season of the monsoons,—laid up their ships, sowed the fields, and reaped the harvest, and in the spring set sail their course. They alleged,—and their assertion is remarkable, although Herodotus did not believe it,—that as they were sailing westward the sun was on their right hand.

The probability or improbability of this voyage has been canvassed by Mannert (Geograph. der Grieck. und Römer, vol. x. pt. 2, pp. 491—511), by Gosselin (Geographie des Groce Analectes, tom. i. pp. 108, &c.), by Rennell (Geogr. of Herod. vol. ii. pp. 346—363), and Heeren (Ideen, vol. i. p. 364).

We do not consider that its improbability is by any means fully established; the voyage, however, was too tedious and difficult to be repeated by the navigators of antiquity, and its results for commerce and geographical knowledge were accordingly unimportant. The most striking argument for the circumnavigation having been accomplished is the reported phenomenon of the sun appearing on the right hand, or to the south of the voyagers; nor were the Phoenician galleys less commodious. It is further noticed that the carrels which conveyed Columbus across the Atlantic, or Di Gama round the Cape. On the other hand, we must admit the improbability of some of the circumnavigations narrated. Herodotus heard the story 150 years after the supposed voyage had been made; in that time an extraordinary expedition beyond the Red sea may have been magnified into a complete Peripitus. Again, for sowing and reaping on an unknown coast, for laying up the ships, &c., the time allowed,—three years,—is too short. Moreover, no account is made for opposition from the inhabitants of the coast, or for the violent winds which prevail at the Cape itself. The notion which Herodotus entangled in which long afterwards prevailed, that Libya did not extend so far eastward as the equator, is not an argument against the fact of the circumnavigation; for the brevity of Herodotus's statement, in a matter so important to geography, shows that he had taken little pains in skirting the tradition.

A second ancient voyage is better authenticated. This was rather an expedition for the promotion of trade than of geographical discovery. Its date is uncertain; but it was undertaken in the most flourishing period of the Punic Commonwealth,—i.e. in the interval between the reign of Darius Hy- staspes and the First Punic War (b.c. 521—264). Hanno, a subject or king, as he is vaguely termed, of Carthage (Geogr. Grec. Afr. tom. i. Bernardt), with a fleet of 60 galleys, having on board 30,000 men, set sail from that city through the Straits of Gibraltar with a commission to found trading stations on the Atlantic coast, the present empire of Morocco. How far he sailed southward is the subject of much discussion. Gosselin (Geogr. des As- siens, vol. i. p. 109, seq.) so shortens Hanno's voyage as to make Cape Nos, in lat. 29° N., his extreme southern terminus, while Remmel extends it to Sierra Leone, within 8° of the equator (Geogr. of Herod. vol. ii. p. 348). The mention of a river, where he saw the crocodile and the river-horse, renders it probable that Hanno passed the Seneqal at least. Of the fact of the voyage there is no doubt. The record of it was preserved in an inscription in the temple of Kronos at Carthage. There it was copied and translated into his own language by some Greek traveller or merchant. (Bochart, Geo. Sacr. i. 39; Cam- pomanes, Antiq. Maritim. de Carthago, vol. ii.; Dudwell, Dissert. i. in Geogr. Graec. Min., ed. Hudson; Bougainville, Découvertes d'Hanno Mém. de l'Acad. des Inspect. tom. xxvi. xxviii.; Heeren, Ideen, vol. i. p. 364.)

A third and much later Peripitus is that which goes under the name of Arrian. It is probably a work of the first century A.D. It is the record or log-book of a trading-voyage on the eastern coast of Libya, and is chiefly valuable as a register of the articles of export and import in the markets of the Red sea, of the Arabian and Persian coast of the
western shores of India, and the eastern shores of Africa. The extreme south point of the voyage is the headland of Rhapta, probably the modern Qandia. In lat. 10° N. (See Vincent’s *Voyage of Narrative*, vol. 3. p. 74, &c.) With their imperfect acquaintance with Libya Interior, and their misconception of its extent, it is not surprising that the more ancient geographers should have long hesitated to which portion of the old continent Libya should be assigned. It was sometimes regarded as an independent division of the earth, and sometimes as part of the family of the various systems of Europe and of Africa. (Aristotle, *Harm. &c.*; Herod. iv. 42; Varr. *L. L.* iv. 5; Sayl. Bell. *Jugurth. 17*; Lucan, *Pharsal.* ix. 411; Malte- brun, *Geog.* i. 27.) As the topography of the interior is very uncertain, we shall examine rather the general physical phenomena of this region, than attempt to assign a local habitation to tribes who roamed over the waste, or to towns of which the names, and remains, are disfigured, even when genuine, by the Greek or Roman orthography of their Libyan titles.

1. The Great Desert. — Herodotus (ii. 32, iv. 181) divides Libya N. of the equator into three regions: — (1) the inhabited, which is described under the several heads of *Africa*, *Atlas*, *Carthage*, *Cyrene*, and *Antarctica* [see *Atlas*]; and (2) the Deserts. These divisions correspond nearly to the modern districts of *Barbara*, *Bilcaulgorid*, and *Sahdra*. The latter region (ὄρμος τής Σάδης, Herod. iv. 181) extends from the Atlantic to Egypt, and is continued under the same degrees of latitude through Arabia, Asia, the southern provinces of Persia, to *Mowla* in Northern India. Contrasted with the vale of *Bilcaulgorid*, the vast arable districts of Africa Propria, and especially with the well-watered Egypt, the *Sahdra* is one of the most dreary and inhospitable portions of the world. To its real barrenness and solitude the ancients ascribed also many fabulous terrors, which the researches of modern travellers have dispelled. It was believed to be a place of men, who, by their number and their venom, were able to impale armies in their march (Lucan, *Pharsal.* ix. 765); its tribes shriaked like bats, instead of uttering articulate sounds (Herod. iv. 183); its pestilential winds struck with instant death men and animals, who braved them (Arrian, *Exp. Alex.* iii. 3); and its eddies of sand buried the slain. These descriptions are, however, much exaggerated. The *Khamis* or fifty-days’ gale, as the Copta term it, the *Simmoum* (sweat, poison) of the Arabs, blows at the summer solstice from S. and SE. over a surface scorched by an almost vertical sun, and thus accumulates heat, which dries up all moisture, relaxes the muscular powers, and makes respiration difficult. But though it enfeebles, it does not necessarily kill. The real peril of the route, which from very remote ages has been trodden by the caravans, lies in the scanty supply of water, and in the obliteration of the track by the whirlwinds of sand. (Bruce, *Travel.* vol. vi. p. 456; Burckhardt, *Nubia,* vol. i. p. 207.) The difficulty of passing the Libyan Desert was, in fact, diminished by the inlands for centuries, which served as stepping-stones across it. Of these oases a more particular description is given elsewhere [Oasis], but they are too important a feature of this region to be quite omitted from an account of it. Herodotus (iv. 181) mentions a chain of these patches of verdure extending from E. to W. through Libya. Sometimes they are little more than halting-places for the caravans,—a spring of water and a few acres of herbs; others, like the oasis of El-Kharg, are smooth and populous tracts, over which roam, with their cattle, and a few flocks and herds, provinces and kingdoms, such as *Aigopsy* and (Regio Phazania of Potemky). One geologic feature is common to them all. They are not either occupied by the plain, but depressions of its limestone into these hollows, which are composed of limestone and clay, the subsoil water percolates, the pebbles are washed away, and springs from the strong and moist earth of the desert. But even the arid waste itself is not a uniform desert. It has considerable inequalities, and even gravel. Probably amid the changes which the oasis has undergone, at some period anterior to the present,—if not the existence of man, the *Sahdra*, which even now is not much above that of the arid wasteland, was the bed of an ocean running over the continent. Its irregular breadth and favour this supposition. It is widest in the half of N. Africa, between the present kingdome of Morocco and the negro country, and narrow between the present states of Tripoli and Khartoum, where it is broken up by watery districts. A like appearance is observable in the eastern part of the present kingdom of Egypt. Indeed, a land of terraces, ascending gradually from the three seas which bound it to central plains, such as the Abyssinian highlands, the Lunea, and the Atlas chain.

Before the importation of the camel from Arabia,—and this animal never appears in mountains,—the Pharaonic times,—the impediments to land navigation were not great. The river Nile has only been rendered insurmountable. The camel was introduced into Persia by Darius succeeded in establishing his dominion in the oases; and in the time of Herodotus, they were the stages of a traffic which passed from Libya nearly east to west. The Desert, however, was not only a road for commerce, but a theater for battles. It was a country of allied tribes, and of mineral salts, which, especially in the district between El-Sisic, the ancient Ammonium, and Nador, the great seaport, cover the soil with an incessant sand through which the foot of the camel breaks through a thin coat of ice. The salt was a valuable article with the inhabitants of Nishri; and under the name of *Sahdra*.

The components of the salt are carbonate of soda, and sulphure de soda; and the ancient and modern tribes, have been extensively employed in the operations of bleaching and making. Libya shows few, if any, traces of action; and earthquakes, except in Egypt, have been unknown. Yet, that the country undergone changes unrecorded in history, is as obvious from the sagutted wood found on the surface of the desert in the latitude of Caire, and the river *Bakr-la-Le-Ma*, where river water, is a proof of a change in the elevation of the continent. The streams, which once filled its dry hollows, have been violently by subterranean action, the silt, agate, and Jasper in its neighborhood, indicate the ages of the fire. N. Egypt, *Proc. of Geol. Society,* 1842.

It is still an unsettled question whether the ancient geographers were acquainted with the enters S. of the Great Desert; i. e. with the part of the river *Quorra*, commonly called the *Libya*. Herodotus (ii. 32) relates, on the authority of Cyrenian, that certain young men of the
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NASAMÉSSES, who inhabited the Syrtis and the district east of it (the present gulf of Sidra), crossed the Desert in a westerly direction, and came to a great river which runs towards the rising sun, and had crocodiles in it, and black men inhabiting its banks. No extraordinary circumstance, in the narrative is probably true in substance; and, combined with the known activity of the Carthaginian trade in silver, gold-dust, ivory, elephants, &c., renders it likely that the interior was known to the ancients as well as the western coast, within 110° of the equator. But such knowledge as was acquired by travelers, rarely entered by Greek geographers, who were more intent on accumulating names of places, than on recording the physical features, through which alone names become instructive.

The mountain and river system of Libya Interior has been partly described in the article Atlas; and the principal features of its indigenous population take their heads from CARTHAGE and GARAMANT. It will suffice, then, to point out here the effect which the general conformation of the mountains has upon the climate and the rivers. The absence of snow in the Atlas ranges denies to this continent, in its northern portion at least, the privilege of partial refrigeration, although in the loftier regions of the Atlas, which is the climate and the rivers. Hence rises the superior volume of the Aethiopians rivers, the tributaries of the Nile, and the milder temperature of the plains surrounding the lake of Dambia, which, although within the tropics, enjoy a perpetual spring. Again, the northern range of Atlas runs so close to the Mediterranean that the watershed is brief and abrupt, and the streams are proper mountain streams, which, after a short course, discharge themselves into the sea. The western slope of the Libyan Masses also presents a succession of terraces, which do not propel the rivers with force enough upon the ladders to produce a continuous course; so that either they lose themselves in swamps, or are absorbed by the seas. As the Nile, do we meet with many circuitous streams, like the Somagul, the Quado, &c., rivalling the Nile. On this side, indeed, the irrigated portions of the lowlands are rich pasture-lands, and the Great Desert is bordered and encroached upon by luxuriant patches both of forest and arable land.

The more remarkable mountains not included in the Atlas are the following:—On the northern frontier of these mountains, the modern harassment or Black Mountain, which, running from east to west, separated the Oasis Pharaon (Fessum) from Africa Romana. Westward of this was the Usargula (Oberdyanae Poet. iv. 6. § 7, &c.), the present Admasuloc (Combe, which, ran far into the territory of the Garamantes, and was in two portions, the river Bagrada. This may be regarded as a continuation of the Atlas Major, S. of Numidia and Mauretania. Next, running in a N. direction to the verge of Numidia, and a branch of the Usargula, was Mora Girghi (V Gorghi Poet.), 70 miles, in which the river Gyrphas arose. Along the Atlantic coast, and parallel with the Greater Atlas, were the following mountains and headlands:—Mount Sagapola (Zagruola, Poet. iv. 6. § 8, &c.), from which the river Subus sprang, to SW. of which was Mount Mandrus (Vb Madrusa Poet.), a long chain of hills, reaching to the peninsula of the Fucanute Islands, and containing the fountains of all the rivers that discharge themselves into the Atlantic, from the Salathus to the Massa, or from Cape Nos to Cape Bojador. Mt. Caphis (Kafāis), 8 degrees to S., from which the Daradas flowed, stretched in a SE. direction far into the Desert: Mount Rissadius (Vb Peroubae Poet.), reaching almost to the same name, probably Cape Blanco, and in it rose the river Stachir. Of all these mountains, however, the most remarkable as regards the Libyan rock system, because it exhibited unquestionable tokens of volcanic action, was that denominated the Chariot of the Gods (Gōuom Oγūm), probably the present Kom, or Siurra Leona. This was the extreme point of ancient navigation in the Atlantic; for the Philonic Periplus, if it indeed was actually performed, formed the single exception to the otherwise universal ignorance of the coast beyond. As far as modern discoveries have made known the interior, Libya, from the ocean to the borders of Aegypt, is crossed by a succession of highlands, arising at certain points to a considerable elevation, bounding forth terraces and spurs towards the south. It is possible that these may form a continuous chain, but our acquaintance with its bearings is very imperfect. The ancient geographers distinguished some portions of these highlands by the names of Mount Bardesut (Baidaruros Poet.), west of the Lunea Monte; and the same line, but at a considerable interval, M. Bessi (Besi); Zibda (Zedr), north of Mescue; and, approaching the Atlantic, Mount Ion (Iov Poet.), and Dauchis (Dagitis). In a line with the Chariot of the Gods, and northward of the line of Bardesut, were the elevations Araliae (A Araloi Poet.) and Araunas (A Auranus Poet.), the latter of which ran down to the equatorial line. Towards the west, the river Thala (Thala Poet.), and, further eastward, the serrated range entitled the Garamantic Pharus or Combe (O Garamantis Pharus), may be regarded as offsets of the Aethiopians highlands. That these mountains contain considerable mineral wealth is rendered probable by their feeding the sources of rivers in the gold region, and from the currencies discovered on their flanks. That they were the cradles of innumerable streams is also certain from the rich pasture and woodland which mark the confines of the equatorial region of Libya Interior.

The voyage of Hanno was undertaken for the purpose of planting upon the coast of the Atlantic trading stations, and to secure with the regions that produced gold, aromatics, &c., the people of Carthage a channel of communication with Carthage than could be maintained across the Sahara. That this trade was materially impeded when the Romans became masters of Africa, is probable, because the conquering people had little genius for commerce, and because they derived the same articles of trade through the more circuitous routes of Egypt and Aethiopia. Yet the knowledge acquired by the Carthaginians was not altogether lost, and the geographers of the empire have left us some important information respecting the western coast of Libya as far as 11° N. lat. According to Ptolemy, the principal promontories were, beginning from the...
scends into the Atlantic from the Theduh Ochena, a little N. of the Hippodrome of the Aethiopians (Ἄθωνιας), or Cape Rasco, with which terminates the geographer Ptolemy's itinerary of the Libyan coast. He mentions, indeed, a few rivers that run into the interior which have no outlet to the sea, but form vast inland lakes. These are, probably, either tributaries of the Niger, or the upper portion of the arms of the Niger itself; but the course of the streams that flow southward to Nigrius and the Sight of Benim belongs rather to modern than to ancient geography. It is worthy of notice, however, that the large mahses or rock-houses of the Sabaks, of which Nigrius must have reached the ears of the old geographers (Agathem. ii. 10; Plin. v. i. 1. 1), since they ascribe to the Ger or Gir (Tab. Ptolemae. Girina) a course of more than 300 miles, with a further curvature to the N. of 100, where it ends in the lake Chelonides. The direct mainstream was represented as diving underground, reappearing on the surface, and finally discharging itself into a lake called Nuba.

Libya, indeed, "is a region of extensive lakes; of which there appear to be a great number on the lowlands of its east coast, in which many of the rivers from the edge of the table-land terminate." (Somerville, Physical Geog. vol. ii. p. 28.) In Libya the Nile, the Nile of the Greeks, was the only stream that contributed to the lakes of the interior; and even its affluents were ancient:—The Tritonias (Aschyl. Eumen. 289; Pindar, Pyth. iv. 36; Sclav. p. 49; Herod. iv. 178); the lake of the Hesperides (Strab. xvii. p. 836); the lake Palus, which was connected with the Niger by one of its tributaries; the Clorina, near the eastern flank of the Mount Rysaudiun; the Nigritis, into which the upper portion of the Niger flowed, probably the present Dibba of the Arabs, or the Black-Water, SW. of Timbuctoo; the Nuba, in which the river Ger terminates, and which answers to Lake Tchad, or Nou in Bornos, and whose dimensions almost entitle it to the denomination of a fresh-water sea; and lastly, the cluster of lakes named Chelonides, perhaps the modern Fittre, into which the Nile falls from the headlands of the Messe or Massaiet. (Polyb. l. c.) In Mount Caphas arises a more considerable stream than any of the above-mentioned, the modern Rio de Ouro, the ancient Daradus (Δαράδος, Δαράς), which contained crocodiles, and discharged itself into the Sinus Magnus. The appearance of the crocodile in this river in the dark population which inhabited its banks in common with those of the Niger, led many of the ancient geographers to imagine that the Nile, wherein similar phenomena were observed, took a westerly course S. of Meroe, and, crossing the continent, emptied itself a second time into the sea in the extreme west. The Aethiopians Hesperil were among the consequences of this fiction, and were believed to be a pure race with those ancient inhabitants of the Nile. Next in order southward was the Stachir (Στάχυς), which rose in Mt. Rysaudun, and, after forming the Lake Clonia, proceeded in a SE. direction to the bay of the Hesperides. The Stachir is probably represented by the present St. Antonio river, or Rio de Ocuam, and seems to answer to the old Rh. Polibus, which, after the massa's load sold at Timbuctoo for eighty ducats. The neighbourhood of the lakes is also celebrated for the number and luxuriance of its date trees. To the borders of the Desert the date tree is what the bread-fruit tree is to the South Sea islands. Its fruit is food for both men and cattle; it was capable of being preserved for a long time, and conveyed to great distances; while, from the sap or fruit of the tree (Rennell, Exped. of Cyrus, p. 120) was extracted a liquor equally intoxicating with wine.

Population.—Herodotus (iv. 168—199) distinguishes four main elements in the population of Libya;—(1) the Libyans, (2) the Aethiopians
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(3) the Phoenicians, and (4) the Greeks. He enumerates, moreover, a considerable number of indigenous tribes, and his catalogue of them is greatly increased by subsequent writers, e.g. Sclavus, Hanno, Polybius, and Ptolemy. Moreover, we would assign to these a generic connection, or a local habitat, the insurmountable difficulty meets us which ever attends the description of nomad races; ignorance of their language, of their relations with one another, and their customary or proper districts. The Greek geographers, in their efforts to render the names of the barbarians as homogeneous as possible, are, in many cases, guided by the prevailing colours, not merely in birds and beasts but also in reptiles and insects. In consequence of the extension of this barren region from North Africa through Arabia to Persia and India, many similar species of animals are common to both continents,—as the ass, antelopes, leopards, panthers, and hyenas. The cat tribe prevails in the beauty and variety of the most formidable of his species. The African elephant is different from the Asiatic, and has always been preferred to it for the purposes of military. The hippopotamus, which was known to the ancients as the inhabitant of the Senegal and the Upper Nile, appears to be a different species from that which is found in the inter-tropical and southern parts of the continent. The magot or Barbary ape was known to the ancients, and is mentioned by the Byzantine writers as imported for the menageries of Constantinople. The giraffe or camelopard is found as far north as the Great Desert. It appears on the monuments of Asyut, and was exhibited in the imperial triumphs at Rome. The Atlas region contains two kinds of fallow-deer, one of which is the common fallow-deer of Europe. The ox of Nubia, Abyssinia, and Borrow is remarkable for the extraordinary size of its horns, which are sometimes two feet in circumference at the root. Of the Libyan animals generally it may be remarked, that while the species which require rich vegetation and much moisture are found in the Atlas valleys and the plains below them, the Desert abounds in such kinds as are content with scanty herbage,—such as the deer, the wild ass, and the antelope. These being fleet of foot, easily remove from the scorched to the green pasture, and find a sufficient supply of water in the oases of the river beds. As regards the flora, the northern coast of Libya, and the range of the Atlas generally, may be regarded as a zone of transition, where the plants of southern Europe are mingled with those peculiar to Africa. The Greek and Phoenician colonists built their naval armaments of the pine and oak of Mount Atlas, the Aleppo pine and the sandalwood or Thuya articulata, being celebrated for their nobility, durability, and relative to the camels.

For the authorities upon which this account of Libya rests, see, besides the ancient writers already cited, the travels of Shaw, Hornemann, Burchhardt; Ritter's Erdkunde, Africa; Heeren, Ideen, vol. i.; Mannert's Geographic, Libya; and Malebran, Africa.

LIBYA PALUS. [LIBYA, p. 180, ib.; TRITON.]

LIBYARCHAE. [MARMARIACA.]

LIBYCI MONTEs. [AEGYPUS, p. 37; CALES.]

LIBYCAM MARE (νως Λιβυκος νερους, νως Λιβυκος), was the name applied to that part of the Mediterranean which washed the shores of N. Africa, from the E. coast of Africa Proopia on N.
LIBYCUS NOMOS.

the W. to the S. shores of Crete, and the frontier of Egypt, on the E., where it joined the Mars Ascygium; the two Syrtes belonged to it. (Strab. ii. pp. 129, 128, x. pp. 475, 488; Agathem. i. 9, ii. 14; Dion. Per. 104; Mela, i. 4, ii. 7; Plin. v. 1; Florus, iii. 6. § 10.)

LIBUCUS NOMOS. [MARMARICA.]

LIBYPHÖNOCES (Λιθυφωνες, sometimes Λιθυφωνεα, a proper name of the population of N. Africa, who are defined by Livy, in accordance with the signification of their name, as "mixtum Punicum Afric genus" (Livy. xxi. 22). Diodorus gives a somewhat fuller account of them, as one of the four races who inhabited the Carthaginian territory in N. Africa, namely, the Punic inhabitants of Carthage, the Libyphonicans, the Libyrians, and the Numidians; and he says that the Libyphonicans possessed many of the cities on the seashore, and had the tie of intermarriage with the Carthaginians (Diod. xx. 55). Pliny restricts them to the S. part of the ancient territory of Carthage. (Plin. v. 4. s. 3: Libyphonicæ vocantur quia Byzantii incolunt); and there can be no doubt, from this, and the case, that the original seat of the race was in the country around Carthage. It is not, however, equally clear whether the Libyphonicans of the Carthaginian colonies along the coast of Africa are to be regarded as a race arising out of the intermarriage of the original Punic settlers with the natives of the surrounding country, or as the descendants of the Libyphonicans from the country around Carthage, who had been sent out as colonists. The latter is the more probable, both from indications which we find in the ancient writers, and from the well-known fact that, in all such cases, it is the half-breed which multiplies rapidly, so as to make it a matter of importance for the members of the pure and dominant races to find a check for the increasing numbers of the race below them. That such was the policy of Carthage with regard to the Libyphonicans, and moreover that they were marked by the energy and success which usually distinguishes such half-bred races, we have some interesting proofs. The defence of Agrigentum against the Romans, during the Second Punic War, was made by the Libyphonicans, and by the sons of Mutine, a Libyphonician of Hipponium, whom Livy describes as "vir impiger, at sub Hannibalis magistro omnes bellis artis edoctus" (Livy xxx. 40). The mention of his native place, Hipponium, on the Bruttian coast, a city which had been some time in the hands of the Carthaginians, is a proof of the tendency to make use of the race in their foreign settlements; while the advantage taken by Hannibal of his talents agrees with the fact that he employed Libyphonician cavalry in his armies. (Polyb. iil. 33; Liv. xxi. 22.) Niebuhr has traced the presence of Libyphonicans in the Punic settlements in Sardinia, and their further mixture with the Sardinians, as attested by Cteso in an interesting fragment of his De Scyth. Annales (Lechese on Anc. Geog. vol. ii. p. 275.) Avienus mentions the "wild Libyphonicans" on the S. coast of Spain, E. of Calpe. (Or. Mar. 419.) Perhaps the half-bred races of the Spanish colonies in America furnish the closest analogy that can be found to the Libyphonician subjects of Carthage. (Cteso on Anc. Geog. vol. ii. p. 275.)

LIGER.

as the place containing the tomb of the great Hannibal. (Plut. Flam. 20; Steph. B. s. v.; Plin. B.H. v. 43; Amm. Marc. xxi. 9; Iuptr. iv. 11; Justin. Ant. p. 139; Iust. Hist. p. 572.) In Pliny's time the town no longer existed, but the spot was noticed only because of the tumulus of Hannibal. According to Appian (Syr. 11), who evidently did not know the town of Lirias, a river of Phrygia was called Lirias. Some say that from its sour- redounding country received the name of Libyssus. The slight resemblance between the name Libyssus and the modern Ghedeh has led some geographers to regard the latter as the site of the ancient town; but Leake (Aria Minor, p. 9), from an accurate computation of distances, has shown that the modern Maldehyse is much more likely to be the site of Libyssus.

LIGIATII, or LIGICATII (Λικιατιον, or Λικιατιον), a tribe of the Vindelici, dwelling on the banks of the river Licias or Lucis, from which they derived their name. (Ptol. ii. 18. § 1) Strabo (iv. p. 206) mentions them among the most audacious of the Vindelician tribes. Pliny (iii. 24), who calls them Libyssins, says that a town being among the Alcipians was subjugated by Augustus. (Strab. iv. 60, ix. p. 426; Plin. iv. 12. a. 20; Leakes, Northern Greece, vol. ii. p. 177.)

LICIAS, LICUS (Λικιας : Lech), a small river in Vindelicia. (Ptol. ii. 12. § 2, 13; 1; Ven. Fort. Vib. S.Mart. iv. 641.) It assumed the modern form of its name as early as the time of the Lombards, (Vib. Test. A. Dic. Longob. ii. 18.) Its only tributary of any note is that of the Virdo or Vindula, which has its sources in the Alps, and, flowing in a northern direction, empties itself into the Danube, not far from Drusomagus.

LICINIANA. [LUBITANIA.]

LIDE (Λυδη), a mountain in Caris, in the neighbour- bhood of Peliasa. In the war of Cyprus against the Persians, in 492, the Persians maintained themselves against Harpalus, the Persian commander, by fortifying themselves on Mount Lide; but in the end they were also reduced. (Herod. i. 175, viii. 104.)

LIGAUNI, a people of Gallia Narbonensis, mentioned by Pliny (iii. 4): "Regio Oxubiorum Liganonorum: super quo Suestri, ecc." The next Re- gio to the east that he mentions is "Regio Deci- satium." If we can make a safe conclusion from Pliny's text, the Liganii must have been close to the Oxubii, with the Deciates to the east, and somewhere between the Argenteus river and Antipolis. Walckenaer (Céog. Go. vol. ii. p. 42) places the Liganii in the parts about Saint-Vallier, Caillic, and other places.

LIGER, LIGERIS (Λιγερης, Άρος: Loire), a river of Gallia, which has the largest basin of all the French rivers. The orthography seems to be Liger or Ligerus (Caes. iii. 9, ed. Schneider), though the Romans made both syllables short. In Caesar (viii. 55), the nominative "Liger" occurs, and the genitive "Ligerum." In B. G. vii. 11, the accusative "Ligerem," or according to some editions "Ligerin" occurs; and "Ligerem," if it is right, must have a nominative "Ligeria." The forms "Ligere," "Li-
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the source of the Loire, and on the north-west side of the Cévennes. It flows north through the fertile Lausanne & Aversine, and after a course of about 300 miles joins the Loire at Neuvionnum or Neuvirnum (Nemurs). The Loire rises in Mont Mesene, and flows north to its junction with the Allier in a valley between the valley of the Allier and the basin of the Rhone. From Nemurs the course of the Loire is north-west to Genabum (Orleans); and from Orleans it has a general course to the ocean, which it enters below Nantes. The whole length of the river is above 500 miles. Several large rivers flow into it on the left side below Orleans; and the Mayenne on the right side below Tours. The area of this river-basin is 50,000 square miles, or as much as the area of England. The drainage from this large surface passes through one channel into the sea, and when the volume of water is increased by great rains it causes inundations, and does great damage

[L. G.]

LIGURES. [Liguria.]

LIGURES BAEBIA'NI ET CORNELIANI [HiRIPINL.

LIGURIA (Argyrope, Plut.; but in earlier Greek Argyropevos: by the Romans Ligures; but the adjective form is Ligusticus), one of the provinces or regions of Northern Italy, extending along the N. coast of the Tyrrhenian sea, from the frontiers of Gaul to those of Etruria. In the more precise and definite sense in which the name was employed from the time of Augustus, it included the country which the geographers (Strabo, Pliny, Ptolemy, &c.) Liguria was bounded by the river Varus on the W., and by the Macra on the E., while towards the N. it extended across the chain of the Maritime Alps and Apennines as far as the river Padua. The Trebi, one of the conurbations of the Padus on its right bank, appears to have formed the limit which separated Liguria from the region of the river Lambro, from Gallia Cispadana. In this sense, Liguria constituted the ninth region of Italy, according to the division of Augustus, and its boundaries were fixed by that monarch. (Pllm. ill. 6. s. 7; Strab. v p. 218; Mel. ill. 4. § 9; Ptol. iii. 1. § 3.)

But Liguria, in its original sense, as "the land of the Ligurians," comprised a much more extensive tract. All the authors are agreed in representing the tribes that occupied the western slopes of the Maritime Alps and the region which extends from thence to the sea at Massilia, and as far as the mouths of the Rhone, as of Ligurian, and not Gaulish origin. Thus Asceylus represents Hercules as contending with the Liguriones on the stony plains near the mouths of the Rhone, Herodotus speaks of Ligurians inhabiting the country above Massilia, and Hecataeus distinctly calls Massilia itself a city of Liguria, while he terms Narbo a city of Gaul. Scylax also assigns to the Ligurians the coast of the Mediterranean sea as far as the mouths of the Rhone; while from that river to Etruria in Spain, he tells us that the Ligurians and Iberians were intermingled. The Hecataeoi, who, according to Asceylus, were the earliest inhabitants of the country around Narbo, were, according to Hecataeus, a Ligurian tribe. (Asceyl. op. Strab. iv. p. 183; Hecat. Fr. 19, 20, 22, ed. Klausen; Herod. v. 9; Scyl. p. 2. §§ 3, 4; Aris. Or. Marit. 584; Strab. iv. p. 203.) Thucydides also speaks of the Ligurians having expelled the Suebi, an Iberian tribe from the banks of the river Sicamus, in

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Liguria, thus pointing to a still wider extension of their power. (Thuc. vi. 2.) But while the Ligurian settlements to the W. of the Rhone are more obscure and uncertain, the tribes that extended from that river to the Maritime Alps and the confines of Italy—the Salyes, Oxybii, and Delphii—were as ancient and vigorous as the Ligurians proper. (Strab. iv. pp. 202, 208; Pol. xxxiiii. 7, 8.) On their eastern frontier, also, the Ligurians were at one time more widely spread than the limits above described. Polybius tells us that in his time they occupied the sea-coast as far as Pisa, which was the first city of Etruria; and in the interior they held the mountain districts as far as the confines of the Arretines. (Pol. ii. 16.) In the narrative of their wars with Rome in the 2nd century B.C., as given in Livy, we find them extending to the same limits; and Lyophron represents them at a much earlier period as stretching far down the coast of Etruria, before the arrival of the Tyrrhenians, who wrested from them by force of arms the site of Pisa and other cities. (Lyophr. Ann. 1356.) The population of Corsica also is ascribed by Seneca, and probably with good reason, to a Ligurian stock. [Corseca.] On the N. of the Apennines, in like manner, it is probable that the Ligurians were far more widely spread, before the settlement of the Gauls, who occupied the fertile plains and drove them back into the mountains. Thus the Lessi and Libici, which occupied the banks of the Ticinus, appear to have been of Ligurian race (Plin. iii. 17. a. 21; Liv. v. 35): the Taurini, who certainly dwelt on both banks of the Padus, were unquestionably a Ligurian tribe; and there seems much reason to assign the same origin to the Salassi also.

In regard to the national affinities or origin of the Ligurians themselves, we are almost wholly in the dark. We know only that they were not either Iberians or Gauls. Strabo tells us distinctly that they were of a different race from the Gauls or Celts who inhabited the rest of the Alps, though they resembled them in their mode of life. (Strab. ii. p. 128.) And the same thing is implied in the marked distinctions which appear between the Ligurian and the Roman writers between the Gaulish and Ligurian tribes, notwithstanding their close geographical proximity, and their frequent alliance in war. Dionysius says that the origin and descent of the Ligurians was wholly unknown, and Cat. appears to have acquiesced in a similar conclusion. (Dionys. l. 10; Cato, op. Serv. ad Ann. xi. 715.) But all ancient authors appear to have agreed in regarding them as one of the most ancient nations of Italy; and on this account Philistus represented the Siculi as a Ligurian tribe, while other authors assigned the same origin to the Aborigines of Latium. (Dionys. l. 10, 22.) Several modern writers have maintained the Celtic origin or affinity of the Ligurians. (Grotth. vol. pp. 49—51; Gresend. Alp.-Italens, vol. ii. pp. 5—7.) But the authority of Strabo seems decisive against any close connection between the two races: and it is impossible, in the absence of all remains of their language, to form even a reasonable conjecture as to their more remote affinities. A fact mentioned by Flutarch (Mar. 19), according to whom the Ligurians preserved the name and language of the Ariminians, who identified themselves in their own language Ambrothnuns, though curious, is much too isolated and uncertain to be received as reasonable proof of a common origin with the Gauls of that name.

The name of the Ligurians appears to have been obscurely known to the Greeks from a very early period, for even Herodotus noticed them, in conjunction with the Scythians and Aethiopians,—evidently as one of the most distant nations of the then known world. (Herod. vi. p. 300.) But from the time of the foundation of the flourishing Greek coloniae of Massilia and Massilia Cornus, which received not only its commerce but its colonies along the shores of Liguria, as well as those of Iberia, the name of the Ligurians must have become familiar to the Greeks, and was, as we have seen, well known to Hecataeus and Aeschylus. The Ligurians seem also from an early period to have been ready to engage as mercenary troops in the service of more civilised nations; and we find Ligurian auxiliaries already mentioned in the great army of the Carthaginian general HAMILCAR, in b.c. 480. (Herod. vii. 165; Diod. xii. 1.) The Greek despot in Sicily continued to recruit their mercenary forces from the same quarter as late as the time of Agathocles. (Diod. xii. 3.) The Greeks of Marseilles founded colonies along the coast of Liguria as far as Nicea and the Portus Herculis Moncesti, but evidently never established their power far inland, and the mountain tribes of the Ligurians were left in the enjoyment of undisturbed independence.

It was not till the year 237 B.C. that the Ligurians, for the first time, came into contact with the arms of Rome; and P. Lænius Cæninius, one of the consuls of the following year, was the first who celebrated a triumph over them. (Eutrop. iii. 2; Liv. Epit. xx. Fast. Capit.) But the successes of the Romans at this period were evidently very partial and incomplete, and though we find one of the consuls for several years in succession sent against the Ligurians, and the name of that people appears three times in the triumphal Fasti (s.c. 235—233), it is evident that nothing more was accomplished than to prevent them from keeping the field and compel them to take refuge in the mountains (Zonar. viii. 18, 19). The Ligurian tribes with whom the Romans were at this time engaged in hostilities were exclusively those on the N. of the Apennines, who appear to have been, or to have been connected with, the Gaulish tribes of the Boians and Insubrians. These petty hostilities were for a time interrupted by the more important contest of the Second Punic War. During that struggle the Ligurians openly sided with the Carthaginians; they sent support to Hannibal, and furnished an important contingent to the army with which Hasdrubal fought at the Metaurus. Again, before the close of the war, when Massilia landed in their territory, and made it the base of his operations against Cisalpine Gaul, the Ligurians espoused his cause with zeal, and prepared to support him with their whole forces (Liv. xxii. 33, xxvii. 47, xxviii. 46, xxix. 5). After the untimely fate of Massia, and the close of the war, the Romans were rewarded with the conquest of all the Ligurian tribes for their defection; but those nations were the first to take up arms, and, at the instigation of the Carthaginian Hannibal, broke out into open hostilities, (s.c. 200,) and attacked the Roman colonies of Placentia and Cremona. (Liv. xxxi. 10.)

From this time commenced the long series of wars between the Romans and Ligurians, which continued with little intermission for more than eighty years. It would be impossible to give here any detailed account of these long protracted, but desultory hostilities; indeed we possess, in reality, very little information concerning them. So long as the books of Livy are pre
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to us, we find perpetually recurring notices of campaigns against the Ligurians; and while the Roman arms were overthrowing the powerful empires of Macedonia and Syria in the East, one, and sometimes both, of the consulats were engaged in petty and inglorious hostilities with the hardy mountaineers of Liguria. But the annal records of these campaigns for the most part throw little light on the true state of the case or the progress of the Roman arms. It is evident, indeed, that, notwithstanding the often repeated tales of victories, frequently celebrated at Rome by triumphs, and often said to have been followed by the submission of the whole Ligurian nation, the struggle was really an arduous one, and it was long before the Romans could make any real progress in the reduction of their territory.

One of the most formidable and powerful of the Ligurian tribes was that of the Apuanis, who inhabited the loftiest group of mountains bordering on Etruria, and appear to have occupied the valleys of the Mastra and Annaus (Moysus and Serchio), while they extended their possessions up the Apennines to the frontiers of the Arretines and the territory of Matina and Bononia. To oppose their inroads, the Romans generally made Pisae the head-quarters of one of their armies, and from thence carried their arms into the heart of the mountains: but their successes seldom effected more than to compel the communality to evacuate their villages and castles, of which the latter were mountain fastnesses in which they were generally able to defy the Roman arms. It was not till a. c. 180 that the first effective step was taken for their reduction, by the consuls Cornelius and Beebius, who, after having compelled them to a nominal submission, adopted the expedient of transporting the whole population (to the number of 40,000, including women and children) to a distance from their own country, and settled them in the heart of Samnium, where they continued to exist, under the name of "Ligures Corneliani et Beebiani," for centuries afterwards. (Liv. xliii. 41.) The establishment of Roman colonies at Pisae and Luca a few years after the above events, served to oblige the Apuanis to evacuate the country they had obtained, and established the Roman dominion permanently as far as the Mastra and the port of Luca. (Id. xlvi. 32, xliii. 13.) The Freintias, a tribe on the N. of the Apennines, near the sources of the Scultenna (Paseore), had been reduced to subjection by C. Flaminius in a. c. 187, and the obscure tribes of the Brinatani, Gurrli, Erciates, and Lepulini appear to have been finally subdued in a. c. 175. (Id. xxxix. 2, xlii. 19.) The Ingauini, one of the most powerful tribes on the coast to the W. of Genoa, had been reduced to nominal submission as early as a. c. 161, but appear to have been still very imperfectly subdued; and they, as well as their neighbours the Intemelli, continued to harass the territory of Etruria, as may be seen from the works of the Maselliani, by piratical expeditions. (Liv. xl. 25-30, 41.) In a. c. 175 the Statelli were reduced to subjection (Id. xliii. 9), and the name of this people, which here appears for the first time, shows that the Romans were gradually, though slowly, making good their advance towards the W. In the absence of the works of Livy, we are unable to trace the Ligurian wars in any detail, but we find triumphs over them still repeatedly recorded, and it is evident that they were still unsubdued. In a. c. 154 the Romans for the first time attacked the Ligurian tribes of the Oxybi and Deciates, who dwelt W. of the Varus, and were therefore not included in Italy, according to its later limits. (Liv. Epit. xlviii.; Polyb. xxxiii. 7.) It was not till more than thirty years afterwards (a. c. 123-122) that two successive triumphs celebrated the reduction of the more powerful tribes of the Voscenti and Gallianni, both of which inhabited the same neighbourhood. But while the Ligurian tribes W. of the Maritime Alps were thus brought gradually under the Roman yoke, it appears that the subjection of those in Italy was still incomplete; and in a. c. 117, Q. Marcus for the last time earned a triumph "de Liguribus." (Post. Capit.) Even after this, M. Aemilius Scaurus is said to have distinguished himself by fresh successes for them; Gaul and the construction by him (a. c. 109) of the Via Asculia, which extended along the coast from Luca to Vada Sabinata, and from thence inland across the Apennines to Dertona, may be considered as marking the period of the final subjugation of Liguria. (Strab. v. p. 217; Aur. Vict. de Vir. Illust. 72.) But a remarkable exception to this rule was Strabo, who states that, after eighty years of warfare, the Romans only succeeded in securing a space of 12 stadia in breadth for the free passage of public officers, shows that even at this time the subjection of the mountain tribes was but imperfect. (Strab. iv. p. 203.) Those which inhabited the Maritime Alps, indeed, were not finally subdued till the time of Augustus, a. c. 14. (Dion Cass. liv. 84.) This latter, however, was completely effected at the time that Strabo wrote, and Liguria had been brought under the same system of administration with the rest of Italy. (Strab. l. c.) The period at which the Ligurians obtained the Roman franchise is unknown: it is perhaps probable that the towns obtained this privilege at the same time as all the other parts of Augustus (a. c. 89); but the mountain tribes, even in the days of Pliny, only enjoyed the Latin franchise. (Plin. iii. 20. a. 24.)

In the division of Italy under Augustus, Liguria (in the more limited sense, as already defined) constituted the ninth region (Plin. iii. 5. a. 7), and its boundaries on the E. were fixed by the line of the Po. W. its limits were extended and continued unchanged throughout the period of the Roman Empire; but the Cottian Alps, which in the time of Augustus still constituted a separate district under their own native chief, though dependent upon Rome, and, from the reign of Nero to that of Constantine, still formed a separate province, were incorporated by Constantine with Liguria; and from this period the whole of the region thus constituted came to be known as the Alfæ Cottæ, while the name of Liguria was transferred (on what account we know not) to the eleventh region, or Gallia Transpadana [Italia, p. 93]. Hence we find late writers uniformly speaking of Mediolanum and Ticinum as civitates Liguriae, while the real land of the Ligurians had altogether fallen into the hands of the Taurini, and the area of the Ligurians, as fixed by the Roman author, was but the country only as the province of the Cottian Alps." (Lüb. Provinc.; P. Dac. Hist. Lang. ii. 16, 16; Journ. Get. 30, 42; Procop. B. G. i. 14; Bücking, ad Not. Dign. ii. pp. 442, 443.) It is evident that long before this change took place the Ligurians must have lost all traces of their distinct nationality, and become blended into that amorphous mass with the other Italian subjects of Rome.

Liguria is throughout the greater part of its extent a mountainous country. The Maritime Alps, which formed the western boundary, descend completely to the sea in the neighbourhood of Nice and
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Monaco, while the main chain of the same mountains, turning off from the general direction of the central chain of the Alps near the sources of the Var (Varus), is prolonged in a lofty and rugged range till it reaches the sea between Noli and Savona. The lateral ranges and offshoots which descend from these mountains to the sea, occupy the whole line of coast from Monaco to Savona. Hence this line has always been one where there has been much difficulty in making and maintaining a practicable road. It was not till the reign of Augustus that the Romans carried a highway from Vada Sabata to Antipolis; and in the middle ages, when the Roman roads had fallen into decay, the whole of this line of coast became proverbial for the difficulty of its communications. (Dante, Purg. iii. 49.) From the neighbourhood of Vada Sabata, or Savona, where the Alps may be considered to end and the Apennines to begin, the latter chain of mountains runs nearly parallel with the coast of Liguria throughout its whole extent as far as the river which descends from the range of the Apennines is far inferior in elevation to that of the Maritime Alps, they nevertheless constitute a mountain mass of a rugged and difficult character, which leaves scarcely any level space between the foot of the mountains and the sea. The northern declivity of the Apennines is less abrupt, and the mountains gradually subside into ranges of steep reddish hills as they approach the plains of the Po; but for this very reason the space occupied by the mountainous and hilly tract is more extensive, and constitutes a broad belt or band varying from 15 to 30 miles in width. The narrowest portion of the range, as well as one of the lowest, is immediately at the back of Genoa, and for that reason the rapid descent of the Po and the plains of Genoa and Genitto are as ancient as well as modern times one of the principal lines of communication with the interior. Another natural pass is marked out by a depression in the ridge between the Maritime Alps and Apennines, which is crossed by the road from Savona to Cervia. This line of road communicates with the plain at the foot of the Maritime Alps, extending from the neighbourhood of Cervia and Mondovi to that of Turin, which is one of the most extensive tracts of fertile and level country comprised within the limits of the ancient Liguria. E. of this, the hills of the Astigiana and Montferrat extend from the foot of the Apennines (of the northern slopes of which they are, in fact, a mere continuation) quite to the bank of the Po; but are of moderate elevation and constitute a fertile country. Beyond these, again, another tract of plain occurs, but of less extent; for though it runs far up into the mountains near Novi, it is soon hemmed in again by the hills which descend to Tortona (Dorona), Voghera (Iria), and Casteggio (Clastidium), so as to leave but a narrow strip of plain between the hills and the banks of the Po.

The physical features of Liguria naturally exercised a marked influence on the character and habits of its inhabitants. It was with the tribes who occupied the lofty and rugged ranges of the Apennines E. of the Macra (where these mountains rise to a much greater elevation, and assume a much more Alpine character, than in any part of Liguria proper) that the Romans waged their longest and most obstinate contests; but all the tribes who inhabited the upper valleys of the central chain, and the steep and rugged declivities of the Apennines towards the sea, partook of the same hardy and warlike character. On the other hand, the Stazelli, Vaglianni, and other tribes who occupied the more fertile hills and valleys on the N. declivity of the Apennines, were evidently reduced with comparatively little difficulty. It is to the former portion of the Ligurian people that the character and description of them which we find in ancient writers may be almost exclusively applied. Strabo says that they dwelt in scattered villages, tilling the soil with difficulty, on account of its rugged and barren character, so that they had almost to quarry rather than dig it. But their chief subsistence was derived from their herds, which supplied them with flesh, cheese, and milk; and they made a kind of drink from barley. Their mountains also supported a great abundance and of the largest size. Genus was their principal emporium, and thither they brought, for export, timber, cattle, hides, and honey, in return for which they received wine and oil. (Strab. iv. p. 202, v. p. 218; Diod. v. 59.) In the days of the geographer they produced but little wine, and that of bad quality; but Pliny speaks of the Ligurian wines with commendation. (Strab. p. 209; Plin. xiv. 6. 8.) The nature of their country and the life they led insured them to hardship ("assentum malo Ligurum," Virg. G. ii. 168; "Ligures montani duri et agrenses," Cic. de Leg. Agr. ii. 35); and they were distinguished for their agility, which admirably fitted them for the kind of warfare in which they so long maintained against the Romans. Cato gave them the character of being treacherous and deceitful,—an opinion which seems to have been generally adopted by the Romans (Serv. ad Aen. xi. 700, 715), and must naturally have grown up from the nature of the wars between them; but they appear to have served faithfully, as well as bravely, in the service of the Romans as mercenaries, and, at a later period, as auxiliaries in those of Rome. (Diod. v. 36; Plut. Mar. 19; Tac. Hist. ii. 14.) The troops they furnished were almost exclusively infantry, and, for the most part, light-armed; they excelled particularly as slingers (Psued. Arist. Mirab. 90); but their regular infantry carried oblong shields, the form of which resembling that of the Germans. (Dio. L.; Strab. iv. p. 208.) During the period of their independence, they not only made plundering incursions by land into the neighbouring countries, but carried on piracy by sea to a considerable extent, and were distinguished for their hardiness and daring as navigators, as well as in all their other pursuits. (Diod. v. 39; Liv. xii. 18, 28.) The mountain tribes resembled the Gauls and Germans in the custom of wearing their hair long; on which account the wilder tribes, which were the last to maintain their independence, were known as the Ligures Capillati or Comati (Alysson Koulai, Dion Cass. liv. 24; Plin. iii. 20. 4. 24; Lucan, i. 442); and the cropping their hair was regarded as a proof of their attachment to the ancient Ligurian tribes. (Diod. v. 39; Liv. xii. 18, 28.) Among the more peculiar natural productions of Liguria are noticed a breed of dwarf horses and mules, called by the Greeks γυμοί; and a kind of mineral resembling amber, called ἀργυρώβορος, which appears to have been confounded by Theophrastus with genuine amber. (Strab. iv. p. 202; Theophr. de Leg. ¶§ 36, 28.)

The Ligurians were divided, like most nations in a similar state of society, into a number of tribes, which appear to have had little, if any, political bond of union beyond the temporary alliances which they might form for warlike objects; and it is evident, from the account of the wars carried on by
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with them the Romans, that these leagues were extremely variable and partial. The names of many of the different tribes have been transmitted to us; but it is often difficult, or impossible, to determine with any degree of certainty the situation or limits of their respective territories. It is probable, as pointed out by Pliny, these limits themselves varied much at different times (Plin. iii. 5. 6), and many of the minor tribes, whose names are mentioned by Livy in the history of the Roman conquest of Liguria, seem to have at a later period disappeared altogether. The only tribes concerning whom we have any tolerably definite information are:—1. the Aventini, in the valley of the Macra, and about the Portus Lunae; but the greater part of the territory which had once belonged to this powerful tribe was not included in Roman Liguria. 2. The Bruttii, who may be placed with much probability in the upper valley of the Scultena, or Poramaro, on the N. slope of the Apenines towards Mutina (a district still called Pragno); so that they also were excluded from the territory by the later sense of the term. 3. The Bruttii may perhaps be placed in the valley of the Varo, the most considerable affluent of the Magra, called by Ptolemy the Boacetis. 4. The Genuates, known to us only from an inscription [Genesu], were obviously the inhabitants of Genus and its immediate neighbourhood. 5. The Vetulii, mentioned in an inscription, adjoined the Genuates on the W., and were apparently separated from them by the river Paruma, or Polopenna. 6. The more powerful and celebrated tribe of the Inoan[ici] may be placed with certainty on the coast near Albenga (Albium Ingannum), though we cannot fix their limits with any precision. 7. The Intemelli occupied the coast W. of the Ingannii; their chief town was Albium Intemelium, now Vintimigia. 8. The Veientani inhabited the country on both sides of the Varus, as their name is evidently retained by the town of Vence, some miles W. of that river; while Cemenelium, about 5 miles to the E. of it, also belonged to them. (Plin. iii. 5. 7.)

Liguria.

on the N. side of the Apenines. These are the Celelata, Cerdicata, and apparently the Livates also. (Liv. xxxii. 39, 31.) The Etnumterui are mentioned also by Livy (xxviii. 46) as a tribe who occupied the mountains above the Ingannii; but no subsequent mention of them occurs. In addition to these, Livy notices the Garuli, Hercatores, and Lapicini, as situated on the S. side of the Apenines (xii. 19), but we have no further clue to their position. Pliny also enumerates (iii. 5. 7.) among the Ligurian tribes on the Italian side of the Alps, the Veneti, Bimbelli, Magelli, Casmonates, and Veleates, of which the last doubtless occupied the country around Velesa, the ruins of which still remain about eighteen miles S. of Placentia. The others are wholly unknown, and the names themselves vary so much in the MSS. as to be of very doubtful authority.

The coast of Liguria, as already described, is bordered closely throughout its whole extent by the ranges of the Maritime Alps and Apenines, which for the most part rise very sharply from the sea shore, in other places leave a narrow strip of fertile territory between their foot and the sea, but nowhere is there anything like a plain. This steep coast also affords very few natural ports, with the exception of the magnificent bay called the Portus Lunae (now the Gulf of Spezia) near its eastern extremity, which is one of the most commodious and secure harbours in the Mediterranean. The port of Genoa also caused it to be frequented from the earliest times as a place of trade (Strab. iv. p. 202), while the Portus Herculis Monoei (Monaco), though small, was considered secure. It is singular that the much more spacious and secure harbour of Villefranche, in the same neighbourhood, is not mentioned by any ancient writer, though noticed in the Maritime Itinerary under the name of Portus Olivulam. The same Itinerary (pp. 503, 504) notices two small ports, which it places between this last and that of Monaco, under the names of Aenae and Avisio, which may probably be placed respectively at St. Ospizio and Eze. [Nicaea.] The Portus Maurici of the same Itinerary is still called Porto Mauriaco, a small town about two miles W. of Onega. The rivers of Liguria are not of much importance. From the proximity of the mountains to the S. coast, the streams which descend from them to the sea are for the most part mere mountain torrents, altogether dry in summer, though violent and destructive in winter and after heavy rains. Almost the only exceptions are the two rivers which formed the extreme limits of Liguria on the E. and W., the Macra and the Varus, both of which are large and perennial streams. Next in importance to these is the Rutura or Roya, which flowed through the country of the Intemelli. It rises at the foot of the Col di Tenda, in the Maritime Alps, at about 1400 feet above the sea, from thence to the sea at Vintimigia. The smaller streams on the S. coast were:—the Paul (Paglione), which flowed by the walls of Nicaea (Plin. iii. 5. 7.; Mel. ii. 4. § 9.); the Tavla (Ital. Mord. p. 503) still called the Taggia, between S. Remo and Porto Mauriaco; the Mersula (Plin. l. c.), which still exists; and, lastly, the sea between Onega and Albenga; the Porciferia of Pliny (l. c.), now called the Polopenna, which flows a few miles to the W. of Genoa; the Formentor (l. b.), on the E. of the same city, now the Bussagno; the Entrella (Plut. iii. 1. § 3.), which is probably...
the Lamagna, which falls into the sea at Chiavari; and the Boacites of the same author, which can be no other than the Vox, the most considerable tributary of the Magra. Much more considerable than these, both in the volume of water and length of their course, are the streams which flow from the N. along the plateaus of the Apennines towards the Padus. But of these, the only ones whose names are found in any ancient author, are the Tamaris, or Tanaro, one of the most important of the southern tributaries of the Padus; the Stura, which joins the Tanaro near Pollentia; and the Tiberis, which rises in the Apennines, not far from Genova, and falls into the Po near Susa, forming during a part at least of its course the boundary between Liguria and Gallia Cispadana.

The rivers marked in this part of Italy in the Tabula are so confused, and the names so corrupt, that it is useless to attempt to identify them.

The native Ligurians lived for the most part in mountainous and forested districts ("castella vinque"), Liv. xii. 17; Strab. x. p. 218), and had probably few towns. Even under the Roman government there seem to have been few places which deserved the name of towns along the seacoast, or among the inner ranges of the Apennines; but on the northern slopes of the same mountains, where they approached or opened out into plains, these grew up rapidly and rose to great prosperity, so that Pliny says this part of Liguria in his time, "omnia nobilissimopoppidiso nitent" (Plin. iii. 5. a. 7.). Those which he proceeds to enumerate are: Liburnia (between Arqua and Serravalle), Deritona (Tortona), Irria (Voghera), Barderate (of uncertain site), Industria (at Monferrato), on the right bank of the Po, Polentina (Polenta); Camerata Ponziana (uncertain), Forum Fulvius, called Valentium (Valonea), Augusta Vaghenorum (Bene), Alba Pompria (Alba), Asta (Asi), Aqua Statelli (Acqui).

To these must be added Augusta Taurinorum, which was certainly a Ligurian town, though, from its position on the left bank of the Padus, it is enumerated by Pliny with the cities of the Balcan region, or Gallia Transpadana. In the same district were Forum Vini, in the territory of the Vagheni, and Occhium, now Uzanes, in the valley of Fenestrelles. Seguato (Susa) was probably a Gaulish rather than a Ligurian town. In addition to these may be mentioned Clasticum (Casteggio), which is expressly called by Livy a Ligurian town, though situated on the Gaulish frontier, and Cerna, now Ceva, in the upper valley of the Tanaro. Litibium, mentioned by Livy together with Clasticum (xxii. 29), and Carystum, noticed by the same author as a town of the Stateli (xili. 7.), are otherwise wholly unknown.

Along the coast of Liguria, beginning from the Varus, the towns enumerated by Pliny or Ptolemy are:--Nicara (Nice), Cemenelium (Cimiez), a short distance inland, Portus Herculis Monoceri (Monaco), Albumium Interimellium (Vintimiglia), Albumium Ingainium (Albenga), Vada Sabatia (Vado, near Savona), Genoa, Portus Delphini (Portovenere), Vada Sabatia (as given in Ptol. VIII. 29), Segesta (probably Savona), Portus Venereus (Porto Venere), and Portus Erina (Leivi), both of them on the Gulf of Spezia, which was called as a whole the Portus Lunae [Luna]. The other names enumerated in the Itineraries are for the most part very obscure and uncertain, and many of them, from their very form, are obviously not the names of towns or even villages, but of mere stations or "mutationes." The few which can be determined with any certainty have their modern names annexed in the Itineraries here given.

1. The coast road from the Varus to the Macra is contrary to the Tabula Penninarum:--Varum fl. (Varo).

Cemenelium (Cimiez).

In Alpe Marittima (Turin). Albitinimum (Vintimiglia).

Costa Balanea.

Lucas Borsamia.


Vicos Virginula.

Alba Docilia (Albissola).

Ad Navalla.

Hasta.

Ad Figlinas.

Genoa (Genova).

Rinca.

Ad Solaris (Solaro near Chiavari). Ad Monilia (Moneglia).

In Alpe Pennino.

Boron.

Luna (Luni).

2. The same line of route is thus given (in the contrary direction) in the Itinerary of Antoninus (p. 299).--Luna.

Boceas (probably Boctes fl.; the Varo).

Bodetia.

Tegulia (perhaps identical with the Tugula of Pliny: Tegroso).

Albegana (Portus Albenga; Plin.: Porto Fino).

Genua (Genoa).

Liburnia (Liburnum). Liburnia (Liburnum).

Tortona (Tortona).

Acqua (Acqui).

Crixia.

Canalicum.

Vada Sabata (Vado).

Pulpolisem.

Albegana (Albegna).

Lucas Borsamia.

Costa Balanea.

Albitinimum (Vintimiglia).

Lomonem (Lunense).

Alpe summa (Turin).

Cemenelium (Cimiez).

Varum fl. (Varo).

(The distances given along this line of route are in all itineraries so corrupt and confused that they are omitted ab ovo. For a fuller discussion of the routes in question see Walckenaer, Géographie des Gauls, vol. iii. pp. 18—31; and Serra, Storia dell' antichi Liguri, vol. i. pp. 97—100.)

* It is evident that the Antonine Itinerary here quits the coast road, and makes a sudden turn inland to Dertona, and thence back again by Aquae Statelliab to the coast at Vada Sabata, from whence it resumes the line of coast road. A comparison with the route of Pliny (29), which in which both lines of road are placed side by side, will at once explain how this error originated; and points out a source of corruption and confusion in our existing copies of the Itinerary, which has doubtless operated in many other cases where it cannot now be so distinctly traced.
LIGUSTICUM MARE.

[Text starts here]

3. The most important of the routes in the interior of Liguria, was that leading from Genua island by Liburnum to Dertona, from whence a branch communicated, through Iris and Cornilum, with Placentia; while another branch passed by Aquae Statiliae to the coast at Vada Sabata. (The stations on both these roads have been already given in the previous route.) From Aquae Statiliae another branch led by Pollentia to Augusta Tarinoriorum. (Teb. Pest.) [E. H. B.]

LIGUSTICUM MARE (ον Λιγυστικόν μέρος), Strab. ii. p. 123), was the name given in ancient times to that part of the Mediterranean sea which adjoined the coast of Liguria, and lay to the N. of the Tyrrhenian sea. The name was applied (like all similar appellations) with considerable vagueness, sometimes as limited to what is now called the Gulf of Genoa,—in which sense it is termed the LIGUSTICUS SEVER by Florus (iii. 6. § 9),—at others in a much wider sense, so that Pliny speaks of Corsica as an island "in Ligustico mari." Some of the Greek geographers included under the name the whole extent of the coast from the Po to the These of Maruria, comprising the MARE GALLICUM of the Romans, or the modern Gulf of Lyon. The more limited use of the name seems, however, to have been the more usual, at all events in later times, and is elsewhere adopted by Pliny himself. (Plin. iii. 5. 10, 6. x. 13; Strab. l. c.; Ptol. iii. i. § 5; Agathen. i. 5; Diodor. Per. 76; Frison. Per. 80.) [E. H. B.

LILAIM (Λιλαίαμ), from the Pluto of Phocis, situated at the foot of Mount Parthenus, and at the sources of the Cephissus. (Hom. IL ii. 52, Συμάς ἐν Ἀπόλλω; Strab. ib. pp. 407, 424; Paus. xii. 8. § 1, x. 33, § 3; Stat. Theb. viii. 348.) It was distant from Delphi by the road over Parthenus 180 stadia. (Paus. l. c.) It is not mentioned by the Attic writers (viii. 81) among the towns destroyed by the Persians; whence we may conjecture that it belonged at that time to the Dorians, who made their submission to Xerxes. (Leake, North. Grec. vol. ii. p. 90.) It was destroyed at the end of the Sacred War; but was soon afterwards restored. It was taken by Demetrius, but subsequently threw off the Macedonian yoke, and became a free republic, independent of Athens, as agora, and bathes, with temples of Apollo and Artemis, containing statues of Athenian workmanship and of Pentelic marble. (Paus. xii. 11, § 4; see also x. 3, § 1, x. 8, § 10; Lycoth. 1073; Steph. B. s. v.) The ruins of Lileam, called Paleokastro, are situated about half a mile from the sources of the Cephissus. The entire circuit of the fortification exists, partly founded on the steep descent of a rocky hill, while the remainder encompasses a level space at its foot, where the ground is covered with ruins. Some of the towers on the walls are almost entire. The sources of the Cephissus, now called Kefaloueros (Κεφαλοερέως), are said by Passanides very often to issue from the earth, especially at midday, with the noise of a bell; and Leake, found, upon inquiry, that though the present natives had never made any such observation at Kefaloueros, yet the water often rises suddenly from the ground in larger quantities than usual, which cannot but be accompanied with some noises. (Doddrell, Classical Tour, vol. ii. p. 11; Leake, North. Grec. vol. ii. pp. 11, 84.) Pausanias (iii. 15. § 45) erroneously calls lilies a town of Doris.

LILYBAEUM or LILEKUM (Λιλιβαίον, Λιλεκον), a commercial place (emporium) on the coast of Bithynia, 40 stadia to the east of Dica; but no particulars are known about it. (Arrian, Peripl. p. 13; Anonym. Peripl. 3.) It is possible that the place may have derived its name from the Lileans, which Pliny (H. N. v. 45) mentions among the rivers of Bithynia. [L. 8.]

LILYBAEUM (Λιλιβαίον, Λιλεκον), Eub. Axilekun, L. lilebantusum: Μαρτυς), a city of Sicily, situated on the promontory of the same name, which forms the extreme W. point of the island, now called Capo Boio. The promontory of Lilybaeum is mentioned by many ancient writers, as well as by all the geographers, as one of the three principal headlands of Sicily, from which that island derived its name of Trinacria. It was the most westerly point of the island and that nearest to Africa, from which it was distant only 1000 stadia according to Polybius, but Strabo gives the distance as 1500 stadia. Both statements, however, exceed the truth; the real distance from Cape Boio, the nearest point of the coast of Africa, being less than 90 geog. miles, or 900 stadia. (Pol. i. 5. 19; Strab. i. p. 41; Paus. x. 31; Mel. ii. 7; Plin. iii. 8. 14; Ptol. iii. 4. § 5; Dio. v. 2, xiii. 54; Steph. B. s. v.; Dionys. Per. 470.) The headland itself is a low but rocky point, continued out to sea by a reef of hidden rocks and shoals, which rendered the navigation dangerous, though there was a safe port immediately adjoining the promontory. (Pol. i. 5.; Virg. Aen. iii. 706; En. 6.)

Didoros tells us distinctly that there was no town upon the spot until after the destruction of Motya by Dionysius of Syracuse, in B. C. 597, when the Carthaginians, instead of attempting to restore that city, settled its few remaining inhabitants on the promontory of Lilybaeum, which they fortified and converted into a stronghold. (Diod. xiiii. 54, xiri. 10.) It is, therefore, certain (though one of which we cannot explain the origin) that when that author, as early as B. C. 454, speaks of the Lilybaeans and Segestans as engaged in war on account of the territory on the banks of the river Mazara (Id. xii. 86). The promontory and port were, however, frequented at a much earlier period; we are told that the Carthaginians, who afterwards founded Lipura, landed in the first instance at Lilybaeum (Id. v. 9); and it was also the point where, in B. C. 409, Hannibal landed with the great Carthaginian armament designed for the attack of Selinum. (Id. xiii. 54.) Didoros tells us (l. c.) that on the promontory was a wall (φριβος), from whence the city took its name; this was obviously the same with a source or spring of fresh water rising in a cave, now consecrated to St. John, and still regarded with superstitious reverence. (Ps.-dil. de Reb. Sic. vii. 1; Smyth's Sicily, p. 228.)

It is clear that the new city quickly rose to prosperity, and became an important stronghold of the Carthaginian power, succeeding in this respect to the position that Motya held in the coast of Sicily. Its proximity to Africa rendered it of especial importance to the Carthaginians in securing their communications with Sicily, while the danger which threatened them if a foreign power were in possession of such a fortress, immediately opposite to the gulf of Carthage, led them to spare no pains for its security. Hence the name of Lilybaeum was given to the last bulwark of their power in Sicily. In B. C. 276 it was besieged by Pyrrhus, who had already reduced all the other cities of Sicily, and expelled the Car-
thaginians from all their other strongholds. But they continued to throw in supplies and reinforcements by sea to Lilybaeum, so that the king, after a siege of two months, was compelled to abandon the enterprise as hopeless. (Diod. xxii. 10. Exc. Hoesch. pp. 498, 499.) But it is the memorable siege of Lilybaeum by the Romans in the First Punic War which has given to that city its chief historical celebrity. When the Romans first commenced the siege in the fifteenth year of the war, B.C. 250, they were already masters of the whole of Sicily, with the exception of Lilybaeum and Drepanum. The Romans were laboriously sapping the walls to bring them into the water, and there were about 14,000 men in the army that seems destined to be transferred to Africa. (Diod. xxiii. 6.) and in the Civil Wars Caesar made it his headquarters when preparing for his African campaign against Scipio and Juba, B.C. 47. (Hist. B. Afr. 1, 2, 37; Appian, B. C. ii. 95.) It was also one of the chief naval stations of Sextus Pompeius in his war with Augustus, B.C. 36. (Appian, B. C. v. 97, 192; Doss Cass. xiii. 8.) Nor was the importance of Lilybaeum confined to these warlike occasions: it is evident that it was the habitual port of communication between Sicily and Africa, and must have derived the greatest prosperity from the constant traffic which arose from this circumstance. Hence we find it selected as the habitual place of residence of one of the two quaestors of the Roman province of Africa, Tiberius Gracchus, who himself held that office at Lilybaeum, calls it "splendidissima civitas" (Verr. v. 5.) It was one of the few cities of Sicily which still retained some importance in the time of Strabo. (Strab. vi. p. 372.) Its continued prosperity under the Roman Empire is sufficiently attested by inscriptions. From these we learn that its population was divided into twelve tribes; a rare mode of municipal organisation. (Torremuzza Inscr. Sicil. pp. 7, 15, 49; Orell. Inscr. 151, 156, 3718.) In another inscription it bears the title of a colony: the time when it became such is uncertain; but probably not till the reign of Hadrian, as Pliny does not mention it among the five colonies founded by Augustus in Sicily. (Ptol. iii. 8. a. 14; Psol. iii. 4. § 5; Ibid. Ant. pp. 86, 89, 96; Zumpt, de Colon. p. 409.) After the fall of the Roman Empire Lilybaeum still continued to be one of the most important cities of Sicily. It is mentioned as such under the successive dominion of the Goths and Vandals (Procop. B. i. 8, ii. 5) and during the period of the Arabian dominion in Sicily, that people's phrasing so much value to its port, that they gave it the name of Marsa Alla,—the port of God,—from whence has come its modern appellation of Marsala. It was not till the 16th century that this celebrated port was blocked up with a mole or mound of sunken stones by order of the Emperor Charles V., in order to prevent the landing of the Barbary corsairs. From that period Marsala has taken its place as the principal port in the W. of Sicily; but Marsala is still a considerable town, and a place of some trade, especially in wine. (Smalley Sicily, p. 232.) Very few vestiges of the ancient city remain, but numerous fragments of sculpture, vases, and other relics, as well as coins, have been discovered on the site; and some portions of its ancient aqueduct are still visible. The site of the ancient port, though now filled with mud, may be distinctly traced, but it is of small extent, and could never have had a depth of more than 13 or 14 feet. The rocks and shoals, which even in ancient times rendered it difficult of
LIMENAE.

LIMENAE (Ἀμφίες), also called LIMMOPOLIS (Ἄμφιωπολὶς), a place in the north of Cilicia, which is mentioned only by ecclesiastical writers (Hieroc., p. 670; Coss., 25; Const. iii. p. 576, where it is called Amphioe).

The ancient ruins of Galasia, on the east of the lake of Eyder, are believed to belong to Limenae. (Arundell, Discor. in Asia Minor, vol. i. p. 326; Franz, Fünf Inschriften, p. 35.) [L. S.]

LIMENIA (Ἀμφιεὶα), a town of Cyprus, which Strabo (p. 635) places B. of Soli. It appears from some ecclesiastical documents cited by Wesseling (ap. Hieroc.) to have been 4 M. from Soli. Now Limes. (Engel, Kypros, vol. i. p. 77.) [E. R. H. B.]

LIMIA, river and town. [GALLARCAIA.]

LIMICI. [GALLERCAIA.]

LIMIGANTES. The ordinary account of the Limignates is as follows. In A.D. 334—337, the Saracens, in alliance with the Vandals under Visumar, provoked the indignation of Constantinople by their inroads on the Empire. He leaves them to the sword of Gherbithe, the Gothic king. Reduced and humbled by him, they resort to the expedition of arming their slaves. These rebel against their masters, whom they either reduce or expel. Of those that leave their country, some take arms under the Gothic king, others retreat to the parts beyond the Carpathians; a third portion seeks the service of Rome, and is established, to the number of 300,000, in different parts of Pannonia, Thrace, Macedonia, and Italy (Gibbon, c. xviii. with note).

Zeus (Die Deutschen, &c. s. v. Sarmatae) holds that others were transplanted to the Rhine, believing that the messenger of him to the Franks corresponds to them. (Ad Moll. l. 5—8.) This may or may not be the case. The more important elements of the account are, that the Slavs who were thus armed and thus rebelled, are called Limignates—this being the name they take in Gibbon. Their scene of action was the part about the present town of Peterswarslein, on the north bank of the Danube, nearly opposite the Servios frontier, and in the district between the Theiss and the great bend of the Danube. Here lay the tract of the Sar-mateae, and Jassyges Metamatae, a tract which never was Roman, a tract which lay as a March or Boum-dery, with Pannonia on one side and Dacia on the other, but belonging to neither. Observe the words in Italics.

In his note, Gibbon draws special attention to "the broken and imperfect manner" in which the "Gothic and Sarmanian wars are related." Should this remark stimulate the inquiries of the historian, he may observe that the name Limignates is not found in the authority nearest the time, and of the most importance in the way of evidence, viz. Ammianus Marcellinus. Ammianus speaks only of servii et dominii:—"Sarmanae liberis ad dissertationem servorum rebellioni appellati (xvid. 6. 15)."

On the other hand, it is only in a work of such inferior authority (at least, for an event A.D. 337) as the Chronicle of Jerome (Chronicon Hieronymi) that the name Limignates is found; the same work stating that the masters were called Arcaugantis.

To say nothing about the extent to which the story has a suspicious similarity to more than one older account of the expulsion of the masters by the slaves of the same sort, the utter absence of any other writer of a semi-Latin form. Can the whole account of the slave insurrection be problematical—based upon a confusion of names which will be shown to be highly probable? Let us bear in mind the locality of these Limignates, and the language of those parts in contact with it which belonged to Rome. The locality itself was a Limia (eminently so), and the contiguous tongue was a Lingua Rustica in which such a form as Limignates would be evolved. It is believed to be the Latin name of the Sarmaetae and Jassyges of what may be called the Danubian-Pannonian March.

The account of the Servile War is susceptible of a similar explanation. Ammianus, in an early part of the authors who uses the name Sarmaetae, which will, ere long, be replaced, to a great extent, by the name Servi. (3opp.) Early and late, this name has always suggested the idea of the Latin Servus,—just as its partial equivalent Slave does of the English Slave. It is submitted that these Servi of Ammianus (Limignates of the Chronicle) are the Servianae (Servii of the Theiss) Limignates, now beginning to be called by the name by which they designated themselves rather than by the name by which they were designated by their neighbours. [R. G. L.]

LIMITES ROMANII, sometimes simply Limes or Limites, is the name generally applied to the long line of fortifications constructed by the Romans as a protection of their empire, or more directly of the Decumates agris, against the invasions of the Ger-
mans. It extended along the Danube and the Rhine, and consisted of forts, ramparts, walls, and palisades. The course of these fortifications, which were first commenced by Drusus and Tiberius, can still be traced with tolerable accuracy, as very considerable portions still exist in a good state of preservation. Its whole length was about 350 English miles, between Cologne and Ratisbon. It begins on the Danube, about 15 miles to the south-west of Ratis-
bona; whence it proceeds in a north-western direction under the name given to it in the middle ages of "the Devil's Wall" (Tenfelsermauer), or Fjölskrain. For a distance of about 60 miles it was a real stone wall, which is still in a tolerable state of preservation, and in some places still rises 4 or 5 feet above the ground; and at intervals of little more than a mile, remnants of round towers are visible. This wall terminates at Fjölskelheim in Württemberg. From
this point it proceeds in a northern direction, under the name of Teyfelsbeck (the Devil's Hedge), as far as Lorah, and is more or less interrupted. From Lorah onwards it does not present a continuous line, its course being effaced in many parts; but where it is visible it generally consists of a mound of between 6 and 7 feet high, sometimes rising to the height of 10 feet; and on its eastern side there runs along it a ditch or trench, which is called by the people the Schweinegrabern, perhaps a corruption of Suemnugraben (Ditch of the Swine). In this state the lime runs as far as the Osmond, from which point it changes its character altogether, for it consists of a succession of forts, which were originally connected by paliasses. (Spart. Hadr. i. 12.) Remains of these forts (castella) are seen in many parts. At Obernburg this line of fortifications ceases, as the river Main in its northern course afforded sufficient protection. A little to the east of Aschaffenburg, where the Main takes a western direction, the fortifications recommence, but at first the traces are not continuous, until we come to the vicinity of Nidda, where it reappears as a continuous mound raised on a foundation of stones. This last part is now known by the name of the Pfluggrabens, and its remains in some parts rise to a height of from 10 to 12 feet. It can be distinctly traced as far as Riedenreithbach, in the neighbourhood of Bons, where every trace of a northern continuation disappears behind the Siebengebirge. It is probable, however, that it was continued at least as far as Cologne, where Tiberius had commenced the construction of a limes. (Tac. Ann. i. 50.) Some have supposed that it extended even further north, as far as the river Lippe and the Caesian forest; but from Tacitus ( Germ. 32) it seems clear that it terminated near the river Sieg.

This formidable line of fortification was the work of several generations, and the parts which were first built appear to have been those constructed by Drusus in Mount Taunus. (Tac. Ann. i. 56; Dion Cass. liv. 33.) But Tiberius and the other emperors of the first century constructed the greater part of it, and more especially Trajan and Hadrian. (Varr. l. c. 7; Tac. Ann. li. 51; Suet. Aug. viii. 2; Spart. Hadr. i. 12.) Until the reign of Alexander Severus these limits appear to have effectually protected the Decumates agris; but after that time the Alemanni frequently broke through the fortifications. (J. Capitol. Maximin. 13; Flav. Vopisc. Prob. 13.) His successors, Posthumus, Lollianus, and Probus, exerted themselves to repair the breaches; yet after the death of Probus, it became impossible to prevent the northern barbarians from breaking through the fortifications; and about the end of the third century the Romans for ever lost their possessions in Germany south of the limes. (Comp. Wilhelm, Germanien, p. 290, &c.; Buchner, Reise auf der Taunuslimes, Regensburg, 1820.) [L.S.]

LIMNAE. (Alph. Obs. ii. 36.) LIMNAE (LIMNEI) stands on the frontiers of Messenia and Laconia, containing a temple of Artemis Limnatis, used jointly by the Messenians and Lacaelemaonians. An outrage offered by the Messenians to some Lacaelemaonian virgins at the festival of this goddess is said to have been the cause of the First Messenian War. (Strab. vi. p. 297, viii. p. 560, & C.; Dion Cass. l. c. 26, 31; Procop. Hist. i. 6; Paus. 8. 16.) In the 2nd century this temple, and of the Ager Denthellionis, the district in which it was situated, was a frequent subject of the dispute between the Lacaelemaonians and Messenians down to the time of the Roman emperors. (Tac. Ann. iv. 43.) The ruins of the temple of Artemis Limnatis have been discovered by Ross, near the church of Panagia Volvisitas, in the village of Volinis; but the topography of this district requires a more particular description, and will be found under MESSENIA.

LIMNARI. [Sparta.] LIMNARI is in the mess. of Edh. Austerne: Keras-
wara, a town in Acharnania at the SE. corner of the Ambraciot gulf, on the very frontier of Acharnania towards Argos. There has been a dispute about its site, but the ruins at Keraswara are probably the remains of Limnari; some modern writers would place it more to the W., either at Levidiki, or at Ergos. The former supposition, however, appears to be the more correct, since we learn from Thucydides that Limnari lay on the road from Ambracia and Argos Amphilochicum to Stratus, which could not have been the case if Limnari lay to the W. of Keraswara. Philip III., king of Macedon, disembarked at Limnari, when about to invade Aetolia. There is a march near Keraswara, two miles in length, upon which Limnari appears to have derived its name. (Thuc. ii. 80, iii. 105; Pol. v. 5; Leake, Northern Greece, vol. iv. p. 243, seq.)

2. A town of Histiaotis in Thessaly, taken by the Romans in a. c. 191, was probably on the site of Koritzhi. (Livy. xxxvi. 13; Leake, Northern Greece, vol. iv. p. 518.)

LIMUS, an island off the coast of Ireland, mentioned by Ptolemy (ii. 9), as lying to the east of Ireland, and being uninhabited. Pliny also mentions it (iv. 30). It is probably Lambay Island. However, the Monumenta Britanniaca not only suggests for Limos (Ptolemy's Limus) the modern names of Lambay, Lymen, and Ramsey, but they also distinguish it from Limus (Pliny's Limus) which they make Dudley. [R. G. L.]

LIMONE. [LIMONE.] LIMONUM or LEMONUM (Alph. Obs. iv. 7; § 6: Poiteira), the capital of the Pictones or Pictavi, one of the Celtic nations south of the Loire. The name is first mentioned in the eighth book of the Gallic war (vi. 26, 27). At a later time, after the death of Probos, it became impossible to prevent the northern barbarians from breaking through the fortifications; and about the end of the third century the Romans for ever lost their possessions in Germany south of the limes. (Comp. Wilhelm, Germanien, p. 290, &c.; Buchner, Reise auf der Taunuslimes, Regensburg, 1820.) [L.S.]

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This is a place called Vieux-Poiteiras, more than 15 Roman miles north of Poiteira; but though it seems to have been an old town, it is quite a different place from the Poiteirs which is the site of the Limonum.

The conquest of the Pictavi cost the Romans little trouble, for they were not of such a nature as to be of much service, as little is said of them. In a. c. 51, C. Caninius, a legatus of Caesar, came to the relief of Duratius, a Gaul and a Roman ally, who was blockaded in Limonum by Dumnacus, the chief of the Andes. The siege was raised, and Dumnacus was subsequently defeated.

The remains of the great amphitheatre of Limonum are as described by Procop. The position of his Historia in the Poitou (quoted in the Guide du Voyageur, par Richard et Hoquet). M. Dufour found the walls of the amphitheatre three feet and a half below the present level of the soil. The walls are seven French feet thick. It is estimated that this amphitheatre
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would contain 20,000 spectators, from which estimate we must conclude that the dimensions and outline of the building can be accurately determined. M. Du-

douf says: "On the level of the present soil, there are yet visible traces of our covered citer-
tices, which led, by means of the vomitoria, into the different galleries: the part which is least damaged at present is in the stables of the Hotel d'Evreux. A principal arch, which led into the arena, is still nearly entire, though the interior facings have been almost completely removed." [G. L.]

LINDUS. [Albesc.] 1. A town in Britain; the modern Lincoln. Ptolemy (ii. 3. § 20) assigns Lindum and Rætæ, or Ratae, to the district of the Coritani. In the list of the anonymous Geographer of Ravenna it is called Littinum. Cæsar in the Itinerary of Antoninus, simply as Lindum. Among the priests who attended the Synod of Arles, a. p. 314, was "Aedilicus de civitate colonia Lindinen-

sium," which we must read Lindensium, for at the same council London was represented by Restitutus;

and that Lincoln was a colony may be accepted from the authority of Eusebius. Another also, in which the word occurs in Beda (Hist. Eccles. ii. 16, "Civitas Lindoceansis.") Lindum occurs in Antoninus in the ite from Londinium to the great Wall; in that from Eburacum to Lindinium; and in another from Londinium, in which it is the terminus.

The Roman remains extant at Lincoln are among the most important and interesting in this country. It is perhaps the only town in England which preserves one of the original Roman gateways in use at the present day. This is the Newport Gate, which is wholly of Roman masonry, as is also the narrow side entrance for foot passengers. Originally there were two of the latter, but one is walled up in a modern building. Another gateway, which was discovered, a few years since, near the castle.

There is also a long extent of the Roman sewers remaining at Lincoln, and a considerable number of inscriptions, chiefly sepulchral. The Mint Wall, as it is called, is a side wall of a Roman edifice, apparently of a public description. From the course of the remains of the external wall, the Romans seem to have found it necessary to extend the cir-
cumvallation of Lindum.

2. A town of the Demetii, in the northern part of Britain, placed by Ptolemy (ii. 3. § 9) a little to the north of the Clyde. Horsey suggests Kirkintilloch, on the Wall of Antoninus Fins, as the site of this Lindum.

LINDUS (Albesc; Ed. Albesci; Londus), one of the most important and most ancient towns in the island of Rhodes, was situated on the eastern coast, a little to the north of a promontory bearing the same name. The district was in ancient times very productive in wine and figs, though otherwise it was, and is still, very barren. (Philos. spea. ii. 24.) In the Homeric Catalogus (I. II. xii. 182) Lindus, together with the two other Rhodian cities, Ialysus and Camirus, are said to have taken part in the war against Troy. Their inhabitants were Dori-

ans, and formed the three Dorian tribes of the island, Lindus itself being of one the Dorian hexapolis in the south-west of Asia Minor. Previous to the year a. c. 408, when Rhodes was built, Lindus, like the other cities, formed a little state by itself, but when Rhodes was founded, a great part of the population and the common government was transferred to the new city. (Diod. xii. 75.) Lindus, however, though it lost its political importance, still remained an inte-

resting place in a religious point of view, for it contained two ancient and much revered temples, one of Athena, hence called the Lindian, and the other of Heraclis. The former was believed to have been built by Danans (Diod. v. 58; Callim. Hymn. p. 477, ed. Ernesti), or, according to others by his daughters on their flight from Egypt. (Herod. ii. 163; Strab. xiv. p. 656; comp. Plin. H. N. xxxiii. 39; Act. Apost. xvii. 17.) The temple of Heraclis was remarkable, according to Lactantius

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(i. 81), on account of the vituperative and injurious language with which the worship was conducted. This temple contained a painting of Hercules by Parrhasius; and Lindus appears to have possessed several other paintings by the same artist. (Athen. xii. p. 543, xvi. p. 687.) Lindus also was the native place of Cleobulus, one of the Seven Sages of Greece; and Athenaeus (vii. p. 360) has preserved a pretty parallel addressed to Cleobulus, and which the Lindian boys used to sing as they went round collecting money for the return of the swallows in spring.

The site of Lindus, as described by Strabo, "on the side of a hill, looking towards the south and Alexandria," cannot be mistaken; and the modern neat little town of Lindos is exactly the spot occupied by the ancient Derbion, mentioned by Pliny (ii. 19, § 9) may probably be a copyist's error. In Polybius (ii. 17, ed. Bekker), the name is corrupted to Att琦wov, which appears to be the MSS. reading, and was doubtless intended to be Al琦wov. In the old text of Strabo (p. 186) it is said that the Aretinae, a tribe of the county, inhabited the country from the Aeduli and Lincassai (Al琦wovov); but it is agreed that we ought to read Lindos, for Strabo names the people Lindos in two other passages (pp. 193, 208).

The Lindos occupied the country about the sources of the Marous and Sineus, and extended eastwards to the sources of the Trosinus. (Xen. Hell. i. 10.) This does not state expressly whether they belonged to Celtica or to Belgica, but we may infer from what he says that he considered them as included in Celtica [Gallia Transalpina, Vol. i. p. 968.] Strabo (p. 193) says: "Above or beyond the Helvetii and Sequani, the Aeduli and Lindos dwell to the west; and beyond the Mediomatrici dwell the Lunci and part of the Lindos." But the Lunci, whose capital was Tullum (Touλ), are between the Mediomatrici and the Lindos, and there is some error in this passage of Strabo. The chief town of the Lindos was Andonatumum, afterwards named Lindos, and in the old French, Langez or Longome, and now Lamges, near the sources of the Marous. Biblio (Di- jog, vi. 10, 108) mentions the territory of the Lindos, which corresponded to the diocese of Longres, before the diocese of Dijon was taken from it.

Pliny (ii. 8) and Pliny (iv. 17) place the Lindos in Belgica, which was true of the time when they wrote.

The Lindos were one of the Celtic nations, which, according to Roman tradition, sent a detachment to settle in North Italy. (See the next article.] Lucan (i. 397) represents the Lindos as warlike, or fond of fighting, for which there is no evidence in Caesar at least:—

LIPARA.

"Castraqae quasi Vessii curvam super arsum rupe
Pauinas pictis oboebant Lindos armis."

After Caesar had defeated the Helvetii in the great battle near Bibracte, the survivors fled into the country of the Lindos; "to whom Caesar sent letters and a message to inform them that they must not supply the Helvetii with corn, but help them as much as they could, and that if they did, he would treat them like the Helvetii." (B. G. i. 26.) It is plain from Caesar's narrative that this insolent order was obeyed. When Caesar was at Vesontio (Besançon) on his march against Ariovistus, the Sequani, Lunci, and Lindos supplied him with corn (B. G. i. 40). During the winter which followed the campaign of n. c. 53, Caesar placed two legions in the country of the Lindos, not to keep them in obedience, for they never rose in arms against him, but because it was a good position. (B. G. vi. 44.)

It is stated in Tacitus (Hist. i. 78) that Otho gave the "civitas Romanorum" to all the Lindos; but this passage is not free from difficulty. Galba had lost the friendship of the Helvetii, and the influence which other Gallic states, by harsh measures or by depriving them of part of their lands; and the Lindos and others supported the party of Vitellius in Gallia by offering soldiers, horses, arms and money (Tacit. I. 53, 59). It seems that Otho made the Lindos a present of the "civitas" in order to effect a diversion in Gaul in his own interests. The authenticity of Tacitus's text is right, why he omitted the Treviri and others. Pliny calls the Lindos "Foordari." This nation, which during the whole Gallic war was tranquil, even in the year of Vercingetorix's great struggle (B. G. vii. 63), became very restless under the Empire, as we see from Tacitus (Hist. iv. 67). [Gallia Transalpina, Vol. i. p. 969.] [G. L.] G. L. L. LINGONES (Ali琦wovov, Pdr.) a tribe of the tribe of the Gales, without doubt a colony or offset of the more powerful Transalpine tribe of the same name, who, according to Livy, migrated into Italy together with the Boii, and settled with them in the plains between the Apenines and the Padus. We learn from Polybius, that they dwelt between the Boii and the Taurisci. (Xen. Hell. i. 10.) Caesar gives the name of Boionus and as far eastward as the river Utia (Moon- tone), which was the northern limit of the Sequanes. (Livy. v. 35; Pol. ii. 17.) They seem to have been in later times so closely associated with the Boii as to be commonly considered as one nation; hence we do not meet with any separate mention of their name in history, nor are they noticed by the geographers. [K. H. B.]

LINTOMAGUS. [LUTTOMAGUS.]

LINUS (Ali琦wovov), a place on the coast of Myasia, on the Propontis, between Priapus and Parium; it is noticed only by Strabo (xiiii. p. 588), as the spot where the best smals (exylaia) were found. [L. S.]

LIPARIA (Achyria: Eit. Achyrias), Liparia, Liparia was the largest and most important of the group of the Aeolian islands, between the coast of Sicily and Italy. It had a town of the same name, and was the only one of the whole group which was inhabited, or at least that had any considerable population. Hence the other islands were always dependent on it, and were sometimes called in another time, the "islands of the sea," or the "islands of the sea." (Strab. vi. p. 275.) Strabo correctly tells us that it was the largest of the seven, and the nearest to the coast of Sicily except Thermessas or Hierax (Veil-
LIPARA.

Both he and Pliny inform us that it was originally called Meligunis (Megaroussia); a name that must probably be referred to the period before the Greek colony; although ancient writers affirm that it derived the name of Lipara from Liparus, a son of Asopus, who reigned there before Asopus, so that they must have referred the name of Meligunis to a purely fabulous age. (Plin. iii. 9. s. 14.; Diod. v. 7.) The name of Asopus himself is inseparably connected with the island; but there can be no doubt that his abode was placed by the earliest mythological traditions in Lipara itself, though in later times this was frequently transferred to Strongyle. [Ar Oakland Insulæ, p. 52.]

In the historical period the first mention that we find of Lipara is the settlement there of a Greek colony. This is assigned by Diodorus to the 50th Olympiad (B. C. 580—577); and there seems no reason to doubt this date, though Eusebius (on what authority we know not) carries it back nearly 50 years, and places it as early as B. C. 627. (Diod. v. 9.; Euseb. Arm. p. 107; Clinton, F. H. vol. i. pp. 206, 232.) The colonists were from Corinth, and the subsequent history is the same as on the former island: the Romans, too, landed on it in B. C. 281, and made it a Cnidian, so that the city was always reckoned a Cnidian colony. (Diod. i. 13.; Paus. x. 11. § 3.; Thuc. iii. 88.; Strab. vi. p. 275; Sycman. Ch. 263.) According to some accounts Pentathius did not himself live to reach Lipara, but the colony was founded by his sons. (Diod. i. 13.) Of its history we know very little, except that for a century and a half, but are told generally that it attained to considerable power and prosperity, and that the necessity of defending themselves against the Tyrrhenian pirates led the Liparans to establish a naval force, with which they ultimately obtained some brilliant victories over the Tyrrhenians, and who seem to have been engaged in piracy by costly掠ings at Delphi. (Strab. i. 13.; Diod. v. 9.; Paus. x. 11. § 3, 16.; § 7.) It appears, however, that the Liparans themselves were sometimes addicted to piracy, and on one occasion their corsairs intercepted a valuable vessel that the Romans were sending to Delphi; but their chief magistrate, Timasthenes, immediately caused it to be restored and forwarded to its destination. (Diod. xiv. 95; Liv. v. 28; Val. Max. i. 1. § 4.)

The territory of Lipara, though of small extent, was fertile, and produced abundance of fruit; but its more important resources were its mines of alum, arising from the volcanic nature of the soil, and the abundance of thermal sources proceeding from the same cause. The inhabitants of Lipara not only cultivated their own island, but the adjoining ones of Hiera, Strongyle, and Dindyne as well; a proof that the population of Lipara itself must have been considerable. (Thuc. iii. 88; Diod. v. 10; Paus. x. 11. § 4; Strab. vi. p. 275.)

At the time of the first Athenian expedition to Sicily the Liparans were in alliance with the Syracusans, probably on account of their Dorian descent; for which reason they were attacked by the Athenian and Rhegian fleet, but with no serious result. (Thuc. iii. 88; Diod. xii. 54.) In B. C. 326 they again appear as in friendly relations with Syracuse, and were in consequence attacked by the Carthaginian general Himilco, who made himself master of the city and exacted a contribution of 30 talents from the inhabitants. (Diod. xiv. 56.) It does not appear that the Carthaginians at this time retained possession of Lipara; and we subsequently find it in the enjoyment of independence in B. C. 264, when the island was suddenly attacked by Agathocles, in the midst of profound peace, and without even a pretext for the aggression. The invader carried off a booty of 50 talents, which was, however, lost on his voyage to Sicily in a storm, which was naturally attributed to the wrath of Asopus. (Id. xx. 101.) It could not have been an inconsiderable sum, for long after this it was the place of a Phoenician, from whom the name of Carthage, to which city it was subject at the outbreak of the First Punic War (B. C. 264), and from its excellent ports, and advantageous situation for commanding the N. coast of Sicily, became a favourite naval station with that people. (Id. xxvii. 18, p. 500.) In the fifth year of the war (B. C. 260), the Roman consul, Cn. Cornelius, having been deceived with the hopes of making himself master of the island, was captured there, with his whole squadron (Ptol. vi. 21); and in B. C. 257, a battle was fought between the Carthaginian and Roman fleets in its immediate neighbourhood (Id. 25); but a few years later it was at length taken by the Romans, under C. Aurelius, and remained in their hands from that time, B. C. 251. (Id. xxviii. 20; Zonar. viii. 14; Oros. iv. 8; Frontin. Strat. iv. 1. § 31.)

At the commencement of the Second Punic War a considerable Carthaginian squadron was wrecked on the shores of Lipara and the adjoining island of Vulcano (Liv. xx. 48); but from this time we find no historical mention of Lipara, except that Octavian and Sextus Pompeius in Sicily, in B. C. 86, when Lipara and the adjoining islands once more appear as a naval station of importance. It was occupied and fortified by Pompeius, but taken by Agrippa, who afterwards established his fleets at the island of Vulcano, and from thence threatened the forces of Pompeius at Mylae and Messanae (Appian, B. C. v. 97, 105, 112; Dion Cass. xlix. 77, 78). There seems no doubt that Lipara continued to enjoy considerable prosperity under the Roman government. Diodorus praises its fertility, as well as the excellence of its ports; and says that the Liparans derived a large revenue from the monopoly of the trade in alum. (Diod. v. 10.) Cicero, indeed, speaks of it in disparaging terms, as 'a station on the coast of a country, insula tenuisse postea' (Verr. iii. 37); but this seems to be an oratorical exaggeration, and the immediate reference of the passage is to corn, for the growth of which Lipara could never have been well adapted. But though suffering severely from drought in summer (Thuc. iii. 88), owing to the volcanic nature of the soil, the island long retained a considerable fertility, and at the present day produces abundance of fruit, wine, and oil. (Smyth's Sicily, p. 265; D'Orrville, Sicula, p. 18.)

Under the Roman Empire Lipara was sometimes used as a place of exile for political offenders (Dion Cass. liv. 6); and before the fall of the Western Empire it was a favourite resort of monks. At an earlier period of the Empire it was frequented for its hot baths (Plin. xxxvi. 6. s. 32; Diod. v. 10), which are still in use at the present day, being supplied from thermal springs; some remains of ancient buildings, still visible, appear to have been connected with these establishments. A few fragments of walls may also be traced on the hill crowned by the modern castle; and many coin fragments of sculpture, &c., have been discovered on the island. (Smyth's Sicily, p. 262.)
LIPARIS. (Alavari), a small river in the east of Cilicia, which emptied itself into the sea at Soth, and was believed to derive its name from the olive nature of its waters. (Plin. v. 22; Antig. Cary Selected.
150; Vitruv. viii. 3.)

LIPAY'XUS (Alava'), a town of Cilicia, or Coss, in Macedonia, mentioned only by Hecataeus (Steph. B. S. e.) and Herodotus (vii. 120).

LIPPOS, AD. [VIKTOA.] LIPSYDRIUM [ATTICA, p. 386, b.] LIGNI'TIA (Ligntes), a considerable river of Venetia, which rises in the Julian Alps to the N. of Opieterium (Odero), and flows into the Adriatic near Curna, about midway between the Piave (Pivse) and the Tagliamento (Tilaventum). (Plin. iii. 16. s. 28.) It had a part of the same name at its mouth and it is one of the Tiber. Above it was placed it between Albinum and Concordia. The name is not found in the Itineraries, but Paulus Diaconus mentions the "pons Lignaetis flumina" on the road from Forum Julii towards Patavium. (P. Dic. Hist. Lang. v. 39; Anon. Ravenn. iv. 36.)

LITRIA. [EDITORA.]

LIMIRIS (Aysaipi), a town in the north of Germany, between Marium and Lephana, about 10 miles to the north of Hamburgh. Its exact site, however, is unknown. (Ptol. ii. 11. § 27.)

LIRIS (Alexis: Garigliano), one of the principal rivers of central Italy, flowing into the Tyrrhenian Sea a little above Lataequa. It had its sources in the central Apennines, only a few miles from the Luscus Eunus, of which it has been sometimes, but erroneously, regarded as a subterranean outlet. It flows at first in a SE. direction through a long troughlike valley, parallel to the general direction of the Apennines, until it reaches the city of Sora, where it turns abruptly to the SW., and plunges down a precipice until after its junction with the Trevis or Sacco, close to the site of Friggia; from thence it again makes a great bend to the SE., but ultimately resumes its SW. direction before its enters the sea near Minturnae. Both Strabo and Pliny tell us that it was originally called Clania, a name which appears to have been common to many Italian rivers [Clania]: the former writer erroneously assigns its sources to the country of the Vestini; an opinion which is adopted also by Lucan. (Strab. v. p. 233; Lucan. ii. 425.) The Liris is noticed by several of the Roman poets, as a very gentle and tranquil stream (Hor. Carp. i. 31; Sil. Ital. iv. 348) — 'most ornate, by which it well deserves in the lower part of its course, where it is described by a modern traveller as "a wide and noble river, winding under the shadow of poplars through a lovely vale, and then gliding gently towards the sea."' (Bruce's Classical Tour, vol. ii. p. 520.) But nearer its source it is a clear and clear, unmixed water, and at the village of Lavinus, about four miles below Sora, and just after its junction with the Fibrense, it forms a cascade of above 90 feet in height, one of the most remarkable waterfalls in Italy. (Craven's Abreu, vol. i. p. 93.)

The Liris, which is still called Léros in the upper part of its course, though better known by the name of the city which it assumes when it begins to be more considerable, has a course altogether of above 60 geographical miles; its most considerable tributary is the Trevis or Sacco, which joins it about three miles below Cephalo. A few miles higher up it receives the waters of the Fibrense, so celebrated from Cicero's description (de Leg. i. 3); whilst below, but a small stream, is remarkable for the clearness and beauty of its water. [FIBRENSE.] The Melfa (Mejga), which joins it a few miles below the Sacco, but from the opposite bank, is equally inconsiderable.

At the mouth of the Liris near Minturnae, was an extensive sacred grove consecrated to Marica, a nymph or local divinity, who was represented by a tradition, adopted by her, as mother of Virgil, as mother of Latinus, while others identified her with Circe. (Virg. Aen. vii. 47; Lactant. Inst. Div. i. 21.) Her grove and temple (Lucus Maricas: Maplesr Edanes, Plut. Mar. 39) were not only objects of great veneration to the people of the neighbouring town of Minturnae, but appear to have enjoyed considerable influence, even over the Romans themselves. (Ov. Pers. v. 233; Liv. xxvii. 37; Serv. ad Aen. vii. 47.)

Immediately adjoining its mouth was an extensive marsh, formed probably by the stagnation of the river itself, and celebrated in history in connection with the adventures of Marina. (E. H. B.)

LISAE (Alawa), a town of Cilicia, or Cossae, in Macedonia, mentioned only by Herodotus (vii. 123).

LISBIBA, a town of Histiaeotis, in Thessaly, on the borders of Athamanis. (Liv. xxxii. 14.)

LISISA. [JACcastrii, Lissa. (Alava, Procop. B. G. i. 7; Ius. Antim.) an island off the coast of Illyricum, placed by Pliny (iii. 30) over against the coast of Illyria, noted for its barren, and an island which obtained a momentary importance during the wars of the Venetians, represents Lissa. (Wilkinson, Dalmatia and Montenegro, vol. i. p. 78.)

LISSUS. [LEONTINII, Lissus. (Alava, Procop. iii. 17. § 8) a town on the S. coast of Creta, which the anonymous Cosasetian Littoral, Vita Cretae, S. S. sicci.) The Peutinger Table gives 16 M.P. as the distance between Cantanum and Liso. This Cretan city was an episcopal see in the time of Hierocles. (Comp. Corin. Creta Sacra, vol. i. p. 253.)

The order in which he mentions it with the other bishoprics
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in the W. part of the island agrees very well with the supposition that its site was on the spot now called Haghia Kyriko. This place occupies a small hill near Agia Kyriaki, on the coast. Near the church of the Panaghia are what appear to be vestiges of an ancient temple, consisting of granite columns, and white marble fragments, architraves, and pediments. Further on, appears to have been another temple, and a theatre. The tombs are on the SW. side of the plain. They are worked into the hill in a line with arches and pillars, and perhaps fifty of them. (Pashley, Trav. vol. ii. p. 85; Mou. Class. Ant. vol. ii. p. 298.)

Of all the towns which existed on this part of the coast, Lissus alone seems to have struck coins, a fact which agrees very well with the evidence supplied by its situation, of its having been a place of some trading importance. The harbour is mentioned by Sclavus (p. 18), and the types of the coins are either maritime, or indicative of the worship of Dicynna, as might have been expected on this part of the island. The obverse of one coin bears the image of the capes and stars of the Dioscuri, and its reverse a quiver and arrow. On the second coin the capes and stars are replaced by a dolphin and inscription in Attic, and it is supposed that of Artemis or Dicynna. (Comp. Eckhel, vol. ii. p. 315.)

LISSUS (Lissi), Strab. vii. p. 316; Polt. ii. 16. § 5; Steph. B.; Hierocles; Peut. Toub.), a town of Illyricum, at the mouth of the river Drilo. Dionysius the elder, in his schemes for establisshing settlements around the valies of Illyria, included Lissi. (Diod. xv. 13.) It was afterwards in the hands of the Illyrians, who, after they had been defended by the Romans, retained this port, beyond which their vessels were not allowed to sail. (Polyb. ii. 12.) n. c. 211, Philip of Macedon, having surprised the citadel Acrolios, compelled the town to surrender. (Polyb. viii. 15.) Gelon, the Illyrian king, collected his forces here for the war against Rome. (Liv. xliv. 30.) A body of Roman citizens was stationed there by Caesar (B. C. iii. 26—29) to defend the town; and Pliny (iii. 26), who says that it was too M. P. from Epidaurus, describes it as "oppidum civium Romanorum." Constantine Forphyrogenetes (De Arm. Imp. c. 1, lib. 1, cap. 14) states that the name of Lissi, as it is a city from the name of Leonis. (L. A. & R.'s Nothern Greece, vol. iii. p. 477; Schaffarik, Slov. Alt. vol. ii. p. 275.)

LISTA (Lissi), a very ancient city of Central Italy, which, according to Varro (ap. Dion. Hal. l. 14), was the metropolis of the Arbigenes, when that people dwelt in the mountain valleys around Easte. It was surprised by the Sabines by a night attack from Amierrn; and the inhabitants took refuge in Beate, from whence they made several fruitless attempts to recover possession of their city; but failing in this, they declared it, with the surrounding territory, sacred to the gods, and impractically cures on all who should occupy it. This claim was, however, without mention of it; though it would seem that its ruins still remained in the time of Varro, or at least that its site was clearly known. This has been in modern times a subject of much dispute. According to the present text of Dionysius, it was situated 34 stades from Tiora, the ruins of which are probably those at Castore near Sta. Anastasia in the upper valley of the Scalina, 36 miles from Rieti. Bunsen accordingly places it at Sta. Anastasia itself, where there are some remains of an ancient city. But Holstenius long ago pointed out a site about 3 miles from Beate itself, on the road from thence to Civita di Latina, where there still exist, according to a local tradition, tombs, Martelli, and Sir W. Gell, the remains of an ancient city, with walls of polygonal construction, and a site of considerable strength. The situation of these ruins would certainly be a more probable position for the capital of the Arbigenes than one so far removed as that from their other settlements, and would accord better with the natural line of advance of the Sabines from Amierrn, which must have been by the pass of Ascrodoco and the valley of the Velino. In this case we must understand the distance of 24 stadia (3 miles), as stated by Dionysius (or rather by Varro, whom he cites), as having reference to Beate itself, not to Tiora. (Bunsen's Mon. Arch. v. p. 192; Ann. Agr. vi. p. 137; Gell's Topography of Rome, p. 472; Holsten. Not. de Cheser. p. 114.)

LISTERON (Leser), a place in Epirus Nova, mentioned by Hierocles with a fortress Aitzras (Aitzias, Procop. de Ascl. iv. 4). It is probably represented by the site of Aitzias, which is situated on the river Aios (Véios), which is mentioned by Cantacuzenus (Kanzásios, ii. 92; comp. Anna Comnena, xiii. p. 390) in the fourteenth century, together with other places which are still to be recognised as having been the chief strongholds in this part of Greece. (Aios.) (Leake, Northerns Greece, 1842.)

LITABRUM (L'Aquila), a forest in the territory of the Boians in Gallia Cispadana, memorable for the defeat of the Roman consul L. Postumius, in B.c. 316. On this disastrous occasion the consul himself perished, with his whole army, consisting of two Roman legions, augmented by auxiliaries to the amount of 25,000 men. (Liv. xxii. 46; D. & R.'s Hist. Stor. l. 6. § 4.) At a later period it witnessed, on the other hand, a defeat of the Boians by the Roman consul L. Valerius Flaccus, n. c. 195. (Liv. xxi. 44.) The forest in question appears to have been situated somewhere between Bononia and Placentia, but its name is never mentioned after the reduction of Bononia, and its site cannot be determined. It is probable, indeed, that a great part of the tract between the Apennines and the marshy ground on the banks of the Pado was at this time covered with forest.

LITANOBРИГA, in Gallia, is placed by the Antonine Itin. between Caesaraugustam (Bononiae) and Augustamagum, which D'Anville supposed to be Sens. According to his reading, the Itin. makes it xviii. Gallie leagues from Caesaraugustam to Litanobriga, and iii. from Litanobriga to Augustamagum. Walckenaer (Géogr. de, vol. iii. p. 55) makes the first distance xvi. and the second iii.; and he places Caesaraugustam at Verberie, near the river Asione. The Table menomone put between Caesaraugustam and Augustagumus, but it makes the third distance xxii. We may assume that Litanobriga was situated at a ford or bridge over a river, and this river is the Oise. D'Anville first thought that Litanobriga might be Ponte Sainte-Maxence, for a Roman road from Bononiae, called Bruscias, passes by Clermont, and joins a road from Ponte Sainte-Maxence. But the numbers in the Itin. fit the distances between Beate and Sens; and accordingly
D'Anville gave up Pont-Sainte-Maxence, and fixed Litanobriga at Cresli on the Oise, and along this line the distances of the Table agree pretty well with the real distances. Walckenaer fixes Litanobriga at Pont-Sainte-Maxence. The solution of this difficulty depends on the position of Augustomagus; or if we are content with the evidence for fixing Litanobriga at Pont-Sainte-Maxence, we cannot place Augustomagus in a period earlier than the time of Liuv. Strabo and Pliny both place the seat of Augustomagus in the time of Augustus. Pliny also notes that the name of Augustomagus was used by the people of the region for the place which they knew to be the site of the town, and which was situated on the coast of Campania, between the mouths of the Vulturnus and Cumae. It was situated at the mouth of a river of the same name (Strab. v. p. 243; Liv. xxxii. 29), which assumed a stagnant character, and was a marshy pool or lagoon, called the LITURNA PALA (Sil. Ital. vii. 275; Stat. Silv. iv. 3. 66), and bordered on either side by more extensive marshes. It is not quite clear whether there was a town there at all before the establishment of the Roman colony: Livy's expression (L.c.) that coloniae sine urbe Letterne" would seem to imply the contrary; and though the name of Litternus is mentioned in the Second Punic War, it is in a manner that does not clearly prove there was then a town there. (Liv. xxiii. 35.) But the notice in Festus (v. Prop. Horae), who mentions Litternus, with Capua, Cumae, and other Campanian towns, among the Praefecturas, most probably refers to a period earlier than the Roman settlement, and is of no use in determining the character of the neighbourhood rendered it unhealthy, while the adjoining tract on the coast was sandy and barren; hence, it never seems to have been of any importance, and is chiefly noted from the circumstance that it was the place where Scipio Africannus chose for his retirement, when he withdrew from public life, and where he ended his days in a kind of voluntary exile. (Livy. xxxviii. 59; Seneca, Ep. 86; Val. Max. v. 3. § 1; Oros. iv. 20.) At a later period, however, Augustus settled a fresh colony at Litternus (Lib. Colom. p. 283), and the construction by Domitian of the road leading along the coast from Sinnesia to Cumae was always used to render it more frequented. But it evidently never rose to a considerable place; under the Roman Empire its name is mentioned only by the geographers, and in the Itineries in connection with the Via Domitiana already noticed. (Strab. v. p. 243; Mal. ii. 4. § 9; Plin. iii. 5. 9; Pol. iii. i. 6; Hist. Ant. p. 122; Tob. Pent.) We learn, however, that it still existed as late as the reign of Valentinian II. (Symmarch. Ep. vi. 5); and it was probably destroyed by the Vandals in the fifth century. The villa of Scipio, where he spent the latter years of his life, was still extant in the days of Seneca, who has left us a detailed description of it, and strongly contrasts the simplicity of its arrangements with the luxury and splendour of those of his own time. (Ep. 86.) Pliny also tells us, that some of the olive trees and myrtles planted by the hands of Scipio himself were still visible there. (Plin. xvi. 44. s. 85.) It is certain that his tomb also stood in the town of Litternus in the days of the ancient writer Livy, though it would appear that there was great doubt whether he was really buried there. The well-known epitaph which, according to Valerius Maximus, he caused to be engraved on his tomb,— "Ingrata patria, ne cessas quidem mea habes," could certainly not have been extant in the time of Seneca, who may have been present there, as far as we know, only when he visited the town of Cumae, though he inclines to the belief that Africanus was really buried there, and not in the tomb of the Scipios at Rome. (Seneca, L.c.; Val. Max. v. 3. § 1; Strab. l.c.; Liv. xxxviii. 56.)

The site of Litternus is now marked by a watch-tower called Tor di Patria, and a miserable village called Litterne, which was unquestionably the Litterna Palus, and hence the river Litternus can be no other than the small and sluggish stream which forms the outlet of this lake to the sea. At the present day the Lago di Patria communicates with the river Clanusa or Lago, and is formed by one of the arms of that stream. It is not improbable that this was the case in ancient times also, for we have no account of the mouth of the Clanusa, while the Litternus is mentioned only in connection with the town at its mouth. [CLANUS.] The modern name of Patria must certainly have been derived from some tradition of the epitaph of Scipio already noticed, though we cannot explain the mode in which it arose; but the name may be interpreted as far as the genius of the eighth century. There are scarcely any ruins on the site of Litternus, but the remains of the ancient bridge by which the Via Domitiana here crossed the river are still extant, and the road itself may be traced from thereto the whole way to Cumae. [E. H. B.]

LITHEUS (Aladna), the name of the northern branch of the river Tich, which passes together with Mount Opolemus in the north-west of Amaisia, enclosed the extensive and fertile plain of Phanaroea. (Strab. xii. p. 566.) Hamilton (Researches, vol. i. p. 349) believes that these two ancient hills answer to the modern Kemper Dag and Oktap Dag. (L.c.)

To treat the question as to the name of Gallia Narbonensis, is placed by the Table and the Jerusalem Itin. between Carcassae (Carcassonne) and Narbo (Narbonne). It is the next station to Carcassae, and xii. from it: the station that follows Liviana is Ususara, or Ususara, or Homerba. The site is uncertain. [G. L.]

LIX, LIXUS. [MAURETANIA.]

LIZIZIS. [ALGIRIA.]

LOBETA\'Nî (Lobethara), one of the lesser peoples of the NE. part of Hispania Tarraconensis. Their position was SE. of the Celiterni, and of the Baetetai, in the SW. of Arragon. The only city mentioned as belonging to them was Lobetum (Lobetar), which D'Anville identifies with Requena, but Uberti with Albeniz. (Pol. ii. 6. § 60; Coins of Uberti, p. 109; Uberti, vol. ii. pl. i, pp. 322, 464.)

LOBETUM. [LOBETANI.]

LOCORITUM (Locherpes), a town on the river Main in Germany, and probably the same as the
modern Labr. (Ftil. ii. 11. § 29.) Its name seems to be of Celtic origin. (Comp. Steiner, Das Meisen-gebiet, p. 125.)

LOCRAS. [Cocrux, p. 691, s.] LOCRIS EPICNEMID'II, OPUN'TIL (Locris.) LOCRIS OZOLAE. [Locris.]

Locris (Aesepus), sometimes called, for distinction's sake, Locris EPICSPHRIBS (Aesepus Erataphes), Locris (Eh. Aesepus, Locrisena: Ruins near Greece.), a city on the SS. coast of the Bruttian peninsula, not far from its southern extremity, and one of the most celebrated of the Greek colonies in this part of Italy. It was a colony, as its name obviously implies, of the Locrians in Greece, but there is much discrepancy as to the time of its foundation from which it derives its origin. Strabo affirms that it was founded by the Locris Ozolae, under a leader named Eunaxus, and censures Ephorus for ascribing to it the Locri Opunti; but this last opinion seems to have been the one generally prevalent. Scymnus Chius mentions both opinions, but seems to incline to the latter; and it is almost certain by Pausanias, as well as by the poets and later Latin authors, whence we may probably infer that it was the tradition adopted by the Locris themselves. (Strab. vi. p. 259; Scymn. Ch. 313–317; Paus. iii. 19. § 12; Virg. Aen. iii. 399.) Unfortunately Polybius, who had informed himself particularly as to the history and institutions of the Locris, does not give any statement upon this point. But we learn from him that the origin of the colony was ascribed by the tradition current among the Locris themselves, and sanctioned by the authority of Aristotle, to a body of fugitive slaves, who had carried off their mistresses, with whom they had previously carried on an illicit intercourse. (Pol. xii. 9, 10–12.) The same story is in that of Histiaeus (365–367). Pausanias would seem to refer to a wholly different tale where he says that the Lacedaemonians sent a colony to the Epizephyrean Locri, at the same time with one to Crotone. (Paus. iii. 8. § 1.) These were, however, in both cases, probably only additional bands of colonists, as Lacedaemon was not a particularly active founder of cities. The date of the foundation of Locris is equally uncertain. Strabo (Locr.) places it a little after that of Crotone and Syracuse, which he regarded as nearly contemporary, but he is probably mistaken in this last opinion. (Crotone.) Eusebius, on the contrary, brings it down to so late a date as n. c. 675 (or, according to Hieronymus, 683) but there seems good reason to believe that this is much too late, and we may venture to adopt Strabo's statement that it was founded soon after Crotone, if the latter be placed about 710 n. c. (Euseb. Arm. p. 105; Clinton F. H. vol. i. p. 186, vol. ii. p. 410.) The traditions adopted by Aristotle and Polybius represented the first settlers as gaining possession of the soil of Locris immediately on their arrival there (called Siculi), by a fraud not unlike those related in many similar legends. (Pol. xii. 6.) The fact stated by Strabo that they first established themselves on Cape Zephyrium (Cape di Brumaono), and subsequently removed from thence to the site which they ultimately occupied, about 15 miles further N., is supported by the evidence of their distinctive application, and may be depended on as accurate. (Strab. Locr.)

As in the case of most of the other Greek colonies in Italy, we have very scanty and imperfect in-
from the period of their very foundation. (Strab. vii. p. 259.) On the other hand, they were almost constantly on terms of hostility with their neighbours of Carthage and the Bruttians, in Sicily, and the latter city, were threatened with complete destruction by that despot, from which they were saved by the intervention of Hieron of Syracuse. (Pind. Pyth. ii. 35; and Schol. ad loc.) In like manner we find them, at the period of the Athenian expeditions to Sicily, in close alliance with Syracuse, and on terms of amity even with Carthage, which they at first engaged in actual hostilities with the Athenians under Lachas; and though they subsequently concluded a treaty of peace with them, they still refused to admit the great Athenian armament, in B.C. 415, even to anchor on their coasts. (Thuc. iii. 99, 115, iv. 1, 24, v. 5, vi. 44, vii. 1; Diod. xii. 54, xiii. 5.) At this period the Peloponnesian War they were among the few Italian cities that sent auxiliary ships to the Lacedaemonians. (Thuc. vii. 91.)

During the reign of the elder Dionysius at Syracuse, the bonds of amity between the two cities were strengthened by the personal alliance of that monarch, who married Doris, the daughter of Xanthes, one of the sons of the cities of Megara and Corinth. (Diod. xiv. 44.) He subsequently adhered steadfastly to this alliance, which secured him a footing in Italy, from which he derived great advantage in his wars against the Rheginians and other states of Magna Graecia. In return for this, as well as to secure the continuance of their support, he conferred great benefits upon the Locrians, to whom he gave the whole territory of Canolonia, after the destruction of that city in B.C. 389; to which he added that of Hipponium in the following year, and a part of that of Seylileum. (Diod. xiv. 100, 105, 107; Strab. p. 261.) Hipponium was, however, again wrested from them by the Carthaginians in B.C. 379. (Id. xv. 24.) The same intimate relations with Syracuse continued under the younger Dionysius, when they became the source of great misfortunes to the city; for that despot, after his expulsion from Syracuse (B.C. 356), withdrew to Locri, where he reigned on the citadel, and established himself in the possession of despotic power. His rule here is described as extremely arbitrary and oppressive, and stained at once by the murder of the Locrians and undeserved cruelties. At length, after a period of six years, the Locrians took advantage of the absence of Dionysius, and drove out his garrison; while they exercised a cruel vengeance upon his unfortunate wife and daughters, who had fallen into their hands. (Justin, xxii. 2, 3; Strab. vi. p. 299; Arist. Pol. v. 7; Clearch. ap. Athen. xxiii. 541.)

The Locrians are said to have suffered severely from the oppressions of this tyrant; but it is probable that they sustained still greater injury from the increasing power of the Bruttians, who were now become most formidable neighbours to all the Greek cities in this part of Italy. The Locrians never appear to have fallen under the yoke of the barbarians, but it is certain that their city declined greatly from its former prosperity. It is not again mentioned till the wars of Pyrrhus. At that period it appears that Locri, as well as Rhegium and other Greek cities, had placed itself under the protection of Rome, and even admitted a Roman garrison into its walls. On the approach of Pyrrhus the Locrians, like the others, declared themselves in favour of that monarch (Justin, xviii. 1; but they had soon ceased to regret the change: for the garrison left there by the king, during his absence in Sicily, conducted itself so ill, that the Locrians rose against them and expelled them from their city. On this occasion, according to the story related by Pyrrhus on his return from Sicily; and, not content with exactions from the inhabitants, he carried off a great part of the sacred treasures from the temple of Proserpine, the most celebrated sanctuary at Locri. A violent storm is said to have punished his impiety, and compelled him to restore the treasures. (Appian, Samn. ii. 12; Liv. xxii. 19; Val. Max. i. 1, Ext. § 1.)

After the departure of Pyrrhus, the Locrians seem to have submitted again to Rome, and continued so till the Second Punic War, when they were among the states that threw off the Roman alliance and declared in favour of the Carthaginians, after the destruction of Cannae, B.C. 216. (Liv. xxii. 61, xxiii. 30.) They soon after received a Carthaginian force within their walls, though at the same time their liberties were guaranteed by a treaty of alliance on equal terms. (Liv. xxiv. 1.) When the fortune of the war began to turn against Carthage, Locri was besieged by the Roman consul Crispinus, but the Locrians, being invited by the Carthaginians, compelled him to raise the siege. B.C. 208. (Id. xxvii. 25, 28.) It was not till B.C. 205, that Scipio, when on the point of sailing for Africa, was enabled, by the treachery of some of the citizens, to surprise one of the forts which commanded the town; an advantage that soon led to the surrender of the rest of the city and the city itself. (Id. xxix. 6—9.) Scipio confined the charge of the city and the command of the garrison to his legate, Q. Pile- minius; but that officer conducted himself with such cruelty and rapacity towards the unfortunate Locrians, that they rose in tumult against him, and a violent sedition took place, which was only appeased by the intervention of Scipio himself. That general, however, took the part of Pileminius, who was continued in his command; and the Locrians were exposed anew to his exactions and cruelties, till they at length took courage to appeal to the Roman senate. Notwithstanding vehement opposition on the part of the friends of Scipio, the senate pronounced in favour of the Locrians, condemned Pileminius, and restored Locri and its inhabitants to the enjoyment of their own laws. (Liv. xxix. 8, 16—29; Diod. xxvii. 4; Appian, Liv. 55.) Pilemi- nius had, on this occasion, followed the example of Pyrrhus in plundering the temple of Proserpine; but the senate caused restitution to be made, and the impunity to be expiated at the public cost. (Diod. xxvii. 52.)

From this time we hear little of Locri. Notwithstanding the privileged condition conceded to it by the senate, it seems to have sunk into a very subordinate position. Polybius, however, speaks of it as in his day still a considerable town, which was bound by treaty to furnish a certain amount of naval auxiliaries to the Romans. (Pol. xii. 5.) The city was still colonized by the Romans, and enjoyed the special patronage of Cicero. (Cic. de Leg. ii. 6), but we do not know the origin of their connection with the great orator. From Strabo's account it is obvious that Locri still subsisted as a town in his day, and it is noticed in like manner by Fliny the elder and others. (Plin. hist. xxii. 115; Liv. xxii. 37; Plut. iii. 1, § 10.) Its name is not found in the itineraries, though they describe this coast in con-
LOCRIS was an ancient people in Greece, and were said to have been descended from the Leleges. This was the opinion of Aristotle; and other writers supposed the name of the Locrians to be derived from Locrus, an ancient king of the Leleges. (Aristot.; Her. ap. Strab. vii. p. 322; Scymnus Ch. 590; Dicaearch. 71; Plin. iv. 7. a. 12.) The Locrians, however, must at a very early period have become intermingled with the Hellenes. In the Homeric poems they always appear as Hellenes; and, according to some traditions, even Deucalion, the founder of the Hellenic race, is said to have lived in the Locrian town of Opus or Cyrus. (Find. Ol. ix. 63, seq.; Strab. ix. p. 425.) In historical times the Locrians were divided into two distinct tribes, differing from one another in customs, habits, and civilization. Of these the eastern Locrians, called the Opuntii and Epicenemisii, dwelt upon the eastern coast of Greece, opposite the island of Euboea; while the western Locrians dwelt upon the Corinthian gulf, and were separated from the former by Mount Parnassus and the whole of Doris and Phocis. (Strab. i. p. 425.) The eastern Locrians are alone mentioned by Homer; they were the more ancient and the more civilized: the western Locrians, who are said to have been a colony of the former, are not mentioned in history till the time of the Peloponnesian War, and are even then represented as a semi-barbarous people. (Thuc. i. 5.) We may conjecture that the Locrians at one time extended from sea to sea, and were torn by derision by the immigration of the Phocians and Ionians. (Niederh., Notice sur l'histoire des Anciens, p. 123.)

1. Locri Epicenemidii et Opuntii (Euxynomii, "Opuntii", inhabited a narrow strip upon the eastern coast of Greece, from the pass of Thermopylae to the mouth of the river Cephissus.
Their northern frontier town was Alpeni, which bordered upon the Malians, and their southern frontier town was Larymna, which at a later time belonged to Boeotia. The Locrians, however, did not inhabit this coast continuously, but were separated by a narrow strip of Phocis which extended to the Eucoean sea, and contained the Phocian seaport town of Daphnus. The Locrians north of Daphnus were called Epicenemidii, from Mount Cnenias; and those south of this town were named Opuntii, from Opus, their principal city. On the west the Locrians were separated from Phocis and Boeotia by a range of mountains; from Corinthia by Mount Oeta and running parallel to the coast. The northern part of this range, called Mount Cnenias (Strab. ix. pp. 416, 425), now Tilaconda, rises to a considerable height, and separated the Epicenemidii Locri from the Phocians of the upper valley of the Cephissus; the southern portion, which bore no specific name, is now as lofty as Mount Cnenias, and separated the Opuntian Locrians from the north-eastern parts of Boeotia. Lateral branches extended from these mountains to the coast, of which one terminated in the promontory Cnenides [Cnenimides], opposite the islands called Lichades; but there were several fruitful valleys, and the fertility of the whole of the Locrian coast is praised both by ancient and modern observers.

Forchhammer, Gute, Hist. of Greece, vol. ii. pp. 11—12; Grote, Hist. of Greece, vol. ii. p. 381.) In consequence of the proximity of the mountains to the coast there was no room for any considerable rivers. The largest, which, however, is only a mountain torrent, is the Boagrus (Boagrous), called also Manex (Manex) by Strabo, rising in Mount Cnenias, and flowing into the sea between Scaphela and Thronium. (Horn. R. ii. 538; Strab. ix. p. 426; Ptol. iii. 15. § 11; Plin. iv. 17. s. 12; Leake, Northern Greece, vol. ii. p. 67.) The only other river mentioned by name is the Platanus (Platánus, Paus. ix. 24. § 5), a small stream, which flows into the Opuntian gulf near the Boeotian frontier; it is the river which flows from the modern village of Prosaktos. (Leake, vol. ii. p. 174.) The Opuntian gulf (q' Opúntias kútos, Strab. ix. pp. 416, 425, 426), at the head of which stood the town of Opus, is a considerable bay, shallow at its inner extremity. In this bay, close to the coast, is the small island of Atalanta. (Atalanta, No. 1.)

There are three important passes across the Locrian mountains into Phocis. One leads from the territory of the Epicenemidii, between the summits of Mount Callidromus and Mount Cnenias, to Thronium, in the upper valley of the Cephissus; a second across Mount Cnenias to the Phocian town of Elateia; and a third from Opus to Hyampolis, also a Phocian town, whence the road ran to Aabe and Orocho-menos.

The eastern Locrians, as we have already said, are mentioned by Homer, who describes them as following Ajax, the son of Oileus, to the Trojan War in forty ships, and as inhabiting the towns of Cynus, Opus, Callirrus, Bosa, Scaphel, Augeia, Tarpe, and Thronium. (T. l. 527—533.) Neither Homer, Herodotus, Thucydides, nor Polybius, make any distinction between the Opuntii and Epicenemidii; and, during the flourishing period of Greek history, Opus was regarded as the chief town of the eastern Locrians. Even Strabo, from whom the distinction is chiefly derived, in one place describes Opus as the metropolis of the Epicenemidii (ix. p. 416); and the same is confirmed by Pliny (iv. 7. s. 12) and Stephanus (s. v. Orídes; from Leake vol. ii. p. 181). In the Persian War the Opuntian Locrians fought with Leonidas at Thermopylae, and also sent seven ships to the Greek fleet. (Hered. vii. 203, viii. 1.) The Locrians fought on the side of Sparta in the Peloponnesian War. (Thuc. ii. 33.)

The following is a list of the Locrian towns:—

1. Of the Epicenemidii:—along the coast from N. to S., Alpenus; Nicaea; Scaphela or Scaphel; Thronium; Cnenimides; more inland, Tarpe, afterwards Phthiaros; Augeia. 2. Of the Opuntii:—along the coast from N. to S., Alpeus; Cynus; Opus; Larymna, which at a later time belonged to Boeotia; more inland, Callirrus; Napyt; Corsoila.

LOCRIS.

COIN OF THE LOCRI OPUNTII.

II. LOCHI OZOLAE ('OZolai), inhabited a district upon the Corinthian gulf, bounded on the north by Doris and Astolia, on the east by Phocis, and on the west by Astolia. This district is mountainous, and for the most part unproductive. The declivities of Mount Parnassus from Phocis, and of Mount Corax from Astolia, occupy the greater part of it. The only river, of which the name is mentioned, is the Hypaespis, now the Moreo, which runs in a south-western direction, and falls into the Corinthian gulf near Naupactus. The frontier of the Locri Ozolae on the west was close to the promontory Antirrhium, opposite the promontory Rhinn on the coast of Achaia. Antirrhium, which was in the territory of the Locri, is spoken of elsewhere. (Vol. i. p. 13.) The eastern frontier of Locria, on the coast, was close to the Phocian town of Crissa; and the Crissaean gulf washed on its western side the Locrian, and on its eastern the Phocian coast. The origin of the name of Ozolae is uncertain. Various etymologies were proposed by the ancients. (Paus. x. 35. § 1, seq.) Some derived it from the verb ὅσον, "to smell," either from the stench arising from a spring at the foot of Mount Tapha, near which the centaur Nessus is said to have been buried, and which still retains this property (cf. Strab. ix. p. 427), or from the abundance of asphodel which scented the air. (Cf. Archytas, op. Post. Quaest. Graec. 15.) Others derived it from the undressed skins which were worn by the ancient inhabitants, and the Locrians themselves from the branches (4ον) of a vine which was produced in their country in a marvellous manner. The Locri Ozolae are said to have been a colony from the Opuntian Locrians. They first appear in history in the time of the Peloponnesian War, as has been mentioned above, when they are mentioned by Thucydis as a semi-barbarous nation, along with the Astolians and Acarnani, whom they resembled in their armour and mode of fighting. (Thuc. ii. 5, iii. 94.) In a. c. 426 the Locrians promised to assist Demothenes, the Athenian commander, in his invasion of Astolia; but, after the defeat of Demothenes, most of the Locrian tribes submitted
without opposition to the Spartan Eurylochus, who marched through their territory from Delphi to Naupactus. (Thuc. iii. 95, seq.) They belonged at a later period to the Aetolian League. (Polyb. xviii. 30.)

The chief and only important town of the Oecusans was Amphissa, situated on the borders of Phocis. The other towns, in the region of W. to E., were:—Molycheia; Naupactus; Oenone; Anticthna or Anticycla; Eupehium; Eretheia; Tolophon; Hesumus; Orantheia or Oranthia; Iphium; Chalarum; more inland, Abortion; Pottadania; Cychelum; Trichium; Olpe; Messapia; Tyle; Trimenta; Myotina.

On the geography of the Locris tribes, see Leake, Northern Greece, vol. ii. pp. 66, seq., 170, seq., 587, seq.

LOGI or LUGI (Adrux or Agyry), a people in North Britain, mentioned by Ptolemy (iii. 3. 12) as a population to the south of the Mertes, and west of the Cornubii. This gives the part about the Dornoch, Cromarty, and Moray Firths. [R. G. L.]

It is not clear whether they were situated as between the Vinderius and the Rhobogitan promontory. Probably [see Vindernius] the Lagus, falling into Belfast Lough, name for name, and place for place. [R. G. L.]

LONCIUM (Liones), a place in the south of Noricum, on the right bank of the river Dravus, as the sources state, in the Vindis. (Strab. vii. 3. 3. p. 257.) The whole district about Liones abounds in Roman antiquities. (Gruter, Inscription, p. 257. 9; Médar, Noricum, p. 254.)

[L. S.]

LONDINIUM (London), Plin. i. 3. 27; Aufidius, Steph. v. w.; Londinium, Tac. Ann. xiv. 33; Oppidum Londinense, Sann. Paneg. Const. 17; Londinium, Amm. Marc. xx. I.), the capital of Roman Britain. Ptolemy (L.) places Londinium in the district of the Cantii; but the correctness of this position has very naturally been questioned. Modern discoveries have, however, decided, that the southern limits of the city, in the time of Hadrian and Antoninus Pius, extended a considerable distance into the territory of the Cantii; and Ptolemy, therefore, was not able to determine the place of the city in this division of Britain. In earlier times the city was confined to the northern bank of the Thames.

The earliest mention of it is by Tacitus, in his well-known account of the insurrection of the Britons in the reign of Nero. As Britain was only fully subjugated by Claudius, Londinium must have rapidly advanced to the importance it assumes in the narrative of this historian. Although it is not mentioned by Julius Caesar or by other earlier writers, the peculiar natural advantages of the locality point it out as one of the chief places of resort of the merchants and traders who visited Britain from the Gaulish ports and from other parts of the continent. At the comparatively early period in the Roman conquest when it was established, as a place of established mercantile reputation. The three chief cities of Britain at this period were Verulamium, Camulodunum, and Londinium. At Camulodunum a colony of veterans had been established; Verulamium had received the rights and privileges of a municipium Londinium, without such distinctions, had an above mention. It was the first town that pre-eminent which ever marked her as the metropolis of Britain:—"Londinium . . . cognomento quidem coloniae non ignoscit, sed copia negotiorum et commenstuorium maxime celeberr." (Tac. Ann. xiv. 33.)

At this period we must infer that Londinium was without external walls; and this absence of mural defences appears to have been common also to Verulamium and to Camulodunum. The Britons passed by the fortified places and attacked at once the rich and populous cities inadequately defended. Camulodunum was the first to fall; Londinium and Verulamium speedily followed in a similar catastrophe.

The Itinerary of Antoninus, which is probably not later than the time of Severus, affords direct evidence of the chief position which Londinium held among the towns and cities of Britain. It occurs in no less than seven of the itineraries, and in six of these it stands either as the place of departure or as the terminus of the routes; no other town is introduced so conspicuously.

The next historical mention of Londinium occurs in the panegyric of Fenius addressed to Constantius Cæsar (c. 17), in which it is termed "oppidum Londinense." After the defeat of Allectus, the victorious Romans marched directly on Londinium, which was besieged by Picta and other foreign mercenaries, who made up the greater part of the usurper's forces.

Ammianus Marcellinus, who wrote at a later period, states that, in his time, Londinium was called Augusta, an honourable appellation not unfrequently conferred on cities of distinction. In this writer we find the word the first time at the present day:—"Egressus, tendendae ad Londinium, vetus oppidum, quod Augustam posteritas appellavit." (xxvii. 8, comp. xxviii. 3). In the Notitia Dignitatum we find mention of a "Præpositus Thesaurorum Augustensi in Britannia;" and in the Chronography of Ravenna the complete form, Londinium Augusta, is given.

Monumental remains show that Londinium contained buildings commensurate in grandeur and extent with its historical claims. The foundations of the wall which bordered the river, when laid open a few years since, was almost wholly composed of materials used in buildings which were anterior to the period when the wall was built; but it was impossible to determine the date of the wall, or of which part of this wall was constructed. Portions of columns, friezes, cornices, and also foundation stones. From their magnitude, character, and number, they gave an important and interesting insight into the obscure history of Roman London, in showing the architectural changes that had taken place in it. Similar discoveries have been made in various parts of the modern city which more fully developed the "debris" of an ancient city of importance; other architectural fragments have been found; walls of vast strength and thickness have been noticed; and within the last twenty years, at least thirty tessellated pavements have been laid open, of which some were of a very fine kind. (Archaeologia, vol. xxviiiv. xxviii. et seq.) Londinium, enclosed at first, was subsequently in early times walled; but it occupied only part of the site it eventually covered. (Archaeologia, vol. xxix.) The line of the wall of Roman London is well known, and can still, in parts, be traced. Where it has been excavated to the foundation, it appears based upon a bed of clay and flints; the ground within it was paved with stones laid in hard mortar, is faced with small squared stones and bonding tiles; its thickness is about 12 feet; its original height was probably between 20 and 80 feet; it was flanked with towers, and had a
least seven gates. By the sides of the chief roads stood the cemeteries, from which enormous quantities of sepulchral remains have been, and still are, procured. Among the inscriptions, are records of soldiers of the second, the sixth, and the twentieth legions. But, as Fabricius, A. D. 1. says, there is no evidence, however, to show that the legions themselves were ever quartered at Londinium. The only troops which may be considered to have been stationed in this city were a cohort of the native Britons (Col. Ant. vol. I.); but it is not known at what particular period they were here. It is, however, a rather remote conjecture, and it is somewhat contrary to the policy of the Romans to station the auxiliaries in their native countries.

Traces of temples and portions of statues have also been found in London. The most remarkable of the latter is, perhaps, the bronze head of Hadrian found in the Thames, and the large bronze hand found in Thames Street. In reference to the statues in bronze which adorned Londinium and other cities of Roman Britain, the reader may be directed to a curious passage in Geoffrey of Monmouth. That writer relates (xii. 18), that, after the death of Cadwalla, the Britons embalmed his body and placed it in a bronze statue, which was set upon a bronze horse of wonderful beauty, and placed over the western suburbs of London, as a trophy of victory and as a terror to the Saxons. All that we are called upon to consider in this statement is, whether it is at all likely that the writer would have invented the details about the works in bronze; and whether it is not very probable that the story was made up to account for some Roman works of art, which, for centuries, had left Britain, remained a mystery and a puzzle to their successors. Equestrian statues in bronze were erected in Britain by the Romans, as is proved by a fragment found at Lincoln; but in the subsequent and middle ages such works of art were not fabricated.

We have above referred to the "Præsesiun The- smatorum Augustorum," but the names of the statues in existence of the Britains of Londonium. Those which may be certainly thus attributed are of Carausius, Allectus, Constantinus, and the Constantine family. (Aherman's Coins of the Romans relating to Bri- tain.) With respect to the precise position of the public buildings, and, indeed, of the general distribution of the Roman city, but little is known; it is, however, very certain, that, with some few exceptions, the courses of the modern streets is no guide to that of the ancient. This has also been remarked to be the case at Trèves and other ancient cities. [C.R.S.]

LONDORBIS (Lambda, Ptol. ii. 5. § 10; Ad- rimeps, Marc. Heracl. p. 43: Berlingue), a small island, and the only one, belonging to the province of Lausitania, lay off the promontory Lumbarum (C. Carv. P. S.)

LONGANUS (Lambda), a river in the N. of Sicily, not far from Myles (Milazzo), celebrated for the victory of Hieron, king of Syracuse, over the Mamertines in b. c. 270 (Pol. i. 9; Dion. xxii. 19; Exc. H. p. 499, where the name is written Aul- raeus; but the modern river is undoubtedly meant). Polyaenus describes it as "in the plain of Myles (ts τῆς Μυλαίας ἔριδος), but it is impossible to say, with certainty, which of the small rivers that flow into the sea near that town is the one meant. The Fiume di Santa Lucia, about three miles southwest of Milazzo, has perhaps the best claim; though Olearius fixes on the Fiume di Castro Reale, a little more distant from that city. [Cluv. Sicil. p. 303.] [E. H. B.]

LONGATICUM, a town in the S. of Panonia Superior, on the road from Aquileia to Emona. Now Logatec, according to Muchar. (Fl. Anton. i. 3; Marci. Vet. Fast. iv. 223.)

LONGOBARDI. [Langobardi]

LONGONES. [Sardiniæ.]

LONGOVICUS, a town in Britain, mentioned in the Notitia, and nowhere else. It was, probably, in the neighbourhood of the Cumberland and Westmoreland lakes; but beyond this it is not safe to go further. The name is somewhat contrary to the policy of the Romans to station the auxiliaries in their native countries.

Lo'ngula (orygala; Ed. Longulana; Buon Ripo- so), an ancient city of Latium, which seems to have been included in the territory of the Vol-scians. It first appears as a Volscian city, which was taken by assault by the Roman consul, Postu- mus Cominius, in a.c. 493. (Liv. ii. 33; Dionys. vi. 91.) But it was recovered by the Volsciens under the command of Coriolanus, in a.c. 488 (Liv. ii. 39; Dionys. vii. 39); in both cases it is described as falling an easy prey to the invading army, and was probably not a place of any great importance; indeed Livy's expressions would lead us to infer that it was a dependency of Anitium. After this it is only once mentioned, and that in the passage in which the Roman army under L. Aemilius encamped in the war against the Volsciens, in a.c. 482 (Dionys. viii. 85); and again, at a much later period in the Samnite Wars, in a.c. 309. (Liv. ix. 39.) Its name is after this found only in Pliny's list of the cities of Latium which were in his time utterly decayed and deserted. (Plin. Nat. Hist. iii. 67.) Polyaenus states that Consimius, of the cities that shared in the sacrifices on the Alban Mount, it would seem to have been originally a Latin city, though it had fallen into the hands of the Volsciens before its name appears in history.

All the above passages would lead us to place Longula in the neighbourhood of Anitium, while the two towns, Polvesa and Corioli, are all the data which we have for determining its position, which must therefore be in some degree matter of conjecture, especially as that of Polvesa and Corioli is equally uncertain. But Nibby has pointed out a locality which has at all events a plausible claim to be that of Longula, in the oasis, or farm-house, now called Buon Riposo, on the right of the road from Rome to Anitium, about 27 miles from Rome, and 10 in a straight line from Porto d'Ama. The farm, or tenuta, di Buon Riposo lies between that of Carrocesto on the one side, and Ardea on the other; while the site occupied by the oasis itself, and which was that of a castle in the middle ages, is described as one of those which is so clearly marked out by natural advantages of position that it could scarcely fail to have been chosen as the site of an ancient city. No ruins re- main; but perhaps these could hardly be expected in the case of a town that ceased to exist so early a period. (Nibby, vol. i. p. 326; Abeken, Mittel- italien, p. 72.) [E. H. B.]

* The position assigned to Buon Riposo on Gell's map does not accord with this description of the site given by Nibby; but this part of the map is very imperfect, and evidently not derived from personal observation. Gell's own account of the situation of Buon Riposo (p. 185), though less precise, agrees with that of Nibby.
LONUM PROMONTORIUM.

LONUM PROMONTORIUM. [Sicilia.] LONUM, in North Britain, mentioned by Ptolemy (ii. 3) as a river to the north of the Epi-

LORD, a town of Cirencester, Strab. iv. 8. 22; Aemilius, Strab. iv. 3. 34; [Lopedumus], a small island off the E. coast of Africa Propria, opposite to the town of Thapsus, at the distance of 80 stadia, according to an ancient Periplus (Iriarte, Bibl. Matri. Cod. Græc. p. 488). Pliny places it about 50 M. P. N. of Cercina, and makes its length about 6 M. P. (Plin. iii. a. 14, r. 7. a. 7.) It really lies about 80 Eng. miles E. of Thapsus, and about 90 N.E. of Cercina. [P. S.]

LOPHIS. [Borotta, p. 413, a.]

LOPOSAGIUM, in Gallia, is placed between Vesontio (Besançon) and Epamandodurum (Mandeure). It is xii. leagues from Vesontio. D'An-
vil supposes that it may be a place called Besan-
es-Neuves, being a necropolis named in the inscrip-
tions found in the church of Dussey, a place near it named Locul or Lociul. [G. L.]

LOPSICA, a town of Liburnia, which Ptolemy (i. 25. 3; comp. Plin. iii. 8. 26) places near the mouth of the river Tedunus (Zyrmagum): perhaps the same place as the Oresta of the Geographer of Ravenna. [E. B. J.]

LOQUIUM, or Quarum, a village near Etruria and station on the Via Aurelia, 12 miles from Rome. (Itin. Ant. p. 290; Tab. Peut.) It is chiefly known from the circumstance that the family of Antoninus Pius had a villa there, in which that emperor was brought up, and where he after-
wards constructed a palace or villa on a more mag-
nificent scale, which was his place of residence at the time of his death. (Jul. Capit. Ant. P. 12; Vic. de Cosa. 15, Epit. 15; Estrop. viii. 8.) It was afterwards a favourite place of resort with his successor M. Aurelius, as we learn from his letters to Fronto (Fronto, Ep. ii. 18, iii. 20, vi. 3, &c.); but had already fallen into decay in the time of Capitelius, who speaks only of its ruins. No other name of Laurium occurs in the ancient itineraries, by which we are enabled to fix its position with certainty. The 12th mile from Rome coincides with a bridge over a small stream between a farm called Bottaccia and the Castel di Guido: here the remains of ancient buildings and sepulchres have been found; and on the high ground above are the ruins of an edifice of a more extensive and sumptuous character, which, from the style of construction, may probably have belonged to the villa of the Antonines. (Nibby, vol. ii. p. 271.)

The name is variously written Lorium, Loria, and Laurium, but the first form, which is that adopted in the epistles of Fronto and M. Aurelius, is the best warrant for the supposed antiquity of the site inhabited during the early ages of Christianity, and we even meet with a bishop of Lorium in the 5th century. [E. H. B.]

LYOURMA (or Abyra), a small fortified place with a port, close to Cape Cynossema, on the western-
most point of the Rhodian Chersonesus, in Caria. Its harbor was also a Roman miles distant from Rhodos. (Liv. xxxvii. 17, xiv. 10; Steph. B. s. v.; Plin. v. 29; Ptol. v. 2. 11; Thucyd. viii. 43; Smet. Qwace Nat. iii. 19; Appian. B. C. iv. 72.) Strabo (xiv. p. 652) applies the name Loruma to the whole of the rocky district, without mentioning the town. The Larumna of Melia (i.

LOTOPHAGI. 205

LOTOPHAGI (Aerophagioi, i. e. lotus-eaters), a people on the N. coast of Africa, between the Syrtes, who first appear in mythical, but afterwards in his-

torical geography. Homer (Od. ix. 84, et sequ.)

represents Ulysses as coming, in his wanderings, to the coast of the Lotophagi, who compassed the destruction of his companions by giving them the

lotus to eat. For whoever of them ate the sweet

fruit of the lotus, lost all wish to return to his native country, but desired to remain there with the Lotophagi, feeding on the lotus, and forgetful of return. (The poetical idea is exquisitely wrought out by Tenison in his Lotus-Eaters, works, vol. i. pp. 175—184.) The Greeks of the historical

time divided the territory of these Lotus-eaters with the coast between the Syrtes, which was once

a Turanian indigenous tribe, who used to a great extent (Herodotus says, as their sole article of food) the fruit of a plant, which they therefore supposed to be the lotus of Homer. To this day, the aboriginal inhabitants who live in caves along the same coast eat the fruit of the plant, which is doubtless the lotus of the ancients, and drink a wine made from its juice, as the ancient Lotophagi also did (Herod. iv. 177). This plant, the Zizyphus Lotus or Rhamnus Lotus (jujube tree) of the botanists (called by the Arabs Sedefa), is a prickly branching shrub, bearing fruit of the size of a wild plum, of a
saffron colour and sweetish taste (Herodotus likens its taste to that of the date). It must not be con-
flated with the celebrated Egyptian lotus, or water-
lily of the Nile, which was also used for food.

1 [There were, in fact, several plants of the name,
which are carefully distinguished by Liddell and 
and Scott, Gr. Lex. a. e.)

The ancient geographers differ as to the extent of
coast which they assign to the Lotophagi. Their
chief seat was around the Lesser Syrtis, and east-
ward indefinitely towards the Great Syrtis; but Mela
carries them into Cyrenaica. They are also placed
in the second line of the island (Graecia, Egeo, Syr-


[Asiat. iii. 2. § 25; Scylax. p. 47; Mela, i. 7. § 5] 
[Plin. v. 4. a. 4; Stil. iii. 310; Hygin. Fab. 125.;
[Saw; Della Cella; Barth; Heeren, Ideea, vol. ii.

[pi.: 1. p. 54; Ritter, Erdkunde, vol i. p. 969.] [P.S.]

LOTUM, in Gallia, is placed by the Antonine 
[M. on a road from Juliiobona (Liddelbona) to 
Rotomagus (Romes). It is in the league from Julii-
obona to Lotum, and xili. from Lotum to Rotomagus.
The actual distances seem to fix Lotum at or near 
Cusdebec, which is on the north bank of the Seine 
between Liddelbona and Romes. 

[G. L.]

LOXA, in Britain, mentioned by Ptolemy (ii. 8) 
as a river on the western coast of Scotland, north of the 
[Forficulus, i. 196; Asautopis, v. 8.] 

[Identified in the Monuments Britannicae with the 
Loth in Sutherland; the Lossie, and Cromarty 
Firth.

[B. G. L.]

LUANCI [GALLERIA.]

LUBAENIL [GALLEREA.]

LUCA. [Ascola, Strab.; Ptol.; Ebd. Lucania; 
[Lorenz.] in a valley 1 in a place at the 
foot of the Apennines, near the left bank of the 
Asis (Sorcho) about 12 miles from the sea, and 10 
NE. of Pisa. Though Luca was included within 
the limits of Etruria, as these were established in 
the time of Augustus (Plin. iii. 5. a. 8; Ptol. iii. 1. 
§ 47), it is very doubtful whether it was ever an 
Etruscan town. No mention of it is found as such,
and yet it has been regarded as Etruscan, and in its 
neighbourhood. But it is probable that the Etrus-
cans at one time extended their power over the level 
country at the foot of the Apennines, from the 
Arno to the Macra, leaving the Ligurians in pos-
session only of the mountains,—and at this period,
therefore, Luca was probably subject to them. At 
a later period, however, it had certainly fallen into 
the hands of the Ligurians, and being retracted 
from them by the Romans, seems to have been commonly 
considered (until the reign of Augustus) a Ligurian 
town. For this reason we find it comprised within 
the province assigned to Casurus, which included 
Lucuria as well as Cispinale Gaul. (Suet. Cas. 24.) 
The exact position of Luca in history is in a. 316, 
when Livy tells us that the Etruscans retired there after his unsuccessful contest with 
Hannibal. (Liv. xxi. 59.) It was, therefore, at this 
period certainly in the hands of the Romans, though 
it would seem to have subsequently fallen again into 
those of the Ligurians; but it is strange that during 
the long protracted wars of the Romans with that 
people, we meet with no mention of Luca, though it 
must have been of importance as a frontier town, 
especially in their wars with the Apuani. The 
next notice of it is that of the establishment there 
of a Roman colony in a. c. 177. (Vell. Pat. i. 15; 
Liv. xii. 13.) There is, indeed, some difficulty with 
regard to this; the MSS. and editions of Livy vary 

between Luca and Luna; but there is no such dis-
crepancy in those of Velleius, and there seems to 
least no reason to doubt the settlement of a Latin 
colony at Luca; while that mentioned in Livy being 
a "colonia civium," may, perhaps, with more pro-
bability, be referred to Luna. (Madvig, de Colom. 
p. 387; Zumpt, de Colom. p. 349.) That at Luca 
became, in common with the other Latin colonies, a 
municipal town by virtue of the Lex Julia (a. c. 49), 
and hence is termed Cicero "municipium Lu-
rcens." (Cic. ad Fam. xiii. 13.) It appears to have 
been at this time a considerable town, as we find it 
reported by Suet. Tito. (Cic. de Vis. ad Titi 
[fitting his administration of Gaul as the frontier town of his province, 
to which he repaired in order to consult with his 
friends, or with the leaders of political parties at 
Rome. (Suet. Cas. 24; Plin. Cas. 21, Crass. 14. 
Pomp. 51; Cic. ad Fam. i. 9. § 9.) On one of 
these occasions (in a. c. 69) there are said to have 
been more than 200 senators assembled at Luca, 
including Pompey and Crassus, as well as Caesar 
himself. (Plut. L c.; Appian, B. C. ii. 17.) Luca 
would seem to have received a fresh colony before 
the time of Pliny, probably under Augustus. (Plin. 
iii. 5. a. 8; Zumpt, de Colom. p. 348.) We hear 
little of it under the Roman Empire; but it seems 
to have continued to be a provincial town of some 
considerable influence, whose possessions extended 
to Fructus. Clodia, proceeding from Rome by Arestitum, Flo-
rentia, and Pistoria, was met by other roads from 
Parma and Pisa. (Plin. L c.; Ptol. iii. i. § 47; 
[Plin. Ant. pp. 283, 284, 289; Tab. Peut.] During the 
Gothic wars of Narses, Luca figures as an 
important city and a strong fortress (Agath. B. G. 
[17.11]). The place was now given to the Lombard 
monarchy which it attained to the degree of 
prosperity and importance that we find it enjoying 
during the middle ages. Luca is still a flor-
ishing city, with 25,000 inhabitants; the only 

[relics of antiquity visible there are those of an 
amphitheatre, considerably part of which may still 
be traced, not connected into a market-place called 
the Forum del Mercato, and some small remains of 
a theatre near the church of Sta. Maria di Coro 
Landini. 

[E. H. B.]

LUCA'NUS, a river of Bruttium. [Bruttii, 
p. 450, b.]

LUCA NIA (Aneuigor, Strab). The name of the 
people is written Anuigow by Strabo and Polybius, 
but Ptolemy has Anuigow, and this is found also 
on a coin), a province or district of Southern Italy, ex-
tending across from the Tyrrhenian sea to the 
gulf of Tarrentum, and bounded by the Bruttiasts on the 
S., by Samnium and Apulia on the N., and by Cam-
pania, or the district of the Picentini, on the NW. 
Its more precise limits, which are fixed with un-
usual unanimity by the geographers, were, the river 
Tinno from the Lena to the Hykris; the Brundusia 
from the gulf of Tarrentum, just beyond Metaponto, 
on the NE.; while the mouths of the Liris and the 
Crathis marked its frontiers towards the Bruttiasts 
on the two sides of the peninsula. (Strab. vi 
pp. 229, 228, 223; Plin. iii. 5. a. 10, 11. a. 15; 
Ptol. iii. 1. §§ 8, 9.) Its northern frontier, from 
the Tina to the Clorus, through the Crathis, must 
have been an arbitrary line; but nearly fol-
lowing the main ridge of the Apennines in this part 
of its course. It thus comprised the modern pro-
vince of the Basilicata, together with the greater 
part of the Principato Citeriore and the extreme 
northern portion of Calabria.
LUCANIA.

Lucania is evidently "the land of the Lucanians:" but though no territorial designation in Italy became more clearly marked or generally adopted than this appellation, it was not till a comparatively late period that it came into use. The name of the Lucanians was wholly unknown to the Greeks in the time of Thucydides, and the tract subsequently known as Lucania was up to that time generally comprised under the vague appellation of Oenotria, while its coasts were included in the name of Magna Graecia. Sclavus is the earliest author in whom the name of Lucania and the Lucanians is found; and he describes them as extending from the frontiers of the Samnites and Iapygians to the southern extremity of the Bruttian peninsula. (Sclav. pp. 3, 4, 5. §§ 12, 13.) We are fortunately able to trace with certainty the historical causes of this change of designation.

The earliest inhabitants of the part of Italy afterwards known as Lucania, were the Oenotrians and Chones, tribes whom there is good reason to refer to a Pelasgic stock (see Ant. Lib. i. p. 84. The few particulars transmitted to us concerning them are given under Oenotria.) These races appear to have been unwarlike, or at least incapable of offering any material opposition to the arms of the Greeks;

so that when the latter established a line of colonies along the shores of the Tyrrhenian sea and the gulf of Taras, they seem to have reduced the barbarians of the interior to a state of at least nominal submission with but little difficulty. Thus Sybaris extended her power from sea to sea, and founded the colonies of Poseidonia, Later, and Scidrus on the western coast of Oenotria; while further to the S. Crotona and Locri followed her example. It is probable, however, that other means were employed by the Greeks as well as arms. The Pelasgic races of Oenotria were probably assimilated without much difficulty with their Hellenic rulers; and there seems reason to believe that the native races were to a considerable extent admitted to the privileges of citizens, and formed no unimportant element in the population of the cities of Magna Graecia. (Niebuhr, vol. i. p. 60.) The history of the relations of the Greeks with the Trojan colonies, which gradually formed as it were a belt, encircling the whole southern peninsula of Italy, are more appropriately reserved for the article Magna Graecia. It may here suffice to mention that the period immediately preceding the fall of Sybaris (B. C. 510) may be taken as that during which the Greek cities were at the height of their power, and when their dominion was most widely extended. But though many of those cities suffered severely from domestic dissensions, we find no trace of any material change in their relations with the neighboring barbarians, till the appearance of the Lucanians at once produced an entire change in the aspect of affairs.

The Lucanians were, according to the general testimony of ancient writers, a Sabellian race,—an offshoot or branch of the Samnite nation, which, separating from the main body of that people, in the same manner as the Campanians, the Hirpini, and the Sventani had severally done, pressed on still further to the south, and established themselves in the country subsequently known as Lucania. (Strab. vi. p. 254; Phil. ii. 5. § 10.) The origin of their name is unknown; for the derivation of it from a leader of the name of Lucius (Plin. xxx. 1. c.; Eym. Magn. s. 2. Aen.) is too obviously a mere etymological fiction of late days to deserve attention. Nor have we any distinct information as to the period of their first appearance and establishment. Strabo describes them, without doubt, correctly, as first expelling (or more properly subduing) the Oenotrians and Chones, and then turning their arms against the Greek cities on the coast; it is not till they come into contact with these last that we have any account of their proceedings; and we have, therefore, no information as to the commencement of their career. Even their wars with the Greeks are known to us only in a very imperfect and fragmentary manner, so that we can scarcely trace the steps of their progress. But it is probable that it was not till after the conquest of Campania (about B. C. 490) that the Samnites began to extend their conquests to the southward. Niebuhr has justly observed that the tranquil foundation of the Athenian colony at Thurii, in B. C. 442, and the period of prosperity which allowed it at first to rise rapidly to power, sufficiently prove that the Lucanians had not as yet become formidable neighbours to the Gauls, at least on that side of the peninsula (Niebuhr, vol. i. p. 96.) But they seemed to have first turned their arms against the Greek cities on the W. coast, and established a permanent footing in that quarter, before they came into collision with the more powerful cities on the Tarentine gulf. (Strab. i. p. 254.) Poseidonia was apparently the first of the Greek cities which yielded to their arms, though the date of its conquest is uncertain. [PAESTUM.] It was probably soon after this that the Thuriens, under the command of Clesandrides, were engaged in war with the Lucanians, in which they appeared to have obtained some considerable successes. (Polyaeus, ix. 6.) But the progress of the latter was still unchecked; and the increasing danger from their power led to the formation, in B. C. 393, of a defensive league among all the principal cities of Magna Graecia, with a view of resisting the Lucanians on the N., and the power of Dionysius on the S. (Diod. xiv. 91.) They might reasonably suppose that their combined arms would easily effect this; but only three years later, B. C. 390, the forces of the confederates, among whom the Thuriens were the last to join, met at the Isthmus of Corinth near Locri, in which it is said that 10,000 of the Greeks perished. (Diod. xiv. 101; 102; Strab. vi. p. 253.) After this success, the Lucanians seem to have spread themselves with but little opposition through the southern peninsula of Italy. The wars of the elder Dionysius in that region must have indirectly favoured their progress by weakening the Greek cities; and though he did not openly support the Lucanians, it is evident that he looked upon their successes with no unfavourable eyes. (Diod. xiv. 102.) Their continued advance towards the south, however, would soon render them in their turn a source of umbrage to the Syracusan despots, who had established a permanent footing in the Italian peninsula; hence we find the younger Dionysius engaged in hostilities with the Lucanians, but apparently with little success; and after a vain attempt to exclude them from the southernmost peninsula of Bruttium, by fortifying the isthmus between the Hipponian and Scylacian gulf, he was obliged to conclude a treaty of peace with them in B. C. 356. (Diod. xvi. 5; Strab. vi. p. 254.) This was about the period during which the Lucanians had attained their greatest power, and extended their dominion to the limits which we find assigned to them by Sclavus (pp. 3, 4). They
had not, however, subdued the Greek cities on the coasts, some of which fell at a later period under the yoke of the Bruttians; while others maintained their independence through the aid of Carthage in a dejected and enfeebled condition, till the period of the Roman dominion. [Magna Graeca.] Shortly afterwards, the Lucanians lost the Bruttian peninsula, their most recent acquisition, by the revolt of the Bruttians, who, from a mere troop of outlaws and bandits, gradually consolidated into a formidable nation. [Barr. 117.] From that time forth, the limits which confined the Lucanians within the region assigned to them from this time forward to their territory; they seem to have acquired, after a brief struggle, in the independence of the Bruttians, and soon made common causes with them against the Greeks. Their arms were now principally directed against the Tarentines, on their shore. The latter people, who had apparently taken little part in the earlier contests of the Greeks with the Lucanians, were now compelled to provide for their own defence; and successively called in the assistance of Archidamus, king of Sparta, and Alexander, king of Epirus. The former monarch was slain in a battle against the Lucanians in n. c. 330, and his army cut to pieces (Diod. xvi. 63, 88; Strab. vi. p. 280); but Alexander proved a more formidable antagonist: he defeated the Lucanians (though supported by the Samnites) in a great battle near Paestum, as well as in several minor encounters, took several of their cities, and carried his arms into the heart of Bruttium, where he ultimately fell in battle near Pandoea (Liv. viii. 24; Justin. xii. 2, xxii. 1, Strab. vi. p. 256.) It would appear as if the power of the Lucanians was considerably broken at this period; and in n. c. 303, when we next hear of them as engaged in war with the Tarentines, the very arrival of Cleonymus from Sparta is said to have terrified them into the conclusion of a treaty. (Diod. xiv. 106.)

Meantime the Lucanians had become involved in relations with a more formidable power. Already, in n. c. 326, immediately after the death of Alexander king of Epirus, the Lucanians are mentioned as voluntarily concluding a treaty of peace and alliance with Rome, which was then just entering on the Samnite War. We have no explanation of the causes which led to this change of policy; but before, we find them in alliance with the Samnites, and very shortly after they returned once more to their old allies. (Liv. ix. 27.) But though they were thus brought into a state of direct hostility with Rome, it was not till n. c. 317, that the Roman armies were sent to Lucania to punish their defection. In that year the consuls for the first time entered Lucania, and took the town of Neapolis by assault. (Liv. x. 20.) The Lucanians were evidently included in the peace which put an end to the Second Samnite War (n. c. 304), and from this time continued steadfast in the Roman alliance; so that it was the attack made on them by the Samnites which led to the Third Samnite War, n. c. 298. (Liv. x. 11.) Throughout that struggle the Lucanians seem to have been faithful to Rome; and were probably admitted to an alliance on favourable conditions at its close. But in n. c. 286, they having turned their arms against Taurii, the Romans took up the cause of the besieged city, and declared war against the Lucanians, over whom M. Curius is said to have celebrated an ovation. (Liv. Vict. de Lucania. (Vit. Vict. 33s); and four years afterwards (n. c. 282) the allied forces of the Lucanians and Samnites, which had again been besieged by Taurii, were defeated at Caudine Forks (Val. Max. i. 8. § 6.) On the arrival of Pyrrhus in Italy (n. c. 281) the Lucanians were among the first to declare in favour of that monarch, though it was not till after his victory at Heraclea that they actually sent their contingent to his support. (Pint. Pyrr. 13, 17; Zonar. viii. 3.) The Lucanian auxiliaries are especially mentioned as being of great power in the battle of Asculum ( Dionys. xx. Fr. Dido); but when Pyrrhus withdrew from Italy, he left his allies in the mercy of the Roman arms, and the Lucanians in particular, were exposed to the full brunt of their resentment. After they had seen their armies defeated, and their territory ravaged in several successful campaigns, by C. Fabricius, Cornelius Rufus, and M. Curius, they were at length reduced to submission by Sp. Carvillius and L. Papirius Cursor in n. c. 272. (Zonar. viii. 6; Eutrop. ii. 14; Liv. Epit. xiii. xiv.; Fast. Capit.)

From this time the Lucanians continued in undisturbed submission to Rome till the Second Punic War. In the celebrated register of the Roman forces in the first Punic War, Lucania is placed third (Dionys. xxv. 29); but the Lucanians, who are not separately noticed) are reckoned as capable of bringing into the field 30,000 foot and 3000 horse, so that they must have been still a numerous and powerful people. (Pol. ii. 24.) But they suffered severely in the Second Punic War. Having declared in favour of Hannibal after the battle of the Metaurus (n. c. 206), that territory became during many successive campaigns the theatre of war, and was ravaged, in turn, by both contending armies. Thus, in n. c. 214, it was the scene of the contest between Sempronius Gracchus and Hanno; in the following year Gracchus employed the whole campaign within its limits, and it was in Lucania that that general met with his untimely death in n. c. 212. (Liv. xxi. 26; Liv. xxiv. 1, 16.) At length, in n. c. 207, the Lucanians, in conjunction with the Hirpini, abandoned the alliance of Hannibal, and betrayed the garrisons which he had left in their towns into the hands of the Romans; in consideration of which service they were admitted to favourable terms. (Id. xxvii. 15.) The Roman army went into winter quarters with the resources of this country, for in the next year their territory was the scene of the campaign of Marcellus and Crispinus against Hannibal, in which both consuls perished; and it was not till after the battle of the Metaurus, in n. c. 207, that Hannibal withdrew his forces into Bruttium, and abandoned the attempt to maintain his footing in Lucania. (Liv. xxvii. 51; xxviii. 11.)

Strabo tells us that the Lucanians were punished by the Romans for their defection to Hannibal, by being reduced to the same degraded condition as the Bruttians. (Strab. v. p. 251.) But this can only be true of those among them who had refused to join in the general submission of the people in n. c. 209, and clung to Hannibal to the last; the others were received as a considerable and favourable nation, and continued to form a considerable nation; though, if we may trust to the statement of Strabo, they never recovered from the ravages of this war.

But it was the Social War (n. c. 90—88) that gave the final blow to the prosperity of Lucania. The Lucanians on that occasion were among the first to take up arms; and continued to bear an important part throughout the contest, they still, in conjunction with
the Samnites, preserved a hostile attitude when all the other nations of Italy had already submitted and received the Roman franchise. (Appian, B. C. I. 39, 51, 53.) In the civil war between Marius and Sulla, which immediately followed, the Lucanians, as well as the Samnites, actively espoused the cause of the Marian party, and a Lucanian legion fought in the great battle at the Colline Gate. They in consequence were exposed to the full vengeance of the conqueror; and Lucania, as well as Samnium, was laid waste by Sulla in a manner that it never recovered. The remaining inhabitants were admitted to the Roman citizenship. From this time the Lucanians ceased to be a people, and soon lost all traces of distinct nationality. (Appian, B. C. I. 90—93, 96; Strab. vii. pp. 253, 254.)

Of Lucania under the Roman government we hear but little; but it is certain that it had fallen into a state of complete decay. The Greek cities on its coast, once so powerful and flourishing, had sunk into utter insignificance, and the smaller towns of the interior were poor and obscure places. (Strab. l.c.) Nor is there any appearance that it ever recovered from this state of depression under the Roman Empire. The Liber Coloniarum mentions only eight towns in the whole province, and all of these were in the subordinate condition of "praefectus," or presidents, over the neighboring tract of country, and from which now desolates its coasts, must have begun to act as soon as the population had disappeared; and the mountain region of the interior was apparently then, as at the present day, one of the wildest regions of Italy. Large tracts were given up to pasture, while extensive forests afforded subsistence to vast herds of swine, the chief of which furnished the meat and supplies of the Imperial City. The mountain forests were also famous resorts of wild bears, and contained abundance of bears, which were sent from thence to the amphitheatres at Rome. (Hor. Sat. ii. 3, 234, 8, 6; Martial, de Spect. 8; Varr. L. L. v. § 106.) Lucania was comprised together with Bruttium in the third region of Augustus, and the whole country was placed under a governor designated for the whole province, and the supplies of the Imperial City. The mountain forests were also famous resorts of wild bears, which were sent from thence to the amphitheatres at Rome. (Hor. Sat. ii. 3, 234, 8, 6; Martial, de Spect. 8; Varr. L. L. v. § 106.) Lucania was comprised together with Bruttium in the third region of Augustus, and the whole country was placed under a governor designated for the whole province, and the supplies of the Imperial City. The mountain forests were also famous resorts of wild bears, which were sent from thence to the amphitheatres at Rome.

The physical characters of Lucania are almost wholly determined by the chain of the Apennines, which enters at its northern frontiers, and from thence traverses the province, its whole length to be continued to be regarded as a single range of mountains forming a lofty group or knot immediately on the frontiers of Samnium, and from thence the main chain is continued nearly due S. to the confines of Bruttium; a little before reaching which, it rises again into the very lofty group of Monte Polizzo, the highest summit of which attains an elevation of above 7000 feet. Throughout its course this chain approaches considerably nearer to the western than the eastern coast; but it is not till after passing the frontier of Bruttium that it becomes a complete littoral chain, as it continues for a considerable distance. In the more northern part of Lucania the space between the central chain and
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be regarded as only the salient points of one large projecting mass which separates the gulf of Paestum from that of Policastro. The latter seems to have been known in ancient times as the gulf of Lata. Opposite to the headland called Posidum was the small islet named by the Greeks Leucosia, from which the promontory now derive the name of Punta di Leuco; and a little further S, off the coast of Velia, were the two islands (also mere rocks) called by the Greeks the Oenostrides. (Strab. vi. p. 252; Plin. iii. 7. s. 13.)

The towns of Lucania may be conveniently enumerated in two classes:—the first comprising those along the coasts, which were almost without exception of Greek origin; the other containing the towns of the interior, which were for the most part either native Lucanian settlements, or Roman colonies of a later date. On the W. coast, proceeding along the shore of the Tyrrhenian sea, from N. to S., were:—Posidumia, afterwards called Paestum, a very little way from the mouth of the Silarus; Elba or Velia, at the mouth of the Heles (Ateno); Phebus, called by the Romans Buxentum, now Policastro; Scorbutum, supposed to have occupied the site of Sapri; Blanda, now Maratea; and Laus, which was at the mouth of the river of that name, on its right bank. On the E. coast, bordering on the gulf of Tarentum, and beginning from the Frattis, stood Tauri, replacing the ancient city of Syrasus, but not occupying precisely the same site. Helea, which had in like manner succeeded to the more ancient settlement of Siris, a few miles further N.; and, lastly, Metapontum, on the southern bank of the river Bradanus.

The principal towns in the interior were:—Potentia, still called Potamia, and the capital of the province known as the Basilicata; Atina, still called Atina, in the upper valley of the Tanager; Volceium or Volcentum, now Buccino; Numistro, of uncertain site, but apparently in the same neighbourhood; Ebura (Eboli), which is expressly called Pliny a Lucanian town, though situated to the N. of the Silarus; Bantia, Baniez, a few miles from Venusia, on the very frontiers of Apulia, that was sometimes referred to therein, was probably in proof of which an ancient statue of Minerva, in the temple of that goddess, was alleged to be the true Palladium brought by Diomed himself from Troy. (Strab. vi. pp. 264, 264; Plin. iii. 11. s. 16.) Yet all the accounts of the city from the time that its name appears in history would seem to point to its being an Oscan town, and connected rather with the Oscan branch of the Apulians than with the Danians. Nothing is known of the history of Luceria till the Second Samnite War, when the Lucerians, who had apparently joined with the other Apulians, in their alliance with Rome in B.C. 326, but had refused to partake in their subsequent defection to the Samnites, were besieged by the latter people; and the Roman legions were on their way to relieve and succour them, when they sustained the great disaster at the Caudine Forks. (Liv. ix. 2; Darenborch, ad loc.; Aur. Vic. de Cir. Illustr. 30.) It is clear that in consequence of that blow to the Roman power, Luceria fell into the hands of the Samnites, as we are told shortly after that the hostages given up by the Romans by the treaty at Cad- dium were deposited for safety in that city. (Id. ix. 12.) For this reason its recovery was a great object with the Romans; and in B.C. 320, Papirius Cursor laid siege to Luceria with a large army, and

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Ad Tanagrum - - - xxv.
Ad Calorem - - - xxiv.
Marcellana - - - xxv.
Casariana - - - xxi.
Nerulum - - - xxiii.
Sub Murano - - - xiv.

The Tabula gives a place which it calls Vicus Mendiculns (?) as the intermediate station between Marcellana and Nerulum. All these stations are very doubtful, the exact line of the ancient road through this mountain country having never been traced with accuracy. Another road, given in the Tabula, led from Potentia by Anzio (Anzat) and Grumentum to Nerulum, where it joined the Via Popillia. The other roads in the interior, given in the Itinerary and the Tabula, are very corrupt; we may, however, ascertain that there was a line of road proceeding from Venusia through Potentia to Heraclea and Tauri, and another from Potentia to join the Via Popillia at Marcellana, being probably the direct line of communication between Potentia and Rome. Lastly, there was always a line of road along the coast, following its level shores from Tarentum by Metapontum and Heraclea to Tauri.

[E. H. B.]

COIN OF LUCANIA.

LUCERIA (Lauceria, Pol., Strab.: Ecb. Luncer- pius, Steph. B.; Lucerinius: Lucera), an ancient and important city of Apulia situated in the interior of that country, about 12 miles W. of Arpi, and 9 N. of Acasta (Troya). It is called by ancient writers a city of the Danians, and the tradition current among the Greeks ascribed its foundation, in common with that of Arpi and Tauri, to Himera, who, according to Strabo, in the temple of that goddess, was alleged to be the true Palladium brought by Diomed himself from Troy. (Strab. vi. pp. 264, 264; Plin. iii. 11. s. 16.) Yet all the accounts of the city from the time that its name appears in history would seem to point to its being an Oscan town, and connected rather with the Oscan branch of the Apulians than with the Danians. Nothing is known of the history of Luceria till the Second Samnite War, when the Lucerians, who had apparently joined with the other Apulians, in their alliance with Rome in B.C. 326, but had refused to partake in their subsequent defection to the Samnites, were besieged by the latter people; and the Roman legions were on their way to relieve and succour them, when they sustained the great disaster at the Caudine Forks. (Liv. ix. 2; Darenborch, ad loc.; Aur. Vic. de Cir. Illustr. 30.) It is clear that in consequence of that blow to the Roman power, Luceria fell into the hands of the Samnites, as we are told shortly after that the hostages given up by the Romans by the treaty at Cad- dium were deposited for safety in that city. (Id. ix. 12.) For this reason its recovery was a great object with the Romans; and in B.C. 320, Papirius Cursor laid siege to Luceria with a large army, and
after an obstinate resistance, made himself master of the city, which was defended by a garrison of above 7000 Samnites. (Id. ix. 15–15.) Besides recovering the hostages, he obtained an immense booty, so that Luceria was evidently at this period a flourishing city, and Diodorus (xii. 72) calls it the most important place in Apulia. A few years after (a. c. 314), the city was again betrayed into the hands of the Samnites; but was quickly recovered by the Romans, who put the greater part of the inhabitants to the sword, and sent thither a body of 2500 colonists to supply their place. (Id. ix. 26; Vell. Pat. i. 14; Diod. xii. 72.) The possession of so important a stronghold in this part of the country became of material service to the Romans in the subsequent operations of the war (Diod. l. c.); and in a. c. 294, the Samnites having laid siege to it, the Roman consul Attilius advanced to its relief, and defeated the Samnites in a great battle. According to another account, Luceria afforded shelter to the shattered remnants of the consul's army after he had sustained a severe defeat. (Liv. x. 35, 37.)

Not less important was the part which Luceria bore in the Second Punic War. The establishment of this useful colony in a military position of the utmost importance, was of signal advantage to the Romans during all their operations in Apulia; and it was repeatedly chosen as the place where their armies took up their winter-quarters, or their generals established their head-quarters during successive campaigns in Apulia. (Liv. xxi. 9, xxii. 37, xxiv. 3, 14, 20; Pol. iii. 60, 100.) But though it was thus exposed to a more than ordinary share of the sufferings of the war, Luceria was nevertheless one of the eighteen Latin colonies which in a. c. 209 expressed their readiness to continue their contributions, both of men and money, and which in consequence received the thanks of the senate for their fidelity. (Liv. xxvii. 10.)

From this time we meet with no notice of Luceria till near the close of the Roman Republic; but it appears from the manner in which Cicero speaks of it (pro Cluent. 69) that it was in his time still one of the most considerable towns in this part of Italy; and in the Civil War between Caesar and Pompey, it is evident that much importance was attached to its possession by the latter, who for some time made it his head-quarters before he retired to Brundisium. (Caes. B. C. i. 24; Cic. ad Att. vii. 12, viii. 1; Appian, B. C. ii. 38.) Strabo speaks of Luceria as having fallen into decay, like Caeniusum and Arpi (vi. p. 284): but this can only be understood in comparison with its former presumed greatness; for it seems certain that it was still a considerable town, and one of the few in this part of Italy that retained their prosperity under the Roman Empire. Pliny terms it a Colonia, and it had therefore probably received a fresh colony under Augustus (Plin. iii. 11. a. 16; Lib. Colom. p. 210; Zumpt, de Colon. p. 349). Its colonial rank is also attested by inscriptions (Mommsen, Inscr. R. N. pp. 50, 51); and from the Tabula it would appear to have been in the 4th century one of the most considerable cities of Apulia (Tab. Peut., where the indication of a great building with the name "Prastorium Laverianum" evidently points to the residence of some provincial magistrate). Even after the fall of the Roman Empire Luceria long retained its prosperity, and is enumerated in the 7th century by P. Dianus among the "urbes satia opulentas" which still remained in Apulia. (P. Dia. ii. 31.) But in A.D. 663 it was taken by the emperor Constans II. from the Lombards, and utterly destroyed (Id. v. 7). Nor does it appear now to have recovered this blow till it was restored by the emperor Frederic II. in 1227. The modern city of Lucera still retains its episcopal see and about 12,000 inhabitants. It occupies the ancient site, on a hill of considerable elevation (one of the last underrun of the Apennines) overlooking the extensive and fertile plains of Apulia. Livy speaks of it as situated in the plain ("urbs sita in plana"), (Id. xxvi. 26); but if this was the case with the Apulian city, the Roman colony must have been removed to the heights above, as existing remains leave no doubt that the ancient city occupied the same site with the modern one. The remains of buildings are not of much importance, but numerous inscriptions, fragments of sculpture, &c. have been found there. The inscriptions are collected by Mommsen (Inscr. Regn. Neap. pp. 50–54). The neighbourhood of Luceria was celebrated in ancient, as it is still in modern, times for the abundance and excellence of its wool (Hor. Carm. iii. 15, 14), an advantage which was indeed common to all the neighbouring district of Apulia. (Strab. vi. p. 294; Plin. viii. 48; K. Craven, Southern Tour, p. 45.)

Ptolemy writes the name Luceria; and that this is not merely an error of the MSS. in our existing copies is shown by the circumstance that the epiphet Apula is added to it (Naukrìa Άπουλων, Plot. iii. 1. § 73), as if to distinguish it from other towns of the name. Appian also writes the name Naukrìa (B. C. ii. 38); and the same confusion between Naukrìa and Lucera occurs perpetually in the middle ages. But the correctness of the orthography of Luceria is well established by inscriptions and coins. The latter, which have the name LOVCHRI in Roman characters, are certainly not earlier than the establishment of the Roman colony. [E. H. B.]

**COIN OF LUCERIA.**

**LUCETIUM.** [BLUCTUM.]

**LUCENSES, CALLAICI.** [GALLARECIA.]

**LUCENTUM** (Plin. iii. 3. a. 4.; Lucentia, Mela, lii. 6. § 6; ALOXITI & ASIOERUV, Plot. ii. 6. § 14: Alciuma), a city on the sea-coast of the Costantinii, in Hispania Tarraconensis, with the Latin franchise. (Marco, Hisp. ii. 6; Ubert, ii. 1. p. 405; [F. S.].)

**LUCI'NAE OPPIDUM.** [LITHYLA.]

**LUCOPBIA (Λουκομελία),** in North Britain, mentioned by Ptolemy (ii. 8) as one of the towns of the Novantes (Galloway), Rhetiginium being the other. Probably, this lay on Luce Bay, in Wigtownshire. The Monumenta Britannica suggests Broughton, and Whithorn. [E. G. B.]

**LUCRETILIS MONS** (Monte Cenário), a mountain in the land of the Sabines, whose name is known to us only from the mention of it by Horace, who calls it "the pleasant Lucertilia," whose shades could allure Faunus himself from Mount Lycaeus. (Hor. Carm. i. 17.) It is evident from the expressions of the poet that it was in the immediate neigh-
bourn of his Sabine farm; and this is admitted by all the old commentators, who with one accord call it "Mons in Sabinis," but without giving any further clue to its position. The identification of this must therefore depend upon that of Horace's villa: but this being clearly abolished near Licinum [Duurnu"], we cannot refuse to recognize Lucritii in Monte Gemini, a lofty mountain mass which rises nearly due W. of Licinum, standing out prominently towards the plain of the Campagna, so that it is one of the most conspicuous of the Apennines as seen from Rome. On the side towards the plain it rises very steeply and abruptly, but on the reverse or Sabine side it has a much more gentle slope, and fully deserves Horace's epithet of "amoena,"—being furrowed by deep valleys, the sides of which are clothed with woods, while nearer the summit are extensive pastures, much resorted to by cattle in summer. (Gell. Top. of Rome, pp. 270 —273; Nibby, Dict. Rom., vol. ii. pp. 105—107.) The highest point is 498 English feet above the sea. Whether the name of Mons Lucritii was applied to the highest part of the mountain, now called Monte Gemini, which is so conspicuous from Rome, or was a more local appellation for the peaks nearer the valley of the Dignitia, cannot now be determined; but there is little doubt that the two names belong at least to the same mass or group of mountains. [E. H. B.]

LUCRINUS LACUS (ό Aπολλών κοιλος, Strab.; Lago Lucrino), a salt-water lake or lagoon, adjoining the gulf of Baiae on the coast of Campania. It was situated just at the right or inmost point of the deep bay between Puteoli and Baiae, and was separated from the outer sea only by a narrow strip or bank of sand, in all probability of natural origin, but the construction of which was ascribed by a tradition or legend, frequently alluded to by the Roman poets, to Hercules, and the road along it is said to have been commonly called in consequence, the Via Herculea or Herculea. According to Strabo it was 8 stadia in length, and wide enough to admit of a road for wagons. (Diod. iv. 22; Strab. v. p. 245; Lycoeph. Ant. v. p. 13, 14; Plaut. Haec. Natal. 52; 116 —120.) On the other side, the Lucrine lake was separated only by a narrow space from the lake Avernus, which was, however, of a wholly different character, being a deep basin of fresh water, formed in the crater of an extinct volcano; while the Lucrus Lucrinus, in common with all similar lagoons, was very shallow, and was for that reason well adapted for producing oysters and other shell-fish, for the excellence of which it was celebrated. (Hor. Epod. ii. 49, Sat. ii. 4. 32; Juven. iv. 141; Petron. Sat. p. 424; Martial, vi. 11. 5, xiii. 90; Varr. op. Non. p. 216.) These oyster-beds were so valuable as to be farmed out at a high price, and Caesar was induced by the conditions of his own son-in-law to purchase them for their protection. (Serv. ad Georg. i. 161.)

The Lucrine lake is otherwise known chiefly in connection with the great works of Agrippa for the construction of the so-called Julius Portus, added to in two well-known passages of Virgil and Horace. (Verg. Geor. ii. 161—163; Hor. Ars Poet. 6. 103, 105.) These are the nature of these works; but the object of Agrippa was obviously to obtain a perfectly secure and land-locked basin, for anchoring his fleet and for excising his newly-raised crews and rowers. For this purpose he seems to have opened an entrance to the lake Avernus by a cut or canal from the Lucrine lake, and must, at the same time, have opened a channel from the latter into the bay, sufficiently deep for the passage of large vessels. But, together with this work, he strengthened the natural barrier of the Lucrine lake against the sea for a port, but could not be used so much on account of the Lucrine lake, which was shallow and broad, lying between it and the sea (v. p. 244). And again, a little further on (p. 245), he speaks of the later as useless as a harbour, and accessible only to small vessels, but producing abundance of oysters. At a later period Cassiodorus (Var. vi. 8) describes it in a manner which implies that a communication was still open, with the lake Avernus as well as with the sea. The two lakes are now separated by a considerable breadth of low sandy ground, but it is probable that this was formed in great part by the memorable volcanic eruption of 1358, when the hill now called Monte Nuovo, 413 feet in height and above 8000 feet in circumference, was thrown up in the course of two days, and a large part of the Lucrine lake filled up at the same time. Hence the present aspect of the lake, which is reduced to a mere marish pool full of reeds, affords little assistance in comprehending the ancient localities. (Dubeny, On Volcanoes. pp. 206—210.) It is said that some portions of the piers of the port of Agrippa, as well as part of the entrance to the lake, are still visible under the level of the water. [E. H. B.]

LUCUS ANGITTIAE (Eth. Lucensis; Lucco), a place on the W. shore of the lake Fucinus, in the territory of the Marsi, originally, as its name imports, nothing more than a sanctuary of the goddess Angitia, but which seems to have gradually grown up into a town. This was sometimes called, as we learn from an inscription, Amoritia; but the name of Lucas or Lucas Angitia must have been the more prevalent, as we find the inhabitants styled by Pliny simply Lucenses, and the modern name of Lucco or Lago points to the same conclusion. It is evident, both from Pliny and from the inscription referred to, that it was a municipal town, having its own colony of stolid old Romans for their protection. (Plin. iii. p. 17; Orell. Inscri. 115.) About half a mile N. of the modern village of Lucca, and close to the shores of the lake, are the remains of ancient walls constructed in the polygonal style, but which, from their position, could never have been designed as fortifications; and these probably formed part of the sacred enclosure in connexion with the ancient temple of the grove and temple. The site is now marked, as is so often the case in Italy, by an ancient church. (Nibby, Vmaggio Antiqu. vol. i. p. 210; Class. Mus. vol. ii. p. 175, note.) Virgil alludes in a well-known passage to the "numen Angitiae" (Aen. vii. 759), where the name of the
LUCUS ASTURUM.

poles is written in some MSS. "Angitia," in others "Angiætia;" but the authority of numerous inscriptions is decisive in favour of the first form. (Orell. Inscr. 115. 116, 1845.) [E. E. B.]

LUCUS A'STURUM. [ASTURES.]

LUCUS AUGUSTI, a town in Gallia Narbonensis, and east of the Rhone, which Tacitus (Hist. i. 66) calls "municipium Vocontiorum;" and Pliny (iii. 4) names Vasio (Vasium) and Lucus Augusti the two chief towns of the Vocontii. Lucus is placed in the time of Cicero (in Acad. ii. 17) with the other towns of Gallia Narbonensis: (Lugunum): it is the first stage after Mons Seclusus, and lies between Mons Seclusus and Dea Vocontiorum (Die). The name is preserved in Luc.

"This town has been destroyed by the fall of a rock, which, having stopped the course of the Drôme, has caused the river to spread out and form lakes which have covered part of its territory: there remains, however, in the neighbourhood and at the outlet of these lakes a place which preserves the name of Luc." (D'Anville, Notice, j.d.) It was the site of the Guida du Voyageur (Richard and Hocquart), that "on the mountain called the Pied de Luc, in the commune of Luc-en-Diois, there are considerable remains of old buildings. The column of the public fountain and a small line of walls mark the site of old capital, and the basin is a sarophagus of a single stone." There is an inscription on it in Roman characters.

[O. L.]

LUCUS AUGUSTI (Augustae Aupyriorum, Plut. ii. 6, § 24: Lugum), a city in the centre of Gallia, in hispania Tarraconensis, was originally the chief town of the inconsiderable tribe of the Augusti, but after the Romans it was the seat of a conventus juridicus, and became one of the two capitals of Gallia, and gave its name to the Galliaca Luceneas. [GALLIAE.] The Conventus Luceneas, according to Pliny, began at the river Navilubio, and contained 16 peoples, besides the Celtici and Lebuni, and though these tribes were insignificant, and their names barbarous, there were among them 166,000 freemen (Plin. iii. 3. 4, iv. 30. 34). The city stood on one of the upper branches of the Minius (Milio), on the road from Bracara to Asturica (Hist. Ant. pp. 434, 430), and had some famous baths, of which there are now no remains. (Flores, Esp. S. vol. xi; Ubert, vol. ii. R. i. p. 498.) [P. S.]

LUCUS FERONIAE. [FERONIAE.]

LUCUS HE'CATES (Aedes Exeimai Exepos, Plut. iii. 5. § 7), the westernmost point of the peninsula of Hyblaen, now the alluvial tongue of land Kiperus.

[E. B. J.]

LUCUS MARICAEAE. [LIBER.]

LUDIAS, L'YDIAE, L'YDIES, Herod. vii. 127; Aelius, Eur. Brut. 567, Soc. ii. 21; Plut. iii. 13. § 15; AesPl. Stab. vii. p. 330), a river of Botissia in Macedonia, or discharge of the marshes of Pella. In the time of Herodotus (L. c.) it joined the Haiacon, but a change has taken place in its course, as it is now an affluent of the Azina (Varhidi). The river which now emerges from the towns of the lake of Lebunium and the town of the Augusti, is called the Mavromeris. The river of Moglen, now called Karagyri, by the Turks, Megaleimii, by the Bulgarians, and by the Greeks Moleniko, falls into the lake of Pella, and which in its course before entering the lake follows the same direction as the Mavromeris, was probably called by the ancients the Lydias. (Leake, Northern Greece, vol. iii. pp. 270, 437.)

[E. B. J.]

LUENTI'NUM (Aquodurum), in Britain, mentioned by Ptolemy (ii. 3) as a town of the Dimetiae, Maridunum (Castra-maritenna) being the other. The Monasterium Britonum together with Llugdunum to Lycurgus. [R. G. L.]

LUGDUNUM (Aquitovia, Ete. Aqütovia, Gallia Narbonensis: Lyon), a Roman settlement in Gallia, at the junction of the Arar (Saône) and Rhodanus. It was in the territory of the Segusi, who were the neighbours of the Aedui (Cass. B. G. i. 10, vii. 46); in Pliny, however, he says, in the time of Nero, it belonged to the Liberi. (Plin. H. N. iv. 18.) Ptolemy incorrectly places Lugdunum among the cities of the Aedui; he calls it Lugdunum Metropolis.

The writings of the name does not seem to have been quite fixed. Dion Cassius (xiv. 50, ed. Reim.) observes that the place was originally named Lugdunum (Aurosiisessorum), and then Lugdunum. In Stephanus (s. v.) the name is Lugdunum, and he refers to Ptolemy; but in Ptolemy (ii. 8. § 17) it is Lugdunum. It is also written "Lugdunum" in Annianus Marcellinus. In the Tissia on Rivers printed among Plutarch's works (Aeap, c. 4), the hill of Lugus is named Lugdunum; and it is added, on the authority of Ciliophus, that Lugus means a "crown," and "the house of the crown." If the explanation of dies is right, we cannot accept the explanation of the other part of the word.

The colonia of Lugdunum is said to have been settled s. o. 43, by L. Munatius Plancus, and the settlers were the people of Vienna (Vimose) who were driven from their homes by the Allodrages. [Dion Cass. xvi. 56. 50; Mommsen, Paris. Gebi. i. 64.] Lugdunum was in the Senate position, according to Dio, was the place between the Sâone and the Rhône. Strabo says that it was "under" a hill, the position of which he determines by referring to it the junction of the two rivers; but this does not show exactly where the town was, and probably Strabo did not know. In the passage in Strabo, the word "under" (Aedus) has been corrected to "upon" (Aedus), which may be a true correction. The old town of Lugdunum was on the right side of the Rhone, on the slope of a hill named Fourvière, which is supposed to be a corruption of Forum Vetus. The largest part of modern Lugus is between the Sâone and the Rhône, but this is a modern addition, not earlier than the time of Louis XII and Francis I.

In Strabo's time Lugdunum was the most populous of the Gallo towns after Narbonemus: it was a place of trade, and the Roman governors had a mint there for coining gold and silver. Its great commercial prosperity was due to its excellent position, and to the roads which the Romans constructed in several directions from Lugdunum as a centre. [Gallia Transp. Volume, p. 965.] In the time of the younger Pliny there were booksellers at Lugdunum, and Pliny's works might be got there (Plin. Ep. ix. 11.). The city was destroyed by fire in Seneca's time (Ep. 91), but shortly after it was restored through the liberality of the emperor Nero, to whom the inhabitants of Lugdunum continued their faithful loyalty. (Tacit. Ann. xvi. 13, Hist. i. 51.) Lugdunum was plundered and again burnt by the soldiers of Septimius Severus (A. D. 197), after the defeat of the Albinus near the city (Herodian, iii. 33). It was an important position under the later Empire, but the name only occurs occasionally in the scanty historical notices of that time. When Julian was governor of Gallia, Lugdunum was near being surprised by a
LUGDUNUM.

body of Alamanus (Ammian, Marcell. xvi. 11). The place is entitled Cupa Claudia Augusta on some inscriptions, a name probably given to it in the time of the emperor Claudius.

In the angle between the Arar and the Rhodanus was the Ara Augusti, dedicated to Augustus by all the Gallic states. On this large altar there was an inscription which contained the names of the sixty states; and there were as many figures, intended to represent each state. If the figures were not relief on the altar, they may have been statues placed round the altar, or near it. The passage of Strabo (p. 193) appears to be corrupt; but, as it is explained by Grockord (Transf. vol. i. p. 331), there was also a large statue of Augustus, which may have been in the middle of the sixty. There was an annual solemn celebration at this altar, which was observed even when Dion Cassius was writing. (Dion, liv. 32.) The time when this altar was fixed is by the Epitome of Livy (Ep. 137) in the year in which there was a disturbance in Gallia on account of the census. This year was B. C. 12. Suetonius (Claud. 2) fixes the dedication of the Altar of Augustus at the census of Julius (A. D. 46); but Tacitus and Fabius Africanus (a. C. 10), on the first of August, which was the birthday of the emperor Claudius, who was a native of Lugdunum. The first priest of this altar was C. Julius Verundarius, an Aeduan. The celebration at the altar of Lugdunum is alluded to by Juvenal in the line (l. 44, and Heinrich's note), —

"Aut Lugdunensem rhetor dicturus ad aram."

Lugdunum was the seat of a Christian church at an early period. In the time of Marcus Aurelius (about A. D. 172, or perhaps A. D. 177, according to some computations) there was a furious persecution of the Christians at Lugdunum. The sufferings of the martyrs are told by Eusebius with some manifest absurdities and exaggerations; but, the fact of a cruel persecution cannot be disputed. The letter of the churches of Lugdunum and Vienna to the churches of Asia and Phrygia is preserved by Eusebius (Hist. Eccl. v. 1); and it states that Aurelius, who was then at Rome, was consulted by the Gallic governor about the treatment of the Christians. The letter says that those who confessed to being Christians should be put to death, and that those who denied it should be set free. We have however only one version of the story, though no excuse can be made for the Roman philosophical emperor, if men were put to death only because they were Christians. Irenaeus, one of the Christian fathers, was bishop of Lugdunum. He is said to have succeeded Pothinus, who perished A. D. 177, in the religious persecutions at Lugdunum.

The part of Gallia which Caesar called Celtica became under Augustus Gallia Lugdunensis; of which Lugdunum was the capital; but Lugdunensis was contracted within narrower limits than Celtica by the extension of the province of Aquitania (Aquiti- ana Trans. vol. I. p. 47). The Romans covered the soil of Lyon with houses, temples, theatres, palaces and aqueducts. Nature made it to be the site of a large city. There are few remains of Roman Lugdunum. Time, the invasion of the barbarian, and the employment of old materials for other purposes, have left only scanty fragments of the works of the most magnificent of all city-builders. There are some remains on the Place des Martyrs which are supposed to have been a theatre. On the west side of the Sabae there are traces of a camp capable of holding several legions. It was bounded and defended on the west by the hills of the Fores, and on the north by the heights of Saint-Diéler and of the Mont d'Or. The Sabae defended it on the east side. The camp had no water, but the Romans found a supply in the chain of mountains which bounds it on the west. Water was brought along the valleys and the bases of the hills in a regular slope the way, and under ground through a distance measured along its line of more than 24 miles. In its course the aqueduct collected water from seventeen streams or large sources. The height of the channel or passage for the water, measured inside, was near five feet; the vault or roof was semicircular. There were openings at intervals by which workmen could go in to clean and repair the channel. It was constructed with great care, and the two sides were covered with a double layer of cement. All this construction was buried in a cutting six feet and a half wide and near ten feet deep; and a great part of this cutting was made in the solid rock. Another aqueduct was constructed from Mont Poulet to the site of the hill of Fourières, a distance of more than 50 miles along the course of the aqueduct. There were in all fourteen aqueducts bridges along this line: one of them at the village of Champenois still has ninety arches well preserved. There was a third aqueduct from Mont d'Or.

Two bronze tablets were dug up at Lyon in 1529, on which is inscribed the Oratio of the emperor Claudius on the subject of giving the Roman civitas to the Galli. (Tacit. Ann. xi. 24; and Oberlin's edition of Tacitus, vol. ii. p. 306; Gallia Trans. vol. I. p. 968.) There are many modern works on Lyon and its antiquities. The principal are mentioned by Forbiger (Handbuch, gc. vol. iii. p. 210.)

[COIN OF LUGDUNUM.]

LUGDUNUM or CONVEXAE. [CONVEXAE.]

LUGDUNUM BATAVORUM. [Lugdunum Batavorum, Ptol. ii. 9. § 4: Leiden]. The two elements Lun and d are in the name of this remote city and in two other Gallic names, which is one evidence of the Celtic race having once occupied the flat country about the outlets of the Rhine. The Roman Itins have marked a road running from Leiden through Colonge to Venamus (Immenstadt) on the Upper Danube Circle of Bavaria. The routes are not the same all through, but the commencement of the road and the termination are the same. This route in fact followed the basin of the Rhine from the Lake of Constance to the low and sandy shores of the North Sea.

The words "Caput Germaniarum" placed before the name Lugdunum in the Antonine Itin. probably do not mean that it was the capital of the Germaniae, for this was certainly not so, but that it was the point where the two provinces called Germaniae commenced on this northern limit. It has been supposed that Leiden in the province of Holland is not the Roman Lugdunum, because no Roman remains have been found there, though the absence of
LUGUS LACUS. LUNA.

them would certainly not be conclusive against Leiden. But remains have been dug up in the neighbourhood of Leiden, and an inscription of the time of Septimius Severus. (Ubert, Gallien, p. 534.)

[3. L.]

LUGUS LACUS (άλυγος λάκ), a lake in the land of the Iapyges in Illyricum, now Lakes Zürich (Strabo, iv. p. 314).

LUGIDUNON (άλυκδογον), a town in the east of Germany, the site of which must be looked for in Silesia, either at Breslau or Liège. (Ptol. ii. 11 § 28.) [L. S.]

LUGUL. [Lyons.]

LUGULIONUM (άλυγονόμον), a town in the south of Pannonia Inferior, was the capital of a district. (Ptol. ii. 16 § 5.) In the Peutinger Table it is called Lugio, and it is, perhaps, to be looked for on the site of the modern Bátta, at the mouth of the Save into the Danube. [L. S.]

LUGUVALLUM, or LUGUVALLIUM (Anton. Itin.), LUGUBALUM (Ravennas), now Carliole. This town is not mentioned by Ptolemy; neither does it stand upon the line of the road of the latter work, yet that, although it stands upon the line of the Wall, the proximity of the great castra, as well as its own strength and population, rendered a fixed garrison unnecessary. Beda (in Vita S. Cuthberti, c. 8) describes Saint Cuthbert on his visit to Lugubalia, as being shown the walls and a fountain built by the Romans: "unit ad Lugubali- lian castrum, quo illacente Anglorum Lnel vocator, ut alloqueretur regimen. Postera autem die deducitnabant usum civitatis usi viderent moenia civitatis, fontemque in ea muro omnium Romanorum operae exstructum." Leland (Itin. vol. vii. p. 54), after speaking of the Roman architectural and other remains often brought to light in Carlisle, adds, "the hole site of the town is sore changed. For wher as the streets were and great edifices now be vacant and garden plottes." But few remains, if any, of the Roman town are, at the present day, to be noticed; but whenever excavations are made to any considerable depth, the foundations of the buildings of Luguvallum are almost always met with. Very recently a deep drain having been sunk on the north side of the city, the bottom has been ascertained; previously, the direction it took from Stanwix, where there was a fortified camp, was uncertain, as above ground in the immediate vicinity of Carlisle, it has been entirely pulled down. [C.R.S.]

LUMBERTA'NI [Vasconum.]

LUNA (άλυν, Strabo. Λύν, Ptol.: Χαλυβί αυτες, Stephan. B.; fra. Lunaeus; Luna), a city of Etruria, situated on the left bank of the Macra, a short distance from its mouth, and consequently on the very borders of Liguria. There is indeed considerable discrepancy among ancient authors as to whether it was an Etruscan or a Ligurian city; and it is probable that this arose not only from the uncertainty of its position on the immediate frontier of the two countries, but from its having been successively occupied and held by both nations. Pliny calls it "the first city of Etruria;" and Strabo begins to reckon the Etruscan coast from thence: Ptolemy also mentions it first in order among the cities of Etruria; while Mela, on the contrary, assigns it to the Ligurians. ("Luna Ligurum," Mel. ii. 4 § 5; Strab. v. p. 222; Ptol. iii. 5. a. 8; Ptol. iii. 4 § 4.) From the time indeed when the Macra became the established limit between Liguria and Etruria, there could be no doubt as to Luna being geographically included within the latter country; but it is certain that when the Romans first came into collision with the Ligurians, that people was in possession of Luna and the surrounding territory, and indeed held the whole country from the Macra to the mouth of the Arno. (Ptol. ii. 16; Liv. xxxiv. 56; xxxix. 39, &c.) Livy, however, tells us that the territory of Luna, in which the Roman colony was founded and which had been taken by them from the Ligurians, had previously belonged to the Etruscans (Livy. xii. 13), and this seems to be the true explanation of the case. Both Luna and Luca, with the whole of the fertile and level country adjoining them at the foot of the Apennines, seem to have really belonged to the Etruscans during the height of their power, but had fallen into the hands of the Ligur- rians, before that people came into contact with Rome. We have, however, scarcely any account of Luna as an Etruscan city, no Etruscan remains have been found there, and there is certainly no foundation for the views of some modern writers who have supposed it to be one of the chief cities of Etruria, and have even identified the Etruscan Le Roye with the Le Roye. (Dennis's Etruria, vol. ii. p. 79.)

The first historical mention of Luna itself (as distinguished from its more celebrated port) is that of its capture by the Romans under Domitius Cal- vinus (Frontin. Strat. iii. 2 § 1); but the date of this event, which is not noticed by Livy, cannot be fixed with any approach to certainty. Hence, the earliest fact in which we have any certain knowledge, is the victory of Nell, in 234 B.C., at the battle of the Po in a battle now known as the battle of Philippi. (Itin. nos. 96 and 97.) It appears that the two districts adjacent one another, so that the Pisans, in B. 169, complained of the encroachments of the Roman colonists on their territory. (Id. xiv. 13.) But, notwithstanding this colony, Luna seems not to have risen into any importance: Lucan indeed represents it as in a state of complete decay as early as the time of the Civil War (deserta moenia Lunae, Lucan, i. 586); and though it received a fresh colony under the Second Triumvirate, it was still in Strabo's time but a small and insignificant city. (Lib. Colon. p. 223; Strab. v. p. 222.) No historical notice of it is found under the Roman Empire, but its continued existence down to the fifth century is attested by Pliny, Ptolemy, the Itineraries, and Rufinus, as well as by inscriptions found on the spot. (Ptol. iii. 5. a. 8; Ptol. iii. 1 § 4; Itin. Ant. p. 293; Itin. Marit. p. 501; Ruf. Itin. ii. 63—68.) We learn also that it was celebrated for its wines, which was reckoned the best in Etruria (Plin. xiv. s. 8 § 67), as well as for its cheeses, which were of vast size, some of them weighing as much as 2000 pounds. (Plin. xi. 42. s. 97; Martial. xiii. 30.) But the chief celebrity of Luna in imperial times was derived from its quaries of white marble, the same now known as Carrara marble, and which was considered equal, if not superior in quality, to the finest Greek marbles. It is first mentioned as employed at Rome for building purposes in the time of Cæsar, and from the age of Augustus onwards was very extensively employed, as may still be seen in the Pantheon, the Pyramid of Cæsars.
LUNA.

But it was speedily adopted for statutory purposes also, for which it was esteemed a finer material even than the Parian. (Plin. xxxvi. 5 s. 4, 6 s. 7; Strab. v. p. 222; Sil. Ital. viii. 480; Ruell. L.c. Stat. Sicil. iv. 22. 9 s. 23.) The buildings of Luna itself, and even its walls, are said to have been constructed wholly of it, whence Rutillus calls them "candentia moenia." and Cytricus, an antiquarian of the 15th century, who visited the ruins of Luna, attests the same fact.

The period of the final decay of Luna is uncertain. It was visited and plundered by the Normans in 857, but was probably not destroyed; and Dante, writing after 1300, speaks of Luna as a city that had sunk gradually into complete decay (Par. xvi. 73); which was doubtless accelerated by the malaria, from which the neighbouhood now suffers severely. When it was visited by Cytricus of Ascoli, the ruins were still extensive and in good preservation; but little now remains. Vestiges of an amphitheatre, of a semi-circular building which may have been a theatre, of a circus, and piscinae, as well as fragments of columns, pedestals, &c., are still however visible. All these remains are certainly of Roman date, and no vestiges of Etruscan antiquity have been found on the spot. The ruins, which are obviously those of a town, are said to have been visited by Strab. He situates them about 4 m. S. of Sorreana, and little more than a mile from the sea. (Dennis's Etruria, vol. ii. pp. 78—84; Targioni-Tozzetti, Viagg. in Toscania, vol. x. pp. 403—466; Promus, Memoria della Città di Luna, 4to. Turin, 1838.)

Far more celebrated in ancient times than Luna itself is its port, or rather the magnificent gulf that was known by the name of the Portus (Ptol. iii. 3. 14; Strab., &c.; nāvium, Magra, Strab.), now called the Gulf of Spezia. This is well described by Strabo as one of the largest and finest harbours in the world, containing within itself many minor ports, and surrounded by high mountains, with deep water close in to shore. (Strab. v. p. 222; Sil. Ital. viii. 452.) He says that this was a very large and populous city that had so long possessed the dominion of the sea,—a remark that must refer to the Etruscans or Tyrrhenians in general, as we have no allusion to any naval supremacy of Luna in particular. The great advantages of this port, which is so spacious as to be capable of containing all the navies of Europe, seem to have early attracted the attention of the Romans; and long before the subjecttion of the mountain tribes of Liguria was completed, they were accustomed to make the Lunae Portus the station or rendezvous of their fleets which were destined either for Spain or Sardinia. (Liv. xxxiv. 8, xxxv. 21, 32.) It must have been on one of these occasions (probably in company with M. Cato) that it was visited by Ennius, who was much struck with it, and celebrated it in the opening of his Annals (Ennius, ap. Pers. Stat. vi. 9.) At a later period it seems to have been restored to also for its mild and delightful climate. (Pers. l.c.) No doubt can exist that the port of Luna is identical with the modern Gulf of Spezia; but it is certainly curious that it should have derived its name from the town or the lake, which was situated on the left bank of the Magra, at least five miles from the gulf, and separated from it, not only by the river Magra, but by a considerable range of rocky hills, which divide the Gulf of Spezia from the valley of the Magra, so that the gulf is not even within sight of Luna itself. It is this range of hills which at their extremity form a promontory, called by Ptolemy, Lunae Promontorium (Στεπάνι, Ἀπορς, Ptol. iii. l. § 4), now the Punta Bianca.

It is true that Strabo places Luna on the right bank of the Macra; but this is a mere mistake, as he is certain of the Roman town of Luna; it is possible that the Etruscan town of that name may not have occupied the same site with the Roman colony, but may have been situated on the right bank of the Macra, but even then it would have been at some distance from the port. Holstein and some other writers have endeavoured to prove that another town of Luna was situated at the mouth of the Macra; and it is probable that the town may have had a small port or landing-place at that point; but the celebrated Port of Luna, described by Strabo and extolled by Ennius, can certainly be no other than the Gulf of Spezia.

The Gulf of Spezia is about 7 miles in depth by 3 in breadth; it contains within itself (as justly observed by Strabo) several minor ports, two of which are noticed by Ptolemy under the names of Portus Venetus (Ἀνδρεβιός ὄρμη), still called Porto Venus, and situated not far from the western extremity of the gulf; and Portus Erius (Ἐλευθερία), now Leri, on the E. shore of the gulf. The former name is found also in the Maritime Itinerary. (Ptol. iii. 3. 15; Strab. iv. 6. 23.) The latter name is also used by Livy in the following sense: "He rode as far as Erius, a city on the south coast of Etruria." (Liv. viii. 20. 10.)

LUNAE MONTES (Στεπάνι Ἀπορς), Ptol. iv. 8. SS. 3, 6), from which mountains, and from the lakes formed by their melting snows, Ptolemy derives the sources of the Nile. Their position is unknown, and, if they have any real existence, they must be placed S. of the Equator. [W. B. D.]

LUNAE PORTUS. [Πόλις Ανδρέβιος.]

LUNAE PORTUS PROMONTORIUM, (Στεπάνι Ἀπορς Ἀπορς, Ptol. ii. 5. § 4), a headland on the W. coast of Lusatia, placed by Ptolemy 10 minutes N. of the mouth of the Tagus, and therefore corresponds to the C. da Roca, near Cima, where Resedius found ruins of what he took for a temple of the Sun and Moon, with inscriptions (Αντίκ. Lusi. p. 52). Others, however, identify it with the more southern C. Corvo; and, in fact, the accounts of the headlands on this coast are given in a confused manner by the ancient writers. [P. S.]

LUNARIUM PROMONTO/RIUM (Ἀνδρέβιος Ἀπορς, Ptol. ii. 6. § 19: C. Tardera, NE. of Barceloneta), a headland on the coast of the Bastili, in Hispania Tarraconensis, formed by one of the SE. spurs of the Pyrenees, resembles the origin of the SE. spurs of the Pyrenees, and is elongated. (Strab. v. p. 282.)

LUNGONES. [Αρτεμίς, Λιμενάρια.]

LUNNA, in Gallia, was on a road from Lugdunum (Lyons) to Augustodunum (Autun). The first station after Lugdunum is Assa Paulina, 15 M. P. from Lugdunum, and then Lonna 15 M. P. from Assa Paulina, according to the Antonine Itin. [Assa Paulina.] In the Table it is 14 M. P. from Lugdunum, and in the Roman text the name is written in the Table, and Assa Paulina is omitted. Lonna and Ludaun are probably the same place; and the site is uncertain. [G. L.]

LUPIA. [Lupia.]

LUPIAE (Ἀνδρεβιός, Strab.; Ανδρεβιός, Paul.; Ανδρεβιός, Ptol.: Ἐθνικ. λιμενείων: Λεκκό), an ancient city of the Etruscans, as the name is written in the Table, and Assa Paulina is omitted. Lonna and Ludaun are probably the same place; and the site is uncertain. [G. L.]
LUPODUNUM.

Pтолемей would lead us to suppose that it was a maritime town. (Plin. iii. 11. s. 16; Tol. iii. 1. § 14.) Appian also speaks of Octavian as landing there on his return to Italy, immediately after Caesar's death, when he halted some days at Lupsa without venturing to advance to Brundisium, until he received fresh information from Rome. (Appian, B. C. iii. 10.) There seems, however, no doubt that the ancient Lupiae occupied the same site as the modern Lecce, though it may have had a port or landing-place of its own. The above passage of Appian is the only mention of it that occurs in history; but it is preserved to us by Julius Capitolinus (M. Ant. 1.) ascribing its foundation to a king of the Salentines, named Malemnius, the son of Dasamnus. There is little doubt that it was a native Salentine city; nor is there any foundation for supposing that it had received a Greek colony.

Pausanias, in a passage which has given rise to much confusion, in treating of the treasury of the Sybarites at Olympia, tells us that Sybaris was the same city which was called in his time Lupiae, and was situated between Brundisium and Hydruntum. (Paus. vi. 19. § 9.) The only reasonable explanation of this strange mistake is, that he confused Lupiae in Calabria (the name of which was sometimes written Lupia) with the Roman colony of Lupiae, which is not far from the site of Thurii, and, therefore, in a manner succeeded to Sybaris. But several modern writers (Romanelli, Cramer, &c.) have adopted the mistake of Pausanias, and affirmed that Lupiae was previously called Sybaris, though it is evidently of the well-known city of Sybaris that that author is speaking.

We hear but little of Lupiae as a Roman town, though it appears to have been a municipal town of some importance, and is mentioned by all the geographers. The "ager Lyppensis" (sic) is also noticed in the Liber Coloniarum; but it does not appear that it received a colony, and the inscriptions in which it bears the title of one are, in all probability, spurious. Nor is there any ancient authority for the name of Lyctum or Lycia, of which it is assigned to the city by several local writers: this form of the modern name of Lecce is obviously a corruption, being first found in documents of the middle ages. (Lib. Colon. p. 262; Hel. ii. 4. § 7; Itin. Ant. p. 118.)

The modern city of Lecce is a large and populous place, and the chief town of the province called the Terra di Otranto. No ancient remains are now visible; but Galateo, writing in the 15th. century, tells us that there were then extensive subterranean remains of the ancient city — vast arches, covered galleries and foundations of ancient buildings — upon which the modern city was in great measure built. Numerous vases and other relics of Lyctum or Lycia, as it is assigned to the city by several local writers, are found on an inscription in the Messapian dialect. (Galateo, de Sit. Itapp. pp. 81—86; Romanelli, vol. ii. pp. 83—93; Mommsen, Unter Ital. Dialekte, p. 25.)

E. H. B.

LUPODUNUM, a place on the river Nicer (Necker) in Southern Germany. (Auseon. Mosel 423; Synmachus, p. 16, ed. Niebuhr.) It is probably the same place as the modern Landshut on the Necker, though some identify it with the fort which the emperor Valentinian built on the banks of the Neckar. (Amn. Marc. xxviii. 2.)

LUPPHURDUNUM (Λουψφυρόδουρον), a town in the north of Germany. (Plut. ii. 11. § 58.) Its site is generally identified with Wittswberg or Meisen, but it seems more probable that it was situated near Leipsig, on the river Lupsa, from which it may have derived its name.

LUPPIA or LUPPIA (让您a: Λοππία: Loppia), a navigable river in the north-west of Germany, which was well known to the Romans, from its sources to the point where it empties itself into the Rhine. Its sources are in the interior of Germany, not far from those of the Amisia. (Vema.) (Vell. Pat. ii. 105; Tac. Ann. i. 50, ii. 7; Hist. v. 23; Pomp. Mela, iii. 3. § 3; Strab. viii. p. 291; Dion. Cass. lvi. 33.) Strabo (l. c.) says: "A river which appears to have come out of a mountain in the course of the Lupa, for he describes it as flowing through the country of the Bructeri Minores, and as discharging its waters, like the Amaesa, into the ocean: he, moreover, places it about 600 stadia from the Rhine. Tacitus (Ann. ii. 7) mentions a Roman fort built on its banks.

LUPPIA (Λουππία), a place of considerable importance in the north of Germany, between the rivers Albs and Visurgis, above Mons Melibocna. (Plut. ii. 11. § 28, viii. 6. § 3.) It is generally identified with the modern town of Luppa.

LUSI. (Λουσίων, Paus. Steph. B. a. e.; Λουσίων, Λουσίων, δι Λουσίων, Schol. ad Callim. Dion. 333; comp. Meineke, ad Steph. B. a. e.; 7th edition, Schol. ad Apollod. iv. 2. § 211), a town in the north of Arcadia, originally independent of, but afterwards subject to, Cleitor. (Cleitor.) Luai was situated in the upper valley of the Aroanias, and probably on the site of Soudend, which stands in the N.E. corner of the valley at the foot of Mt. Kehimbe (the ancient Arcadian mountains), and in the road from Sparta to Kalavryta. The upper valley of the Aroanias, now called the plain of Soudend, consists of two plains, of which the more easterly is the one through which the Aroanias flows, the waters of which forced their way through a gorge in the mountains into the plain of Cleitor, now Kalamata, to the south. The more westerly plain of Soudend is entirely shut in by ranges of hills; and the water of three streams which flow into this plain are carried off by a katavthera, after forming an inundation, apparently the Euos Clitoriatis mentioned by Pliny (xxxii. 2. s. 13). The air is damp and cold; and in this locality the best hemlock was grown (Theophr. ix. 15. § 8).

Luai was still independent in the 50th Olympiad; since one of its citizens is recorded to have gained the victory in the 11th Pythiad. (Paus. viii. 18. § 8.) Its territory was ravaged by the Astolians in the Social War (Polyb. iv. 18); but in the time of Pausanias there were no longer even any ruins of the town. (Paus. l. c.) Its name, however, was preserved in consequence of its temple of Artemis Luai (or Hemenai), and in the description of the Messapian dialect. (Galateo, de Sit. Itapp. pp. 81-86; Romanelli, vol. ii. pp. 83-93; Mommsen, Unter Ital. Dialekte, p. 29.)

L. S.
presented on an ancient vase. (Millinger, *Peintures de Vases*, pl. 53; Miller, *Denkmäler der alt. Kunst*, t. 11.) The ruins, which Dodwell discovered above Lusi towards the end of the plain, and on the road to Cynashta, are probably those of the temple of Artemis. Leake discovered some ancient foundations at the middle fountain of the three in the more westerly of the two plains of Suidenán, which he supposes to be the remains of the temple. One of the officers of the French Commission observed a large cave on the western side of the Aromanian mountains, in which the inhabitants of Suidenán took refuge during war, and which is probably the one intended in the legend of the daughters of Proestra. (Dodwell, *Classical Tour*, vol. ii. p. 447; Leake, *Mores*, vol. ii. p. 109, vol. iii. pp. 168, 181; Bölbay, *Récherches*, f. c. p. 155; Curtius, *Pelopennes*., vol. i. p. 375, seq.)

**Lusitania** (cf. *Asuriniana*, cf. *Asurianach*, *Strab., Asuriniana*, Diss. Sic., Ptol., Steph. B.: cf. Asurinarn, Lusitani), originally denoted the country of the Lusitani, but is commonly used in a wider sense, as the name of one of the three provinces, into which Hispania was divided by Augustus. (Hispania, p. 1081, Nos. 3, 4.)

1. Extent and Boundaries.—Like the modern Portugal, it lay on the W. side of the peninsula, extending from its SW. point (San Pedro do, C. S. Vincent), eastwards to the mouth of the Amas (Guadiana), and northwards along the W. coast; but here, as well as in the interior, the boundaries of the two countries were very different; Lusitania occupying only two-thirds of the W. coast, and Portugal more than three-fourths. The former had its N. boundary at the Duradeira (Durada), in the latter at the Minho (Mé); and the Portuguese province, called Entre Douro e Minho, as lying between these rivers, as well as that of Tras os Montes E. of it, were anciently the part of Gallaecia which belonged to the Callaci. Bracari. But on the E. side, inland, Lusitania had a much wider extent than Portugal. Both rest on the same base, as their S. sides, namely the coast between C. S. Vincent and the mouth of the Guadiana, and at first the boundary runs N. nearly along the same line, namely the course of the Guadiana, the slight difference being in favour of Portugal, which has a slip on the E. side of the river. But, from a point on the river, a little below Badajoz, and a little above its intersection with the Meridian of W. long., the boundaries diverge; that of Portugal taking a general direction N. with a slight bearing to the E., till it strikes the Douro at its great bend from SW. to NW. (where the Aquea joins it), and running up the river to its great bend in the opposite direction, below the Esla; while that of Lusitania continued up the Amas eastward, towards the middle of the Peninsula, to a point considerably above Miranda (but not very certainly defined), whence it followed a N. direction to the Durias, which it met at a point below the river Piatorca (also not very well defined). Thus, Lusitania contained, on this side, the N. part of Spanish Extremadura, and the S. part of Leon; and the part of the province thus lying E. of Modern Portugal, corresponds very nearly to the territory of the Varrtorres. These are the boundary of the Roman province, as constituted under Augustus; but there are considerable variations in the extent assigned to the country by various writers, especially according as the word is used, in the wider sense, for the province, or in the narrower meaning, for the country of the Lusitani. In this first and narrowest sense, it included only the district between the Tagus and the Durias, from the Atlantic on the W., to about the present frontier of Portugal on the E., not the supposed or actual connection of these people with their Northern neighbours, the Callasci, Artabri, and Astures, led to their being, at least in part, included under the same name, and accordingly Strabo defines Lusitania as the country N. of the Tagus, bounded on the W. & N. by the Ocean. (Strab. iii. p. 185.) But, as Pliny says, there was a great confusion of the Lusitani, meaning those N. of the Durias, who had obtained the name of Callasci; and elsewhere he expressly states that the whole region N. of the Durias, which was formerly called Lusitania, was now called Callasci. (iii. p. 166.) On the E., says Strabo (I. c.), it bordered on the Carpetani, Vettizoes, Vacciini, and Callasci, and other tribes of less note; and he adds that these also were sometimes called Lusitani, thus pointing to the extension of the name towards the east. Then, again, on the S. of the Tagus, where the country seems originally to have belonged to the Turdetani, with an intermixture of Celtic tribes [Celtici], the long and obstinate wars carried on by the Romans drove many of the Lusitani and their allies into the other part of the country, which naturally became included under the name of Lusitania. (Strab. iii. p. 139.) Finally, under Augustus, the boundaries were fixed as above stated.

2. Dimensions.—Agrippa, as quoted by Pliny, assigned to the province, together with Asturia and Gallaecia, a width of 536 M. P.; and a length of 546 M. of land. (Plin. iv. 21. a. 35.) Strabo makes its length 3000 stadia, and its width considerably less (iii. p. 158. as amended by Xylander: it should be remembered that the width is reckoned, as Strabo expressly says, along the E. side, i. e. from N. to S., in conformity with his general views respecting the form of the peninsula, which are explained under Hispania).

3. Physical Geography.—Strabo's description of Lusitania (I. c.) as lofty and rugged on the E. side, and level towards the sea, with the exception of minor rises of mountains, is tolerably correct. A more exact account of its relation to the whole formation of the surface of the peninsula is given under Hispania (§ v. No. 5. pp. 1085, 1086), together with a description of the coast and the chief promontories. Its surface is roughly divided into the Mona Herminium (Sierra de Estrella), which ends in the peninsula of Lisbon, into the two great basins of the Tagus and the Durias; but it is also intersected by numerous0 reefs from the great central chains of the peninsula. Besides the great river Tagus, which bisects it, there are several others, of more or less importance, which flow in the same general direction, and fall into the sea on the W. coast; but of these none require special notice, except the Calypis (Calilipis, Sadus), which flows N. from the M. Cuneus in the extreme S., and falls into the sea, SE. of the Tagus, and the Munda (Mondope) and Vouga (Vonga), between the Tagus and the Durias.*

* The discrepancies among the ancient writers respecting the names of the rivers between the Tagus and the Minius have been noticed under Gallaecia: the following conjecture, by Groskurd, of their various statements, may be useful: —
The country, being irrigated by these rivers, and
penetrated by their navigable streams, as well as
enriched by the gold and silver found in their beds
and in mines, was rich and fertile, Strabo tells us; but
its prosperity was greatly checked by the predatory
habits of its people, who neglected the culture of the
soil, to give themselves up to war and robbery. This
evil tendency, however, he ascribes chiefly to the
mountains, by whose attacks the inhabitants of the
lowlands were involved in the same disorder.

Strabo. iii. p. 154.)

4. Population.—The province, as finally con-
stituted, contained the countries of five chief peoples,
and of innumerable petty tribes, most of whom,
however, may be included among these five. Thus,
for example, the 30 (some read 50) tribes (460),
mentioned by Strabo, between the Tagus and the
Arabací, are doubtless but subdivisions of the Cal-
lacíi and Lusitani. The five chief peoples of Lus-
tania (the Roman province) were:—(1) The Lus-
tani, on the W. coast between the Duriius and the
Tagus, and extending also (as explained above) S. of
the river. (2) E. of them the Vettonii, between the
Duriius and the Tagus, were the TURDIU VETERRA, a
branch of the ancient population of Batetia, who (according
to the common opinion of the ancients) had crossed the
Anas; but whose presence should perhaps rather be
referred to an ancient occupation of the country up to
the Tagus. (4.) S. of them again, in the dis-
tricts between the lower courses of the Anas and the
S. and W. coasts, were the TURDIU VETERE, a branch
of the Roman province of Lusitania, and whose
Romans it is likely that the Romans did not carry
as far S. as the M. MARTEMUS (Sierra Morena); the
places on the road, which are commonly assigned to
Batetia, are: CONTUBOLLA, 12 M. P. (Alange?)
MINIBRIGA, 36 M. P. (Capilla); ISALONE, or
SHAPO, 13 M. P. (Almeden); CARGUJUIM, 20 M. P.
(Caragujuf?); AD TURRAS, 26 M. P. (Cal-
VETTONI), where the road goes S. The only
important town is MONTIBRIGA, 2 M. P. (Mont-
BRIGA, 30 M. P. (Monteorgiolo), near the left
bank of the Tagus (Amarío, Cortés; Villa
Vela, Lapide); TUBOCCIO, 32 M. P. (Abrav-
tes or Puncholes); SCALABUR, 32 M. P., a colony
and conventus, with the curia Plebisburn.

5. The LUSITANI (AUSTAVOLO, STRAB.; AUS TAVOLO, DICI, R. TO.,) are designated by Strabo as "the
greatest of the nations of Iberia, and the one most
frequently and longest engaged in war with the
Romans," a distinction which, certainly, not even the
Celtiberians could dispute with them. The history
of the wars referred to has been given in outline
under HISPANIA, and that of their last great contest
may be read in the histories of Rome and under
VIRRIATHUS (Dict. of B.C.). The incidents of
that war seem to prove that thought the Lusitani
formed a compact state, under one national govern-
ment, its force was impaired by a certain defect of
real union among the numerous minor peoples of
whom Strabo speaks. (Niebuhr, Lectures on Ase.
Ethnog. and Geog. vol. ii. p. 297.) The full
account of their manners and customs, given by
Strabo (ill. pp. 154—156), may be more conveniently
studied in the original than repeated here in its many
details.

6. LUSITANIA as a Roman Province. (LUSI-
TANIA PROVINCIA, Inscr. ap. Gruter, p. 31, No.
388.) The position of Lusitania, after its conquest
by the Romans, first as a part of Hispania Ulterior,
and already under Julius Cæsar tending to a sepa-
rate constitution; its formation into a distinct pro-
vince, under Augustus; its civil and military govern-
ments; its three convents of EMERITA AUGUSTA,
PAZ JULIA, and SCALABUR, with the number and
rank of the towns included in them; and its position
under the later empire, are all given under HISPANIA
(pp. 1081, 1082).

7. Cities and Towns.—(Some of the VETTONI
are given under the article.)—The city of LIsbOON
(Porto Lisboa) was, under the same name (OLISBORO),
the capital of the ancient province of Lusitania;
and Augustus, under the name of LUSITANA (Merido)
in the SE. of the province. The true Roman city of
the Romans was transferred, under the Romans, to
SCALABUR (Santarem), a colony, and seat of a conventus juridi-
cicus, higher up the river, on its right bank. But
the true Roman city of EMERITA AUGUSTA (Mercato)
in the SE. of the province, a colony founded by
Augustus. The chief roads leading through the province
from Emerita, with the places on them, were as follows:
1. From Emerita, E. and then N.E. to CAZABAR-
AUGUSTA "per Lusitaniam," as the itinerary ex-
pressly says, although it lies entirely S. of the Anas
(Lus. Ant. pp. 444, 445); thus suggests a doubt as
whether the boundary of Lusitania was not carried
as far S. as the M. MARTEMUS (Sierra Morena); the
places on the road, which are commonly assigned to
Batetia, are: CONTUBOLLA, 12 M. P. (Alange?)
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bank of the Anas, a colony founded by Augustus.
The chief roads leading through the province from Emerita, with the places on them, were as follows:
1. From Emerita, E. and then N.E. to CAZABAR-
AUGUSTA "per Lusitaniam," as the itinerary ex-
pressly says, although it lies entirely S. of the Anas
(Lus. Ant. pp. 444, 445); thus suggests a doubt as
whether the boundary of Lusitania was not carried
as far S. as the M. MARTEMUS (Sierra Morena); the
places on the road, which are commonly assigned to
Batetia, are: CONTUBOLLA, 12 M. P. (Alange?)
MINIBRIGA, 36 M. P. (Capilla); ISALONE, or
SHAPO, 13 M. P. (Almeden); CARGUJUIM, 20 M. P.
(Caragujuf?); AD TURRAS, 26 M. P. (Cal-
VETTONI), where the road goes S. The only
important town is MONTIBRIGA, 2 M. P. (Mont-
BRIGA, 30 M. P. (Monteorgiolo), near the left
bank of the Anas, a colony founded by Augustus.
LUSITANIA.

LUM (Plin. l. c. Sautarem, Flores, Esp. S. vol. xiii p. 69, xiv. p. 171); JEREBRIGA, 32 M. P. (Arab.), Plin. l. c.; 'Apódepor, Ptol. ii. 5 § 7; Alconquer, Flores, Esp. S. vol. xiv p. 174); OLIBRO, 30 M. P. 4. From Emerita, W. to Olibro, curving round to the N.: PLAGIARIA, 30 M. P. (vid. sup.); BODRA, 8 M. P. (S. Maria de Besaya Cortés, Campo Mayor, Lapię; the river Bodos pres- sumably begins near this point in the A. M. (vid. sup.)); MATURIO, 8 M. P., ABELLERIA, 24 M. P. (it seems that these names are inverted, and that the latter is Alter de Chao, and the former Puente do Sara); ARBITUM PRAETORIUM, 28 M. P. (Salvatierra, or Benavente, both close together on the left bank of the Tagus); OLIBRO, 38 M. P. 8. From Emerita, to Olimpo, W. with a curve to the S. (Ihis. Ant. pp. 416–418); EVANDRIA, 8 M. P. (Elavdyla, Ptol. ii. 5 § 8); DIP0, 17 M. P.; AD ADRUM FLUMEN, 12 M. P.; EBORA, 9 M. P. (Evora). Here is a difficulty: the last is a well-known place, but the distance is evidently much too small; and the various attempts made to identify the immediate positions rest on no sufficient data. The identification of AD ADRUM FLUMEN AD ADRUM has no sign in the MSS. to bear it out. It seems, on the whole, most likely that the route intended is that of the great road through Talaroera la Real, Badejos, and Elvas. From Evora, it proceeds thus:—SALACIA, 44 M. P., named Ubeks Imperatora, a municipality, with the Old Latin Francia in the Plin. iv. p. 23, viii. p. 75; Meles, iii. i. MARC. ANTONIO, p. 42; Inschr. ap. Grotter, pp. 13, 16; Flores, Esp. S. vol. xiii. p. 115, xiv. p. 241; MALGORGA, 26 M. P. (Marvatoa F.); CARCIJANA, 26 M. P. (Aguata, or Paseiro, or Seziosa F.); CATOBRIA, 8 M. P. (Cotobria, Geog. Rav. iv. 43; Karbôt, Ptol. ii. 5 § 3; Karbôt, MARc. ANTONIO, p. 43; BU on the head-land at the mouth of the Garbeira); SADO, near Soutulum; Resdig. Ins. Rav. iv. p. 210; Montella, p. 87; EQUADORNA, 12 M. P. (Ocampa) OLIBRO, 12 M. P. The country S. of this road was traversed by others, connecting Evora with Pax Julia, and both with the Anas and the S. coast; namely:—6. (Ihis. Ant. pp. 426, 427.) From Evora (vid. supra.) at the mouth of the Arade, to Baxia, W. along the coast to Balma, 24 M. P. (Tavira); OSSONORA, 16 M. P. (Estay, N. of Faro, by C. de S. Maria); thence the road struck inland across the mountains of the Cuneus (Alpura), and down the valley of the Callipus (Sale), to Aramii, or Arambis, 60 M. P. (Os- râne), SALACIA, 36 M. P. (vid. supra.) and EBORA, 44 M. P. (vid. supra.). The course pursued from EBORA by SERPA, 14 M. P., Fines, 20 M. P., and ARUCUI, 25 M. P., to Pax Julia, 30 M. P. (Boca), is so intricate as to prove an error in the itinerary, which commentators have sought in vain to amend. 7. The direct road from Esquins to Pax Julia is given thus (Ihis. Ant. p. 431):—MYSTI- TALUS, 32 M. P. (Notitia, P. 90); PONTEFICUS, 36 M. P. (vid. supra.), 8. A direct road from Salacia to Ossonora is also mentioned, but the distance, 16 M. P., is absurdly wrong (Ihis. Ant. p. 418). 9. From Olibre a great road ran parallel to the coast, up to the mouth of the Durius and Bracara Augusta, thus (Ihis. Ant. pp. 420–422): JEREBRIGA, 30 M. P. (vid. supra.) Scalabis, 32 M. P. (vid. supra.); SELLUM, 32 M. P. (Romul F.); GOWEN- BRICA, 34 M. P. (Cóimbre, or further S.); EMER- MIUM, 10 M. P. (Aqueida, Mistre, or Curvalhos?) (site very uncertain); TALABRIGA, 40 M. P. (Aveío); LAGORBRIGA, 18 M. P. (near Feira); CALEM, 18 M. P. (Oporto); BRACARA, 35 M. P. (Braga); the last two, though originally Lusitania, belong, according to the common division, to the Callalachi Bracarii. Other places, not important enough to require further notice, will be found in the lists of Provence (ii. 5) and Uherli (vol. ii. p. 351). S. [P. S.]

LUSIUS. [Gorotta.]

LUSONES (Asinowror), the smallest of the four tribes into which the Celtiberians were divided. Their position was about the sources of the Tagus, SW. of the territory of Numantia. (Strab. iii. p. 163; Appian, Hisp. ec. 42, 49.) [P. S.]

LUSSONIUM (Asinowrorov), also called Los- numium, a town in Lower Pannonia, on the western bank of the Danube, a little to the north of the modern Pôza. It was the station of a body of Dalmatian cavalry. (Ptol. ii. 16 § 4; Not. Imp.; Ihis. Ant. p. 354; Tab. Pest., where it is called Losuna.) [L. S.]

LUSITIA PARISIORUM (Asinowrorov, Ptol. ii. 8 § 13; Asinowrorov, Strabo, p. 194), the territory of the Parisi, a Gallic people on the Seine. Lutetia is mentioned by Caesar (B. G. vi. 3), who held a meeting of the Gallic states there in the spring of 53 B.C. He calls it Lutetia Parisiorem; and in his narrative of the operations of Labienus in B. G. vi. 53, he says (B. G. vii. 87) that Lutetia is on an island opposite the city of Strez, a description from Caesar. Vilius Sequester (p. 17 ed. Oberlin) also describes Lutetia, as he writes it, as being on an island.

The Parisii were the neighbours of the Senones. There had been some kind of political union between the Parisii and the Senones before Caesar's Gallic campaigns (B. G. vi. 3), but at the time when Caesar mentions them, they seem to have been separate states. When Vercingetorix (p. c. 52) rose against the Romans, the Senones, Parisii, and others joined him immediately; and the Parisii sent 8000 men to oppose Caesar at Alesia (B. G. vii. 4. 75). Though a part of the little territory of the Parisii was north of the Seine, we must conclude from Caesar's narrative that they were a Celtic people. The diocese of Paris represents the territory of the Parisii.

Lutetia, like many other Gallic towns, finally took the name of the people, and was called Civitas Parisiorum, whence the modern name of Paris. Zoémus (iii. 9) calls it Parisium. It appears from the Notit. Dign. that the Romans had a fleet at Paris; and from the words in the Notitia, "praefec- tucus classis Andreitaniarum Parisiaria," the nameAndreisiacimplies that the name "Andreisii" was a place Andreitium, which he further supposes to be Andrisi, immediately below the junction of the Seine and Oise. An inscription dug up in 1711 among other ancient monuments in the church of Notre Dame, contained the words "Natae de Parisiari," and De Yalinde observed that the name of the people of Paris had always a fleet before their eyes, they may from this circumstance have taken the ship which appears in the arms of the city.

The position of Lutetia at Paris is determined by the description of the place, the name, and the measurements of the roads from Agrippinum (Sene), Rotomagus (Rosses), and Genabum (Orleans), which meet at Lutetia. When Caesar held the meeting of the states of Gallia at Lutetia, the town was con-
fixed to the island which afterwards was called Le Cidé (civitas), a name given to the old Roman port of several French towns. But the island on which stands the church of Notre Dame was then and for a long time after of less extent than it is now; for the site of the Place Dauphine was once two small islands which were not joined together and united to the Cidé before the sixteenth century; and the spot called Le Terre was another addition produced by the ruins of the buildings which were erected in this part of the city. Paris was never a large place under the Roman dominion. Ammianus (xx. 11) calls it a Castellum, and Julian (Moesogos, p. 340) and Zoëimus names it a small city (vrbxuyn). Zoëimus, who was no great geographer, places it in Germany. Lutetia may probably have occupied some ground on the north or on the south side of the river, or even on both sides, for the island was joined to the mainland by bridges in Caesar's time (B. G. vii. 58), made of wood, as we may assume. Julian spent a winter in Paris, A. D. 338, and was proclaimed Augustus there. (Ammian. Marcell. vii. 3, S. x. 4.) The Franks under Cluvia took Paris about the close of the fifth century, A. D.; and about A. D. 508 Cluvia made Paris his residence.

When Caesar (a. c. 59) was setting out to attack Gergovia, he sent Lшибeniens with four legions against the Sequani and Parisii. (B. G. vii. 84.) Lшибeniens advanced upon Lutetia from Aquitania, where he Lшибeniens advanced upon Lutetia from Aquitania, where he the first store. His march was along the left bank of the Seine. The commander of the Gallic forces occupied a marshy tract, the water of which ran into the Seine, and here he waited, with the intention of preventing the Romans from crossing the river (B. G. vii. 57) to Lutetia. Lшибeniens attempted to make a road across the marsh, but, finding it impossible, he left his camp silently in the night, and, returning by the route by which he had advanced, he reached Melunum (Melun), a town of the Sequani on an island in the Seine. He there seized about thirty vessels, and easily got possession of Melun. After repairing the bridge from the island to the right bank of the river, he carried over his men to the right side, and marched again upon Lutetia. He took the vessels with him, and used them, as we must suppose, for crossing the Matrona (Marne), though the Marne is not mentioned in the narrative. Before Labienus could reach Paris, the Galli set Lutetia on fire, and broke down the bridges which united the island to the main. They also quitted the march, and placed themselves on the banks of the Seine opposite to Lutetia and to the camp of Labienus, which was on the right side of the river. In the meantime Caesar's defeat before Gergovia was known, and Labienus was threatened from the north by the Bellovacii in his rear. In front of him, on the opposite side of the river, were the Parisii and their allies. His safety depended on getting to the left bank of the Seine, and he accomplished it by a clever movement. Soon after nightfall he left half a legion in his camp; he ordered another half legion, with their baggage, to march up the river, making a loud noise; and he sent up the river, in the same direction as the half legion as many boats as he could collect, which made a great noise and, while their crews were preparing the ships that he brought from Melunum four miles down the river, and, soon after despatching the half legion up the river, he marched with his three legions down the stream in great silence, and found his ships. The scouts of the enemy, who were placed all along the stream, were surprised and slaughtered; for there was a great storm raging, and they were off the guard. The three legions were carried across the river in the vessels. The enemy were confounded by the unusual noise purposely made in the Roman camp, by the boats moving up the river, and by the news of the enemy crossing lower down. Accordingly, the Galli left part of their forces to watch the opposite camp, and sent another part up the river towards Metissorum, as it is in Caesar's text, which is either a mistake for Melunum, or it is some place higher up the Seine than Paris. Either supposition will explain Caesar. The Galli led the rest of their forces to oppose the three legion which had crossed the Seine with Labienus, and, after a hard fight, they were defeated and dispersed. Labienus led his troops back to Aquitania, where his stores and baggage were. This is the substance of Caesar's narrative, which is correctly explained by D'Anville (Notice, loc. cit. Melunum), and Ubert (Galliae, p. 476) has done well in following him. Some of the old critics completely misunderstood Labienus' movements; and even, of late years, the passage has been wrongly explained.

The Romans built both on the island La Cidé and on both sides of the Seine, but the Roman memorials of Paris are very few. Some sculptured stones were dug up under the choir of Notre Dame. The inscriptions were of the time of Tiberius Caesar, and show that the Roman and Gallic deities were worshipped jointly. The remains of a subterranean aqueduct have been discovered both on the north and south sides of the river. The materials of the Roman city were doubtless employed for more recent constructions, and thus Roman Lutetia has disappeared.

[GL.]
concluded that he means the Forum Neronis mentioned by Ptolemy as being in the country of the Mennini. [CARPENTORACTE.] But the name Luteva, the modern name Lodève, and the Itin. seem to determine the position of Lutera; and, if Pliny is right, we must suppose that Luteva was also named Forum Neronis.

LUTIA (Lutia), a considerable town of the Arurae, in Hispania Citerior, 300 stadia from Numantia, mentioned only by Appian (Hist. 93, 94).

LUTOMMAGUS, a place in North Gallia, according to the Table on a road from Samarobriva (Arimina) to Castellum Meranorum. The site is uncertain. D'Anville has followed Oliver in writing the name Lubumagus; but it is Liminomagus in the Table.

LUXIA (Odiel), a small river on the coast of Hispania Baetica, between the Baetis (Guadalquivir) and the Anas (Guadiana; Plin. l. iii. a. 3). [P. S.]

LUXOVUM. This name appears on some inscriptions dug up at Lusaeuli, in the French department of the Vosges. Lusaeuli is on the Bréconch, and it has warm baths. The name on the inscriptions is said to be Luxovium or Luxovium. These inscriptions were published by Caylus, but they may not be genuine. In the life of St. Columban, written in the seventh century, Luxovium is mentioned:—"Castrum quo olim munitissimum, priore temporibus Luxovium nuncupatum, ubi etiam Thermo

LYCABETTUS MONS. [ATHENAE, p. 303, b.]

LYCAEAE. [LYCOA.]

LYCAEUS or LYCEUS (тω Λύκαιος βρός, δ' Ακώνιοι: Diosfortis), a lofty mountain of Arcadia, in the district of Parrhasia, from which there is a view of the greater part of Peloponnesus. Its height has been determined by the French Commission to be 4,659 feet. It was one of the chief seats of the worship of Zeus in Arcadia, and on the summit called Olympus, or laos karpheph, were the sacred grove and altar of Zeus Lycaeus, together with a hippodrome and a stadium, where games called Lycaeae were held, and the Icneion, near this altar, was a place called Creusa. These games are said to have resembled the Roman Lupercalia, and were sometimes celebrated by Arcadians when in foreign countries. (Plut. Cæsa. 61; Xen. Anab. i. 2, § 10.) Near the hippodrome was a temple of Pan, who is hence also called Lycaeus. There are still remains of the hippodrome extending from S. to N.; and near its northern extremity there are considerable remains of a cistern, about 50 feet in length from E. to W. A little further W. is a ruin called Hellenikon, apparently part of a temple; and near the church of St. Elias is the summit called Diosfortis, where the altar of Zeus formerly stood. In the eastern part of the mountain stood the sanctuary of the grove of Apollo Parrhasius or Pythius, and left in the place called Creusa. (Paus. vii. 88; Pind. Ol. i. 145, xii. 154; Thesprot. i. 123; Virg. Georg. i. 16, iii. 314; Aen. viii. 344.)

The river Neda rose in Mt. Ceranum (Keraneum), which was a portion of Mt. Lycaea. (Paus. vii. 41. § 3; comp. Strabo. p. 345.) Ceranum is shown by Ross to be Stephanei, and not Tetraëdri, as is usually stated. Nomia (Nomia spruce) is near Lykeus and near the place called Creusa. (Paus. vii. 38. § 11.) It was probably a portion of the modern Tetras. (Leake, Morea, vol. ii. p. 313, seq.; Peloponnesiacca, p. 244; Ross, Reisen in Pe-

LYCAONIA. [Aeumonia: Eth. Avdaneia, Ave-
donis, vol. i. pp. 88, 91; Curtius, Peloponnesiacca, vol. i. pp. 294, 338.)

LYCAONIA (тω Λυκαιο ανα: Eth. Avdaneia, Auto-

I'n., a province of Asia Minor, bordering in the east on Cappadocia, in the south on Cilicia, in the west on Pisidia and Phrygia, and in the north on Galatia.

These frontiers, however, were not always the same, but the fluctuation became most perplexing at the time when Asia was under the influence of the Romans, who gave portions of Lycaonia sometimes to this and sometimes to that Asiatic prince, while they incorporated the greater part with the province of Cappadocia, whence Ptolemy (v. 6. § 16) treats of it as a part of Cappadocia. The name Lycaonia, however, continued to be applied to the country down to a late period, as we see from Hierocles (p. 672) and other Christian writers.

Lycaonia is, on the whole, a plain country, but the southern and northern parts are surrounded by high mountains; and the north, especially, was a cold and bleak country, but very well adapted as pasture-land for sheep, of which king Amyntas is said to have more than 300,000. Their wool was rather coarse, but still yielded considerable profit to the proprietors. The country was also rich in wild asses. Its chief mineral product was salt, the soil down to a considerable depth being impregnated with salt. In consequence of this the country had little drinking-water, which had to be obtained from very deep wells, and in some parts was sold. The amount of the country, furnished by Strabo (xii. p. 558), is fully confirmed by modern travellers. The streams which come down from the surrounding mountains do not form rivers of any importance, but unite into several lakes, among which the salt lake Tatta, in the north-east, is the most important.

The Lycaonians of Lycaonia, although Eustathius (ad Dionys. Per. 857) connects their name with the Arcadian Lycaon, according to which they would be Pelasgians, are never mentioned in history until the time of the expedition of Cyrus the Younger against his brother Artaxerxes, when Cyrus, passing through their country in five days, gave it up to plunder because they were hostile. (Xen. Anab. i. 2, § 10.)

Who the Lycaonians were, and to what branch of the human family they belonged, is uncertain; but from the Acts of the Apostles (xiv. 11) it appears that they spoke a peculiar language. It is also well attested that, like the Pisdians, they were a hardy and warlike race, which owned no subject to the Persian monarchs, and lived by plunder and foray. (Dionys. Per. 857; Psell. 806; Avien. 1020.) Their principal towns, which are few in number, and all of which appear to have been very small, were: Icionium, Laodichea Combusta, Delphi, Antiochia, and Laranda; the least important ones were Thyriakos, Yabat, Sohata, Illitara, and Coronaphus.

As to their early history, we know nothing about the Lycaonians; but they seem to have gradually advanced westward, for in the time of Crenesus the Phrygians occupied the country as far as the river Haly, and Xenophon calls Ictonium the easternmost town of Phrygia, so that the Lycaonians must have continued their extension towards the west even after that time. Contemporaneously Ictonium was nearly in the centre of Lycaonia. It has already been remarked that they maintained their independence against Persia, but afterwards they shared the fate.
LYCIA.

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of all the other nations of Asia Minor, being successively under the rule of Alexander the Great, the Seleucids, Antiochus, Ennemes of Pergamus, and finally under the Romans. (Liv. xxi. 54, xxviii. 39, 56.) Under this change of rulers, the character of the people remained the same: daring and intractable, they still continued their wild and lawless habits, though in the course of time many Greek settlers must have taken up their abode in the Lyccean towns. Under their chief Amyntas, however, whom Strabo even calls king, and who was his own contemporary, the country acquired a greater political consistency. [Dict. of Biogr. under Amyntas, Vol. i. p. 156.] After the death of Amyntas, his whole kingdom, which he had greatly extended, fell into the hands of the Romans, who constituted the greater part of Lycenia as a part of their province of Cappadocia.

We may add, that Strabo regards Isauria as a part of Lycia. [Hauera.] [L.S.]

LYCASTUS (Albumas: Eich. Alexander), a town of Crete, mentioned in the Homeric catalogue (Ili. ii. 647; comp. Pomp. Mela, ii. 7. § 13; Plin. iv. 12). Strabo (x. p. 479) says that it had entirely disappeared, and that nothing now remains of it, except a few tombs, according to the Ciconians. According to Polybius (xxiii. 15) the Lycastian district was afterwards wrested from the Ciconians by the Gortyrians, who gave it to the neighbouring town of Rhacana. In Mr. Pasheley's map the site is fixed at Kamaresia. (Hock, Kreta, vol. i. pp. 15, 414.) [E. B. J.]

LYCIA and LYCASTUM (Albumas), a very ancient town in Pontus, on a river bearing the same name. It was situated 20 stadia south-east of Amisa. (Scyl. Perip. p. 33; Marcian, p. 74; Perip. Post. Eur. p. 10; Steph. B. s. v. Xafesia: Plin. vi. 3; Mela, i. 19, who calls it Lycasta.) Pherecydes (ap. Schol. ad Apoll. Rhod. ii. 573, comp. ad ii. 1001) speaks of a town of Lycasia, inhabited by Amazons, and situated between Themiscyra and Chalbyia. The river Lycestus was but a small stream, which after a short course emptied itself into the Euxine close by the town of Lycastum. (Scyl. Marcian, Plin. ll. cc.) [L. S.]

LYCHIUM. [Athenea, p. 503, b.]

LYCHNIDUS (Athynidas: Eich. Athynidas, Athynidas, Steph. B.; Pod. iii. 10. § 92), the chief town of Lycia, was at a very recent period, lying about 3 miles on the frontier it was always a place of considerable importance, and the name frequently occurs in the wars of the Romans with Philippus V. and Pescus, kings of Macedon. (Liv. xxxvi. 32, xxxvii. 34, xiiii. 9, 10, 21; Athynidas, Polyb. xiv. 80.) Afterwards it continued to be, as on the Cynadian way described by Polybius (Athynidas, xxxiv. 19), one of the principal points on the Egyptian road. (Strab. vii. p. 333; Ith. Anton., Pest. Tab.; Ith. Hierosol.; in the Jerusalem Itinerary the original reads Ceda.)

Under the Byzantine empire it appears to have been a large and populous town, but was nearly destroyed by an earthquake during the reign of Justinian. (Procop. Hist. Arc. 18; Malch. Excerpt. p. 250, ed. Bonn; Niceph. Callist. xvi. 3,) Lycinthus, which from the data of the Itineraries must be placed near the S. extremity of the Lake Lycinthis, on its E. shores (Leaks, North Greece, vol. iii. p. 281), was afterwards replaced by the more northerly ACCHIDNA (σκήνα Αχεδιά, Ωχεδιά, Αχεδι, of the Byzantine writers; Anna Comm. xiii. p. 371; Cedren. vol. ii. p. 468, ed. Bonn Canutiuen. ii. 21), the capital of the Bulgarian empire. Some geographers have supposed that Achrida is the same as Justinianis; this identification, which is a mistake, has arisen from the circumstance that the metropolitans of Achrida called themselves after the emperor Justinian. Justiniana Prima is the modern town of Kostendil. (Scharafik, Slav. Alt. vol. ii. p. 237.) The Slavonic name survives in the modern Akrpdika, on the NE. shores of the lake. [E. B. J.]

LYCHNITIS. 1. (Αχρηνίτις λυκ, Polyb. v. 108), a lake of Illyricum, first mentioned by Schemnus of Chios (429). Philip pushed his conquests over the Illyrian tribes as far as this lake (Diod. xvi. 8). The lake of Akrpdika or Okrida, which abounds in fish (comp. Strab. vii. p. 327), represents Lychnitis. (Leaks, Northern Greece, vol. i. p. 328, vol. iii. pp. 280, 288.) 2. (Αχρηνίτις; comp. Steph. B. s. v. Athynidas), a lake of the Greater Armenia, which Porphyry (v. 13. § 8) places in long. 78° and lat. 45° 15'. It has been identified with the lake Göblasek, or Seyrenca to the NW. of Erivan, the true position of which is lat. 40° 35'. The river Zeynac, which flows out of the lake and communicates with the Araxes, is not mentioned by Porphyry. Dubois de Messe (Mém. de l'Acad. des Ins. et Arts, pt. i. pl. v. vol. iii. pp. 299—311; St. Martin, Mon. sur l'Arménie, vol. i. p. 61; Journ. Geog. Soc. vol. iii. pp. 40—43; Ritter, Erdkunde, vol. ix. p. 786.) [E. B. J.]

LYCIA (Λυκία; Eich. Abatus), a country on the south coast of Asia Minor, forming part of the region now called Lycia, on the E. boundary of Asia Minor, next to Caria, on the N. by Phrygia and Pisidia, and on the N.-east by Pamphylia, while the whole of the south is washed by the part of the Mediterranean called the Lycian sea. The mountainous interior is formed by the river Glaucus and Mount Daedala (Strab. xiv. p. 564), the northern by the range of Mount Taurus, and the eastern one by Mount Cilix. The whole extent of the country, from east to west, amounts, according to Strabo, to 1720 stadia; this measurement, however, must have been made along the line of coast, for a straight line from east to west does not amount to more than one-half that distance. Its extent from the sea to the northern boundary is different in the different parts, but is everywhere smaller than that from east to west. Unlike most of Asia Minor, Lycia, even in the days of antiquity, was almost a terra incognita,—having never been visited by European travellers, until Sir Charles Fellows, in 1838, and a second time in 1840, travelled the country; since which time it has been explored and described by several other men of learning and science, whose works will be noticed below.

1. Name of the Country. — The name Lycia and Lycians is perfectly familiar to Homer, and the poet appears to have been better acquainted with Lycia than with some other parts of Asia Minor, for he knew the river Xanthus and Cape Chimaera. (Il. vi. 171, &c. x. 430, xii. 312, &c. Od. v. 262, and elsewhere.) But, according to Herodotus (I. 179), the ancient name of the country had been Milysia (Μιλυσία), and that of the inhabitants Solymi (Σόλωμοι), and Tremilas or Tremilas (Τρεμιλα or Τρωμιλά). These latter are said to have been conquered and expelled from the coast districts by Sarpedon, the brother of Minos, who, with a band of Cretans, invaded the country and conquered it, but without changing either its name or that of the people. But in his reign, Lycus, the
LYCIA.

son of Pandion, being driven by his brother Aegeus from Attica, found a place of refuge in Milyas, the kingdom of Sarpedon, who now changed the name of his dominion into Lycia, to honour his friend Lycus. (Comp. Strab. xiv. p. 667; and Steph. B. s. v. Trepdos, who states, on the authority of the historian Alexander, that Bellerophonites changed the name of Tremilbas into that of Lycias, some fifty years later; for at that time the Milyans still existed, but was confined to the northern and more mountainous parts of the country, into which the original inhabitants of the country had been driven by the conquerors, and where they were known under the name of the Milyans. [Milyas.] Strabo, in his desire to look upon Homer as an infallible authority in historical and geographical matters, is inclined to disbelieve the tradition related by Herodotus, as irreconcilable with the poet, who, he conceives, meant by the Solymi no other people than that which in later times bore the name of Milyas. Whatever we may think of the cause of the change of name from Milyas to Lycia, it is probable that it took place in the course of the conquests of the country by foreigners, and that this conquest belongs to an earlier date than the composition of the Homeric poems. But although the inhabitants of the country had changed their own name, they continued as late as the time of Herodotus to be called Tremilbas by their neighbours.

2. Physical Character of the Country.—All Lycia is a mountainous country,—the range of Mount Taurus in the north sending forth numerous branches to the south, which generally slope down as they approach the sea, and terminate in promontories. The principal of these branches are, mounts Dardala, Cragus, Marryottes (rising in some parts to a height of 10,000 feet), and Climax. But, notwithstanding its mountains, Lycia was by no means an unfertile country, for it produced wine, corn, and all the other fruits of Asia Minor; its cedars, firs, and plane trees, were particularly celebrated. (Pline. H. N. xii. 5.) Among the products peculiar to it, we may mention a particularly soft kind of sponge found near Anti-peleus, and a species of chalk, which possessed medicinal virtues. Lycia also contained springs of naphthal, which attest its volcanic character; of which other proofs also are mentioned, for, not far from the rock called Deliktash, there is a perpetual fire issuing from the ground, which is supposed to have given rise to the story of the Chimaera, but is in reality nothing but a stream of inflammable gas issuing from the crevices of the rocks, as is the case in several parts of the Apennines. Most of the rivers of Lycia flow in a southern direction, and the most important of them are the Xanthus, in the west, and the Limyrus or Argianus, in the east. It also has two considerable lakes; one, now called Amias Goli, is formed by the confluence of several rivers, another, in the more northern part, situated in a hollow among high mountains, is called Yesser Goli.

3. The Inhabitants of Lycia.—The most ancient inhabitants of Lycia, as we have seen above, were the Solymi, who are generally believed to have been a Phoenician or Semitic race. We are not informed why these Solymi were called Tremilbas; but the probability is that the Solymi and the Tremilbas were two different tribes occupying different parts of the country at the same time, and that while the Solymi were driven into the northern mountains by the invaders, the Tremilbas were subdued, and received from their conquerors the name of Lycians. This seems clearly to follow from the account of Herodotus and the fragments quoted by Stephanus Byzantinus. The Tremilbas were no doubt as foreign to the Hellenic stock of nations as the Solymi. The conquerors of the Tremilbas, that is the Lycians proper, are said to have come from Crete, which, before its occupation by the Dorians, was inhabited by barbarous or non-Hellenic tribes, whence it follows that the conquering Lycians must likewise have been barbarians. Their struggles with the Solymi appear to have lasted long, and to have been very severe, for Bellerophon and other mythical heroes are described as having fought against the warlike Solymi. (Hom. II. vi. 184, 204, Od. v. 143.) From the recently discovered Lycean inscriptions, composed in an alphabet partly Greek and partly foreign, it has been inferred that, after the conquest of Lycia by the Persians, the great body of the nation changed its character, at least in some parts, which are supposed to have been occupied by the Persians; but this opinion is not yet supported by the inscriptions, the great majority of which Mr. Sharp and others believe to contain a language akin to the Zend. But this hypothesis is devoid of all foundation, for we never find that the Persians colonised the countries conquered by them, and the Lycean language is as yet utterly unknown. All we can say is, that the Lycean alphabet seems to be a variety of the Graecophoenician or Graeco-Semitic character, and that there is no evidence to show that in the historical ages the Lycians changed their character as a nation. They were and remained barbarians in the Greek sense, though they adopted and practised to a great extent the arts and modes of civilised life, such as they existed among their Greek neighbours.

4. Inscriptions. It is known that in the Lycean Inscriptions, (hymns to the gods, obelisks, &c.) there is some Semitic character, and in the historical times we find Lycia as a confederation of free cities, with a constitution more wisely framed perhaps than any other in all antiquity. An authentic account of this constitution has been preserved by Strabo. It was the political power also maintained by this union; it united a country strong, and enabled it to maintain its freedom against the encroachments of Croesus, while all the surrounding nations were compelled to own his sway. When and by whom this federal constitution was devised, we are not informed, but it reflects great credit upon the political wisdom of the Lycians. They were a peaceable and well-conducted people, and took no part in the piracy of their maritime neighbours, but remained faithful to their ancient institutions, and on this account were allowed the enjoyment of their free constitution by the Romans. It was under the dominion of Rome that Strabo saw its working. The confederacy then consisted of 23 towns, from which the deputies met in a place fixed upon each time by common consent. The six largest towns, Xanthus, Patara, Phocara, Olympic, Tytra, and Tlos, had each three votes at the common diet; the towns of more moderate size had two, and the remaining small places one vote each. The executive of the confederacy was in the hand of a magistrate called Lyciarch (Lukciarch), whose election was the first business of the congress, and after whom the other offices of the confederacy were chosen. The judges, also, as well as the magistrates, were elected from each city according to the number of
its votes; taxation and other public duties were regulated on the same principle. In former times, the deputies constituting the congress had also decided upon peace, war, and alliances; but this of course ceased when Lycia acknowledged the supremacy of Rome. This happy constitution lasted until the time of the emperor Claudius, when Lycia became a Roman province, as is mentioned below. The religion, language, and customs of the Lycians are said by Herodotus to have been partly Carian and partly Cretan; but in one point they differed from all other men, for they derived their names from their mothers and not from their fathers, and when any one was asked to give an account of his parentage, he enumerated his mother, grandmother, great-grandmother, etc. (Herod. i. 178.) Herodotus (vii. 99), in describing their armour, mentions in particular, hats with plumes, greaves, short swords, and sickles. Respecting the religion of the Lycians nothing is known, except that they worshipped Apollo, especially at Patara; but whether this was the Greek Apollo, or a Lycian god identified with him, cannot be said with certainty; and if the Lycians continued to worship him, if we attach any value to the story of Patara. [Dict. of Biogr. s. v.] This would show that the Greeks of Asia Minor exercised considerable influence upon the Lycians at a very early period. 5. Literature and the Arts. — Although we have no mention of any works in the Lycian language, it cannot be doubted that the Lycians either had, or at least might have had, a literature, as they had a peculiar alphabet of their own, and made frequent use of it in inscriptions. The mere fact, however, that many of these inscriptions are engraved in two languages, the Lycian and Greek, shows that the latter language had become so familiar to the people that it was thought desirable, nay necessary, to employ it along with the vernacular in public decrees and laws about and after the time of the Persian wars; and it must have been this circumstance that stopped or prevented the development of a national literature in Lycia. The influence of Greek literature is also attested by the theatres which existed in almost every town in which the Lycians performed, and have been understood and enjoyed by the people. In the arts of sculpture and architecture, the Lycians attained a degree of perfection but little inferior to that of the Greeks. Their temples and tombs abound in the finest sculptures, representing mythological subjects, or events of their own military history. Their architecture, especially that of their tombs and sarcophagi, has quite a peculiar character, so much so that travellers are thereby enabled to distinguish whether any given place is really Lycian or not. These sarcophagi are surmounted by a structure with pointed arches, and richly decorated with sculptures. One of these has been brought to this country by Sir C. F. Petrie, who has deposited it in the British Museum. The entrances of the numerous tombs cut in the faces of lofty rocks are formed in the same way, presenting at the top a pointed arch, which has led Sir C. Fellows to compare them to Gothic or Elizabethan architecture. If we examine the remains of their towns, as figured in the works of Sir C. F. Petrie, we cannot avoid coming to the conclusion that, in all the arts of civilised life, the Lycians, though barbarians, were little inferior to the Greeks.

6. History. — Lycia and the Lycians act rather a prominent part in the Homeric account of the Trojan War, where they are described as the allies of the Trojans. Sarpedon and Glauceus, are the two Lycian heroes in the war; but the poet was familiar also with the earlier legends of Lycia,—as that about Ballerophon, which he introduces into the parley between Glauceus and Diomedes. Pandarus, another hero on the side of the Trojans, came from a district about the river Lycus, which was called Lycia, and which was supposed by the ancient commentators to have been peopled by colonists from Lycia, the subject of this article (I. ii. 824, &c., iv. 91, v. 105; comp. Strab. xii. p. 572, xiii. p. 585); but both history and tradition are silent as to the time when, and the circumstances under which, Lycians settled in Troas. During the period from the Trojan times down to the Lycian conquests under Croesus, the Lycians are not mentioned in history; but that conqueror, who was successful in all other parts of Asia Minor, failed in his attempts upon the Lycians and Cilicians. (Herod. i. 28.) When Cyrus overthrew the Lydian monarchy, and invaded his general Harpagus invaded the plain of the Xanthus, the Lycians offered no resistance; but when, in the end, they found their situation hopeless, the men of Xanthus assembled in the citadel their women, children, slaves, and treasures, and then set fire to it. They themselves then renewed the fight against the enemy, but all perished, except a few Xanthians who happened to be absent during the battle. [Xanth.] (Herod. iii. 90); the fact that the Lycians formed a part of the Persian monarchy, but, like all Persian provinces, retained its own constitution, being obliged only to pay tribute and furnish its contingents to the Persian army. The Lycians joined in the revolt of the Asiatic Greeks, but afterwards were reduced, and Darius made the country a part of his first satrapy (Herod. iii. 90); the fact that the Lycians furnished fifty ships to the fleet of Xerxes (Herod. viii. 99) shows, that they still continued to be a prosperous and powerful people. Their armour on that occasion is described by Herodotus, and was the same as that noticed above. During the Peloponnesian War the Lycians are not mentioned; but as Rhodes was tributary to Athens, and in connexion with Asia Minor levied as far as Apollonia, it is not improbable that Lycia may have been compelled to pay similar contributions. Alexander traversed a part of the country on his march from Caria into Pisidia and Phrygia, and reduced it under his sway. The Lycians on that occasion offered little or no resistance to the young conqueror; the cities of Xanthus, Patara, and about thirty other smaller towns, surrendered to him without a blow. (Arrian, Anab. i. 24.) In the division of the Macedonian empire, Lycia successively came under the dominion of the Ptolemies and the Seleucids; and then, after a brief interval, during which the Lycians enjoyed their full freedom, they fell under the dominion of Rome; and after the death of Antiochus the Great Lycia was ceded by the Roman senate to the Rhodians; but the Lycians, indignant at being considered the subjects of the islanders, and being secretly supported by Eumenes, resisted the Rhodian authorities by force of arms. In this contest they were overpowered; but the Romans, dispose with the Rhodians for their country in the Maritime Lycia interfered, and restored the Lycians to independence. (Polyb. xxii. 7, xxiii. 3, xxvi. 7, xxx. 5; Liv. xiv. 25; Appian, Mithr. 61, &c., Syr. 44.) It was apparently during the period which now followed,
LYCIA.

LYCOSURA.

that Lycia enjoyed its highest degree of prosperity, for under the protection of Rome the people had sufficient leisure to attend to their own internal affairs. By a strict and wise neutrality, they escaped the dangers of the Mithridatic Wars as well as those of the wars against the pirates. (Appian, Mithrid. 24, 61; Strab. xvi. p. 665.) The prosperity of Lycia, however, received a severe blow during the wars of Brutus and Cassius, who attacked the country, because it was suspected to favour the party of Octavianus and Antony. When Brutus advanced against Xanthus, the inhabitants raised the suburbs to the ground, and offered the most determinate resistance. After a long and desperate siege, the soldiers of Brutus gained admission by treachery, whereupon the Xanthians made away with themselves by setting fire to their city. The fall of Xanthus was followed by the surrender of Patara and the whole Lycian nation. Brutus levied enormous contributions, and in some instances ordered the inhabitants to give up all their gold and silver. (Appian, B. C. iv. 60, 65, 75, 81.) Antony afterwards granted the Lycians exemption from taxes, in consideration of their sufferings, and exhorted them to rebuild the city of Xanthus. (Ibid. v. 7; comp. Dion Cassi. xlvii. 34.) But after this time the prosperity of Lycia was gone, and internal dissensions in the end also deprived the inhabitants of their ancient and free constitution; for the emperor Claudius made the country a Roman province, and compelled the people to pay large indemnities on account of their sufferings, and exhorted them to rebuild the city of Xanthus. (Ibid. v. 7; comp. Dion Cassi. xlvii. 34.)

LYCO or LYCON, a small town of Haraonia Bactria, mentioned only by Livy (xxvii. 47). [P. S.]

LYCOA (Λυκοά; Αθεκ Αυτοκράρος), a town of Arcadia in the district Mænælaia, at the foot of Mt. Mænælaus, with a temple of Artemis Lycoa. It was in ruins in the time of Pausanias, and is represented by the Palæokastro between Arachova and Kastorofik. (Paus. viii. 5 § 4, 56 § 7; Stephan. B. s. v.; Diction. de Bats.) Delphi, Νεόλαος, p. 171; Ross, Reisen im Peloponnes, p. 120; Curtius, Peloponnes, vol. i. p. 385.) There was another Lyco not far from the Alpeus, near its junction with the Lusius or Gortynius, at the foot of Mt. Lycaonia. (Poli. xvi. 17.) It has been conjectured that the proper name of the latter of these towns was Lycaea, since Pausanias (viii. 27. § 4) speaks of the Lycaean (Λυκαια) as a people in the district of Cyurnia, and Stephanus mentions a town Lycaea (Αλυκαία). (Leake, Morea, vol. ii. p. 304.)

LYCONE (Λυκον), a mountain of Argolis, on the road from Argos to Tegea. (Paus. ii. 24. § 6.)

[See Vol. i. p. 201, b.]


1. In the Thebaid, the capital of the nome Lygopolitis, SE. of Hermopolis, in lat. 27° 10' 14" N.; the modern `Espet'. It was seated on the western bank of the Nile. The sheikh of a village named `Kamal', who resided in Upper Egypt, probably during the sheepdrift season in the Lower Country, has been discovered here. (Rosellini, Mon. Cl. i. 81.) Lygopolis has no remarkable ruins, but in the excavated chambers of the adjacent rocks are found mummies of wolves, confirming the origin of its name, as well as a tradition preserved by Lycurgus (Lyco, Ihs. Anot., p. 157; Ath. Naik. 184.)

2. The Deltaic Lygopolis (Λυγαστήρ, Strab. xvii. p. 802; Stephan. B. s. v.), was an inconsiderable town in the Sebennytic nome, in the neighbourhood of Mendes, and, from its appellation, apparently founded by a colony of Osirian priests from Upper Egypt. The Deltaic Lygopolis was the birthplace of the Neo-Ptolemaic philosopher Plutinus, a. n. 205. (Suidas, p. 3015.) [W. B. D.]

LYCOREIA. [Delph., p. 768.]

LYCOSURA (Λυκοσουρα; Euth. Λυκοσουρα), a town of Arcadia, in the district Parrhisia, at the foot of Mt. Lycusos, and near the river Plataniston (Gastritis), on the road from Megalopolis to Phila-altis. (Paus. vii. 5 § 3; 12; Gigas, Περιηγ. p. 91.) It was in ruins in the time of Pausanias, and is said to have been founded by Lycaon, the son of Pelasgus. It was in ruins in the time of Pausanias, since its inhabitants had been transplanted to Megalopolis upon the foundation of the latter. The remains of this town were first discovered by Dodwell, near the village of Staks, and had been more accurately described by Ross. The ruins are called Palacechastros or Sekheros. (Paus. vii. 2 § 1, viii. 4 § 5, viii. 38 § 1; Dodwell, Travels in Greece, vol. ii. p. 395; Leake, Morea, vol. ii. p. 319; Ross, Reisen im Pelo-
LYCURYA.

LYCUS (Ἄκως), is the name of a great many rivers, especially in Asia, and seems to have originated in the impression made upon the mind of the beholder by a torrent rushing down the side of a hill, which suggested the idea of a wave rushing at his prey. The following rivers of this name occur in Asia Minor:—

1. The Lykus of Bithynia: it flows in the east of Bithynia in a western direction, and empties itself into the Euxine a little to the south of Heracleia Pontica, which was twenty stadia distant from it. The breadth of the river is said to be twenty stadia, its depth is equal to its breadth, and the plain near its mouth bore the name of Campus Lycanus. (Sclerax, p. 34; Orph. Argon. 720; Arrian, Perip. p. 14; Anonymous. Perip. p. 3; Xenoph. Anab. vi. 2. § 3; Or. Epist. ex Pont. x. 47; Memnon, op. Phot. 51; Plin. vi. 1, who erroneously states that Heracleia was situated on (apposatum) the river.

2. The Lykus of Cilicia is mentioned only by Pliny (v. 22) as flowing between the Pyramus and Fimnara.

3. The Lykus of Lydia was a tributary of the Hermus, flowing in a south-western direction by the town of Thyatira: whether it emptied itself directly into the Hermus, or into its junction with the Hyllus, is uncertain. (Plin. vii. 31; comp. Wheeler, vol. i. p. 253; P. Lucas, Triorcimois Voyage, vol. i. p. 139, who, however, confounds the Lycus with the Hermus.)

4. The Lykus of Phrygia, now called Tchoruk-Se, is a tributary of the Maeander, which it joins a few miles south of Tripolia. It had its sources in the eastern part of Mount Mæander, which joins the Libyian sea. (Strab. p. 476; comp. Steph. B. s.v.; Scyl. p. 18; Plin. iv. 12; Hesych. s. v. Kapnosów; Hierocoll.) The site still bears the name of Lyko, where ancient remains are now found. (Pashley, Trav. vol. i. p. 269.) In the 16th century, the Venetian Mésis (M. Class. Ant. vol. ii. p. 274) describes the walls of the ancient city, with circular bastions, and other fortifications, as existing upon a lofty mountain, near in the centre of the island. Numerous vestiges of ancient structures, tombs, and broken marbles, are seen, as well as an immense arch of an aqueduct, by which the water was carried across a deep valley by means of a large masonry arch. The tower of Arreas and the ancient harbour of Cration are assigned to Lykos. The type on its coins is an eagle flying, with the epigraph ΛΤΤΠΩΝ. (Eckhel, lib. ii. p. 316; Héck, Kreto, vol. i. pp. 13, 408, vol. ii. pp. 431, 446, vol. iii. pp. 430, 465, 508.)

[QUI 2]

LYCURYA (Ἀυκουπία), a village in Arcadia, which still retains its ancient name, marked the boundaries of the Pheneaeae and Cletorii. (Paus. viii. 19. § 4; Leake, Morea, vol. iii. p. 143; Böhlsay, Kicharches, 4c. p. 156; Curtius, Pelo- pomassae, vol. i. p. 195.)
LYCUS.
Wolf-river is plainly identical with the Dog-river of the present day (Nahr-el-Keb), about 2 hours north of Byyard; which derives its name, says Maundrell, from an idol in the form of a dog or wolf, which was worshipped, and is said to have pronounced oracles, at this place. It is remarkable for an ancient via-
duct cut in the face of a rocky promontory command-
edly on the south of the stream, the work of Antoninus Pius, as a Latin inscription, copied by
Maundrell, and still legible, records (Journey, March
17, pp. 35—37). Cuneiform inscriptions and figures resembling those found at Behistun [BAGHTANUS
MOUNT] would seem to indicate that the Roman em-
peror did but repair the work of some Persian king.
There are casts of the inscriptions and figures in the
British Museum. [G. W.]
LYCUS (Ainos), a river of Sarmatia, which flows
through the country of the Thasagetaes, and dis-
charges itself into the Palus Masoria. (Herod. iv.
184.) Herodotus was so much in error about the posi-
tion of the region, that it is difficult to make
out his geography here. The Lyucus has been iden-
tified with the Lagos of Pliny (vi. 7), or the
upper course of the Volga. (Comp. Schafarik, Svor.
Alt. i. p. 499.) Rennell (Geog. of Herod. vol.
i. p. 119) supposes it may be the Medenotis.
It must be distinguished from the Lyucus of Ptolemy
(Stahl. ii. § 15), which is the modern Kudovas. (Shaf.
trach, l.c.)
LYCUS (Alos, Protol. v. 14. § 2), a river of
Cyprus, W. of Amathus. At a little distance inland
from Capo delle Gatte (Corinhas) are some salt
marshes, which receive an arm of a river correspon-
ding with the Lyucus of Ptolemy. (Engel, Cyprus,
vol. i. 37.) [E. B. J.]
LYDIA. [DIOPECOLII.
LYDIA (Aelia; Ekk. Aedes, Lydusa), a country in
the western part of Asia Minor. Its boundaries
varied at different times. Originally it was a small
kingdom in the east of the Ionian colonies; but
during the period of the Persian dominion it ex-
tended to the south as far as the river Maeander, and
perhaps even to Mount Messogia, whence some
writers speak of the Carian towns of Aromata,
Tralles, Nyas, and Magnesia on the Maeander, as
Lydian towns, and Strabo (xii. p. 577) mentions the
Maeander as the frontier between Lydia and Caria.
To the east it extended as far as the river Lyucus, so as to embrace a portion of Phrygia. In
this state the kingdom of Lydia embraced the
whole of Asia Minor between the Aegean and the
river Halys, with the exception of Cilicia and
Lycia. The limits of Lydia during the Roman
period are more definitely fixed; for it bordered in
the north on Mycia, from which it was separated
near the coast by the river Hermus, and in the
inland by the range of Mount Tmnassa; to the east
it bordered on Phrygia, and the whole of Asia Minor
between the Aegean and the river Halys, from which it was separated by Mount Mes-
ogia. To the west it was washed by the Aegean
(Plin. v. 30; Strab. i. p. 58, ii. p. 130, xii.
pp. 572, 577, &c.), whence it is evident that it
embraced the modern province of Sakkliam and
the northern part of Sipylia. This extent of country,
bordering on the coasts of Ionia and Caria, also
Lycia, or the coast-country between the mouth of the Hermus and that of the
Maeander, which was, properly speaking, no part of
Lydia. [IONIA.]
1. Physical Features of Lydia.—In the southern
and western parts Lydia was a mountainous country,
being bounded on the south by the Messogiai, and
traversed by the range of Tmolus, which runs paralel to it, and includes the valley of the Ca-
strus. In the western parts we have, as continu-
tions of Tmolus, Mount Dracus and Olympus,
in the north of which rises Mount Sepphus. The
extensive plains and valleys between these heights
are traversed by the rivers Maeander and Ca-
strus and Hermus, and their numerous tribu-
taries. The whole country was one of the most
fertile in the world, even the sides of the mountains
admitting of cultivation; its climate was mild and
healthy, though the country has at all times been
visited by severe earthquakes. (Xenoph. Cyrop.
vi. 2. § 27; Strab. i. p. 58.) Its most important
productions were an excellent kind of wine, saffron,
and gold. The accounts of the ancients about the
quantity of gold found in Lydia, from which Croes-
sus was believed to have derived his wealth, are no
doubt exaggerated, for in later times the sand of
the river Pactolus contained no gold at all, and the
proceeds of the gold mine of Mount Tmolus were
so small as scarcely to pay for the labour of working
them. (Strab. xiii. p. 591.) The plains about the
Hermus and Caystres were the most fertile parts of
the country, if we except the coast districts of
Ionia. The most celebrated of these plains and
valleys bore distinct names, as the Cilhianian,
the Caystrian, the Hyrcanian; and the Catace-
farin, &c. Some of the north east coast of Ionia also
contained lakes of considerable extent, the most
important of which are the Gygasia Lacus, on
the north of the Hermus, and some smaller ones in
the neighbourhood of Ephesus, which were partic-
ularly rich in fish. The capital of the country at
all times was Sardes.
2. Habitations of the Country.—In the Homerio poems the names Lydia and Lycians do
not occur; but the people dwelling about Mount Tmolus and Lake Gygaesa, that is the country afterwards called
Lydia, bear the name Meones or Maeones (Majo.
i. 565, v. 45, x. 431), and are allied with the Tro-
jans. The earliest author who mentions the name
Lydians is Herodotus (i. 7) states that the people
originally called Meones afterwards adopted the name of Lydians, from Lydus the son of
Ayes; and he accordingly regards Lydians and
Meones as the same people. But some of the
poets who preceded him from Strabo (xii. p. 572, xiv.
p. 679), considered them as two distinct races. —
a view which is unquestionably the correct one, and
has been adopted in modern times by Niebuhr and
other inquirers. A change of name like that of
Meonesians into Lydians alone suggests the idea of
the former people being either subdued or expelled by the latter. When once the name Lydians had
been established, it was difficult to assert the
right of the nation that had been conquered by them as
well as to the conquerors, and hence it happens that later
writers use the name Lydians even when speaking of a
time when there were no Lydians in the coun-
try, but only Meonesians. We shall first endeavour
to show who the Meonesians were, and then proceed
lydians in the country the time when they conquered the Meonesians. The
Meonesians unquestionably belonged to the Indo-
European stock of nations, or that branch of them
which is generally called Tyrrenhian or Pelagian,
for these latter "inhabited Lesbos before the Greeks took possession of those islands (Strab. v. 231
LYDIA.

xiii. p. 391), and, according to Mancrates the Ephesian, the whole coast of Ionia, beginning from Mycale, and of Aeolis." (Niebuhr, Hist. of Rome, vol. i. p. 32.) They no doubt extended beyond the coast into the interior of the country. The existence of a Pelasgian population is probably also implied in the statement, that the most ancient royal dynasty of Lydia was Heseraleidae, and that Lydia was a part of the Tyrrenian kingdom. The Lydians on the other hand, are extremely stated to have had nothing in common with the Pelasgians (Dionys. i. 30), and all we know of them points to more eastern countries as their original home. It is true that Herodotus connects the Heseraleid dynasty with that of Assyria, but if any value can be attached to this statement at all, it refers only to the rulers; but it may be, as in the case of the Persians, that this was merely the result of an error in tradition. The Pelasgian inhabitants of Lydia, whether of the Lydians, or of the Myxrians, or of the Carian towns, or even of the Laconians, were all Pelasgians, and that country was originally inhabited by the Lydians, though it is reasonable to assume that they occupied some district near the Maeonians; and it is possible that the Phrygians, who are said to have migrated into Asia from Thrace, may have pressed upon the Lydians, and thus forced them to make further inroads into Asia. The time when these conquests took place, and when the Maeonians were overpowered or expelled, is conjectured by Niebuhr (Lect. on Anc. Hist. vol. i. p. 87) to have been the time when the Heseraleid dynasty was supplanted by that of the Mermnades, who were real Lydians. This would place the conquest of Maeonia by the Lydians about the year 660 B.C., and the Lydians, from this time, still maintained themselves in the country of the Upper Hermus, which continued to be called Maeonia; whence Ictinos (v. 2 § 21) speaks of Maeonia as a part of Lydia. Ptolemy (v. 30) also speaks of the Maeonians as the inhabitants of a district between Philea and Thales, and Hieraclea (Pausanias, ii. 28). It is probable, therefore, that there was a small town called Maeonia, which Mr. Hamilton (Researches, vol. ii. p. 139, &c.) is inclined to identify with the ruins of Magnes, about five miles west of Sandal. To what branch of the human family the Lydians belonged is a question which cannot be answered, any more than that about the original seat; all that we know of their language, which has been transmitted to us are quite foreign to the Greek, and their kinship, the Carians, are described as a people speaking a barbarous language.

3. Institutions and Customs. Although the Lydians must be regarded as barbarians, and although they were different from the Greeks both in their language, and in their religion, yet they were capable, like some other Asiatic nations, of adopting or developing institutions resembling those of the Greeks, though in a lesser degree than the Carians and Lycians, for the Lydians always lived under a monarchy, and never rose to free political institutions. The Lydians and the Carians were both gifted nations; they cultivated the arts, were in many respects a little inferior to the Greeks. Previous to their conquest by the Persians, they were an industrious, brave, and warlike people, and their cavalry was regarded as the best at that time. (Herod. i. 79; Minnemer, l.c.) Cyaxares and Artapanus, the Median princes, for all their warlike spirit, forbade them the use of arms, and caused them to practice dancing and singing, instead of cultivating the arts of war. (Herod. i. 154; Justin, i. 8.) Their subsequent partiality to music was probably the reason why the Greeks ascribed to them the invention of gymnastic games. (Herod. i. 94.) The mode of life thus forced upon them by their conquerors gradually led them to that degree of effeminacy for which they were afterwards so notorious. Their commercial industry, however, continued under the Persian rule, and was a source of great prosperity. (Herod. l. 14, 25, 51, &c.) In their manners the Lydians differed but little from the Greeks, though their civilization was inferior, as is manifest from the fact that their women were allowed to gain their dowries by public prostitution, without thereby injuring their reputation. (Herod. i. 93.) The moral character of the Lydian women was necessarily suffered from such a custom, and it cannot be matter of surprise that ancient Greek authors speak of them with contempt. (Strab. xi. p. 533, xiii. p. 531.) The Lydians were not a warlike race. The Lydians we know very little: their chief divinity appears to have been Cybele, but they also worshipped Artemis and Bacchus (Athen. xiv. p. 836; Dionys. Perig. 542), and the phallic worship seems to have been universal, whence we still find enormous phalli on nearly all the Lydian tombs. (Hamilton's Researches, vol. ii. p. 139.) The Lydian money appears to have been the first to establish inns for travellers, and to coin money. (Herod. i. 94.) The Lydian coins display Greek art in its highest perfection; they have no inscriptions, but are only adorned with the figure of a lion, which was the talisman of Sardis. We do not know that the Lydians had any alphabet or literature of their own; the want of these things can satisfactorily have been accounted for, as the people must at an early period have become familiar with the language and literature of their Greek neighbours.

4. History. The Greeks possessed several works on the history of Lydia, and one of them was the production of Xanthius, a native of Sardis, the capital of Lydia; but he has left only a few inconsiderable fragments of a few insignifican7n fragments. If we had the work of Xanthius, we should do well to make our best on various points on which we can now only form conjectures. As it is, we owe nearly all our knowledge of Lydian history to Herodotus. According to him (1. 7) Lydia was successively governed by three dynasties, that of the Heseraleids, that of the Mermnads, and that of the Mermnads, which the son of Atys, but the number of its kings is not mentioned. The second dynasty was that of the Heseraleidae, beginning with Acrus, and ending with Candaces, whom the Greeks called Myrtilus. The commencement of the Heseraleid dynasty may be dated about n. c. 1200; but they were connected in the legend in Herodotus with the founder of Nineveh, which, according to Niebuhr, means either that they were actually descended from an Assyrian family, or that the Heseraleid dynasty submitted to the supremacy of the king of Nineveh, and thus connected itself with the race of Ninus and Belus. The Heseraleids maintained themselves on the throne of Lydia, in unbroken succession, for a period of 505 years, the third dynasty, or that of the Mermnads, probably the first really Lydian rulers, commenced their reign, according to some, in n. c. 713 or 716, and according to Eusebius, twenty-two years later. Cyges,
LYDIA.

LYCEOSTIS.

the first king of the Hermad dynasty, who is said to have murdered Candaulas, is an entirely mythical
personage, at least the story which Herodotus relates
about him is nothing but a popular tradition. He
reigned until B.C. 678, and conquered several of
the adjacent provinces. Little is known of him,
and the absence of the Halicarnassus, and annexed to
his dominions the cities of Colophon and Magnesia,
which had until then been quite independent of both
the Maceans and the Lydians. Gyges was suc-
ceded by Arydis, who reigned from B.C. 678 to 639,
and, continuing the conquests of his predecessor,
made himself master of Ionia. His reign, however,
was disturbed by the invasion of his kingdom by
the Cimmerians and Tures. He was succeeded by
Sadyattes, of whom nothing is recorded except that
he occupied the throne for a period of twelve years,
from B.C. 639 to 627. His successor Alyattes, from
B.C. 627 to 560, expelled the Cimmerians from Asia
Minor and captured the last remnant of the Indian
cities. In the east he extended his dominion as far as
the river Halys, where he came in contact with the
Cossacks. His successor Croesus, from B.C. 560 to
546, extended his conquests so far as to embrace
the whole peninsula of Asia Minor, in which the
Lydians and Cilicians alone successfully resisted
him. He governed his vast dominions with moderate
justice and moderation, and his yoke was scarcely felt
by the conquered nations. But as both Lydia and the
Persian monarchy were conquering states, and
separated from each other only by the river Halys,
a conflict was unavoidable, and the kingdom of
Lydia was conquered by Cyrus. The detail of these
occurrences is so well known that it does not require
mention here. It became at length a satrapy annexed
to the Persian empire. We have already noticed the
measures adopted by Cyrus to deprive the Lydians
of their warlike character, but as their country was
always considered the most valuable portion of Asia
Minor, Darius, in the division of his empire, made
Lydia and some small tribes, apparently of Macedonian
origin, together with the Mythys, the second satrapy,
and demanded from it an annual tribute for the
royal treasury of 500 talents. (Herod. iii. 90.)
Sardes now became the residence of a Persian
satrapy, who seems to have ranked higher than the
other governors of provinces. Afterwards Lydia
shared the fate of all the other Asiatic countries,
and became a part of the Persian monarchy. At the
death of Strabo, the beginning of the neighborhood of
the Lydians had entirely disappeared, the Greek
having taken its place. After the death of Alex-
ander, Lydia was subject for a time to Antigonus;
then to Achaean, who set himself up as king at
Sardes, but was afterwards conquered and put to
death by the Macedonians. (Comp. Th. Mommsen,
Lydia, Dissertation Ethnographica, Berlin, 1844,
8vo; Crum, Asia Minor, vol. i. p. 413; &c.;
Forniger, Handbuch der Altere Geogr. vol. ii.
p. 167; &c.; Clinton, Fasti Hell. Append. p. 361,
&c., 3rd edit.; Niebuhr, Lectures on Ancient His-
tory, vol. i. p. 83, &c.)

LYGIA. [LYDIA.]

LYGIS, LUGI, or LUGIH (Ardynes, Ardusin,
Adyus), is the general name for a number of small
tribes in the north-east of Germany, all of which
belonged to the Suevi. (Strab. vii. p. 290; Prot. ii.
11. § 18; Dion Cass. xlvii. 5; Tac. Germ. 43, Amm.
xxii. 29, 30.) The ancients speak of them as a Ger-
man nation, but there can be no doubt that, properly
speaking, they were Slavonians, who had been
subdued by the Suevi, and had gradually become
united and amalgamated with them. Their name
contains the root leg, which in the old German signi-
fies a wood or marsh, and still has the same mean-
ing in the Slavonic; it seems, therefore, to be de-
scriptive of the manner dwelling in the swamps
in the Vistula and the Oder. The Legi are first men-
tioned in history as belonging to the empire of
Marobodunus, when they were united with the Mar-
comanni and Hermunduri. When the Quadi rose
against king Vannius, in A. D. 50, the Legi and
Hermunduri were still united, and opposed the in-
vasion of the Germanic tribes of the Limes l.d. In
the reign of Domitian, about A. D. 84, they made
war on the Quadi, their neighbours, who in vain
sought the protection of the Romans. (Dion Cass.
L. c.) After this time the Legi disappear from
history, and it is possible that they may have be-
come lost among the Goths. The different Lyowan
tribes were also distinguished by Tacitus (Ann.
xxiv., xxv., xxvi., xxxii., xxxiii., xxxiv., xxxv., xxxvi.,
and xxxvii.), and by Suetonius, who seems to have
been united among one another by a common
worship, the principal seat of which was among
the Naharvili. The name of their two common gods
were Ael, who were worshipped without images;
and Tactus observes that their mode of worship was
free from all foreign admixture. Polybius mentions,
as tribes of the nation dwelling in the swamps be-
neath the mountains, who are either not noticed by
Tactus at all, or are classed with other tribes. (Comp.
Wilhelm, Germ.
omices, p. 236, &c.; Zeuss, die Deutschen, p. 124;
Latham, on Tactis. Germania, p. 186.)

LYGOS. [CONSTANTINOPLE, p. 257.]

LYCEOSTIS (Arysenwos, Strab. vii. p. 326;
Prot. ii. 13. § 28, comp. the courts of the Limes l.d.
(Arysenwos, Thuc. ii. 99, iv. 83, 124; Strab. vii.
p. 333, 326), once a small independent kingdom,
and afterwards a province of the Macedonian
monarchy. This district was situated to the S. of the
Pelagonian, and between that people, and the Borsaei.
It was watered by the Erigon, and lay in the centre
of the mountainous coast of Epirus, near Phocis, Mon-
stantinople, and Jerusalem. The pass which sepa-
rated Lycestis from Borsaei, where Philip made his
unsuccessful stand against the Romans, is described
by Polybius (viii. 6) as alle die "Kapitol des Kopoldos,
and Thucydides (iv. 83) calls a defile in the same
mountains the "epodhos de Aragone, in re-
sisting the attack of Perdiccas against Lycestis,
which ended in a separate negotiation between his
ally Brasidas and Arhiasbous king of the Lycestae.
(Thuc. iv. 83.) It was by the same pass in the
following year that Brasidas effected his skilful and
daring retreat from the united forces of the Lyn-
cestae and Illyrians. (Thuc. iv. 124.)

LYCEOSTIS. [D-analysis.

LYGIS. [LYDIA.]

LYGIS, LUGI, or LUGIH (Ardynes, Ardusin,
LYRBE.

extracted from Polybius, as well as from the itineraries, it would appear that Lyncestis comprehended that part of Upper Macedonia now called Filiorâs, and all the S. part of the basin of the Erigos, with its branches, the Bevera and Osphagus. As it is stated that the first encampment of the Romans was at a torrent on the river Bevera, and as Lyncesus is described as being on the road to Strabo (vol. ii. p. 186), though this description is evidently incorrect, it might be supposed that Hieracleia, the chief town of this district, was sometimes called Lyncesus, and that the camp of Sulpicius, was at Hieracleia itself. But though the words "ad Lyncestum sponte prope geminam Beveram" (Liv. i. 75) seem to point to this identification, yet it is more likely that Lyncesus is here used as synonymous with Lyncestis, as in two other passages of Livy (xxvi. 25, xxxii. 9), and in Thucydides (iv. 83, 124) and Pintarch (Plutarch. 5. xxvii.).

At or near Bunius are the mineral acidulous waters of Lyncestis, which were supposed by the ancients to possess intoxicating qualities. (Civ. Met. xxv. 32. Comp. Mom. ii. 3; Tac. ann. p. 103, xxxii. 2. comp. Ant. Serg. iv. 180, comp. Sotir. de Flum. p. 123; Vitruv. viii. 3; Sen. quaest. nat. ii. 20.) They were found by Dr. Brown (Travel in Hungary, Macedonia, Thessaly, &c. Lond. 1875, p. 43) on the road from Filiorâs to Egri Ægidi. He calls the place Eccepmi, a verbiâ, which, though found Westphal, may possibly be a corruption of the name of the Dunites or pasi (Leake, Northern Greece, vol. iii. pp. 305-318.)

LYRBE (Λυρβή: Euth. Apoll. per.,) a town of Phasis, mentioned by the poet Dionysius. There are coins of this place belonging to the reign of Alexander Severus, and it occurs among the epigraphical towns of the Erythrae, and it is here used as synonymous with Lyncestis, as in two other passages of Livy (xxvi. 25, xxxii. 9). The town is made up of the latter. In the Chalicuda, which he places the latter, in Asia Minor, in the epigraphical towns of the Erythrae, and it is here used as synonymous with Lyncestis, as in two other passages of Livy (xxvi. 25, xxxii. 9). The town is made up of the latter, in Asia Minor, in the epigraphical towns of the Erythrae, and it is here used as synonymous with Lyncestis, as in two other passages of Livy (xxvi. 25, xxxii. 9).

LYRBEA or LYRBECEUS (Λυρβέα, Paus. 4. 32. 30; Alcæus, Soph. Soph. ib. p. 371; in Strab. viii. p. 371). The city is situated on the island of Thasus, where Kramer's Str. vol. ii. p. 186), a town on the island of Thasus, 60 stadia from Argos, and 60 stadia from Orestes, and situated on the road Climax, which ran from Argos in a north-west direction along the bank of the Inachus. [Alkæus, p. 201.] The town is said to have been originally called Lyncesus, and to have obtained this name from Lyncesus, who fled here when all his other brothers, the sons of Agrippa, were murdered by the daughters of Danaus on their wedding night. He gave intelligence of his safe arrival in this place to his faithful wife Hypermestra, by holding up a torch, and she in like manner informed him of her safety by raising a torch from Larissa, the citadel of Argos. The name of the town was afterwards transferred to the son of Abas. It was in ruins in the time of Pausanias. Its remains may still be seen on a small elevation on the left of the Inachus, at a little distance beyond Skiapa, on the road to Argos. (Paus. ii. 25. §§ 4, 5; Apollod. ii. 1. § 5; Strab. 2. 2. 6; Ross, Reises im Peloponnes, p. 138; Bohatay, Riçekahre, p. 45; Lolling, Vorderung, 3. iii. p. 414; Curtius, Peloponnes, vol. ii. p. 415.)

LYRNAS. [LYRMENES, 2.]

LYMENES (Λυμενῆς: Euth. Apoll. per.,) a town of Amyclæ, Pers. 324). 1. A town often mentioned by Homer (H. ii. 60, xix. 60, xx. 93, 191), and described by Stephanus B. (s. v.) as one of the eleven towns in Troes; and Strabo (xiv. 6. 612) mentions that it was situated in the territory of Thebe, but that afterwards it belonged to Adramytium. Pliny (v. 32) places it on the river Evessus, near its sources. It was, like Thebe, a deserted place as early as the time of Strabo. (Comp. Strab. 2. 2. 6.) No parts of the town are known, but it is about 4 miles from Karaddes, Sir C. Fellowes (Journ. of an Exc. in Asia Minor, p. 39) found several columns and old walls of good masonry; which he is inclined to regard as remains of the ancient Lyrmenes.

2. A place on the coast of Pamphylia, which was reported to have been founded there by the Trojan Cilicians, who transferred the name of the Trojan Lyrmenes to this new settlement. (Strab. xiv. 675.) The town is also mentioned by Pliny (v. 26), who places it on the Carabacthes, and by Dionysius Perigetes (675). The Stadiasmus Maria Magni (§ 204) calls Lyrmes, and, according to the French translator of Strabo (vol. iii. pt. 2. p. 369), its site is identical with the modern Eurymedon, a town on the place, nor is its site ascertained, but we still possess coins of Lyrmes. (Eckelh, Docu. Natum. iii. p. 167.)

Lyrmene (Λυμενή: Ευρυμενή) is a small town in Phrygia, between Sennada and Pymennes. (Strab. xii. p. 676; Plin. v. 29; Ptol. v. 2. § 33; Hierol. p. 673.) No parts of the town are known, nor is its site ascertained, but we still possess coins of Lyrmes. (Eckelh, Docu. Natum. iii. p. 167.)

LYRMESCHIA (Λυμησχία or Λυρμήσχια) 1. A small town in Mytilene, mentioned only by Pliny (v. 23), in whose time it no longer existed. 2. An important town on the north-western extremity of the Thraco-Cimmerian, not far from the Sinus Melas. It was built by Lyrmamesch in B. C. 309, when he was preparing for the last struggle with his rivals; for the new city, being situated on the isthmus, commanded the road from Sestos to the north and the mainland of Thrace. In order to obtain inhabitants for his new city, Lyrmamesch destroyed the neighbouring towns of Cardia, the birthplace of the historian Hieronymus. (Strab. ii. p. 134, vii. p. 331; Paus. i. 9. § 10; Diod. xx. 29; Polyb. vi. 34; Plin. H. N. iv. 18.) Lyrmamesch no doubt made Lyrmeschia the capital of his kingdom, and it must have rapidly risen to great splendour and prosperity. After his death the city fell under the dominion of Syria, and during the wars between Seleucus Callinicus and Ptolemy Euergetes it passed from the hands of the Syræans into those of the Egyptians. Whether these latter set the town free, or whether it emancipated itself, is uncertain, at any rate it entered into the relation of sympathy with the Astolidæ. But as the Astolidæ were not able to defend the town from the Scyths, it was destroyed by the Thracians during the war of the Romans against Philip of Macedon. Antiochus the Great restored the place, collected the scattered and enslaved inhabitants, and attracted colonists from all parts by liberal promises. (Liv. xxxiii. 38, 40, Diod. Exc. de Civ. et Ptol. p. 574.) This restoration, however, has been doubted. The town continued under the dominion of Rome it decayed more and more. The last time the place is mentioned under its ancient name, is in a passage of Ammianus Marcellinus (xxxii. 8). The emperor Justinian restored it and surrounded it with strong fortifications.
LYSMACHIA.

Procop. de Aed. iv. 10, and after that time it is spoken of only under the name of Hexamullum (Ἐξαμύλλος; Symeon, Logoth. p. 408). The place now occupying the site of Lysimachia, Ecasis, derives its name from the Justinianic fortress, though the ruins of the ancient place are more numerous in the neighboring villages of Basilar. [L. S.]

COIN OF LYSIMACHIA IN THRACE.

LYSIMACHIA (Λυσιμάχια; Ecasis, Λυσιμαχία; Papadhathe), a town of Aeolia, situated upon the southern shore of the lake formerly called Hyria or Hydra, and subsequently Lysimachia, after this town. [Respecting the lake, see Aetolla, p. 64, a.] The town was probably founded by Arinóct, and named after her first husband Lythus, since we know that she enlarged the neighboring town of Conope, and called it Arinóct after herself. [Colophon.]

The position of the town is determined by the statement of Strabo that it lay between Pleuron and Conope, and by that of Livy, who places it on the line of march from Naupactus and Calydon to Stratcus. Its site, therefore, corresponds to Papadhathe, where Leake discovered some Hellenic remains. It was deserted in Strabo's time. (Strab. p. 460; Pol. v. 7; Liv. xxxvi. 11; Steph. B. s. v.; Leake, Northern Greece, vol. i. pp. 122, 153.)

LYSIMELEIA. [Syracuse.]

LYSINOCH (Λυσινόχ) or LYSINIA (Λυσίνεα, Pol. v. 5, § 5), a small town in the north of Pisidia, on the south of the Ascania Lacus, and west of Sagalassus. (Polyb. Exch. de Leg. 52; Liv. xxxviii. 15; Hieroc. p. 630, who calls it Lysenara, Λυσενάρα.)

LYSIA, a small river mentioned only by Livy (xxxvii. 15), which had its sources near the town of Lysa, in the west of Pisidia. [L. S.]

LYSTRON (Λύστρον), or Lystria, a town of Lycia, in the province of Lycisium, which is mentioned by Piny (iv. 42; Ely, Lystrum) and Ptolemy (v. 4, § 19), and repeatedly in the New Testament History. (Acts, xiv. 8, 21; Timoth. iii. 11; comp. Hieroc. p. 675.) A bishop of Lystra was present at the Council of Chalcedon. Leake (Asia Minor, p. 102) is inclined to place the town at Khadour Seyth, about 30 miles south of Iconium; but Hamilton (Researches, vol. ii. p. 513), with more appearance of probability, identifies its site with the ruins of Kaosdagh, which are generally believed to be the remains of Derbe. [L. S.]

LYTARIA, a promontory in Northern Europe, mentioned by Piny (vi. 12, 14). His text makes the promontory of Lytaris, at one and the same time, a portion of the Celtic country and the extremity of the Rhinean range — the Rhinean mountains being the Urallian — "extra eae" (i.e. the Scythiania), alaque Aquilonis initia Hyperboraeae, in partibus in Europa distae. Prunius incip se noscur promontorium Celtico Lytarie, finibus Carmubicis, ubi iassata cum siderum vi Rhiaeorum montium deficient jugum. In the eyes of the physical geographer, the extremity of the Urallian chain is either the island of Nova Zembla or the most northern portion of the district on the west of the sea of Obi,—the Obi being the Caramoucas. In the usual maps, however, the Dvinus is the Caramobicus, and Namin Nosa, on the east of the White Sea, the Lytaris From. [R. G. L.]

LYTTUS. [Lycurgus.]

MAACAH, BETH-MAACAH v. ABEL-BETH-MAACAH (Maasayd, Bethsuayd, 'Abel oluev Maasayd), a city of Palestine, placed by Eusebius and St. Jerome on the road between Eleutheropolis and Jerusalem, 8 miles from the former, the site of which was then marked by a village named Mechimm. It is clear, however, that the Abel Beth-Macah of the sacred writers could not have been situated so far south. It is first mentioned in 2 Samuel, xx. 14, etc., as the city in which the rebel Sheba was besieged by Joab. From this passage, however, it may be gathered (1) that Abel was not identical with Beth-Macah, for the copula is inserted between the names ("unto Abel and unto Beth-Macah"); (2) that it was situated at the extremity of the land of Israel; for Joab "went through all the tribes of Israel" to come there. Abel then, which, as "the wise woman" called it, "a city and a mother in Israel" (ver. 19), was so called from its contiguity to Beth-Macah, (so Rendal, Palaeestina, p. 519); and this must have been situated near the northern frontier, for it is mentioned with Ijon and Dan, and Cinnereth and Naphtali (1 Kings, xx. 20), as one of the cities taken by Benhadad, king of Syria, from Basaha, king of Israel; and two centuries later it was one of the cities of Israel first occupied by Tiglath-Pilesar, king of Assyria. (2 Kings, xv. 29.) Eusebius mentions three places named Abel:—(1) a village three miles from Philadephia; (2) a city 15 miles east of Gaddara; (3) another between Paneas and Damascus. (Onomast. s. v.) Rendal justly remarks (L. c.) that if any one of these is to be taken as Abel of Beth-Macah it must be the last-named; but that he is more disposed to look for it in Galilee, to the west or south of Paneas, rather than to the east or north, on the Damascus road. This view is perhaps confirmed by a copy of a letter of 2 Chron. xxvi. 4, with 1 Kings, xxv. 20; the Abel Beth-Macah of the latter being called Abel Maim, or "Abel of the Waters" in the latter, probably so named either from the sea of Cinnereth or from the sea of Galilee. Dr. Robinson suggests its identity with the modern village of Abil, or 'Abil-el-Kamakh, or Abil or 'Abil-el-Hosca, both situated in the Merj 'Ayun, which last name is certainly identical with the ancient Ijon, with which Abel Beth-Macah is associated in 1 Kings, xx. 20. (Robinson, B. & R. vol. iii. pp. 346, n. 2, 347, n. 1, and Appendix, pp. 136, 137, n. 1.)

Maacah is used as an adjunct to Syria or Aram in 1 Chron. xix. 6, 7, but its situation is not defined. (Rendal, Palaeestina, p. 118.)

The existence of the Maacathites (Masgaffi) on the east of Jordan, apparently between Bashan and Mount Hermon, contiguous to the Geshurites (Deut. iii. 14; Josh. xii. 5, xii. 11, 18) intimates that another city or district of the name Maacah was situated in that quarter. [G. W.]

MAAGR-AMMUM. (Madrura, Pol. vii. 4, § 10, viii. 28, § 5), a considerable town in the island of Taprobane or Ceylon. Ptolemy calls it a

MACARIA (Μακαιρία), that is, "the afflicted (island)," a name given by the poets to several islands, such as CYPRIUS, LEBOS, and RHODES; but also occurs as a proper name of an island in the south of the Arabian gulf, a little to the north of the gulf of Aden.

MACATUTAE (Μακατουταί), a people in the extreme W. of Cyprianica, on the border of the province of Africa, above the Velpi Mounts. (Ptol. iv. 4. § 10.)

MACCHUREBI. (Μακχυρεβί.)

MACCOCALLINGAE. (Μακκοκάλλιγα.)

MACCURAE. (Μακκυραί.)

MACEDONIA (Μακεδονία), the name applied to the country occupied by the tribes dwelling north-westward of Thessalonica, and the land, or chain by which Pindus is continued, and westward of the river Axios. The extent of country, indeed, to which the name is generally given, embraces later enlargements, but, in its narrowest sense, it was a very small country, with a peculiar population.

I. Name, race, and original seats.

The Macedonians (Μακεδόνες or Μακκεδόνες), as they are called by all the ancient poets, and in the fragments of epic poetry, owed their name, as it was said, to an eponymous ancestor; according to some, this was Macedus, son of Lycaon, from whom the Arcadians were descended (Apollod. iii. 8. § 1), or Maced, the brother of Magnes, or a son of Aeson, according to Hesiod and Hellenicus (op. Const. Porph. de Them. ii. 2; comp. Aelian. H. A. x. 48; Eustath. ad Dion. P. 247; Steph. B.).

These, as well as the otherwise unsupported statement of Herodotus (I. 56), of the original identity of the Doric and Macedonian (Macedonian) peoples, are merely various attempts to form a genealogical connection between this semi-barbarous people and the rest of the Hellenic race. In the later works, which appear, sometimes, under the name of MACETAE (Sil. Ital. xiii. 878, xiv. 5, xvii. 414, 632; Stat. Sil. iv. 6. 106; Anon. de Clar. Urb. ii. 9; Gel. x. 3). And their country is called MACETIA (Μακετία, Herod. x. 17; Eustath. ad Dion. P. l. c.).

In the fashion of wearing the mantle and arranging their hair, the Macedonians bore a great resemblance to the Illyrians (Strab. viii. p. 327), but the fact that their language was different (Polyb. xxviii. 8) contradicts the supposition of their Illyrian descent. It was also different from Greek, but in the Macedonian dialect there occur many grammatical forms which are commonly called Aeolic, together with some Archaic and Thessalian words; and what perhaps is still more decisive, several words which, though not found in the Greek, have been preserved in the Latin language. (Comp. Müller, Doriana, vol. i. p. 3, trans.)

These tribes, which differed as much in ancient
times as they do now, accordingly as they dwell in mountain or plain, or in soil or climate more or less kindly, though distinguished from each other, by having substantive names of their own, acknowledged only in certain territories. Finally, the various sections, such as the Elymiotae, Orcestae, Lyncestae, and others, were swallowed up by those who were pre-eminently known as the Macedonians, who had their original centre at Aegae or Edesa. (Comp. Grote, Hist. of Greece, c. xcv.)

Macedonia in its proper sense, it will be seen, did not exist as a region by the sea, and must be distinguished into two parts.—Upper Macedonia, inhabited by people about the W. range of mountains extending from the N. as far as Findus, and Lower Macedonia about the rivers which flow into the Axios, in the earlier times, not, however, extending as far as the Axios, but only to Pella. From this district, the Macedonians extended themselves, and partly repressed the original inhabitants. The whole of the sea-coast was occupied by other tribes who are mentioned by Thucydides (ii. 99) in his episode on the expedition of the Thracians against Macedonia. There is some little difficulty in harmonising his statements with those of Herodotus (viii. 138), as to the original series of occupations on the Thracian coast, granted to the Macedonian messenians. So far as it can be made out, it would seem that in the seventh century B.C., the narrow strip between the Peneius and Haliacmon, was the original abode of the Pierian Thracians; N. of the Pierians, from the mouth of the Haliacmon to that of the Axios, dwelt the BOUTIass, who, when they were expelled by the Thracians, went to Thrace. They were followed the Paeonians, who occupied both banks of the Strymon, from its source down to the lake near its mouth, but were pushed away from the coast towards the interior. Mygdonia, the lower country E. of the Axios, about the Thracian gulf, was, previously to the extension of the Macedonians, inhabited by Thracian Edonaeans. While Upper Macedonia never attained to any importance, Lower Macedonia has been famous in the history of the world. This was owing to the energy of the royal dynasty of Edeza, who called themselves Heraclaeids, and traced their descent to the Temenidae of Argos. Respecting this family, there were two legends; according to one, the kings were descended from Caranus, and according to the other from Perdiccas; the latter tale which is given by Herodotus (viii. 137—139), bears much more the marks of a genuine local tradition, than the other which cannot be traced higher than Theopompos. (Dexippos op. Synedel, p. 262.) After the legend of the foundation of the Macedonian kingdom, there is nothing but a long blank, until the reign of King Amyntas (about 620—560 B.C.), and his son Alexander (about 480 B.C.). Herodotus (I. c.; comp. Thuc. ii. 100) gives a list of five successive kings between the founder Perdiccas and Alexander—Perdiccas, Argaeus, Philippus, Airupas, Alcetas, Amyntas, and Alexander, the contemporary, and to a certain extent ally, of Xerxes. During the reign of Alcetas last prince, who would not allow the power of the Thessalians to be extinguished, and afterwhwards with the emancipated Athenians, Macedonia becomes implicated in the affairs of Greece. (Herod. i. 59, v. 94, vi. 136.)

Many barbarous customs, such as that of tattooing, which prevailed among the Thracians and Illyrians, must have fallen into disuse at a very early period. Even the usage of the ancient Macedonians, that every person who had not killed an enemy, should wear some disgraceful badge, had been discontinued in the time of Aristotle. (Pol. vii. 2. § 6.) Yet as a very late date no one was permitted to lie down asleep in a wild boar without the neta. (Hegesander, op. Athan. i. p. 18.) On the other hand, a military disposition, personal valour, and a certain freedom of spirit, were the national characteristics of this people. Long before Philip organised his phalanx, the cavalry of Macedonia was greatly celebrated, especially that of the highlandmen who were trained by the tables and plains of Alexander. In smaller numbers they attacked the close array of the Thracians of Sitaces, relying on their skill in horsemanship, and on their defensive armour. (Thuc. ii. 100.) Teleutias the Spartan also admired the cavalry of Eilemos (Xen. Heli. v. 2, § 41, v. 3. § 1); and in the days of the conquests of Asia, the custom remained that the king could not condemn any person without having first taken the voice of the people or of the army. (Polyb. v. 27; Q. Curt. vi. 8. § 25, vi. 9. § 34.)

II. Macedonia in the historic period till the death of Alexander.

This kingdom had acquired considerable power even before the outbreak of the Persian War, and Grecian refinement and civilisation must have gained considerable ground, when Alexander the Philhellene offered himself as a combatant at the Olympic games (Herod. v. 22; Justin. vii. 12), and honoured the poet of Findar (Solin. ix. 16). After that war, Alexander and his son Perdiccas appear to have extended their power in Thrace, and in consequence of the fall of the Persian power in Thrace, as far as the Strymon. Perdiccas from being the ally of Athens became her active enemy, and it was from his intrigues that all the difficulties of Athens on the Thracian coast arose. The faithless Perdiccas, was succeeded by his son Archelaus, who first established himself in his dominions and was received as a Macedonian army (Thuc. ii. 100), and even intended to procure a navy (Solin. ix. 17), and had tragedies of Euripides acted at his court under the direction of that poet (Ael. V. R. ii. 21, xiii. 4), while his palace was adorned with paintings by Zeuxis (Ael. V. R. xiv. 17). In c. 399, Archelaus perished by a murder plot (Diod. iv. 97; Ael. Pol. v. 8, 10—13; Plut. Archel. ii. p. 181, D.). A list of kings follows of whom we know little but the names. Orsetos, son of Archelaus, a child, was placed upon the throne, under the guardianship of Aëropus. The latter, however, after about four years, made away with his ward, and reigned in his stead for two years: he then died of sickness, and was succeeded by his son Pausanias, who, after a reign of only one year, was assassinated and succeeded by Amyntas. (Diod. iv. 84—89.) The power of Macedonia so declined with these frequent derthomem and assassinations of its kings, that Amyntas had to cede to Olynthus all the country about the Thracian gulf. (Diod. xiv. 99, xv. 18.) Amyntas, who was also despised by Philip, was assassinated by his four children, one of the last in the line of Thessaly, died nearly about the same time as that prince (Diod. xv. 60), and was succeeded by his youthful son Alexander. After a short reign of two years, n. c. 368, Alexander perished by assassination, the fate that so frequently befell the Macedonian kings. Eurydice, the widow of Amyntas, was left with her two younger children, Perdiccas, now a young man, and Philip, yet a youth; Ptolemaeus of
Macedonia.

Alexander, one of the murderers of Alexander, was regent, and administered the affairs of the widowed queen, and those of her children, against Pausanias, a man of the royal lineage and a pretender to the throne. (Diod. vii. 2; Arrian. Anab. loc. cit. p. 249, 250; Justin. viii. 6.) Hebodrates declared in favour of Eurydice, who would have been forced to yield the kingdom to her brother. Arrian, in the Temple of Atonoma, against him as to expel him from Macedonia and secure the sceptre to the family of Amyntas. (Corn. Nep. Iphocr. 3.) When Philip succeeded his brother Perdiccas, slain in battle with the Illyrians, a. c. 360—359, no one could foresee the future conqueror of Chersonesus, and the destroyer of Greek liberties. In the very first year of his reign, though only 24 years old, he laid the foundations of the future greatness of a state which was then almost annihilated. His history, together with that of the other Macedonian kings, is given in the Dictionary of Biography. At his death Macedonia had already became a compact empire; its boundaries had been extended into Thrace as far as Parnitha; and the Grecian and Scythian tribes of Macedonia ascendency was established from the coasts of the Propontis to those of the Ionic sea, and the Ambracian, Messenian, and Saronic gulfs. The empire of Alexander became a world-dominion. Macedonian settlements were planted almost everywhere, and Grecian manners diffused over the immense region extending from the borders of Thrace to the Nile, in the Libyan Oasis, and from Alexandria on the western Delta of the Nile to the northern Alexandria on the Jaxartes.

III. Later History till the Fall of the Empire.

At the death of Alexander a new Macedonian kingdom arose with the dynasty of Antigonus Gonatas, and the murder of the king Philipus III. (Arrhidaeus) and Eurydice by the queen Olympias, Cassander the son of Antipater, after having murdered the king Alexander Aengus, and his mother, ascended the throne of Macedonia; at his death his three sons, Philip, Antipater, and Alexander, successively occupied the throne, but their reigns were of short duration. Philip was carried off by sickness, Alexander was put to death by Demetrius Poliorcetes, and Antipater, who had fled for refuge to Lyiasmachus, was murdered by that prince. When the line of Cassander became extinct, the crown of Macedon was the prize for which the neighbouring sovereigns struggled, Lyiasmachus and Pyrrhus, kings of Thrace and Epirus, with Demetrius, who still retained Athens and Thessaly, in turn, dispossessed each other of this disputed throne. Demetrius, however, after long overcome the other competitors; and at his death transmitted the kingdom to his son Antigonus, and the dynasty of the Antigonidae, after many vicissitudes, finally established their power. The three great irritations in the empire were the losses of the N. parts, and were established in Thrace and Upper Macedonia, full within this period. Antigonus Gonatas recovered the throne of deposed Macedonians; and now secured from the irritations of the Gauls, and from foreign rivals, directed his policy against Greece, when the formation of the Aetolians, and yet more important Achaean league, gave rise to entirely new relations. Antigonus, in the latter part of his reign, reconquered to various means, and more especially to an alliance with the Aetolians, for the purpose of counterpoising the Achaean. He died in his eighty-fourth year, and was succeeded by his son Demetrius II., who waged war upon the Aetolians, now, however, supported by the Achaean; and tried to suppress the growth of the latter, by favouring the tyrants of particular cities. The remainder of the reign of this prince is little more than a gap in history. Demetrius' son, Philip, was passed over, and his brother's son, Antigonus II. surnamed Doson, was raised to the throne. He spent most of his time by the events in Greece, when a very remarkable revolution in Sparta, raised up a formidable enemy against the Achaean; and so completely altered the relative position of affairs, that the Macedonians from having been opponents became allies of the Achaean. Philipus V., a young, warlike, and popular prince, was called free, in collision with Rome, — the war with the imperial city (a. c. 200—197), suddenly hurled the Macedonian power from its lofty pitch, and by laying the foundation of Roman dominion in the East, worked a change in almost all the political relations there. T. Quinctius Flaminius, by offering the magic spell of freedom, stripped Philip of his allies, and the Greek nobility rebelled. Antigonus Doson, after, the freedom of Greece was solemnly proclaimed at the Isthmian games; but loud as the Greeks were in their triumph, this measure served only to transfer the supremacy of their country from Macedonia to Rome. On the 32nd of June, a. c. 168, the fate of Macedon was decided on the field of Pydna by her last king Phermenes.

According to the system then pursued at Rome, the conquered kingdom of Macedon, was not immediately converted into a province, but by the famous edicts of Amphipolis issued by the authority of the Roman senate, the year after the conquest, was divided into four districts. By this decree (Liv. xiv. 30), the Macedonian territory was divided into four districts, each city to govern itself by magistrates annually chosen, and the Romans were to receive half the amount of tribute formerly paid to the kings, the distribution and collection of which was probably the principal business of the councils of the four regions. None but the people of the extreme frontiers towards the barbarians were allowed to defend themselves by foot and artillery; that was the method of a purely Macedonian army. In order to break up more effectually the national union, no person was allowed to contract marriage, or to purchase land or buildings but within his own region. They were permitted to smelt copper and iron, on paying half the tax which the kings had received; but the Romans reserved to themselves the right of working the mines of gold and silver, and of falling naval timber, as well as the importation of salt, which, as the third region only was to have the right of selling it to the Dardani, was probably made for the profits of the conquerors on the Thermaic gulf. No wonder, that after such a division, which tore the race in pieces, the Macedonians should compare their sufferance to the laceration and dismemberment of an animal. (Liv. xiv. 30.)

This division into four districts did not last longer than eighteen years, but many tetrarchies of the first division of the tetrarchy coined at its capital, Amphipolis, are still extant. a. c. 149 Andrieus, calling himself Philip, and Simeius, called Philip, divided all Macedon (Liv. Epig. xiliis), but was defeated and taken in the following year, by Q. Caecilius Metellus; after which the Macedonians were made tributary (Porphyr. op. Ench. Chron. p. 178), and the county was probably governed by a "praetor,"
MACEDONIA.

like Achaea, after the destruction of Corinth, which occurred two years afterwards, B.C. 146. From that time to the reign of Augustus the Romans had the troublesome duty of defending Macedonia, against the people of Illyricum and Thrace; during that period, they established colonies at Philippi, Pella, Boeotia, and Dion. At the division of the provinces, Macedonia fell to the senate (Dion Cassius, liii. 12; Strab. xvii. p. 840). Tiberius, united the provinces of Achaea and Macedonia to the imperial government of Moesia, in order to deliver them from the weight of the proconsular administration (Tac. Ann. 176—80, v. 10), and this continued till the time of Claudius (Suet. Claud. 25; Dion Cassius, xii. 24). Afterwards it was again under a "proconsul," with the title "proconsul" (Orelli, Insocr. n. 1170 (Vespasian); n. 3851 (Caracalla), while mention often occurs of "legate" (Orelli, n. 3658) and "quaestores" (Orelli, n. 822, 3144).

Thessalonica, the most populous city in Macedonia, was the seat of government, and virtually the capital of Illyricum, as well as of Macedonia. Under Constantine, Macedonia, was one of the two governments of the preface of Illyricum, and consisted of six provinces, Achaea, Macedonia, Crete, Thessaly, Old Epirus, and New Epirus (Marquardt, in Becker, Röm. Alterthüm., vol. iii. pt. i. pp. 115—119). The ravages inflicted by the northern nation, on the most populous provinces, was so great that the inhabitants of Thrace and Macedonia were greatly diminished, the uncultivated plains were traversed by armed bands of Scythians, who gradually settled in great numbers in Macedonia, while many mountainous districts, and most of the fortified places still remained in the possession of the Greeks, who were driven into the Chatino peninsula, where the marshes and rivers which intersect them, offered means of resistance; but the existence of the ancient race may be said to terminate with the reign of Heraclius. (Comp. Schafarik, Slav. Alt. vol. ii. pp. 153—164.) The emperors of Constantinople attempted to remedy the depopulation of their empire by transporting Asiatic colonization from the colony of Pessinont to the banks of the Axios (Vardar) as early as the reign of Theophilius, A.D. 829—842, and it long continued to furnish recruits for a cohort of the imperial guard, which bore the name of Vardaritios. In A.D. 1085 a colony of Uses was settled in Macedonia, whose chiefs rose to the rank of senators, and filled high official situations at Constantinople (Sylvis. ad calc. Codresi, p. 868; Zonar. vol. ii. p. 273; Ann. Comm. p. 195). Anna Comnena (pp. 109, 315) mentions colonies of Turks established near Achrida before the reign of her father (A.D. 1081). These and other nations were often included under the general name of Turks, and indeed most of them were descended from Turkish tribes. (Finlay, Mediæval Greece, p. 31.)

IV. Physical and Comparative Geography.

The large space of country, which lies to the N. of the Cambonian chain, is in great part mountainous, occupied by lateral ridges or elevations, which connect themselves with the main line of Scardus. It also comprises three wide alluvial basins, or plains which are of great extent, and well adapted to cultivation; the northernmost of these, contains the sources and early course of the Axios, now the plain of Tetovo or Kalkandelo: the second is that of Bitola, coinciding to a great extent, with that of ancient Pelagonia, wherein the Erigon flows towards the Axios; and the larger and more undulating basin of Grevena and Anassaltis, containing the Upper Halicarnon with its confluent streams. These plains, though of high level above the sea, are yet very fertile, each generally bounded by mountains, and divided by transversals and tributaries; the lower ones, each leaving only one cleft for drainage by a single river, the Axios, the Erigon, and the Halicarnon respectively. The flat rich land to the E. of Pindus and Scardus is described as forming a marked contrast with the light calcareous soil of the Albanian plains and valleys on the W. side (comp. Grote, Hist. Ques. 124).

Upper Macedonia was divided into ELEMIA, EORDAEA, ORESTEA and LYNCESTIS; of these subdivisions, Elemia comprehended the modern districts of Grevena, Verija, and Tserdsembl; Eordaea those of Bujević, Sarishević, and Ostron; Orestis those of Drimisini, Anassaltis, and Kastoria; and Lyncestis Filarti, and all the S. part of the basin of the Erigon. These seem to have been all the districts which properly belonged to Upper Macedonia, the country to the N. as far as Illyricum to the W. and Thrace to the E. constituting Paeonia, a part of which (probably on the Upper Axios) was a separate kingdom as late as the reign of Cassander (Diod. xx. 19), but which in its widest sense was the great basin of interior country which covered the N. and NE. both Upper and Lower Macedonia; the latter containing the maritime and central provinces, which were the earliest acquisition of the kings, namely, Pireia, Bottiaia, Emathia and Mygdonia.

Pireia, or the district of Katervia, forms the slope of the range of mountains of which Olympus is the highest peak, and is separated from Magnesia on the S. by the Pessinos (Salonevia). The real Emathia is in the interior of Macedonia, and did not in its proper sense extend towards the sea, from which it is separated by Pireia and part of the ancient Bottiaia. Mygdonia comprehended the plains around Saloniki, together with the valleys of Kílassi and Boézia, extending westward to the Axios, and bounded on the N. by the Erigon. The name CHALCIDICE is applied to the whole of the great peninsula lying to the S. of the ridge of Mt. Korthiades.

An account of these subdivisions will be found under their different heads, with a list of the towns belonging to each.

Macedonia was traversed by the great military road — the Via Egnatia; this route has been already described [Vol. II. p. 36] as far as Heraclea Lyncestis, the first town on the confines of Illyricum; pursuing it from that point, the following are the stations up to Amphipolis, where it entered Thrace, properly so called:—

Egnatia.

Cella. — 'Ostrovo.
Edessa. — Vodkendi.
Pella. — Alatsiai.
Mutatio Gephyra. — Bridge of the Vardariki.
Thessalonica. — Saloneia.
Melissia. — Melissaria.
Apollonia. — Plataia.
Amphipolis. — Plataia.

From the Via Egnatia several roads branched off to the N. and S., the latter leading to the S. provinces of Macedonia and to Thessaly; the former into Paesia, Dardanias, Moeisia, and as far as the Danube.
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The Peisiger Table furnishes the following route from Pella to Larissa in Thessaly:—

Pella.  - - -  Berca.  - - -  Verria.
Achaea.  -  -  Arcadia.  -  -  Buda.
Arcadia.  -  -  Buda.  -  -  Ake.
Aegean.  -  -  Katerina.
Boeotia (Boeotia).  -  -  Malathiria.
Thessaly.  -  -  Phocis.  -  -  Lykosomai.
Olympus.  -  -  Thebes.  -  -  Sphi.

Two roads led to Sphi in Paeonia, the one from the other from Thessalonica. According to the Table, the stations of the former are:

Heraclea.  -  -  Colata (Andrastus).  -  -  Sphi.

The latter—

Thessalonica.  -  -  Galliaki.
Aegae.  -  -  Doiriana.
Beroeia.  -  -  Demirkapi.
Sithonia (Sithonia).  -  -  Antiparos.
Sphi.  -  -  Sphi.

From Sphi again two roads struck off to the NW. of Ne to Sphi (Sphiis), at the "deobouchi" from the Olympus mountains into the plains of Paeonia (at the Upper Axios, and to Serdica:—

Sphi.

Traphatra.

Arcadia.  -  -  Iasth.
Palladia.  -  -  Ghiustendil.
Asia.  -  -  -

Serdica.  -  -  Sofia.


Though the Macedonians were regarded by the Greeks as a semi-barbarous people, the execution of their coin would not lead to that inference, as they were fine and striking pieces, boldly executed in high, sharp relief. The coin of Alexander I. of Macedon, c. 560, is the first known monarchical coin in the world that can be identified with a written name, and to which, consequently, a positive date can be assigned. It has for "type" a Macedonian warrior leading a horse; he bears two lances, and wears the Macedonian hat. The coins of the princes who followed him exhibit the steps towards perfection very gradually.

With Philip II. a new era in the Macedonian coinage commences. At this period the coins had become perfect on both sides, that is, had a "reverse" equal in execution to the "obverse." During his reign the gold mines at Mt. Pangaeus were worked. He issued a large gold coinage, the pieces of which were by his name, and were put forth in such abundance as to circulate throughout all Greece. The series of coins, from Philip II. to the extinction of the monarchy, exhibit the finest period of Greek monetary art. (Comp. H. N. Humphry's Ancient Coins and Medals, London, 1856, pp. 58—63.) During the tetrarchy there are numerous existing coins, evidently struck at Amphipolis, bearing the head of the local deity Artemis Tanapolaros, with an "obverse" representing the common Macedonian "type," the club of Hercules within a garland of oak, and the legend "Macedonos πρωτος." (Comp. Eckhel, vol. ii. p. 61, foll.)

[ E. B. J. ]

COIN OF MACEDONIA.

MACCELLA or MAGELLA (Macedella: Macellario), a town in the NW. of Sicily, which is noticed by Polybius (i. 24) as being taken by the Roman consul, C. Duilius and Cn. Cornelius, as they returned after raising the siege of Segesta, in B.C. 260. It is interesting to find the same name noticed here, and the name of this otherwise obscure town mentioned, in the celebrated inscription on the rostral column which records the exploits of C. Duilius. (Orell. Inscr. 649.) It would seem from Diodorus, that at an earlier period of the same war, the Romans had besieged Macella without success, which may account for the importance thus attached to it. (Diod. xxxii. 4. p. 502.) The passage of Polybius in reality affords no proof of the position of Macella, though it has been generally received as an evidence that it was situated in the neighbourhood of Segesta and Panormus. But as we find a town still called Macellario, in a strong position on a hill about 15 miles E. of Segesta, it is probable that this may occupy the site of Macella. The only other mention of it in history occurs in the Second Punic War (B.C. 211), among the towns which revolted to the Carthaginians after the departure of Marcellus from Sicily. (Liv. xxxvi. 21.) As its name is here associated with those of Hybla and Murgantia, towns situated in quite another part of the island, Cluverius supposes that this must be a distinct town from the Macella of Polybius; but there is clearly no sufficient reason for this assumption. The name is written in the old editions of Livy, Magella; and we find the Magellini enumerated by Pliny among the stipendiary towns of the interior of Sicily (Plin. iii. 8. 14), while Plutarch, like Polybius, writes the name Magna. (Plut. iii. 4. § 14.) The orthography is therefore dubious, as the authority of so ancient an inscription as that of Duilius is of no avail in this case. The coins which have been ascribed to Macella are of very dubious authenticity.

[ E. H. B. ]

MACEPHRACTA (Amman, xxiv. 2), a small town of Babylonia mentioned by Ammianus Marcellinus. It was situated apparently on the Euphrates, to the W. of Sittace, not far from the place where the Royal Canal, or Nahir-malka, joined the Euphrates.

[V.]

MACESTUS or MECESTUS (Μάκεστος or Μάθεστος), a tributary of the river Rhynoecus: it took
MACETA. (Macæra, Nearch. Perip. p. 23: C. Mæsedom), a promontory of Arabia, at the entrance of the Persian gulf, opposite the promontory Harmozon in Carmania. (Strab. xvi. p. 726, xvi. p. 765.) It seems to be the same river as the one called by Polybius Megistus (v. 77), though the Scholiast on Apollonius Rhodius (i. 1162) remarks, that in his time the Rhynus itself bore that name. The name is now, however, known by the name Sana or Sanaqaih, while the upper part is called Samaul-Su. (Hamilton's Researches, vol. ii. pp. 105, 111.)

MACETIA, MACETTA. (Macædonia.)

MACETHA. (Megethaeus, Joseph.), a strong fortress of Persæa, first mentioned by Josephus in connection with Alexander the son of Hyrcanus I., by whom it was originally built. (Ant. xiii. 16. § 3: Bell. Jud. vii. 6. § 2.) It was delivered by his widow to her son Aristobulus, who first fortified it against Gabinius (Ant. iv. 5. § 2.) It was held by Cassius and lost by Surius, and by whom it was afterwards surrendered, and by whom it was abandoned. (§ 3: Strab. xvi. p. 762.) On his escape from Zoilos Aristobulus again attempted to fortify it; but it was taken after two days' siege (vi. 1.) It is however celebrated in the history of Herod the Tetrarch, and St. John the Baptist. It was situated in the mountains of Arabia (φῶς τοῖς 'Αποστόλοις ἐρεῑν) (§ 2), and on the confines of Chalcidice, and that of the Sea of Aretes, the latter being the southern extremity of Arabia, as Pella was the northern. (B. J. iii. 3. § 8, iv. 7. § 5.) When Herod's first wife, the daughter of Aretes, first suspected her husband's guilty passion for his sister Philadelphia, she dissembled her indignation, and requested to be sent to Machaerus, whither she immediately proceeded to Petra, her father's capital. The fact of Machaerus being then subject to the jurisdiction of Aretes presents an insuperable difficulty to the reception of Josephus's statement that it was the place of St. John the Baptist's martyrdom: for suffering, as he did in one view, as a martyr for the conjugal rights of the daughter of Aretes, it is impossible to believe that Herod could have had power to order his execution in that fortress. (xviii. 6 §§ 1, 2.) It held out against the Romans after the fall of Jerusalem, and the account of its siege and reduction by the lieutenant Lucullus Bassus furnishes us with the moment of its downfall to the lovely fortress, which Pliny (v. 15) reckons second to Jerusalem for the strength of its works. Josephus's account is as follows. It was situated on a very high hill, and surrounded with a wall, trenched about on all sides with valleys of enormous depth, so as to defy embankments. Its western side was the highest, and on that side to the valley opposite were six miles, as far as the Dead Sea. On the north and south the valleys were not so steep, but still such as to render the fortress inaccessible, and the eastern valley had a depth of 100 cubits. It had been selected by Herod, on account of its proximity to the Arabs and the natural advantages of its position, and he had enclosed a large space within its walls, which was strengthened with towers. This formed the city: but the summit of the hill was the acropolis, surrounded with a wall of its own: flanked with corner towers of 160 cubits in height. In the walls of the acropolis there were many strong towers, beautiful chambers, and furnished with numerous reservoirs for preserving the rain water. A shrub of rue, of portentous size, grew in the palace yard, equal in height and bulk to any fig-tree. A large store of missiles and military engines was kept there so as to enable its garrison to endure a protracted siege. Bassus proposed to assail it on the east side, sea, in turned raising banks in the valley, and the garrison, having left the city and its inhabitants to their fate, betook themselves to the acropolis, from which they made a succession of spirited sallies against the besiegers. In one of these a youth named Eleazar, of influential connections, fell into the hands of the Romans, and the garrison capitulated on condition that Eleazar should be spared, and he and they allowed to evacuate the place in safety. A few of the inhabitants of the lower city, thus abandoned, succeeded in effecting their escape: but 1700 males were massacred, and the women and children sold into captivity. (B. J. vii. 6.) Its site has not been recovered in modern times; but it is to be supposed that it is the site of the Dead Sea. (vii. 16: Belaud, s. v. p. 880.) The account given by Josephus of the copious hot springs of bitter and sweet water, of the sulphur and alum mines in the valley of Barra, which he places on the north of the city of Machaerus, seems rather to point to one of the ruined sites, noticed by Irby and Mangles, to the northern part of the Dead Sea, and the peaks of Callichro, where the Arabo-Phenician nomes are still found; but not the peculiarly noxious tree, of the same name as the valley, which was deadly to the gatherer, but was a specific against daemoniacal possession. (Callirrhoe.) (Irby and Mangles, Travels, pp. 464, 465.)

MACHAESTIGI (Macæsætigii; some MSS. read Macænestigii). A tribe of the tribe of Zabulon, settled in the eastern parts of the Dead Sea (vii. 16: Belaud, s. v. p. 880.) The account given by Josephus of the copious hot springs of bitter and sweet water, of the sulphur and alum mines in the valley of Barra, which he places on the north of the city of Machaerus, seems rather to point to one of the ruined sites, noticed by Irby and Mangles, to the northern part of the Dead Sea, and the peaks of Callichro, where the Arabo-Phenician nomes are still found; but not the peculiarly noxious tree, of the same name as the valley, which was deadly to the gatherer, but was a specific against daemoniacal possession. (Callirrhoe.) (Irby and Mangles, Travels, pp. 464, 465.)

MACHÆLONES (Macælõnës, Arrian, Perip. p. 11; Ascon. p. 15), a subdivision of the Colchian tribes situated to the S. of the Phasis. Anchialus, prince of this people, as well as of the Heniochi, submitted to Trajan. (Dion Cass. liv. 19: Bitter, Erzeugnisse vol. ii. p. 116.)

MACHLYNES (Málynes, Herod. iv. 179; Pol. iv. 3. § 26. Málynov, v. 14), a Libyan people, in the S. of Africa Propra (Bryzaena), on the river Triton, and separated by the lake Tritonis from the Lophaghi, like whom they fed upon the lotus. (Comp. Plin. viii. 2.)

MACYRES. (Mácyres.)

MACYTH,SIL (Mácythes), a people of Africa Propra, whom Ptolemy places S. of the Ligyphoenicians, as far as the Lesser Syrtis and the Macylides. (Pol. iv. 3. §§ 22, 26.)

MACYTHS. (Mácythes), a district of Arabia, mentioned only by Strabo (xvi. p. 766) as nearest to the borders of Lycia, and next to Persia. The desert of Arabia, on another of the branches of the Chaldaens, formed by the overflowing of the Euphrates, and on the third by the Persian Gulf. Its climate
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MACRUS. was heavy and fuggy, showery and hot, but producing excellent fruits. The cultivation of the vine was peculiar. They were planted in the marathes, the soil necessary for their sustenance being placed in wicker baskets. They would sometimes drift from their moorings, and were thrust back to their places with poles.

MACRUS or MACRIDIUS (Mackareis, τὸ Μάκρος, Ekk. Mackarios), a town of Triphylia, in Elis, said to have been also called PLANARITUS.

It was originally inhabited by the Parovaeae and Canoconae, who were driven out by the Minyae. (Strab. viii. p. 345.) It was afterwards subdued by the Eleusae, and became one of their dependent towns, whose history is given under LEPEREUS. In the time of Strabo, it was no longer inhabited (viii. p. 349). Macrund was situated upon a lofty hill in the north of Triphylia, and appears to have been the chief town in the north of the district, as Lepreum was in the south. That Macrund was in the north of Triphylia appears from several circumstances. Strabo, as is the case with the Magia, is altogether uncertain upon Pisaia. (Strab. viii. p. 343.) Agis, in his invasion of the territory of Elis, in b. c. 400, when he entered Triphylia through the Aulon of Messenia, was first joined by the Lepreutases, next by the Macrundites, and then by the Epitalites on the Alpheus. (Xen. Hell. iii. 2. § 25.) Stephanus places Macrund to the westward of the Lepreum (Strab. viii. p. 343.) but that is obviously an error, as Arcadia bordered upon the Lepreum in that direction. Macrund would appear to have been in the neighborhood of Samicum upon the coast, as it had the superintendence of the celebrated temple of the Samian Poseidon at this place. (Strab. viii. p. 343.) From these circumstances there can be little doubt that Macrund was situated upon the heights of Kastriana.

It is worthy of notice that Pausanias and Polybios mention only Samicum, and Xenophon only Macrund. This fact, taken in connection with the Magiaists having the superintendence of the temple of the Samian Poseidon, has led to the conjecture that upon the decay of Samos upon the coast, the Minyae built Macrund, the ancient name of the place was afterwards revived in the form of Samicum. The Macrundites had a temple of Hercules situated upon the coast near the Acidon. (Strab. viii. p. 343.)

MACRABA (Μακραβα), an inland town of Arabia Felix, according to Ptolemy (vi. 7.), who places it in lat. 67½, long. 28° 45′, near the Atlantic Gulf of the Red Sea, now the Gulf of Arabia. [G. W.]

MACORABA (Μακοράβα), a flourishing inland city of Arabia Felix, placed by Ptolemy in lat. 30° 5′, long. 22° 27′, universally admitted to be the ancient seat of the Nabataeans, and the old representative of the modern Mecca or Mecca, which Mr. Forster holds to be an idiomatic abbreviation of Machoraba, identical with the Arabic " Mecharab," " the warlike city," or " the city of the Harb." (Geog. of Arabia, vol. i. pp. 265, 266.)

A very high antiquity is claimed for this city in the native traditions, but the absence of all authentic notices of it in the old geographers must be allowed to dispove its claim to notoriety on account of its ascendency at any very remote period. The territory of Mecca was, according to universal Arabian history or tradition, the central seat of the kingdom of Joramb and the Jorambites, descendants of the Jokanite patriarch Sherah, the Jerah of the book of Genesis (x. 26), who in the earliest times were the sovereigns of Mecca, the guardians of the Kaabah, and the superintendents of the idolatrous sacrifices in the valley of Mina, from whence they derived their classical synonyum Meccae. It is quite uncertain when they were superseded by the Luhaimite Arabs of the family of Kedar, whose descendants, according to immemorial Arabian tradition, settled in the Hedjam; and one tribe of whom was named Koreish (kollegiat umdeke), "quod circa Meccam, congregati degenerant." (Cassius ap. Gallus, in loc.; cited by Forsber, Geog. of Arabia, vol. i. p. 244, n.) This tribe, however, from which Mohammed sprung, had been for centuries the guardians of the Kaabah, and lords of Mecca, prior to his appearance: for if the very plausible etymology and import of the classical name, as above given, be correct, and Besni-Harab was, as Mr. Forster has elaborately proved, a synonym for the sons of Kedar, in their turn, it will follow that he has succeeded in fixing their name to the capital of the tribe that first appeared in Ptolemy's list, nor can any traces of a more ancient name be discovered, nor any notices of the ancient city, further than the bare mention of its name by the Alexandrian geographer.

"Mecca, sometimes also called Bekka, which words are synonymous, and signify a place of great concourse, is doubtless that which is mentioned in the Appian's narration of the Alexandrians in the world. It is by some thought to be the Massa of Scripture (Gen. x. 30), a name not known to the Arabsians, and supposed to be taken from one of Luhaimai's sons" (Gen. xxv. 15). (Sale's Koran, Preliminary Discoveries, sect. i. p. 4.) Its situation is thus described by Burckhardt:—"The town is situated in a valley, broad and sandy, the main direction of which is from north to south; but it inclines towards the north-west near the southern extremity of the town. In breadth this valley varies from one hundred to seven hundred paces, the chief part of the city being placed where the valley is most broad. The town itself covers a space of about 1500 paces in length; but the whole extent of the ancient city is shown by the denomination of Mecca" (i.e. including the suburbs) "amounts to 3500 paces. The mountains enclosing this valley (which, before the town was built, the Arabs had named Wady Mecca or Bekka) are from 200 to 500 feet in height, completely barren and destitute of trees. . . Most of the town is situated in the valley itself; but there are also parts built on the sides of the mountains, principally on the eastern chain, where the primitive habitations of the Koreish and the ancient town appear to have been placed." It is described as a handsome town; with streets broader, and stone houses more lofty, than in other Eastern cities: but since the decline of the pilgrimage "numerous buildings in the outskirts have fallen completely into ruins; and this ruin does not exhibit in every street house rapidly decaying." Its population has declined in proportion. The results of Burckhardt's inquiries gave "between 25,000 and 30,000 stationary inhabitants for the population of the city and suburbs, besides from 3000 to 4000 Abyssinians and black slaves: its habitations are capable of containing three times this number." This estimate, however, shows a considerable increase within the last three centuries; for "in the time of Sultan Selym i. (in A. E. 923, i. e. A. D. 1517) a
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ceans was taken, and the number found to be 12,000 men, women, and children." In earlier times the population was much more considerable; for "when Abon Dhaeker sacked Mekka in A.H. 314 (A.D. 926) 30,000 of the inhabitants were killed by his ferocious soldiers." Ali Bey’s estimate in A.D. 1807 is more than Burchhardt’s in A.D. 1814.

Yet the former says "that the population of Mekka diminishes sensibly. This city, which is known to have contained more than 100,000 souls, does not at present shelter more than from 16,000 to 18,000;" and conjectures that "it will be reduced, in the course of a century, to the tenth part of the size it now is." The celebrated Kaaba demands a cursory notice. It is situated in the midst of a great court, which forms a parallelogram of about 536 feet by 356, surrounded by a double piazza. This sanctuary, called, like that of Jerusalem, El-Haram, is situated near the middle of the city, which is built in a narrow valley, having a considerable slope from north to south. In order to form a level area for the most sacred part of the temple, the ground has evidently been hollowed out, subsequently to the erection of the Kaaba, which is the only ancient edifice in the temple. The building itself (called by the natives Beit-Ulha, the House of God), probably the most ancient sacred building now existing, is a quadrilateral tower, the sides and angles of which are remarkable. Its dimensions are 38 feet by 29, and its height 34 feet 4 inches; built of square-hewn but unpolished blocks of quartz, schorl, and mica, brought from the surrounding mountains. The black stone, the most sacred object of veneration, is built into the angle formed by the NE. and SE. sides, 42 inches above the pavement. It is believed by the Moallems to have been presented to Abraham by the angel Gabriel, and is called "the heavenly stone." Ali Bey says that "it is a fragment of volcanic basalt, sprinkled throughout its circumference with small, pointed, coloured crystals, and varied with red fleldspar upon a dark black ground like coal." The famous well of Zemzem, in the great mosque, is 66 feet deep to the surface of the water, and the water, says the Geographer, "is the sweetest in the world after Mekka and Burchhardt, "however holy, is heavy to the taste, and impedes digestion." Ali Bey, on the contrary, says that it is wholesome, though warmer than the air even in that hot climate. The town is further supplied with rain-water preserved in cisterns: but the best water in Mekka is brought by a conduit from the vicinity of Arafat, six or seven hours distant." (Ali Bey, Travels, vol. ii. pp. 74—114; Burchhardt, Travels in Arabia, pp. 94, &c.) [G.W.]

MACRA (Μακρα), a considerable river of Northern Italy, rising in the Apennines and flowing into the Tyrrenhian Sea near Luna. It was under the Roman dominion the established limit between Etruria and Campania (Pliny, ii. 3. § 4; Strab. v. p. 229; Vib. Seq. p. 14); but at an earlier period the Ligurian tribe of the Apuani occupied the country on both sides of it, and it was not till after a long struggle with that people that the Romans were able to carry their arms as far as the banks of the Macra. (Liv. xxxix. 32, x1. 41.) The Macra, on one side, is a considerable river on the Ligurian coast, but it still retains the character of a mountain torrent, at times very violent and impetuous, at others so shallow as to be wholly unfit for navigation (Lucan, ii. 426). The ruins of Luna are situated on the left bank of the

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Magra, about a mile from the sea, while the celebrated Port of Luna (the Gulf of Spezia) is some miles distant to the W., and separated from it by an intervening range of hills [Luna]. About 10 miles from its mouth the Magra receives from its W. bank the waters of the Varia, also a formidable torrent, which, in all probability tijd the Boarcra of Ptolemy (iii. 1. § 3). [E. H. B.]

MACRA COME, a place mentioned by Livy (xxxix. 13) along with Spercheus. Its position is uncertain, but it was perhaps a town of the Aesimines. MACRIS, an island off the coast of Attica, also called Helena. [HELEN.] MACROBII (Herod. iii. 17—25; Plin. vi. 30, a. 55, vii. 1. 28; Solin. 30. § 9; Mela, iii. 9. § 1), or the long-lived, might have been briefly enumerated among the numerous and obscure tribes which dwelt above Philae and the second cataract of the Nile, were it not for the conspicuous position assigned to them by Herodotus. He describes the Macrobi as a strong and opulent nation, remarkable for its statues being unique, and, in some respects, as highly civilized. According to this historian, a rumour of the abundance of gold in the Macrobion territory stimulated the avarice of the Persian king, Cambyse, who led a great army against them: but in his haste he omitted to provide his host with food and water, and the city was taken by the Persians by a simple stratagem. Its inhabitants, who were 30 miles distant, went out to meet the Persians on their approach, and immediately afterwards the Persians perished through drought and hunger, Cambyse alone and a small residue of his army returning to Egypt. In the description of Herodotus, the most important point is the geographical position assigned to them. It is in the farthest south (τοι πιον υπονυμωμένον, c. 17, τα κεφαλά της γης, c. 25) the limit of the world, according to the knowledge of Herodotus. The Macrobion land was accordingly beyond the Arabian Gulf, on the shores of the Indian ocean, and in that undefined and illimitable region called Barbaria by the ancient cosmographers.

Travellers and writers on geography have advanced several remote conjectures as to the position in Africa. Bruce (Travels, vol. iv. p. 43) supposes the Macra to have been a tribe of Shangalla or lowland blacks. Rennell (Geogr. System of Herod. ii. p. 297, 2nd edit.) identifies them with the Abyssinians; Heeren (African Nations, vol. ii. pp. 321—338) believes them to have been a branch of the Semites, who occupied the maritime district around Cape Guardafui: while Niebuhr (Descrip. on the Geogr. of Herod. p. 20) objects to all these surmises, as taking for granted too much knowledge in Herodotus himself. In the story, as it stands, there is one insurmountable objection to the position in the far south assigned to them by the historian, and too readily accepted by his modern commentators. No navigable river of the size which is in any of the rivers in the area, could have marched from Egypt into Abyssinia without previously sending forward magazine and securing wells. There were neither roads, nor tanks of water, nor corn land nor herbage to be found in a considerable portion of the route (Wālmair, c. 25). Even at the present day no direct communication exists between Egypt and the land of the Nubians of Somma. No single traveller, no caravan, could adventure to proceed by land from the cataracts to Cape Guardafui. An army far inferior in numbers to the alleged host of Cambyse would in a few days exhaust the grass and the millot of Nu-
he wherein the only productive soil for some hundreds of miles south of Philæ consists of narrow slips of ground adjacent to and irrigated by the Nile. From the southern frontier of Egypt to the nearest frontier of Abyssinia the principal road for an army lies along the river bank, and the distance to be traversed is at least 900 miles.

We must therefore abandon the belief that the Macrobians dwelt in the farthest south. But there are other suspicious features in the narrative. Similar length of days is ascribed by Herodotus to the Tarabostaei, which have 12 months of 28 days; nor should it be overlooked that the Hyperboreans in the extreme north are also denominated Macrobii. We may also bear in mind the mythical aspect of Homer’s Aethiopians (Iliad, i. 423) in which passage the epithet “faultless” (ἄφθαρτος) implies not moral but physical superiority (comp. Herod. iii. 20; πέραντος αὐτῷ Ἀθηναὶ ἀνακαλοῦσιν ἰταντα). “Men,” as Dr. Kenrick justly remarks, “groaning under the burden of the social state, have in every age been prone to indulge in such pictures of ease and abundance as Herodotus, in the passages cited, and Pindar (Pyth. v. 57) draw of countries beyond the limits of geographical knowledge and of times beyond the origin of history.”

So, do we yield up the Macrobii to myth or fable altogether, we must seek for them in some district nearer Egypt. Whatever tribe or region Cymbræs intended to subdue, gold was abundant, and brass or rather copper, scarce among them. Now the modern inhabitants of Kordofan (15°-20° 10° N. lat., 26°-35° E. long.) are commonly called Nokah and Nob is an old Aegyptian word for gold. Again the Macrobii of Herodotus were well proportioned and healthy; and Kordofan has, from time immemorial, supplied the valley of the Nile with able-bodied and comely slaves of both sexes (Hume, op. Wapole, Turkey, p. 392). Moreover, the caravans bear with them, as marketable wares, wrought and unwrought copper to this district. In 1811 Mahomed Ali established a mint on the outskirts of Kordofan in attempting. With less than 7000 men, half of whom indeed perished through famine and the climate, he subdued all the countries contiguous to the Nile as far as Semnans and Kordofan inclusive; and the objects which stimulated his expedition were gold and slaves. We shall therefore perhaps not greatly err in assigning to the Macrobii of Herodotus the original habitation much nearer than Abyssinia to the southern frontier of Egypt, nor in suggesting that their name, in the language of the Greeks, is a corruption of the Semitic word Mahrobi, i.e. the dwellers in the west.

A position west of the Nile would account also for the knowledge possessed by the Ichthyophagi of Elephants (Bojas or Biahares Araba) of the languages of the Macrobii. It is easy to suppose that the country east of the Nile from Egypt to Abyssinia; and their trade and journeys extend from the Red Sea to Kordofan. If then we regard the Macrobii (the Mahrobi) and the Ichthyophagi (the Biahares) as respectively seated on the east and west banks of the Nile, the latter people will have been the most available guides by whom Cymbræs could employ for exploring the land of the Macrobii.

It should be remembered, however, that Herodotus derived his knowledge of the Persian expedition either from the Persian conquerors of Aegypt, or from the Aegyptian priests themselves: neither of whom would be willing to disclose to an inquisitive foreigner the actual situation of a land in which gold was so abundant. By placing it in the far south, and exaggerating the hardships endured by the army of Cymbræs, they might justly hope to deter strangers from venturing into the remote and difficult region from which themselves were deriving a profitable monopoly.

Upon the wonders of the Macrobian land it would be hardly worth while to dwell, were they not in singular accordance with some known features in the physical or commercial character of that region. In the southern portion of Kordofan there is a country of considerable height, and iron ore in some districts is plentiful. The fountain of health may thus have been one of several mineral springs. The ascension of extreme longevity to a people who dwelt in a hot and by no means healthy climate may be explained by the supposition that, whereas many of the pastoral tribes in those regions put to death their old people, when no longer capable of moving from place to place, the Macrobians abstained from such a cruel practice. The prosperity of the king seems to imply that the chieftains of the Macrobii belonged to a different race from their subjects (compare Scylax, op. Aristot. viii. p. 1393). “The Table of the Sun” is the market-place in which trade, or rather barter, with the south was carried on, according to a tradition mentioned by Cosmas, the Indian mariner, who describes the annual fairs of southern Aethiopia in terms not unlike those employed by Herodotus in his account of the Macrobians (pp. 138, 139). [W. B. D.]

MACROCEPHALI (Μακροκεφάλοι), that is, “people with long heads.” (Strab. i. p. 43.)

The Siginiti, a barbarous tribe about Mount Caucana, are artificially contrived to lengthen their heads. This was done to increase their beauty, according to the usual custom of the Greek, and is an example of how the old customs are transmitted to foreign nations. (De Agr. 35.) It appears that owing to this custom they were called Macrocephali; at least Pliny vi. 4), Pompon Mela (i. 19), and Scylax (p. 33), speak of a nation of this name in the north-east of Pontus. The anonymous author of the Perip. Pont. Esat. (p. 14) regards them as the same people as the Macrobii, but Pliny (i. c.) clearly distinguishes the two.

[L. S.]

MACRO’NES (Μακρωνεσί), a powerful tribe in the east of Pontus, about the Moschichi mountains. They are described as wearing garments made of hair, and as using in war wooden helmets, small shields of wicker-work, and short lances with long points. (Herod. i. 104; viii. 72; Xenoph. Anab. iv. 8. § 3, v. 5. § 18, viii. 8. § 25; comp. Hecat. Fragm. 191; Scylax, p. 33. Dionys. Perig. 766; Apollon. Rhod. ii. 22; Plin. vi. 4; Joseph. c. Apion. i. § 22, who asserts that they observed the custom of circumcision.) Strabo (Xii. p. 548) remarks, in passing, that the people formerly called Macrones bore in his day the name of Sarmi, (Strab. i. 1045; 1054; comp. the Sarmi and Macrones as two distinct peoples. They appear to have always been a rude and wild tribe, until civilisation and Christianity were introduced among them in the reign of Justinian. (Procop. Bell. Pers. i. 15, Bell. Got. iv. 2, de Aed. iii. 6.)

MACRON THEICHOS (Μακροθείχος, also called “the wall of Anastasia,” was a fortification constructed in A.D. 507, by the emperor Anastasius I. of Constantinople, as a means of defence against the Bulgarians; it consisted of a strong wall running across the isthmus of Constantinople, from the coast of the Propontis to that of the Euxina.

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Some parts of this wall, which at a later period proved useful against the Turks, are still existing. (Procop. de Aed. iv. 9; comp. Dict. of Biolgr. Vol. I. p. 135.)

MACROPOGONES (Μακροπόγοι), or the "Longbeards," one of the tribes of the W. Caucuses (Strab. xi. p. 493), whose position must be fixed somewhere near Taurisusae. (Chesney, Enzyprat. vol. I. p. 276.)

MACHTRIUM ('Μαχτρίω), a town of Sicily, in the neighbourhood of Gela, mentioned by Herodotus (vii. 130), who tells us that it was occupied by a body of Delians, who were driven out from their country, and were restored to it by Telineus, the ancestor of Gela. The name is also found in Stephanus of Byzantium (s. e.), who cites it from Philistus, but no mention of it occurs in later times. The only clue to its position is that afforded by Herodotus, who calls it "a city above Gela," by which he must mean further inland. Cluverius conjectures that it may have occupied the site of Butera, a town on a hill about 6 miles inland from Terracina, the site of Gela. (Cluver. Sicil. p. 363.)

MACUM, a town in the north of Aethipia. (Plin. vi. 29, s. 35.)

MACURELL. [Makurellas.]

MACASTRANA. (Makastras, Strab. x. p. 451; Makastron, Plut. Quaest. Græc. 15; Makassor, Steph. B. c. v. Euh. Macastref, a town of Aetolia on the coast, at the foot of the eastern slope of Mount Taphiassus. According to Strabo it was built after the return of the Heracleids into Peloponnesus. It is called a town of the Ozolian Locrians by the poet Archytas of Amphiara, who describes it in an hexameter line; "the grape-clad, perfume-breathing, lovely Makastra." It is also mentioned in an epigram of Alcaeus, the Messenian, who was a contemporary of Philip V., king of Macedonia. Pliny mentions a mountain Macedonium, which must have been part of Mount Taphiassus, near Macastra, unless it is indeed a mistake for the town. (Strab. x. pp. 451, 450; Plut. I. c.; Anb. Græc. ix. 518; Plin. iv. 3; Leake, Northern Greece, vol. iv. p. 188.)

MACYONIA. [Macyelia; Aetolia, p. 63, b.]

MADAI. [Media.]

MADĀRA (Augustin. Ep. 49, Conf. ii. 3) or MADURUS (Mādāpura, Post. iv. 3. § 30), a town in the north of Numidia, near Tagaste, which must not be confounded with Madaura, the birthplace of Appuleius. [Madaurad.]

MADERA (Μαδέρα, LXX.; Meðēon, Joseph.), a city originally of Moab, and afterwards obtained by conquest by Sihon, king of the Amorites. (Numb. xxi. 30; comp. Joseph. Ant. xii. 1. §§ 2, 4.) The name does not occur in the LXX. in two of the passages in which it is found in the Hebrew, xvi. 25, but is being substituted in Numbers (x. c.) and vii. Madarás in Isaiah (xv. 2). It fell to the lot of the Benenites in the division of the trans-Jordanic conquests, and was in their southern border. (Josh. xiii. 9, 16.) It was one of several Moabite cities occupied by the Jews under Hyrcanus and Alexander Jannaeus (Joseph. Ant. xiii. 9. § 1, 15. § 4), but was afterwards restored by Hyrcanus II. to Aretas (xiv. i. 4, § 4). Mēdēon is placed by Ptolemy (v. 17, § 6) in Arabia Petraea, and joined with Heshbon, consistently with which Eusebius and S. Jerome (Onomast. a. e.) notice it as still existing, under its old name, in the vicinity of Heshbon; where its ruins may still be identified.

MREA.

"In order to see Medaba, I left the great road at Heshbon,—and proceeded in a more eastern direction. . . . At the end of eight hours we reached Medaba built upon a round hill. This is the ancient Medaba, but there is no river near it. It is at least half an hour in circumference: I observed many remains of the walls of private houses, constructed with blocks of alux; but no single edifice is standing. There is a large Birke ("the immense tank" mentioned by Irby and Mangles, p. 471, as "the only object of interest"). On the west side of the town are the foundations of a temple, built with large stones, and apparently of great antiquity. . . . A part of its eastern wall remains. At the entrance of one of the courts stand two columns of the Doric order: . . . in the centre of one of the courts a large well." (Burckhardt, Travels in Syria, pp. 365, 366. It is mentioned as τὸ Μηδαμῖα in the Council of Chalcedon, and was an episcopal see of the Third Palæstine, or of Arabia. (Roland, Palæstine, a. e. pp. 893, 516—519; Le Quem, Orient Chirurg. col. 769—772.)

MADENA, a district in Armenia Minor, between the Cyrus and Araxes. (Sext. Enf. in Lucull. 15. 16; Eutrop. viii. 4.)

MADETHRUBADUS M. (Ὁ Μαδεθρουβάδος ή Μαδεθρούβαδος), is the name applied by Ptolemy (v. 17, § 6) to that part of theelongation of the Atlas chain S. of Mauretania Cæsariensis which contained the sources of the Chinalph and its tributaries. [Comp. Atlast.] [P. S.]

MADIA (Μαδία, Post. v. 10. § 6), a place in the interior of Cilicia, probably the Matian of Pliny (vi. 4.)

MADIS. [Madytrus.]

MADIANNA (Μαδιαννα, LXX.; Μαδιανε, Euseb.), a city of the tribe of Judah mentioned only in Jobus (xx. 31). It was situated in the south of the tribe, apparently near Ziklag. Eusebius, who confounds it with the Madmenah of Isaiah (x. 31), mentions the ruins of a town near Gaza, named Menoph (Μενοῆς), which he identifies with Madmannassa (Onomast. a. e. v. 150.) [G. W.]

MADENEH (Μαδηνε, LXX.), a town on the Nile, or village on the confines of the tribes of Judah and Benjamin, mentioned only in Isaiah (x. 31). It was obviously on or near the line of march of an invading army approaching Jerusalem from the north, by way of Michmash, and apparently between Anathoth and Jerusalem. It is confounded with Madmanna by Eusebius. (Onomast. a. e. v. 150.) [G. W.]

MADOCE (Μαδοκέ, LXX.), a city on the south coast of Arabia, in the country of the Homeritaes, apparently in the extreme west of their district, and consequently not far to the west of Aden. (Post. vi. 7. § 9.) It is not otherwise known. [G. W.]

MADUAITEI, a people of Thrace, mentioned by Livy (xxxvii. 40) along with the Astii, Caeni, and Corii, but otherwise unknown.

MADURUS. [Madaura.]

MADYTUS (Μαδυτύς; Euh. Maduris), an important port town in the Thracian Chersonesus, on the Hellespont, nearly opposite to Abydos. (Liv. xxxvi. 16, xxxviii. 38; Mela, ii. 2; Anna Const. xiv. p. 429; Stephest. B. s. e.; Strab. vii. p. 331.) Ptolemy (iii. 12. § 4) mentions in the same district a town of the name of Madis, which some identify with Madytus, but which seems to have been situated more inland. It is generally believed that Maito marks the site of the ancient Madytas. [L. S.]

MAEA (Μαῖα, Stadiam. Mar. Magn. §§ 74, 75;
MAEANDER. called Gaia or Gaia by Ptol. iv. 3. § 46), an island off the coast of Africa Propria, 7 stadia S. of the island Pontia.

MAEANDER (Malaδορoς: Meander or Bogako Meander), a celebrated river in Asia Minor, has its sources not far from Celsaeae in Phrygia (Xenoph. Anab. i. 2. § 7), where it gathered forth in a park of Cyrus. According to Homer (Strab. xii. p. 378; Maxim. Tyr. v. 38) its sources were the same as those of the river Maryas; but this is irreconcilable with Xenophon, according to whom the sources of the two rivers were only near each other, the Maryas rising in a royal palace. Others, again, as Pliny (v. 31), Solinus (40. § 7), and Martianus Capella (6. p. 221), state that the Maeander flowed out of a lake on Mount Anoacre. Col. Leake (Asia Minor, p. 158, &c.) reconciles all these apparently different statements by the remark that both the Maeander and the Maryas have their origin in the lake on Mount Anoacre, above Celsaeae, but that they issue at different parts of the mountain below the lake. The Maeander was so celebrated in antiquity for its numerous windings, that it became, and still is, proverbial. (Hom. Il. ii. 869; Hesiod, Theog. 339; Herod. viii. 26, 30 Strab. xii. p. 577; Paus. viii. 41. § 3; Ov. Met. viii. 162, &c.; Liv. xxxvi. 13; Senec. Herc. Fure. 663, &c., Phoen. 605.) Its whole course has a south-western direction on the south of the range of Mount Messogia. In the south of Tripolis it receives the waters of the Lycomus; and there it becomes a river of some importance. Near Caria it passes from Phrygia into Caria, where it flows in its tortuous course through the Maeandrian plain (comp. Strab. xiv. p. 648, xv. p. 691), and finally discharges itself into the Icarian sea, between Priene and Myus, opposite to Miletus, from which its mouth is only 10 stadia distant. (Plin. L. c.; Paus. iii. 5. § 2.)

The tributaries of the Maeander are the Ogytas, Maryas, Claudius, Lethares, and Gaebosion, in the north; and the Obrnas, Lycur, Harpasus, and a second Maryas, in the south. The Maeander is everywhere a very deep river (Nic. Chonat. p. 125; Liv. L. c.), but not very broad, so that in many parts its depth equals its breadth. As moreover it carried in its waters a great quantity of mud, it was navigable only by small vessels (Strab. xii. p. 379, xv. 636.) It frequently overflowed its banks, and in consequence of the quantity of its deposits at its mouth, the coast has been pushed about 20 or 30 stadia further into the sea, so that several small islands off the coast have been united with the mainland. (Paus. viii. 24. § 5; Thucyd. v. 17.)

There was a story about a subterranean communication between the Maeander and the Alpheus in Elis. (Paus. ii. 5. § 2; comp. Hamilton, Researches, vol. i. p. 525, foll. ii. p. 161, foll.)

MAEANDER (Δ Μαλαδορός, Ptol. vii. 2. §§ 8, 10, 11), a chain of mountains in Eastern Asia, comprehended, according to Ptolemy's subdivision, in the part called by him India extra Gangeum. They may be best considered as an outlying spur from the Beryanthis M. (now Jarrow), extending in a southerly direction between the Ganges and the Doanas towards the sea coast. Their present name seems to be Main-Muara.

MAEANDROPOULIS (Μαυρουπόλις), a town of uncertain site, though, as its name seems to indicate, it must have been situated somewhere on the Maeander, and more especially in the territory of Magnesia, as we learn from Stephanus B. (ε. ὕπ. comp. Plin. v. 29), from whom we may also infer that the place was sometimes called Maesander. [L.S.]

MAEATAE (Μαεαταί), a general name given by Dion Cassius (lxxv. 5, lxxvi. 12) to the British tribes nearest to the Roman valium, the Caledonii dwelling beyond them. (Comp. Jornandes, de Reb. Get. c. 2.)

MAELDI (Μαλδί, Μαλδαί, Thes. ii. 98; Polyb. x. 41), a powerful people in the west of Thrace, dwelling near the sources of the Axios and Margus, and upon the southern slopes of Mt. Socinion. (Leake, Northern Greece, vol. iii. p. 472.) Strabo says that the Maedi bordered eastward on the Thraciae of Dardania (vii. p. 316), and that the Axios flowed through their territory (vii. p. 351). The latter was called Maedis (Maesari, Ptol. iii. 11. § 9; Liv. xxvi. 25, xii. 22), They frequently made incursions into Macedonia; but in m.c. 211, Philip V. invaded their territory, and took their chief town Tamphorina, which is probably represented by Vromi or Virona, in the upper valley of the Margus or Molosus. (Liv. xxvi. 25.) We also learn from Livy (xii. 22) that the same King traversed their territory in order to read the treaty of Peace to the Maedi. Strabo says that on his return into Macedonia he received the submission of Petra, a fortress of the Maedi. Among the other places in Maedis, we read of Phragandae (Liv. xxvi. 25) and Desudaba, probably the modern Kandernono, on one of the confines of the upper Axios. (Liv. xii. 26.) The Maedi are said to have been of the same stock as the Bitihynians in Asia, and were hence called Maedaebyzni (Steph. B. ii. 25; Paus. viii. 295). (Comp. Strab. vii. p. 316; Plin. iv. 11. s. 18.)

MAENACA (Μαίνακα), a Greek city on the 8. coast of Hispシアna Bactica, the most westerly colony of the Phocaeanos. (Strab. iii. p. 156; Scymn. 145, et seq.) In Strabo's time it had been destroyed; but the ruins were still visible. He relates the errors of those who confounded it with Malaca, which was not a Greek, but a Phoenician city, and lay further to the W.; but this error is repeated by Avienus (Or. Marit. 426, et seq.). The place seems to be the Mena of Stephanus.

MAENALUS. 1. (Malaias, Strab. viii. p. 388; Schol. ad Apoll. Rhod. l. 769; Malaias, Theoc. l. 122; ζ Καιρος Μαλαίανος, Porph. Strab. vii. 25; Malaias, Virg. Ecl. viii. 22; Mol. ii. 3; Plin. iv. 6. a. 10; Maemala, pl., Virg. Ecl. x. 55; Or. Met. l. 216), a lofty mountain of Arcadia, forming the western boundary of the territories of Mantinea and Teges. It was especially sacred to the god Pan, who is hence called Maenalus Denu (Or. Fast. iv. 650.) The inhabitants of the mountain fancied that they had frequently heard the god playing on his pipe. The two highest summits of the mountains are called at present Aita and Apamna-Khraps; the latter is 5115 feet high. The mountain is at present covered with pines and firs; the chief pass through it is near the modern town of Tripolitza. —The Roman poets frequently use the adjectives Maenalia and Maenalae as equivalent to Arcadian. Hence Maenalus,ceus, shepherds' songs, such as were usual in Arcadia (Virg. Ecl. viii. 21); Maenalae oria, i.e. Arcadia (Or. Fast. iii. 84); Maenalae nempha, i. e. Carmenta (Or. Fast. i. 634); Maenalae Urea, and Maenalae Arctos, the constellation of the Bear, into which Callisto, daughter of Lycaon, king of Arcadia, was said to have been metamorphosed. (Or. Trist. iii. 11. 8. Fast. i. 192.)

2. (Malaias: ΕΚΘ. Μαλαιάς, Μαναλιάς, Μαγ-
MAENARIAE INSULAE, a town of Arcadia, and the capital of the district Maenaria (Maenaria, Thuc. v. 64; Paus. iii. 11. § 7, vi. 7. § 9, viii. 9. § 4), which formed part of the territory of Megalopolis upon the foundation of the latter city. A list of the towns in Maenaria is given in Vol. I. p. 192. The town Maenaria was in ruins in the time of Pananius, who mentions a temple of Athena, a stadium, and a hippodrome, as belonging to the place. (Paus. viii. 3. § 4, 36. § 8; Steph. B. s. v.) Its site is uncertain. Rose supposes that the remains of polygonal walls on the isolated hill, on the right bank of the river Heliason and opposite the village Dardis, represent Maenaria; and he assigns to this place more probable than the opinion of Leake, who identifies this site with Dipasa, and thinks that Maenaria stood on Mt. Apaou-Bipasa. (Rose, Reisen im Peloponnes, vol. i. p. 117; Leake, Mora, vol. ii. p. 52, Peloponnesiaca, p. 243.)

[Dipasa.]

MAENARIAE INSULAE, a cluster of little islands in the sea of Paphos, off the coast of the Greater Balaerica. (Plin. iii. 5. s. 11.) [P. S.]

MAENOBASA (Mela, ii. 6. § 7; Plin. iii. i. s. 3; Mela, Plin. ii. 4. § 7; Menova, Itin. Ant. p. 405; Vales Malavoga, a town of the Bautili Poeni, on the S. coast of Baetica, 12 M. P. E. of Malaec, on a river of the same name (Vales). Strabo (iii. 143) also mentions Masobasa (Malavoga), with Astra, Nabriessa, Oneba, and Oseobasa, as towns remarkable for their situation on tidal estuaries; whence Ubert argues that, since not only all the other places thus mentioned were outside of the Straits, but also Strabo's description necessarily applies to an estuary exposed to the tides of the Atlantic, we must seek for his Masobasa elsewhere than on the tideless Mediterranean. Accordingly, he places it on the river Masobasa or Menuba (Gaadamar), the lowest of the great tributaries of the Baetis, on its right side, mentioned both by Pline (iii. i. s. 3), and in an inscription found at San Lucar la Mayor (Caro, ap. Flores, Exp. S. vol. i. p. 47), up which river the tide extends to a considerable distance. (Ubert, vol. ii. p. 1, pp. 288, 349, 350.)

This argument, though doubtful, has certainly some force, and it is adopted by Spruner in his Atlas.

MAENOBASA (Malavoga), rivers. [MAENOBA.]

MAENOBORICA (Maenoborica), a town of the Maestani, in the S. of Spain, mentioned by Hecataeus (ap. Steph. B. s. v.), seems to be identical with MAENOBASA on the S. coast of Baetica. [P. S.]

MAENOCAIA (Maenocia), an ancient name of Lydia. (Lydia.) There was, also, in later times a town of this name in Lydia, mentioned by Pline (v. 29. s. 30), Hierocles (p. 670), and in the Epipolac Notitia; and of which several coins are extant. Its ruins have been found at a place called Magna, 5 English miles W. of Sandal. (Hamilton, Researches, vol. ii. p. 139.)

MAEOTAE (Maeotae, Soyl. p. 31; Strab. xii. pp. 492, 494; Plin. iv. 26; Maedot, Pomp. Mela. i. § 6, 494; § 17; Plin. vii. 19), collective name which is given to the people about the Palus Maeotis as early as the logographer Hellenicus (p. 78), if we read with his editor Stza (for Maioiata), Maioiata. According to Strabo (l. c.) they lived partly on fish, and partly tilled the land, but were no less warlike than their nomad neighbours. He enumerates the following subdivisions of the Maeotae: Sindi, Dandari, Toratza, Agri, Arrhechi, Tarpetes, Obidaceni, Sittaaceni, Doci, and many others. These wild hordes were sometimes tributary to the factory at the Tanais, and at other times to the Bosporan, revolting from one to the other. The kingdom of the Cimmerian Bosporus in later times, especially under Pharnaces, Assander, and Polthodoros, extended as far as the Tanais. [E. B. J.]

MAEOTIS PALUS, the large body of water to the NE. of the Euxine now called the Sea of Azov, or the Azak-deenis of the Turks. This sea was usually called "Pallas Maeotis (Pallas Maeotis Azov, Asch. Prom. 427), but sometimes "Maeotica" or "Maeotis Palus." (Plin. ii. 67; Lucan, ii. 641.) "Maeotis" or "Maeota Lacus" (Plin. iv. 24, vi. 6), "Maeotim" or "Maeoticum aequum" (Arrian. v. 32; Val. Flac. iv. 720), "Cimmeriae Paludes" (Clamd. in Evrop. i. 249), "Cimmericum" or "Bosporicum Mare" (Gell. xvii. 8), "Scythicae Undae, Paludes" (Ovid. Her. vi. 107, Tristan. i. 44). The genitive in Latin followed the Greek form "Maeotis," but was sometimes "Maeotis" (Ennius, ap. Cic. Tuscul. v. 17). The accusatives have the two forms Maeotum, Maeotis (Plin. x. 10), and Maeotis. (Pomp. Mela. i. 3. § 1, i. 1. § 1). Pliny (vi. 7) has preserved the Libyan name Temginda, which he translates as "Mater Maris."

The Maeotic gulf, with a surface of rather more than 13,000 square miles, was supposed by the ancients to be of far larger dimensions than it really is. Thus Herodotus (iv. 86) believed it to be not much less in extent than the Euxine, while Sclavus (p. 30, ed. Hudson) calculated it at half the size of that sea. Strabo (ii. 125, comp. vii. pp. 307—312, xi. p. 493; Arrian, Perip. p. 20, ed. Hudson; Agatham. i. 3, ii. 14) estimated the circumference at somewhat more than 9000 stadia, but Polybius (iv. 39) reduces it to 8000 stadia. According to Pliny (iv. 27) was reckoned at 14000 P. F., or according to some, 1125 M. P. Strabo (vii. 310) reckons it in length 9200 stadia between the Cimmerian Bosporus and the mouth of the Tanais, and therefore came nearest amongst the ancients in the length; but he seems to have supposed it to carry its width on towards the Tanais (comp. Rennell, Comor. Geol. vol. ii. p. 321). The length according to Pliny (l. c.) is 385 M. P., which agrees with the estimate of Troleny (v. 9. §§ 1—7). Polybius (l. c.) confidently anticipated an entire and speedy choking of the waters of the Maeotis; and ever since his time the theory that the Sea of Azov has contracted its boundaries has met with considerable support, though on this point there is a material discordance among the various authorities; the latest statement, and approximation to the amount of its cubic contents will be found in Admiral Smyth's work (The Mediterraneans, p. 148). The ancients appear to have been correct in their assertion about the absence of salt in its waters, as, although in SW. winds, when the water is highest, it becomes brackish, yet at other times it is drinkable, though of a disagreeable savour (Chones, Journ. Geol. Soc. vol. i. p. 106).

MAEPEHA (Maepha, Myrmodon), an inland city of Arabia Felix, placed by Troleny in long. 38° 15',
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MAGABA (Kawrath Dagh), a considerable mountain in the central part of Galilee, on the river Halya, and E. of the city of Ancyra, which was only 10 Roman miles distant from it. In A.D. 189, when Manlius was carrying on war against the Galatians, the Tectosagi and Trocmi took refuge on Mt. Magaba, and there defended themselves against the Romans, but were defeated. (Liv. xxxviii. 19, 26; Flor. i. 11.) According to Rufus Festus (11), this mountain was afterwards called Modussus.

MAGABULA, a place mentioned in the Pentateuch. Table in Pontus Pontomius, on the road from Comana to Nicopolis, at a distance of 21 miles from the former city. There can be no doubt but that it is the same place as Megalula (Μηγαλούλα) mentioned by Ptolemy (v. 6. § 10); but its exact site cannot be ascertained.

MAGARSA, MAGARUS, or MEGARUS (Μηγάρας, Μηγαρώς, Μηγαρος), a town in the eastern part of Cilicia, situated on a height close to the mouth of the river Pyramus. (Strab. xiv. p. 676.) Alexander, previous to the battle of Isus, marched from Soli to Magarvs, and there offered sacrifices to Athena Megarvs, and to Amphiochos, the son of Amphiarachus, the centaur. (Curtius, Bk. iv. p. 660.) (Arrian, Anab. ii. 5.) It seems to have formed the port of Mallus (Steph. Byz. s. a. Μηγαρος; Lycoph. 439; Plin. H. N. v. 23). The hill on which the town stood now bears the name of Kavoidsh, and vestiges of ancient buildings are still seen upon it. (Leake, Asia Minor, p. 215, foll.)

MAGADALA (Μηγαδάλα; Εκκ. Μηγαδάλων), a town of Galilee, chiefly noted as the birthplace of that Mary to whom the distinguished name of Magdalene is ever applied in the Gospel. The place itself is mentioned only by S. Matthew (xx. 39), where we find the words τα Ἡράκλει, which are represented in the parallel passage in S. Mark (viii. 10) as τα μέρη Δαλματουσία. As neither does this name occur elsewhere, nor are there any traces in the position of the town; although, a modern writer says, "it seems to follow from the New Testament itself that it lay on the west side of the lake." The argument is, that, on leaving the coast of Magdala, our Lord embarked again, and "departed to the other side,"—"an expression which in the N. T. is applied almost exclusively to the country east of the lake and of the Jordan." (Robinson, Res. vol. iii. p. 323.) There can, however, be no difficulty in identifying it with the site of the modern village of Mejdel in the SE. corner of the plain of Gennesaret; where there certainly existed an ancient town of the name, noticed in the Jerusalem Talmud, compiled in Tiberias, from which it is not more than 4 or 5 miles distant, on the north: probably identical with Migdal-el, in the tribe of Naphtali. (Jos. xix. 38.) It is a small and insignificant village, "looking much like a ruin, though exhibiting no marks of antiquity." (Robinson, l. c.) Pococke's argument against this identification is unintelligible. This does not seem to be Magdala mentioned in Scripture, because that is spoken of with Dalmatis, which was to the east of the sea." (Observations i. 3)
MAGDOLUM.

on Palestine, Trasula, vol. ii. p. 71.) How this last assertion is to be proved does not appear. The authority of Josephus has been quoted for a Magdala near Cana, and consequently on the east of the sea (Pils, § 24); but the reading is corrupt. (Robinson, l. c. p. 379, note.)

MAGGOL. See, in Herod. ii. 159, but Μᾶγγολος in LXX; the Maggoi of the Old Testament (Exod. xiv. 3; Num. xxxii. 7; 2 Kings, xxiii. 29; Jerom. xliv. 1, xlvi. 14; Euseb. xxi. 10, xxx. 6; It. Anton. p. 171,) a town of Lower Assyrg which stood about 13 miles S. of Palandum, on the coast-road between Assyrg and Phoenicia. Here, according to Herodotus, (I. c.) Pheron-Nebo, defeated the Syrians, about 608 a. C. Eusebius (Prosop. Evang. ix. 18), apparently referring to the same event, calls the defeated army “Syrians of Judah.” That the Syrians should have advanced so near the frontiers of Egypt as the Deltaic Magdolum, with an arid desert on their flanks and rear (comp. Herod. iii. 5) seems extraordinary; nearer is the suspicious aspect of the Battle of Magdolum diminished by the conquest of Cydria, a considerable city of Palestine, being represented as its result. The Syrians might indeed have pushed rapidly along the coast-road to Assyrg, if they had previously secured the aid of the desert tribes of Araba, as Cambyses did before his invasion of Assyrg (comp. Herod. iii. 7). Calmet’s Dict. of the Bible, s. v.; Winer, Bibl., Realencycl., vol. ii. p. 93, note 2; Champollion, L’Egypte, vol. ii. p. 79.

[ W. B. D.]

MAGELLI, a Ligurian tribe, mentioned only by Pliney (iii. 8. 7). They have been supposed to have occupied the Vul di Magello, in the Apennines, N. of Florence; but though it is certain that the Ligurians at one time extended as far to the E. as this, it is very improbable that Pliney should have included such a tribe in his description of Roman Liguria. The name of the Magello is found in Procopius (B. G. iii. 5) where he speaks of a place (μαγελλός) called Mucella (Μουκέλα), situated a day’s journey to the N. of Florence. [E. H. B.]

MAGETOBRIA or ADAMGETOBRIA, in Georgia, an ancient in, by the ancients, Magetobia, or Magetobria, a tribe that defeated the Persians in a battle in 100 B.C. (Cass. B. G. i. 31.) The site of Magetobria is unknown. The resemblance of name induced D’Anville (Notice, &c.) to fix it at Moigie de Broie, near the confluence of the Oumon and the Sadee, a little above Pontcharl. There is a story of a broken urn, with the inscription MAGETOBRIA, having been found in the Sadee in 1808. But this story is of doubtful credit, and the urn cannot be found now. Walckenaer supposes Ambas on the Brenchin, which is west of Fumonney and east of Lusenwi, to correspond best to the indications in Caesar’s text. But Caesar does not give us the least indication of the position of Magetobria.

[G. L.]

MAGL. [MEDIA.]

MAGIOVINUM or MAGIOVINIUM, in Britain, a town placed in three of the itineri of Antoninus at the distance of 24 miles to the N. of Verulamium. Its site is generally supposed to be at Fenny Stratford. [G. R. S.]

MAGNA (R. Ant. p. 484; Geogr. Ravenn.) 1. A town or station in Bithynia, the site of which is occupied by Kenzechester, in Herefordshire, in both of which places the word is in the plural form, Magna, most probably for Magnis Castria. Indeed, the extraordinary extent of the place, as ascertained by its remains, renders this suggestion more than probable. The walls, now almost entirely destroyed, enclosed an area of from 30 to 30 acres. Leland, speaking of Kenzechester, says:—”Ther hath ben fownd 'mostra memoria interis Britaniici; et ex eius casibus, aqua dulcia, terrae parvim, fragmentum castrarum auxere, calcare arx argento, byside other straung things." The terraced pavements, mentioned by Leland, have, of late years, been partially laid open. The only lapidary inscription which appears on record, as discovered at Kenzechester, is a fragment with the name of the emperor Numerianus; but coins and miscellaneous antiquities are still, from time to time, plumbed up.

2. A station in Britain, on the line of the Roman Wall, mentioned in the Notitia; it also occurs in Geog. Ravenn.; and probably on the Rhod Cup, as Maissa. Its site is that of Carvoran, a little to the S. of the Wall, on a high and commanding position near the village of Greenhead. There seems a little doubt of Carvoran being the site of this Magna; although, unlike many of the Notitia stations on the Wall, its position has not been identified by inscriptions. The Notitia places at Magna the second cohort of the Dalmatians. At least two inscriptions found here mention the Hamiti, but none name the Dalmatians. The Hamiti do not appear to be recorded in any other inscriptions, and they are not mentioned by that name in the Notitia. Hodgson (Roman Wall and South Trasula, p. 205) considers that these auxiliary troops were from Apamena in Syria, at the confluence of the Orontes and Marys, 62 miles from Aleppo, which is still a large place, and called Hamah, and, in ancient times, Hama. This conjecture seems feasible, as the Notitia mentions the Cohors Prima Apamensis as quartered in Egypt; and also as some altars dedicated to the Syrian goddess have been discovered at Carvoran. [C. R. S.]

MAGNA GRAECIA (ἡ εὐρύτερη Ἑλλάς), was the name given in ancient times by the Greeks themselves to the assemblage of Greek colonies which encircled the shores of Southern Italy. The name is given by Hesiod in his Work, by Homer, by Polybius: but the latter, in speaking of the cities of Magna Graecia in the time of Pythagoras, uses the expression, “the country that was then called Magna Graecia” (Pol. i. 59); and it appears certain that the name must have arisen at an early period, while the Greek colonies in Italy were at the height of their power and prosperity, and before the states of Greece proper had attained to their fullest greatness. But the omission of the name in Herodotus and Thucydides, even in passages where it would have been convenient as a geographical designation, seems to show that it was not in their time generally recognised as a distinctive appellation, and was probably first adopted as such by the historians and geographers of later times, though the origin must have to be derived from a much earlier age. It is perhaps still more significant, that the name is not found in Sclavus, though that author attaches particular importance to the enumeration of the Greek cities in Italy as distinguished from those of the barbarians.

Nur is the use of the term, even at a later period, very fixed or definite. It seems to imply that the Greek cities of Sicily were included under the appellation; but this is certainly opposed to the more general usage, which confined the term to the colo-
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nies in Italy. Even of these, it is not clear whether Cumae and its colonies in Campania were regarded as belonging to it; it is certain at least that the name is more generally used with reference only to the Greek cities in the south of Italy, including those on the shores of the Tarentine gulf and the Bruttian peninsula, together with Veii, Poseidonia, and Neapolis, on the W. coast of Lucania. Sometimes, indeed, the name is confined within still narrower limits, as among others to cities on the Tarentine gulf, from Locri to Tarentum (Pline, iii. 10. s. 15; Ptol. iii. 1. § 10); but it is probable that this distinction was introduced only by the later geographers, and did not correspond to the original meaning of the term. Indeed, the name itself sufficiently implies (what is expressly stated by many ancient writers) that it was derived from the number and importance of the Greek colonies in Southern Italy, and must, therefore, naturally have been extended to them all. (Strabo, v. p. 253; Suidas, Ch. 303; Ptol. iii. 118; Athen. xii. p. 532; Justin, xx. 2; Cic., Tusc. iv. 1, v. 4, de Or. iii. 54.) It must be added that the name was never understood (except perhaps by later geographers) as a territorial one, and the term was applied merely to the Greek cities on the coasts, so as to correspond with the expression "Grecorum omnium," employed by Livy (xii. 61). The same author in one passage (xxxvi. 7) uses the phrase "Graecia Major," which is found also in Festus (p. 134, ed. Müll.), and employed by Justin and Ovid (Justin, l. c.; Ovid, Fast. iv. 64); but the connexion of form and expression was certainly Graecia Magna (Cic. Epist. ii. 65.).

There could obviously be no ethnic appellation which corresponded to such a term; but it is important to observe that the name of Ταύρικας is universally used by the best writers to designate the Greeks in Italy, or as equivalent to the phrase οἱ Ταύρικοι Καλαμιαμοοι, and is never confined with that of Ταύρικος, or the Italians in general. (Thuc. vi. 44; Herod. iv. 15, &c.) Polybius, however, as well as later writers, sometimes loses sight of this distinction. (Ptol. vi. 52.)

The geographical description of the country known as Magna Graecia is given under the article ITALIA, and in more detail in those of BRUTTIUM, LUCANIA, and CALABRIA; but as the history of these Greek colonies is of a great extent separate from that of the mother country, while it is equally distinct from that of the Italian nations which came early in contact with Rome, it will be convenient here to give a brief summary of the history of Magna Graecia, bringing together under one head the leading facts which are given in the articles of the several cities.

The general testimony of antiquity points to Cumae as the most ancient of all the Greek settlements in Italy; and though we may reasonably refuse to admit the precise date assigned for its foundation (a. c. 1050), there seems no sufficient reason to doubt the fact that it really preceded all other Greek colonies in Italy or Sicily [CUMAE]. But, from its relative position, it appears to have been in great measure isolated from the later Greek settlements, and, together with its own colonies and dependencies, Dicaearchia and Neapolis, formed a little group of Greek cities, that had but little connection with those further south, which here form the immediate subject of consideration.

With the single exception of Cumae, it seems certain that none of the Greek colonies in Italy were more ancient than those in Sicily; while there seems good reason to suppose that the greater part of them were founded within the half century which followed the first commencement of Greek colonisation in that quarter. (B. C. 735—685.) The causes which just at that period gave such sudden an impetus to emigration in this direction, are unknown to us; but, though the precise dates of the foundation of these colonies are often uncertain, they have no record of their establishment equal either in completeness or authority to that preserved by Thucydides concerning the Greek cities in Sicily, we may still trace with tolerable certainty the course and progress of the Greek colonisation of Italy.

The Achaean led the way; and it is remarkable that a people who never played more than a subordinate part in the affairs of Greece itself should have been the founders of two of the most powerful cities of Magna Graecia. Of these, SYRACUS was the earliest of the Achaean colonies, and the most ancient of the Greek settlements in Italy of which the date is known with any approach to certainty. Its foundation is ascribed to the year 720 B.C. (Suidas, Ch. 360; Critias, vi. p. 174); and the city of CROTONE, according to the best accounts, may be placed about ten years later, B.C. 710. [CROTONE.] Within a very few years of the same period, took place the settlement of TARENTUM, a Spartan colony founded after the close of the First Messenian War, about 708 B.C. A spirit of rivalry between this city and the Achaean colonies seems to have early sprung up, and was with a view to the encroachments of the Tarentines that the Achaean, at the invitation of the Sybarites, founded the colony of METAPONTUM, on the immediate frontier of the Tarentine territory. The date of this is very uncertain (though it may probably be placed between 700 and 680 B.C.); but it is clear that Metapontum rose rapidly to prosperity, and became the third in importance among the Achaean colonies. While the latter were thus extending themselves along the shores of the Tarentine gulf, we find subduing in the midst of them the Ionian colony of SIRIS, the history of which is extremely obscure, but which for a brief period rivalled even the neighbouring Sybaris in opulence and luxury. [SIRIS].

Further towards the S. the Ionian colony of SYRA was founded near the Cape Zephyrion the city which was thence known by the name of Locri Epizephyrii. This settlement is described by Strabo as nearly contemporary with that of Crotone (B. C. 710), though some authorities would bring it down to a period thirty or forty years later. [LOCRI.] The next important colony was that of RHEGION, on the Sicilian strait, which was, according to the general statement, a Chalcidian colony, founded subsequently to Zancle in Sicily, but which, from the traditions connected with its foundation, would seem to have been more ancient even than Sybaris. [RHEGION.] The Greek cities on the Tyrrhenian sea along the shores of Bruttium and Lucania were, with the single exception of VILLA, which was not founded till about 540 B.C., all of them founded from the earlier settlements already noticed and not sent out directly from the mother country. Thus POZITONIA, LADUS and SCIABRUS, on the Tyrrhenian sea, were all colonies of Sybaris, which in the days of its greatness undoubtedly extended its dominion from sea to sea. In like manner, Crotone had founded TERRA on the W. coast of the Bruttian peninsula, as well
as CAULONIA on the E. coast, but considerably more to the S. Locri, also, had established two colonies on the W. coast, HIPPONIUM and MEDMA; neither of which, however, attained to any great importance. Several other places which at a later period assumed more or less of a Greek character, were probably only Oenotrian towns, which had become gradually Hellenized, but without ever receiving Greek colonies. Such were PAVIA, TESSALONICA, TRIPOLIS, &c., and probably SCTILLETTUM also, though this is frequently called an Athenian colony. We have very little information as to the early history of these Greek cities in Italy. All accounts agree in representing them as rising rapidly to a high state of prosperity, and attaining to an amount of wealth and power which far exceeded that enjoyed at so early a period by any of the cities of the mother country. The Achaeans, colonies, Sybaris, Crotone, and Metapontum, seem to have been the first to attain to this flourishing condition; and Sybaris especially became proverbial for its wealth and the luxurious habits of its citizens. [SYBARIS.] There can be no doubt that the extraordinary fertility of the lands on which these colonies were founded, was the primary cause of their prosperity; but they appear, also, to have carried on an extensive foreign commerce; and as they increased in power they sought to extend their territorial possessions, so that we are told that Sybaris, in the days of its greatness, ruled over twenty-five dependent cities, and four nations or tribes of the neighboring Oenotrians. [SYBARIS.] It is remarkable how little we hear of any wars with the barbarians of the interior, or of any check to the progress of the Greek cities arising from this cause; and it seems probable, not only that the Pelasgic origin of these tribes [ΟΧΥΝΟΜΕΙΑ] caused them to assimilate with comparative facility with the Hellenic settlers, but that many of them were admitted to the full rights of citizens, and amalgamated into one body with the foreign colonists. This we know to have been the case with Locri in particular (Pol. xii. 8); and there can be little doubt that the same thing took place more or less extensively in all the other cities. (Diod. xii. 9.) It is, indeed, impossible, on any other supposition, to explain the rapidity with which these rose to so great a power and reputation at that time, unexampled in the Hellenic world. It seems certain that the period of about two centuries, which elapsed from the first settlement of the Greek colonies till after the fall of Sybaris (A.C. 710 — 510), was that during which these cities rose to the height of their power; and probably the half century preceding the latter event (A.C. 560—510) may be taken as the culminating point in the prosperity of the Achaeans cities (Grote, vol. iii. p. 522.) Unfortunately, it is precisely for this period that we are the most absolutely deficient in historical information. The loss of the early books of Diodorus is especially to be regretted, as they would undoubtedly have preserved to us many interesting notices concerning the early fortunes of the Greek cities, and at the same time have afforded us a clue to the chronological arrangement of the few scattered facts that have been preserved to us. The want of this renders it impossible to connect the extant notices into anything like a historical narrative. Among the earliest of these may probably be placed the leagues of the three great Achaean cities, - as, Sybaris, and Metapontum, for the expulsion of the Etruscans from their colony of Siris, - an union which appears to have led to the capture, and perhaps the destruction, of that city. (Justin. x. 1) But the date of this event is almost wholly uncertain [SOGAS,] and scarcely less so is that of much more celebrated battle of the Sagae, viz. Justin connects with the fall of Siris; while the authors would bring it down to a much later period. [SOGAS.] According to all accounts, the town was burned to the ground. It is said that 19,000 Crotians were defeated by 10,000, or at most 15,000, of the Sagaeans and Bregians, inflicted for a time a severe blow upon the prosperity of Crotone: but Sostes is certainly in error in representing that city as yet recovering from its effects. [CROTON.] Justin says the contrary, describes the period of depression consequent on this disaster as continuing only till the time of Pythagoras (xx. 4); and it is certain in the days of that philosopher, Crotone, as well as the neighbouring Achaean cities, appears in a state of great prosperity. It was about the year B.C. 530 that the sea of Pythagoras at Crotone gave rise to a naval change in the cities of Magna Graecia. The cities of the southern coast, not confined to that city, but extended to Syra and Metapontum also, as well as to Rhegium at Taras, and it was far from being isolated, the sea and the hands of the Pythagoreans. [CROTON.] The power was ultimately overthrown by a violent revolution, which led to the expulsion of Pythagoras himself and his followers from Crotone; and it seems to have been followed by similar disturbances in the other cities. We are very imperfectly informed as to the circumstances of these revolts, but it seems certain that they gave rise to a period of disorder and confusion throughout the cities of Magna Graecia from which the latter did not fully recover for a considerable period. (Pol. ii. 38, Secs. xx. 4; Iambli. V. F. P. 258—264, Porphyry. F. P. 54—58.) It was apparently before the expulsion of the Pythagoreans, and while their influence was paramount at Crotone, that the first cause of the Achaean war of 346-345, which led to the total destruction of the latter, A.C. 510. On this occasion we are told that the Crotoneans bought into the field 100,000 men, and the Sybarites at least 300,000; and though these numbers cannot be received as historically accurate, they sufficiently prove the opinion entertained of the spacious and power of the rival cities. The decisive victory of the Crotoneans on the banks of the river Iseus was followed by the capture and total destruction of Sybaris, - an event which seems to have produced a profound sensation in the Hellenic world (Herod. vi. 21), and must have caused a great change in the political relations of Magna Graecia. Unfortunately, we have no means of tracing these; we know only that a part of the remaining Sybarites took refuge in the colonial cities of Larisa and Scira, while another portion settled themselves on the banks of the Tres, where they maintained themselves for a considerable period. (Herod. l.c.; Strab. vi. pp. 363, 264.) The civil dissensions arising from the expulsion of the Pythagoreans may perhaps have been the cause of the remarkable circumstance (which we have already noticed as a less to account for), that none of the cities of Magna Graecia sent assistance to the Greeks at the
time of the Persian invasion. It is still more remarkable, that even when the Athenians and Lacedaemonians sent an embassy to Sicily to invite the assistance of Gela, we do not hear of any similar application to the Greek cities in Southern Italy.

While the same time (n. c. 478) we find mention of a disastrous defeat, which must, for a time, have given a severe check to the rising power of the Tarentines. That people appear to have taken little part in the disputes or contests of their Achaean neighbours; but after their ineffectual attempt to oppose the founding of Metapontum [METAPONTUM], would seem to have been principally engaged in extending their commerce, and in wars with the neighbouring barbarians. Here they found, among the Iapygians or Messapians, a more formidable opposition than was encountered by the other Greek cities. After repeated contests, in many of which they had come off victorious and reduced many of the Iapygian towns, the Tarentines were defeated in a great battle by the Iapygians, with a heavy loss that Herodotus tells us it was the greatest slaughter of Greek citizens that had happened within his knowledge. Three thousand Rhetian auxiliaries, who had been sent to the support of the Tarentines, perished on the same occasion. (Herod. vii. 170; Dio. 12. 52.)

The period between the Persian and Peloponnesian Wars. The establishment of the two latest of the Greek colonies in Southern Italy—THRACE and HERALCIA. Both of these were, however, but a kind of renewal of previously existing settlements. Thrace was founded in B.C. 443, by a body of colonists, of whom the Athenians seem to have taken the lead, but which was composed, in great part, of settlers from other states of Greece [THRACE], with whom were united the remaining citizens of Sybaris, and the new colony was established within two miles of the site of that city. The new settlement rose rapidly to prosperity, but was soon engaged in war with the Tarentines for the possession of the vacant district of Siris; until these hostilities were at length terminated by a compromise, according to which the two cities joined hands in establishing a new colony, three miles from the site of the ancient Siris, to which they gave the name of Hercules, B.C. 432. (Strab. vi. p. 264; Dio. 72. 53, 36.) But though thus founded by common consent, the Tarentines seem to have had much the largest share in its establishment, and Hercules was always considered as a colony of Tarentum. During the Peloponnesian War the cities of Magna Graecia seem to have studiously kept aloof from the contest. Even when the Athenian expedition to Sicily (n. c. 415) involved the whole of the Greek cities in that island in the war, those on the coasts of Italy still endeavoured to preserve their neutrality, and refused to admit the Athenian forces within their walls, though they did not offer any obstruction to their progress. (Thuc. vi. 44; Dio. xii. 3.) At a later period, however, the Thurians (among whom there was scarcely a pax or parcy) and the Metapontines were induced to enter into a formal alliance with Athens, and supplied a small force to their assistance. (Thuc. vii. 33, 35; Dio. xii. 11.)

At this period the cities of Magna Graecia seem to have been still in a prosperous and flourishing condition; but it was not long after that they began to feel the combined operation of two causes which mainly contributed to their decline. The first danger which threatened them was from the south, where Dionysius, tyrant of Syracuse, after having established his power over the greater part of Sicily, began to seek to extend it in Italy also. Hitherto the cities of Italy had kept aloof in great measure from the revolutions and wars of the neighbouring island: Rhetium and Locri alone seem to have maintained closer relations with the Sicilian Greeks. The former, from its Chalcidic origin, was naturally friendly to the colonies of the same race in Sicily; and when Dionysius turned his arms against the Chalcidic cities, Neapolis, Catana, and Locantia, he at once brought upon himself the enmity of the Rhetians. Hence, when he soon after applied to conclude a matrimonial alliance with them, the proposal was indignantly rejected. The Locrians, on the other hand, readily accepted his offer, and thus secured the powerful assistance of the despots in his subsequent wars. (Dio. xiv. 44, 107.) From this time his efforts were mainly directed to the humiliation of Rhetium and the aggrandisement of the Locrians. His designs in this quarter soon excited so much alarm, that, in B.C. 393, the Italian Greeks were induced to conclude a general league for their mutual protection against the arms of Dionysius on the one side, as well as those of the Lucanians on the other. (Id. 91.) But the result was far from successful. The combined forces of the confederates were defeated by Dionysius in B.C. 387, at the river Hellesporus or Helorus, near Canolium, B.C. 389; and this blow was followed by the capture of Caulonia itself, as well as Hipponium, both of which places were reduced to a state of dependence on Locri. Not long after, the powerful city of Rhetium was compelled to surrender, after a siege of nearly eleven months, B.C. 387. (Dio. xiv. 105—110, 111.)

While the more southerly cities of Magna Graecia were suffering thus severely from the attacks of Dionysius, those on the northern frontier were menaced by a still more formidable danger. The Lucanians, a Sabellian race or branch of the Samnite stock, who had pressed forward into the territory of the Oenotrians, and had been reduced to subjection by the tribes of that people who inhabited the mountain districts of the interior, next turned their arms against the Greek cities on the coast. Paestum, the most northerly of these settlements, was the first which fell under their yoke (Strab. vi. p. 254); and though we cannot fix with accuracy the date of its conquest, it is probable that this took place some time before we find them engaged in wars with the cities on the Tarentine gulf. If, indeed, we can trust to the uncertain chronology of some of these events, they would seem to have been already engaged in hostilities with the
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Rising colony of Thurii at an early period of its existence (Polyaem. ii. 10); but it was not till after 400 B.C. that their power assumed a formidable aspect towards the Greeks in general. The territory of Thurii was the first object of their hostilities, but the Greek cities were not insensible to their power; and hence the general leagues of the Italian Greeks in B.C. 393, as already mentioned, was directed as much against the Lucanians as against Dionysius. Unfortunately, their arms met with equal ill success in both quarters; and in B.C. 390 the confederate forces were defeated by the Lucanians with great slaughter near Lato. (Diod. xiv. 101, 105; Strab. vi. p. 253.) That city had already fallen into the hands of the invaders, who now pressed on towards the south, and seem to have spread themselves with great rapidity throughout the whole of the Bruttian peninsula. Here they became so formidable that the younger Dionysius was compelled to abandon the policy of his father (who had courted the alliance of the Lucanians, and even rendered them active assistance), and turn his arms against them, though with little effect. A period of great confusion and disorder appears to have ensued, and the rise of the Bruttian people, which took place at this period (B.C. 358), though it in some measure broke the power of the Lucanians, was so far from giving any relief to the Greek cities that they soon found the Bruttian people themselves as formidable neighbours. The flourishing cities of Terina and Hipponium were conquered by the barbarians (Diod. xiv. 15; Strab. vi. 255); Rhegium and Locri, though they maintained their nationality, suffered almost as severely from the oppressions and exactions of the younger Dionysius; while Crotone, long the most powerful city in this part of Italy, seems never to have recovered from the blow inflicted on it by the elder despotic of that name (Crotoma), and was with difficulty able to defend itself from the repeated attacks of the Bruttians. (Diod. xix. 3, 10.)

Meanwhile, the Lucanians had turned their arms against the more northerly cities on the Tarentine gulf, and the Epirotae, to a large extent, bore the brunt of the attack; but at length Tar- rentum itself, which had hitherto stood aloof, and had apparently not even joined in the league of B.C. 393, was compelled to take up arms in its own defence. The Tarentines could have suffered comparatively but little from the causes which had so severely impaired the prosperity of the other cities of Magna Graecia; and Tarentum was undoubtedly at this time the most opulent and powerful of the Greek cities in Italy. But its citizens were already enervated by indolence and luxury; and when they found themselves threatened by the forces of the Lucanians, combined with their old enemies the Messapians, who mistrusted their own resources, and their nearest Greek city was too far afield for assistance. Archidamus, king of Sparta, accepted the invitation, and proceeded to Italy with a considerable force, where he appears to have carried on the war for some years, but was finally defeated and slain in a battle near Manduria, B.C. 338. (Diod. xvi. 63, 88.) Only a few years afterwards, B.C. 334, however, B.C. 328, he took over Epirus, and proceeded to Italy for the same purpose. The history of his expedition is, unfortunately, very imperfectly known to us; though it is clear that his military operations were attended with much success, and must have exercised considerable influence upon the fortunes of the Greek cities. Though invited, in the first instance, by the Tarentines, he subsequently quarrelled with that people, and even turned his arms against them, and took Harecla, their colony and dependency. At the same time he defeated the combined forces of the Lucanians and Neapolitans, in several successive battles, retook Tarina, Consentia, and several other towns, and penetrated into the heart of Bruttium, where he was slain by a Lucanian exile, who was serving in his own army, B.C. 336. (Liv. viii. 17, 24; Justin. xil. 2.)

After his death, the wars between the Tarentines and Lucanians appear to have continued with little interruption; though we have no further account of them till the year 303 B.C., when the former people again sued to Sparta for assistance, and Cleon- nymus, the uncle of the Spartan king, repaired to Tarentum with a large mercenary force. So formidable did this armament appear that both the Mes- sapians and Lucanians were speedily induced to sue for peace; while Metapontum, anxious, for some reason or other, had opposed the views of Cleonymus, was reduced by force of arms. (Diod. xx. 104.) The Spartan prince, however, soon alienated all his allies by his luxury and rapacity, and quitted Italy the object of universal contempt.

We have very little information as to the wars of Agathocles in Bruttium; though we learn that he made an unsuccessful attempt to seize Hipponium and Crotone, and occupied the latter city with a garrison. It is evident, therefore, that his designs were directed as much against the Greek cities as their barbarian neighbours; and the alliance which he concluded at the same time with the Iapygians and Pachaeans could only have been with a view to the humiliation of Tarentum. (Diod. xxii. 9, 8.) His ambitious des- igns in this quarter were interrupted by his death, B.C. 259.

Only a few years later than this took place the celebrated expedition of Pyrrhus to Italy (B.C. 281 —274), which marks a conspicuous era in the his- tory of Magn Graecia. Shortly before that event, the Thuriacs, finding themselves hard pressed and in imminent danger, concluded an alliance with the Romans, who raised the siege and defeated the assailants, B.C. 283. (Appian, Samn. 7; Val. Max. i. 8. § 6.) This was the first occasion that brought the Roman power down to the shores of the Tarentine gulf; and here they almost immediately after came into collision with the Tarentines themselves. (Tarentum.) That people, conscious of their inability to resist the power of these new enemies, now invoked the assistance of Pyrrhus, king of Epirus, at the same time that they con- cluded a league with the Lucanians and Samnites, so long the inveterate enemies of Rome. Hence, when Pyrrhus landed in Italy, he found himself supported at the same time by all the remaining Greek cities in that country, as well as by the barbaric nations with whom they had been so long at war. It was un- necessary to enter into a detailed account of his campaigns; notwithstanding his first successes, his alliance proved of no real advantage to the Greeks, while his visit to Sicily in B.C. 278, and his final departure in B.C. 274, left them at the mercy of the victorious Romans. The Tarentine city itself was taken by the consuls in B.C. 273. Crotone and Locri had previously fallen into the hands of the Romans; while Rhegium, which was held by a revolted body of Campanian troops, originally placed there as a gar- rison, was finally reduced to subjection in B.C. 271
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There can be no doubt that the cities of Magna Graecia had suffered severely during these wars; the foreign troops placed within their walls, whether Roman or Greek, appear to have given way to similar excesses; and the garrisons of Pyrrhus at Locri and Tarentum were guilty of exactions and cruelties which almost rivalled those of the Campanians at Rhegium. In addition to the loss of their independence, therefore, it is certain that the war of Pyrrhus inflicted a mortal blow on the prosperity of the few Greek cities in Southern Italy which had survived their long-continued struggles with the Lucanians and Bruttians. The decayed and enfeebled condition of the once powerful Crotona (Liv. xvi. 30) was undoubtedly common to many of her neighbours and former rivals. There were, however, some exceptions; Heraclea especially, which had earned the favour of Rome by a timely submission, obtained a treaty of alliance on unusually favourable terms (Cic. pro Balb. 23), and seems to have continued in a flourishing condition.

But the final blow to the prosperity of Magna Graecia was inflicted by the Second Punic War. It is probable that the few cities that were visited with unwelcome tidings by the Roman victors, and were naturally desirous to recover their lost independence. Hence they eagerly seized the opportunity afforded by the victories of Hannibal, and after the battle of Cannae we are told that almost all the Greek cities on the S. coast of Italy (Gracceorum esse firmas orb. Liv. xvi. 61) declared in favour of the Carthaginian cause. Some of these acts were, however, overruled by Roman garrisons, which restrained them from open defection. Tarentum itself (still apparently the most powerful city in this part of Italy) was among the number; and though the city itself was betrayed into the hands of the Carthaginian commander, the citadel was still retained by a Roman garrison, which maintained its footing until the city was recovered by Fabius, a. c. 209. (Liv. xxi. 6—11, xxvii. 15, 16.) Tarentum was on this occasion treated much like a captured city, and plundered without mercy, while the citizens were either put to the sword or sold as slaves. Metapontum was only saved from a similar fate by the removal of its inhabitants and their property, when Hannibal discovered the march of the Romans, and in order to protect them, and at a later period of the war Terina was utterly destroyed by the Carthaginian general. (Liv. xxvii. 51; Strab. vi. 256.) Locri and Crotona were taken and retaken: Rhegium alone, which maintained its fidelity to Rome inviolate, though several times attempted by a Carthaginian force, seems to have in great measure escaped the ravages of the war.

It is certain that the cities of Magna Graecia never recovered from this long series of calamities. We have very little information as to their condition under the government of the Roman Republic, or the particular regulations to which they were subjected. But it is probable that, until after the complete subjugation of Greece and Macedonia, they were looked upon with a jealous eye as the most powerful allies of their kinmen beyond the seas (Liv. xxxxi. 7); and even the colonists, whether of Eoman or Latin citizenship, which were settled on the coasts of Southern Italy, were probably designed rather to keep down the previous inhabitants than to recruit the exhausted population. One of these colonies, that to Posidonia, now known as Paestum, had been established at a period as early as a. c. 778 (Liv. Epit. xiv.; Vell. Pat. i. 14); and Brundisium, which subsequently rose to be so important a city, was also settled before the Second Punic War, a. c. 244. (Vell. Pat. i. c.; Liv. Epit. xix.) But, with these exceptions, all the Roman colonies went to the coasts of Lucania, Bruttium, and Calabria, date from the period subsequent to that war. Of these, Buzetum in Lucania and Tempes in Bruttium were settled as early as a. c. 194; and in the same year a body of Roman colonists was established in the n. e. of Corinth (Liv. xxxi. 47). Shortly afterwards two other colonies were settled, one at Thurii in Lucania, in a. c. 193, and the other at Hippoion or Vibo, in Bruttium, a. c. 192. (Liv. xxxv. 53, xxxv. 9, 40.) The last of these, which, under the name of Vibo Valentia became a flourishing and important town, was the only one of these colonies which appears to have risen to any considerable prosperity. At a much later period (a. c. 128), the two colonies sent to Scylacum and Tarentum, under the name of Colonie Minervia and Neptunia (Vell. Pat. i. 15), were probably designed as an attempt to recruit the sinking population of those places.

But all attempts to check the rapid decline of this part of Italy were obviously vain and unprovable, or indeed almost certain, that malaria begins to make itself severely felt as soon as the population diminished. This is noticed by Strabo in the case of Posidonia (v. p. 251); and the same thing must have occurred along the shores of the Tarentine gulf. Indeed, Strabo himself tells us, that, of the cities of Magna Graecia which had been so famous in ancient times, there were not a few, the traces of their Greek civilisation in his day were Rhegium, Tarentum, and Neapolis (vi. p. 225); while the great Achaean cities on the Tarentine gulf had almost entirely disappeared. (Ib. p. 262.)

The expressions of Cicero are not less forcible, that Magna Graecia, which had been so flourishing in the days of Pythagoras, and abounded in great and opulent cities, was, in his time, nothing but utter ruin (esse quidem delecta est, Clc. de Amic. 4, Tusc. iv. 1). Several of the towns which still existed in the days of Cicero, as Metapontum, Heraclea, and Locri, gradually fell into utter insignificance, and totally disappeared, while Tarentum, Crotona, and a few others maintained a sickly and feeble existence through the middle ages. (Liv. xvi. 61.)

It has been already observed, that the name of Magna Graecia was never a territorial designation; nor did the cities which composed it ever constitute a political unity. In the earliest times, indeed, the difference of their origin and race must have effectually prevented the formation of any such union among them as a whole. But even the Achaean cities appear to have formed no political league or union among themselves, until after the troubles growing out of the expulsion of the Pythagoreans, on which occasion they are said to have applied to the Achaeanans in Greece for their arbitration, and to have founded by their advice a temple of Zeus Honorius, where they were to hold councils to deliberate upon their common affairs and interests. (Polf. E. 96.)

A more comprehensive league was formed in a. c. 393, for mutual protection against the attacks of Dionysius on one side, and the Lucanians on the other (Diod. xiv. 91); and the cities which composed it must have had some kind of general council or place of meeting. It is probable that it was on this occasion that the general meetings of the Italian Greeks, illustrated by Strabo (v. p. 250), were first instituted; though it is highly improbable
that the Tarentine colony of Hercules was selected in the first instance for the place of assembly, as the Tarentines seem at first to have kept aloof from the contest, and it is very doubtful whether they were included in the league at all. But it was natural that, when the Tarentines assumed the leading position among the allied cities, the councils should be transferred to their colony of Hercules, just as Alexander of Epirus afterwards sought to transfer them from the river Acanthus in the Thurian territory, as a mark of enmity towards the Tarentines. (Strab. l.c.)

MAGNATA. [MAGNATAE]
MAGNIA, MAGNETES. [THEMATIA,].
MAGNIA (Μάγνηα) Εὐχ. Μάγνηα. 1.
A city in Ionia, generally with the addition πόλις
or ἡ πόλις Μαγνητών (ad Maeandrum), to distinguish it from the Lydian Magnesia, was a considerable city, situated on the slope of mount Taurus, on the banks of the small river Lethaena, a tributary of the Maeander. Its distance from Mileta was 120 stadia or 15 miles. (Strab. xiv, pp. 636, 647; Pliny ii. 93; Ptol. v. 2, § 16; vii. 17, § 16; Suidas, p. 37; Liv. xxxvii. 57, foll.; Tac. Ann. ii, 47.) At a later time, however, the city was taken and destroyed by the Cimmerians; perhaps about b.c. 726. In the year following the destruction, its citadel was occupied, and the place rebuilt by the Milesians, or, according to Athenaeus (xii. p. 595), by the Ephesians. Themistocles during his exile took up his residence at Magnesia, the town having been assigned to him by Artaxerxes to supply him with bread. (Nepos, Themist. 10; Diod. xi. 57.)

The Persian satrap of Lydia also occasionally resided in the place. (Herod. i. 161, ii. 192.) The territory of Magnesia was extremely fertile, and produced excellent wine, figs, and cucumbers (Athen. i. p. 29, ii. p. 59, iii. p. 78.) The town contained a temple of Dindymene, the mother of the gods; and the wife of Themistocles, or, according to others, his daughter, was priestess of that divinity; but, says Strabo (p. 647), the temple no longer exists, the town having been transferred to another place. The new town which the geographer saw, was most remarkable for its temple of Artemis Leucophryne, which in size and in the number of its treasures was indeed surpassed by the temple of Ephesus, but in beauty and the harmony of its parts was superior to all the temples in Asia Minor. The change in the site of the town alluded to by Strabo, is not noticed by any other author. The temple, as we learn from Vitruvius (vii. Praefat.), was built by the architect Hermogenes, in the Ionic style. In the time of the Romans, Magnesia was added to the kingdom of Pergamus, after Antiochus had been driven eastward beyond Mount Taurus. (Liv. xxxvii. 45, xxxviii. 13.) After this time the town seems to have decayed, and is rarely mentioned, though it is still noticed by Pliny (v. 31) and Tacitus (Ann. iv. 55). Dio (p. 659) ranks it among the bishopric of Asia, and later documents seem to imply that at one time it bore the name of Maeandropolis. (Concil. Constantin. iii. p. 666.) The existence of the town in the time of the emperors Aurelius and Gallienus is attested by coins.

Formerly the site of Magnesia was identified with the modern Gewel-bazar; but it is now generally admitted, that Inek-bazar, where ruins of the temple of Artemis Leucophryne still exist, is the site of the ancient Magnesia. (Leake, Asia Minor, pp. 342, foll.; Arundell, Seven Churches, pp. 55, foll.; Cramer, Asia Minor, vol. i. pp. 459, foll.)

COIN OF MAGNESIA AD MAEANDRUM.

2. A town of Lydia, usually with the addition πόλις Μαγνητών (ad Sipyrum), to distinguish it from Magnesia on the Maeander in Ionia, situated on the north-western slope of Mount Sipylos, on the southern bank of the river Hermus. We are not informed when or by whom the town was founded, but it may have been a settlement of the Magnesians in the east of Thessaly. Magnesia is most celebrated in history for the victory gained under its walls by the two Scipios in c. 190, over Antiochus the Great, whereby the king was for ever driven from Western Asia. (Strab. xii. p. 622; Plin. ii. 93; Ptol. v. 2, § 16; vii. 17, § 16; Suidas, p. 37; Liv. xxxvii. 57, foll.; Tac. Ann. ii, 47.) The town, after the victory of the Scipios, surrendered to the Romans. (Appian, Syr. 35.) During the war against Mithridates the Magnesians defended themselves bravely against the king. (Paus. ii. 20, § 3.) In the reign of Tiberius, the town was nearly destroyed by an earthquake, in which several other Asiatic cities perished; and the emperor on that occasion granted liberal sums from the treasury to repair the loss sustained by the inhabitants (Strab. xii. p. 579; xiii. p. 632; Tac. l.c.) From coins and other sources, we learn that Magnesia continued to flourish down to the fifth century (Hieroc. p. 660); and it is often mentioned by the Byzantine writers. During the Turkish rule, it once was the residence of the Sultan; but at present it is much reduced, though it preserves its ancient name in the corrupt form of Mossinias. The ruins of ancient buildings are not very considerable. (Chandler, Travels in Asia, ii. p. 352; Kepple, Travels, ii. p. 295.) The accompanying coin is remarkable by having on its obverse the head of Cicero, though the reason why it appears here, is unknown. The legend, which is incorrectly figured, should be ΜΑΡΙΟΣ ΤΥΛΙΟΣ ΚΗΡΗΓΙ. [L.S.]

COIN OF MAGNESIA AD SYPILUM.

MAGNOPOLIS (Μαγνόπολις), a town in Pontus, at the confluence of the rivers Lycus and Iris, was founded by Mithridates Eupator, who called it Eupatoria; but it was completed by Pompey the Great, who changed its name into Magnopolis (Strab. xii. p. 556). The town seems to have fallen into
MAGNUM PROMONTORIUM. MAGNUS PORTUS. MAGNUS SINUS. MAGO. MAGON. MAGONTIACUM. MAGORAHAS.

Decay at an early period, as it is not mentioned by any late writer. Appian (Mithr. 78, 115) speaks of it under both names, Eupatoria and Magopolis, and Strabo in one passage (xii. p. 580) speaks of it under the name of Maegopolis. Ruins of the place are said to exist some miles to the west of Somssia, at a place called Boghas Himun Kalkh. (Hamilton, Researches, i. p. 540. [L. S.]

MAGNUM PROMONTORIUM (Ἡ μέγας ἄκρα-
τάρας, Ptol. vii. 2. § 7; Marcian, Periplus p. 26), a promontory which forms the southern termination of the Chersonesus Aurea, in India extra Gangem, on the western border of the Sinus Mysiae. A modern name is C. Romanius. Some have supposed that the Prom. Magn. represents another cape, either considerably to the NW., now called C. Pata-

omi. Ptolemy's account of these far Eastern places is so doubtful, that it is impossible to feel sure of the evidence for or against the position of any place in the Aurea Chersonesus. [V.]

MAGNUM PROMONTORIUM, a promontory on the west coast of Lustitania (Mela, iii. 1. § 6), probably the same which Strabo (iii. p. 151) and Ptolemy ii. 5 § 1) call ᾨταῖρος ἄκρας, near the mouth of the Tagus. The passage in Strabo is corrupt; but according to the correction of Coray, approved of by Grockurd, the promontory was 310 stadia from the mouth of the Tagus, in which it corresponds with C. Espeickel. Pliny also calls it Magnus or Olist-

poenaeus, from the town in its vicinity; but he strangely confounds it with the Prom. Artabrum, on the NW. of the peninsula (v. 21. a. 35). [V.]

MAGNUM PROM. MAURETANIAE. MAU-

RETANIA. MAGNUS PORTUS. 1. (Πλήρως μεγάρως, Ptol. ii. 4. § 4; comp. Marcian, p. 41), a port-town of Hispanic Baetica, between the towns Abdera and the Prom. Charidem. 2. (Μέγας λιμή, Ptol. ii. 6. § 4), a bay on the coast of the Gallaei Lucenses, which is evidently the same as the Artaborum Sinus. [Vol. i. p. 226, b.]

3. (Μέγας λιμή, Ptol. ii. 3. §§ 4, 35), a har-

bour in Britain, opposite the island of Vectis, corres-

donent Probatica. 4. (Πλήρως μεγάρως, Ptol. iv. 2. § 2; Mela, i. 5; Plin. v. 2; It. Anton. p. 13), a port-town of Maria-
tania Caesareiana, on the road between Gluza and Quiria, described by Pliny as "civium Romanorum opus ipsum." It is identified by Forberger with Oros, of which the harbour is still called Maria-al-Kibr, i.e., the great Harbour. 5. (Μέγας λιμή, Ptol. iv. 6. § 6), a port on the west coast of Libya Interior, between the mouth of the river Dardanus and the promontory Byzantium. [V.]

MAGNUS SINUS (Δ μέγας κόλπος, Ptol. vii. 2. §§ 3, 5; Agathem. i. p. 53), the great gulf which runs up to the middle of the present king-

dom of Asa, and is known by the name of the Gulf of Siam. The ancient geographers correctly placed China on the east of this gulf, though they had no very accurate notions relative to its latitude or longitude. On the west side was the Aurea Chersonesus. [V.]

MAGO. [Balaeres, p. 374, s.]

MAGON (Μαγωρ, Arrian, Ind. c. 4), a river mentioned by Arrian as flowing into the Gangas on its left bank. It has been conjectured that it is the same as the present Rangana. [V.]

MAGONTIACUM. [Maguntiacum.]

MAGORAHAS, a river of Syria, under mount Li-

banus, mentioned by Pliny (v. 20) apparently be-

tween Sidon and Bybuset, and probably identical with the Tamyras of Strabo (xvi. p. 756), now Nahor-ed-Dammar; though Dr. Robinson suggests the Nahor-Beirat. (Bib. Res. vol. iii. pp. 433, 438.) [TAMYRAS.]

MAGORUM SINUS (Μαγορύς κόλπος), a bay on the Arabian coast of the Persian Gulf, in the country of the Theeni, who joined the Gerraei on the north. (Ptol. vi. 7. § 54.) It is still marked by the modern town of Magas, and the ancient name is accounted for by Mr. Foster by the fact that "the ancient Theeni are the Magian tribe of Beni-Temin, one of the last of the old inhabitants of the gulf and city of Magas—a deep bay, with its chief town of the same name, immediately above the bay of Katif." (Geogr. of Arabia, vol. ii. p. 215.) He maintains that the Magi of S. Matthew (ii. 1) were of this tribe, and from this country (vol. i. pp. 304—307.) [THEM.] [G. W.]

MAGRADA, a small river on the N. coast of Hispasia Tarraconensis, now Ureameca. (Mela, iii. 1. § 10.)

MAGYDUS (Μαγυδος; Eibh. Magydes; called Ma-

gyrds by Scylax, p. 39), a town of Pam-

phylia, on the coast between Attaleia and Perge, and subsequently of episcopal rank, is probably the Mygdale (Μυγδαλη), of the Stadiasmus. There are numerous variant spellings. Magyds, bearing the epigraph Martaemon, Leukas Hemaellus. It is with Laara. (Ptol. v. 5. § 2; Hieroc. p. 679; Stadia-

simus, §§ 301, 302; Leake, Asia Minor, p. 194; Craner, Asia Minor, vol. ii. p. 278.)

MAHANAIM (Μαναία, LXX.), a place, and after wards a town, on the east side of the Jordan, so named from the incident related in Genesis (xxiii. 2), where the word is translated, both by the LXX. and Josephus, Parumelloi, and also by the latter Ἱωά̈ννα. (Ant. i. 20. § 1). The following notices of its position occur in the Old Testament:—It was north of the brook Jabok (Gen. L. c, comp. v. 22), in the borders of Bashan (Josh. xiii. 30), after wards in the tribe of Gad (xxi. 38), but on the con fines of the half-tribe of Manasseh (xii. 29) as signed to the Leviathan. (Josh. v. 40.) Observe, v. ix. 80.) . It was occupied by the state of Jabboth, the king, during the time that David reigned in Hebron (2 Sam. ii.), and there he was assassinated (iv.). When David fled from Absalom, he was maintained at Mahanaim by Bar zillai, the aged sheikah of that district (2 Sam. xvii. 27, xiii. 32); and it was apparently in the vicinity of this city that the decisive battle was fought in the wood of Ephraim between the royal troops and the rebels (xviii.). A ruined site is mentioned in the Jebel Ajlam, under the name of Mahan, which probably marks the position of Mahanaim. (Robi-

nson, Bib. Res. vol. iii. Appendix, p. 166.) [G. W.]

MAIS, a station in Britain, so called upon an engraved bronze cup found at Rudhe, in Wiltshire. From this name occurring with those of four other stations, all on the line of the Great Wall, it is supposed to be identical with Magnus, or Magnes. [C. R. S.]

MAIS (Μαίς), a river of India intra Gangem, flowing into the Sinus Barygasenus, now the Mahi. (Nearch. p. 24; Arrian, Periplus Maris Erythraei.)

MAKEDDAH (Μακεδα, LXX., Euseb.; Macsyd, Joseph.), a city of the plains of the south part of the tribe of Judah (Josh. xv. 41), governed by a sheikah. It was the first city taken by Joshua after the battle is Gibeon; and there it was that the five confederate kings were found hid in a cave, which
was made their sepulchre after their executions (Jos. x. 16–25.) It is placed by Eunostius (Onomast. s. v.) 8 miles east of Eleutheropolis. [BETHMAGARIA] [3. W. v.]

MALA (Mäalä, Mädr), a town in Colchis, which Scylax (p. 32), in contradiction to other writers, makes the birthplace of Medea. [E. B. J.]

MALACA (Määläc, Strab.; Iul. ii. 4. § 7; Mäläker, Steph. B. s. v.: Młyka, Malakaros, Malaga), an important town upon the coast of Hispania Baetica, east of Calpe, which was equidistant from Gades and Malaca. (Strab. ii. p. 156.) According to the Antonine Itinerary (p. 405), the distance from Gades to Malaca was 145 miles; according to Strabo (iii. p. 140) the distance from Gades to Calpe was 750 stadia. Malaca stood upon a river of the same name, now Guadalmedina.

(Arion. Or. Mor. 426; Malaca cum fluvio, Plin. iii. i. 8.) Strabo says (I. c.) that Malaca was built in the Phoenician fashion, whence we may conclude that it was a Phoenician colony. Accordingly some modern writers have supposed that the name was derived from the Phoenician word maalcko, "royal;" but Humboldt says that Malaca is a Basque word, signifying the "side of a mountain." Under the Romans it was a foderata civitas (Plin. I. c.), and had extensive establishments for salting fish. (Strab. i. 4.) Arrian says (I. c.) that Malaca was formerly called Maaec; but Strabo had already noticed this error, and observed not only that Malaca was further from Calpe, but that the ruins of the latter city were clearly Baelica. Malaca is also mentioned in Strab. iii. pp. 158, 161, 163; Hirt. B. Alc. 48; Geogr. B. iv. 44. There are still a few remains of its ancient architecture. Its exact position cannot be determined, but it was probably along the Straits of Malaca. [V.]

MALAMANTUS (Mähleuor, Arrian, Ind. c. 4), a small tributary of the Cophen, or river of Kibar, perhaps now the Pandocora. [V.]

MALANA (Mälna, Arrian, Ind. c. 25), a cape which enters the Indian Ocean, and forms the western boundary of the Ostiae (one of the sea-coast tribes of Gedrosia) and the Ithiyophagi. There is no doubt that it is the same as the present C. Malan in Brahuh, the measurements of Nearchus and of modern navigators corresponding remarkably. (Vincent, Voy. of Nearchus, vol. i. p. 216.) [V.]

MALANGA (Mälænges, Plut. vii. 1. § 98), the chief town of the Arvari, a tribe who inhabited the eastern side of Hindustan, beyond where the Tynosis (now Kistna) flows into the sea. It has been supposed that it is the same place as the present Madras, but it may have been a little higher up near Nellore. [V.]

MALAO (Mälæ, Ptol. iv. 7. § 10. com. Mädr), probably answers to the modern Berbera, the chief town of the Somdick, who inhabits the western coast of Africa from the straits of Bab-el-Mandeb to cape Guardafui. This district has in all times been the seat of an active commerce between Africa and Arabia, and Malao was one of the principal marts for gums, myrrh, frankincense, cattle, slaves, gold, d unravel and ivory. (See Heren, Africae Nationes, vol. i. p. 380, Eng. trans.) [W. B. P.]

MALATA, according to the inscription, or MALATA according to the Pouting. Table, a place in Panonias Inferior, on the Danube. As the inscription was found at Petrosurdei, Malata was perhaps situated at or near the latter place. (Geogr. B. iv. 19; Marsilius, Distri. ii. p. 118, tav. 47.) [L. B.]

MALSCHUBEL [MAULSTAMM] [MALSCHUBEL]

MALCOAE. [MÄNDORO]

MALE (Mälä, a town in the district of Aegae in Caria, the inhabitants of which were transferred to Megalopolis upon the foundation of the latter city. (Paus. viii. 27. § 4.) Its territory was called the Malae (Mälä). Xenophon describes Leontora as a fortress situated above the Malaean; and as Leuctra was probably at or near Leontoros, Malae must have been in the same neighbourhood. [LEUCTHRA.] Leakes, however, connecting Malae with the river MALUS (Malæir, Paus. vii. 35. § 1), a tributary of the Alpheus, places the town on this river, and on the road from Megalopolis to Carausius (Leakes, Peloponnesici, p. 248); but this is not probable. The place MIDEA (Mälæa) mentioned by Xenophon (Hell. vii. 1. § 28) is probably a corrupt form of Malae. (Curius, Peloponnesici, vii. 358.)

MALEA (Mälä, Steph. B. s. v. et alii; Malæir, Herod. i. 62; Strab. viii. p. 358), still called Malac, a promontory of Laconia, and the most southerly point in Greece with the exception of Teneassar. For details see Vol. ii. p. 114.

MALLEA (Mälæa, Thucyd. iii. 4, 6; Xen. Hell. i. 6. §§ 26, 27; Malæa, Strab. xiii. p. 617; Malæa, Ptol. ii. 2; see M. of a. Ptol. ii. 2), the southernmost point of the island of Lemnos, reckoned by Strabo to be 70 stadia distant from Mytilene, 560 stadia from Cape Sigirnus, and 340 from Methymna. Immediately opposite, on the mainland, were the point of Cape and the islands of Aigion (see those articles). The modern name of Malia is Zizouws Boussas, or Cape St. Mary, and it is a high and magnificent promontory at sea. Xenophon says (I. c.) that the fleet of Callixaridas occupied this station before the sea-fight off Arginusae. There is some obliquity in Xenophon's topography in reference to this place; and the Malae of Thucydides (I. c.) can hardly have been C. St. Mary, unless there is some error in his relation. He says distinctly (c. 4.), that Malia lay to the north of Mytilene, and (c. 6.) that the Athenians had their market there, while besieging the city. The first statement is inconsistent with the position of Cape St. Mary, and the second with its distance from Mytilene. Possibly the Malae of Thucydides had some connection with the sanctuary of Apollo Malaea. (See the notes of Arnold and Poppo, and Thrallis's Greece, vol. iii. p. 173.) [J. S. H.]

MALIA (Mälæa, Mæala, or Malistos, Ptol. iv. 4. §§ 8), a large group of mountains in the southern part of the ancient Taprobane or Ceylon. There can be little doubt that it comprehends the mountain tract now known by the name of Newera Elinas, one of the chief mountains of which is called, from the Arabs, Adam's Peak, by the natives Siripada. Ptolemy states, that it is the water-shed of three rivers, which he calls the Sonnas, the Azan, and the Barosas, and describes with remarkable truth the present condition of the island, when he adds that in the low ground below it, towards the sea, are the pastures of the elephants. Pliny speaks of a mount-
MALECECA.

in the interior of India, which he calls Mona Maleus (vi. 19. 32). It has been supposed that he may refer to the western Ghidu; but as Maleus is evidently derived from the Ghidu, a mountain, this identification cannot, we think, be maintained.

MALECECA. [Lustianna, p. 220, a.]

MALENE (Μάλενα), a place near Atarmona, where Hiskias was defeated by the Persians, is not mentioned by any ancient author except Herodotus (vii. 6). [L. 4.]

MALETHUBALON (Μαλεθυβάλων), Ptol. iv. 2. § 15; Nobbe, ad loc. reads Malethubadoi, a mountain of Manetanis Cesarriensis, which is identified with Jebel Naser in the Sakhera. (Shaw's Travels, p. 56. [E. B. J.]

MALEVENTUM. [Beneventum.]

MALIUM P. (Μαλίον ἅτομον, Ptol. vii. 1. § 4), a prominence which forms the southern termination of Syrastrone (now Cutch). It separated the gulfs of Canthi (the Rama of Cutch) and Barygaza (Cambay).

MALIA (Μαλία; Eth. Malian), a town in Hissopiana Tarraconensis, near Numantia, but of which nothing more is known. (Appian, Hisp. 78. 2.)

MALICUS SINUS (ὁ Μαλικοῦς κόλπος; Μηλικίους, Thuc. iii. 96; Strab. ii. p. 403; ὁ Μηλικίους κόλπον, Herod. iv. 35; Polib. iv. 41; Gulf of Zitoun), a long gulf of the sea, lying between the southern coast of Thessaly and the northern coast of the Locri Epipolamis, and which derived its name from the country of the Malians, situated at its head.

At the eastern end of the gulf is the northwestern prominence of Euboza, and the islands Lichades, and into its utmost extremity the river Spercheius flows. The gulf is called Lamiaicus Sinus (ὁ Λαμιαίκους κόλπον) by Pausanias (i. 4. § 3, vii. 15. § 2, x. § 2), from the important town of Lamia; and in the same way the gulf is now called Zitoun, which is the modern name of Lamia.

Livy, who usually terms it Maliscus Sinus, gives it in one place the name of Aenianum Sinus (xxviii. 5), which is borrowed from Polybius (x. 42). (Comp. Leake, Northern Greece, vol. ii. p. 4.)

MALIARPHA (Μαλιαρφα, Ptol. vii. 14), a place of considerable commerce in the territory of the Parallai, on the northern coast of the Bay of Bengas, between the mouths of the Godomni and the Kitaos. It is represented now by either Malepar or by the ruins of Mavoliparam. [V.]

MALICHI INSULAE (Μαλιχίου νησιώτικον, Ptol. vii. § 44), two islands in the Sinus Arabicus, off the south coast of Arabia Felix. One of them is the modern Sokour.

MALIS (ὁ Μάλης γιά; Μαλής, Herod. vii. 198: Eth. Maleisidi, Μαληνίδες), a small district of Greece, at the head of the Malis Gulf, surrounded on all sides by mountains, and open only in the direction of the sea. The river Spercheius flowed through it. The limits of Malis are fixed by the description of Herodotus. It extended a little north of the valley of the Spercheius to the most western part of the straits of Thermopylae.

Anticyra was the northernmost town of the Malians (Herod. vii. 198); the boundary passed between Lamba and Anticyra. Anthela was their southernmost town (vii. 176, 200). Inland, the Anopoea, the path over Mount Oeta, by which the Persians entered the territory of the Thracian Malians from that of the Oetaeans (vii. 217). A more particular description of the locality is given under Thermopylae. According to Stephanus B. (a. v. Maleus), the Malian derivative of their name came from a town in Thessaly, not mentioned by any other ancient author, said to have been founded by Malus, the son of Amphecyton. The Malians were reckoned among the Thessalians; but although tributary to the latter, they were genuine Hellenes, and from the earliest times members of the Amphictyonic council. They were probably already a colony when in connection with the acknowledged Doric state of Hercules, the great Doric hero, is represented as the friend of Cyrus of Trachis, and Mount Oeta was the scene of the hero's death. Diodorus (vii. 59) even speaks of Trachis as the mother-town of Lacedaemon. When the Thracianis were hard pressed by their Oetean neighbours, about the commencement of the Peloponnesian War, they applied for assistance to the Spartans, who founded in consequence the colony of Herculesia near Trachis. (Thuc. iii. 92.)

Scylax (p. 24), who is followed by Diodorus (vii. 11), distinguishes between the Maleis and Malai Lista, the former extending along the northern coast of the Malian gulf from Lamia to Echinus; but, as no other writer mentions the town of Maleis, belonging to the Lamians, we ought probably to read Maleis, as K. O. Müller observes. Thucydides mentions three divisions (μέρη) of the Malians, called Parali (Παραλίοι), Priests (Πρίστη), and Trachinii (Τραχηνίοι). Who the Priests were is a matter only of conjecture; Grote supposes that they may have been possessed of a sacred spot on which the Amphictyonic meetings were held; while Leake imagines that they were the inhabitants of the Sacred City (Παρόν σαραγόν), to which, according to Callimachus (Hymn. in Del. 287), the Hyperborean offerings were sent from Dodona on their way to Delos, and that this Sacred City was the city Oeta mentioned by Stephanus B. The names of the Parali and Trachinii were sufficiently understood by their position. The Malians admitted every man to a share in the government, who either had served or was serving as a Hoplite (Aristot. Pol. iv. 10. § 10). In war they were chiefly famous as slingers and darters. (Thuc. iv. 100.)

Trachis was the principal town of the Malians. There were also Articu and Artus, or the western coast; and others, of which the names only are preserved, such as Colauses (Theopom. ap. Athen. vi. 254, f). Argoubia (Lyocyph. 903; Steph. B. s. v.), and Ithub (Scol. in Lycoch. I. c. Steph. B. s. v.). (Müller, Doriens, vol. i. p. 50; Grote, Greece, vol. ii. p. 578; Leake, Northern Greece, vol. ii. p. 263.)

MALAA, MALLOEA, or MALOEA, a town of southern Pherasaeia in Thessaly, perhaps represented in name by Molochistes, which Leake conjectures to be a corruption of Maloa, with the addition of Augusta. But as there are no remains of antiquity at Molochistes, Leake supposes Maloa to have occupied a height on the opposite side of the river, whence it sends guesthouses to ancient cinematographs. (Lit. xxi. 31, xxvi. 10, 13, xxvi. 29; Leake, Northern Greece, vol. iv. p. 311.)

MALLLI (Μαλλί, Arrian, Anat. vi. 7, 8, 14), the inhabitants of the south part of the district now known by the name of the Parnith. There was probably in ancient times a city from which they derived their name, though the name of the town is not given by ancient authors. (Arrian, l c.; Strab. ...
MALLUS.

The people occupied the spaces between the Acesines (Asells) and Hydratis (Hydratis), which both enter the Isthmus at no great distance. There can be little doubt that the name represents at once the country and the town of the Mallus, being itself derived from the Sanscrit Mila-sthiti. Pliny speaks of Malli quorum Mons Mallus (vi. 17. a. 21). If his locality corresponds with that of the other geographers, the name might be taken from the mountain which was conspicuous there. It is not, however, possible from Pliny's brief notice, to determine anything of the position of his Malli. It was in this country, and not improbably in the actual town of the Malli (as Arrian appears to think) that Alexander was nearly slain in combat with the Indian tribes of the Punjáb. [V.]

MALLUS (Mallás; Μαλλάς), an ancient city of Cilicia, which, according to tradition, was founded in the Trojan times by the soothsayers Mepens and Amphirhoeus. (Strab. xiv. p. 675, etc.; Arrian, Anab. ii. 5.) It was situated near the mouth of the river Pyramus, on an eminence opposite to Megaraus, as we must infer from Curtius (iii. 7), who states that Alexander entered the town after throwing a bridge across the Pyramus. Mallus therefore stood on the eastern bank of the river. According to Scylax (p. 40) it was necessary to sail up the river a short distance in order to reach Mallus; and Mela (i. 13) also states that the town is situated close upon the river; whence Ptolemy (v. 8. § 4) must be mistaken in placing it more than two miles away from the river. Mallus was a town of considerable importance, though it does not appear to have possessed any particular attractions. Its port-town was Magarea (Magaena), though in later times it seems to have had a port of its own, called Portus Palorum (Geogr. Nub. p. 195; Sammt. Secret. Fid. ii. 4, 26, whence we learn that in the middle ages it continued to be called Maleo; comp. Callim. Frugam. i. 5; Appian, Mithr. 26; Dionys. Per. 875; Ptol. viii. 17. § 44; Plin. H. N. v. 22; Stadinsam. Mar. M. §§ 151, 152; Leake, As. Min. pp. 216, etc. [L. S.]

MAMMALAE.

MAMMARIA (Mmrmwia), a district in Byzacena, at the foot of a chain of lofty mountains, where in A.D. 556 the enuche Solomon, with 10,000 Romans, inflicted a signal defeat upon 50,000 Moors. (Procop. B. V. ii. 11; Corpusius, Johannisi, vi. 283; Theophan. p. 170; Asat. p. 51; Le Beut, Bas Empires, vol. vii. pp. 307—311; comp. Gibbon, c. xii.) Justinius afterwards fortified Mamma (Procop. de Aed. vi. 6), which is represented by the plains lying under the slopes of Jebel Trusa near Kirdad, in the Regency of Tunis. (Barth, Wunderwurmen, pp. 247, 285.)

MAMPSARUS MONS, (Bogradia.)

MAMPSARUS MONS, a mountain in the east coast, possessing a town called MAMPSARIA (Mampsoria), near the mouth of the Medorrenus, the present Délbia. (Ptol. ii. 2. §§ 8, 9.) The name is the same as one of the Celtic tribes of Gaul. [Mesapuli.] MAMARMANIS PORTUS (Mamarmânus múçrus), a harbour on the west coast of Germany, and probably formerly on the mouth of the river Usk. It is perhaps identical with the modern Marna in West Friesland, which may even owe its name to the ancient port. (Ptol. ii. 11. § 1; Marcian, Heracle. p. 51, where it is called Marmurics.) [L. S.]

MANASSEH. (Palæstina.)

MANASSEH (Moschänon), a town in Mesopotamia, of which the site is uncertain. (Ptol. v. 18. § 9.)

MANCUNIUM, a town of the Brigantes in Britain (It. Ant. p. 482), now Manchester. But few, if any, of the remains of the ancient town are to be traced at the present day. From inscriptions we learn that at some period of the Roman domination a cohort of the Frisians was stationed at Mancunium; and that the sixth legion, or one of its divisions had its camp here, probably on the occasion of some journey into the north. [C. R. S.]

MANDACADA (Mandaca), a place in Mysia, which is not mentioned till the time of Hierocles (p. 683), though it must have existed before, as Pliny (v. 32) mentions Cilices Mandacadi in the northern part of Mysia on the Hellespont. [L. S.]

MANDAGARA (Mandagera, Ptol. viii. 1. § 7), a small port on the western coast of Hindostan, in the district now called Comonns. It was situated a little to the S. of Bombay, nearly in the same latitude as Poona. The author of the Periplus calls it Mandagara (p. 30). [V.]

MANDAGABAL (Mandagarab, Ptol. vi. 3. § 2), a small port on the southern coast of the Caspian sea, between the rivers Strato and Charidara. Forbiger has conjectured that it may be represented by the present Mandokhisar. [V.]

MANDALAE (Marbodius, Ptol. vii. 1. § 72), an Indian tribe who occupied both banks of the Ganges in the neighbourhood of Palimbortha (Patna), which was perhaps (as has been conjectured by some geographers), their chief city. They seem

COIN OF MALLUS IN CILICIA

MALOETAS. (Methydrium.)

MALVA. (Murcha.)

MALLUS. (Malla; Megalopolis.)

MAMMALAE (Mamallai kóyai), a village of the Cessantes, south of Badri Regia, on the Arabian coast of the Red Sea. (Ptol. vii. 1. § 9; *Garmades; Badri Regia.*) It has been supposed to be represented by the modern town of Kófóda, and to have been the capital of the piratical tribe of Conraite, mentioned by Arrian (Periplus, p. 15). [G. W.]

MAMMERTIANI. (Messana.)

MAMERTTIUM (Mamertiou: Eth. Mamertivos), a city in the interior of the Bruttian peninsula. It is noticed only by Strabo, who places it in the mountains above Locri, in the neighbourhood of the great forest of Sila, and by Stephanus of Byzantium, who calls it merely a city of Italy. (Strab. vi. 261; Steph. B. s. v.) There is no reason to reject these testimonies, though we have no other account of the existence of such a place; and its position cannot be determined with any greater precision. But the Mamertini who figure in history as the occupants of Messana are wholly distinct from the city of this obscure and nameless city.[E. H. B.]

MAMMA (Mmwwi), a district in Byzacena, at the foot of a chain of lofty mountains, where in A.D. 556 the enuche Solomon, with 10,000 Romans, inflicted a signal defeat upon 50,000 Moors. (Procop. B. V. ii. 11; Corpusius, Johannisi, vi. 283; Theophan. p. 170; Asat. p. 51; Le Beut, Bas Empires, vol. vii. pp. 307—311; comp. Gibbon, c. xii.) Justinian afterwards fortified Mamma (Procop. de Aed. vi. 6), which is represented by the plains lying under the slopes of Jebel Trusa near Kirdad, in the Regency of Tunis. (Barth, Wunderwurmen, pp. 247, 285.)

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MANDANE

however, to have lived rather lower down the river near Monghir, in the district now called Behar. (See Lessen's map.)

MANDANE (Μανδανή), a town on the coast of Cilicia, between Celenderis, and Cape Paphlagon, from which it was only five stadia distant (Strabo. §§ 174, 175). It is probably the same place as the Myanda or Myanda in Pliny (v. 27); and if so, it must also be identical with the town of Myra (Μύρα) mentioned by Strabo (p. 40) between Nagdus and Celenderis.

MANDARAE (Μανδαραῖ), the district about Cabyles in Macedonia. (Steph. B. s. v.) [E. B. J.]

Mandraka. [Deecke.]

MANDORI. [Manduroi.]

MANDROCOLUM. [Carmesio, Vol. I. p. 551, s.]

MANDRUANI (Flin. vi. 16. a. 18), a people mentioned by Pliny as occupying a part of Western Bactriana, under the spurs of the Paropamisa. They are now, like several other tribes whose names are given by that geographer to the same locality, no longer to be identified.

MANDRUPOLIS (Μανδρύπολις or Μανδρύπωλος), a town in Mysia (Hierocl. p. 664), now called Mandra or Mandrepors, at the foot of Mount Tenaros. Stephans of Byzantium (s. v.) erroneously places the town in Phrygia. There seems to be little doubt but that Mandrupolis is the same town as Mandrepors or Mandrepion, mentioned by Livy (xxxviii. 15).

MANDRUS MONS ((frōr Μανδρο, Φρανδρος Μονς), one of the chief mountains of Libya, from whence flowed all the streams from Salathus to Massa; the middle of the mountain has a position of 14° E. long. and 19° N. lat., assigned to it by Ptolemy (iv. 6. § 8). Afterwards (§ 14) he describes the river Niger as uniting, or joining together (συγκείνων), Mount Mandrus with Mount Thala. [Niger.] (Comp. London Geogr. Journ. vol. ii. p. 19; Denkm. Dissertation on the Niger, p. 81.) Ptolemy (§ 17) places the following tribes in the neighbourhood of this mountain: the Rabii (Ράβιοι), the Mandon (Μανδόν), and the Mandori (Μανδορί).

Mandubii (Μανδοβεῖοι), a Gallic people whom Strabo (iv. p. 191) erroneously calls the neighbours of the Arverni. When Caesar (n. c. 52) was marching through the territory of the Lingones, with the intention of retracing through the Sequani into the Provencia, he was attacked by the confederate Galli under Vercingetorix (B. G. vii. 68). The Gallic were defeated, and Vercingetorix, with his men, took refuge in Alesia, a town of the Mandubii. The site of the battle is not indicated by Caesar, but the position of Alesia is at Alise, or Alise Sancta Reina, as it is also called, in the department of the Côte d'Or.

The railroad from Paris to Dijon crosses the hills of the Côte d'Or, of which Alesia and the heights around it are a part. The Mandubii were a small people who fed their flocks and cattle on the grassy hills of the Côte d'Or, and cultivated the fertile land at the foot of Alesia. Before the blockade was formed, they had driven a great quantity of their animals (pecus) within the walls. (B. G. vii. 71.)

The Mandubii who had received their countrymen into the city, were turned out of it by them, with their wives and children, during Caesar's blockade, in order that the scanty supply of provisions for the troops might last longer. The Romans refused to receive the Mandubii and give them food. The certain conclusion from Caesar's narrative is, that these unfortunate people died of hunger between their own walls and the Roman circumvallation (B. G. vii. 78; Dion Cass. xli. 41). Caesar's description of Alesia is true; and the operations of his army were conducted (B. G. vii. 69—90) as easily understood.

This plan of Alesia and the surrounding country is taken from Cassini's last map of France. The city of the Mandubii, or Alesia, was "on the summit of a hill, in a very elevated position," as Caesar correctly describes it. This hill stands alone, and, except on the west side, where there is a plain, it is surrounded by hills of the same height, which are separated from Alesia by valleys. In the flat valley
on the north side of Alésia, and in the narrower valley at the east end, is the railroad from Paris to Dijon. The nearest railway station to Alésia is Les Lounnes.

The summit of Alésia is not quite flat; but the irregularities are inconsiderable. The sides of the hill beneath the plateau are steep and rocky; and the upper part of the ascent to the summit is not easy. Below the plateau, and below this steep ascent, there is a narrow level piece of ground, which appears to have been widened a little by the labour of man. This is the level part of the hill, which is another descent, which in some parts is steep. The fine plain (plantatio) at the western foot of Alésia, which Caesar describes, is seen well from the western end of the level summit. This is the part which Caesar (c. 84) calls the "Arc Alésia." The surface of the plateau rises a little towards the western extremity, and then falls away abruptly, terminating in a rocky promontory, something like the head of a boat. A cross, with a small tree on each side of it, stands at the edge of the brow, and exactly marks the place from which Vercingetorix looked down on the plain of Alésia (c. 84). Beneath the Arc Alésia is the small town of Alise, on the western and south-western slope of the hill. It occupies a different place from that which it occupied in the time of Julius Caesar, which was on the summit level. The hill is a mass of rock. The plateau has a thin soil, and the few parts which are not cultivated are covered with a short grass like that on the Brighton downs. It appears that the town of the Mandubii occupied all the large plateau, the length of which is shown by the scale, though we must assume that it was not all built on. The Arc, as almost everywhere in the interior, was a place commanding a view of the plain. The city wall seems to have been carried all round the margin of the plateau. Caesar says (B. G. vii. 69): "under the wall, that part of the hill which looked towards the east, all this space the forces of the Gallic had filled, and they had formed in their front a ditch and a wall of stones (maceria) six feet high." This is the place marked A. in the plan, the only part of the hill of Alésia which is connected with the neighbouring heights. It is a small neck of land which separates the valleys of the Losse and the Loserzia. This is the part where the plateau of Alésia is most accessible, which Vercingetorix first occupied when he retired to Alésia, and where he constructed the wall of loose stones (maceria). There are plenty of stones on the spot to construct another such wall, if it were wanted. At the eastern end of the plateau, just under the summit there is a source of water, which is now covered over with a small building. The water is now carried in pipes round the hill, to supply the hospital of Alise, which is (F.) on the west side of the hill on the slope which is got at Alise by digging wells in the small level below the plateau; and as the Galli held this part of the mountain during the blockade, they may have got water from wells, as they do not doubt did from the spring on the plateau.

Caesar's lines were formed all round the hill of Alésia, and they crossed the neck (A.) which connects this hill with another hill (B.) on the south-east hill. The "cataphracts" of Caesar (c. 69, 80) were on B. C. D. E., on all the heights around Alésia. These hills have a steep side turned to Alésia, and flat tops. They are so near to Alésia that Caesar could not be safe against an attack from the outside, unless he occupied them. The valleys between Alésia and B. C. D. are narrow. On the north and north-west side the valley is wider. There is a good source of water on the hill B.

The hill of Alésia is well defined on the north and the south by the valleys of the two streams which Caesar mentions (B. G. vii. 69), and on the west side by the plain in which these rivers meet. Caesar estimates the width of this plain from north to south at three Roman miles; and it is that width at least even in the part which is only a little distance from the foot of the hill. It extends much further in a N. by E. direction on the road to Massilia. The plain is a perfect level, covered in summer with fine wheat. As we go from the foot of the hill of Alésia to Les Lounnes, the Arc Alésia is a conspicuous object.

Caesar made two lines of circumvallation round Alésia. The circuit of the inner lines was eleven Roman miles; and we may infer from his words that this circumvallation was entirely in the plain and the valleys, except that it must have passed over the small elevation or neck of land between A. and B. In making the outer lines, which were fourteen Roman miles in circuit, he followed the level as far as the ground allowed (c. 74); from which we conclude that some parts of the outer line were on the high grounds opposite to the hill of Alésia. Alésia must have been so. The upper part of the hill west of Croixguy, part of which hill appears in the north-west angle of the plan, was crossed by the lines; and the camp of Reginus and Rebius (c. 83) was on the slope of this hill which faces Alésia. One of the ditches (fossae) of the interior lines was filled with water from the river (c. 72). The lines of eleven and fourteen were commanding a great and flat view of the enemy, and thus made an effective line of resistance, as well as a line of communication. No less circuit would enclose the hill and give the Romans the necessary space. The boldness of the undertaking may be easily conceived by the size of numbers; but the sight of the work that was to be done before Vercingetorix and his troops, to the number of 80,000 men, could be shut in, can alone make a man comprehend and admire the daring genius of the Roman commanders.

There was a cavalry fight in the great plain before Caesar had completed his works. The Galli were driven back from the plain to their camp under the east end of the hill, and took refuge within Alésia. After this defeat Vercingetorix sent his cavalry away, and made preparation for holding out till the Gallic confederates should come to his aid (B. G. 70, 71). When the forces of the confederates (vii. 75) came to raise the blockade of Alésia, they posted themselves on the hills where the name Mussey appears; and in the battle which is described in vii. 79, the Gallic cavalry filled the plain on the west side of the hill of Alésia, while the infantry remained on the heights about Mussey. The Gallic cavalry were brought back to the camp before night; but on the following night they renewed the attack on that part of the lines which crossed the plain. This attack also failed. The next night the Gallic confederates sent 60,000 men under Verpasianus to the north, to the back of the hill (E.), on the slope of which Regius and Rebius had their camp. Their orders were to fall on the Romans at midnight. The Galli got to the back of the hill at daybreak, and waited till near noon, when they began their attack on the camp. At the same time the cavalry of the confederates came against the lines in the plain; and Vercingetorix descended from the heights of Alésia to attack the lines from
the inside. The Galli failed to force the lines both on the inside and the outside. But the attack on the camp of Regius and Bibulus was desperate, and Labienus was sent to support them. Neither ramparts nor ditches could save the men. Neither of the enemy, Labienus summoned to his aid the soldiers from the nearest posts, and sent to tell Caesar what he thought ought to be done. His design was to sail out upon the enemy, as Caesar had ordered him to do, if he could not drive them off from the lines.

The place where the decisive struggle took place is easily seen from the Arx Aleiae; and it is accurately described by Caesar (B. G. 83, 85). This is the hill (E.) which slopes down to the plain of the Lous. The upper part of the slope opposite the Arx Aleiae is gentle, or "mitter decivia" (c. 85); but the descent from the gentle slope to the plain of the Lous, in which the railway runs, is in some parts very steep. Caesar could draw his lines in such a way as to bring them along the gentle slope, and comprise the steep and lower slope within them. But there would still be a small slope downwards from the upper part of the hill to the Roman lines; and this is that gentle slope downwards which he describes in c. 85, as giving a great advantage to the Gallic assailants under Vergasallammus ("Regium loci ad decivitatem fastigium magnum labet momentum").

The mountain behind which Vergasallammus hid after the night's march is the part of the mountain west of Creasogym. The camp of Regius and Bibulus being on the south face turned to Aleia, then the next line towards Vergias was kept by his men till they came over the hill top to attack the lines. Veruncutarius, from the Arx Aleiae (c. 84), could see the attack on Regius' camp, and all that was going on in the plain. He could see everything. Caesar's position during the attack of Vergasallammus was one (Idomeneus locus) which gave him a view of the fight. He saw the plain, the "superiores muritites," or the lines on the mountain north of West of Aleia, the Arx Aleiae, and the ground beneath. He stood therefore on the hill south of Aleia, and at the western end of it.

Caesar, hearing from Labienus how desperate was the attack on the upper lines, sent part of his cavalry round the exterior lines to attack Vergasallammus in the rear. The only way round the east end of Aleia. They could not go round the west end, for they would have crossed the plain outside the lines, and the plain was occupied by the Galli. Nor could they have got up the hill on that side without some trouble; and they would not have come on the rear of the enemy. It is certain that they went by the east end, and upon the heights round Aleia. This would take a much longer time than Caesar's rapid narrative would lead us to suppose, if we did not know the ground.

When Caesar sent the cavalry round Aleia, he went to the aid of Labienus with four cohorts and some cavalry. The men from the higher ground could see him as he came along the lower ground (c. 84), and the rear. The only way round the west of Aleia, between his lines along the plain, with the Arx Aleiae on his right, from which the men in the town were looking down on the furious battle. The scarlet cloak of the proconsul told his men and the enemies who was coming. He was received with a shout from both sides, and the shout was answered from the circumanvallation and all the lines. The Roman soldier throws his pila aside; and the sword begins its work. All at once Caesar's cavalry appears in the rear of Vergasallamnus: "other cohortis approach the enemy turn their backs; the cavalry meets the fugitives, then there is the scene of the victory is won. The Galli who were on the outside of the fortifications desert their camp, and the next day Veruncutarius surrenders Aleia. The flight of Aleia was the last great effort of the united Gallic against Caesar. They never recovered from this defeat; and from this time the subjugation of Galia, though not yet quite completed, was near and certain.

Aleia was a town during the Roman occupation of Gallia; but the plateau has long since been deserted, and there is not a trace of building upon it. Many medals and other antiquities have been found by grubbing on the plateau. A vigerurn of Ales possesses many of these rare things, which he has found; a fine medal of Menenmus in bronze of Trojan and Feustana, and the well-known medal of Nemanaus (Nimaeus), called the "pied de biche." He has also a steelyard, keys, and a variety of other things.

The plan of Cassini is tolerably correct; correct enough to make the text of Caesar intelligible. [G.L.]
MANTINEIA

Lagadnium through Trajectum (Utrechz) to Carvo (Carvo). It is 15 M. F. from Trajectum to Mantinia, and 16 M. F. from Mantinia to Carvo. Mantinaria may be Maures. But other places have been suggested. 

[5. L.]

MANARELI (Mádrzeuz, Potol. v. 10. § 6), a people on the coast of Coelia, whose name has been traced in the modern Mangerika. 

[B. E. J.]

MANTALA, a place in Gallia Narbonensis, on the coast in the Roman list, and 16 M. F. from Mancinaria to Carvo (Tèsera in Tarentum). It is the next station after Leminecum (Léméncum), and 16 M. F. from it. The Antonine Itin. and the Table agree as to the position of Mantala. The site of the station Mantala may be, as D'Aville suggests, at a place on the Ibre, named Carsois, which is commanded by an old building named Montallade. 

[G. L.]

MANTIANA LAGUS. [Arumusa.]

MANTINEIA (Mántinneia) (E. Mántinneis, Mantinensis: Paleopolis), one of the most ancient and powerful towns in Arcadia, situated on the borders of Argolia, S. of Ochomenus, and N. of Tegesa. Its territory was called MANTINICAE (Mántinnikéi). The city is mentioned in the Homeric catalogue as Márteu, and is shown both by Strabo and Plutarchus to be called Mántina, from Mántina, a son of Lycaon. (Hom. Il. ii. 607; Poli. ii. 56; Paus. viii. 8. § 4.) Mantinea originally consisted of four or five distinct villages, the inhabitants of which were collected into one city. (Xam. Held. v. 2. § 6, seqq.; Strab. viii. p. 537; Diod. xv. 5.) If Strabo is correct in stating that this incorporation was brought about by the Athenians, who were invited by the itineraries to give them a city, the latter adopted this proceeding as a means of providing some check upon their powerful neighbours of Tegesa. The political constitution of Mantinea is mentioned by Polybius as one of the best in antiquity; and the city had acquired so great a reputation at an early period that, by the Cyprianus, in the reign of Emperor Trajan, the town of Mantinea was strongly fortified when weakened by internal seditions, were recommended to apply to the Mantineians, who sent to them Demaxon to settle their constitution. (Pol. vi. 43; Herod. iv. 161.) Some time before the Persian wars, Mantinea, like the other Arcadian towns, had acknowledged the Spartan supremacy; and accordingly the Mantineans fought against the Persians as the allies of Sparta. For a hundred years these Mantineans fought at Thermopylas, but their contingent arrived on the field of Platae immediately after the battle. (Herod. vii. 202, iz. 77.) In the Peloponnesian War, Mantinea was at first a member of the Peloponnesian confederacy; but several causes tended to estrange her from the Spartan alliance. Mantinea and Tegesa were, at this time, the two most important Arcadian states, and were frequently engaged in hostilities. In n. c. 423, they fought a bloody and indecisive battle, which is mentioned by Thucydides (iv. 134). Tegesa, being oligarchically governed, was firmly attached to Sparta; whereas Mantinea, from her possessing a democratical constitution, was led, according to Morcelli, Africa Christiana, vol. i. p. 211.) Shaw (Travels, pp. 63—64) found remains of Roman architecture, and a "ciprus" with an inscription which he refers to some of the descendants of Cn. Pompeius (Barth, Wanderung, pp. 58, 202). 

[5. E. B. J.]

MANILA'NUS SALUTUS. [Idum.] 

MANNARIITUM, in north Gallia, is placed by the Antonine Itin. on a road which leads from the broad street or way between the two, and a ditch on the outside. At present they are nowhere more than 3 feet in height. The modern town of Manturia (a flourishing place, with about 6000 inhabitants) does not occupy the site of the ancient city; the latter having been destroyed by the Saracens, the few remaining inhabitants settled at a place called Casel Nuovo, which appellation it retained till towards the close of the eighteenth century, when, having grown into a considerable town, by its present name Manturieno. (Swinhurne, Travele, vol. i. p. 293; Romanelli, vol. i. p. 53; Giustiniensi, Dis. Geogr. vol. v. p. 338.)

Pliny mentions the existence at Manturia of a well or spring of water, which was always full to the brim, and could not be either increased or diminished in quantity. This natural curiety is still owned by the inhabitants of Manturia, and has been described by several recent travellers; it is said that it preserves a constant equality in the level of its waters, notwithstanding any addition that may be made to them or any quantity that may be withdrawn,—a statement exactly coinciding with that of Pliny. (Plin. ii. 103. s. 106; Swinhurne, Travels in Greece, Travels in Greece, Travels, pp. 165—167.) The expression used by that author, who calls the basin or reservoir of the water "lacus," has given rise to the erroneous notion that there existed a lake in the neighbourhood of Manturia, for which there is no foundation in fact. [E. B. J.]

MANIMI, a tribe of the Lycuri, in the north-east of Germany (Tac. Germ. 48). They occupied the territory south of that part of the Rhine which was the same as the Omanni (Omany, of Polomy, ii. 11. § 18; Zeuss, Die Deutsche, p. 124). [L. S.]

MANTUAE (Mántieu), an inland tribe of Arabia Felix, situated west of the Thamnae, and south of the Salanei, north of the "inner Frankincense country." (Strabo, iv. § 2, Athens, p. 200.) The position shown by the Antonine Itin. is that of his Kamnitea, and of Zamae Mount, together with the near resemblance of name, implies their being the same with the Mæconae of Burchard, the most eastern of the Harb tribes, situated on the borders of Karym in the line of country between Medisa and Darayeh. (Forster, Geog. of Arabia, vol. ii. p. 249.) [G. W.]

MANIUS SINUS (Damasco Scyl. p. 8), that part of the coast off the coast of Donna of the island of Donna, on which the river Naro discharged itself, and in which the Liberian group of islands is situated. In modern times it bears no distinctive name. [E. B. J.]

MANIA'NA (Mahnà) (Σηραλδα, Potol. iv. 2. § 25), an inland town of Mantetania, upon the position of which there is a great disagreement between the Antonine and the author of the Itinerary. The first places it 10' to the W. of Oppidum Novum, and the latter 18 M. F. to the E. of that place. The modern Miliana, on the slopes of the Lesser Atlas, preserving the ancient name, may be presumed to represent the old town, both of Polomy and the Itinerary, in which a Christian community was established. (Arnold, M. F. G. H. morta scire, A. 14. 17. M. F. 340—350), when weakened by internal seditions, were recommended to apply to the Mantineians, who sent to them Demaxon to settle their constitution. (Pol. vi. 43; Herod. iv. 161.) Some time before the Persian wars, Mantinea, like the other Arcadian towns, had acknowledged the Spartan supremacy; and accordingly the Mantineans fought against the Persians as the allies of Sparta. For a hundred years these Mantineans fought at Thermopylas, but their contingent arrived on the field of Platae immediately after the battle. (Herod. vii. 202, iz. 77.) In the Peloponnesian War, Mantinea was at first a member of the Peloponnesian confederacy; but several causes tended to estrange her from the Spartan alliance. Mantinea and Tegesa were, at this time, the two most important Arcadian states, and were frequently engaged in hostilities. In n. c. 423, they fought a bloody and indecisive battle, which is mentioned by Thucydides (iv. 134). Tegesa, being oligarchically governed, was firmly attached to Sparta; whereas Mantinea, from her possessing a democratical constitution, was led, according to Morcelli, Africa Christiana, vol. i. p. 211.) Shaw (Travels, pp. 63—64) found remains of Roman architecture, and a "ciprus" with an inscription which he refers to some of the descendants of Cn. Pompeius (Barth, Wanderung, pp. 58, 202). 

[5. E. B. J.]

MANLIA'NUS SALUTUS. [Idum.] 

MANNARIITUM, in north Gallia, is placed by the Antonine Itin. on a road which leads from...
Mantineia formed an alliance with Argos, Elis, and Athens, in a. c. 421, and thus became involved in war with Sparta. (Thuc. v. 29, 33, 47.) This war was brought to a close by the decisive battle fought near Mantineia, in June, 418, in which the Argives, Mantineians, and Athenians were defeated by the Lacedaemonians under Agis. This battle was fought in the S. of Mantineia between the city and the frontiers of Tegea, and is the first of the five great battles bearing the name of Mantineia. The Mantineians now concluded a peace with Sparta, renouncing their dominion over the districts in Arcadia, which they had conquered. (Thuc. v. 65, seq., 81.)

Mantineia continued an unwilling ally of Sparta for the next 33 years; but in the second year after the peace of Antalcidas, which had restored to the Spartans a great part of their former power, they resolved to crush for ever this obnoxious city. Accordingly, they required the Mantineians to raze their walls; and upon the refusal of the latter, they marched against the city with an army under the command of their king Agesipolis (a. c. 385), alleging that the truce for 30 years had expired, which had been concluded between the two states after the battle of 418. The Mantineians were defeated in battle, and took refuge in their city, prepared to withstand a siege; but Agesipolis having raised an embankment across the river Ophiis, which flowed from the south to the north, he dammed it, and thus caused an inundation around the walls of the city. These walls, being built of unassuming bricks, soon began to give way; and the Mantineians, fearing that the city would be taken by assault, were obliged to yield to the terms of the Spartans, who required that the inhabitants should quit the city, and be dispersed among the villages, from the easement of which the city had been originally formed. (Xen. Hell. v. 2. §§ 6, 7; Dio. v. 5; Ephorus, ap. Harpocr. a. e. Martyrion Douspar; Pol. iv. 27; Paus. viii. 8. § 7, seq.) Of the forces of Mantineia shortly before this time we have an account from the orator Lysias, who says that the military population or citizens of Mant. nea amounted to 13,000, and the garrison of the city to 13,000 for the free population of the Mantineian territory. (Lysias, ap. Dione. p. 531; Clinton, F. H. vol. ii. p. 416.)

The Mantineians did not long remain in this dispersed condition. When the Spartan supremacy was overthrown by the battle of Leuctra in 371, they again assembled together, and rebuilt their city. They took care to exclude the river from the new city, and to make the stone substructions of the walls higher than they had been previously. (Xen. Hell. vi. 5. § 3; Paus. viii. 8. § 10; Leake, Mores, vol. iii. p. 73.) The Mantineians took an active part in the formation of the Arcadian confederacy, and in the foundation of Megapoli, which followed immediately upon their own city; and one of their own citizens, Lycomedes, was the chief promoter of the scheme. But a few years afterwards the Mantineians, for reasons which are not distinctly mentioned, quarrelled with the supreme Arcadian government, and formed an alliance with their invertebrate enemies the Spartans. In order to put down this new coalition, Sparta sent her army under the command of Leonidas to the Peloponnese; and Mantineia was again the scene of another great battle (the second of the five alluded to above), in which the Spartans were defeated, but which was rendered still more memo-

rable by the death of Epaminondas. (Xen. Hell. vii. 5; Diod. xrv. 84.) The site of this battle is described below. The third and fourth battles of Mantineia are only incidentally mentioned by the ancient writers; the third was fought in 395, when Demetrius Poliorcetes defeated Archidamus and the Spartans (Plut. Demetri. 58); the fourth in 345, when Aratus expelled the Spartans under Agis, the latter falling in the battle. (Paus. viii. 10. § 5, seq.)

Mantineia continued to be one of the most powerful towns of Arcadia down to the time of the Achaeans League. It at first joined this league; but it subsequently deserted it, and, together with Orchomenus and Tegea, became a member of the Aetolian confederacy. These three towns at this time renounced their alliance with the Aetolians, and entered into a close union with Sparta, about a. c. 228. This step was the immediate cause of the war between the Achaeans and the Spartans, usually called the Celoemnic War. In 226, Aratus surprised Mantineia, and compelled the city to receive an Achaeus garrison. The Mantineians, afterwards expelled the Achaeans, and again joined the Spartans; but the city was taken a second time, in 222, by Antigonus Doson, whom the Achaeans had invited to their assistance. It was now treated with great severity. It was abandoned to plunder, its citizens were sold as slaves, and its name changed to Antibonos (\textit{Antigonos}) in honour of the Macedonian monarch (Pol. ii. 57, seq.; Plut. Arsat. 45; Paus. viii. 8. § 11). In 207, the plain of Mantineia was the scene of a fifth great battle, between the Achaeans, forces, commanded by Philopoemen, and the Lacedaemonians, under the tyrant Machanidas, in which the latter was defeated and slain. An account of this battle is given by Polybius, from whom we learn that the Achaeans occupied the entire breadth of the plain S. of the city, and that their light-armed troops occupied the hill to the E. of the city, which is known as Alesium by Pausanias. The Lacedaemonians were drawn up opposite to the Achaeans; and the two armies thus occupied the same position as in the first battle of Mant. nea, fought in 371. (Paus. ix. 11.) The Mantineians were the only Achaean people who fought on the side of Augustus at the battle of Actium. (Paus. viii. 8. § 12.) The city continued to bear the name of Antigonea till the time of Habrian, who restored to it its ancient appellation, and conferred upon it other marks of his favour, in honour of his favourite, Antinous, because the Bithynians, to whom Antinous belonged, claimed descent from the Mantineians. (Paus. viii. 8. § 12, viii. 9. § 7.)

The territory of Mantineia was bounded on the W. by Mt. Maenalus, and on the E. by Mt. Artemisium, which separated it from Argolis. Its northern frontier was a low narrow ridge, separating it from Orchomenus; between the two was divided it from Tegea, was formed by a narrow part of the valley, hemmed in by a projecting ridge from Mt. Maenalus on the side west, and by a similar ridge from Mt. Artemisium on the other. (See below.) The territory of Mantineia forms part of the plain now called the plain of Tripoliades, from the modern town of this name, and includes the plain of Mantineia and Tegea, which is the principal place in the district. This plain is about 35 English miles in length, with a breadth varying from 1 to 8, and includes, besides the territory of Mantineia, that of
MANTINEIA.

Orchomenus and Caphyse on the N., and that of Teges and Pallantium on the S. The distance between Mantinea and Teges is about 10 English miles in a direct line. The height of the plain where Mantinea stood is 2087 feet above the level of the sea. Owing to its situation, Mantinea was a place of great military importance, and in territory was the scene of many important battles, as has been already related. It stood upon the river Ophis, nearly in the centre of the plain of Tripoliotes as to length, and in one of the narrowest parts as to breadth. It was enclosed between two ranges of hills, on the E. and the W., running parallel to Mt. Artemisium and Maenalus respectively. The eastern hill was called Alexeon (Ἀλεξέων, Paus. viii. 10. § 1), and between it and Artemisium lay the plain called by Pausanias (viii. 7. § 1) τὸ ἄργυρον ἔργατον, or the "Uncultivated Plain." (viii. 8. § 1) The range of hills on the W. had no distinct name; between them and Mt. Maenalus there was also a plain called Alcimeidon (Ἀλκιμείων, Paus. viii. 12. § 2).

Mantinea was not only situated entirely in the plain, but nearly in its lowest part, as appears by the course of the waters. In the regularity of its fortifications it differs from almost all other Greek cities of which there are remains, since very few other Greek cities stood so completely in a plain. It is now called Psevdrakia. The circuit of the walls is entered with the exception of a small space on the N. and W. sides. In no place are there more than three courses of masonry existing above ground, and the height is so uniform that we may conclude that the remainder of the walls was constructed of unbaked bricks. The city had 9 or 10 gates, the approach to which was carefully defended. Along the walls there were towers at regular distances. Peaks reckoned 118 towers, and says that the city was about 3 miles in circumference; but Boeot makes the city considerably larger, giving 129 or 130 as the number of the towers, and from 28 to 30 stadia, or about 3½ English miles, as the circuit of the city. The walls of the city are surrounded by a ditch, through which the river Ophis flows. The city was a place of commerce, in which the most important rises on Mt. Alexeeum, as the E. side of the city; the different rivulets unite on the NW. side of the town, and flow westward into a katavothra. Before the capture of Mantinea by Agesipolis, the Ophis was made to flow through the city, and it is probable that all the water-courses of the surrounding plain were then collected into one channel above the city. Of the buildings in the interior of the city, described by Pausanias, few remains are left. Nearly in the centre of the city are the ruins of the theatre, of which the diameter was about 240 feet; and west of the theatre, Boes observed the foundations of the temple of Aphrodite Symmachis, which the Mantineans erected to commemorate the place they had taken in the battle of Actium. (Paus. viii. 9. § 6.)

The territory of Mantinea is frequently described by the ancient writers, from its having been so often the seat of war; but it is difficult, and almost impossible, to identify any of the localities of which we find mention, from the disappearance of the sanctuaries and monuments by which spots are indicated, and also from the nature of the plain, the topography of which must have been frequently altered by the change of the water-courses. On the latter subject a few words are necessary. The plain of Tripoliotes, of which Mantinea formed part, is one of those valleys in Arcadia, which is so completely shut in by mountains, that the streams which flow into it have no outlet except through the chasms in the mountains, called katavothras. (Ἀσκαλών.) The part of the plain, which formed the territory of Mantinea, is so irregular, that there is not, in some parts, a sufficient slope to carry off the waters; and the land would be overflowed, unless trenches were made to assist the course of the waters towards some one or other of the katavothras which nature has provided for their discharge. (Pol. xi. 11.) Not only must the direction of these trenches have been sometimes changed, but even the course of the streams was sometimes altered, of which we have an interesting example in the history of the campaign of 418. It appears that the regulation of the mountain torrent on the frontiers of Mantinea and Tegeatas was a frequent subject of dispute and even of war between the two states; and the one frequently inundated the territory of the other, as a means of annoyance. This was done in 418 by Agis, who let the waters over the plain of Mantinea (Thuc. v. 65). This river can only be the one called Ophis by the Geographers of the French Commission. It rises a little N. of Teges, and after flowing through Tegeatas falls now into a katavothra north of the hill Scopus. In general the whole plain of Mantinea bears a very different aspect from what it presented in antiquity; instead of the wood of oaks and cork-trees, described by Pausanias, there is now not a single tree to be found; and no poet would now think of giving the epithet of "lovely" (κομψός) to the naked plain, covered to a great extent with stagnant water, and shut in by gray treeless rocks. (Ross, Reisen ins Peloponnes, p. 128.)

About a mile N. of the ruins of Mantinea is an isolated hill called Gortysyll; north of which again, also at the distance of about a half-mile, is another hill. The latter was probably the site of the ancient Mantinea, and was therefore called Ptolis (Πτολίς) in the time of Pausanias (viii. 12. § 7). This appears to have been one of the five villages from the inhabitants of which the city on the plain was peopled.

Two roads from Mantinea to the coast.

Two of these roads led north of the city to Orchomenus; the more easterly of the two passed by Ptolis, just mentioned, the fountain of Alacomeinoss, and a deserted village named Makra (Μακρα), 30 stadia from Ptolis; the road on the west passed over Mt. Anchis, on the northern slope of which was the temple of Artemis Elymnia, which formed the boundary between Mantinea and Orchomenia. (Paus. viii. 12. §§ 5—9, comp. v. 5. § 11.)

A road led from Mantinea on the W. to Masthydrion. It passed through the plain Alcimeidon, which was 30 stadia from the city, above which was Mount Ostracina; then by the fountain Cissa, and, at the distance of 40 stadia from the fountain, by the small place Pateroscia (Πατερόσκαια), which was on the confines of the Mantinean and Megapolitan territories. (Paus. viii. 12. §§ 2—4.)

Two roads led from Mantinea southward,—the one SE. to Teges, and the other SW. to Pallantium. On the left of the road to Teges, called Kernis (Κερνις) by Polybus (xi. 11. § 5), just outside the gates of Mantinea, was the hippodrome, and a little further on the stadium, above which rose Mount Alesium; at the spot where the mountain ceased was the temple of Poseidon Hippus, which was 7 stadia from the city, as we learn from Poly-
PLAIN OF MANTINEIA.

A A. Road to Orchomenos.
B B. Road to Orchomenos.
C C. Road to Methydrium.
D D. Road to Teges.
E E. Road to Pallantium.
F F. Road to Argos, called Pirus.
G G. Road to Argos, called Climax.
MANTINEIA.

called PREMON (Πραμον) and CILMAX (Κηλμαξ) the "Ladder," respectively. (Paus. viii. 6. § 4. 4.
The latter was so called from the steps cut in the rock in a part of the road; and the Primon probably derived its name from passing by a holm-oak (μέλισσα), or a small wood of holm-oak, but the roads do not appear to have borne the names till the several Mantines. There were two passages through the mountains, which connect the Argive plain from Mantinea, of which the southern and the shorter one is along the course of the river Charadus, the northern and the longer one along the valley of the Inachus. Both roads quit Argos at the same gate, the hill called Deiras, but then immediately part in different directions. The Primon, after crossing the Charadus, passed by Oenoichos, and then ascended Mount Artemisium (Makleia), on the summit of which, by the road-side, stood the temple of Artemis, and near it were the springs of the Inachus. Both roads crossed the Pegana, passing through the town of Mantinea, and about six miles from Tegas. It was here that the Lacedaemonian army was posted, over which Epaminondas gained his memorable victory. He had marched from Tegas in a north-westly direction, probably passing near the site of the modern Tripolis, and then keeping along the side of Mt. Mamalsus. He attacked the enemy on their right flank near the projecting ridge of Mt. Miamalus, already described. It was called Scopae (Σκόπες, now Myrtikus), because Epaminondas, after receiving his mortal wound, was carried to this height to view the battle. Here he expired, and his tomb, which Pausanias saw, was erected on the spot. (Paus. viii. 11. §§ 6, 7; for an account of the battle see Croce, vol. xi. p. 464, seq.)

The road from Mantinea to Pallantium ran almost parallel to the road to Tegas till it reached the frontiers of Tegasis. At the distance of one stadium the temple of Zena Charmon. (Paus. viii. 10, 11, 12. § 1.)

Two roads led from Mantinea eastwards to Argos:

* This ditch must have terminated in a katalvitha, probably in one of the katalvitha on the W. side of the plain at the foot of the Maelian mountains. On the other side of these mountains is the village and river named Helisson; and as the Elisphasis are not mentioned in any other passage, it has been proposed to read Ελίσφασις instead of Ελίσψασις. (Krom, p. 127.) Leake has conjectured, with some probability, that Elispthis may be the corrupt ethnic of Elymnia (Ελυμνία), a place only mentioned by Xenophon (Hell. vi. 5. § 19), who places it on the confines of Orchomenus and Mantinea. Although Leake places Elymnia at Lerida, on the NW. frontier of Mantinea, he conjectures that the whole plain of Alcimion may have belonged to it. (Leake, Peloponnesiac, p. 380.)

† Leake imagines that Phoexon was situated on a side road, leading from the tombs of the daughters of Pelias. But Rosc maintains that Phoexon was on the high-road to Tegas, and that Pausanias has only mentioned it, in anticipation, in vii. 11. § 1, the altar forming the boundary between Mantinea and Tegasis, the more proper place for it being at the close of § 4.

MANTINEIA.

COIN OF MANTINEA.
MANTUA.

said to signify in the Albanian language "abounding in springs." The road next passed by the fountain of the Meliasitas (Meliasital), where were temples of Dionysus and of Aphrodite Melasina: this fountain was 7 stadia from the city, opposite Paulus or Old Manna (Pall. 4, 44., 15). The preceding account is rendered clearer by the map on p. 106.

(For the geography of Mantines, see Leake, Mor. vol. i. p. 100, seq.; vol. iii. p. 44, seq.; Pelecopoms. p. 569, seq.; Ross, Reise in Peloponnes, vol. i. p. 121, seq.; Curtius, Peloponnes, p. 121, seq.)

MANTUA (Muntheis: Exit. Mantunno: Mantova), a city of Cisalpine Gaul, situated on the river Mincius, on an island formed by its waters, about 13 miles above its confluence with the Padus. There seems no doubt that it was a very ancient city, and existed long before the establishment of the Gauls in this part of Italy. Virgil, who was naturally well acquainted with the traditions of his native place, tells us that its population was a mixed race, but the bulk of the people were of Etruscan origin; and Pliny even says that it was the only city beyond the Padus which was still inhabited by an Etruscan people. (Verg. Aen. x. 201—203; Plin. iii. 19, a. 23.) Virgil does not tell us what was the name of the city, but his partial knowledge of it, and it is not easy to understand the exact meaning of his expression that it consisted of three "gentes," and that each gens comprised four "populi"; but it seems certainly probable that this relates to the internal division of its own territory and population, and has no reference (as Müller has supposed) to the twelve cities founded by the Etruscans in the valley of the Padus. (Müller, Etrusker, vol. i. p. 137; Niebuhr, vol. i. p. 296, note 735.) The Etruscan origin of Mantua is confirmed by its name, which was in all probability derived from that of the Etruscan divinity Mantus, though another tradition, adopted by Virgil himself, seems to have deduced it from a prophetic nymph of the name of Mantus (see next page). The name Mantua, as we shall see, is of the same derivation as that of the town Mantinei, at the head of the N. of Italy; and is still a populous place, and one of the strongest fortresses in Italy. It is still so completely surrounded by the stagnant waters of the Mincio, that it is accessible only by causeways, the shortest of which is 1000 feet in length.

Mantua was distant from Verona 25 miles; so that Procopius calls it a junior from that distance was frequently traversed by muleteers with light vehicles in a single day.

MANTZICERT. (Mozzeper, Const. Porph. de Adm. Imp. c. 44.), a fortress of great importance upon the Armenian frontier. In a. d. 1050, it offered so determined a resistance to Togrul Beg, the founder of the Seljuk dynasty, that the latter had to give up all hope of breaking through the barrier of fortresses that defended the limits of the empire, and retired into Persia. (Cod. vol. i. p. 780; Le Bean, Bas Empire, vol. iv. p. 367; Finlay, Byzantine Empire, p. 523.) It is identified with Melagard or Manazker, situated to the N.W. of lake Vix, and the
266 MAOGAMALCHA.

remarkable volcanic cone of Sfida Tizik. (St.

[ E. B. J.]

MAOGAMALCHA (Ammian. xxiv. 4), a place in Mesopotamia, attacked and taken by Julian. It was distant about 90 stadia from Ctesiphon. (Zosim. iii. 18) and appears to have been strongly fortified and well defended. Zosimus evidently alludes to the same place (L.c.), though he does not mention it by name.

[V.]

MAON (Mades), a city of Judah, in the mountains, south of Hebron. It is joined with Carmel, and Ziph, and Juttah (Jos. xv. 53), known only as the residence of Nabab and Abigal (1 Sam. xxv. 2).

"The wilderness of Maon, in the plain on the south of Jebusites," is identical with or contiguous to the wilderness of Ziph, where David and his men hid themselves in the strongholds from the malice of Saul (xxiii. 14—25). It is placed by Eusebius in the east of Daroma (Onomast. s. e.) Its site is marked by ruins, still called Māsus, situated between Carmel and Zeph, half an hour south of the former. (Euseb. Prol. p. 126. W.)

Mapharitis (Μαφαρίτης), a district of Arabia Felix, lying about the city of Sava (Σαβίο), which is placed by Arrian three days' journey from Maza, on the Red Sea. (MUSA.) He mentions the king's name, Oloabaus (Αλοάβαος). (Periplus Maria Eryth. p. 13.) The Sava of Arrian is probably identical with the Sapharion or Saphar of Ptolemy (Tzetzes, a. Σφαφίρ μικρά. 71; vi. § 41), the capital no doubt of a tribe named by him Sapharitae (Σαφαρίται), the Mapharitae of Arrian. They are distinct from the Maphoritae of Ptolemy.

[G. W.]

Maphoritae (Μαφορίται), a people of Arabia Felix, placed by Ptolemy above, i. e. north of, the Ratihan, and west of the outer Frankincense country (§ 70 Ζαραφασία), contiguous to the Chastamanitas (vi. § 25). The similarity of name indicates a connection between this tribe and the Massaepa metropolis of the same geographer; the same as the "Aphepsa metropolis" of Arrian, which he places 9 days' journey east of his Maphoritis regio, and therefore 12 days from the Red Sea. It was the capital of Charibed, the lawful king of the Homerites and the Sabaeans, the friend of the Roman emperors, to whom he is said to have sent frequent embassies. (ΜΑΦΟΡΙΤΑ.) The district is probably that now known as Wady Mejafa, in the midst of which is situated the remarkable ruins now called Nakab-el-Hajar, which are supposed to mark the site of the metropolis. This fruitful valley contains above the ruins in question and is well cultivated throughout. It is thus described by Lient. Welledt, who traversed its southern part in 1838 — "Nakab-el-Hajar (ancient Maphaia, g. v.) is situated north-west, and is distant 48 miles from the village of 'Atin, which is marked on the chart in latitude 14° 2' north, and longitude 46° 30' east, nearly. It stands in the centre of a most extensive valley, called by the natives Wady Mejafa, which, whether we regard its fertility, population, or extent, is the most interesting geographical feature we have yet discovered on the southern coast of Arabia. Taking its length from where it opens out on the sea-coast to the town of 'Abba, it is 4 days' journey, or 75 miles. Beyond this point I could not exactly ascertain the extent of its prolongation; various native authorities give it from 6 to 7 additional days. Throughout the whole of this space it is thickly studded with villages, hamlets, and culti-

vated grounds. In a journey of 15 miles, we cross more than thirty of the former, besides a great race of single houses." (Welledt, Travels in Arabia vol. i. p. 436.)

MARATHIUM, in Britain, occurring in Geogr. haw, among the diverse races, without any characteristic or local peculiarities, and inseparable from the daily Maspine (Deo Mapone), discovered at Pines in Cumberland; and another (Apollon Mapa's) Ribecherstern, in Lancashire, merely stronger is the probability of the existence of a place so called in Britain, without disclosing its situation. Mapon also appears in Geogr. Ravenn. among the towns of the north of Britain. (C. E. A.]

MARATHUS (Μαραθος, Μαραθός, Pat. 21. 21), a river of Sarmatia, which richard has sighted with the Maspine, an affluent of the Dni, on the left bank of that river. Some have seen the Maspine to represent the Acharheters (Μες), but Strabo (xi. p. 506) expressly says that latter discharges itself into the Maspine. (Cf. Stor. Str. Pat. 21. i. 2. p. 60. 600.) [E. B. J.]

MARACANDA (Maraquandas, Maraquandas), an Arabian, iii. 30, iv. 5; Ptol. vi. 11. § 5), the capital of Sogdiana, now Samarqand. It is said by arrian to have been one of the eight cities which were built in those parts by Alexander the Great. Peace is placed there in Bactria. Arrian (iii. 30) states it contained the palaces of the ruler of the Sogdians but does not appear to have been more than a town. Alexander had anything to do with the building of Curtius states that the city was 70 stadia in circumference, and surrounded by a wall, and that he was destined the province for his favourites, Curtius was the unfortunate quarril took place in which he was slain (viii. 1. § 30). Professor Wilson (Asia Minor, p. 165) considers that the name has been derived from the Sarmatian Samaroka-Akhan, "the whole province." In many of the old editions the word was written Paracanda, but there can be said to be that Maracanda is the correct form. Sarmatian has been in all ages a great emporium for the commerce of Central Asia.

[M.]

MARAINITAE (Μαραινίται, Strab. xvi. p. 571), an ancient people on the W. coast of Arabia Felix near the corner of the Asiatic Sinus, destroyed by the Garindace.

MARAPHII (Μαραφιη, Herod. i. 125) occupied the three tribes into which the highest class of the ancient Persians was divided, according to Herodotus. The other two were the Parthagae and the Marpi.

MARATHEA (Μαραθεία), a village of Arcadia, the district Gyronia, between Bupalaphus and Gyropolis perhaps represented by the ruin called the City of Leothoro. (Paus. viii. 28. § 1; Lobe, Kavs. vol. ii. p. 66, Peloponnese. p. 232.)

MABATE, a small island near Corcyra, mentioned only by Pliny (iv. 12. a. 19).

MARATHIUM (Μαραθιον, Theb. Mab- chus), an Italian town on the coast of Libya, near of Ephesus, and not far from the frontiers of Carthage, Stephanus (s. e.) calls it a town of Caria. (Seylac. p. 37; Flin. R. N. v. 31.) The town at this time belonged to the Samians; but it made a change, and, giving it up to the Ephesians, received the name of Arisw in return. (Strab. xiv. p. 659.) Col. Leo (Asia Minor, p. 261) believes that a few more remains found at a place called Salmisera mark the site of Marathium, though others regard them remains of Pygela.

[L. S.]
MARATHON.

MARATHON (Μαραθών: Εθν. Μαραθώνος), a small plain in the NE. of Attica, containing four places, named MARATHON, PROBALANTHUS (Προβαλάνθος: Εθν. Προβαλάνθου), TRIODYTHON (Τριώδυθος), or Τριώδυθος, Τριώδυθος: Εθν. Τριώδυθου), and OX(sm) (Οξυς: Εθν. Οξυος), which originally formed the Tetrapolis, one of the 13 districts into which Attica was divided before the time of Theseus. Here Xuthus, who married the daughter of Erechtheus, is said to have reigned; and here the Heraeaeaeada took refuge when driven out of Peloponnesus, and defeated Eurystheus. (Strab. viii. p. 588; Steph. B. s. a. Τρέωνν.) The site was probably the first temple in Greece to whom paid divine honours to Hercules, who possessed a sanctuary in the plain, of which we shall speak presently. (Paus. i. 15. § 3, ii. 35. § 4.) Marathon is also celebrated in the legends of Theseus, who conquered the ferocious bearded bull, which used to devastate the plain. (Plin. Thes. 14; Strab. Ib. p. 399; Paus. i. 37. § 10.) Marathon is mentioned in the Homeric poems, and is in a way that implies that it was then a place of importance. (Od. viii. 80.) Its name is derived from an eponymous hero Marathon, who is described by Pausanias as a son of Epopeus, king of Sicyon, who fled into Attica in consequence of the cruelty of his father (Paus. ii. 1. § 1, ii. 6. § 5, i. 15. § 3, iii. 32. § 4). Pitsarch calls it an Arcadian and says that the Dodonians, when migrating to the tribe Aes选址, and Probalsinthos to the tribe Pandionis; but Marathon was so superior to the other three, that its name was applied to the whole district down to the latest times. Hence Lucian speaks of "the parts of Marathon about Oenois" (Μαραθώνος τῆς τοῦ Οἰνοῖ τοῦ Κυκέων Μαραθῶν. 18). Few places have obtained such celebrity in the history of the world as the site of the battle of Marathon. It lies upon a height fortified by the ravine of a torrent, which descends into the plain after flowing between Mt. Argali and Aforiamis, which are parts of Mt. Briesseus or Pentelica. (Plan. 1, 2.) A little below Vronda are seen four artificial tumuli of earth, one considerably larger than the others; and in a wood at the base of the hill of Kotrona, which leads from the vale of Vronda into that of Marathon, there are some remains of an ancient gate. Near the gate are the foundations of a wide wall, 5 feet in thickness, which are traced for nearly 3 miles in circumference, enclosing all the upper part of the valley of Vronda. These ruins are now known by the name of Μέσης τῆς Πατρίδος (The mesena sheepfold). Near the ruined gate Leakes observed the remains of three statues, probably those which were erected by Herodes Atticus to three favourite servants. (Philos. Steph. ii. 1. § 10.) Marathon was the demus of Herodes, who also died there. The wall mentioned above was probably built by Herodes, to enclose his property for its own safety, after finding that Marathon no longer existed as a town or village a century before the time of Herodes. ("Rhamnus pagus, locus Marathon," Plin. iv. 7. s. 11.) The early disappearance of the ancient town of Marathon would easily cause its name to be
transferred to another site; and it was natural that the celebrated name should be given to the principal place in the district. Three-quarters of a mile to the south-east of the tumulus of Pænellus there is a rising ground, upon which are the traces of a Hellenic wall, apparently the peribolus of a temple. This was probably the temple of Hercules (Plan, 10), in whose sacred enclosure the Athenians were encamped before the battle of Marathon. (Heron. vi. 108.)

3. There are several fragments of antiquity situated at the head of the valley of Marathon near a small spring, which is no doubt the site of the ancient Oenoüs, one of the four demi of the district. The retired situation of Oenoüs accounts for its omission by Strabo in his enumeration of the demi situated near the coast (ix. p. 399).

3. There are also evident remains of an ancient demus situated upon an inselated height in the plain of Sádi, near the entrance of the pass leading out of the Marathonian plain to Sádi. These ruins are probably those of Triócoritthys, the situation of which agrees with the order of the maritime demi in Strabo, where Triócoritthys immediately precedes Rhamnous. We learn from Aristophanes and Suidas that Triócoritthys was tormented by grunts from a neighbouring marsh (ἡχῶσα δέντρα ἀπὸ του προῖτος, Aristoph. Lys. 1190; Suidas: θ. ν. ἤχώσα;) at the present day the inhabitants of Lower Sádi in the summer are driven by this plague and the bad air into the upper village of the same name. The town was probably called Triócoritthys from the triple peak on which its citadel was built.

The site of Probalintus is uncertain, but it should probably be placed at the south-west extremity of the Marathonian plain. This might be inferred from Strabo's enumeration, who mentions first Probalintus, then Marathon, and lastly Triócoritthys. Between the southern marsh and Mt. Argallí, there are foundations of buildings at a place called Valeró, which is, perhaps, a corruption of Probalintus. Close to the sea, upon a rising ground, there have been various re-

The principal monument in the Marathonian plain was the tumulus erected to the 192 Athenians who were slain in the battle, and whose names were inscribed upon ten pillars, one for each tribe, placed upon the tomb. There was also a second tumulus for the Plataeans and slaves, and a separate monument to the Miltiades. All these monuments were seen by Pausanias 600 years after the battle (i. 32. § 3). The tumulus of the Athenians still exists. It stands in the centre of the plain, about half a mile from the sea-shore, and is known by the name of Sord or Σῶρδ, the tomb. (Plan, 13.) It is about 30 feet high, and 200 yards in circumference, composed of a light mould mixed with sand, amidst which have been found many brazen heads of arrows, about an inch in length, of a trilateral form, and pierced at the top with a round hole for the reception of the shaft. There are also found, in still greater numbers, fragments of black flint, rudely shaped by art, which have been usually considered fragments of the arrow-heads used by the Persian archers; but this opinion cannot be received, as flints of the same kind abound in other parts of Greece, where no Persian is reputed to have set foot; and, on the other hand, none have been found either at Thermopylae or Plataea. At a very small distance from this tumulus Leake noticed a small heap of earth and stones, which is, perhaps, the tomb of Plataeans and Athenian slaves. At 500 yards north of the great tumulus is a ruin called Pýrgo (Πυργοῦ), consisting of the foundation of a square monument, constructed of large blocks of white marble; it is apparently the monument erected in honour of Miltiades. (Plan, 14.)

From Philochorus that there was a temple of the Pythian Apollo at Marathon (ap. Schol. ad Sop. Oed. Col. 1047); and Demosthenes relates that the sacred vessel was kept on this coast, and that once it was carried off by Philip. (Phil. i. p. 49.)

Pausanias (i. 32. § 3, seq.) mentions in the plain several natural objects, some of which have been noticed already. The lake at the northern extremity of the plain he describes "as for the most part marshy, into which the flying barbarians fell through their ignorance of the ways; and here it is said that the principal slaughter of them occurred. Beyond the lake (ἐκ τῆς λιμνοῦ) are seen the stables of stone for the horses of Artaphernes, to which the Persian king rode from his camp before the battle. A river flows out of the lake which, within the lake, affords water fit for cattle to drink; but, towards the place where it enters the sea, becomes salt and full of sea-fishes. At a little distance from the plain is a mountain of Pan, and a cavern worthy of inspection: the entrance is narrow; but within are apartments and baths, and that which is called the goat-stand (ἀξιώνας) of Pan, together with rocks very much resembling goats." Leake observes that the marshy lake, and the river, which, becoming salt towards the mouth, produces sea-fishes, are precisely as Pausanias describes them. The marsh is deepest towards the foot of Mt. Koriski, where several springs issue from the foot of the rocks on the right side of the road leading from the great plain to Lower Sádi. These springs arise in the fountain Macaria (Plan, 8), which Pausanias mentions just before his description of the marsh. It derived its name from Macaria, a daughter of Hercules, who devoted herself to death in behalf of the Heracleidae before the victory which they gained over the Argives in the plain. (Comp. Strab. viii. p. 377.) A small stream, which has its origin in these springs, is traced through the marsh into a small salt lake (Plan, 9), supplied by subterranean sources, and situated on the south-eastern extremity of the marsh, under a rocky ridge, the continuation of C. Sîoli. Both the ridge and salt lake are known by the name of Dhrakónoria (ἡ Δράκονοιρα, i.e. the monster-waters, so called from its size, since δρακός is a common expression among the modern Greeks for any marvellous object). On the eastern side of the great marsh Leake noticed a small cavern in the side of Mt. Dhrakónoria, which is perhaps the place called by Pausanias "the stables of Artaphernes." Leake supposes that the Persian commanders were encamped in the adjoining plain of Triócoritthys. The mountain and cavern of Pan have not yet been discovered. They would appear, from the description of Pausanias, to have been a little further removed from the plain than the marsh and salt lake. Hence they may be placed in Mt. Koriski.
The exact ground occupied by the Greek and Persian armies at the battle of Marathon can only be a matter of conjecture. Col. Leake, whose account is both probable and consistent, though Mr. Finlay differs from him, supposes that the Athenian camp was in the valley of Vrosa near its opening into the plain; that on the day of battle the Athenian line extended from a little in front of the Haraclium, at the foot of Mt. Argoiako, to the bend of the river of Marambina, below the village of Seferis; and that the Persians, who were 8 stadia in front of them, had their right resting on Mt. Korosia, and their left extending to the southern marsh, which prevented them from having a front much greater than that of the Athenians. (See Plan, A.A, B.B.) When the Persians defeated the Athenian centre, they pursued the latter up one or both of the two valleys on either side of Mt.

Korosia, since Herodotus says that the pursuit continued quite into the interior (εν της μεθυσμας). Nearly at the same time the Persian left and right were defeated; but instead of pursuing them, the Athenians returned towards the field to the aid of their own centre. The Persian right fled towards the narrow pass leading into the plain of Tricothus; and here numbers were forced into the marsh, as Panantas relates.


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MARATHON. Eith Marathonos al. Marathon) is a city on the coast of Syria, north of Arados, placed by Ptolemy in the district of Casstoi, which extended as far north as Antioch. It is joined with Enydra, and was a ruin in Strabo’s time. It was on the confines of Phoenicia, and the district was then under the dominion of the Aradians (Strab. xvi. p. 753; comp. Plin. v. 20), who had been foiled in a former attempt to reduce it to their power. The story, as given in a fragment of Diodorus (lib. xxxiii. vol. x. p. 76-78, ed. Bipont; vol. ii. p. 539, ed. Wess.), is as follows. The people of Arados having
seized what they considered a favourable opportunity for the destruction of the people of Marathus, sent privately to Ammonius, prime minister of Alexander Balas, the king of Syria, and bribed him with the offer of 300 talents to deliver up Marathus to them. The unfortunate inhabitants of the devoted city attempted in vain to appease their enemies. The Aradians violated the common laws of suppliants, broke the very ancient images of the local deities,—which the Marathonians had brought to add solemnity to their embassy,—stoned the ambassadors, and cast them into the sea. The act was reported to Antioch, and the laity murdered some, and forged letters in their names, which they sealed with their seals, promising succour to Marathus, with a view of introducing their troops into the city under this pretence. But discovering that the citizens of Marathus were informed of their design, they desisted from the attempt. The facts of its final subjugation to Aradus are not preserved. Pliny (v. 20) places Marathus opposite to the island of Aradus, which he says was 300 stadia (1000 Roman feet) from the coast. Diodorus (i. c.) states the distance between Aradus and Marathon to be 8 stadia; which need not be inconsistent with the statement of Pliny, as the latter may be supposed to measure to the point on the mainland opposite to Aradus, and the former to the distance of the nearest point of that island and the town of Marathon. The fact, however, is, that even the statement of Diodorus is too short for the nearest point on the coast; for this island is, according to Maunderl (March 7, p. 19), "about a league distant from the shore. And Pococke, who crossed the strait, says "it is reckoned to be about two miles from the continent. (Observations on Syria, p. 201.) The 20 stadia of Strabo is therefore much more correct than either of the other authorities. He says that the island lay off an exposed coast (βαχθῶν καὶ λαμβαδον), between its port (Carrus lege Carnos) and Marathon: and what was the respective situation of these towns he intimates in another passage, where, recalling from the north, he enumerates Balaniceps, Carnos, Euryd, Marathon. Pococke takes Tortosa to be "without doubt Carnus (Carnos) the port of Aradus on the continent;" and as this is two miles north of Aradus, he properly looks for Marathon to the south,—identifying Euryd with Ein-al-Hiye (the Serpent's Fountain), "directly opposite to Arados (p. 394)." Notwithstanding this, it appears that some ruins which he observed on a raised ground, at the northern extremity of a plain, about 7 miles south of Tortosa, "might possibly be Marathon" (p. 204). These conjectures may be admitted with some slight modifications. Thus, e.g., instead of identifying Tortosa with Carnos, this naval arsenal of the Arval games must be placed about 3½ miles north of Tortosa, where a later traveller has discovered extensive ruins, called by the Arab peasants Carrayos,—the site, doubtless, of the Carnos or Caruss of the ancients. The people from Arvad still quarry stones from these ruins; and below it, on the north, is a small harbour, which appears to have been fortified like that of Tortosa. (Thompson, in Bibliotheca Sacra, November, 1833, p. 241.) A few rods from the shore, an immense fountain, called 'Ein Ibrahim (Abraham's fountain), boils up from the bottom. Tortosa, then, will be, as many mediaeval writers maintained, Antaradus, which "Arabic geographers write Antarit and Antaradus; whence the common Arabic name Turaka, in Italian Tortosa." (i. e. p. 247, n. 1). 'Ein-al-Hiye, written by Pococke Ein-al-Heje, is certainly the Euryd of Strabo; the geographer, or his informant, having in this, as in so many other instances, retained the first half of the native name, and translated the latter half,—Era being the usual Greek and Latin equivalent for the Semitic 'Amar = fountain, and the hiye a sufficiently close representative of the Semitic Hiye = serpent. South of this fountain are extensive quays, five or six miles to the south of Tortosa. This neighbourhood is described by various Arab geographers, among whom Abul Ammeur 'the face of Ammeur.' This name the Greeks probably changed into Marathus, and the old vaults, foundations, sarcophagi, &c., near 'Ein-al-Hiye (Serpent's Fountain), may mark the precise locality of ancient Marathus. (Thompson, i. c. p. 250.) Pococke describes here a rock-hewn temple, and moonlit house and chambers; besides a kind of semicircle, which he thinks "might serve for some sports to divert the people of Aradus and Antaradus, or of the ancient Marathus, if that was near. It was probably a circus." (p. 203.)

It was the more necessary to identify these sites, as D'Anville placed the ancient Marathus at the modern Maroslik, which is, doubtless, the representation of *Marathus* in the Itinerary, on the confines of Syria and Phoeneice, 13 M.P. south of Balaniceps (now Banneca), and 10 M.P. north of Antaradus: and this error is perpetuated in Arrowsmith's map. [G. W.]

MARATHUS (Μαραθος). 1. A small town in Phocis, near Anticyra, mentioned only by Strabo (i. 434). The spots represented by the remains at Sidiro-kykhis. (Lako, Northern Greece, vol. ii. p. 549.)

2. A town of Acazaria, of unknown site, mentioned only by Stephanus B. (s. e.)


MARATHUSA (Μαραθουσα), a small island of the Aegean sea, off the coast of Ionia, near Clazomenae. (Thuc. viii. 31; Plin. v. 31. a. 38.)

MARCI, a place mentioned in the Nat. Imp. as on the Saxon shore, and as a station of some Dalmatian cavalry under the command of the general of Belgium Secundus. D'Anville supposes, that it may be Armos, between Colonia and Germania; but the site is uncertain. [G. L.]

MARCAIE. (Gallaeaca, p. 934, b.)

MARCIANA SILVA, a mountain forest in the south-west of Germany, probably the whole or a portion of what is now called the Black Forest (Amm. Mar. xxii. 8; Tab. Pest.) The origin of the name is not known, Cluver regarding Marciana as a corruption of Marchiana, and it was not used in the Black Forest as a name for a moor. [L. S.]

MARCIANOPOLIS (Μαρκιανοπολις, Procop. de Aed. iv. 7), a city of Moesia, 18 M. F. from Odesus (Varia) (Hist. Anton. Pent. Tab.; Hieroc.), which derived its name from Marciana, sister of Theon, who married Marcian, the emperor (Procop. de R. G. 16.). Claudina II. signalized the Gothic war in several battles near this town. (Trebell. Pll. Claud. 9; Zoitn. i. 42.) Gibbon (c. xxi. i. comp. Le Beau, Bas Empire, vol. iv. p. 106; Greenwood, History of the Germans, London, 1836, p. 329 Act de Ver. des Dates, vol. i. p. 358) has told the story of the accidental quarrel between the Visigoth
MARCIANA.

Ptiligur and the Roman governor of Marcianopolis, Lapicicum, — which became the signal of a long and destructive war. (Ann. Mar. xxi. 5. § 4, Zosim. iv. 10. 11.) Marcianopolis afterwards became Peristhassia or Presstlava (Περιστήσσα), the capital of the Bulgarian kingdom, which was taken A. D. 971 by Sviatopolk the Russian, and again reduced by John Zimisces, when 8500 Russians were put to the sword, and the sons of the Bulgarian king rescued from an ignominious prison, and invested with a royal title and marriage. (I. Ser. Ser. xii. 462.)

Alt. vol. ii. pp. 187, foll. 216; Finlay, Byzantine Empire, pp. 408—413.) The site of the ancient town must be sought for in the neighbourhood of Pres- tigli. For coins of Marcianopolis, both autonomous and imperial, see Eckhel, vol. ii. p. 15. [E. B. J.]

MARCIANA'NA, a station on the Via Popilia, in Locania, where, according to the Tabula, that road (which led directly S. from Campania into Bruttium) was joined by a branch from Potentia. The name is corrupted both in the Tabula and in the Antonine Itinerary; but there can be no doubt that the place meant is the same called by Cassiodorus "Marciliam," which was a kind of suburb of the town of Consilia, where a great fair was annually held. (I. Ser. Ins. p. 196.) Presumably the name is still called Marciliana, in the valley of the Tsimpro, between La Sala and Podula. (Romanelli, vol. i. p. 405.) [E. H. B.]

MARCI'NA (Μαρκίνα), a town of Campania, in the district of the Picentini, situated on the N. shore of the Gulf of Pozzuoli, between the Sirenasse Inlet and the mouth of the Silvius. (Strab. v. p. 231.) It is mentioned by Pliny the Elder and Strabo, who tells us that it was a colony founded by the Tyrrhenians, but subsequently occupied, and in his day still inhabited, by the Samnites. As he adds that the distance from thee through Nuceria to Pompeii was not more than 120 stadia (15 Roman miles), he appears to have regarded this as the point from whence the passage of the isthmus (as he calls it) between the two seas began; and it may therefore be placed with some plausibility at Victor. (Cluver, Ital. p. 1190; Romanelli, vol. iii. p. 614.) Some ancient remains have been discovered there, though these may seem to indicate the site of Roman villas rather than of a town. [E. H. B.]

MARCIO'US MONS (ὁ Μαρκίος ὄρος) was, according to Plutarch, the name of the place which was said to be the scene of a great defeat of the Volscians and Latins by Camillus in the year after the taking of Rome by the Gauls a. d. 369. (Plut. Camill. 33, 34.) Diodorus, who calls it simply Marcus or Marcium (ὁ καλλιόμην Μάρβου, xiv. 107), tells us it was 200 stadia from Rome; and Livy, who writes the name as ad Medium, says it was near Lasuvium. (Livy. vi. 11.) The exact site cannot be determined. Among the older topographers speak of a hill called Colle Marro, but no such place is found on modern maps; and Gell suggests the Colli di due Torri as the most probable locality. (Gell, Top. of Rome, p. 311.)

MARCO'DAVA (Μαρκοδάβα, Ptol. iii. 8. § 7), a town of Dacia, the remains of which have been found near Podura. (Scrin. Bacch. p. 105.) [E. B. J.]

MARCO'DURUM, in North Gallia. Some of the cohorts of the Ubii were cut to pieces by the troops of Civilis at Marcedurum, which as Tacitus observes (Hist. iv. 28) is a long way from the bank of the Rhine. The termination durum indicates a place on a river; and Marcedurum seems to be Durum on the Rôse. The Frank kings are said to have had a palace there, named Dura Virila or Dura. [G. L.]

MARCOMAGUS, a place in North Gallia on a road from Augusta Treverorum (Trier) to Argentum Curia (Cologne). It appears both in the Antonine Itinerary and in the Table. Marcomagus is Mar- cemage. It is 26 or 31 M. F. from Cologne, for the numbers are not certain. [G. L.]

MARCOMANNI (Μαρκομάνου, Μαρκομάνου, Μαρκομάνου, or Μαρκομάνου), a name frequently occurring in the ancient history of Germany, sometimes as a appellative, and sometimes as a proper name of a distinct nation. Its meaning is border-men or march-men, and as such it might be applied to any tribe or tribes inhabiting and defending a border country. Hence we must be prepared to find Marcomanni both on the western and southern frontiers of Germany; and they might also have existed in the east, or on any other frontier. Marcomanni are first mentioned in history among the tribes with which Ariovistus had invaded Gaul, and which were defeated and driven back across the Rhine by J. Caesar, n. c. 58. (Cass. Bell. Gall. i. 51.) These Marcomanni, therefore, appear to have been the marchmen on the Rhenish frontier, perhaps about the lower part of the Mosse. They are again mentioned during the campaigns of Augustus against the Germans, from n. c. 10 to 19, by Florus (iv. 12), who seems to place them somewhat farther in the interior. Only a few years later, we hear of a powerful Marcomannian kingdom in Bohemium or Bohemia, governed by Marobodus; and we might be inclined to regard these Marcomanni as quite a different people from those of the Rhine and Mosse, that is, as the marchmen on the southern frontier,— were it not that we are expressly told by Tacitus (Germ. 42), Paterculus (ii. 108), and Strabo (vii. p. 390), that their king Marobodus had emigrated with them from the west, and that, after expelling the Celtic Boii from Bohemia, he established himself and his Marcomanni in that country. (Comp. Ptol. ii. 11. § 25.) If we remember that the kingdom of the Marcomanni in Bohemia was fully organised as early as A. D. 6, when Tiberius was preparing for an expedition against it, it must be owned that Marobodus, whose work it was, must have been a man of unusual ability and energy. Henceforth the name of the Marcomanni appears in history as a national name, though ethnologically it was not peculiar to any particular tribe, but was given to all the different tribes which the Marcomannian conqueror had united under his rule. The neighbouring nations whom it was impossible to subdue were secured by treaties, and thus was formed what may be termed the great Marcomannic confederacy, the object of which was to defend Germany against the Romans in Pannonia. But the Marcomanni soon came into collision with another German confederation, that of the Cherusci, who regarded the powerful empire of Marobodus as not less dangerous to the liberty of the German tribes than the aggressive policy of the Romans. In the ensuing contest, A. D. 17, the Marcomanni were humbled by the Cherusci and their allies, and Mar- coenodurus implored the assistance of the emperor Tiberius. The aid was refused, but Drusus was sent to mediate peace between the hostile powers. (Tac. Ann. ii. 45, 46.) During this mediation, however, the Romans seem to have stirred up other enemies against the Marcomanni; for two years later, A. D. 19, Catnulide, a young chief of the Gothones,
probably derived from some of the far extended nomad tribes of the Mardi or Amardi. (Herod. i. 125; Strab. xi. p. 534.)

MARDI (Μάρδινος). Ptol. vi. 12 § 4), a tribe who occupied the lower part of the Sogdian mountains in Sogdiana. There can be no doubt that this is the Mardi of the ancient historians, and establishes the identity of the numerous races, whose traces we find spread over a wide extent of country from the Caspian to the Persis Gulf, and from the Oxus to the Caspian. We find the names of these tribes preserved in different authors, and attributed to very different places. Hence the presumption that they were to a great extent a nomad tribe, who migrated from the N. and E. to the S. Thus we find them under the form of Mardi in Hircania (Diod. xvii. 76; Arrian, Anab. iii. 24, iv. 18; Dionys. Perieg. v. 732; Curt. vi. 5), in Margiana according to Pliny (vi. 16. a. 13), in Persia (Herod. i. 125; Strab. xii. p. 534; Ptol. vi. 4. § 3; Curt. v. 6), in Armenia (Ptol. v. 12.; Tact. Anab. xiv. 23), on the eastern side of the Pontus Euxinus (Plin. vi. 5), under the form Amardi in Scythia in intra Imaum (Mela, iii. 5, iv. 6; Plin. vi. 17. a. 19), and lastly in Bactriana. (Plin. vi. 16. a. 18.)

MAREIA or MAREA (Μαρεά). Herod. ii. 18, 30; Ptol. v. 12.; Tact. Anab. xiv. 23); on the eastern side of the Pontus Euxinus (Plin. vi. 5), under the form Amardi in Scythia in intra Imaum (Mela, iii. 5, iv. 6; Plin. vi. 17. a. 19), and lastly in Bactriana. (Plin. vi. 16. a. 18.)
MARBOTIS.

er of keeping well to a great age; and Horace (Od. i. 37) mentions it as a favourite beverage of Cleopatra.

Mareia, from its neighbourhood to Alexandria, was as generally known to Roman travellers, that among the Latin poets, the words Mareia and Mareotic became synonymous with Asian and Egyptian.

Thus Martial (Ep. xiv. 209) calls the papyrus, "the grass of Mareia"; and Martial, in the same line, and Cæcinus (Cæsareus, v. 915) designates Egyptian luxury as Mareotic; and Ovid (Meta. iv. x 73) employs "ara Mareoticara" for Lower Egypt.

[W. B. D.]

MAREOTIS OR MARETIA (Μάρεοτις or Μαρετία Αἰγύπτου, Strab. xvii. pp. 789—789; Μαρέωτ, Steph. B. s. v.; Mareotis Libya, Plin. v. 10. s. 11; Justin. xi. 1), the modern Birkalet-el-Mareoot, was a considerable lake in the north of the Delta, extending south-westward of the Canopic arm of the Nile, and running parallel to the Mediterranean, from which it was separated by a long and narrow ridge of sand, as far as the tower of Pseri on the Plinithentic bay.

The extreme western point of the lake was about 26 miles distant from Alexandria; and on that side it was separated from the sea by a sandy ridge, which, from its northern extremity its waters at one time washed the walls of Alexandria on their southern side, and before the foundation of that city Mareotic was termed the Lake above Pharos. In breadth it was rather more than 150 stadia, or about 22 English miles, and in length nearly 300 stadia, or about 42 English miles. It is connected with the Canopic arm of the Nile, and another with the old harbour of Alexandria, the Portus Euneotus. [ALEXANDRIA.]

The shores of the Mareotis were planted with olives and vineyards; the papyrus which lined its banks and those of the eight islets which studded its waters was cultivated for its fine quality; and around its margin stood the country-houses and gardens of the opulent Alexandrian merchants. Its creeks and quays were filled with Nile boats, and its export and import trade in the age of Strabo surpassed that of the most flourishing havens of Italy.

Under the later Caesars, and after Alexandria was occupied by the Arabs, the canals which fed the lake were neglected, and its depth and compass were reduced. In the 16th century, its waters had retired about 3 miles from the city walls; yet it still presented an ample sheet of water, and its banks were adorned with thriving date-plantations. Its lake, however, continued to recede and to grow shallower; and, according to the French traveller Savary, who visited this district in 1777, its bed was then, for the most part, a sandy waste. In 1801 the English army in Egypt, in order to annoy the French garrison in Alexandria, bored the narrow isthmus which separates the Birkalet-el-Mareoot from the Lakes of Madicah or Aboukir, and re-admitted the sea-water. About 450 square miles were thus converted into a salt-marsh. But subsequently Mehemet Ali repaired the isthmus, and again diverted the sea from the lake. It is now little more than 14 feet deep, at its northern end, near Alexandria, it is about 14 feet deep, at its opposite extremity not more than 3 or 4. Westward it forms a long and shallow lagoon, separated from the sea by a bar of sand, and running towards Libya nearly as far as the Tower of the Arabs. The lands surrounding the Mareotis now form part of the new Egyptian Nome (Μαρεωτική Νόμια, Plut. v. 5. §§ 3, 34); but this was probably not one of the established Names of Pharonic Egypt.

[W. B. D.]

MARES (Μαρείς), a tribe on the coast of Pontus, in the neighbourhood of the Mosynoceri. (Hecat. Fragm. 192; Herod. iii. 94.) Their armour, when serving in the army of Xerxes, is described by Herodotus (vii. 79) as having consisted of helmets of wicker-work, leather shields, and javelins. Later writers do not mention this tribe.

[I. S.]

MARESSH (Μαρέθση, LXX., Enesob.; Μαρέθση, Joseph.), a city in the territory of Thapsos, with Kiril and Achiab in Joshua (xv. 44). In Micah (i. 15), where it is again joined with Achiab, the LXX. have substituted Ασκέθ (Lachish, however, is found in the list of Joshua, independent of Mareesh (xv. 39), so it could not be a synonym for Mareesh. It was one of the cities fortified by Nebuchadnezzar for the Philistines and Egyptians (2 Chron. xii. 8); and there it was that Asa, the shamed Zerah the Ethiopian, "in the valley of Zephathah at Marees" (xv. 9), and gained a signal victory over him. In the time of Judas Maccabees it was occupied by the Idumeans (3 Macc. xii. 35), but Judas took and destroyed it. (Joseph. Ant. xii. 8. § 6.) Only a few years later it is again reckoned to Idumea (9. § 10); and Herod the Great expelled its inhabitants, in common with the other Idumeans, to practice circumcision, and to conform to the law, as a condition of remaining in that country (xiii. 9. § 11, § 16. § 4). It was one of the cities restored to Aretas king of Arabia by Herod the Great (9. § 13. § 9), and probably never recovered its former importance, as this is the latest historical notice. It is placed by Eusebius and St. Jerome 2 miles from Eleutheropolis; it was then a ruin. Dr. Robinson conjectures that Eleutheropolis (at first Bethagorah) had sprung up after his destruction of Mareesh, and had been built with its materials,

[M. W.]

MAREURA OR MALTHUAA (Μαριοῦρα μαλθούς ἢ καὶ Μαλθοῦρα καλομνή, Ptol. vii. 2. § 24), a place of some importance in the upper part of the Aenare Chersonesus in India extra Gangam. It is not possible now to identify it with any existing place.

MARGANA or MARGALAK (Μαργάνα, Dict.; Μαργανές, Xen.; Μαργάνας, Strab.; Μαργάνας, Steph. B. s. v.), a town in the Ptolemaic, in the district Amphidias, was supposed by some to be the Homero Aesecus. (Strab. viii. p. 349.) The Eleians were obliged to renounce their supremacy over it by the treaty which they made with Spartas in B.c. 400 (Xen. Hell. iii. 3. § 10). In the time of Ptolemy it is called one of the Triphylian towns: to this statement, see LETRIN. It is mentioned as one of the two towns taken by the Arcadians in their war with the Eleians in B.c. 366. (Xen. Hell. vii. 4. § 14; Diod. iv. 77.) Its site is uncertain, but it was probably east of Letrin. Leake places it too far north, at the turning of the river to the Eumessian Peneias, which is in all probability the site of the Eleian Pylaos. (Leake, Peloponnesia, p. 219; Bolyai, Recerches, g. c. p. 130; Curtius, Peloponnes, vol. i. p. 73.)
MARGIANA.

MARGIANA (ภ. Margyan, Strab. xi, p. 516, Ptol. vi, 10; Plin. vi, 16, a. 18), a district of considerable extent in the western part of Central Asia, which was bounded on the W. by Hyrcania, on the N. by Scythia and the Oxus as far as Bactriana, on the E. by Bactriana, and on the S. by Ariana. At present it is called Khurasan, and comprehends also some part of the territory occupied by the Turcoman tribes. Like most of the districts at a great distance from Greece or Rome, it was but partially known to the ancients; hence its limits are variably stated by ancient authors. Thus Strabo makes it the province next to Parthia, to the N. of the Sarpi mountains; Pliny makes it the province of the Danda (about A.D. 950) it still flowed into the Jihon (De Sac. Mém. sur deux Proven. de la Perse, p. 22). The Margus passed by and watered Antiocchia Margiana, the capital of the province.

MARIABA.

MARGUS (Μαργύας, Strab. xi, p. 516; Ptol. vi. 10, §§ 1, 4), the chief river of the province of Margiana, in which all probability derives its name from it,—now the Murgh-bâ or Merâ Rubâ. It is said by Ptolemy to have taken its rise in the Sarpi mountains (now Barchi mountains), a western spur of the great range of the Paropamisus, and, after a northern course and a junction with another small stream, to have flowed into the Oxus. The travels of Sir Alexander Burnes have demonstrated that the Murgh-bâ no longer reaches the Oxus, but is lost in the sands about 50 miles N.W. of Merv (Burnes, vol. ii. p. 35); but it is probable that as long as 1869, and possibly before, it still flowed into the Jihon (De Sac. Mém. sur deux Proven. de la Perse, p. 22). The Margus passed by and watered Antiocchia Margiana, the capital of the province.

MARIABA (Μαριάβα). There seem to have been several cities of this name in Arabia, as there are still several towns or sites of the same name, scarcely modified. How many distinct cities are mentioned by the classical geographers, antiquarians are not agreed, and the various readings have involved the question in great perplexity. It will be well to eliminate first those of which the notices are most distinct.

1. The celebrated capital of the Sabaei in Yemen, is known both in the native and classical writers. It is called the metropolis of the Sabaei by Strabo (xvi. 4, § 2), which tribe was contiguous to that of the Minaei, who bordered on the Red Sea on one side, and to the Catabanesi, who reached to the straits of Bab-el-Mandeb. [SABAEI; MINAEI; CATABANESI.] It was situated on a well-wooded mountain-side, and was the principal residence. It seemed difficult to imagine that this was distinct from the Mariaba of Pliny, who, however, assigns it to the Atrakmitae, a branch of the Sabaei, and places it on a bay 94 M. P. in circuit, filled with spice-bearing islands; while it is certain that the Mariaba of the Sabaeans was an inland city. It is beyond all doubt the Maarrab of the Arabian historians, built according to their custom, on a level and sandy plain near the coast, and only in succession from the patriarch Koktan or Jokadan, son of Eber. Abulfeda says that this city was also called Saba; and that, in the opinion of some, Maarrab was the name of the royal residence, while the city itself was called Saba. Its founder also constructed the stupendous embankment so renowned in history, forming a dam for confining the water of seventy rivers and torrents, which he conducted into it from a distance. (Abulfeda, Historia Ante-Islamicos, lib. iv. ap. init.) The object of this was not only to supply the city with water, but also to irrigate the lands, and to keep the subjegated country in awe, being masters of the water. The water rose to the height of almost 20 fathoms, and was kept in on every side by a work so solid, that many of the inhabitants had their houses built upon it. It stood like a mountain above the city, and no danger was apprehended of its ever failing. The inundation of El-Arem (the mound) is an aera in Arabic history, and is mentioned in the Koran as a signal instance of divine judgment on the inhabitants, who, instead of rising against their pride and wickedness, a mighty flood broke down the mound by night, while the inhabitants were asleep, and carried away the whole city, with the neighbouring towns and people. (Sale, Koran, cap. 84, vol. i. p. 289, notes, and Preliminary Discourse, sect. 1. vol. i. p. 13;
MARIABA. 275

Questions Proposées, par M. Michaelis, pp. 183—
188.) This catastrophe seems to have happened about
the time of Alexander the Great, though
some chronologies place it subsequently to the
Christian era. Sale places the city three days' journey
from Sanaa (note, in loc. cit.). The notion of the
identity of Marob with Sheba, mentioned by Abul-
feda, is still maintained by some natives; and Nie-
bhur quotes for this opinion native of the town
itself (Description de l'Arabie, p. 252), and justly
reminds that the existence of the remains of the
famous reservoir of the Sabaeans in the vicinity of
Marob serves to identify it with the capital of the
Sabaeans. To account for the capital not bearing
the name of the tribe, as was usual, he suggests
that the Sabaeans may have derived their name from
another source, and then have built this stupendous
reservoir near Marisba, and there have fixed the
residence of their kings. But a fact elsewhere
mentioned by him, will perhaps lead to a more
satisfactory solution. It seems that the great re-
servoir is not situated before Marob, nor close to it,
but at the distance of an hour, and on the side of it.
This would explain the preservation on the burning
of the embankment. May not the inundation
have occasioned the utter destruction of the neigh-
boring city of Sheba, as the traditions relate, while
the royal residence at Marob escaped, and formed
the nucleus of the modern town? We have seen
from Abulfeda that some native authorities maintain
that Marob was the royal residence, while the cap-
ital itself was called Saba. The name Mariba
(al. Mariva) signifying, according to the etymology
of Pliny, "domines omnium," would well suit the
residence of the dominant family (vi. 28. § 32).

Marob is now the principal town of the district
of Darof, 16 German leagues E.N.E. of Sanaa,
containing only 300 houses, with a wall and three gates;
and the ruins of the town of Ghanim are there shown.
The reservoir is still much celebrated. It is described
by a native as a valley between two chains of mountains, near a day's journey in length
(=5 German leagues). Six or seven small streams,
flowing from the west and south, are united in this
valley, which contracts so much at its east end, by
the convergence of the mountains, that it is not more
than 1240 yards in width. It is bounded on the west
by a thick wall, to retain the superfluous water
during and after the rains, and to distribute it over
the fields and gardens on the east and north by
three sluice-gates, one on the other. The wall
was 40 or 50 feet high, built of enormous blocks of
hewn stone, and the ruins of its two sides still
remain. It precisely resembles in its construction
the Bends, as they are called, in the woods of Bel-
groma, near Budhris, on the Bophora, which
supply Constantinople with water, only that the
work at Marob is on a much larger scale. (Nie-
bhur, l. c. pp. 240, 241.)

2. MARIABA BARAMALACUM. A city of this
name in the interior of Arabia is mentioned with
this distinguishing appellation by Pliny (vi. 30)
as a considerable town of the Chermis, which
was one division of the MIRABE: he calls it
"oppidum xvi. mill. pass. . . . . . . . . et ipsum non
sperservedum." It is supposed by some to be iden-
tical with the Barmalac metrosp (Bermalea al. Ma-
rib/masqarâli) of Ptolemy (vi. 15, p. 155),
which he places in long. 79°, lat. 18° 20'. Forster
has found its representation in the modern Torah, whose
situation corresponds sufficiently well with
the Barmalac metrosp of Ptolemy (Geog. of Ara-
bia, vol. i. p. 135, ii. p. 256); but his account of
the designation Baramalacum (Bermale a Bar-
malacum, equivalent to "Merab of the sons of Ams-
kek") is inadmissible according to all rules of
etymology (vol. ii. pp. 43, 47). Taraba, pronounced
by the Bedouins Toraba, is 30 hours (about 80
miles) distant from Tejg in the Hedjaz, still a consid-
erable town, "as large as Tejg," remarkable for its
plantations, which furnish all the surrounding
country with dates; and famous for its resistance
against the Turkish forces of Mohammed Ali, until
January, 1815, when its inhabitants were compelled to
submit. Taraba is environs with palm-
groves and gardens, watered by numerous rivulets.

(Burchardt, Travels in Arabia, Appendix, No. iv.
p. 461.) A more probable derivation of Baramal-
acum from Bahr-m-al-malkm = the Royal Lake,
would identify it with the preceding, No. 1. (Vin-
cent, Periplus, p. 307.)

3. MARIANA, another inland city of Arabia, is
mentioned also by Pline (I. c.) as the capital of the
Caliugia, 6 M.P. in circumference, which was, ac-
cording to him, afterward destroyed by Aslans Gallus.
He has perhaps con-
found it with the Marsyabah which Strabo fixes as the
limit of his expedition, and the siege of which
he was forced to abandon; but it was remarked be-
fore that this name was according to Pliny equiva-

tent to metropolis,—though the etymology of the
name is hopelessly obscure; so that it is
possible that, besides the Marsyabah mentioned
by Strabo, a Mariabah may have fallen in with the line
of that general's march, either identical with one of
those above named, or distinct from both; possibly
still marked by a modern site of one of several towns
still preserving a modification of the name, as El-
Maraba, marked in Kiesper's map in the very heart
of the country of the W-player; and still marked by Arrowsmith, in the NE. of the Negeb
 country. (MARIYABAH.)

G. W. MARIÄMA (Mapœa), an inland city of Arabia,
mentioned only by Ptolemy (vi. 15), who places it in
long. 78° 10' and lat. 17° 10', and therefore not far
south-east from his Baraba or Maraba metropolis
[MARIABA, 2.] (Manett, Geographia, p. vii.
p. 66) suggests as its site a place marked by a thick
wall, to retain the superfluous water during and after the rains, and to distribute it over
the fields and gardens on the east and north by
three sluice-gates, one on the other. The wall
was 40 or 50 feet high, built of enormous blocks of
hewn stone, and the ruins of its two sides still
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rib/masqarâli) of Ptolemy (vi. 15, p. 155),
which he places in long. 79°, lat. 18° 20'. Forster
has found its representation in the modern Torah, whose
situation corresponds sufficiently well with
on the site previously occupied by the Greek city of Nicæa mentioned by Diodorus (Diod. v. 13; Oliver. Sicil. p. 508). Its name is mentioned in the Antoninus Itinerary (p. 85), which erroneously reckon- es it 40 miles from Aleria; the ruins of Mariana, which are still extant under their ancient name at the river Gölo, being only about 30 miles N. of those of Aleria. They are 15 miles S. of the modern city of Basta. The ancient remains are inconsiderable, but a ruined cathedral still marks the site, and gives title to the bishop who now resides at Basta. (Rampoldi, Diss. Geogr. vol. ii. p. 589.)

MARINA FOSSA. [Fossa MARIANA.]

MARIANDYNI (Μαριανδύνι, Μαριανδύνι, or Μαριανδύνι), an ancient and celebrated tribe in the north-east of Bithynia, between the rivers Sangarius and Bilaus, on the east of the tribe called Thyrai or Bithyni. (Seylac, p. 34; Plin. vi. 1.) According to Seylac, they did not extend as far west as the Sangarius, for according to him the river Hanus formed the boundary between the Bithyni and Mariandyni. Strabo (vii. p. 995) expresses a belief that the Mariandyni were a branch of the Bithynians, a belief to which he was probably led by the resemblance between their names, and which cannot be well reconciled with the statement of Herodotus (iii. 90), who clearly distinguishes the Mariandyni from the Thracians or Thyrai in Asia. In the Persian army, also, they appear quite sepa- rated from the Bithyni, and their armour resembles that of the Paphлагonians, which was quite dif- ferent from that of the Bithyni. (Herod. vii. 73, 75; comp. Strab. vii. p. 345, xii. p. 542.) The chief city in their territory was Hercules Ponticus, the inhab- itants of which reduced the Mariandyni, for a time, to a state of servitude resembling that of the Cretan Mosea, or the Thessalian Pesetae. To what race they belonged is uncertain, though in their Thracian origin be given up, it must probably be admitted that they were akin to the Paphлагonians. In their division of the Persian empire they formed part of the third Persian satrapy. Their country was called (Μαριανδύνι, Μαριανδύνι, or Μαριανδύνι) and Pliny speaks of a Sinus Mariandynus on their coast. (Comp. Hecat. Fragm. 201; Aeschyl. Pers. 932; Xen. Anab. vi. 4. § 4, Cyrop. i. 1. § 4; Plut. v. 1. § 1; Scyrm. Fragm. 199; Ducis. Paris. 788; Mela. i. 19; Athen. xiv. p. 630; Apollon. Argon. ii. 724; Constant. Porphy. Thesm. i. 7; [L. S.])

MARIA NUS MONS (Μουσ Μαρίανος, Mous Marion). (Pol. ii. 4. § 15; Mous Mariorum, It. Anton. p. 423; Sierva Moreno), a mountain in Hispania Bética, properly only a western offshore of the Oropesca, and probably the mountain which Strabo describes, (iii. p. 142), without mentioning its name, as running parallel to the river Bética, and full of mountains, xxvii. 3, xxxiv. 2), seems to have been called "sea Mariamn, quod et Cordubense dicitur." The eastern part of this mountain was called Saltus Castelonensis. [CASTULO.]

MARICAE LUCUS. [LUCEN.

MARIDE (Ammian. xxvii. 6), a castle or forti- fied town in Mesopotamia, mentioned by Ammianus Marcellinus in his account of Constantine. There can be no doubt that it is the same as the present Maridun, which is seated on a considerable eminence looking southward over the plains of Mesopotamia. [V.]

MARIDUNUM (Maridunum, Plut. ii. 3. § 25), in Britain, a town in the country of the Demetae, now Carmarthens. In the time of Gildas Cambrensis the Roman walls were in part standing ("est igitur haec urbs antiqua coculis muris partem adhibuit extantibus egregie clausa." Itin. Camb. lib. i. c. 10. [C. R. S.])

MARINIA'NA, also called MARINIANA (It. Bieros. p. 562), a town in Pannonia, on the frontier between Upper and Lower Pannonia, on the road from Juvia to Mursa. (It. Anton. p. 130.) It is possible that the place may have been the same as the one called by Ptolomy (ii. 14. § 6) Marianiana. (Comp. Geogr. Rav. iv. 19, and Tab. Ptol.)

MARIONIS (Μαρίων). Two towns of this name are mentioned by Ptolomy (ii. 11. § 27) in the north-west of Germany. As the name seems to indicate a maritime town, it has been inferred that one of them was the modern Hamburgh, or Marne at the mouth of the Elbe, and the other Laebec or Wismar. But nothing certain can be said about the matter. [L. S.]

MARIS. [Maris.]

MARISUS (Μαρίσις, Strab. vii. 304; Μάρις, Herod. iv. 49; Marisa, Jornand. de Reb. Gt. 5; Geogr. Rav.), a river of Dacia, which both Herodotus (1. c.) and Strabo (1. c.) describe as falling into the Danube; it is the same as the Marosch, which falls into the Theiss. (Heeren, Asiat. Nations, vol. ii. p. 10., trans.; Schafarik, Slav. All. vol. i. p. 309.)

MARITI MONTES (Μάριτις Μοντές, Μαρίτις Μοντές), a mountain chain in the interior of Arabia, the middle of which is placed by Ptolomy, who alone mentions them, in long. 60° 30', lat. 21° 30', and round which he groups the various tribes of this part of the peninsula, viz., the Melangitae (Μελαγγιταί), and Dachareni (al. Dacharemnes, δαχαραν- νοι), on the north; the Zeritae (Ζεριταί), Binlaei (Βινλαεοί), and Omalites (Ομαλάεοι), on the south; to the east of the last were the Cattabeni, extending to the Montes Agressorum. [ΜΕΛΑΝΕΣ] MONTES. (Ptol. vi. 7. § 20.) They appear to correspond in situation with the Jebel 'Athak, on the south of Wady-al-Ayda, in Ritter's map. (For map of Arabia, it. Anton. p. 256.) [G. W.]

MARITIMUS. (Μαρίτιμος) a town of Gallia Narbonensis on the coast. Mela (i. 5) says, that "between Massilia and the Rhodanus Maritimus was close to the Avati- corum stagna;" and he adds that a "foes" discharges a part of the lake's water by a navigable mouth. Pliny in a passage before quoted [Fostra Mai- n, Vol. I. p. 912], also calls Maritima a town of the Avatice, above which are the Cami Lapedes. Ptolomy (ii. 18. § 8) places Maritimos of the Avatice east of the eastern branch of the Rhone, and he calls it Colonia. The name is Avatici in the Greek texts of Ptolomy that are now printed, but it is Analtii in the Latin text of Pirkseym, and perhaps in other Latin texts. It does not seem certain which is the true reading. Walckenaer (Glog. ge. vol. i. p. 188) assumes that Analtii is the true reading in Ptolomy.

D'Anville concludes that Maritimus was between Marailles and the canal of Maris, and that Mar- tiques is the site, but there is no reason for fixing on Martiques, except that it is between the Rhone and Marais, and that there is little resemblance between the two names. It is said that no traces of remains have been found at Martiques, which, however, is not decisive against it, if it is true; and it is not true. Martiques is near the outlet of the Etang de Berre. Walckenaer observes, that
there has been found at Côte or Saint-Blaise, on the borders of the same lake, an inscription which mentions "Curator Maritimae, Sextumvir Aug斯塔lis Avatirorum," and he would fix the Maritima Avatirorum of Pliny at this place. But he thinks that the Maritima Colonia of Ptolemy is a different place from the Maritima Avatirorum of Pliny; and he says that the measures of Ptolemy for Maritima Colonia fix the Anaitis, whose capital this town was, between the mouths of the Rhone. Pliny also speaks of the Anaitis (iii. 4), and Wallkenaer says that he places the town of Ptolemy there; but he says that Ptolemy places them. But this is not so. Pliny places them east of the eastern branch of the Rhone, if his text can be understood. Nor is it true that Ptolemy places the Anaitis or Avatich, whatever may be the true name in his text, between the mouths of the Rhone; for Ptolemy places them east of the eastern branch of the Rhone, where Pliny places the Avatich. Wallkenaer can find no place for Ptolemy's Maritima Colonia, except by hazarding a guess that it may have been Heraclea [HERACLEA] at the mouth of the Rhone; but Ptolemy places the Maritima Colonia half a degree east of the eastern mouth of the Rhone. Wallkenaer's examination of this question is very badly done. The site of the mouth of the Rhone is according to this passage now at a considerable distance when Cyrenaica became a dependency of Egypt—into two parts, the E. of which was called LIBYCUS NOMOS (AISTHIS NOMOS, § 4) and the W. MAR MARICUS NOMOS (ΜΑΡΜΑΡΙΣ ΝΟΜΟΣ; § 9); the line of separation was made by the CATARACHEMUS MAGNUS (ΚΑΤΑΡΑΘΗΜΟΣ ΜΑΓΝΟΣ, Polyb. xxxi. 26; Strab. pp. 791, 925, 926, 927; Plin. vi. 34; Ann. 19). [G. L.]

MARMARIS. [ARABES.] MARMARIS STATIONES (ΤΡΑΤΟΙ ΒΡΟΜΑΤ, Potl. iv. 4, § 3), a place on the coast-line of the Great Syria, a little to the N. of AUTOMALA (ΒΡΟΑ). The position of Tabaiba, where there are ruins, and inscriptions in the running hand of the Greeks of the Roman Empire, corresponds exactly with these naval stations. (Beechey, Expedition to the N. Coast of Africa, pp. 230—237) [EBJ].

MARMARIA. [ARABES.] MARMARIA (ΜΑΡΜΑΡΙΑ, the sandy and hilly district, which forms the westernmost coast of the Mediterranean, from the valley of the Nile to the Cyrenaica, and is now called the Desert of Bardak, and divided by no certain line of demarcation between the Pasha of Aegypt and the ruler of Tripoli. The MARIMARAI (ΜΑΡΜΑΡΙΔΑ), a Libyan tribe, gave their name, which Niebuhr (Loc. cit. in Arc. Ethnog. and Geog. vol. ii. p. 336) derives from the word "Mar" = salt, with a reduplication common to these languages, to the region they occupied. They appear as the principal indigenous tribe to the W. of Aegypt, between the age of Philip of Macedon, and the empire of the Christian era (Sculac, c. 107, ed. Krause; Strab. ii. p. 131, xvii. pp. 798, 825, 838; Plin. v. 5; Joseph. B. J. ii. 16. § 4; Vopisc. VII. Prob. c. 9), but are not mentioned by Herodotus; it is probable that they were pushed into the interior of the country, by the Greek colonists of Cyrene, and afterwards returned. During the reign of Magas of Cyrene, the Marmaraides revolted, and compelled that prince to give up his intention of attacking Ptolemy Philadelphus, and the Egyptian frontier. (Paus. i. 7. §§ 1, 2.) The ancients differed considerably in the limits they assigned to the Marmaraides; Sculac (l.c.) places them between Apis, and the Gardens of the Hesperides; Pliny (l.c.) between Parastumonion, and the Greater Syrtes; while Strabo (xvii. p. 583) extends their frontier to the S. as far as the Oasis of Ammonium (Siris).

Ptolemy (iv. 5. §§ 1—10) bounds the district Marmarica, on the E. by the Plinthiatic Gulf, and on the W. by a line which is drawn through the town of Darna (Derwa); he divides this region—when Cyrenaica became a dependency of Egypt—into two parts, the E. of which was called LIBYCUS NOMOS (AISTHIS NOMOS, § 4) and the W. MARMARICUS NOMOS (ΜΑΡΜΑΡΙΣ ΝΟΜΟΣ; § 9); the line of separation was made by the CATARACHEMUS MAGNUS (ΚΑΤΑΡΑΘΗΜΟΣ ΜΑΓΝΟΣ, Polyb. xxxi. 26; Strab. pp. 791, 925, 926, 927; Plin. vi. 34; Ann. 19). [G. L. 2; Steph. B.] This elevation, which rises to the height of 900 feet, according to some authors separated Aegypt from Cyrenaica, and extends from the coast in a SSE direction towards the Oasis of Ammonium. Edrisi (vol. i. p. 125, ed. Jaubert) calls it 'Alidhak el Solom, or staircase descent, whence the port Solom and Solomun of most of the earlier "Portulan"; the modern name is 'Aishah el Kibir. Further to the E., near Parastumonion, was the smaller inclination CATARACHEMUS MINOR (Strab. p. 838; Solin. 30), now called 'Alidhak el Siyr, the height of which is 500 feet. Shooting out into the sea, in the headland Ras el Kornas, it takes a direction from (Jas. el Makana) and is the sea-board of this arid space, following the coast from E. to W., were the promontories of Deris (el Hejeh); HERMAKUM (Ras el Kamaa); the harbour of GYGIS or ZYGIS (Mahadah); PARGASTON (Ras el Harweit); APIS (Boum Ajoubeh); the little rocks called SOOFUL TYYRED (el聊天); PLATHI (Ras Hulem); PARMENUS (Marsach Soloum); ALANDUS PROM. (Ras el Malab;), with the adjoining harbour MENELAI PI. (ΜΕΝΕΛΑΙΟΣ; Antipatris (Tobrack)); PETRAS PARYUS (Magharat el Hean); with its harbour BATTARACHUS; ADATEIA PI. (Ain el Gharai) with the islands ARDONIA and PLATETA (Bomba), and Chersounburs (Ras et Tha). Along the whole of this coast a road ran, the stations on which were given-names, and the rocks (Segen. viii.). One river, the PALLABUS (Παλλαβος, Potl. iv. 5. § 2; el Zemmrieh), watering the district of AZHIS, discharges itself into the sea at the Gulf of Bomba. The interior, which was occupied by the tribes of the ADYRACHIDAE and GILGAMMÆ, is described under OASIS, TAPPOURIS, APIS, and PARASTUMONION were the chief towns, of
MARRUCINI.

which the ruins still remain. Throughout the whole of Marmaria no vestiges of Egyptian architecture before the Greek period have been found. The saxon, "scilla maritima," and madder, "rubia," which cover the plains, remind the traveller of what Herodotus (iv. 189, 190) says about the practice of the Libyans feeding their goats-akin with red, and of the portable houses constructed of stalks of asphodel, intertwined with rushes. Now, as then, the "jerboas" (Micro, Herod. iv. 192) is common. The few coins of Marmaric towns, such as those of Apis and Batrachus, are of the same workmanship as the Ascalonian mints. (Echchel, vol. iv. p. 116.)

Ptolemy (iv. S. § 22) enumerates the following tribes in Marmaria:—In the Lybian nome, along the coast, the Zoritaris (Zöröti), Chattani (Caw-rawol), and Zygenses (Zör-eti); further to the S., in the interior, the Büzenises (Bouzit) and Oodami. In the district of Ammonium (§ 23), the Anaomaei (Ana⁵wëd), Iobacchi (Iobëx-ë), and Raedtari (Raudëtari). In the Marma- rite nome, to the N., on the coast, the Liby-Archaris (Libëxëd), the Amberitas (Amberët), and Basachitari (Basëxëtari); to the S. of these, the Augilaris (Augiët), Nasamones (Nasamowë), and Bacatares (Bacëtari); then the Amschib- kari (Amisëkti), who belong more properly to Cyrenaica (Tarifti); and farther to the S. the Senttiris (Sentëtirët), Oribali (Orëbalë), and Aezari (Aëzëpët). (Pacho, Voyage dans la Marœa Tique. pp. 1-81; Barth, Wonders of the East, pp. 495-546.) [E.J.B.]

MARRMIUM. [Caeretum.]

MARMOLITIS. [Paphlagonia.]

MARKODUDUM (Markoâdoum), a town of the Markomanni in Bohemia (Ptol. ii. 11. § 29), and undoubtedly identical with the royal residence of Marobodus, with a fortress attached to it, mentioned by Tacitus. (Ann. ii. 63.) The same place, or rather the fortress, is called by Strabo (vii. p. 390) Buissiemon, and is identified with the modern Vossouëna, in Bohemian Moravia. [L.S.]

MARNEIA (Marneëa; Eth. Maeperatë), a rich and powerful city of the Cicones, in Thrace, situated on the Aegean sea, not far from the lake Ismaris. (Herod. viii. 109.) It was said to have been founded by Maron, a son of Dionysus (Eurip. Oed. v. 100, 141), or, according to some, a companion of Osiris (Diod. Sic. i. 20); but Scyrnus (672) relates that it was built by a colony from Chios in the fourth year of the fifty-ninth Olympiad (s. c. 540). Pliny (iv. 11. 18) tells us that the ancient name was Ortagures. The people of Maronea venerated Dionysus in an especial manner, as we learn from their coins, probably on account of the superior character of their wine, which was celebrated as early as the days of Homer (Od. ix. 196, xcii. 301). This wine was universally esteemed all over the ancient world; it was said to possess the odour of Nectar (Nonnus, i. 12, xvii. 6, xix. 11), and to be capable of mixture with twenty times its quantity of water (Hom. Od. ix. 209); and, according to Pliny, on an experiment being made by Mucianus, who doubted the truth of Homer's statement, it was found to bear even a larger proportion of water. (Plin. xiv. 4. s. 6; comp. "Vicia Maronoe fodacita lumina Bacocho," Tibull. iv. 1. 57.)

Maronea was taken by Philip V. of Macedon in B.C. 200; and when he was ordered by the Romans to evacuate the towns of Thrace, he vented his rage by slaughtering a great number of the inhabitants of MARRUCINI.

the city. (Liv. xxxi. 16, xxix. 24; Polyb. xxii. 6, 15, xxixi. 11, 15.) The Romans subsequently granted Maronea to Attalus; but they almost immediately afterwards revoked their gift, and declared it a free city. (Polyb. xxx. 3.) By Constantine Porphyrogenitus (Them. ii. 2), Maroneia is reckoned among the towns of Macedon. The modern name is Maroûna, and it has been the seat of an archbishopric. (Comp. Ptol. iii. 11. § 2; Scalix, p. 27; Strab. vii. 331; Amm. Marc. xxii. 8, xxvii. 4; Hieroc. p. 643; Tzetz. ad Lygophr. p. 818; Theophil. ad Autol. xi. p. 86.) [A.L.]

COIN OF MARONEA.

MARONSA (Mârōona, Zeisi. iii. 28), a small village in Mesopotamia, at which the army of Julian arrived, just before the combat in which he fell. It is probably the same which Ammianus calls Mârona (xxvi. 1), but its exact locality cannot now be determined. (V.).

MARPESSA (Mârâpacea), a mountain in the island of Paros, from which the celebrated Parian marble was obtained. (Steph. B. s. v. Mârâpacea.) [Paros.] Hence Virgil (vi. 471) speaks of "Marpeia cautes." [MARPESSUS.]

MARRUBIUM. [Marrumum.]

MARRUCINI (Mârûcuinou, Pol., Strab. iv. Mârâbudoum, Ptol.), a nation of Central Italy, inhabiting a narrow strip of territory on the S. bank of the river Aternum, extending from the Adriatic to the ridge of the Apennines. (Strab. v. p. 241.) They were bounded on the N. by the Vestini, from whom they were separated by the Aternum, and on the S. by the Frentani, while to the W. and S.W. they apparently extended inland as far as the lofty mountain barriers of the Majella and the Marvone, which separated them from the Peligni, and effectually cut them off from all intercourse with their neighbours on that side, except by the valley of the Aternum. The southern limit of their territory is not stated by any ancient author, but was probably formed by the river Foro, which falls into the Adriatic about 7 miles from the mouth of the Aternum (Pescara). Pliny, indeed, extends the district of the Frentani as far as the Aternum (Plin. iii. 12. 17), thus cutting off the Marrucini altogether from the sea; but there seems little doubt that this is erroneous. [FRENTARI.] The Marrucini were, undoubtedly, like the other tribes in their immediate neighbourhoods, of Sabine origin, and appear to have been closely connected with the Marsi; indeed, the two names are little more than different forms of the same, a fact which appears to have been already recognised by Cato (ap. Fructus. i. p. 871). But whether the Marrucini were an offshoot of the Marsi, or both tribes were separately derived from the common Sabine stock, we have no information. The Marrucini appear in history as an independent people, but in almost constant alliance with the Marsi, Peligni, and Vestini. There is, indeed, little doubt that the four nations formed a kind of league for mutual defence.
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(Liv. viii. 29; Niebuhr, vol. i. p. 101); and hence we find the Marrucini generally following the lead and sharing the fortunes of the Marsi and Pergini. But in B. c. 311 they appear to have taken part with the Samnites, though the other confederates remained neuter; as in that year, according to Diodorus, they were engaged in open hostilities with Rome. (Diod. viii. 53.) And hence, probably, arose the apprehension expressed by Statius, lest the mountains of the Marrucini should be visited by a catastrophe similar to that which had recently occurred in Campania. (Stat. Silv. iv. 4. 86.) The only city of importance belonging to the Marrucini was Teate, now Chieta, which is called by several writers their metropolis, or capital city. At a later period its municipal district appears to have comprised the whole territory of the Marrucini. INTERROMPETUM, known only from the Itineraries, and situated on the Via Valeria, 12 miles from Corfinium, at the Osteria di S. Valentino, was never more than a village or vicus in the territory of Teate. Pollitiun, mentioned by Diodorus (xix. 105) as a city of the Marrucini, which was destroyed by the Romans in B. c. 311, is wholly unknown. ARENUM, at the mouth of the river of the same name, served as the port of the Marrucini, but belonged to the Vestini. (Strab. v. p. 241.) [E. H. B.]

MARRUVIUM or MARRUBIUM (Mapoléo, Strab.: Edh. Marruvia: S. Benedetto), the chief city of the Marsi, situated on the eastern shore of the lake Pausia, and 7 miles from the town of Alba Fucensia. Ancient writers agree in representing it as the capital of the Marsi: indeed, this is sufficiently attested by its name alone; Marruvium or Marrubii being evidently another form of the name of the Marsi, and being thus used by Virgil as an ethnie appellation (Marruvius de genti, Aem. vii. 750). In some accounts also, Silvius Italicus represents Marruvium as deriving its name from a certain Marrus, who is evidently only an eponymous hero of the Marsi. (Sil. Ital. viii. 505.) We have no account of Marruvium, however, previous to the Roman conquest of the Marsiac territory; but under the Roman Empire it was a flourishing municipal town; it is noticed as such both by Strabo and Pliny, and in the latter's work we find it called "splendidissima civitas Marronum Marruvium." (Strab. v. p. 241; Plin. iii. 12. 17; Mommsen, Jascr. R. N. 5491, 5499; Orell. Jascr. 3148.) It seems, indeed, to have been not unfrequently called "Civitas Marronum," and in the middle ages "Civitas Marricana:" hence, even in the Liber Coloniarum, we find it called "Marrus municipium." (Lib. Colon. pp. 229, 226.) It is noticed in the Tabula, which places it 13 M. P. from Alba; but it was not situated on the Via Valeria, and must have communicated with that high-road by a branch from Cerfenna. (Tab. Peut.) Marruvium continued through the middle ages to be the see of the bishop of the Marsi; and it was not till 1560 that the sea was removed to the neighbourhood of Pescina. The site is now known by the name of S. Benedetto, from a convent erected on the spot. Considerable ruins of the ancient city still remain, including portions of its walls; the remains of an amphitheatre, &c., and numerous inscriptions, as well as statues, have been discovered on the site. These ruins are situated close to the mouth of the lake, about two miles below Pescina. (Holten. of Clover. p. 151; Romanelli, vol. iii. p. 180—186; Kramer, Fusciner Sei. p. 55; Hoare's Class. Tour, T 4.
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vol. i. pp. 357—361. The inscriptions are collected by Mommsen, I. R. N. pp. 290—294.)

The little river Giano, which flows into the lake close to the site of the ancient city, is probably the stream called by the ancients Pisonius, concerning which they related many marvels. (Fuscusus Lucus.)

Dionysius mentions (i. 14) a town called Maruvium (Marauvium) among the ancient settlements of the Aborigines in the neighbourhood of Beate, which is certainly distinct from the above, but is otherwise wholly unknown. [ABORIGINES.] [E. H. B.]

MARS. [Dionysius, p. 362.]

Marsi (Marsia: a. Adj. Marsicanus, Marsicano), an ancient nation of Central Italy, who inhabited an inland and mountainous district around the basin of the lake Fucinus, where they bordered on the Peligni towards the E., on the Sabines and Vestini to the N. and on the Aequians, Hannicans, and Volscians, to the W. and S. There can be no doubt that they were, in common with the other inhabitants of the upland valleys of the central Apennines, a race of Sabine origin; though we have no direct testimony to this effect. Indeed the only express statement which we find concerning their descent is that which represents them as sprung from a son of Circe, obviously a mere mythological fable arising from their peculiar customs. (Plin. vii. 2, Sili. i. 25, v. 57. Another tradition, equally fabulous, but obscurely known to us, seems to have ascribed to them a Lydian origin, and derived their name from Marmyas. (Gellius, ap. Plin. iii. 12. s. 17; Sil. Ital. viii. 503.)

But the close connection of the four nations of the Marsi, Marrucini, Peligni and Vestini, can leave no reasonable doubt of their common origin; and the Sabine descent of at least the Peligni is clearly attested. (Pellini.) It may be added that the Marsi are repeatedly mentioned by the Roman poets in a manner which, without distinctly affirming it, certainly seems to imply their connection with the Sabine race (Hor. Epod. 17. 29; Juv. iii. 168; Virg. Georg. ii. 187.) That the Marsi and the Marrucini were closely related is sufficiently evident from the resemblance of their names, which are in fact only two forms of the same; the old form Marrubii or Marruvii, retained by Virgil (Aen. vii. 750) as the name of the people, as well as preserved in that of their capital city, Marruvium, being the connecting link between the two. (Niebuhr, vol. i. p. 100.) This connection seems to have been already perceived by Cato (ap. Priscian. ix. p. 971), though he mixed it up with a strange etymological fable. But we have no historical account, or even tradition, of the origin or separation of these closely connected tribes, which appear in history together with the Peligni and Vestini, as nearly related, but still distinct, nations.

The Marsi are first noticed in Roman history in B.C. 340, at which time they, as the Peligni, were on friendly terms with the Romans, and granted a free passage to the consuls who were proceeding with their armies through Seminum into Campania. (Liv. viii. 6.) At the commencement of the Second Samnite War they appear to have remained neutral; and even when their kinsmen and allies the Vestini were assailed by the Roman army, they were not only unaltered, but had expected, take up arms in their defence. (Id. vii. 29.) It was not till B.C. 308 that we first find them engaged in hostilities with Rome, and we have no explanation of the circumstances which then induced them to take part with the Sammites. (Id. ix. 41.) It is indeed singular that while Livy notices this campaign as memorable from its being the first occasion on which the Romans were opposed to the Marsi, Diodorus gives a wholly different account, and represents the two nations as in alliance against the Samnites. (Diod. xx. 44.) There is, however, every probability that the account given by Livy is the more correct one, as we find shortly after (B.C. 304) a special treaty concluded with the Marsi, Marrucini, and Peligni, immediately after the defeat of the Aequians. (Liv. ix. 45; Diod. xx. 101.) But a few years later (B.C. 301) the Marsi again took up arms (this time apparently single-handed) to oppose the invasion of the Roman colony at Carsesoli, on the immediate frontiers of their territory. They were, however, easily defeated; three of their towns, Plestina, Millionia, and Fresilus, were taken; and they were compelled to purchase peace by the cession of a part of their territory. (Liv. x. 3.) With this exception, they obtained favourable terms, and the former treaty was renewed.

From this time the Marsi, as well as their confederate tribes, the Marrucini, Peligni, and Vestini, became the faithful and constant allies of Rome, and occupied a prominent position among the "socii" whose contingents bore a important share in the Roman victories. The names of the four nations are sometimes all mentioned, sometimes one or other of them omitted; while the Samnites, who appear, though of Samnite origin, to have maintained closer political relations with their northern neighbours, are, in consequence, often associated with them. Thus Polybius, in enumerating the forces of the several Italian nations in B.C. 225, classes the Marsi, Marrucini, Vestini and Frentani, under one head. (Polyb. xxii. 4.) He gives the name of the Marsi comprehensively to all, and especially to the Frentani, who appear, though of Samnite origin, to have maintained closer political relations with their northern neighbours, are, in consequence, often associated with them. 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Pompey they appear to have been at first favourably disposed to the latter; and the twenty cohorts with which Domitius occupied Corfinium were principally raised among the Marsi and Pergini, or their immediate neighbours. (Cass. B. C. i. 15, 20.) In like manner, the Marsi are mentioned as declaring themselves, as a people, in favour of Verpassian during the civil war between him and Vitellius. (Tac. Hist. iii. 59.) In the year 67, at the instigation of the Pergini, as well as the Sabines, were comprised in the Sercian tribe (Cic. in Verr. i. 42; Schol. Bob. ad loc.); and at a later period all three were included in the Fourth Region of Augustus, which, according to Pliny, was composed of the bravest nations of all Italy. (Plin. iii. 12. a. 17.) In the later division of the Empire, the territory of the Marsi (Maurorum regio) was included in the province named Valeria. (P. Dion. ii. 50; Litt. Col. p. 229.) It appears that in the land of the Marsi, and the noble Roman family of Colonna bears the title of Counts of the Marsi. (K. Craven's Abruzzi, vol. i. p. 144.)

The Marsi appear to have been always celebrated in ancient times, even beyond their hardy and warlike neighbours, for their valour and bravery. Virgil adduces them as the first and most prominent example of the "genus acre virum" which Italy was able to produce: and Horace alludes to the "Marsic cohorts" as an almost proverbial expression for the bravest troops in the Roman army. (Virg. Georg. ii. 167; Hor. Carm. ii. 20. 18, iii. 5. 9.) Appian also tells us that a proverbial saying was current at the time of the outbreak of the Social War, that no triumph had ever been gained over the Marsi or without the Marsi (Appian, B. C. i. 46). The historical accuracy of this saying will not bear examination, but it sufficiently proves the high character they had earned as Roman auxiliaries. In common with the Sabines and other mountain tribes, they retained down to a late period a separate identity of their own race; and are cited by the Roman poets as examples of primitive simplicity. (Juuv. iii. 169, xiv. 180.) But the most remarkable characteristic of the Marsians was their peculiar skill in magical charms and incantations—especially in charming venomous reptiles, so as to render them innocuous. This power, which they were said to have derived from their ancient priestess Circe, or from the local divinity Angitia, who was described as her sister, was not confined to a few individuals, though the priests appear to have principally exercised it, but, according to Silius Italicus, was possessed by the whole body of the nation. (Verg. Aen. vii. 750—758; Sil. Ital. viii. 495—501; Virg. Aen. vii. 9. 24; Stat. Silv. iii. 4. 1; Appian, B. C. i. § 27; Gell. xvi. 11; Lamprid. Helig. 23.) It is worthy of notice that the inhabitants of these regions still pretend to possess the same occult powers as their ancestors: and are often seen as wanderers in the streets of Naples carrying boxes full of serpents of various sizes and colours, against the bites of which they pretend to charm both the living and the spectators. (Craven's Abruzzi, vol. i. p. 145.)

The physical characters of the land of the Marsi have been already described under the article of the lake Fucinus; the basin of which, surrounded on

by their neighbours andkinsfolk the Perginis, Marrucini, and Vestini, as well as the Samnites, Frutani, and Lucanians. (Appian, B. C. i. 39; Liv. Epit. lxxii.; Orat. v. 18.) During the military operations that followed, imperfect as is our information concerning them, we may clearly discern that the allies formed two principal groups; the one composed of the Marsi, with their immediate neighbours, the Sabines and probably the Frutani; the other of the Samnites, with the Lucanians, Apuli, and some of the Campanians. The Marsi appear to have stood, by common consent, at the head of the former section; and hence we frequently find their name alone mentioned, where it is clear that their confederates also fought by their side. At the first outbreak of the war (a. c. 91), they laid siege to Alba Fucensia, a Roman colony and a strong fortress (Liv. Epit. lxxii.), which appears to have at first defied all their efforts. But the Roman consul P. Rutilius, who was sent against them, proved unequal to the task. One division of his army, under Perpenna, was cut to pieces at the outset of the campaign; another, at least, he himself was slain and slain by the allied forces under Vettrius Capo. (Appian, B. C. i. 43; Liv. Epit. lxxii.; Orat. v. 18.) C. Marinius, who was acting as legate to Rutilius, is said to have retrieved this disaster; and afterwards, in conjunction with Sulla, achieved a decisive victory over the Marsi, in which it is said that the allies lost 6000 men, mere war and the Maruncini, Herins Asinianus, was slain. But notwithstanding this advantage, it appears that Marinius himself was unable to keep the field, and was almost blockaded in his camp by Pompeius Silo; and when at length he ventured on a third battle, it had no decisive result. Meanwhile, his colleague in the command, Q. Crispus, at the last defeated and cut to pieces with his whole army by the Marsi; while an advantage gained by Ser. Sulpicius over the Pergini appears to have led to no important result. (Liv. Epit. lxxii. lxxiv.; Appian B. C. i. 46; Plut. Marr. 33; Orat. v. 18.) The next campaign (a. c. 89) proved at first scarcely more favourable to the Roman arms; for though the consul L. Porcius Catulus, gaining possession of their lands, and their allies, he was himself slain in a battle near the lake Fucinus. (Appian, B. C. i. 50; Orat. v. 18.) But it is probable that the policy adopted by the Romans in admitting to the franchise all those of the allies who were willing to submit had a great tendency to disarm the confederates, as well as to introduce dissensions among them; and this cause, combined with the successful operations of the consul Cn. Pompeius Strabo and his lieutenant Sulpicius, effected the submission of the Marrucini, Vestini, and Pergini before the close of the year. The Marsi for a time still held out, though single-handed; but repeated defeats at length compelled them also to sue for peace to the consuls (Cass. B. C. i. v. 18.) Notwithstanding their obstinate resistance, they were admitted to favourable terms, and received, in common with the rest of the Italians, the full rights of Roman citizens. From this time the Marsi as a nation disappear from history, and became merged in the common condition of the Italians. They however, still retained much of their national character, and their existence as a separate tribe is acknowledged by many Roman writers, both of the Republic and Empire. In the civil war between Caesar and

MARSIL
MARSIBAEAE.

All sides by lofty, or strongly marked mountain ridges, may be considered as constituting the natural limits of their territory. But towards the N.E. we find that Alba Fucens, though certainly belonging to this natural district, and hence sometimes described as belonging to the Marsi (Ptol. iii. 1. § 57; Sil. Ital. 340) was more properly an Aquatic city [Alba Fucens]; while, on the other hand, the upper valley of the Liris (though separated from the lake by an intervening mountain ridge) was included in the Marsi territory, as Antinum (Civita d'Astino) was unquestionably a Marsian city. [Antinium.] On the N. the Marsi were separated from the Sabines and Vestini by the lofty group of the Monte Velino and its neighbours; while on the S. another mountain group, of almost equal elevation, separated them from the northern valleys of Samnium and the sources of the Sagro (Sangro). On the E., a ridge of very inferior height, but forming a strongly marked barrier, divided them from the Peucini, who occupied the valley of the Gioso, a tributary of the Aterusma. From its highest elevation above the sea (2176 feet at the level of the lake), even more than from the mountains which surrounded it, the land of the Marsi had a cold and ungenial climate, and was ill adapted for the growth of corn, but produced abundance of fruit, as well as wine, though the latter was considered harsh and of inferior quality. [Sil. Ital. viii. 507; Athen. i. p. 26; Martial, iii. 121, xiv. 116.]

The principal town of the Marsi was MARUVITUM, the ruins of which are still visible at S. Benedetto, on the E. shore of the lake Fucinus. This was indeed (if Alba Fucens be excluded) probably the only place within their territory which deserved the name of a city. The others, as we are told by Silvius Italiensis, though numerous, were for the most part obscure places, rather fortified villages (castella) than towns. [Sil. Ital. viii. 510.] To this class belonged, in all probability, the three places mentioned by Livy (x. 8) as having been taken in a. c. 301 by the dictator M. Valerius Maximus,—Millonia, Piestina, and Frasilia; all three names are otherwise wholly unknown, and there is no clue to their site. In the list of the provinces by Marco Antonio, the following towns:—Anxantina (Anxantini), the name of which is found also (written Anxatini) in an inscription, and must have been situated near Asdrossano or Scorgola, in the immediate neighbourhood of Alba (Hisor's Classical Tour, vol. i. p. 367; Mommsen, Isae. A. N. 5828; Antinium (Antiniae), now Civita d'Astino; Lucus (Lucense), more properly Lucus Angelitae, still called Lago, on the W. bank of the lake; and a "populus" or community, which he terms Fucensae, who evidently derived their name from the lake; but what part of its shores they inhabited is uncertain. Besides these he notices a tradition, mentioned also by Sollinus, that a town named Archippe, founded by the mythical Marsyas, had been swallowed upon in the waters of the lake. (Pline. iii. 12, s. 17; Solin. 2. § 6.) From the number of inscriptions found at Trasacco, a village near the S. end of the lake, it would appear to have been certainly an ancient site; but its name is unknown. [Mommsen, I. c. p. 295.]

The only town of the Marsi mentioned by Ploenery (iii. 1. § 67) besides Alba Fucens, is a place which he calls Aex (Aex), a name in all probability corrupt, for which we should perhaps read Avae, the Anta or Antaxia of Pliny. Cerpennia, a place known only from the itineraries, was situated on the Via Valeria, at the foot of the pass leading over the Mons Imeus into the valley of the Peligni. This remarkable pass, now called the Foroledo Caruso, must in all ages have formed the principal line of communication between the Marsi and their eastern neighbours, the Peligni and Marrucini. Another natural line of communication was formed from the north of the Fucini near Celano to the valley of the Aternum near Aquila. It must be this line which was followed by a route obscurely given in the Tabula as leading from Areia through a place called Frusteniae (? to Alba and Marruvium (Tab. Peut.) [E. H. B.]

MARSIGNI, a German tribe, mentioned only by Tacitus (Germ. 43), probably occupying the north of Bohemia, about the Upper Elbe. In language and manners they belonged to the Suevi. (Comp. Zeus, Die Deutschen, p. 124.) [L. S.]

MARSOYNA (Mapororia), or MARSOYNIUM (Tab. Peut.), a place in Upper Pannonia, south of the river Sava, on the road between Siedia and Servitiun; is identified by some with Popiductus, at the mouth of the Una into the Sava. (Ptol. ii. 16. § 7; Geogr. Rav. iv. 19.) [L. S.]

MARSYABAE (Maporavala), a town of the Rhumantia, an Arabian tribe, mentioned by Strabo as the utmost limit of the Roman expedition under Aelius Gallus, the siege of which he was obliged to abandon, after six days for want of water, and to commemorate his retreat. The only direct clue afforded by Strabo to the position of the town is that it was two days distant from the Frankincense country; but the interest attaching to this expedition—which promises so much for the elucidation of the classical geography of Arabia, but has hitherto served only still further to perplex it.—demands an investigation of its site in connection with the other places named in the only two remaining versions of the narrative. It will be convenient to consider,—(I) the texts of the classical authors. (II) The commentaries and glosses of modern writers on the subject. (III) To offer such remarks as may serve either to reconcile and harmonize conflicting views, or to indicate a more satisfactory result than has hitherto been arrived at; and it may be proposed to study these conclusions only will be stated; the arguments on which they are supported must be sought in the writings referred to. I. To commence with Strabo, a personal friend of the Roman general who commanded the expedition, and whose account, scanty and unsatisfactory as it is, has all the authority of a personal narrative, in which, however, it will be advisable to omit all incidents but such as directly bear on the geography. [Dictionary of Biography, Gallus, Aelius.] After a voyage of 15 days from Cleopatra (Arenion, No. 1), the expedition arrived at Lenece Come (Acwch nnoyn), a considerable sea-port in the country of the Nabathaeans, under whose trusteurous escort Gallus had placed his armament. An epidemic among the troops obliged him to pass the summer and winter at this place. Setting out again in the spring, they traversed for many days a barren tract, through which they had to carry their water on camels. This brought them to the territory of Aretas, a kinsman of Obodas, the chief sheik of the Nabathaean at the time. They took thirty days to pass through this country, during which they had to pass many of the obstructions placed in their way by their guide Syllaus. It produced spelt and a few palms. They next came to the nomad country named Ararena (Assawp), under a sheik named Sabus. This it
took them fifty days to traverse, through the fault of their guide; when they came to the city of the Agarens (Afteran), lying in a peaceful and fruitful country. This they took; and after a march of six days, came to the river. Here, after a pitched battle, in which the Romans killed 10,000 Arabs, with the loss of only two men, they took the city called Aseca (Asera), then Athurilla (Athurila), and proceeded to Marsyas of the Rhamanitaes, then governed by the Emir of the same name. Thence they commenced their retreat by a much shorter route. Nine days brought them to Anagrana (Anagraga), where the battle had been fought; eleven more to the Seven Wells (Seven fountains), so called from the fact; then to a village named Chassala (Chassula), and another named Malcho (Malcho), the latter situated on a river, and through a desert with few watering-places to Nera or Negra Come (Nera or Negra Come), on the sea-shore, subject to Obozas. This retreat was accomplished in sixty days; the advance had occupied six months. From Nera they sailed to Myos Hormos (Myos Hormos) in eleven days. Thus far Strabo (vi. p. 782).

Pliny is much more brief. He merely states that Gallesus of the Agarens, who was one of his most accessible writers, Negra, Ammestrum, Necla, Magana, Tammescum, Labicia, the above-named Mariaba (i.e. the Mariaba of the Cailingi, 3), and Caripeta, the remotest point which he reached. (Hist. Nat. vi. 23.) The only geographical point mentioned by Dion Cassius, who dwells chiefly on the sufferings of the army, is that the important city of Aseca (Asera) was the limit of this disastrous expedition. (Dion Cass. lliii. 29.)

II. The variations of commentators on this narrative may be estimated by these facts: Dean Vincent maintains that, "as Pliny says, that places which occur in the expedition of Gallus are not found in authors previous to his time, the same may be said of subsequent writers; for there is not one of them, ancient or modern, who will do more than afford matter for conjecture." (Periplus, p. 300, 301.) Mr. Forster asserts, "Of the eight cities named by Pliny, the names of two most clearly prove them to be the same with two of those mentioned by Strabo; and that seven out of the eight stand, with moral certainty, and the eighth with good probability, in the same position as among the Anagras of Strabo, still actually in being." (Geography of Arabia, vol. ii. p. 310.) D'Anville and M. Freneel (inf. cit.) conduct the expedition to Hadramaut, in the southern extremity of the peninsula; Gosselin does not extend it beyond the Hadjfan. (Recherches sur la Geographie des Anciens, tom. ii. p. 114.) But these various theories require more distinct notice. 1. D'Anville, following Bochart (Chalma, i. 44), identifies Lence Come with the modern Haur or El-Houra, on the Red Sea, a little north of the latitude of Medina, justifying the identification by the coincidence of meaning between the native and the Greek names. Anagrana he fixes at Nageran or Negra (Nearan), a town supposed consistently with which theory he makes the Marsyas of Strabo identical with the Mariaba of the same geographer; though Strabo makes the latter the capital of the Sabaei, and assigns the former to the Rhamanitaes. Finally, D'Anville places Chassala at Khallan (El-Challum), in the NW. extremity of Yemen, and, therefore, as he presumes, on the Roman line of retreat between Anagrana and the sea. (D'Anville Geographie ancienne abrégée, tom. ii. pp. 218, 217, 293, 294.) 2. Gosselin, as before noticed, maintains that the expedition did not pass beyond Arabia Deserts and the Hedjfa; that the Negra of Pliny = the Negra of Potimea = the modern Nobra or Mauden en-Nobra (in the NW. of Nejfa); that Pliny's Magana = Migarias-saeser (which he marks in his map NW. of Negra, and due East of Mousalah, his Leuc; pp. 254, 255), perhaps identical with Dahr el-Maghbar in Bitter's map; that Teim in Bitter, between Mauden en-Nobra and Dahr el-Maghbar; that Laboica = Lobo of Potimea, which he does not place; that Athurilla = Lathiropa (Lathiropa) in Potimea = Mousalah; that Mariaba in Pliny = Marasyas in Strabo; Macoraba in Potimea = Mecca; and lastly, that Caripeta, the extreme point according to Pliny, = Araréne in Strabo = modern Caritasain, in the heart of El-Nejfa. (Gosselin, l. c. pp. 113—116.) 3. Dean Vincent's opinion on the difficulty of recovering any clue to the line of march has already been stated; but he ventures the following conjectures, partly in agreement with certain statements and peculiarities of place and persons. He adopts the Lence Come of Gosselin, i.e. Mousalah; the Angranas or Negra of D'Anville, i.e. Nijfar of Yemen; and thinks that the country of the nomades, called Araréne, has a resemblance to the territory of Mediène and Mecca; and that the space of fifty days employed in passing it, is some confirmation of the statement of the Rhamanitaes, that the Mousalah could not be Mariaba of the Tank; but takes it as the general name for a capital,—in this case of the Minéas,—which he suggests may correspond with the Caripeta of Pliny, the Carna or Carana of Strabo, the capital of the Minéas, and the Carni-peta, or Carini-peta of modern geographers. The fact that Strabo speaks of Carna as the capital of the Minae, and places Marsyas in the territory of the Rhamanitaes, is disposed of by the double hypothesis, that if Ilaaer is the king of this tribe, whether Calingii, Rhamanitaes, or Baramalscum, all three were comprehended under the title of Minéas. Of Nera, the termination of the expedition, he remarks, that it being in the country of Obozas, it must be within the limits of Petraea; but, as no modern representation of the places, it should be placed as far below (south of) Lence Come as the province will admit. (Vincent, Periplus of the Erythraean Sea, vol. ii. pp. 300—311.) 4. M. Freneel, long a resident in the country, thinks that the Marsyas of Strabo must be identical with the Mariaba in Pliny's list of captured cities, the same writer's Baramalscum, and Potimey's Mariamah; and that the Rhamanitaes of Strabo are the Rhamel of Pliny, the Minite of Potimey, one of the divisions of the Minaei, to which rather than to the other division, the Chorsam, Mariaba Baramalscum should have been assigned. In agreement with Vincent, he finds the Marsyas of Strabo in the capital of the Minaei, i.e. the Carana of Strabo and the CaranB Susan of Bithynia, which he however finds in the modern Al-Chaama in the Wady Damar or Desert (Kureis and Greis in Keiper's and Zimmerman's maps), six or seven days' journey north of Moubaallah, and in the heart of Hadramaut. (Freneel, in Journal Arabe, Juillet, 1840, 3me série, tom. x. pp. 83—96, 177, &c.) He fancied that he recovered the Caripeta of Pliny in the site of Khour-al-Nyusalah, also in the vicinity of Moubaallah (ib. p. 196). 5. Dassarykov prefers the identification.
of Leuce Come with El-Haura, proposed by D'Anville, to the Moilákh of Gesselin and Vincent. In common with D'Anville and Vincent, he finds the town of Angrana (which he writes "la ville des Négranes") in the modern Nedjirá, and doubly fixes Marsyabae at Mørab in Yemen. The Manita of Ptolemy he identifies with the rhamanaitae of Strabo,—suggesting an ingenious correction to Jaminet,—the people of Yemenes (L'Empire Arab., Arab., pp. 58, 59).

6. Jomard, one of the highest authorities on Arabian geography, has offered a few valuable remarks on the expedition of Gallus, with a view to determine the line of march. He thinks the name Marsyabae an evident corruption for Maribá, which he assumes to be "that of the Tank," the capital of the Masaé, now Mórab. Nezáíne exactly corresponds with Nedjirá or Ngéfr, nine days' journey NW. of Mórab. He fixes Leuce Come at Moilákh, and Ngéra or Nerá opposite to Coseyg, in the 26th degree of latitude. His argument for determining the value of a day's march is ingenious. The whole distance from Mórab to the place indicated would be 350 leagues of 25 to a degree. From Mórab to Mófax, the distance was 170 leagues; therefore, which was nine days from Maribá, is 14ths of the whole march, and Wadi Nedjirá is 59 leagues NW. of Mórab. The distance of the Seven Wells, eleven days from Ngéra, =14ths of the march=117 leagues from Maribá: and the same analogy might have been applied to Chaasal and the river Malothas, had Strabo indicated the distance of these two stations together, in order to reach the sea, on land. This retreat must have traversed the province of Asey, a district between Yemen and the Hedjás (whose geography has been recently restored to us by M. Jomard), and one of the elevated plains which separate the mountain chain of Yemen from that of the Hedjás. "The road," he says, "is excellent, and a weak body of troops could defend it against a whole army." Having thus disposed of the line followed in the retreat, he briefly considers the advance:—"The country governed by Aretas, and the next mentioned, Aretene, correspond with Thamoud and Nedjirá, and the southern part of the latter province approaching Nedjirá has always been a well-peopled and cultivated district. Asca, on the river, and Athrullas, the last mentioned by Strabo, are in the same line, and it is determined, as the distances are not stated; and the line between Nedjirá and Mórab is still but little known." (Jomard, op. Morgen. Histoire de l'Egypte, €c., pp. 388—389.)

7. M. Forster has investigated the march with his usual diligence, and with the partial success and failure that must almost necessarily attach to the investigation of so difficult a subject. To take first the main points, viz., Leuce Come, the point of departure; Marsyabae, the extreme limit; and Nerá, the point at which they embarked on their return. He accepts D'Anville's identification of Hadora as Leuce Come, thinking the coincidence of name decisive; Marsyabae he finds in Saadí, the chief city of the province of Sabía, a district of the kingdom of Mehrál or Wehral, the latter is divided into the districts of A. of Saadí, the frontier and key of Yemen; and Nerá, in Yembo, the sea-port of Medina. The line of march on their advance he makes very circuitous, as Strabo intimates; conducting them first through the heart of Nedjirá to the province of El-Ahas on the Persian Gulf, and then again through the same province in a SW. direction to Yembo. On their retreat, he brings them direct to Nedjirá, then turns west to the sea, which they coast as far north as Yembo. To be more particular, he thinks that "a difference in distance in the advance and retreat, commensurate, in some reasonable degree, with the recorded difference of time, i.e. as 3 to 1, must be found; that the caravan road from Hadora by Madána and Kusiyam, into the heart of Nedjirá, was the line followed by Gallus (the very route, in fact, traversed by Captain Sadlier in 1819: Transactions of the Soc. of Bombay, vol. x. pp. 449—453), and thence by one of the great Nedjirá roads into Yemen, the description of which in Burckhardt agrees in many minute particulars with the brief notices of Strabo. He further finds nearly all the towns named by Pliny as taken by the Romans, on this line of march: Maribá of the Calegni in Mórab, in the NE. extremity of Nedjirá, within the province of Hagar or Babitha,—in the former of which names he finds the Ararenia or Agarena of Strabo. Caripeta he identifies, as Gesselin had done, with Caritata in Nedjirá; but he does not attempt to explain how Pliny could call this the extreme limit of the expedition,—"quo longissime processit." The Tammanus of Pliny == the Agálim of Ptolemy == the well-known "Tagy" of Strabo. The same presents itself in Korn el-Moghalah, a place situated about half-way between Tagý and Nedjirá, which last is with him, as with all preceding writers except Gesselin, the Angrana of Strabo, the Ngéra of Pliny. "Labeica is the anagram, with the slightest possible inversion, of Al-Beitah," and this is called by the northern Bedouins "the key of Yemen,"—the key of Jedda. He finds that the army on their retreat must have traversed the province of Asey, a district between Yemen and the Hedjás, which is a very fertile district, extremely rich in date-trees. The river at which the battle with the Arabs was fought is the modern Sabións, which, taking its rise in the Hedjás mountains near Korn el-Moghalah, after a southern course of somewhat more than 100 miles, is lost in the sands of the Talesía, to the northward of the mountains of Asey. The Arabs of Strabo, the Nasca of Pliny, are "obviously identical with Sabións, the present name of a town seated on the Sabións river, near its termination in the sands." Athrullas, next mentioned by Strabo, is again Labeica, i.e. Beitah; and this hypothesis "implies a counter-march," of which there is no hint in the authors. Lastly, he finds that the modern Ansar is the ancient representative in Ibn Mán (the Manambí of Ptolemy), a town about half-way between Beitah and Sabións, all the cities enumerated by Pliny occur on the route in question." As to the retreat of the army. From Marsyabae to Nedjirá, a distance of from 140 to 160 miles, was accomplished in nine days; hence to the Seven Wells, eleven days from Nedjirá, brings us to El-Haiba (in Arabic "the Seven"), a place about 150 miles due west of Nedjirá, and then to Chaasal, the modern Choulam (according to Forster as well as D'Anville), the chief town of the province of the same name), and hence to Malothas, situated on a river, the same as that crossed on the advance, i.e. the Sabións. The Hedjás is a name by which the northern Bedouins understand the same district, with the Tabala of Birkhardt, a town on the Sabións, at this point, on the caravan road to Hedjás, a short day's march from El-Haiba. From Malothas to Nerá Come, i.e. through the Tahamah, there are two routes described by Birkhardt; one along the coast, in which only one well is found between Dyddas and Leyd, —a distance of four days; another more eastern, some 200 miles, yielding plenty of water, five days' journey between the same two
towns. Now as Strabo describes the latter part of the retreat through a desert tract containing only a few wells, it is obvious that the coast-road was that followed by the Romans as far as Yembo, already identified with Nera Conae; "the road-distance between Sabassia and Yembo (about 800 English miles) allowing no rest to either the reason­able traveller (the little more than thirteen miles a-day)."

(Forster, Geogr. of Arabia, vol. ii. pp. 277—332.)

III. Amid these various and conflicting theories there is not perhaps one single point that can be regarded as positively established, beyond all question; but there are a few which may be safely regarded as untenable. 1. And first, with regard to Lence Conae, plausible as its identification with El-Hawwa is rendered by the coincidence of name, there seem to be two inseparable objections to it; first, that the author of the Peripius places the harbour and castle of Lence two or three days' sail from Myos Hormus (for Mr. Forster's gloss is quite inadmissible), while El-Hawwa is considerably more than double that distance, under the most favourable circumstances, and, certainly, that Lence could not have been extended so far south as El-Hawwa. Mr. Forster attempts to obviate this objection by supposing that both Lence Conae and Nera were sea-porta of the Nabataeans beyond their own proper limits, and in the bestial territory of the Himyarite (iii. p. 384, note 1). But this hypothesis is clearly inconsistent with the author of the Peripius, who implies, and with Strabo, who asserts, that Lence Conae lay in the territory of the Nabataeans (κατὰ τὴν Ναβατα­αν χωρίαν τῆς Ἡμιαρίτου πόλεως, μέγα), a statement which is further confirmed by the fact that Nera Conae, which all agree to have been south of Lence, is also placed by Strabo in the territory of Obo­des, the king of the Nabataeans (κατὰ τὴν ὸβοδαν). Lence cannot therefore be placed further south than Molas, as Gosselin, Vincent, and Jomard all agree; and Nera must be sought a little to the south of this, for Jomard has justly remarked that Strabo, in contrast­ ing the time occupied in the advance and in the retreat, evidently draws his comparison from a calendar of two years (xxvii. p. 2). With regard to the site of Marysabae, it may be re­marked that its identification with Mabisa, the metropolis of the Sabaeans, the modern Mard, main­tained by D'Arville, Frezal, and Jomard, is inad­missible for the following reasons: first, that dis­tinct mention having been made of the latter by Strabo, it is not to be supposed that he would immediately mention it with a modification of its name, and assign it to another tribe, the Hasmiteans; and it is an uncer­ tain method of removing the difficulty suggested by M. Jomard without the authority of MSS.—"il faux lire partout Marysabae; je n'ai Mary­sabae est corrompu évidemment." Secondly, whether the Mabisa Baramalasum of Pliny be identified with Strabo's Marysabae or not, and whatever becomes of the plausible etymology of this epithet, suggested by Dean Vincent (quasi Bahr em-Marala=the royal reservoir), the fact remains the same, that the Marysabae of the Sabaeans was abundantly supplied with water from numerous rivulets collected in its renowned Tank; and that therefore, as Gosselin remarks, drought was the last calamity to which the Romans would have been exposed in such a locality. 3. With regard to Anagran and Negra, on the identity of which with the modern Nejrya, there is a singular agreement among all commentators; there seems to be an insuperable objection to that also, if Strabo, who it must be remembered had his information direct from Gallus himself, is a trustworthy guide; for the Anagranas of the re­treat (which is obviously also the Negra of Pliny), nine days distant from Marysabae, was the place where the battle had been fought on their advance. But he had said before that this battle was fought at the river; and there is no mention of a river nearer to Nejrya than the Sabac, which, as accord­ ing to Mr. Forster, 170 miles, or twelve days' journey, distant. It is certainly strange that, of the writers who have commented on this expedition, all, with one exception, have overlooked the only indication furnished by the classical geographers of the direction of the line of march,—clearly pointing to the west, and not to the south. The Mabisa taken by the Romans was, according to Pliny, that of the Calingii, whom he places in the vicinity of the Pers­ian Gulf; for he names two other towns of the same tribe, Fallon and Uranimil or Muranmil, which are placed nearer to the river which he thought to be deboche into the Persian Gulf (vii. 28), opposite to the Bahrein islands. (Forster, vol. ii. p. 312.) This important fact is remarkably confirmed by the expedition having landed near the mouth of the Elamite gulf of the Red Sea, and commencing their march through the territory of Obo­des and his kinman Atetas, two powerful tribus of the Nabataeans, who inhabited the northern extremity of the Arabian peninsula from the Euphrates to the pen­insula of Mount Sinai [NABATHAEN], and there can be little doubt that the Mabisa of Pliny is cor­rectly identified with the Morab, still existing at the eastern base of the Nejrya mountains. [MARIABA, No. 3.] Whether this be the Marysabae of Strabo, or whether future investigations in the eastern part of the peninsula, hitherto so imperfectly known, may not restore to us both this and other towns mentioned in the lists of Strabo and Pliny, it is impossible to determine. At any rate, the very circuitous route through Nejrya to Temen, marked out by Mr. Forster, and again his line of the retreat, seem to in­volves difficulties and contradictions insurmountable, by the place is, that this is not the place to discuss; but to the supposed analogy of the modern names, it may be safely assumed that an equal amount of ingenuity might discover like analogies in any other parts of Arabia, even with the very scanty materials that we at present have at command. In conclusion, it may be remarked that the observation of Strabo that the expedition had reached within two days' journey of the country of the Frankincense, is of no value what­ever in determining the line of march, as there were two districts so designated, and there is abundant reason to doubt whether either in fact existed; and that the reports brought home by Gallus and pre­served by Pliny, so far as they prove anything, clearly indicate profound ignorance of the nature and produce of Arabia, and some authors suppose him to have traversed, for we are in a position to assert that so much of his statement concerning the Sabaei as relates to their wealth—"silverum ferti­tudin orbiters, surati metalls"—is pure fiction. The question of the confusion of the various Mabises, and their cognate names, is discussed by Ritter with his usual ability. (Erdbahmen von Abasien, vol. i. pp. 276—284.)

MARYSABAE. 1. A tributary of the Maedar, having its sources in the district called
MARTYRAS.

Idrias, that is in the neighbourhood of Stratonicea, and flowing in a north-western direction past Ablanda, discharged its waters into the Maeander nearly opposite to Teles. On its banks were the Aesouo and Euphe, near which the Carians held their national meetings. (Herod. v. 118.) The modern name of this river is Teles, as is clearly proved by Leake (Asia Minor, p. 234, &c.); while earlier geographers generally confused this Marysas with the Harpusus.

2. A small river of Phrygia, and, like the Carian Marysas, a tributary of the Maeander. Herodotus (v. 263) calls it a river that discharged its waters into the Maeander, according to Xenophon (Anab. i. 2. § 8) its sources were in the market-place of Celaenasa, below the acropolis, where it fell down with a great noise from the rock (Curt. iii. 1.) This perfectly agrees with the term applied to it by Herodotus; but the description is apparently opposed to a statement of Piny (v. 41), according to whom the river took its origin in the valley of Abile, ten miles from Apamea. (Comp. Strab. xii. p. 578; Max. Tyrr. viii. 8.) Strabo, again, states that a lake above Celaenasa was the source of both the Maeander and the Marysas.

"Comparing these accounts," says Col. Leake (Asia Minor, p. 160), "with Livy (xxvii. 38), who probably copied from Polybius, it may be inferred that the river was formed of a spring on the north side of a mountain which rose above Celaenasa as the reputed source of the Marysas and Maeander; but that in fact the two rivers issued from different parts of the mountain below the lake." By this explanation the difficulty of reconciling the different statements seems to be removed, for Autocrene was probably the name of the lake, which imparted its own name to the plain mentioned by Piny. The Marysas joined the Maeander a little way below Celaenasa. (Comp. Maran- der; and Hamilton's Researches, p. 499.) [L.S.]

MARSYSAS (Marosias), a river of Coeselis, mentioned only by Piny (v. 23) as dividing Apamea from the tetarchery of the Nazerini. It was probably the river mentioned—without its name—by Abufedra as a tributary of the Oreves, which, rising above Apamea, formed the boundaries of the tribe of the Amazons and the territory of Antioch, and so joins the Oreves. The modern name Yarranak is given by Pococke, who places it in his map on the east of the Oreves. (Abufedra, Tabula Syriae, ed. Koehler, pp. 151, 152; Pococke, Description of the East, vol. ii. p. 79.) It doubtless gave its name to Marasyas, a district of Syria, mentioned by Strabo, who joins it with Iattara, and defines its situation by the following notes:—It adjoined the Media Caesarae, on its east, and had its commencement at Laodicea ad Libanum. Chalcis was, as it were, an acropolis of the district. This Chalcis is joined with Heliopolis, as under the power of Potalmy, son of Mennaeus, who ruled over Marasyas and Or- tazes. (Strab. xvi. pp. 755, 754.) The same geographer speaks of Chalcis the capital Maped or the Yarranak (p. 153), and extends it to the sources of the Oreves, above which was the Aylaw Barjakud (p. 155), now the Bekaa. From these various notices it is evident that the Marasyas comprehended the valley of the Oreves from its rise to Apamea, where it was bounded on the north probably by the river of the same name. But it extended westward to the Media Caesarae, which bordered on the Mediterranean. (Mannert, Geographie von Syrien, pp. 326, 363.) [ITURAZ; ORTANCES. [G.W.]

MARTA, a river of Etruria, still called the Marta, which has its source in the Lake of Bolsena (Lucus Valentinensis), of which it carries off the superfluous waters to the sea. It flowed under the N. side of the hill on which stood Tarquinii; but its name is known only from the itineraries, from which we learn that it was crossed by the Via Aurelia, 10 miles from Centurianae (Cicero, Tusc. Hist. v. 391; Tab. Peut.) [E. H. B.]

MARTIAE. [GALLERIA, p. 934, b.]

MARTIALIS, a place in Gallia, near to, and north-west of Augustonemetum (Clermont en Auvergny), which Sidonius Apollinaris, once bishop of Clermont, names Pagus Violvenscensis, with the remark that it was not far from Tournus, a place which has been the winter quarters of the Julian legions. The tradition may refer to Caesar's legions. The place is now Voreux (D'Anville, Notice, &c.) [G. L.]

MARTINAE (Martin, Potl. vi. 2. §§ 2. 5), a lake placed by Ptolemy (I. c.) in Aquitaine, and probably the same as that called Saura by Strabo (§ 144. Epit. 509). St. Martin (Mont. sur l'Auvergne, vol. i. p. 97) has ingeniously conjectured that the name Sauria that is applied to it in our MSS. of Strabo, is an error of some copyist for Caputa, a word which answers to the Armenian Gaboia and Persian Kabi, signifying "blue," and which, in allusion to the colour of the water, is the title usually assigned to it by the Oriental geographers. Martin has also demonstrated in Azerbaidjan, remarkable for the quantity of salt which it retains in solution. This peculiarity has been noticed by Strabo (I. c.), where, for the unintelligible reading kataro, Godard, tract (ac loc.) has substituted the kataro, which has been noticed in older editions. (Journ. Geog. Soc. vol. iii. p. 356, vol. x. pp. 7; Ritter, Erdkunde, vol. ii. p. 722; Chesney, Explorat. vol. i. pp. 77, 97.) [E. B. J.]

MARTINI (Martin, or Martin), a people of Arabia Petraea, near Babylonla (Potl. v. 19. § 2), the exact position of which it is now impossible to fix. (Forster, Geog. of Arabia, vol. ii. pp. 238, 238.) [G. W.]

MARTIS, AD, a manio marked by the Iulius, on the road from Taurini (Tarqino) to Briginato (Bivona), near Brinagio. It was near the south-western extremity of the old Roman road through Brinagio. The Antonine Itinerary makes it xviii. M. P. between Ad Martis and Brinagio, omitting Gessaio [GESSAIO]. The Table gives the same distance between Ad Martis and Brinagio, thus divided: from Ad Martis to Gessaio (Gessaio), viii., to Alpa Gotta, v., to Brinagio vi.; and the Jerusalem Itinerary, making the distances between Ad Martis and Brinagio the same. Ad Martis is fixed at Holia or Oula, on the road from Su'a to Brinagio. Ammianus Marcellinus mentions this place " nomine Martis" (xx. 10), and he calls it a statio. [G. L.]

MARTYRIPOLIS (Martrypolis), a town of Sophanese in Armenia, near the river Nympheas, which, according to the national traditions, was founded towards the end of the 5th century by the bishop Murphi, who collected to this place the relics of all the martyrs that could be found in Armenia, Persia, and Syria. (St. Martin, Mont. sur l'Auvergne, vol. i. p. 96.) Armenia, which as an independent kingdom, had long formed a slight counterpart to the Roman and Persian empires, was in the reign of Theodosius II. partitioned by its powerful neighbours. Martyripolis was the capital of Roman Armenia, and was made by Justinian a strong fortress. (Procop. de Aed. iii. 2. B. P. i. 17; Le Beau, Bas Empire, vol. ix. p. 135; Gibbon, c. x.) It is represented by the modern

MARUGA.  [Sodiana.]

MARVINGI  [Marpugi, ymu], a German tribe on the east of Mons Abnobe, between the Suevi and the Danube. (Ptol. ii. 11. § 22.) The town of Bergium (some modern Erzberg) was probably the capital of this tribe. Marvingii. (Ptol. ii. 11. § 29.) [L.S.]

MARUNDAE  [Marevndes, Ptol. vii. 2. § 14], a people who lived in India extra Gangem, along the left bank of the Ganges, and adjoining the Gangaridae [Gangaridae]. They are probably the same as those whom Pliny calls Mofindae (vi. 19. a. 23), and may perhaps be considered the same as the native Indian Varnedents. [V.]

MARUS, a tributary of the Danube, into which it flows from the north. Between it and the Casus a band of exiled Marcomannians received settlements from the Romans under Tiberius. (Tac. Ann. ii. 63; Plin. H. N. iv. 25.) It is generally believed that this river is the same as the March in Moravia; but it is more probably identical with the Morasco, which the ancients generally call Mariscus. [M.]

MARUSIUM, a town which the Jerusalem Itinerary fixes at 13 M. P. from Clodiana, and 14 M. P. from the river Arpas, on the road to Apollonia. Colonel Leake's map identifies it with Lasopa. [E. B. J.]

MARUVUM.  [Marruvium.]

MASADA (Mardiba), a very strong fortress of Palestine, mentioned by Strabo and Pliny, but much more fully described by Josephus. Strabo mentions it in connection with the phenomena of the Dead Sea, saying that there are indications of volcanic action in the rugged burnt rocks about Masada (Mesarda). Pliny describes it as situated on a rock not far from the lake Asphaltitis. (Strab. xvi. p. 764; Plin. v. 17.) The description of Josephus, in whose histories it plays a conspicuous part, is as follows:—A lofty rock of considerable extent, surrounded on all sides by precipitous valleys of frightful depth, afforded sufficient access only in two places; one on the east, towards the lake Asphaltitis, by a zigzag path, scarcely practicable and extremely dangerous; the other occasions it from its altitude; another easy, towards the west, on which side the isolated rock was more nearly approached by the hills. The summit of the rock was not pointed, but a plane of 7 stadia in circumference, surrounded by a wall of white stone, 13 cubits high and 8 cubits thick, fortified with 37 towers of 50 cubits in height. The wall was joined within by large buildings connected with the towers, designed for barracks and magazines for the enormous stores and munitions of war which were laid up in this fortress. The remainder of the area, not occupied by buildings, was arable, the soil being richer and more genial than that of the plain below; and a further provision was thus made for the garrison in case of a failure of supplies and provisions without. The rain-water was preserved in large cisterns excavated in the solid rock. A palace on a grand scale occupied the north-west ascent, on a lower level than the fortress, but connected with it by covered passages cut in the rock. This was adorned within with porticoes and baths, supported by monolithic columns; the walls and floor were covered with tessellated work. The distance of 1000 cubits from the fortress a massive tower guarded the western approach at its narrowest and most difficult point, and thus completed the artificial defences of this most remarkable site, which nature had rendered almost impregnable. Jonathan, the high-priest, had been the first to occupy this rock as a fortress, but it was much strengthened and enlarged by Herod the Great, who designed it as a refuge for himself, both against his own domestic enemies and against the more dreaded designs of Cleopatra, who was constantly importing Antony to put her in possession of the kingdom of Judaea by removing Herod out of the way. It was in this fortress that the unfortunate Mariamne and other members of Herod's family were left for security, under his brother Joseph and a small garrison, when he was driven from Jerusalem by Antigonus and his Parthian allies. The fortress was besieged by the Parthians, and Joseph was on the point of surrendering for want of water, when a timely shower filled the cisterns and enabled the garrison to hold out until it was relieved by Herod on his return from his successful mission to Rome. It next figures in the history of the Jewish revolt, having been captured by the rebels, and, burned by Masala, a king of Judas the Galilæan, a ringleader of the sicarii, who took it by treachery, and put the Roman garrison to the sword; and afterwards by Elesazar and his partisans, a rival faction of the same murderous fanatics, by whom it was held for some time after Jerusalem itself had fallen; and here it was that the last scene of that tragic war was enacted under circumstances singularly characteristic of the spirit of indomitable obstinacy and endurance that had actuated the Jewish zealots throughout the whole series of their trials and sufferings. It was the only stronghold that still held out when Flavius Silva succeeded Bassus as prefect in Judæa (A. D. 73). The first act of the general was to surround the fortress with a wall, to prevent the escape of the garrison. Having distributed sentries along this line of circumvallation, he pitched his own camp on the west, where the rock was most nearly approached by the mountains, and was therefore more open to assault; for the difficulty of procuring provisions and water for his soldiers did not allow him to attempt a protracted blockade, which the enormous stores of provisions and water from the surrounding mountains would have enabled the garrison better to endure. Behind the tower which guarded the ascent was a prominent rock of considerable size and height, though 300 cubits lower than the wall of the fortress, called the White Cliff. On this a bank of 200 cubits' height was raised, which formed a base for a platform (pígma) of solid masonry, 50 cubits in width and height, on which was placed a tower similar in construction to those invented and employed in sieges by Vespasian and Titus, covered with plates of iron, which reached an additional 60 cubits, so as to dominate the wall of the castle, which was quickly cleared of its defenders by the showers of missiles discharged from the scorpions and ballistæ. The outer wall soon yielded to the storm which an inner wall was discovered to have been constructed by the garrison—a framework of timber filled with soil, which became more solid and compact by the concussion of the rain. This, however, was speedily fired. The assault was fixed for the morrow, when the garrison prevented the swords of the Romans by one of the most cold-blooded and atrocious massacres on record. At the instigation of Elesazar, they first slew every man his wife and children; then having
MASADA.

collected the property into one heap, and destroyed it all by fire; they cast lots for ten men, who should act as executioners of the others, while they lay in the embrace of their slaughtered families. One was then selected by lot to slay the other nine survivors; and he last, having set fire to the palace, with a desperate effort drove his sword completely through his own body, and so perished. The total number, including women and children, was 960. An old woman, with a female relative of Eleezer and five children, who had contrived to conceal themselves in the reservoirs while the massacre was being perpetrated, survived, and narrated these facts to the astonishèd Romans when they entered the fortress on the following morning and had ocular demonstration of the frightful tragedy.

The scene of this catastrophe has been lately recovered, and the delineations of the artist and the description of the traveller have proved in this, as in so many other instances, the injustice of the charge of exaggeration and extravagance so often preferred against the modern Jewish historian. Mr. Eli Smith was the first in modern times to suggest the identity of the modern Sobbex with the Masada of Josephus. He had only viewed it at a distance, from the cliffs above Engezdi, in company with Dr. Robinson (Biblical Researches, vol. iii. p. 242, n. 1); but Pliny visited it, and fully describes it in 1849, by Messrs. Woolcot and Tipping, from whose descriptions the following notices are extracted. The first view of it from the west strikingly illustrates the accuracy of Strabo's description of its site. "Rocky precipices of a rich reddish-brown colour surrounded us; and before us, across a scoured and desolate tract, were the cliffs of Sobbex, with its ruins, almost in an ascent and between, and the Dead Sea lying motionless in its bed beneath. The aspect of the whole was that of lonely and stern grandeur." So on quitting the spot they found the ground "sprinkled with volcanic stones." The base of the cliff is separated from the water by a shoal or sand-bank, and the rock projects a vast extent, and is completely isolated by a valley, even on the west side, where alone "the rock can now be climbed: the pass on the east described by Josephus seems to have been swept away. The language of that historian respecting the loftiness of the site, is not very extravagant. It requires firm nerves to stand over its steepest sides and look directly down. The depth at these points cannot be less than 1000 feet.

The whole area we estimated at three-quarters of a mile in length from N. to S., and a third of a mile in breadth. On approaching the rock from the west, the 'white promontory,' as Josephus appropriately calls it, is seen on this side near the northern end. This is the point where the siege was pressed and the wall built up against the entire top of the hill by King Herod, all the lower part remains. Its colour is of the same dark red as the rock, though it is said to have been composed of white stone; but on breaking the stone, it appeared that it was naturally whitish, and had been burnt brown by the sun." The ground-plan of the store-houses and their extent can still be seen in the foundations of the buildings on the summit, and the cisterns excavated in the natural rock are of enormous dimensions; one is mentioned as nearly 50 feet deep, 100 long, and 45 broad; its wall still covered with a white cement. The foundations of a round tower, 40 or 50 feet below the northern summit, may have been connected with the palace, and the windows cut in the rock near by, which Mr. Woolcot conjectures to have belonged to some large cistern, now covered up, may possibly have lighted the rock-hewn gallery by which the palace communicated with the fort. It is interesting to see how every part of the wall of circumvallation could be traced.—carried along the low ground, and, wherever it met a precipice, commencing again on the high summit above, thus making the entire circuit of the place. Connected with it, at intervals, were the walls of the Roman camps, opposite the NW. and SE. corners, the former being the spot where Josephus placed that of the Roman generals. A third may be traced on the level near the shore. The outline of the works, as seen from the heights above, is as complete as if they had been but recently abandoned. The Roman wall is 6 feet broad, built, like the fortress walls and buildings above, with rough stones laid loosely together, and the interstices filled with stones. The distance of this from a diminutive heap of stones by which the position is exactly opposite to the peninsula that runs into the Dead Sea from its eastern shore, towards its southern extremity. (Bibliotheca Sacra, 1843, pp. 62—67; Traill's Josephus, vol. ii. pp. 109—115: the plates are given in vol. i. p. 126, vol. ii. pp. 87, 236.) It must be added that the identity of Sobbex with Masada is most complete, and the vindication of the accuracy of the Jewish historian, marvellous as his narrative appears without confirmation, so entire as to leave no doubt that he was himself familiarly acquainted with the fortress.

[G. W.]

MASATITICA (Mara'tir), a river the "en-bouchure" of which is placed by Arrian (Peripl. p. 336) in a small place of the Nisia. Pausanias (Comp. Geog. vol. ii. p. 325) has identified it with the Kammular. [E. B. J.]

MASANI (Mara'af), a people of Arabia Deserta, mentioned only by Ptolemy (v. 19, § 2), situated above the Bhabeni. (Forster, Geog. of Arabia, vol. i. pp. 284, 285.) [G. W.]

MASANE (Mara'n, Xenophon. Anc. Hist. iv. 4, § 4), a small river of Messopotamia, mentioned by Xenophon in the march of Cyrus the Younger through that country. It flowed round a town which he calls Corosthe, and was probably a tributary of the Euphrates. Foriger imagines that it is the same as the Sassorax of Ptolemy (v. 18, § 3), which had its rise in the neighbourhood of Nisibis. [V.]

MASOLIUM, a place on the east of the main road leading from Veldidena to Pons Aeni (Ital. Ant. p. 239), identified with Muniad on the Tegernose, or with Matena, near Rottenberg. [L. S.]

MASGILANA or MASGILIANAE, a town in Dacia, which the Ptolemy Table fixes at 11 M.P. from Dragan. The Geographer of Ravenna calls it Mountia; its position must be sought for near Karanese. [E. B. J.]

MASDORANI (Musa'qar or Mus'qar), a wild tribe who occupied the mountain range of Masdorana, between Parthis and Ariana, extending SW. towards the desert part of Carmania or Kirman. (Vol. vi. 17, § 3) [V.]

MASDORANI.
MASDORANUS

MASDORANUS (Μασδόρανος), a chain of mountains which divided Parthia from Carmania Deserts, extending in a S. direction. They must be considered as spurs of the Sarthi mountains (Σαρθία), which lie to the N. of Parthia (Ptol. vi. 5 § 13).

MASSE (Μάσσα, Μασσάρος). An ancient city in the district Hermioni, in the Argolic peninsula, mentioned by Homer along with Aegina. In the time of Pausanias it was used as a harbour by Hermione. (Hom. Il. ii. 562; Strab. viii. p. 376; Paus. ii. 36 § 2; Steph. B. s. v.) It was probably situated on the western coast of Kitharès, at the head of the deep bay of Kitharès, which is protected by a small island in front. The possession of this harbour on the Argolic gulf must have been of great advantage to the inhabitants of Hermione, since they were thus saved the navigation round the peninsula of Kretëthi. The French Commission, however, place Messe more to the south, at port Xanthi, which we suppose to have been the site of Halic. [Halice.] (Leake, Morea, vol. ii. p. 465, Peloponnesian, p. 287; Boblaye, Rerichenes, p. 61; Curtius, Peloponnesos, vol. ii. p. 462.)

MASIES. [Μασιτανία]...

MAS'IAI (Μασιαίοι). Strabo xi. pp. 506, 527; Ptol. v. 13 § 2), a chain of mountains which form the northern boundary of Messopotamia, and extend in a direction nearly east and west. They may be considered as the ancient Hellenistic mountain known by the name of Amanos, between Cilicia and Assyria, and the Niphates, on the eastern or Armenian side. The modern name is Karja Baglar. Strabo states, that M. Maximus in Asia, because he extends Armenia somewhat more to the W. and S. than other geographers. A southern spur of the Messian chain is the mountain district round Singara (now Sineur.)

MAS'II (Μασήιοι, Herod. i. 125), one of the three tribes mentioned by Herodotus, as forming the first and most honourable class among the ancient Persians.

MASSA (Μάσσα, Ptol. iv. 6 § 6; Mestat, Polyb. ap. Flor. vi. l), a river of Libya, which joined the sea far to the S. of the Downs, and to the S. of Scolis (Capo Blanco) in E. long. 10° 30', N. lat. 16° 30'. [E. B. J.]

MASSA, surnamed MASSA VETERENUS, a town of Etruria, situated about 12 miles from the sea, on a hill overlooking the wide plain of the Marsalanum; hence it is now called Messa Marittima. In the middle ages it was a considerable city and the seat of a bishop; but it is not mentioned by any ancient author earlier than Ammianus Marcellinus (xiv. 11, § 27), who tells us that it was the birthplace of the emperor Constantius Gallus. From the epithet Veterenus, it would seem probable that there was an Etruscan city of the name of Vetrum in its neighbourhood; and, according to Mr. Denys, there are signs of an Etruscan population on a hill called the Poggio di Vettime, a little to the S. of the modern town. (Denys, Etruria, vol. ii. p. 218.) [E. H. B.]

MASSABATICA. [Mesarbatae.]

MASSAE (Μασσαίοι). Ptol. vii. 14 §§ 9, 11) in the extreme N. of Scythia, near the mountains of the Alani, or the N. part of the Dural chain. [E. B. J.]

MASSAEYLL. [Muxidia.]

MASSAGA (Μάσσαγαι, Arrian, Anab. iv. 25, 39), a strongly fortified town in the N.E. part of India, between the Cophes and the Indus. It is stated by Arrian (I. c.) to have made a desperate defence, and to have withstood Alexander for four days of continued assault. It had been the residence of the Indian king Assacenus, who was recently dead when Alexander arrived there. (Curt. viii. 10). This name is written differently in different authors. Thus, Strabo writes it Māṣāgā (xv. p. 698); Steph. Byzs. and Diodorus, Mασσάγα (xxvii. Proem.); and Curtius, Masaga (I. c.). It is doubtless the same as the Samecitt, Μασγα, near the Gurusana (or Gauwar). Curtius himself mentions that a rapid river or torrent defended it on its eastern side. (Lassen’s Map of India.) [V.]

MASSAGETAE (Μασσαγηταί), a numerous and powerful tribe who dwelt in Asia on the plains to the E. of the Caspian and to the S. of the Isen-edges, on the E. bank of the Araxes. Cyrus, according to story, lost his life in a bloody fight against them and their queen Tomyris. (Herod. i. 205—214; Justin. i. 8.) They were so analogous to the Scythians that they were reckoned as members of the same race by many of the contemporaries of Herodotus, who has given a detailed account of their habits and manner of life. From the exactness of the geographical data furnished by that historian, the situation of this people can be made out with considerable precision. The Araxes is the Jaxartes, and the immense plain to the E. of the Caspian, that “stepte land” which now includes Sirkar and Mongolia, touching on the frontier of Ergasur, and extending to the chain of the Altai. The gold and bronze in which their country abounded were found in the Altai range. Strabo (xi. pp. 512—514) confirms the statements of the father of History as to the inhuman practices and repulsive habits of these earliest specimens of the Mongolian race. It may be observed that while Niebuhr (Klein Schrift. p. 265), Böckh (Corpus Inscriptionum Graecarum, p. 81) and Schaffarik (Slav. Ant. vol. i. p. 279) agree in assigning them to the Mongol stock, Von Humboldt (Asie Centrale, vol. i. p. 400) considers them to have belonged to the Indo-European family.

Alexander came into collision with these wandering hordes, during the campaign of Sogdiana, in c. 326. (Arrian, Anab. iv. 16, 17.) The Massagetae occur in Pomponius Mela (i. 2 § 3), Pliny (vi. 19), and Ptolemy (vi. 10. § 2, 13. § 3) afterwards they appear as Alani. (Alani.) [E. B. J.]

MASSALIA (Μασσαλία), a town of Crete, which Ptolemy (iii. 17, § 2) places to the W. of Psychium (Psychium), now the Mogado-pelion. (Hick. Crete, vol. i. p. 393.) [E. B. J.]

MASSALIA (Μασσαλία).

MASSALIOTICUM OSTIUM. (For Massaliotica.)

MASSANI (Μασσανάι), a people in India, who are said by Diodorus to have lived on the coast of the Indus, in the district called Patiala. [V.]

MASSAVA, in Gallia, is placed by the Table between Brivodorum (Britore) and Ebrous, which is Nevrinum (Nevres) on the Loire. The distance is marked the same from Massava to Brivodorum and to Nevrinum, being xvi. in each case. Massava is Massa or Massa, a place where the small river near Massa flows into the Loire; but the numbers in the Table do not agree with the real distance, as D’Anville says, and he would correct them in his usual way. [G. L.]

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MASSIANI (MаssаvоII, Strab. xiv. p. 690), a people who dwelt in the NE. part of India, beyond the Punjab, between the Cophes and the Indus. They are mentioned by Strabo in connection with the Astaceni and Aspasi, and must therefore have dwelt along the mountain range to the N. of the Kōdil river.

MASSICUS MONS (Monte Massico), a mountain, a further range of hills, in Campania, which formed the limit between Campania properly so called and the portion of Latium, south of the Liris, to which the name of Latium Novum or Adjectum was sometimes given. (Plin. iii. 5. a. 9.) The Massicen Hills form a range of inconceivable elevation, which extends from the foot of the mountain group near Sessa (the Мe. di Sta. Croce), in a SW. direction, to within 2 miles of the sea, where it ends in the hill of Mondragone, just above the ancient Sinuessa.

The Massican range is not, like the more lofty group of the Мe. di Sta. Croce or Rocca Monfina, of volcanic origin, but is composed of the ordinary limestone of the Apennines (Du Pinсеt On Volcanoes, p. 175). Yet, for the immediate vicinity of the volcanic formations of Campania, the soil which covers it is in great part composed of such products, and hence probably the excellence of its wine, which was one of the most celebrated in Italy, and vied with the still more noted Falernian. (Virg. Геог. ii. 143, Аes. v. 724; Hor. Carm. i. 19, ii. 21, 3; Сil. It. v. 20; Martial, i. 27, 8. xii. 111; Plin. xiv. 6. s. 8; Columell. iii. 5.) Yet the whole of this celebrated range of hills does not exceed 9 miles in length by about 2 in breadth. [E. H. B.]

MASSICTES, MASSYCITES, or MASSYCITUS (Мaсякитoй), a mountain range traversing western Lycia from north to south, lying in the north, near Nyssa, from Mount Taurus, and running almost parallel to the S. coast. Though in the south it turns a little to the east. (Πtθoλ. v. 3. § 1; Plin. v. 28; Quint. Smyrn. iii. 232.) [L. S.]

COIN OF MASSYCITES.

MASSIENA, a town, mentioned only by Avienus (Or. Μaгат. 450, seq.), situated on the south coast of Hispania Tarraconensis, from which the Sinus Massienus derived its name. It is the bay Ε. of Cartagena, between C. Palos and C. Gata.

MASSILIA (Масяlιa; Eθh. Μaσσαlίa, Мaσσαlίη, Мaσσαlετις, Мaσσαlετος, in the feminine, Мaσσαlίως; Massiliensis; the modern name, Мaрсellа, is from the corrupted Latin Marsilia, which in the Provençal became Мarsi1еlл.), Massalia, with which name it is generally called; it is a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. Its position is represented by the French city of Мarselle, in the department of Βouχeς-de-θRhone. Plutarch (ιι. 10. § 6) calls Massilia a city of the Commoni, whose territory he extends along the coast from Massilia to Forum Julii (Frigus). He places here on 26° 31' N. lat. and the length of the longest day 15 hours, 15 minutes; which does not differ many minutes from the length of the longest day as deduced from the true latitude of Мaрсellе, which is about 43° 18' N. lat.

The territory of Мaрсellе, though poor, produced some good wine and oil, and the sea abounded in fish. The natives of the country were probably a mixed race of Celts and Ligures; or the Ligurian population may have extended west as far as the Rhone. Stephannus (s. a. Μaσσαλία), whose authority is nothing, except we may understand him as correctly citing Heraclides, describes Massallia as a city of Ligurians, Celts, and Strabo (p. 550) observes, "that as far west as Massalia, and a little further, the Saluvarians inhabited the Alps that lie above the coast and some parts of the coast itself, mingled with the Hellenes." This is doubtless the meaning of Strabo's text, as Greskund remarks (Тravel. Strab. vol. i. p. 350). Strabo adds, and the old Greeks give to the Salus the name of Lycyges, and to the country which the Massaliots possess the name of Lygastia; but the later Greeks name them Cetto-ligycites, and assign to them the plain country as far as the Rhodanus and the Druentia. Massalia, then, appears to have been built on a coast which was occupied by a Ligurian people.

The Via Apia, on the Roman town of Phocaea in Asia, one of the most enterprising maritime states of antiquity, showed their countrymen the way to the Adriatic, to Tyrrenhia, Iberia, and to Tartessus. (Herod. i. 166.) Herodotus says nothing of their visiting Celts or the country of the Celts. The story of the origin of Massalia is preserved by Aristotle (о. Аθη. ii. 376) in his history of the policy of the Massaliots. Eusebius of Phocæa, a friend of Nannus, who was the chief of this part of the coast, Nannus, being about to marry his daughter, invited to the feast Euxenus, who happened to have arrived in the country. Now the marriage was after the following fashion. The young woman was to enter after the feast, and to give a cup of wine and water to the same woman she preferred, and the man to whom she gave it was to be her husband. The maid coming in gave the cup, either by chance or for some reason, to Euxenus. Her name was Petta. The father, who considered the giving of the cup to be according to the will of the deity, consented that Euxenus should have Petta to wife; and Euxenus was given the Greek name Aristoxena. It is added, that there was a family in Massalia, up to Aristotle's time, named Protidæa, for Protæas was a son of Euxenus and Aristoxena.

Justin (111. 3. &c.), the epitomiser of Τrоgοн Pompeius, who was either of Gallic or Ligurian origin, for his ancestors were Βοcсοnts, tells the story in a somewhat different way. He fixes the time of the Phocæans coming to Gallic in the reign of Tarquinus, who is Tarquinius Priscus. The Phocæans first entered the Tiber, and, making a treaty with the Roman king, continued their voyage to the furthest bays of Gallia and the mouths of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a greater number of Phocæans to go. As the Phocæans was a town commandery of the Gallia Narbonensis, on the coast, east of the Rhone. They were pleased with the country, and returning to Phocæa, induced a great
A. and water, the wine commerce anterior for the vine was a king Nannus may. The Phocaeans with they were con- they beat them and built new cities and the settlement of Massalia is mentioned, before the battle some of his author- before they sailed to take a guide from singly they went to the their they should obey appeared to Aris- the expeditions, and the temple. Aristarchus built a temple to the priestess. In all the worship the kind of wooden temple. Afterward Massalia, Ephes- to it its religion.

391. learned from the life (Justin, xiii. 39) to build walls round the vineyards of the olives. Thus is barbaric Gallia, and beautiful city, a surprise.

Judged by his son Co- Gallia, which Justin Massalia, to send some of the nation of Massaliots made himself with his daughter as there was a gate at night, deep and filled with a pit. She was a week for her lover. Before the hapless one he told him of this his life. The man of the city. The Li- hiding-places and was surprised to cut to pieces with the Massaliots kept good watch, a reinvention over

The history of Massalia anything is natural. The Massaliots were a people who lived in the plain country of Vir- same gentle and heroic woman, Pocahontas, by marrying another Englishman, made peace between the settlers and the savages, and secured for England a firm footing in Chesapeake Bay.

Livy's story (v. 34) of the Phocaeans landing on the site of Massalia at the time of Belothesus and his Celts being on the way to invade Italy, is of no value.

When Cyrus invaded Ionia (b.c. 546), part of the Phocaeans left Phocaea and sailed to Alalia in Corsica, where the Phocaeans had made a settlement twenty years before. Herodotus, who tells the history of these adventurers at some length, says nothing of their settlement at Massalia. (i. 163—167.) Strabo (vi. p. 252), on the authority of Antiochus, names Crementius as the commander of the Phocaeans who fled from their country on the Persian invasion, and went to Corsica and Massalia, whence being driven away, they founded Velia in Italy. It is generally said that the exiles from Phocaea formed the second colony to Massalia; but though it seems likely enough, the evidence is rather imperfect. When Thucydides says (i. 13) that the Phocaeans while they were founding Massalia defeated the Carthaginians in a naval battle, we get nothing from this fact as to the second settlement of Massalia. We only learn that the Carthaginians, who were probably looking out for trading posts on the Gallic shore, or were already there, came into conflict with the Phocaeans; and if we interpret Thucyd-ides' words as we ought to do, he means at the time of the settlement of Massalia, whenever that was. Pausanias, who is not a careless writer (x. 8. § 6), states that the Massaliots were a Phocaean colony, and a part of those who fled from Carthage the Medes; and that having gained a victory over the Carthaginians, they got possession of the country which they now have. The Phocaeans dedicated a bronze statue to Apollo at Delphi to commemorate the victory. There seems, then, to have been an opinion current, that some of the exiles at the time of the Persian invasion settled at Massalia; and also a confusion between the two settlements. Justin, following Trogus, speaks of the Massaliots having great wars with the Galli and Ligures, and of their often defeating the Carthaginian armies in a war that arose out of some fishing vessels being taken, and granting them peace. They also were, he says, in alliance with Rome almost from the time of founding their city; but it seems that he had forgotten what he said a little before, that it was not almost from that time, but even before. They also contributed gold and silver to pay the ransom when the Galli took Rome, for which they received freedom from taxation (immunitas), and other privileges which is very absurd, and certainly untrue. The historical account of Rome and Massalia belongs to a later time.

Massalia was built on rocky ground. The harbour lay beneath a rock in the form of a theatre, which looked to the south. Both the harbour and the city were well walled, and the city was of considerable extent. On the citadel stood the Ephesus, and the temple of Delphian Apollo, which was a common sanctuary of all the Ionians, but the Ephesus was a temple of Artemis of Ephesus. The Massaliots had ship-houses (νεφερωμα) and an armory (ολιθηνε); and in the time of their prosperity they had many vessels, arms, and stores of ammunition both for navigation and for the siege of cities; by which means they kept off the barbarians and gained the friendship of the Romans. (Strab. pp. v. 2
Caesar, who knew the site well, described Massalia as washed by the sea almost along three parts of its extent; the fourth part was that by which the river was connected with the mainland; and here also the part that was occupied by the citadel was protected by the nature of the ground and a very deep valley (B. C. ii. 1). He speaks of an island opposite to Massalia. There are three small islands nearly opposite the entrance of the present port. It was connected with the mainland, as Eumenius describes it, "by a space of fifteen hundred paces." D'Anville observes that these fifteen hundred paces, or a Roman mile and a half, considerably exceed the actual distance from the bottom of the port to the place called the Grande Pointe; and he supposes that we must take these to be single paces, and so reduce the space to half the dimensions. Walckenaer (Glog. Ge. vol. i. p. 25) supposes Eumenius to mean that the tongue of land on which Massalia stood was 1500 paces long. At present the port of Marseille is turned to the west; but the old port existed for a long time after the Roman period. This old port was named Lacydon (Mela, ii. 5), a name which also appears on a medal of Massalia. The houses of Massalia were mean. Of the public buildings not a trace remains now, though it seems that there were not very long ago some remains of aqueducts and of baths. Medals, urns, and other antiquities have often been dug up.

The friendship of Rome and Massalia dates from the Second Punic War, when the Massaliots gave the Romans aid (Liv. xxii. 20, 25, 26), and assisted them all through the long struggle. (Polyb. iii. 93.) In B.C. 208 the Massaliots sent the Romans intelligence of Aenraplilius having come into Gallia. (Liv. xxvii. 36.) Massalia was never safe against the Ligurians, who even attacked them by sea (Liv. xli. 18). At last (n. s. 154) they were obliged to ask the Romans for aid against the Oxybi and Daesus, who were defeated by Q. Oppius. The story of the establishment of the Romans in Southern Gaul is told in another place (Gallic Transalpina, Vol. I. p. 933.)

**PLAN OF THE ENVIRONS OF MARSEILLE.**

A. Site of the modern town.  
B. Mount above the Citadel.  
C. Modern Port.  
D. Port Neuf.  
E. Citadel.  
F. Catalan village and harbour.  
G. Port l'Endoome.  
H. I. d'I'.  
I. Rameau I.  
K. Perpignes I.  

By the victory of the Romans over the Ligurians the Massaliots got some of the Ligurian lands; and after the defeat of the Teutones by C. Marius (B.C. 102) near Aquae Sextiae (Aix), the Roman commander gave the Massaliots the canal which he had constructed at the eastern outlet of the Rhone, and they lieved tolls on the ships that used it [Fossa Mariana]. The Massaliots were faithful to the Romans in all their campaigns in Gallia, and furnished them with supplies. (Cic. pro Font. c. 1.)

On Pompeius gave to the community of Massalia lands that had belonged to the Volcae Aroricini and the Helvi; and C. Julius Caesar increased their revenue by fresh grants. (B.C. i. 35.)

When Caesar (B.C. 49) was marching from Italy into Spain against the legati of Pompeius, Massalia shut her gates against him. The excuse was that they would not side with either party; but they showed that they were really favourable to Pompeius by admitting L. Domitius within their walls and giving him the command of the city (B.C. i. 34-36). At the suggestion of Pompeius the Massaliots also made great preparations for defence. Caesar left three legions under his legatus C. Trebonius to besiege Massalia, and he gave D. Brutus the command of twelve ships which he had constructed at Arele (Aries) with great expedition. While Caesar was in Spain, the Massaliots having manned seventeen vessels, eleven of which were transports, and put on board of them many of the neighbouring mountaineers, named Albici, fought a battle with Brutus in which they lost nine ships. (B.C. i. 56-59.) But they still held out, and the narrative of the siege and their sufferings is one of the most interesting parts of Caesar's History of the Civil War (B.C. ii. 1-22; Dion Cassius, xii. 7). The town finally fell to Caesar, the people gave up their arms and military engines, their ships, and all the money that was in the public treasury. The city of Massalia appeared in Caesar's triumph at Rome, "that city," says Cicero, "without which Rome never triumphed over the Tranalsine nations" (Philipp. viii. 6, de Offic. ii. 8). Still it retained its freedom, abrogaque, or in Roman language it was a Libera Civitas, a term which Strabo correctly explains to signify that the Massaliots "were not under the governors who were sent into the Provincia, neither the city itself, nor the dependencies of the city." Pliny names Massalia "a foderata civitas" (ill. 4), a term which the history of its early connection with Rome explains. The constitution of Massalia was aristocratic and its institutions were good (Strab. iv. p. 179). It had a council of 600, who held their places for life, and were named Timuchi (τιμοτυχοι). The council had a committee of fifteen, in whose hands the ordinary administration was: three out of the fifteen presided over the committee, and had the chief power; they were the executive. Strabo's text here becomes corrupt, and it is doubtful whether he means to say that no man could be a Timuchus, unless he had children and unless he could trace his descent for three generations from a citizen, or that no man could be one of the fifteen unless he fulfilled these conditions. (See Groskurd, Transal. Strabo, vol. i. p. 310.) Their laws were Ionic, says Strabo, whatever this means; and were set up in public. Possibly we may infer that they were not overloaded with legislation. Aristotle (Pol. v. 6) seems to say that Massalia was once an oligarchy, and we may conclude from this and other authorities that it became a Timocracy, that is, that the political power came into the hands of those who had a certain amount of wealth. Cicero (de Rep. i. 27, 28) in
his time speaks of the power being in the bands of the "select et principes," or as he calls them in another place the "optimates;" and though the administration was equitable, "there was," he says, "in this condition of the populans a certain resemblance to servitude." Though the people had little or no power, so far as we can learn, yet the name Denus was in use; and probably, as in most Greek towns, the official title was Boule and Demus, at least at Rome it was Senatus Populusque Romanus. The division of the people was into Phyle. The council of the 600 probably subsisted to a late period, for Lucan, or whoever is the author of the Tonturia (c. 24) mentions it in his story of the friendship of Theocles and Menesocrates.

Some writers have attempted, out of the fragments of antiquity, to reconstruct the whole polity of Massalia; an idle and foolish attempt. A few things are recorded, which are worth notice; and though the authority for some of them is not a critical writer, we can hardly suppose that he invented. (Valer. Maxim. ii. 6.) Poison was kept under the care of the administration, and if a man wished to die, he must apply to the Six Hundred, and if he made out a good case, he was allowed to take a dose; and "herein," says Valerius, "a manly investigation was tempered by kindness, which neither allowed any one to depart from life without a cause, and wisely gave him a speedy way to death." The credibility of this usage has been doubted on various grounds: but there is nothing in it contrary to the notions of antiquity. Two coffins always stood at the gates, one for the slaves, one for the freeman; the bodies were taken to the place of interment or burning, whichever it was, on the day of the funeral, which was followed by a domestic sacrifice and a repet of the relations. The thing was done cheap: the undertaker would not grow rich at Massalia. No stranger was allowed to enter the city with arms: they were taken from him, and restored when he went away. These and other precautions had their origin in the insecurity of property and persons, and the domination of Ligurians and Galli. The Massaliots also had slaves, as all Greeks had; and though massacre was permitted, it may be inferred from Valerius, if he has not after his fashion confounded a Greek and Roman usage, that the slave's condition was hard. A supply of slaves might be got from the Galli, who sold their own children. Whether the Ligurian was so base, may be doubted. We read of Ligurians working for daily hire for Massaliot masters. This hardy race, men and women, used to come down from the mountains to earn a scanty pittance by tilling the ground; and two ancient writers have preserved the same story, on the evidence of Poseidonius, of the endurance of a Ligurian woman. who was working for a Massaliot farmer, and being seized with the pains of childbirth, retired into a wood to be delivered, and came back to her work, for she would not lose her hire. (Strab. iii. p. 165; Diodor. iv. 20.) It is just to add that the employer paid the poor woman her wages, and sent her off with the child.

The temperance, decency, and simplicity of Massaliot manners during their hey-days, as being on the Roman scale, are commended by the ancient writers. The women drank no wine. Those spectacles, which the Romans called Mimi, coarse, corrupting exhibitions, were prohibited. Against religious impostors the Massaliots shut his door, for in those days there were men who made a trade of superstition. The highest sum of money that a man could get with a woman was a hundred gold pieces: he must take a wife for what she was worth, and not for her money. She had five gold pieces for her dress, and five for her gold ornaments. This was the limit fixed by the sumptuary laws. Perhaps the Massaliot women were handsome enough to want nothing more.

Massalia cultivated literature, though it did not produce, as far as we know, either poets or historians. An edition (Συλλογικαί) of the Homerico poetae, called the Massaliot edition, was used by the Alexandrine critic in settling the text of Homer. It is not known by whom this edition was made; but as it bore the name of Massalia, it may be supposed that it came from this city. The name of Pythias is inseparably connected with the maritime fame of Massalia, but opinions will always differ, as they did in antiquity, as to the extent of his voyages and his veracity. (Strab. ii. p. 104.)

That this man, a contemporary of Alexander, navigated the Atlantic Ocean, saw Britain, and explored a large part of the western coast of Europe, can hardly be doubted. There was nothing strange in this, for the Phoenicians had been in Britain centuries before. Pliny (ii. 97) records a statement of Pythias and the high tides on the British coast. Strabo (iv. 71) says that Hipparchus, by the authority of Pythias, placed Massalia and Byzantium in the same latitude. But it appears from another passage of Strabo (ii. 115), that Hipparchus said that the ratio between the gnomon and its shadow at Byzantium was the same that Pythias said it was at Massalia; whence it appears that the conclusion of Hipparchus' own was, that whatever point was in the latitude of Massalia, or in the latitude of Byzantium. As for the voyages of another Massaliot, Euthymenes, there is too little authority to enable us to say anything certain.

As the Massaliots planted their colonies along the south coast of Gallia and even in Spain, we may conclude that all the places which they chose were selected with a view to the colonies of Ligurians and Galli. The Massaliots also had slaves, as all Greeks had; and though massacre was permitted, it may be inferred from Valerius, if he has not after his fashion confounded a Greek and Roman usage, that the slave's condition was hard. A supply of slaves might be got from the Galli, who sold their own children. Whether the Ligurian was so base, may be doubted. We read of Ligurians working for daily hire for Massaliot masters. This hardy race, men and women, used to come down from the mountains to earn a scanty pittance by tilling the ground; and two ancient writers have preserved the same story, on the evidence of Poseidonius, of the endurance of a Ligurian woman. who was working for a Massaliot farmer, and being seized with the pains of childbirth, retired into a wood to be delivered, and came back to her work, for she would not lose her hire. (Strab. iii. p. 165; Diodor. iv. 20.) It is just to add that the employer paid the poor woman her wages, and sent her off with the child.

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MASSILIA.

The medals of Massilia are numerous, and some of them are in good taste. It is probable that they also coined for the Galli, for the Galli had coined money of their own long before the Christian era with Greek characters. The common types of the Massaliot medals are the lion and the bull. No gold coins of Massalia have yet been found; but there are coins of other metal covered over with gold or silver, which are generally supposed to be base coin; and base or false coin implies true coin of the same kind and denomination. It has been also supposed that Mt. Bablon was practiced by the Romans themselves to cheat their customers; a supposition which gives them no credit for honesty and little for sense.

The settlements of Massalia were all made very early: indeed some of them may have been settlements of the mother city Phocaea. One of the earliest of these colonies was Tauroctis or Tanitrometum (a doubtful position), which Caesar (B. C. ii. 4) calls "Castellum Massiliasium." The other settlements east of Massalia were Olbia (Oeoboe or Oeubo), Athenopolis [Athenopolis], Antipolis (Antiope), Nicaea (Nizza), and the islands along this coast, the Stoechades, and Lero and Lirina. West of Massalia was Agathia (Agde), on the Araritis (Heracle), doubtful whether it was a colony called Massalia or Massalia. Isola (Isola), within the limits of Hispania, was either a Rhodian or Massaliot colony; even if it was Rhodian, it was afterwards under Massalia. Emporium (Emporium), in Hispania, was also Massaliot; or even Phocaean (Liv. xxv. 19) originally. [Emporium]. Strabo speaks of three small Massaliot settlements further south on the coast of Hispania, between the river Sacro (Juvac) and Carthago Nova (iii. p. 159).

The chief of these, he says, was Hemerocoeapium. [Dianium].

The first Phocaean settlement on the south coast of Spain was Maenaco (iii. p. 156), where remains of a Greek town existed in Strabo's time. There may have been other Massaliot settlements on the Gallic coast, such as Heraclea. [Herculea]. Stephens, indeed, mentions some other Massaliot cities, but nothing can be made of his fragmentary matter.

There is no good reason for thinking that the Massaliots founded any inland towns. Arelate (Arles) would seem the most likely, but it was not a Greek city; and as to Avenio (Avignon) and Caesellio (Cazello), the evidence is too small to enable us to reckon them among Massaliot settlements. There is also the great improbability that the Massaliots either wanted to make inland settlements, or were able to do it; if, contrary to the practice of their nation, they had wished it. That Massaliot merchants visited the interior of Gallia long before the Roman conquest of Gallia, may be assumed as a fact.

Probably the downfall of Carthage at the end of the Third Punic War, and the alliance of Massalia with Rome, increased the commercial prosperity of this city, but the Massaliots never became a great power like Carthage, or they would not have called in the Romans to help them against two small Ligurian tribes. The foundation of the Roman colony of Narbo (Narbonne), on the Atax (Asse), in a position which commanded the road into Spain and to the mouth of the Garonne, must have been detrimental to the commercial interests of Massalia.

Strabo (iv. p. 186) mentions Narbo in his time as the chief trading place in the Provincie. Both before Caesar's time and after Massalia was a resort for the Romans, and sometimes served as a residence. (Tac. Ann. iv. 43). When the Roman supremacy was established in Gallia Massalia had no longer to protect itself against the natives. The people having wealth and leisure, applied themselves to rhetoric and sophistry; the place became a school for the Gallic senate, which was where the Greek language, which was common use that contracts were drawn up in.

In Strabo's time, that is in the time of Augustus, Massalia, one of the Romans who had been learning to write was sent to Massalia instead of Athens, to teach his countrymen the Latin language, with the thrifty habits of a provincial town. (Tac. Ann. iv. 44.) The Galli, by acquaintance with Massalia, became fond of this language, which has remained a national taste to the present day. They had teachers of rhetoric and private schools, and private libraries, and the town was a school for youth, as it did physicians; for anyone of inspective health was a part of the education of a Greek town. Circumstances brought this happy state of affairs about Massalia, the Greek, and the Gallic (Ibid. xvi, on the authority of the Propontis). The studies of the youth at Massalia in the Roman period were both Greek and Latin. Medicine and law had not been cultivated at Massalia. One of the doctors of this town, combined physics and surgery, and had no superfluities. He had an enormous sum of money for repelling the sick into ponds. Men of rank were seen shivering for display under the influence of this water doctor. On which Pliny (Hist. Nat. v. 40) says that all these men hastened after the cure by bringing in some novelty, and trafficked away the lives of their patients.

The history of Massalia after Caesar's time is very little known. It is said that there are several coins with the name of Massalia. Some tombs and inscriptions are in the Museum of Marseille.

A great deal has been written about the city of Massalia; but it is not worth much. The following references will lead to other authorities: Rocchet, Historie des Colonies Greceques; A. T. Tamer, Historia Reipublicae et of Massalia a Primordis ad Neronomia; which is useful for the references, but for nothing else; Thierry, Historie des Gaulois.

COIN OF MASSILLA.

MASSITHOLUS (Massatholos), a river in the Hesperian bay, the source of which Ptolemy (iv. 6. § 8), calls the mountain called Theon Ochera, and in the bouchure (§ 9) in the Hesperian bay, Hesperium Ceare and the Hypodromus of A.
MATT. MONTES.

and Perge in Pamphylia (Stadium, §§ 200, 201), and 70 stadia from Mygdelai, which is probably a corruption of Mahdyias. [MAGNUS.] [L. S.]

MATHIA PR. [MATHALIA.]

MATHALIA (Mataria, Ptol. iii. 17, § 4), a town in Crete near the headland of Matala (Mataria, Stadium, Strab. x. p. 479), as it appears in our copies of Strabo, but incorrectly. (Comp. Grokoud, ad loc.) The modern name in Mr. Pasleley's map is Matalh. (Hick, Krete, vol. i. pp. 399, 435; Mau, Class. Antiq. vol. ii. p. 287.) [E. B. J.]

MATEOLA, a town of Apulia, mentioned only by Pliny (iii. 11, s. 16) among the inland cities of that province. It is evidently the same now called Marata, about 13 miles from Gioia (Genusium), and 27 from the Gulf of Taranto. It is only about 8 miles from the river Brada; and must therefore have been closely adjoining the frontier of Lucania. [E. H. B.]

MATAVO, or MATAVONIUM, as D'Anville has it, in Gallia Narbonensis, is placed by the Antonine Itin. on a road from Forum Voconii (Forum Voconii) to Massilia (Marseilles), 12 M. P. from Forum Voconii, and 14 from Ad Turres (Tournes), between which places it lies. It is also in the Table, but the distances are not the same. Matavo is supposed to be Vima. [G. L.]

MATERENSE OPPIDUM, one of the thirty free towns ("oppida libera," Plin. v. 4) of Zeugitana. It still retains the ancient name, and is the modern Mater in the government of Tanis,—a small village situated on a rising ground in the middle of a fruitful plain, with a rivulet a little below, which empties itself into the Siara Palus. (Shaw, Trav. p. 165: Barth, Wanderungen, p. 206.) [E. B. J.]

MATER (Mataria; some MSS. read Mataro), a people of Asiatic Sarmatia, to the E. of the river Rha. [E. B. J.]

MATURENUM, a town of Etruria, known only from the Tabula Peutingeriana, which places it on the Via Clodia, between Tuscania (Toscanello) and Saturnia, 12 miles from the former, and 18 from the latter city. It probably occupied the same site as the modern village of Farnese. (Cluver. Ital. p. 517; Dennis, Etruria, vol. i. p. 463.) [E. H. B.]

MATIANA (Mataria, Strab. ii. p. 73, 1. 509; Steph. B.: Matrunh, Herod. v. 52: Edh. Mathanov, Mathanov), a district of ancient Media, in the south-western part of its great subdivision called Media Atropatene, extending along the mountains which separate Armenia and Assyria. Its boundaries are very uncertain, and it is not possible to determine how far it extended. It is probably the same as the Mathanov of Tyloma (vi. 2, § 5). [MARTIANE.] Strabo mentions as a peculiarity of the trees in this district, that they distil honey (L. c.). The Matiani are included by Herodotus in the eighteenth satrapy of Dareius (iii. 94), and served in the army of Xerxes, being armed and equipped in the same manner as the Paphlgontians (vii. 72). Herodotus evidently considered them to occupy part of the more widely extended territory of Armenia. [V.]

MATIEI MONTES (râ Matarh hriy, Herod. l. 189, 209, v. 52), the ridge of mountains which forms the back-bone or centre of Matiana, doubtless part of the mountain range of Kordistan, in the neighbourhood of Vima. Herodotus makes them the watershed from which flowed the Gyndes and the
MATILO, in Gallia Belgica, is placed by the Table on a route which ran from Lugdunum (Leiden) along the Rhine. The first place from Lugdunum is Pistorium Agrippinae (Roosendaal), and the next in Matilis is supposed to be Rhemnesburg. [G. L.]

MATILICA (Ed. Martialis, 41.1: Matiscio), a municipal town of Umbria, situated in the Apennines, near the sources of the Acis, and close to the confines of Picenum. It is mentioned both by Pliny and the Liber Coloniarum, of which the latter includes it among the "Civitates Piceni." Towards the close of the Roman Empire it appears as an episcopal see, included in the province then termed "Picenum Suburbicarium." (Plin. iii. 14. a. 19; Lib. Colon. p. 257; Bingham's Ecc. Hist. book i. ch. 5. § 4.) Matiscio is still a considerable town, and remains the ancient site as well as name. [E. H. B.]

MATINUS MONS. [GAMBARTS.]

MATISCO, a place in Gallia Celtica, in the territory of the Aedui in Caesar's time, and on the Soissons. (B. G. vii. 99.) After the capture of Alesia, a. c. 52, Caesar placed P. Sulpicius at Massica with a legion during the winter, to look after the supply of corn for the army. (B. G. viii. 4.) The position of Matiscio is fixed by the name, its site on the river, and the Itina. The name, it is said, was written Mascio by a transposition of the letters; and from this form came the name Massocis, and by a common change, Mascus. The form Mascisco occurs in the Table. (D'Anville, Notice, &c.) [G. L.]

MATITAE. "NIGER.

MATIUM, a maritime city of Crete, next to the E. of Apollonia in Pliny's list (iv. 12), and opposite to the island of Dia. — Contra Matium Dia " (I. c.). The modern Megalo-Kastro occupies the ancient site. (Fashby, Trans. vol. i. pp. 172, 261; Böck. Akten, vol. i. pp. 12, 403.) [E. B. J.]

MATRICEM, AD, a considerable town in Iliricum, which the Peutinger Table places between Bisutis Vetus and Bistum Nova, 20 M. P. from the former, and 25 M. P. from the latter. It must be identical with Mostar, the chief town of Herzegovina, standing on both banks of the Neretva, connected by a handsome bridge for which it has always been celebrated. The towers of this bridge are, according to tradition, on Roman substructions, and its construction is attributed to Trajan, or, according to some, Hadrian. The word "most" = "star," signifies "old bridge." (Wilkinson, Dalmatia, vol. ii. pp. 57—63; Neugebauer, Die Süd-Slavonien, p. 127.) [E. B. J.]

MATRINUS (Maršower), a river of Picenum, flowing into the Adriatic, now called La Plomia. Strabo describes it as flowing from the city of Adria, but it is in reality intermediate between Adria (Apw) and Angula (Ciesta S. Angelo). According to the same writer it had a town of the same name at its mouth, which served as the port of Adria. (Strab. v. p. 241.) Ptolemy also mentions the mouth of the river Matrinus next to that of the Atinus, from which it is distant about 6 miles (Pol. iii. i. § 20), but he is certainly in error in assigning it to the Marmuncii. [E. H. B.]

MATRONA or MATRONAE MONS is the name given by later Latin writers to the pass of the Mons Genialis (Seguso) to Brigantia (Bri- geno), which was more commonly known by the general appellation of the Alpes Cottiae. The pass is described in some detail by Ammianus, from whom
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of the productions of Mauretania, marvellous enough, in some particulars, as where he describes vessels as large as cats, and leaves 10 ft. long; and among other animals the crocodile, which there can scarcely be any river of Morocco capable of nourishing, even if the climate were to permit it. (In Egypt, where the average heat is equal to that of Senegal, the crocodile is seldom seen so low as Sioua). Pliny (vi. 1) agrees with Strabo (p. 827) in asserting that Mauretania produced elephants. As the whole of Barbary is more European than African, it may be doubted whether the elephant, which is no longer found there, was ever indigenous, though it may have been naturalised by the Carthaginians, to whom elephants were of importance, as part of their military establishment. Appian (B. P. 9) says that when preparing for their last war with the Romans, they sent Hasdrubal, son of Gisco, to hunt elephants; he could have hardly gone into Ethiopia for this purpose. Shaw (Trav. p. 258; Jackson, Morocco, p. 53) confirms, in great measure, the statements of Strabo (p. 830) and of Aelian (H. A. iii. 136, vi. 20) about the scorpion and the "phantalangium," a species of the "saurophaga." The "saurophaga," of which Varro (de Re Rustica, iv. 14. § 4; Plin. ix. 82) gives so wonderful an account, has not been identified. Copper is still worked as in the days of Strabo (p. 830), and the natives continue to preserve the grain, legumes, and other produce of their husbandry in "maimoures," or conical excavations in the ground, as recorded by Pliny (xvii. 73; Shaw, p. 221).

Mauretania, which may be described generally as the highlands of N. Africa, elevates itself like an island between the Mediterranean, the Atlantic, and the great ocean of sand which cuts it off towards the S. and E. This "plateau" separates itself from the rest of Africa, and approximates, in the form and structure, the height, and arrangement of its elevated masses, to the system of mountains in the Spanish peninsula, of which, if the straits of the Mediterranean were dried up, it would form a part. A description of these Atlantic highlands is given in the article ATLAS.

Many rivers flow from this great range, and fall into the Mediterranean, and the Atlantic. Of these, the most important on the N. coast, were, in a direction from E. to W., the AMPSAGA, UARAE, CHINALAPH, and MULACHIA; on the W. coast, in a direction from N. to W., the SUBUR, SALSAB, PHUTH, and LIXUS.

The coast-line, after passing the AMPsaga (Wad-el-Kibir) and Sinus NUMIDICUS, has the harbours IOGLGIS (Jellit), SALDAB Ps. (Bayrjun), and RUSCCURRIUM (Teddis). Weighing from Algiers, and passing JOMMIUM (Ras-al-Kanater), to stand towards the W., there is a rocky and precipitous coast, mostly bold, in which in succession were the ports and creeks IOIL (Zershell), CARTENNA (Tence), MURUSTAGA (Mostagbou), ARSANA (Arzun), QULBA (Wadirom or Oram); PONTUR MAGNUS (Maras Kibir), within MEDITERRANEUM PRIM. (Ras-al-Harbah); and ACA (Ishgin). The MULACHIA falls into the Gulf of Mellah of the charts. About 10 miles to the NW. of this river lay the TRAE INSULAE (Zaphron or Jaferei group); about 30 miles distant from these rocks, on a NW. by W. rhumb, was RUBADER PRIM. (Cap Trez Forcas of the Spanish pilots, or Ras-ak-Dheb of the natives), and in the bight formed between it and the Mulucha stood RUSADER.
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(Melliah.) W. of Cap Tres Foros, which is a termination of an offshoot of the secondary chain of the Atlas, was the district of the Metagonitae, extending to Abyla (Jebel-el-Mina). From here to Tingis (Tanier) the coast is broken by alternate cliffs and coves; and, still standing to the W., a bold cape presents itself as far as the fine headland of Ampelina (Cape Spartel; Ras-el-Shukkar of the natives). From Cape Spartel to the SSW. as far as Ziria (Arzila), the coast-line is a flat, sandy, and shingly beach, after which it becomes more bold as it reaches Lixus (Al-Hardich or Lardische).

(Smyth, The Mediterranean, pp. 94-99.) A description of the SW. coast is given in the article LIXUA. (Comp. G. Miller, Top. ab Geog. Græc. Minoris, ed. Didot, Paris, 1855; West Coast of Africa surveyed, by Arlett, Vidal, and Boteler, 1832; Côte occidentale de l’Afrique au Déport de la Marine, Paris, 1852; Carte dé l’Empire de Maroc, par L. Benou, 1844; Barth, Karte vom Nord-Afrikanischen Gestadeiland, Berlin, 1849.)

III. History and Political Geography.

The Romans first became acquainted with this country when the war with Hannibal was transferred to Africa; Mauretania was the unknown land to the W. of the Mulucha. In the Jugurthine War, Bocchus, who is called king of Mauretania, played the traitor’s part so skilfully that he was enabled to hand over his kingdom to his two sons Bogudes and Bocchus, who were associated upon the throne. These princes, from their hostility to the Pompeian party, were confirmed as joint kings of Mauretania by J. Caesar in B.C. 49. During the civil war between M. Antonius and Octavius, Bocchus sided with the latter, while Bogudes was allied with Antonius. When Bogudes crossed into Spain, Bocchus seized upon his brother’s dominions; a usurpation which was ratified by Octavius. In B.C. 25, Octavius gave to Juba II., who was married to the daughter of Cleopatra and Antoninus, the two provinces of Mauretania (afterwards called Tingitana and Caesariensis) which had formed the kingdom of Bogudes and Bocchus, in exchange for Numidia, now made a Roman province. Juba was succeeded by his son Philip, and then by Seleus, Cleopatra’s daughter. Here, too, the two provinces were united. (Strab. xvii. pp. 828, 831, 840.) Tibериus loaded Polyclitus with favours on account of the assistance he gave the Romans in the war with Tacfarinas (Tac. Ann. iv. 23-25); but in A.D. 41 he was put to death by Caligula. (Dion Cass. ix. 29; Suet. Cal. 26; Seneca, de Tranq. 11.) For coins of these native princes, see Eckel, vol. iv. pp. 154-161.

In A.D. 42, Claudius divided the kingdom into two provinces separated from each other by the river Mulucha, the ancient frontier between the territories of Bocchus and Jugurtha; that to the W. was called Mauretania Tingitana, and that to the E. Mauretania Caesariensis. (Dion Cass. ix. 9; Plin. v. 1.) Both were imperial provinces (Tac. Hist. i. 11, ii. 58; Spart. Hadr. 6, “Mauretaniarum praefectura”), and were strengthened by numerous Roman “coloniae.” M. Tingitana contained in the time of Pliny (l.c.) five, three of which, Ziria, Barba, and Banasa, as they were founded by Augustus when Mauretania was independent of Rome, were reckoned as belonging to Bocchus. (Plin. l.c.; Pomp. Mela, iii. 10, § 5.) Tingi and Lixus were colonies of Claudius (Plin. l.c.); to which were added in later times Rubadir and Volubilis (Itin. Ant.).

M. Caesariensis contained eight coloniae: Augustus, Cartenna, Gueduz, Ioconiae, Rubazus, Salde, Soccarius; two by Claudius, Caesariensis, the capital of Juba, who gave it this name on the occasion of his patron Augustus, and Orphinae. Juba also built a town in the name of his wife Malaria, in the territory of Bocchus. In the north of Mauretania, and in the two provinces, the country was divided into Mauretania I. and II., or Mauretania Tingitana I. and II., the provinces of Mauretania I. or Mauretania Tingitana I. or Caesariensis. (Otho had assigned the cities of Mauretania Tingitana I. to the emperor (Tac. Hist. i. 78); but this probably single place, since we find the two

MAURETANIA.

enlarged unchangeable down to the time of Maruari, in Becker’s Handbuch der Gesch. v. v. 230-232; Morelli, Afriomata. p. 25.)

In A.D. 489, the Vandal king Geissar invaded Count Boniface, crossed

Gades, and Mauretania, with the other young princes, in order to conquer the empire. Belisarius, the African was destroyed the kingdom of the Vandals again became a Roman prov. Eastern exarch. One of the ablest of the Patrician, for a time repressed the Moors upon Roman civilization; the successor, the exarch Solomone, the Emperor adopted the religion of the church, and these, the conquerors, and sunk back in the congenital state of Mahometan savages.

Pliny (l.c.) makes out the breadth of Mauretania as 467 M. P.; but this was for Mauretania, where Mount Atlas, the S., and more than 300 M. P. beyond the extent of any part of Caesariensis was 170 M. P., which are too few and 879 M. P., which are so many for (Shaw, Trav. p. 9.)

The following tribes are enumer- lery (iv. 2. §§ 17-22) in I. C. MAURETANIA: — Topocae (Tofo), left bank of the River Ampaga; to the Garamantes (Kabylia), and the N., towards the coast, to the Ampaga; Mugani (Mugoni) or (Hrheius); to the W. of the latter, Thamis and Balsuari (Bauvouour) Macchures (Macouius); Salassus and Malchures (Makouius); NW. Wynn, and to the E. Lalicus (Laculis), and Macchures (Macouius) and N. of Zalacis, on the north of the coast, Macchures (Macouius); below them.
and ecclesiastical division of Palæstina Secunda, and its bishop assisted at the Council of Nicaea. (Reland, Palæstina, pp. 891, 892.)

MAXULA (Μάγουλα, Ptol. iv. 3. § 7), a Roman "colonia" (Maxulla, Plin. v. 3), about the exact distance of which from Carthage there is a considerable discrepancy in the Itineraries (Anton. Itin.; Pute. Tab.). From an expression of Victor Vitensis (de Persicat. Vand. i. 5. § 6), who calls it "Ligula," "a tongue of land," its position was probably on the coast, between Bades and Hammâm-el-Euf, where there are the remains of a Roman road.

The Coast-describer (Stadiasmus) speaks of the harbour and town of Maxyla as 20 stadia from Caphris, or the modern Garbôs: this was probably different from the former, and is the modern Myrta, where there are the remains of a town and harbour. (Shaw, Truc. p. 157; Barth, Wanderungen, p. 128.) As connected with the gentile epithet Maxyes or Mazyes, it is likely that there were several places of this name. Ptolemy (iv. 3. § 34) has MAXULA VETUS (Μάγουλα Παλαύα), and the Antonine Itinerary a station which it describes as MAXULA PRATES, 20 M. P. from Carthage. It is found in the Notitia, and was famous in the annals of Martyrology (Augustin, Serm. c. xxxiii.; Morelli, Africa Christiana, vol. i. p. 290.) [E. B. J.]

MAXYES (Μάξυες, Herod. iv. 191, where the name should be Mâxyes; see MAURETANIA, p. 297, a.), a Libyan tribe, and a branch of the nomad Ausenses. Herodotus (l. c.) places them on the "other side," i.e. the W. bank, of the river Triton: reclaimed from nomad life, they were "tilers of the earth, and accustomed to live in houses." They still, however, retained some relics of their former customs, as "they suffer the hair on the right side of their heads to grow, but shave the left; they paint their bodies with red-lea;" remains of this custom of wearing the hair are still preserved among the Tuareg, their modern descendants. (Hornemann, Truc. p. 103.) They were probably the same people as those mentioned by Justin (xviii. 7), and called MAXYTANI, whose king is said to have been Haibras (Verg. Aen. iv. 36, 196, 326), and have desired Dido for his wife. (Heeren, Afric. Nations, vol. i. p. 34, trans.; Bennell, Geogr. of Herod. vol. ii. p. 303.) [E. B. J.]

MAZACA. [CAESAREA, Vol. I. p. 469, b.]

MAZAEI (Μαξάι), a Pannonian tribe, occupying the southernmost part of Pannonia, on the frontiers of Dalmatia, whence Dion Cassius (iv. 32) calls them a Dalmatian people. They were conquered and severely treated by the Germanic. (Strab. vii. p. 314; Plin. iii. 26; Ptol. ii. 16. § 8.)

MAZARA (Μάζαρα), Dioec.; Maxar, Steph. B.1 (Mâzâra), a town on the S.W. coast of Sicily, situated at the mouth of a river of the same name, between Scilinus and Lilibœcum. It was, in early times an incomparable place, and is first noticed by Diodorus in B.C. 409, as an emporium at the mouth of the river Mazara. (Diod. xii. 54.) It was evidently at this time a dependency of Scilinus, and was taken by the Carthaginian general Hamilcar, during his advance upon that city. (Diod. l. c.) Stephanus of Byzantium calls it "a fort of the Selinuntines" (φρούριον Σέλινουντιον, Steph. B. a. e.), and it is mentioned again in the First Punic War as a fortress which was wrested by the Romans from the Carthaginians. (Diod. xxi. 9. p. 503.)
MAZICES.

It does not seem to have ever risen in ancient times to the rank of a city. Pliny mentions the river Mazaca, as does Procopius also, but neither of them notice the town. (Plin. iii. 8. s. 14; Prot. iii. 4. § 5.) The existence of this last is, however, attested by the inscriptions, which correctly places it in the territory of the Liparaeans. (Ibid. Ann. a. d. 49.); but it was first raised to an important position by the Saracens in the 9th century, under whom it became the capital of the whole surrounding district, as is evidenced by the coinage which bears their name. The western province of Sicily still bears the name of Fal da Mazara, but the town itself has greatly declined, though it still retains the rank of a city, and has about 10,000 inhabitants. (Fazul. de Aec. Sic. vi. 5. p. 254; Smyth's Sicily, p. 224.) A few sarcophagi and inscriptions are the only remains of antiquity extant there.

The river Mazaca, or Mazara, as it is called by Dioscorides (Maiussem, Prot. xii. 54) is still called the Fiume da Mazara. [E. H. B.]

MAZICES. (Maiusse. Prot. iv. 2. § 1.) Mazaca, Lucana, iv. 621; Claudian, Sid. i. 356, a people of Mauretania Caesariensis, who joined in the revolt of Firmus, but submitted to Theodosius. A.D. 373. (Anm. Marc. x. iii. 5. § 17; Le Beau. Bas Empire, vol. iii. p. 471; comp. Gibbon, c. xxv.) [E. B. J.]

MEABUS. (Maiusse. Prot. ii. 6. § 4.) Melia, iii. 1. § 1. This is a small river on the N. coast of Hispania Tarraconensis, flowing into the gulf of the Ardi, and called the Merus.

MECRIS, a town of Marmarica, which the Punic Table places at 33 M. P. to the E. of Palmarium; the Antonine Itinerary has a town MECHEBA (one MS. reads Meca), 20 M. P. to the E. of the same place; its position must be sought in the Wady-el-Ramsa (Barth, Wanderungen, pp. 509, 549). [E. B. J.]

MECYBERNA. (Maiusse. Eih. Maiusse. Proclus. Steph. B.; Scyl. p. 26; Sceum. 640), a town which stood at the head of the Torosian gulf, which was also called Sannia MECKBERNA. (Plin. iv. 10; Pomp. Melia. ii. 3. § 1.) Mecybenus was the port of Olythus (Strac. viii. p. 330), and had no less than 15,000 houses under Sernylla. (Herod. vii. 128.) It was taken from the Athenians by the Chalcidic Thracians (Thuc. v. 39), and surrendered to Philip before the siege of Olythus. (Diod. xvi. 54.) The site must be sought at Molonispyge, where some remains of antiquity are said to be preserved. (Leake, North. Greece, vol. iii. p. 155.) [E. B. J.]

MEDIAYA. (Maiusse), a town of Arabia Petraea, placed by Procopies in l. 68° 30' lat. 39° 45'., doubtless identical with Medeba or Medebia (MAZICA), 13° 40' W. of the parallel of N. latitude, 6° 16' 110° 29' E. 20° 45', and consequently, used interchangeably, especially in proper names. (Prot. vi. 7. § 6.) [G. W.]

MEDIA (Ad Medea, Jom. Anton.; Pott. Tab.; Huyg. de Gresl. p. 163; Apollod. iii. 3. § 30; Myth. Melaenaeus, a town of Numidia, which had originally belonged to the kingdom of Syrphax, but was annexed to that of Massinissa at the close of the Second Punic War, and afterwards was colonised by a detachment of Roman veterans, when it attained considerable splendour. Appuleius was born at this place, when his father had been "dum vivor," and calls himself "Semimagmida" and "Semigastilma." (Apol. p. 443, 444,) It lay on the road from Laces to Therasteia, 48 M. P. from the former and 25 M. P. from the latter. At a river AERDITIUS, which flowed between this place and Thercaste, the Moorish chieftain Gildo. (Oros. iv. 3. 4. Le Beau, Bas Empire, vol. v. p. 166, e. xiii.) Justinius fortified and held in this town, which Procopius (de Aegypt). It is perhaps a difficult to determine to which country was connected with the name of Conjunct. (ii. 3.)


MEDEON (Maiusse, Eih. Medea. Miezos: Katina), a town of the interior of Acarnania, on the road from Phytia (or Phoetidae) to Limmavesion gulf. It was one of the most important of the country which yielded independence against the Aetolians and Alexander the Great. At length, the Aetolians laid siege to Medeon with a large force, and had reduced it to great distress, attacked by a body of Illyrian men who had been sent by sea by Demetrius, king of Macedon, to relieve the place. The town was besieged and reduced, its camp, arms, and baggage Medeon was mentioned in B.C. 191, as one of the Aetolian of which Antiochus, king of Syria, was in possession in that year. (Thuc. iii. 106; Liv. xxxv. 11; 12; Leake, North. Greece, iii. p. 575.)

M. E. 2.

A town of Phocis, destroyed by the Phocians at the termination of the War, and never again restored. (Strabo)

Strabo places it in the Crissaean territory of the stadia from Boeotia (423); and Pausanias says that it is called Berytos (v. 36. § 6; comp. Steph. places it at Berytus (Nouther.

M. E. 3.

An ancient town of Boeotian Homer (Il. ii. 501), is described by the Ptolemaic ity of Haliartus, and situated at the foot of Mt. Phoecimmon, from where it was afterwards called Phocis (comp. Steph. B. s. c.; Plin. iv. 7.) years ago, and stood near the lake, in the north-western corner of Haliartus and Kardhiltonas. (I. North. Greece, vol. ii. p. 215.)

M. E. 4.

A town of the Labuates, in D. ({dixv. 23, 32.)

MEDERCIACUM, in Gallia Belgica, in the Antique Timo, on a road from (Kalka) through Julius (Julia) Agrrippina (Cologne). It lies between Turduardus, and is supposed to be Merovinum. (I. North. Greece, vol. ii. p. 215.)

MEDIA (Maiusse, Eih. Miezos, a country of considerable extent, in the western part of Asia, the Neapolitans on the N., and the great country of the Pannonians on the W., it is by no means determined what were its precise boundaries, for much was comprehended under the name of Thessalitis, Thus Herodotus, who speaks repeatedly.
by the name of Parthisia. Some have attempted to prove that it derived its name from its lying in the middle part of Asia (Gezerius, Thea., ii. p. 768; cf. also Polyb. v. 44, who states, 'H Media keivai upr wpl wnevo \u0395' Aiv' Aiv'k'). The derivation, however, admits of doubt. On the Cuneiform Inscriptions the name is read Mida (Rawlinson, Behistun Ins. As. Journ., vol. i.). Much of this land was of a high elevation above the sea, but it abounded in fertile valleys, famous for their richness, and in meadow land in which a celebrated breed of horses, called the Nisaean horses, were raised. (Herod. vii. 40, iii. 106; Diod. xvii. 100; Strab. xi. p. 525; Aelian, Hist. Anim. iii. 2; Ammian. xxiii. 6; cf. also the modern travellers, Ker Porter, vol. i. p. 216, Chardin, and Morier.) It is comprehended for the most part in the modern province of Irak Ajan.

The principal town of Media Magna was Ecbatana (doubtless the present Hamadan), which, during the time of the wars of Alexander, as for many years before, was the capital of the whole country. [Ecbatana.] Besides Ecbatana, were other towns of importance, most of them situated in the N.E. part of the country, on the edge of, if not within, Atropaten, as Rhagae and Hiranlea.

It is equally difficult to determine with accuracy what states or tribes belong to Media Magna. It is probable, however, that the following may be best comprehended in this division:—The Sarpis, who occupied the passes of Mt. Zagros; Choromithene, in the champaign country to the south of Ecbatana; Elamis, to the north of Choromithene—if indeed this name has not been erroneously introduced here by Ptolemey and Polybius [Elmains]; the Tapiry or Tapyrbi, S. of Mt. Coronavirus as far as Parthisia and the Caspian Gates; Rhagae, with its capital Rhagae; Sigriana, Daritis, and along the southern end of the Paracostas, what was called Siromedia. (See these places under their respective names.)

The Medi, or inhabitants of Media, are the same people as the Madai of the Bible, from which Semitic word the Greek name is most likely derived. Madal is mentioned in Genesis, as one of the sons of Japhet (x. 2). In the first repose of the earth after the Flood; and the same name occurs in more than one, subsequently, indicating, as it would seem, an independent people, subject to the king of Nineve (2 Kings, xvii. 6), or in connection with, if not subject to, the Persians, as in Dom. v. 28, vi. 15; Esth. i. 3, 14. The first Greek author who gives any description of them is Herodotus. According to him, they were originally called Ariti, but changed their name to that of Medi on the coming of Media from Athens (vii. 62). They were divided into six tribes, the Busae (Steph. Byz.), Parastaci (Strab. xi. p. 529, xvi. p. 739, &c.; Arrian, iii. 19), Strachates, Arizanti, Budii (Steph. Byz.), and the Magi. Von Hammer has attempted to show that, if not all, of these names occur under their Persian form in the Zend-avesta and Shah-namah (Wiener. Jahrh. ix. pp. 11, 12), but it may be questioned whether the identification can be considered as satisfactory. Some, however, of these names indicate the Eastern origin of the inhabitants of Media, as Ariti and Arizanti [Ariana; Arizanti]; though it may be doubted whether others of them, as the Magi, ought to be considered as separate tribes. The general evidence
It does not seem to have ever risen in ancient times to the rank of a city. Pliny mentions the river Maza, as does Ptolemy also, but neither of them notice the town. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 5.) The existence of this last is, however, attested by the Itinerary, which correctly places it 12 miles from Liliaeum (Itin. Ant. p. 69); but it was first raised to an important position by the Sarmatians in the 9th century, under whom it became the capital of the whole surrounding district, as it continued under the Norman rule. The western province of Sicily still bears the name of Val di Mazara, but the town itself has greatly declined, though it still retains the rank of a city, and has about 10,000 inhabitants. (Fasel. de Rob. Soc. vi. 5. p. 284; Smyth's Sicily, p. 224.) A few sarcophagi and inscriptions are the only remains of antiquity extant there.

The river MAZARA, or MAZARUS, as it is called by Dio Chrys. (De Philosoph. Diad. xiii. 54), is still called the Flume di Mazara. [E. H. B.]

MAZICES (Μαζίκες, Ptol. iv. 2. § 19; Mazzax, Lucan. iv. 681; Claudian, S. R. i. 356), a people of Mauretania Caesariensis, who joined in the revolt of Firmus, but submitted to Theodosius, A.D. 373. (Amm. Marcellinus, xvi. 5. § 17; Le Bean, Bas Empire, vol. iii. p. 471; comp. Gibbon, c. xxi.) [E. E. J.]

MEBARUS (Μεμβροες, Ptol. ii. 6. § 4; Mela, iii. 1. § 17), a small river on the N. coast of Hispania Tarraconensis, flowing into the gulf of the Artarbi, still called the Merco.

MECORIS, a town of Marmaria, which the Pentinger Table places at 33 M. P. to the E. of Palerius; the Antonine Itinerary has a town of Mecoris (one MS. reads Mecires), 20 M. P. to the E. of the same place; its position must be sought in the Wady-er-Rina (Burth, Wanderungen, pp. 509, 549). [E. B. J.]

MECYBERNA (Μεκυβερνα: E. H. Μεκυβερνα, Steph. B.; Scyl. p. 26; Sacy, 540), a town which stood at the head of the Torano gulf, which was also called Sinus MECTHERNABUS. (Plin. iv. 10; Pomp. Mela, ii. 3. § 1.) Mecyberna was the port of Olymbus (Strack, iv. 330), and lay near the town that is now Semyrie. (Herod. vii. 123.) It was taken from the Athenians by the Chalcidean Thracians (Thuc. v. 39), and surrendered to Philip before the siege of Olymbus. (Diod. xvi. 54.)

The site must be sought at Molivospergo, where some remains of antiquity are said to be preserved. (Leake, North Greece, vol. iii. p. 155.) [E. E. J.]

MEDAVY (Μεδάβαιος), a town of Arabia Petraea, placed by Ptolemy in long. 68° 30', lat. 30° 45', doubtless identical with Medeba or Medea [Maceda], the letters aw and æ being identical in sound, and, consequently, used interchangeably, especially in proper names. (Ptol. iv. 17. § 6.) [G. W.]

MÉDÉA (Ad Medeia, Hirt. Anton. Post. Tab.; Bygin. de Lim. p. 163; Apuleius de M. L. Medea, Ptol. iv. 3. § 30; E. H. Macedon, a town of Numidia, which had originally belonged to the kingdom of Syphax, but was annexed to that of Massinissa at the close of the Second Punic War, and afterwards was colonised by a detachment of Roman veterans, when it attained considerable splendour. Appuleius was born at this place, where his father had been "dumnivir," as the text himself says. (Apuleius, pp. 443, 444.) It lay on the road from Laros to Theveste, 48 M. P. from the former and 25 M. P. from the latter. As a river Aredatio, which flowed between this place and Theveste, the Moorish chief Gaido. (Oros. Le Beau, Bas Empire, vol. v. p. 116. c. xix.) Justinian fortified and named it in this town, which Procopius calls Abydrapy. It is perhaps a disposition of the town of Madauros, to which Romulus was exiled (Constit. i. 3).

MÉDEBA. [MADIBA.]

MÉDON (Μεδών, Procop. B. I. x. 2), the spurs of Mount Popus, in the interior of the country which is known as the Phythia (or Phthiotis) to Limnbiac gives. It was one of the principal cities of the interior of the country which was known as the Phthia; it was a principal city in the district of Thessaly, and was attacked by a body of Illyrian marines, who had been sent by sea by Demetrius, in 297 B.C. (Polyb. iv. 18). The city was defeated, and obliged to retreat with camp, arms, and baggage. Mentioned in n. c. 191, as one of the places in which Antiochus, king of Syria, was defeated in that year. (Thuc. iii. 5; Liv. xxxvii. 11, 12; Leake, North Greece, iii. p. 575.)

2. A town of Phocis, destroy the Phocians at the termi of Pleur, and never again restored. Strabo places it on the Crissaean, 160 stadia from Boeotia (432); and Pausanias says that it was near the city of Phocis, and was called Phocis (Nord. p. 548.).

3. An ancient town of Boeotia. Homer (II. v. 501), is described under the name of Haliartus, and situated at the foot of Mt. Phocianum, from which it was afterwards called Phocianum comp. Steph. B. s. v.; Ptol. iv. is said to have stood near the lake of Bithynia. (Nord. p. 546.)

4. A town of the Labeates, in Phocis (Livy. xxv. 32, 33.)

MEDERIACUM, in Gallia Belgica, in the Antonine Itinerary, on a road from (Kellis) to the junction of the rivers Moselle and the Moselle (Cologne). It lies between the Meurthe and the Moselle, and is supposed to be Meravi-Rurumamemotum (Medien de M. J.). A country of considerable antiquity, in the western part of Asia Minor, and the province of Syria, on the W. of the Taurus, and the S. of the Euphrates. (Diod. ii. 55.) It is a region where much was comprehended under the name of Media. Thus Herodotus, who speaks of the
by the name of Parthia. Some have attempted to prove that it derived its name from its lying in the middle part of Asia (Gesenius, Thes. ii. p. 768; cf. also Polyaev, v. 44, who states, Ἡ Μαδαὶ κατὰ τὴν μέσην τῆς Ἀσίας). The derivation, however, admits of doubt. On the Cuneiform Inscriptions the name is read Mada (Rawlinson, Babistum Ins. As. Journ. vol. x.). Much of this land was of a high elevation above the sea, but it abounded in fertile valleys, famous for their richness, and in meadow land in which a celebrated breed of horses, called the Nisaenae horses, were raised. (Herod. vii. 40, iii. 106; Diod. xvi. 100; Strab. x. p. 525; Aelian, Hist. Anim. iii. 2; Ammianus, xxiii. 6; cf. also the modern travellers, Ker Porter, vol. i. p. 216, Claudian, and Morier.) It is comprehended for the most part in the modern province of Frisik Atjena.

The principal town of Media Magna was Ecbatana (doubtless the present Hamadan), which, during the time of the wars of Alexander, as far as many years before, was the capital of the whole country. [ECBATA]. Besides Ecbatana, were other towns of importance, most of them situated in the N.E. part of the country, on the edge of the desert, if not within it, Atropatene, as Bhagare and Heracleia.

It is equally difficult to determine with accuracy what states or tribes belong to Media Magna. It is probable, however, that the following may be best comprehended in this division;—The Sagartii, who occupied the passos of Mt. Zagros; Choromithrene, in the plain country to the south of Ecbatana; Elymais, to the north of Choromithrene—if indeed this name has not been erroneously introduced here by Ptolemy and Polybius [ELYMAIS]; the Tapyri or Tapyrrhi, S. of Mt. Coronus as far as Parthia and the Caspian Gates; Rhagiana, with its capital Rhagae; Sigriane, Dariitis, and, along the southern end of the Parnocharatas, what was called Syromedia. (See these places under their respective names.)

The Medi, or inhabitants of Media, are the same people as the Madai of the Bible, from which the Semitic word the Greek name is most likely derived. Madai is mentioned in Genesis, as one of the sons of Japhet (x. 2), in the first repopling of the earth after the Flood; and the same name occurs in more than one place, subsequently, indicating, as it would seem, an independent people, subject to the king of Nineveh ([2 Kings] vii. 6), or in connection with, if not subject to, the Persians, as in Dan. v. 28, vi. 15; Esth. i. 3, 14. The first Greek author who gives any description of them is Herodotus. According to him, they were originally called Arim, but changed their name to that of Medi on the coming of Media from Athens (yii. 62). They were divided into six tribes, the Busae (Steph. Byz.), Paraetaceni (Strab. x. p. 522, xvi. p. 739, &c.; Arrian, iii. 19), Strachates, Arizanti, Budi (Steph. Byz.), and the Magi. Von Hammer has attempted to show that most, if not all, of these names occur under their Persian form in the Zend-avesta and Shah-nameh (Wiener Jahrh. ix. pp. 11, 12), but it may be questioned whether the identification can be considered as satisfactory. Some, however, of these names indicate the Eastern origin of the inhabitants of Media, as Arim and Arizanti [ARIMI; ARIZANTI]; though it may be doubted whether others of them, as the Magi, ought to be considered as separate tribes. The general evidence
MEDIA.

is, that the Magi were a priest-class among the Medes: the adult or dominant tribe. (Cf. Strab. xvi. p. 926; Cic. Divin. i. 41; Porphyry, Abstinent. 4. 16, &c.) In other authors we find the following: a free people, who lived in separate villages, but that at length they chose for themselves a king in the person of Delioces, who built the celebrated city of Ecbatana [Ecbatana]. (Cf. Strab. xvi. p. 926; Cic. Divin. i. 41; Porphyry, Abstinent. 4. 16, &c.) In other authors we find the following: a free people, who lived in separate villages, but that at length they chose for themselves a king in the person of Delioces, who built the celebrated city of Ecbatana [Ecbatana], and was succeeded by Phraoctes and Gyazares (i. 95—103). The reign of the former was, he says, terminated by a defeat which he sustained at Rhages, (i. 15); while, during the commence ment of that of the latter, all Western Asia was overrun by a horde of Scythians (i. 103). There can be no doubt that for awhile they were subject to, and formed a satrapy of, the Assyrian Empire, as stated by Diodorus (ii. 9); that then they threw off the Assyrian yoke, as stated by Herodotus (i. 106), and were ruled over by a series of kings of their own for a long period. (Cf. Strab. xvi. p. 524.) The order and the names of these rulers are differently stated; and it would be out of place here to discuss at length one of the most difficult and disputed points of ancient chronology. (Cf., however, Diod. ii. 34, i. 96; Herod. i. 95; and Ruseh. Chron. Armen. i. 101; Clinton, Fast. Holm. vol. i. p. 257, app.) It may be remarked, that in the Bible the first notice we find of the Medes, places them as the subjects of the Assyrian king Salmaneser (2 Kings, xvii. 6), who was contemporary with the Jewish king Hoshea; while in the later times of Nebuchadnezzar, they appear as a warlike nation, governed by their own rulers. (Isaiah, xiii. 17; Jerem. xxxv. 25, lii. 11, 28.) It is equally clear that the Medes were united to the Persians by Cyrus, and formed one empire with them. (Herod. i. 129; Diod. ii. 34; Justin, i. 6), and hence are spoken of in the later books of the Bible as a people subject to the same ruler as the Persians. (Dent. vi. 28; v. 30; Esth. i. 5, &c.) From this time forward their fate was the same as that of the Persian monarchy; and they became in succession subject to the Greeks, under Alexander the Great, to the Syro-Macedonian rulers after his death, and lastly to the Parthian kings. (Cf. 1 Macc. vi. 56, xiv. 2; Strab. xvi. p. 745; Joseph., Antiq. xx. 3. § 3.)

The consent of history shows that in early times the Medes were held to be a very warlike race, who had a peculiar skill in the use of the bow. (Isaiah, xiii. 18; Herod. vii. 62; Xen. Anab. ii. 1. § 7; Strab. ii. p. 525.) They had also great knowledge and practice in horsemanship, and were considered in this, as in many other acquirements, to have been the master of the Persians. (Strab. xv. pp. 500, 505, 581.) Hence, in the armament of Xerxes, the Medes are described as equipped similarly with the Persians, and Herodotus expressly states that their dress and weapons were of Median, not Persian origin (L. c.). In later ages they appear to have degenerated very much, and to have adopted a luxurious fashion of life and dress (Cf. Xen. Cyrop. i. 3. § 2; Strab. l. c.; Ammianus, xiiii. 6), which passed from them to their Persian conquerors.

The religion of the Medes was a strict worship; their priests bearing, a marked, the name of Magi, which, together with them with them, the Persians, indeed was adopted by the latter from the former. (Cf. Strab. xv. pp. 727, 735; Cic. De Divin. ii. 33.) The principal object of their adoration was the Sun; then the Moon and the five planets. (Cf. Strab. xvi. p. 926.)

MEDIAE MURUS, mentioned by Xenophon, who calls it τὸ Μεδιὰν Ῥέχνος. (Anab. ii. 4. § 12.) He gives 20 parasangs in length, 100 ft. broad; and it may be inferred from this that it was from 30 to 40 miles in length. (Cf. Baghda). There can be little doubt of the same work as that called by Stobaeus (Cf. l. p. 597), and that it had been built of land where the Tigris and Euphrates met, most nearly, as a defence to the plains, which lay to the S. of it. For much question, whether this great work was the same as any of the numerous others remaining in this part of Mesopotamia. The question has, we think, been set a careful study of Lycius, Lynch, in Geog. Journ. vol. ix. pp. 472, 477, places the end adjoining the Tigris 30', and long. 21' 50' W. of the egress of the city, describes the existing ruins as a wall of lime and pebbles, having towers, built on the northern or NW. face, and a fosse; and states, that, putting his speed, he galloped along it for many miles without finding any appearance of the natives, too, assure him that the Euphrates.

MEDIAM, AD. [DACIA, Vol. III.]

MEDIANA, an imperial villa, Naisius, in Upper Moesia. (Amph. A town of this name is mentioned, Table, on the road leading through the Danube, opposite to Donawitz.) The name should be the same as the modern Mediolanum. (Cf. MEDIOLANUM, a Gallic name occurring in Gaul, North Italy, and Belgium.)

1. Mediolanum, the chief city of the Forum Sectastaurus (Ferrara) and (Salanitana). As to D'Anville's remarks of Mediolanum, see Forum Sertorii. Mediolanum is supposed to have been Tarsus Insularum, and so it is shown in our maps; but the existence of the Insularum is hardly established. [POL] PINTA., Vol. I. p. 936.

2. The Table places Mediolanum in the west of Agrenomus (Argentum) and Aquirum. The figures which have been generally belong to this road, belong to another; they have no distances in the Table for the distance seems to be Chiusium Mutium, from Avaricum (Bourges). A milestone makes the distance from Avaricum to be 39 M. P., which is not far from (Walckenaer, Géog. civ. vol. i. p. 67.)

3. The Antonine road from Colonia Trajana (Kostrzyn), Agrippina (Cologne), and 13 M. 1. 30 or Trajana. If Colonia Trajana is right
MEDIOLANUM.

The chief place of the Insurbae, and is mentioned as such several times in the history of the wars of those people with the Romans. Thus, in the campaign of a.c. 222, after the battle of Clastidium, it was attacked and taken by the Roman consul Claudius Marcellus and Cn. Scipio. (Pol. ii. 34; Entrop. iii. 6; Oros. iv. 13.) On this occasion it was taken by assault with apparently but little difficulty, and this confirms the statement of Strabo that it was an open town. Again, in a.c. 194, a battle was fought by it, between the Roman proconsul L. Valerius Flaccus and the combined forces of the Insurbae and Boians, under a chief named Dorylæus, in which the Gauls are said to have lost 10,000 men. (Liv. xxxiv. 46.)

No other mention of Mediolanum occurs previous to the Roman conquest, nor have we any precise account of the time at which it passed under the Roman yoke, or that at which it was admitted to the Roman "civitas." We can only infer that it must have submitted, together with the rest of the Insurbæ, about 190 B.C.; its citizens doubtless received the Latin franchise, together with the other Transpadane Gauls, in B.c. 89; and the full Roman franchise in B.c. 49. [Gallia Cisalpina, Vol. i. p. 95.] Mediolanum thus passed into the condition of a Roman municipium, but it did not as yet enjoy that degree of importance which it subsequently attained. Strabo calls it in his time a considerable city (v. 215 & 225), and Tacitus reckons it among the "firmissima Transpadanae regionis municipia;" but neither he nor Pliny give any indication of its possessing any marked superiority over the other municipal towns with which it associates its name. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 33; Tac. Hist. i. 70.) It is evident, however, that under the Roman Empire it increased rapidly in prosperity, and became not only the chief town of the Insurbæ, but the most important city in Northern Italy. We learn from the younger Pliny that it was a place where literature flourished, and young men from the neighbouring towns were sent for their education. (Plin. Ep. iv. 13.) It was the native place of the emperor Didius Julianus, as well as of Septimius Geta. (Dion Cass. lxxiii. 11; Spartian. Dei Jul. i. Get. 3.) At a later period, A.D. 268, it was there that the usurper Aureolus took refuge after his defeat by Gallienus on the Adda, and was for a time detained by the emperor, till a sedition in his own camp ended in the death of Gallienus, and his brother Valerianus. (Entrop. ix. 11; Treb. Poll. Gall. 14; Vict. Caes. 33, Epit. 33.) Shortly after Aureolus was compelled to surrender the city to Claudius, who had been elected to succeed Gallienus, and was put to death by order of the new emperor. (Treb. Poll. Claud. 5.)

But it was the establishment of the imperial residence at Mediolanum that raised that city to the highest pitch of prosperity. Its central position, which rendered it a peculiarly suitable head-quarters from which to watch the movements of the barbarians, and the progress of the wars with them, whether in Gaul, Germany, or elsewhere, undoubtedly caused the cause of its selection for this purpose. Augustus himself is said to have sometimes repaired to Mediolanum with the same view (Suet. Aug. 20); and the constantly increasing dangers from these quarters led subsequent emperors from time to time to follow his example; but Maximian appears to have been the first of the Roman emperors who permanently fixed his residence there (about A.D. 305).
and thus at once raised it to the dignity of the capital of Northern Italy. From this period the emperors of the West made it their habitual abode (Eutrop. ix. 27; Zosim. ii. 10, 17, &c.), until the increasing fear of the barbarians induced Honorius, in A.D. 404, to take refuge in the inaccessible marshes of Ravenna. Maximian is said to have adorned the city with many splendid public buildings (Vit. Cass. 39); and it was doubtless at this period that it rose to the splendour and magnificence which, about the middle of the fourth century, excited the admiration of the poet Ausonius, who assigns it the sixth place among the cities of the empire. The houses are described by him as numerous and elegantly built, corresponding to the cultivated manners and cheerful character of the inhabitants. It was surrounded with a double range of walls, enclosing an ample space for the buildings of the city. Among these were conspicuous a circus, a theatre, many temples, the palace or residence of the emperor, a mint; and baths, which bore the name of Hercules, in honour of the founder Maximianus, and were so important as to give name to a whole quarter of the city. The numerous porticoes which were attached to these and other public buildings were adorned with marble statues; and the whole aspect of the city, if we may believe the poet, did not suffer by comparison with Rome.

(Auson. Citr. Urb. 5.)

The transferance of the imperial court and residence to Ravenna must have given a considerable shock to the prosperity of Mediolanum, though it continued to be still regarded as the capital of Liguria (as Gallia Transpadana was now called), and was the residence of the Consularia or Vicarius Italicae, to whose jurisdiction the whole of Northern Italy was subject. (Labell. Prov. L. 62; Böcking, ed Not. Dijn. ii. p. 442.) But a much more severe blow was inflicted on the city in A.D. 422, when it was taken and plundered by Attilla, who, after the fall of Aquileia carried his arms, almost without opposition, through the whole region N. of the Po. (Jornand. Got. 42; Hist. Miscell. xv. p. 549.) Notwithstanding this disaster, Mediolanum seems to have recovered its former importance. It was still regarded as the metropolis of Northern Italy, and after the fall of the Western Empire, in A.D. 476, became the royal residence of the Gothic kings Odoacer and Theoderic. Procopius indeed speaks of it in the sixth century as surpassing all the other cities of the West in size and population, and inferior to Rome alone. (Procop. B. G. ii. 8.) It was recovered with little difficulty by Belisarius, but immediately besieged by the Goths under Uraia, the brother of Vitiges, who, after a long siege, made himself again master of the city (A.D. 539), which he is said to have utterly destroyed, putting all the male inhabitants, to the number of 300,000, to the sword, and reducing the women to slavery. (Ib. &c. 21.) It was again restored, however, in a few years.

Procopius on this occasion must be greatly exaggerated, for, at the time of the invasion of the Lombards under Alboin (A.D. 568), Mediolanum already, reappears in little less than its former importance. It was still the acknowledged capital of Liguria (P. Diac. Hist. Lang. i. 15, 24); and, as the metropolis sea, appears to have retained this dignity under the Lombard kings, though those monarchs transferred their royal residence to Ticinum or Pavia. In the middle ages it rapidly rose again to prosperity; and, though a second time destroyed by the emperor Frederic Barbarossa in 1162, quickly recovered, and has continued down to the present day to be one of the most important and flourishing cities of Italy.

The position of Milan, almost in the centre of the great plain of Northern Italy, just about midway between the Alps and the Po, appears to have marked it in all ages as the natural capital of that extensive and fertile region. Its ready communications with the Ticinus on the one side, and the Adda on the other, in great measure supply the want which would otherwise have arisen from its not being situated on a navigable river; and the fertile plain between these two rivers is watered by the minor but still considerable streams of the Lambro and Olona. The latter, which is not noticed by any ancient writer, flows under the walls of Milan. The modern city contains few vestiges of its ancient splendour. Of all the public buildings which excited the admiration of Ausonius (see above), the only remains are the columns of a portico, 16 in number, in a Christian order, now attached to the church of S. Lorenzo, and supposed, with some probability, to have been originally connected with the Thermæ or baths erected by the emperor Maximian. A single antique column, now standing in front of the ancient basilica of Sant' Ambrogio, has been removed from some other site, and does not indicate the existence of an ancient building on the spot. Numerous inscriptions have, however, been discovered, and are still preserved in the museum at Milan. These fully confirm the municipal importance of Mediolanum under the early Roman Empire; while from one of these we learn the fact that the city, notwithstanding its flourishing condition, received a colony under Hadrian, and assumed, in honour of the emperor, the titles of Colonia Anilia Augusta. (Orig. Inscr. 1708, 1809, 3942, 4000, 4060, &c.; Zumpt, de Colom. p. 409.)

Mediolanum was the central point from which all the highroads of Italy N. of the Padus may be considered as radiating. The first and principal of these was that which led by Lava Pompeia to Piacentia, where it joined the Via Aemilia, and thus continued towards Rome. The second was that of Novaria and Vercellae to Epeoridia and Angusta Praetoria, which must have been the principal line of communication between Milan and Transalpine Gaul. A third road led in a southerly direction to Ticinum (Pavia), from which there were two lines; the one proceeding by Lausium to Angusta Taurinorum, and thence over the Cottian Alps into the southern provinces of Gaul; the other crossing the Padus to Dertona, and thence across the Apennines to Genoa. A fourth line was that to Comum, from whence there was a much frequented pass by the Lacus Larius, and across the Aesetan Alps into the valley of the Issus, thus opening a direct and speedy communication with the Danube. Lastly, a great line of highway led from Milan to Aquileia, passing through Bergomum, Brizia, Verona, Vicentia, Patavium, Atinum, and Concordia. The details of all these routes are given in the Antonine Itinerary and the Tabula Peutingeriana.

[8. H. B.]

**Mediolanum** (Itin. Ant.; Mediolanum, Ptol. ii. B. § 101), a town between the provinces of Britain. It occurs in the Itin. Ant., between-Dova (Ches- ter), and Uriconia (Worcester), two towns, the sites of which are well authenticated; and in the
MEDIOLANUM.  305

MEDMA or MESMA (Μέμα, Steph. B.; Μέμα, Strab., Synchr. Ch.; but Μέσμα on coins, and so Apolodorus, cited by Steph. B.; Scylax has ΜέΣία, evidently a corruption for Μέσμα; Euk. Μέμα, Minucius, Apollodorus, Μέσμα πεταλους, Μέμα πεταλους, and Μέσμα τοιος on the W. coast of the Bruttian peninsula, between Liponion and the mouth of the Metaurus. (Strab. vi. p. 234; Scyl. p. 4. § 12.) It was a colony founded by the Ephesyrhian Locrians, and is said to have derived its name from an adjoining fountain. (Strab. l. c.; Synchr. Ch. 306; Steph. B. s. a.) But though it is repeatedly noticed among the Greek cities in this part of Italy, it does not appear ever to have attained to any great power or importance, and its name never figures in history. It is probably, however, that the Medmiaeenses (Μεδμιανόι), who are noticed by Dionysius as contributing a body of colonists to the reenforcement of Messana by Dionsyius in a. c. 396, are no other than the Medmiaeenses, and that we should render Μεδμιανοί in the passage in question. (Diod. xiv. 78.) Though never a very considerable place, Medma seems to have survived the fall of many other more important cities of Magna Gracia, and it is noticed as a still existing town both by Strabo and Pliny. (Strab. l. c.; Plin. iii. 5. s. 10.) But the name is not found in Ptolemy, and all subsequent traces of it disappears. It appears from Strabo that the town itself was situated a little inland, and that it had a port or emporion on the sea-shore. The exact site has not been determined, but as the name of Mesina is still borne by a river which flows into the sea a little below Nicotera, there can be no doubt that Medma was situated somewhere in the neighbourhood of that town, and probably its port was at the mouth of the river which still bears its name. Nicotera, the name of which is already found in the Antonine Itinerary (pp. 106, 111), probably arose after the decline of Messina.  [E. H. B.]

COIN OF MEDMA.

MEDMASA (Μέδμασα or Μεδμασα), a town of Caria, situated somewhere in the peninsula between the Ceremusan and Iasian gulfs, not far from Myndus. (Plin. v. 29; Steph. B. s. a.; Hecat. Fragm. 230.) It is probably the same town as the one which Stephanus elsewhere calls Δέμμα: its site is unknown.  [L. S.]

MEDOACUS or MEUACUS (Μεδοακός: Bresta), a river of Northern Italy, in the province of Venetia, falling into the extensive lagoons which border the coast of the Adriatic, in the neighborhood of the modern Venice. According to Pliny (iii. 16. 20), there were two rivers of the name, but no other author mentions more than one, and Livy, a native of the region, mentions the "Meduacon amnis" without any distinctive epithet. (Livy. xii. 2.) There can be no doubt that this is the river now called the Brenta, which is a very considerable stream, rising in the mountains of the Val Soligna, and flowing near Padua (Patavium). A short distance from that city it receives the waters of the Bacchiglione, which may probably be the other branch of the Medoacus meant by Pliny. Strabo speaks of a part of the same name at its mouth (Medoacis Λακας, v. p. 213), which served as the port of Patavium. This must evidently be the same to which Pliny gives the name of Portus Edro, and which was formed by the "Medocii duo ad Foas Clodia:" it is in all probability the one now called Porto di Lido, close to Venice. The changes which have taken place in the configuration of the lagoons and the channels of the rivers, which are now wholly artificial, render the identification of the ports along this coast very obscure, but Strabo's statement that the Medoacus was navigated for a distance of 250 stadia, from the port at its mouth to Patavium, seems conclusive in favour of the Porto di Lido, rather than the more distant one of Chioggia. At the present day the Brenta flows, as it were, round the lagoons, and enters the sea at Brindisi, evidently the Portus Brundinus of Pliny (l. c.); while a canal called the Canale di Brenta, quitting the river of that name at Dolia, holds a more direct course to the lagoons at Fusina. This canal may perhaps be the Foas Clodia of Pliny.

Livy tells us that, in b.c. 301, Cleonymus the Lacedaemonian arrived at the mouth of the Medoacus, and having ascended the river with some of his lighter vessels, began to ravage the territory of the Patavini, but that people repulsed his at-
MEDOBRIA.\[\text{E. H. B.}\]

MEDOBRIA, a town in利亚na (Hist. E. Aetn. 48), the inhabitants of which are called by Pline (iv. 22. a. 35) Medulbrices, Plumbaria, which is placed in the Antonine Itinerary (p. 430) on the road from Scandia to Emerita. There are ruins of the ancient town at Marconc, on the frontiers of Portugal. (Resend. Ant. Lou. p. 53; Flures, Exp. synops. xi. p. 66.)

MEDULANTUM (MEDULANTUM), a town in the southermost part of Germany (Prot. ii. 11. § 30), which must have been situated a few miles to the north of Vixonia. Its exact site is only matter of conjecture.

MEDUACUS. [MEDOACUS.]

MEDUCA, a branch of the Ligur, in Gallia. The name may be ancient, but the verse of Lucan in which it occurs is spurious.

[LOKER.]

MEDUANTUM, in Gallia, is placed in the Table on a road from Durocortorum (Reims) through Noviomagus, Mosa or Mosse (Mosca), to Medulantum, an unknown site.

[GE.]

MEDULLI, a Gallic people on the coast south of the Garumna (Garumna). Anvianus (Ep. 4) says to Them:

"Quam tamen exercit Medulorum in litore vitam."

He says in another Epistle to Them (Ep. 5):

"Urum Domnoton te litore perferis aeactus
Condatis ad portum, si modo depopreas."

[As to this Condatis Portus, see Cond. No. 6.]

Anvianus (Ep. 7) thanks Them for sending him some of the oysters, equal to those of Baisie, which were fattened in the "stagna Medulorum." The country of the Medulli corresponds to Medov in the French department of the Girone. [GE.]

MEDULLI (MEDULLO, Strabo), an Alpine people, whose name occurs in the inscription on the arch of Susa and on the Trophy of the Alps (Plin. iii. 20), where they are placed between the Acitavones and Eucali. Ptolomy (ii. 10. § 11) places the Allobroges "under the Medulli," as the name is there written, by which he means that the Medulli occupy the country nearer to the Alps. Strabo's description of the position of this people is clear (iv. p. 203) - "After the Vocontii are the Sidonii (Ionii), and Tricorii, and then the Medulli, who occupy the highest summits of the Alps; now they say that the highest part of their country has an ascent of one hundred stadia, and thence to the borders of Italy the descent is as much: and above, in the vertex hollows, there is a great town, and two springs not far from one another, each from one of these flows the Drummy (Durance), a torrent stream which flows down to the Rhodans, and the Durus (Doria) runs in the opposite direction, for it joins the Padus (Pô), flowing down through the country of the Salassi into Cettia south of the Alps." When Strabo says further (iv. p. 204) that the Medulli "lie as it were in the middle above the confines of the Isera and the Rhone," he is not speaking of distance, but of direction or position; for he adds "and the other side of the mountain country above described, the part that slopes towards Italy, is occupied by the Taurini, a Ligurian people, and other Ligures." The conclusion is easy that the Medulli were in the Maurienne, north and south of the town of S. Jean de Maurienne, and enclosed between the Tarentaise and Dauphiné. The lake is supposed by D'Anville, and by Walckenaer (Geog. vol. ii. p. 81) to be that on Mont Cenis; and Walckenaer adds "that it is exactly 200 Olympic stadia from Sessa to the termination of the descent, 7 miles west of Aosta." But this is a false conclusion, derived probably from Strabo's remark about the Duarsis flowing through the country of the Salassi; by Dupin, which flows through the country of the Salassi in the Doria Balles, but the stream which rises near the Durancis is the Doria Riparia.

D'Anville supposed that Strabo made the Alps in the country of the Medulli 100 stadia in perpendicular height, which absurd mistake has been followed by the French translators of Strabo. Walckenaer has corrected it; but he has erroneously made Ptolemy place the Medulli immediately north of the Allobroges, instead of to the south-east. Vitruvius (viii. 3) speaks of the goteres of the Medulli, a disease supposed to arise from the water which they drank.

MEDULLIA (MEDULLA: E.N. MEDULLA; Medullium), an ancient city of Latium, which is repeatedly mentioned in the early history of Rome; but it is unknown to modern historians, and has disappeared at a comparatively early period. According to Dionysius it was one of the colonies of Alba; and Diodorus also includes it among the cities of which he ascribes the foundation to Latinus Silvius. (Dionys. iii. 1; Diod. viii., ep. Euseb. Arm. p. 185.) We are told that it fell into the power of Romulus by the voluntary submission of the inhabitants after the fall of Alba. Naturally, many of its citizens migrated to Rome, among whom was the father of Tullus Hostilius. (Dionys. ii. 36, iii. 1.) But in the reign of Ancus Marcius it was again conquered by the Latins, who held it for above three years, when the Roman king a second time reduced it. (Id. iii. 38.) Livy, however, says nothing of this reconquest, but treats it throughout as a Latin city, and enumerates it as one of the fourteen Latin cities which were taken by Tarquinius Priscus (i. 33, 38). At a somewhat later period it is mentioned for the last time, in B. c. 492, as abandoning the Roman alliance, and joining the Sabines. (Dionys. v. 34.) We have no account of the period of its destruction, but it is not noticed by any of the geographers, and Ptolemy tells us that it was no longer in existence at his time. (Ptol. vi. 35.22.)

The name of Medullis is found in Livy associated with those of Corniculum, Ficules, Crustumerium, and Numantum, of which the site is approximately known, as well as with Amerilia and Cameria, of which the position is as uncertain as that of Medullia itself. All three were probably situated in the neighbourhood of the cities just mentioned; but this is all that can be asserted with any confidence. Gell and Nibby have described the remains of an ancient city, at a spot called Marcellina, about 4 miles from Palombara, at the foot of the lofty Monte Cennaro, which the former writer supposes to be Medullia. The remains in question, consisting of considerable portions of walls of polygonal construction, enclosing a triangular area, are unquestionably those of an ancient city: but its identification is wholly uncertain; the situation would suit equally well for Cameria or Amerilia, as for Medullia. Nibby and Abeken would place the latter at S. Angelo di Capoccia, on the highest summit of the Corniculum hills; where there also remain ancient walls, supposed by Gell to be those of Corniculum.

Megalopolis was the place of meeting of the Arcadian confederation which was now formed. The council of the confederation was called the Ten Thousand (of Mopsus), and consisted of representatives of all the Arcadian states, except Orchomenus and Heraea. The number must be regarded as an indefinite one; and it is probable that all the citizens of the separate states had the right of attending the meetings. (Xen. Hell. vi. 5. § 6, vii. 1. § 38; Dion. xcv. 59; Paus. viii. 32. § 1; Dem. de Fals. Leg. p. 344.) A body of troops, called Eparchia (Ἐπαρχία), was raised for the service of the confederation; their number was 5000 (Xen. Hell. vii. 4. § 34, vii. 5. § 3; Dion. xci. 62, 67). The new confederation succeeded for a time in giving a certain degree of unity of sentiment and action to the Arcadians; but its influence gradually declined; and the city of Megalopolis never attained that importance which its founders had anticipated, and which had caused it to be laid out on a scale too large for the population collected within its walls. (Polyb. ii. 55.)

Upon the decline of the Theban power, the Spartans directed their attacks against Messenia, but these were easily repelled; and upon the rise of the Macedonian power the Megalopolitans formed a close alliance with Philip, and subsequently with Alexander, as their best security against their formidable neighbour. After the death of Alexander they continued faithful to the Macedonian alliance, and refused to join the other Greeks against Antipater. In the contest between Polyperchon and Alexander, Megalopolis espoused the side of the latter; in consequence of which Polyperchon laid siege to the city in n. c. 318. It was, however, bravely defended by its inhabitants, under an officer named Damis; and though Polyperchon succeeded in making a breach in its walls, he was finally repulsed with loss. (Diod. xcviii. 70, 71; Thuc. ii. 43, from Diodorus i. c.) that the territory of Megalopolis possessed some 15,000 men capable of bearing arms, which implied a population of about 65,000 souls. After this time Megalopolis was governed by tyrants, of whom the first was Aristodemus, a Phigalian by birth, who, on account of his good qualities, was called Ἐρυθρός. During his reign the Spartans, under their king Acrotatus, the son of Ares, and grandson of Cleonymus II., attacked Megalopolis, but were defeated, and Acrotatus was slain. (Paus. viii. 27. § 11, who erroneously calls Acrotatus the son of Cleonymus.) Two generations later Lydiades, a native of Megalopolis, became tyrant of the city, but he voluntarily resigned his power in n. c. 233, and united the Arcadian League. (Paus. viii. 27. § 12, seq.; Polyb. ii. 44.) In n. c. 222, Cleomenes III. surprised Megalopolis; the greater part of the inhabitants succeeded in making their escape to Messene; but, after plundering the city, he laid the greater part of it in ruins. (Paus. viii. 27. § 15, seq.; Polyb. ii. 55; Plut. Philip. 5, Cleom. 25.) Soon after the defeat of Cleomenes at the battle of Sellasia (n. c. 221), the Megalopolitans began to rebuild their city; but a dispute arose among them respecting its size. One party wished the compass of the walls to be contracted, that they might be the more easily defended; and the other

x 2
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insisted upon preserving the former dimensions of the city. The former party, through the mediation of Aratus, appear to have prevailed, and the city was unfortunately rebuilt in its original magnitude. (Polyb. v. 93.) The fortifications were sufficiently strong to repel the attack of the tyrant Nabis (Plut. Philop. 13); but they were again suffered to fall into decay; and even as soon as A. D. 175, we find that Antiochus IV. Epiphanes promised the Megapolitans to surround their city with a wall, and gave them the greater part of the necessary money. (Liv. xii. 20.) Polybius remarks (ix. 21) that the population of Megalopolis in his time was only half that of Sparta, although it was two stadions greater in circumference. So much was it reduced, that a comic poet, quoted by Strabo, described "the Great City as a great desert" (δρημιά 

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The Megalopolis was situated in the middle of a plain, and, unlike the generality of Greek cities, possessed no height, which might be converted into a sanctuary. Mantinea, which was also rebuilt about the same time, was placed in a level situation, instead of its old position upon a hill. A level situation appears to have been chosen as more convenient for a large population than the rocky heights upon which the old Greek cities were built; while the improvements which had been made in the art of fortifying cities enabled their inhabitants to dispense with natural defences. The city lay upon either bank of the Helisson, which flowed through it from east to west, and divided it into nearly two equal parts.

RUINS OF MEGALOPOLIS.

A. Creusa.
B. The Hellason.
C. Theatre.
D. Stadium.
E. Theratium.
F. Agras.
G. Temple of Athena Polias.
H. Temple of Hera Teleia.
I. The Bathylus.

The Helisson flows into the Alpheius about 2½ English miles from the city. The southern half of the city was called Orestia (Ορεστία), from an ancient settlement of the Maenadians upon this spot. (Steph. B. s. v. Μεγάλα χωρια.) The ruins of Megalopolis are near the modern village of Siatista, but almost all traces of the walls has disappeared, because they were probably built, like those of Mantinea (Xen. Hell. v. 8. § 5; Paus. viii. 8. § 6), of tree-trunks. Pausanias has given a particular description of the public buildings (viii. 30—33), the site of some of which may still be fixed by the existing remains. The two most important buildings were the theatre, on the left or southern side of the river, and the Agora on the right. The colossal remains of the theatre are conspicuous in the whole plain. Several other remains remain, and a part of the wall of the cavea. It is described by Pausanias (viii. 32. § 1) as the greatest theatre in Greece, and was 480 feet in diameter. Pausanias says that in the theatre there was a perennial fountain, which Leake could not find, but which Ross noticed in the Orchestra; it is now covered with rubbish, so that it is not visible, but in dry season it makes the ground quite moist. On the eastern side of the theatre was the stadium, the position of which is indicated in the shape of the ground near the river. Here is a fountain of water, which Pausanias says was in the stadium, and was sacred to Dionysus. On the eastern side of the stadium was a temple of Dionysus; and below the stadium, towards the river, were a sanctuary of Heracles, and an altar of the Phidian Apollo. Ross supposes a circular foundation close to the bank of the river to be the altar of Ares, and a quadrangular foundation between this and the theatre to be the temple of Aphrodite. East of the temple of Dionysus there is another source of water, also mentioned by Pausanias, by which we can fix the position of the temple of Asclepius that is described above, which, on a gently sloping hill, was a temple of Artemis Agrotera. West of the theatre was the Theratium, named from the person who built it, in which the Ten Thousand were accustomed to meet; and near it was a house, built originally by the Megapolitans for Alexander, the son of Philip. In this same locality there were a few foundations of a temple sacred to Apollo, Hermes, and the Muses.

Opposite the western end of the theatre there are, on both sides of the river, but more especially on the northern bank, large masses of square stones. These are probably the remains of the principal bridge over the Helisson, which led from the theatre to the Agora on the northern side of the river. The Agora was built on a magnificent scale, and extended from the river close to the western walls of the city; since Pausanias, who entered Megalopolis upon this side, immediately came upon the Agora. As Pausanias has given a fuller description of the Agora of Megalopolis than of any other in Greece, the following restoration of it (taken from Curtius) may be found useful in understanding the general form and arrangement of such buildings.

In the centre of the Agora was an inclosure sacred to Zeus Lycaon, who was the tutelary deity of all Arcadia. It had no entrance; but the objects it contained were exposed to public view; here were seen two altars of the god, two tables, two eagles, and a statue in stone of Pan. Before the sacred inclosure there was a statue of Athenes Brauronia, 12 feet high, which was brought from Bassae by the Phigalians, to adorn the new capital; it survived the destruction of the city, and is represented on coins of Septimius Severus. This colossal statue probably stood on the west side of the sanctuary of Zeus. To the right of the colossal statue was the temple of the Mother of the Gods, of which
only the columns remained in the time of Pananias. The road to Messene passed, at the distance of 7 stadia from the city, a temple of the goddesses called Mani, a name of the Eumenides, because Orestes here became insane on account of the murder of his mother. A little further was a small heap of earth, called the Monument of the Finger, because Orestes, in his madness, here bit off one of his fingers; still further was a place called Arde, because here Hector was here healed of his disorder, containing another temple of the Eumenides; and lastly a sanctuary named Cureium, because Orestes here cut off his hair. These stations lay between the villages Sineino and St. Be, in the district where there are four tumuli. From the Mani, there was a distance of 15 stadia to the Alpheion, the place where it receives the Gatheutae, joined by the Carmion. This united stream is the Xeroid Potamid. From the Alpheion the road led to Croni, a distance of 40 stadia, and from Croni to Nymphas, a distance of 50 stadia. Nymphas was a place abounding in water and trees, from which there were 30 stadia to the Herakleum, which marked the boundaries of Megalopolis and Messene. (Paus. viii. 34.)

2. The road to Carneum, in Messene, ran north of the former road, but parallel to it. It crossed the Alpheus, where it is joined to the united waters of the Malus (Macris) and Syrurus (Xiphatis). The Malus is probably the river of Neokhorii, which, a little westward of Dednoy, receives a small stream answering to the Syrurus. After the river crossed these 30 stadia on the right bank of the Malus, you crossed the river and ascended, by a steep path, to a village called Phokareia (Phokaria), which appears to have stood on the height above Neokhorii. Fifteen stadia farther was the Herakleum, named Despeos, another boundary between the territories of Megalopolis and Messene. (Paus. viii. 35 §§ 1, 2.)

3. The road to Sparta was probably the same as the modern road from Leonoros to Milia. At the distance of 30 stadia the road crossed the Alpheus, where it is joined by the Theut (Theius), now called Kutyforin. From thence the road followed the left bank of the Theus for 40 stadia to Phaumene (Phumene), which was 30 stadia distant from the Herakleum, and beyond the divide of the waters flowing southward to the Eotus, and northward to the Alpheus. (Paus. viii. 35 seq.)

4. The road to Methydrium was 170 stadia in length. It ran northwards from Megalopolis through that portion of central Arcadia which was surrounded by the rivers Corpynus, Alpheus, and Heletron. Thirteen stadia from the city was a place called Sial (Sia), with a temple of Artemis Scia, founded by the tyrant Aristodemus. Ten stadia further lay Chaniem (Kapellos), and from thence, at the distance of another 10 stadia, was Trikoloni (Trikolosos). These two cities were in ruins in the time of Pananias. Trikoloni, which was founded by the sons of Lysippos, still possessed the temple of Poseidon, standing upon a hill in a grove of trees. We may place Trikoloni near the modern Korintia, on the edge of the plain of Megalopolis. At Methydrium two side roads branched off from the main road. The road to the left went by Zestia (10 stadia), Porosba (10 stadia), and Tyra (15 stadia), to Eupha (Zovia, Paus.); Zovia, Varosia, Gr. Steph. a. e. and Pangeria (Pangereia) were founded by Trikoloni. They were in ruins.
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in the time of Pausanias, but in Zeezis there still remained a temple of Demeter and Artemis. Paro-
reia probably occupied the site of Paleocemii. Thys-
barum (Ωυπολόος) was founded by a son of Lycon, and
may be placed at Palewret, at the foot of the
mountain. The other side road branched off from Methydrium to the right, ascending to the fountain
Καστυρί (Καστυρί), and from thence descending 30
stadia to the tomb of Callisto, a lofty mound of earth,
upon which was a temple of Artemis Callista. Here
Pausanias turned to the left, and at the distance of
25 stadia from this tomb he reached Asemossa
(Ασαμορά), on the direct road from Megalopolis to
Methydrium. As Asemossa was 100 stadia from Trikiloni and 57 from Methydrium, it may be placed at
Zibouria. Beyond Asemossa the road passed over
the mountain Phalanthos, upon which were the ruins
of the town Phalanthos (Φαλάνθος). On the other
side of this mountain was the plain of Potus, and near it Schemoens (Σχεμώνη), which was called from a Boeotian of this name: near Schemo-
ens were the ruins of the ancient city of Alatia. Methydrium
was the next place. [METHYDRIUM.] (Paus. viii.
35. § 5. seq.)

5. The road to Meamos, led along the Hælios
from the foot of Mt. Meamos. In leaving the city
it first ran through a marshy district, which was here
called Helos; it then entered a narrow valley, in
which was a place called Palecuros (Παλακρόος),
where a mountain torrent, named Elaphus, flowed
into the Helios on the left: this is the torrent
which flows from Valtitias. Here a side road ran
along the left bank of the Elaphus, for 20 stadia,
to Phrontis (Φροντίς), where was a temple of
Pan; it must have stood near Kakkmugetes. But
the direct road crossed the Elaphus, and entered the
Meamalian plain, at the distance of 15 stadia from
the Elaphus. This number, however, is much too
small, as it is 5 geographical miles from the junction
of the Elaphus with the Helios into the Mea-
manian plain. (Leake, Peloponnesea, p. 242 ;
Paus. viii. 36. § 5, seq.)

6. The road to Phigalea crossed the Alpheus
at the distance of 20 stadia from Megalopolis. Two
stadia from the Alpheus were the ruins of MEG-
ARAS. 2 stadia further those of Daskere, and
again 7 stadia the hill Acacensis, upon which
stood the city ACACESIS. At the distance of 4
stadia from Acacensis, was the temple of Despoens,
one of the most celebrated sanctuaries in the Pelo-
ponnese, and of which Pausanias has given a partic-
ular description. Adjoining, was the temple of
Pan, above which stood the ancient city of LYCO-
SEIRA. Between Lycosara and the river Plataniston,
which was 30 stadia from Phigalea, Pausanias
mentions no object, though the direct distance be-
tween Lycosara and this river is 9 geographical
miles. (Paus. viii. 36. §§ 9—39.)

7. The road to Pallantium and Tegea, passed
first through Ladoceia, a suburb of Megalopolis,
next by the ruins of Harmonien [see Vol. i.
p. 192, b.]: beyond which, to the right of the road,
were the ruins of Orestesrium; while upon the
direct road were the villages of Aphroditium and
Athenarum; and 20 stadia beyond the latter the ruins
of Asea, near which were the sources of the Alpheus
and the Eurotas. From Asea there was an ascent to a
mountain called Erebetum, upon
which was the Ochôa, marking the boundaries of
Megalopolis, Pallantium, and Tegea. (Paus. viii.
44.)

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8. The road to Heraea was the one by which
Pausanias travelled to Megalopolis, and conse-
quently is described by him in an inverse direction
to that of the others. This was the great Roman
road through the Peloponneseus, which occurs in
the Peutinger Tabula. After leaving Heraea, the first
place was Melemis, which in the time of Pausa-
nias was deserted and covered with water. Forty
stadia above Melemis was Buphagium, at the
sources of the river Buphagus, near which were the
boundaries of Heraea and Megalopolis. Beyond
Buphagium came the village Marathia, and then
Gortyna. Further on was the sepulchre of those
slain in battle against Cleomenes, and called Pa-
ranakhrus (Παρανακρόος), because Cleomenes
violated his covenant with them. On the right of
the road were the ruins of Braemnis, and on the
other side of the Alpheus the ruins of Trapezaus.
Descending from thence towards the Alpheus was a
place called Babron. Ten stadia further was Ba-
kalos; beyond which, after crossing the Alpheus,
the traveller came to a deserted city, standing upon a
height above the Aminius, a tributary of the
Heloias. (Paus. vii. 8. § 8, vii. 2—3.)

(Leake, Morea, vol. ii. p. 29, seq. p. 288, seq.,
Peloponnesea, p. 231, seq.; Blayde, Richterkhes,
74, seq.; Curtius, Peloponnesea, vol. i. p. 281, seq.)

COIN OF MEGALOPOLIS.

MEGALOPOLIS. 1. In Caria. [APHRODISIUS.] 2. In Pontus. [SEBASTIA.]

MEGARA, sometimes called, for distinction's
sake, MEGARA HYBŁAES (Μέγαρα Ἑβλαίη, Eub. M.
Ὑβλαίη or Μεγαρά Η骙, Megetarum), a city of
Sicily, situated on the E coast of the island, be-
tween Syracuse and Catana, in the deep bay formed
by the Xiphonian promontory. It was unques-
tionably a Greek colony, deriving its origin from the
Megara in Greece Proper; and the circum-
stances attending its foundation are related in detail
by Thucydides. He tells us that a colony from Me-
agara, under the command of a leader named Lamis,
arrived in Sicily about the time that Leontini was
founded by the Chalcidian colonists, and settled
themselves first near the mouth of the river Pan-
tagia, at a place called Trotilus. From thence they
removed to Leontini itself, where they dwelt for a
time together with the Chalcidians; but were soon
afterwards expelled by them, and next established
themselves on the promontory or peninsula of
Trapezaus, near Syracuse. Hence they again removed
after the death of Lamis, and, at the suggestion of
Hyblon, a Sicilian chief of the surrounding country,
finally settled at a place afterwards called the Hy-
blaean Megara. (Thuc. vi. 4.) Seymanus Chiusus
follows a different tradition, as he describes the estab-
lishment of the Chalcidians at Naxos and that of
the Megarians at Hybla as contemporary, and both
preceding the foundation of Syracuse, p. 734. Strabo
also adopts the same view of the subject, as he
represents Megara as founded about the same
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time with Mænas (n. c. 735), and before Syracuse. (Seym. Ch. 271—276; Strab. vi. p. 369.) It is impossible to reconcile the two accounts, but that of Thucydides is probably the most trustworthy. According to this the foundation of Megara may probably be placed about 736 a. c. Of its earlier history we have scarcely any information, but it would appear to have attained to a flourishing condition, as 100 years after its foundation it sent out, in its turn, a colony to the other end of Sicily, where it founded the city of Selinunte, which was destined to rise to far greater power than its parent city. (Thuc. vi. 4; Seym. Ch. 291; Strab. vi. p. 572.)

Nothing more is known of Megara till the period of its destruction by Gelon of Syracuse, who, after a long siege, made himself master of the city by a capitulation; but, notwithstanding this, caused the bulk of the inhabitants to be sold into slavery, while he established the more wealthy and noble citizens at Syracuse. (Hierod. vii. 156; Thuc. vi. 4.) Among the persons thus removed was the celebrated comic poet Epicharmus, who had received his education at Megara, though not a native of that city. (Suid. s. v. Επίχαρμος; Diog. Laert. viii. 3.) According to Thucydides, this event took place 245 years after the foundation of Megara, and may therefore be placed about 481 a. c. It is certain that Megara never recovered its power and independence; the Syracusans, under the leadership of tyrants, steadily subjugated and finally destroyed it, till the city was again founded by the Romans, but under a government which gave it greater freedom than before. (Thuc. vi. 49, 98.) From this time we meet with repeated mention of a place named Megara or Megarum (Scyl. p. 4. § 6), which it seems impossible to separate from Hyla, and it is probable that the two were, in fact, identical. These notices are discussed under HYLA, No. 2.

The site of this later Megara or Hyla may be fixed, with little doubt, at the mouth of the river Alabus (Casmero); but there seems much reason to suppose that the ancient city, with its original Greek colony, was situated almost close to the remarkable promontory now occupied by the city of Agosta or Augusta. (Thuc. vi. 49.) It is difficult to believe that this position, the port of which is at least equal to that of Syracuse, while the peninsula itself has the same advantages as that of Ortigia, should have been wholly neglected in ancient times; and such a station would have admirably served the purposes for which Lamachus urged upon his brother general the occupation of the vacant site of Megara. (Thuc. vi. 49.)

MEGARA (πόλη Μεγαρά, Megara -orum, sometimes Megara -ae: the territory ἡ Μεγαρία, sometimes ἡ Μεγαρία, sc. γη); E. Μεγαρίδας, Megaramia; Adj. Μεγαρικός), a city in Greece Proper.

I. SITUATION.

The city of Megara is situated rather more than a mile from the Salonic gulf, in a plain about 6 or 7 miles in length, and the same in breadth, bounded to the westward by the range of the Geraniæan mountains, to the eastward by the range which terminates in the mountains called Kerata or the Horns, and to the south by the sea; while on the north the plain loses itself in a gradual ascent. The city stood on a low hill with a double summit, on each of which there was an acropolis, one named Caria (Καρία), and the other Alcathoe (Ἀλκαθής), the former probably being on the eastern, and the latter on the western heights, upon which the modern village is chiefly situated. Immediately below the city was a port-town named Nisara (Νίσαρα and Nisaria), the port being formed by an island called Minoa (Μινώα). The city was connected with its port-town by Long Walls.

II. HISTORY.

There were two traditions respecting the early history of Megara. According to the Megarians, the town owed its origin to Car, the son of Phoroneus, who built the citadel called Caria and the temples of Demeter called Megara, from which the place derived its name. (Paus. i. 59. § 5, i. 40. § 6.) Twelve generations afterwards Lelex came from Egypt and gave the inhabitants the name of Lelges, whence we read in Ovid (Met. vii. 445): —

"Tutus ad Alcathon, Lelegiae mons, fines
Composito Scironis patet."

Lelex was succeeded by his son Cleese, the latter by his son Pylas, whose son Sciron married the daughter of Pandion, king of Athens. But Niæs, the son of Pandion, disputing with Sciron the possession of Megara, Aeacus, who had been called in as arbiter, assigned the kingdom to Niæs and his posterity, and to Sciron the command in war. Niæs was succeeded by Megareus, the son of Poseidon, who had married Philina, the daughter of Niæs; and Megareus was followed by his son Alchathus, who built the other citadel named after him. Such was the account of the Megarians, who purposely suppressed the story of the capture of their city by Minos during the reign of Niæs. (Paus. i. 59. §§ 5, 6, i. 41. § 5.)

The other tradition, which was preserved by the Boeotians and adhered to by the rest of Greece, differs widely from the preceding one. In the reign of Pylaee, Pandion being expelled from Athens by the Metionidae, fled to Megara, married the daughter of Pylas, and succeeded his father-in-law in the kingdom. (Paus. i. 39. § 4; Apollod. iii. 15.) The Metionidae were in their turn driven out of Athens; and when the dominions of Pandion were divided among his four sons, Niæs, the youngest, obtained Megara. The city was called after him Niæs (Νιάς), and the same name was given to the port-town which he built. When Minos attacked Niæs, Megareus, son of Poseidon, came from Orchæsus to Boeotia to assist the latter, and was buried in the city, which was called after him Megara. The name of Niæs, subsequently Niæsas, was henceforth confined to the port-town. (Paus. i. 39. §§ 4, 6.) But even the inhabitants of Megara were sometimes called Nisai, to distinguish them from the Megarians of Sicily, their colonists (Theocr. Id. xii. 27). Through the treachery of his daughter Scylla, Niæs perished, and Minos obtained possession of the city, and demolished its walls. They were subsequently restored by Alcatho, son of Pelope, who came from Elia. In this work he was assisted by Apollo. (Paus. i. 41. § 6; Theogn. 771; Or. Met. viii. 14.) It was further related, that Hyperion, the son of Agamemnon, was the last king of Megara, and that after his death a democra-
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Political form of government was established. (Paus. i. 43. § 3.)

Into the value of those traditions it would be useless to inquire. It may, however, be regarded as certain, that Megara and its territory were in early times regarded as part of Attica; and hence Strabo accounts for the location of the Iliad, because they were comprehended along with the Athenians under the general name of Ionians. (Strab. i. p. 399.) The most certain event in the history of Megara is its conquest by the Dorians. This event is connected in tradition with the expedition of the Peloponnesians against Athens. The Dorian invaders were defeated by the voluntary sacrifice of Codrus; but Megara was notwithstanding permanently conquered, and a Corinthian and Massenian colony founded at Megara. The pillar at the isthmus of Corinth, which had hitherto marked the boundaries of Ionia and Peloponnesus, was now removed; and Megara was henceforth a Dorian state, and its territory included in Peloponnesus. (Strab. i. 393; S虚空. Ch. 502.) Megara, however, continued for some time to be subject to Corinth, and it was not without frequent struggles and wars that it at length established its independence. (For authorities, see Miller, Dorians, i. 5. § 10.)

Megara appears not to have become the ruling city in the district till it was independent of Corinth, since in earlier times it had been only one of the five hamlets (κυκλιτα), into which the country was divided, namely, the Heraeans, Piraees, Megarians, Cynosurians and Triopsidaeans. (Plit. Quest. Græc. c. 17, p. 387.)

After Megara had become an independent city, its prosperity rapidly increased, and in the seventh century before the Christian era it was one of the most flourishing commercial cities of Greece. For this it was chiefly indebted to its admirable situation, which gave its inhabitants great facilities for the prosecution of commerce both by land and sea. All the roads from Northern Greece to Peloponnesus passed through their country, while their shores were washed by the Corinthian and Saronic gulf, enabled them to trade with the most distant parts of the Peloponnesus. Megara founded some of the earlier Greco colonies, both in Sicily and Thrace. In B.C. 728 it established Megara Hyblae in Sicily, in 712 Astacus in Bithynia, in 675 Cyzicus in the Propontis, in the following year Chalcodon at the mouth of the Boeotian, and in 657 Byzantium opposite Chalcodon. About this time, or rather later, Comedy is said to have been invented by the Megarians. According to the common account, Susaion, a native of Tripodiscus in Megara, introduced comedy into Attica. (Dict. of Biogr. art. Susaion.)

But, with the increase of wealth, the lower orders attempted to obtain a share in the government, which had hitherto been exclusively in the hands of the Dorian conquerors; and Thespis, the father-in-law of Cylon, became tyrant or despot of Megara, by attacking the rich landed proprietors and advocating the claims of the poor. (Aristot. Rhel. i. 2, Polit. v. 6.) He embellished the city by the construction of a beautiful aqueduct, which continued to exist down to the time of Pausanias (i. 40. § 1). Thebes came ruled about B.C. 360—600; but he was subsequently driven from power, and Megara was for some time subject by struggles between the aristocracy and democracy. The eloquent poet Theognis, who belonged to the aristocracy, deprecates the sufferings of his party, and complains that the poor no longer paid the interest of their debts, and that they plundered the houses of the rich and even the temples.

About the same time the Megarians were engaged in frequent contests with their neighbours in Attica. The chief struggle between them was for the island of Euboea, which was at length gained by the Athenians in consequence of the well-known stratagem of Solon. (Paus. i. 40. § 5; Strab. i. p. 394.) The Megarians took their share in the Persian wars. They fought with 20 ships at the battles of Artemisium and Salamis. (Herod. viii. 1. 45.) They repulsed a body of Persians whom Mardonius sent to ravage their territory (Paus. i. 40. § 2), and finally 3000 of their troops fought at the battle of Plataea. (Herod. i. 28.)

After the Persian War the Megarians were involved in hostilities with the Corinthians respecting the boundaries of their territories. This led the Megarians to desert the Peloponnesian alliance, and unite themselves with the Athenians, B.C. 455. In course to secure their independence, the Athenians built two Long Walls connecting the city with Nissa; and they garrisoned at the same time the town of Pegas, on the Corinthian gulf. (Thuc. i. 103.) But ten years afterwards the Megarians revolted from Athens, and having obtained the assistance of some Peloponnesian troops, they slew the Athenian garrison, with the exception of those who escaped into Nissa. They continued to hold Nissa and Pegas, but they also surrendered these towns in the thirty years' truce made in the same year (445) with Sparta and her allies. (Thuc. i. 114, 115.) The Athenians thus lost all authority over Megara; but they were so exasperated with the Megarians, that they passed a decree excluding them from their markets and ports. This decree pressed very hard upon the Megarians, whose unproductive soil was not sufficient to support the population, and who obtained most of their supplies from Attica; it was one of the reasons urged by the Peloponnesians for declaring war against Athens. (Thuc. i. 67, 159; Aristoph. Acharn. 533.)

In the war between Athens and the Megarians suffered greatly. In the first year of the war the Athenians invaded Megara with a very large force, and laid waste the whole territory up to the city walls. At the same time the Athenian fleet blockaded the harbour of Nissa, so that Megara was in the situation of a besieged city cut off from all its supplies. This invasion was repeated by the Athenians once in every year, and sometimes twice; and the sufferings which the people then endured were remembered by them many centuries afterwards, and were assigned to Pansanias as the reason why one of their works of art had not been finished. (Thuc. ii. 51; Plat. Per. 50; Paus. i. 40. § 4.) In the fifth year of the Peloponnesian War (B.C. 427), the Athenians took possession of the island of Nissa, which lay in front of Nissa, and left a garrison there, by which means the port of Nissa was still more effectively blockaded. (Thuc. iii. 51.) Of the position of this island, and of the causeway connecting it with the mainland, we shall speak presently.

In the eighth year of the Peloponnesian War (B.C. 424), the democratic party in Megara fearing the return of the aristocratical exiles, who were at Pegasus, entered into negotiations with the Athenians to surrender their city to them. The Athenians still held Nissa; and the Long Walls and Nissa were occupied by an Athenian garrison. The Athenians
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were admitted within the Long Walls by their friends in Megara, and after a siege of two days they took Nisaea.* Megara was saved by Brasidas, who advanced to the relief of the city with a large Peloponnesian force, and, after offering battle to the Athenians, which they declined, was admitted within the city. The aristocratical exiles were now recalled, and a strict and exclusive oligarchy established, which lasted for some time. (Thuc. iv. 66—74.) A few months afterwards the Megarians captured the Long Walls from the Athenians and levelled them to the ground; but the Athenians still continued to hold Nisaea and Minos. (Thuc. iv. 109.) In the truce concluded between the Athenians and Peloponnesians in the following year it was settled that the line of demarcation between the Athenians in Nisaea and Minos, on one side, and the Megarians and their allies in Megara, on the other, should be the road leading from the gate of Nisaea near the monument of Nicias to the Poseidon-temple at Poseidon, and from the latter in a straight line to the casemate leading to Minos. (Plut. Meg. 17.)

From this time Megara is seldom mentioned in Greek history. Its prosperous condition at a later period is extolled by Isocrates, who says that it possessed the largest houses of any city in Greece, and that it remained at peace, though placed between the Peloponnesian Thebans, and Athenians. (Isocr. de Pace. p. 183, ed. Steph.) Megara surrendered to Philip after the battle of Chaeronea. (Aelian, V. H. vi. 1.) After the death of Alexander it was for some time in the power of Cassander; but his garrison was expelled by Demetrius Poliorcetes, who proclaimed the freedom of the city B.C. 307. (Diod. xx. 46; Plut. Demetr. 9.) Subsequently it again passed into the hands of the Macedonian kings, and it was united by Aratus to the Achaean League. (Polyb. ii. 43.) In the war between the Achaean League and the Romans, Megara surrendered to Metellus without a contest. (Paus. vii. 15. § 11.) It is mentioned by Sulpicius, in his well-known letter to Cicero (ad Pamat. iv. 5), as one of the ruined cities of Greece. It still existed in the time of Strabo (p. 393), and it was subsequently made a Roman colony, as a temple, containing a statue of the goddess, was never finished, owing to the distress occasioned by the Athenians in the Peloponnesian War. From thence Pausanias ascended to the citadel, named Caria, passing by a temple of Dionysus Nyctelius, a sanctuary of Aphrodite Apotrophia, an oracle of Night, and a roofless temple of Zeus Cronius. Here, also, was the Megaron, or temple of Demeter, said to have been founded by Ceres during his reign.

Below the northern side of the Acropolis Caria was the tomb of Alcmena near the Olympiæum. Hence Pausanias was conducted by his Megarian guide to a place called Hymus ('Feur'; comp. Plut. These. 27), because the waters from the neighbouring mountains were collected here, until they were turned off by the Megarians, who erected on the spot an altar to Acheclus. It was probably this water which supplied the fountain of the Sibyls. Near this place was the monument of Hyllus; and not far from the latter were temples of Iésus, Apollo Agraeus, and Artemis Agrotæa, which was said to have been dedicated by Alcathous after he had slain the Cretan lion. Below her tomb of Pandion, and the monuments of Hippolytus, queen of the Amazons, and Tereus, who married Procnus.

* On this occasion Thucydides (iv. 68) calls Megara αὑτοῖς ἔδωκεν, in contradistinction to the acropolis of Megara, as some critics interpret it.
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On the ascent to the citadel Alcaitho, Pausanias saw, on the right hand, the sepulchre of Megareus, and near it the hearse of the gods called Promeneis, to whom Alcaitho sacrificed when he was going to build the walls. Here was the stone upon which Apollo laid his lyre, when he was assisting Alcaitho, and which, on being struck, returned a sound like that of a harp. (Comp. Theog. 771; Or. Met. viii. 14.) Beyond was the council-house (boulé) of the Megarians, formerly the sepulchre of Timaclus; and on the summit of the Acropolis was a temple of Athena, containing a statue of the goddess, entirely gilded, with the exception of the face, hands, and feet, which were of ivory. Here, also, were temples of Athena Nica, or Victory, and Aeantis. The temple of Apollo was originally of brick, but had been rebuilt of white marble by Hadrian. Here, also, was a temple of Demeter Thesmophora, in descending from which occurred the tomb of Callipolis, daughter of Alcaitho.

On the road leading to the Pyranum the traveller passed the heroum of Ino, the heroum of Iphigenia, and a temple of Artemis said to have been erected by Agamemnon. In the Pyranum were tombs of Menippus, son of Megareus, and Echecoris, son of Alcaitho; near which was a stone called the fuga, on which the mother sat down and called her daughter. Pausanias next mentions the sepulchres of those Megarians who had fallen in battle against the Persians, and the Aesynium, so named from its founder, which contained a monument of the heroes of Megara. There were several sepulchral monuments on the way from the Aesynium to the heroum of Alcaitho, in which the poets, philosophers, and philosophers who had been in the time of Pausanias. Beyond was the Dionysia or temple of Dionysus; close to which was the temple of Aphrodite, containing several statues by Praxiteles. Near the latter was a temple of Fortune, with an image of the goddess by Praxiteles. A neighbouring temple contained statues of the Muses, and a Jupiter in brass, by Lysippus. Above the tombs of Corinth and of the athletes of Corinth, the former of which was ornamented by some of the most ancient specimens of sculpture which Pausanias had seen in Greece. On descending from the Agora by the street called Straight, there stood, a little to the right, the temple of Apollo Presteratus, with a statue of the god of great merit, as well as other statues by Praxiteles. In the ancient gymnasium, near the gates called Nymphades, was a pyramidal stone, called by the natives Apollo Carinus, and a temple of the Heilithyes.

On the road to the port of Naisa was a temple of Demeter Malphorphas. The Acropolis of Naisa still remained; on descending from the Acropolis there was the tomb of Lelex on the sea-side. Near Naisa was the Agora, and opposite the Agora stood a temple of Apollo, which was moored during the war against Naisa. Megara still retains its ancient name, but it is a miserable place. It occupies only the western of the two ancient citadels, and as this was probably Alcaitho, the town on the summit is on the site of the temple of Athena. There are hardly any remains of antiquity at Megara. On the eastern acropolis there are a few remains of the ancient walls. None of the numerous temples mentioned by Pausanias can be identified; and only one of them is marked by the fruits of some Ionic columns. The magnificent aqueduct of these has disappeared; and some imperfect foundations and a large fountain on the northern side of the town are the only remains of the celebrated fountain of the Sthnide nymphs.

Of the Long Walls, uniting Megara with Naisa, we have already spoken. They are noticed by Aristophanes under the name of νάι Μεγαρακα ενατία (Lysist. 1172). They were destroyed by the Megarians themselves, as we have already seen, in the eighth year of the Peloponnesian War, but they were subsequently restored by Phocion. Strabo speaks of them as if they still existed in his time (ix. p. 391), but they would seem to have fallen to ruin before that of Themistocles, as according to Thucydides (iv. 66) they were 8 stadia in length, but according to Strabo (L. c.) 18 stadia.

The position of Naisa and Minos has given rise to much dispute, as the localities described by Thucydides do not agree with the present features of the coast. The subject has been briefly discussed by Colonel Leake (Northern Greece, vol. ii. p. 401), and more fully by Dr. Arnold (Trans. vol. ii. p. 393) and Lient. Spratt. (London Geographical Journal, vol. viii. p. 205.) Thucydides represents Minos as an island close to Naisa, and united to the latter by a bridge over a morass. On Minos the Megarians had built a fortress (Them. iii. 51). Strabo (ix. p. 39) calls Minos a promontory (θέρα). He also makes it a promontory, Minos, forming the harbour of Naisa." Pausanias (i. 44. § 3), however, agrees with Thucydides in calling it an island; but it may be observed that the expression of Strabo (θέρα) is not inconsistent with its being an island, as stated by Thucydides and Pausanias. The difficulty in determining the site of Minos and Naisa arises from the fact that at the present time no part of the coast which can be identified with Minos. At the distance of nearly a mile and a half from Megara there is a small rocky peninsula, and further off two islands, the inner one of which affords shelter to a few of the small class of coasters. Hence it has been supposed that the inner island was Minos, as it forms the port of the Megarians of the present day. But this island is distant from the promontory about 200 yards, with 7 fathoms of water between them; consequently they could never have been connected by a bridge. It might, indeed, be argued, that the peninsula was once an island; but this is disproved by the fact that its isthmus is of equal height with its extremity. Moreover, there are no ancient remains, either on this island or the peninsula.

Other writers, among whom are Colonel Leake and Dr. Arnold, suppose the promontory of Tisbe (see map, No. 6), further to the east, at the entrance of the straits of Salamis, to have been Minos, since it may at one time have been an island. Accordingly, the statement of Strabo respecting the length of the Long Walls is preferred to that of Thucydides. But this promontory is nearly 3 miles in length, which is larger than is implied in the description of Thucydides (iii. 51), who speaks of it as fortified only by a single fort. Moreover, Pausanias calls Minos a small island. Lieutenant Spratt has offered a more probable solution of the difficulty. He supposes Minos to be a rocky hill, surrounded by a ruined fortress, and standing on the margin of the sea of Megara, at the distance of little more than a geographical mile, thus agreeing with the 8 stadia of Thucydides. That this hill was once a peninsula, appears evident from the dry beds of two rivers, which pass close to its base; one on each side. The eastern
leaving only a
stream and that
are, clear, that
in the same way with this hill,
the town of Nissa.
Spratt dis-
inent site on the
is a low
short distance to
impossible are four
foundations, in
shafts of small

columns erect, and wanting apparently only the
fourth to complete the original number. Probably
they were monuments or temples: and two Greek
churches, which are now in ruins, but standing on
two ancient foundations, will not be unfavourable to
the supposition. Another church, Agios Nikolaos,
which is perfect, also occupies the site of an ancient
building, but it stands nearer to the sea." Lieut.
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Spratt further supposes that he has discovered remains of the ancient causeway. "Between the base of the hill on its north side, and the opposite bank of the dry bed of a former river, there are three platforms of heavy buildings, one of which lies immediately at the foot of the hill, another on the edge of the opposite bank, and the third nearly central; and as the course of that former river-bed is clearly and indisputably between them, it is more than probable that the bridge of communications may be recognised in these ruins." He also says, "that distinct remains of an ancient mole are to be seen even now from the south-eastern end of the hill, and curving to the eastward, so as to have formed a harbour between the hill and those ruins," which is in accordance with the statement of Strabo, that the port of Nisaes was formed by the promontory of Minos.

IV. TERRITORY OF MEGARA.

Megara occupied the greater part of the large Isthmus, which extends from the foot of Mt. Cithaeron to the Acroorinthus, and which connects Northern Greece with the Peloponnesus. The southern part of this Isthmus, including the Isthmus proper so called, belonged to Corinth; but the boundaries of Megara and Corinth differed at an earlier and a later date. Originally Megara extended as far as the Acroorinthus, and Cithaeron as far as Thermessos on the Corinthian gulf, and a pillar was set up near the Isthmus proper, marking the boundaries between Peloponnesus and Ionia; but subsequently this pillar was removed, and the territory of Corinth reached as far as the Scirocian rocks and the other passes of the Greek mountains. (Strab. ix. pp. 392, 393.)

Towards the N., Megara was separated from Boeotia by Mt. Cithaeron, and towards the E. and NE. from Attica by some high land, which terminates on the west side of the bay of Eleeia in two summits, formerly called Kerata or The Horns (τά Κηράτα), and now Kaselia. (Strab. ix. p. 395; Dion. xiii. 65; Plut. Them. 13.) Here there is an immense deposit of conchiferous limstone, which Panaitini also noticed. (44. 46.) The river Iaspis, which flowed into the sea a little to the W. of the Horns, was the boundary of Megara and Attica. (Attica, p. 323, a.) The extreme breadth of Megara from Paege to Nisaes is estimated by Strabo (viii. p. 334) at 120 stadia; and, according to the calculation of Clinton, the area of the country is 143 square miles.

Megara is a rugged and mountainous country, and contains no plain, except the one in which its capital, Megara, was situated. This plain was called the "White Plain" (τὸ Λευκὸν κτῆσις, Schol. ad Hom. Od. v. 333, ed. Mai; Eust. M. s. a. Lαξανίας), and is the same as Cimolia (Κιμώλια), Diai. xi. 79), which produced the Cretan Cimolia or fuller's earth, and which Laskos erroneously regards as a place (Northern Greece, vol. ii. p. 413). The main range of Mt. Cithaeron runs from W. to E., forming the boundary between Boeotia and Attica; but it is also prolonged southwards along the shores of the Corinthian gulf, and gradually rises into a new chain, which stretches across Megara from W. to E., parallel to Mt. Cithaeron. This chain is highest on the western side, where it attains the height of 4217 feet (Paris), and gradually sinks down on the eastern side towards the Saronic gulf. On its western side it runs out into the promontory ARGOLIACUS (Αργολιακός, Ashch. Argali, 303, with Schol.), and also into those of OLMATI and HERAEUM in the Corinthian territory. (Co- rinthus, p. 655.) On its eastern side the island of Salamis and the surrounding rocks are only a continuation of this chain. The mountains were called GERANIAE in antiquity (λευκὸν κτῆσις, Thuc. i. 105; Paus. i. 40. § 7), and are said to have received this name because, in the deluge of Deucalion, Megara, the son of Zeus and a Sthenian nympha, was led by the cries of cranes (γαταριαῖ) to take refuge upon their summit. (Paus. i. c.) Towards the south the Geraneian mountains sink down into the plains of the Peloponnesus, while to the north of the Isthmus there rises another chain of mountains called the Oseian. Strabo (viii. p. 380) confines the Geraneia with the Oseia; and erroneously represents the latter extending as far as Bocotia and Cithaeron. His error has misled many modern writers, who, in consequence, speak of the Geraneia as a portion of the Oseia. ( Curtius, Peloponnesus, vol. i. p. 285.)

The Geraneian mountains are almost, if not entirely, calcareous. They form the true boundary of Northern Greece, and rise above the Isthmus of Corinth like a vast wall from sea to sea. Three roads lead across these mountains into Peloponnesus. One runs from the western coast of Megara, across the plains of Bocotia, and thence over the Acroorinthus to the Pelasgian coast, the latter extending as far as the Patrasian of Corinth, down to the Corinthian gulf. It was the road by which armies frequently marched from Peloponnesus into Northern Greece, but in ordinary intercourse was not much used on account of its length. The second road passes through the centre of the Geraneia, and is called the road of the great Dervenika from the narrow pass (Τόκος Δερβένηκα), which leads between two masses of rock, and where guards were stationed in Turkish times. According to Gell the top of this pass was anciently fortified with a wall. The same writer says that, from the top of this pass to Corinth the distance is 8 hours 37 minutes, and to Megara 2 hours 33 minutes. This road is now little used. The third road, which leads along the eastern coast of Megara, is the shortest way to Corinth and Bocotia, and therefore has been the chief line of communication between Peloponnesus and Northern Greece from the earliest times to the present day. This road, soon after leaving Megara, runs for several miles along a narrow ledge or terrace, cut in the rock half-way up the sides of the cliffs. On his right hand the traveller has the precipitous rock, while on his left it descends perpendicularly to the sea, which is 600 or 700 feet beneath him. The road, which is now narrow and impracticable for carriages, was made wide enough by the emperor Hadrian for two carriages to pass abreast. From the higher level the road descends to the brink of the water by a most rugged and precipitous path cut between walls of rock. This pass is the celebrated Scironian rocks of antiquity, now called Kabud-whalo, or bed ladder (Al Ξυρωπίδας ψρος, Strab. i. 391; Άλ Ξυρωπίδας and Al Ξυρωπίδας, Polyb. xvi. 16; Ξυρωπίδας κατά, Eur. Hippol. 1308; the road itself δούλα, Herod. viii. 71; Scironia saza, Plin. iv. 7. s. 11). According to a Megarian tradition, these rocks derived their name from Sciron, a polemarch of the Megarians, who was the first to make a footpath along the rocks (Paus. i. 44. § 6); but, according to the more common tradition, they were so called from the robber Sciron. Near the southern end of the pass, where the road
MEGARIS. [MEGARA.] MELAENAE. [ATTICA. p. 329, b.]

MEGARIS. [MEGARA.] MEGARIS, a small island on the coast of Campania, mentioned by Pliny (iii. 6. 12), who places it between Paestum and Neapolis; it can therefore be no other than the islet or rock now occupied by the Castel dell'Ovo. [NEAPOLIS.] It is evidently the same which is called by Statius Megaria. (Stat. Silv. ii. 2. 80.)

MEGIDDO. [JERUSAL. MAGDOM.] MEGIDDO VALLIS, the western part of the vast plain of Esdraelon, at the northern foot of Mount Carmel, watered by the Kishon. [ESDRAELON VALLIS V. CAMPA.] [G. W.]

MEGISTE (MEGISTH), an island off the coast of Lycia, opposite to Antiphellus. It contained a town which, if the reading in Strabo (xiv. p. 666) be correct, was called Cisthene (KOSTHYNH), but had perished before the time of Pliny (v. 33). There was also an excellent harbour, which appears to have been capable of containing a whole fleet. (Liv. xxxviii. 22; comp. Steph. B. s. v., who calls the town Megistia; Ptole. v. 2. § 5; Scylax, p. 393.) The island, which derived its name from the fact that it is the largest of a group, is now called Kasteloryzos, or Castel Rosso. The island seems to have been colonised by the Rhodians, or at least to have been in their possessions, for inscriptions found there are composed in the Doric dialect. There are but few remains of ancient buildings. (Leca, Asia Minor, p. 184; Fellows, Lyca, pp. 187 sq. [L. B.])

MEGISSTUS. [MACEDON.] MELACARMEN (Amm. Mar. xviii. 6. 10; Melakarmon, Theophyl. Sicomo. i. 13, ed. Bonn.), a small place in Mesopotamia, mentioned by Ammianus and Theophylact. It appears to have been at no great distance from Amidia. Ammianus states that it derived its name from certain cold springs which were there. (Cl. Böcking, Notit. Dugiêa, p. 418.)

MELICHUS. [ACHAIA. p. 13, b.]

MELA or MELLA, a river of Gallia Transpadana, still called the Meda, which rises in the Alpes, flows through the Vad Tirossum, anciently the residence of the Triumpilini, enters the plain of Lombardy near Brixia, and falls into the Olius (Oglio) more than 20 miles below that city. Curtisius speaks of it as flowing through the city of Brixia, but this is an inaccuracy or a poetical license, as it passes, in fact, about a mile to the W. of it. [BRIXIA.] Both he and Virgil describe it as a placid and winding stream. (Casull. livil. 33.; Virg. G. iv. 278; Philargyr. ad loc.) [E. H. B.]

MELAENAE, a town of the Samnites, mentioned only by Livy (xxiv. 20), among the towns of the Caninde Samnites which were taken by Fabius in n. c. 214. The same author elsewhere (xxvii. 1) mentions a town of the Samnites which he calls Mels, and which was not taken till n. c. 210, by Marcellus. Nevertheless, it is probable that the same place is meant in both cases, but we have no clue to its position.

2. A town in the neighbourhood of Locri in Bruttium, mentioned by Teneaydides (v. 5), but otherwise wholly unknown. [LOCAL.] [E. H. B.]

MELAENAE (MELAONA). 1. A promontory of Ionia, forming the north-western point of the peninsula which is traversed by Mount Mimas. It was celebrated in ancient times for its quarries of millstone. (Sthan. xiv. 644.) It is possible that this promontory, which is now called Kara-Barasa (the Black Cape), may be the same as the one called by Pliny (v. 31) Corynæum Promontorium, from the town of Coryne, situated at the southern extremity of Mount Mimas.

3. A promontory of Bithynia, on the right hand on sailing through the Bosphorus into the Exine, between the rivers Rhdes and Ariane. (Apollon. Rhod. ii. 651; Orph. Argos. 716; Arist. Perip. ii. 13; Marcar. p. 69.) In the anonymous Peripus of the Exine (p. 2), it is called Kallonéma, and Ptolemy (v. 1. § 5) calls it simply Bithynia Boreos. Its modern name is Tautili.

3. The north-western promontory of the island of Chios (Strab. xiv. p. 643), now called Cape S. Nicol. [L. B.]

MELAENAE (MELENAI). [ATTICA. p. 329, b.]

MELAENAE or MELAENAE (MELENAI), a town of Arcadia, in the territory of Heraea, and on the road from Heraea to Megalopolis. It was distant 40 stadia from Buphagia. Panassius says that it was founded by Melanes, a son of Lycurgus, but that it was deserted in his time and overflowed with water. The ruins of Melanesian lie 4 or 5 miles eastward of Heraea, between the villages Kôkora and Káboros, where are the

[Image -5x0 to 400x652]
MELANIBAUM.

MELANIPPE or MELANIPPIUM (Μελανίππη or Μελανιππίου), a small town on the coast of Lycia, on the western slope of Mount Phœnicus, about 30 stadia from Cape Hieron, and 60 stadia south of Gage, of which Leake (Aia Minor, p. 185) believes it to have been the port town. (Inact. Fragm. 247; Steph. B. s. c., who erroneously calls it a river; Quint. Smyrn. iii. 328; Stadicius, Mar. N. M. §§ 310, 211.) Fellows (Diag. in Lycia, p. 218) found a few tombs cut out of the cliffs of the neighbourhood. [L. S.]

MELANOGASTRUL. [GAETULLA.]

MELANTIAS (Μελαντίας), a small river on the north coast of Pontus, forming the boundary between Pontus Polemonianus and Cappadocia, and flowing into the Exine a little to the east of Cotyora. (Plin. H. N. vi. 4; Arrian, Perip. p. 17; Anonymous, Perip. p. 12; Tab. Peut., where it is called Melantrus.) It is probably the same river as that now bearing the name of Melas Ismak. (Hamilton, Remark., i. p. 267.)

MELANTIAS (Μελαντιας), a village of Thrace, on the river Arythus, and on the road from Heraclea to Byzantium, 18 miles from the latter. (It. Ant. pp. 138, 320, 323, 332; Ammian. xxii. 11; Agath. v. 158.)

MELANTII SCOPULI (Μελαντείοι σχοπολοί), some rocks on the Aegaean sea, where Apollo appeared to the Argonauts, probably lay between Ischia and Myconus. (Strab. xiv. p. 636; Apoll. Rhod. iv. 1707; Syl. p. 55; Hesych. a. s. v.; Apollod. i. 9. § 26; Stadicius §§ 259, 270.)

MELAS (Μέλας), the name of several rivers, so called from the dark colour of their water.

1. A small river of Arcadia or Achaea, described by Diodorus, is to be found in the environs of Mount Ennione. (Dio. Per. 416; Callim. in Jov. 32.) Strabo (vii. p. 386) confounds it with the Peirus or Pierus in Achaea; but the reading is probably corrupt. [Achæia, p. 14, a.]

2. A river of Boeotia. [Borotia, p. 413, a.]

3. A river of Mælis, which in the time of Herodotus flowed into the Maliac gulf, at the distance of 5 stadia from Trachis, but now called the Maliac Neura, and falls into the Sperchius, after uniting its waters with the Urgo (Ydros), which also used to flow in ancient times into the Maliac gulf. (Herod. vii. 198; Strab. x. p. 428; Liv. xxxii. 22; Leake, Northern Greece, vol. ii. p. 26.)


5. A river of Thrace, now called Saldattii or Schekher-Su, falling into a deep bay of the same name (Μέλας κόλπος), which is bounded on the east by the shore of the Thracian Chersonesus. The modern name of the bay is the gulf of Saros. (Herc. vii. 56, 195; Strab. vi. p. 351; Liv. xxxiii. 40; Ptolem. iii. 11. §§ 1, 5; Mel. ii. 1; Plin. iv. 11. a. 18.)

MELAS (Μέλας). 1. A small river of Cappadocia, which had its sources on Mount Aegaeus (Ptol. v. 6. § 8), and flowed in a north-western direction past the town of Masaças, frequently over-flowing its banks and forming marshes. (Strab. xii. p. 539; &c.) It is emptied itself into the river Haly, opposite the town of Siva. (Strabo.) erronously describes the Melas as a tributary of the Euphrates, as has been shown by Hamilton in the Journal of the Geogr. Society, vol. viii. p. 149 (comp. his Reseurches, ii. p. 259, &c.). The river still bears a
MELAS SINUS.

2. A navigable river in Pamphylia, flowing in a southern direction from Mount Taurus towards the sea, into which it emptied itself 50 stadia to the east of Side. (Plin. v. 22; Strab. xiv. p. 667; Paus. viii. 28. § 2; Mela, i. 14; Zon. v. 16, vi. 3; Stad. Mar. Magn. §§ 193, 194.) Its modern name is Menagat-Sa. (Leake, Asia Minor, p. 196.)

3. A small river in Pontus Polemoniacus, in the country of the Macrones. (Plin. v. 4.) [L. S.]

MELAS SINUS. [MELA. No. 5.]

MELDI (Mélias, Ptol. ii. 8. § 15), a people of Gallia Celtica or Lugdunensis in Ptolemy's time, whose chief place was Latinum; but the position which Ptolemy assigns to the Medae and to Latinum is very incorrect, if the Meldi are properly placed as neighbours of the Parisii and on the Matrona (Marne). Strabo is not clearer. He says (v. 194. 4.):

"On both sides of the Seine there are the Parisii, who possess an island in the river and a city Lutetia, and sailing along the Ocean these;" by which he perhaps means only the Locris, but he might mean to say that the Medae were on the Ocean. Pliny (v. 18) mentions in Lugdunensis Gallia "Meli Liber, Parisii, Trecessae." From all this we may infer that the Meldi were near the Parisii; but we only obtain a certain result as to their position from that of Latinum (Latinum) and other evidence. Gregory of Tours speaks of the "Comitatus Medmilium:" the "territorium Meldicum" is mentioned in the Gesta of Dagobert I.; and in the capitularies of Charlemagne the "Meliacus Pagus" is placed between the "Paissiacus" and "Miludensis," or the Pagus of Melitodunum (Melès), and as the Meliaca occupies the space between the two other Pagi, it must comprise the diocese of Meaux. Thus we obtain with certainty the position of the Meldi. (D'Anville, Notice, etc.)

Cæsar (B. G. v. 5) mentions the Meldi once; and the passage has caused great difficulty. The name Meldi in Cæsar's text is not certain. The MSS. have Medi, Melui, Hedui, Meldi, and Belgae. Cæsar, intending to invade Britannia a second time, endeavoured to make sure of his means to get ships built in the winter of a. c. 55—54. All his legions were in the country of the Belgae during this winter (B. G. iv. 38); and it seems a proper inference that all these ships were built in the country of the Belgae. When Cæsar in the spring of a. c. 54 came to the Portus Itius, he found all the ships there except sixty which were built in "Melidae." These ships being driven back by bad weather, had returned to the place from which they sailed. The wind which brought the other ships to the Portus Itius, which ships must have come from the south, would not suit ships that came from the north and east; and hence D'Anville justly concluded that these Meldi, whatever may be the true name, must have been north and east of Ilion. A resemblance of words led him to find the name of the Meldi in a place which he calls Meldicilia near Bruges. The true name of the place is Maldegem. There is a place on the Schelde about a league from Oudenaarde, named Melden, which under the Empire was a Roman station (Recueil d'Antiquités, etc. trouvées dans la Flandre, par M. J. de Batz). This is certainly not what he intended for the site of the Meldi; if that is the right name. "Belge" cannot be the true reading, because all the ships were built in the territory of the Belgae; and

Cæsar's remark about the sixty would have no meaning, if he spoke of them as built "in Belgia."

If we cannot fix the site of these Meldi, we can see that they are not the people on the Marne, Cæsar could have no reason for building vessels so far up the river. If he did build any on the Seine, he built them lower down. But it is clear that Cæsar does not mean any vessels built on the Seine, for he says that these sixty were driven back to the place from which they came; a remark which, if applied to ships built on the Seine, is without any meaning. Ubert (Gallien, p. 326) has made some objection to D'Anville's position of the Meldi, and his objections may have some weight; but his notion that Caesar's Meldi can be the Meldi on the Marne shows that he did not understand Caesar's text.

G. L.

MELDIA (Melidia), a town of Moesia Superior, on the road from Naisus to Sardica. (It. Ant. p. 135; It. Hier. p. 566.) [A. L.]

MELES (Mélin), a small river of Ionia, flowing close by the walls of Smyrna and discharging its waters into the Hermos gulf. (Strab. ii. 334, xiv. p. 646.) The little stream derives its celebrity from its connection with the legends about Homer, and from a report about the healing powers of its waters. There was a tradition that near the sources of the river Meles there was a cave in which Homer had composed his epic poems, whence he is sometimes called Meleagroperus. (Paus. vi. 5. § 6; Vit. Hom. 2; Stat. Silv. iii. 3. 60, 7. 33, Tibull. iv. 1. 200.) The belief in the healing power of its waters is attested by an inscription quoted by Arrudell (Asia Minor, vol. ii. p. 406) and Hamilton (Researches, etc. Appendix. No. 48). These circumstances are of some importance in identifying the river. It used to be supposed that a small, dirty, and muddy stream, flowing close by the modern town of Smyrna, was the same as the ancient Meles. But there is another stream, with bright and sparkling water, which rushes over its rocky bed near Bourenval, and is still celebrated for its agreeable and wholesome qualities. Travellers are now justly inclined to identify this river with the ancient Meles. This supposition is confirmed by our best trustworthy authorities. We are assured by ancient Smyrna, which was on the north of the bay, while new Smyrna was on the south of it, at a distance of 20 stadia from the former; the site of the ancient place is still marked by a few ruins; and close by them flows the clear stream which we must assume to be the ancient Meles. (Comp. Hom. Hymn. viii. 3; Ptol. v. 2. § 7; Steph. B. s. m. Melicahnomin, according to whom the river was also called Melates; Plin. v. 31; Hamilton, Researches, vol. i. p. 51, fol.)

L. S.

MELESSES, a people in the S. of Spain, upon whose confines was situated the rich city of Oringis, also called Aurinc. (Liv. xxviii. 3.) [AURINC.]

MELIBOCUS (Μελιβόκος), a mountain in the interior of Germany, about two days' journey from the Elbe, which the ancients called Melichus (Ptol. ii. 11. § 7). There can be little doubt that Melibocus is the ancient name for the Harz mountain, or the Thüringerwald, or for both. [L. S.]

MELIBOA, an island at the mouth of the Orontes in Syria, the sole authority for the existence of which appears to be a poetical myth of Oppianus. (Cyp. F. B. 11. 9, Soc. M. 22.) [MELIBOA. (Meliboea: Eth. Meliboeo.)

1. An ancient town of Magnesia in Thessaly, mentioned by Homer as one of the places subject to Philoctetes
MELITHEA

(II. i. 717). It was situated upon the sea-coast (Herod. vii. 188; Scylax, p. 25; Apoll. Rhod. i. 592), and is described by Livy (xlv. 13) as situated at the roots of Mt. Cass, and by Strabo (ix. p. 445) as lying in the gulf between Ossa and Pelium. Leech describes it near Agidis (Northern Greece, vol. iv. p. 414). Melibeos was taken and plundered by the Romans under Cn. Octavius, n. c. 168. (Livy xlv 46: Melibeos is also mentioned by Strab. ix. p. 456; Steph. B. s. v.; Mela, ii. 3; Plin. iv. 9, s. 16.)

The Melibeonian purple is said by Lucrutius (ii. 492) and Strabo (ix. 561) to have derived its name from this town. Many modern writers, however, suppose the name to have come from the small island Meliboea at the mouth of the Orontes in Syria; but there is no reason for this supposition, as the shellfish from which the purple dye is obtained is found in the present day off the coast of Thessaly.

2. A town of Histiaeotis in Thessaly, is conjectured by Leake to be represented by Neorodisa. (Livy xxvi. 13; Leake, Northern Greece, vol. iv. p. 536.)

MELINOEPHAGI (Μελινοεφάγοι), a people of Thrace upon the coast of the Euxine, near Salmydessus. (Xen. Anab. vii. 5. § 12; Theopomp. ap. Steph. B. s. v.) They are, perhaps, the same people as the Asti (Ἀστί) whom Strabo places in the same sea; p. 419. (via. 561.)

MELITA (Μέλιτα; Ed. Mar Laureis, Melitensis: Malta), an island in the Mediterranean sea, to the S. of Sicily, from the nearest part of which it is distant 47 geogr. miles, but 55 from cape Pachyam. Strabo gives this last distance as 88 miles, which is greatly overstated; while Pliny calls it 84 miles distant from Carthurus, which equally exceeds the truth. (Strab. vi. p. 277; Plin. iii. 8. s. 14.) The island is about 17 miles long, and between 9 and 10 in breadth, and is separated only by a narrow channel from the adjoining island of Gaulos, now Gozo. Notwithstanding its small extent, the opulence situation of Melita in the channel between Sicily and Africa, and the excellence of its harbours, must have early rendered it a place of importance as a commercial station, and it was occupied, probably of a very early period, by a Phoenician colony. (Diod. v. 12.) The date of this is wholly uncertain, and it is called by later writers for the most part a Carthaginian settlement (Scyl. p. 50. § 110; Steph. B. s. v.), which it certainly became in after times; but there can be no doubt that Diolorus is right in describing it as originally a Phoenician one, established by that people as an emporium and harbour of refuge during their long voyages towards the west. The same author tells us that in consequence of this commercial traffic, the colony rose rapidly to prosperity, which was increased by the industry of its inhabitants, who practised various kinds of manufactures with great success. (Diod. i. c.) But notwithstanding this account of its prosperity we have scarcely any knowledge of its history. The notice of it by Scylax as a Carthaginian colony, seems to prove that it had not in its day received a Greek settlement; and indeed there is no trace in history of its having ever fallen into the hands of the Greeks of Sicily, though its coins, as well as inscriptions, indicate that it received a strong tincture of Greek civilization; and at a later period it appears to have been in a great measure Hellenized. Some of these inscriptions point to a close connection with Syracuse in particular, but of the origin and nature of this we have no account.

(Boech, Corp. Isser. Gr. 5752, &c.) In the First Punic War we find Melita still in the hands of the Carthaginians; and though it was ravaged in n. c. 257 by a Roman fleet under Attius Regulus, it does not appear that it fell permanently into the hands of the Romans. At the outbreak of the Second Punic War it was held by a Carthaginian garrison under Hamilcar, the son of Gisco, who, however, surrendered the island to Tib. Sempronius, with a Roman fleet, n. c. 218 (Liv. xxi. 51); and from this time it continued without intermission subject to the Roman rule. It was annexed to the province of Sicily, and the government of the praetor of that island. During the period that the Mediterranean was so severely infested by the Cilician pirates, Melita was a favourite resort of those corsairs, who often made it their winter-quarters. (Cic. Verr. iv. 46, 47.) Notwithstanding this it appears to have been in the days of Cicero in a flourishing condition, and the great orator more than once during periods of civil disturbances entertained the project of retiring thither into a kind of voluntary exile. (Cic. ad Att. iii. 4, x, 7, 8, 9, &c.)

The inhabitants of Melita were at this period famous for their skill in manufacturing a kind of fine linen, or rather cotton, stuffs, which appear to have been in great request at Rome, and which are generally known under the name of "vestis Melitaica." (Cic. Verr. ii. 72, iv. 46; Diod. v. 12.) There is no doubt that these were manufactured from the cotton, which still forms the staple production of the island.

Melita is celebrated in sacred history as the scene of the shipwreck of St. Paul on his voyage to Rome, A.D. 60. (Act. Apost. xxviii.) The error of several earlier writers, who have transferred this to the Melita on the E. coast of the Adriatic (now Melico), has evidently arisen from the vague use of the name of the Adriatic, which is employed in the Acts of the Apostles (xxvi. 27), in the manner that was customary under the Roman Empire, as corresponding to the Ionian and Sicilian seas of geographers. (Adriaticum Mare.) The whole coast on which this mysterious island is supposed to have lain is studded with islands, and it is difficult to imagine that the Melita in question was not other than the modern Malta, where a bay called St. Paul's Bay is still pointed out by tradition as the landing-place of the Apostle. (The question is fully examined and discussed by Mr. J. Smith, in his Voyage and Shipwreck of St. Paul, 5vo. Lond. 1848: also in Goebear's and Howson's Life of St. Paul, vol. ii. p. 365, &c.)

No other mention is found of Melita during the Roman Empire, except in the geographers and the Maritime Itinerary, in which last the name already appears corrupted into its modern form of Malta. (Strab. vi. p. 277; Plin. iii. 8. s. 13; Mel. ii. 7. § 18; Ptol. iv. 3. § 37; Egin. Macedonia. p. 816; Sil. Italic. xiv. 361.) After the fall of the Roman Empire it fell for a time into the hands of the Vandals; but was recovered from them by Belisarius in A.D. 533 (Procop. B. V. i. 14), and appears to have continued from this time subject to the Byzantine empire, until it was conquered by the Arabs in A.D. 870.

The present population is principally derived from an Arab stock; but it is probable that the Arab conquerors here, as well as in Africa, have been to a great extent amalgamated with the previously existing Punic population. The inscriptions discovered at Malta sufficiently prove that the Greek language was at one time in ha-
MELITA.

Some writers derived these from the Melita in the Adriatic. The breed still exists in Malta. (Strab. vi. p. 277; Athen. xii. p. 518; Plin. iii. 26. s. 30.)

The freedom from venomous reptiles which Malta enjoys, in common with many other secluded islands, is ascribed by the inhabitants to the miraculous intervention of St. Paul. (Quintino, l. c. p. 117.)

[Ref. B.]

MELITÆA, (Melita, Scyl. p. 8; Steph. B. Agath. i. 5; Plin. iii. 30; Justin. Anton. 1.; Ptolemy, 1.; Malta, Geogr. Rav.), one of the Liburnian group of islands. It was so called like its namesake Melita or Malta, from the excellence of its honey; and some erroneously have claimed for it the honour of being the island on which St. Paul was wrecked. (See preceding article.)

It is the same as the long narrow and hilly island of Meleda, lying about half-way between Currà and Ragusa, remarkable in modern times for the singular phenomenon of subterranean noises called "Detonazioni di Meleda," the cause of which has never been attributed to the region of volcanic activity which is supposed to underlie the whole of this coast. (Comp. Daubeney, On Volcanoes, p. 333.)

The site of a palace which was built by Agelaius of Cilicia, the father of Oppianus, the author of the "Halleucites," when banished to the island in the time of Septimius Severus, is still shown. (Wilkinson, Deltamia and Menia. 1.; Ptolemy, p. 265.)

[Ref. B. J.]

MELITÆA, or MELITÆA (Melitaea, Strab., Ptol. Ph. B.; Melitæa, Polyb.; Melitæa, Thuc. Ech. Melitaiæs, Melitæa), an ancient town of Phthiotis in Thessaly, situated near the river Enipeus, at the distance of 10 stadia from the town Hellas. (Strab. iv. p. 432.) The inhabitants of Melitaea affirmed that their town was anciently called Pyrrha, and they showed in the market-place the tomb of Hellen, the son of Deucalion and Pyrrha, (Strab. l. c.)

When Brasidas was marching through Thessaly to Macedonia, his Thessalian friends met him at Melitae in order to escort him (Thuc. iv. 78); and we learn from this narrative that the town was one day's march from Pharsalus, which Brasidas proceeded on leaving the former place. In the Lamic war the allies left their baggage at Melitae, when they proceeded to attack Leonnatus. (Diod. xviii. 15.) Subsequently Melitae was in the hands of the Aetolians. Philip attempted to take it, but he did not succeed, in consequence of his scaling-ladders being too short. (Polyb. v. 97, i. 18.)

Melitæa is also mentioned by Scaliz, p. 24; Ephor. ap. Steph. B. s. e.; Dicaearch. p. 21; Plin. iv. 9. s. 16; Ptol. iii. 13. § 46, who erroneously calls it Melitana. Leake identifies it with the ruins of an ancient fortress situated upon a lofty hill on the left bank of the Enipeus, at the foot of which stands the small village of Kanali. (Northern Greece, vol. iv. p. 469, seq.)

MELITÆA (Melitæa). 1. A lake of Acarnania. (Acarnania, p. 9.)

2. A demus in the city of Athina. (Athenea, p. 301.)

MELITENÆ (Melitana, Ptol. vi. 3, § 3), the name given by Ptolemy to that part of Susiana which lay along the banks of the Tigris. (V.)

MELITENÆ (Melitana, Plin. Mart. viii. 37), a city in the easternmost part of Cappadocia, and the capital of the district called Melitene. It appears that the time of Strabo (xii. p. 537) neither
MELLONUS. this nor any other town existed in that district, Pliny (vi. 3), on the other hand, speaks of Melitone as a town built by the fabulous queen Semirramis of Assyria; both accounts may be reconciled by the supposition that the site of the town was formerly occupied by some castle or fort, as we know to have existed in that country from early times. (Strab. xii. p. 557.) The town was situated on the banks of a small tributary of the Euphrates, which was not far distant from Melitone and in a very salubrious district. During the first century of the Christian era, the town was not of much importance (Tac. Ann. x. 26); but Trajan raised it to the rank of a great city (Procop. de Aedif. iii. 4), and thenceforth it became a central point to which several roads converged. (It. Ant. pp. 157, 209, 211, 215.) The emperors Anastasius and Justinian also embellished the place and surrounded it with new walls. Ever since the reign of Titus, Melitone had been the station of the famous Christian Legio xii. fulminata; and after the division of Armenia into two provinces, it became the capital of Armenia Secunda. (Hieroc. p. 703; comp. Pol. v. 7. § 5, viii. 17. § 88; Dion Cass. iv. 23; Steph. B. s. v.; Plut. Anton. 4; Istit. Hist. Eccles. v. § 5.) In A.D. 577, the Romans gained a great victory over the Persian Chosroes I. near Melitone; and the place is frequently mentioned by the Byzantine writers. But at present it is in ruins, though it still bears its ancient name in the form of Maleita.

[2. S.]

MELITONUS, a station on the Euphrates, which the Jerusalem Itinerary places between Tarsus, Nicaea and Grunde, at 13 M. P. from the former. Its position must be sought for not far from Tellinina. Tafel (de Viae Egnat. Part. Occ. p. 40) thinks that the name should be written Melittoues. [E. B. J.]

MELITTA (Μέλιττα, Μέλισσα, Hecat. Fr. 297, ed. Kl.); one of the five factories which Hann. (p. 2, ed. Hudson) placed between Prom. Soloeis and the river Litus, on the W. coast of Africa; probably near the Wad Medes. (Comp. Mem. de l'Acad. des Insr. vol. xxvi. p. 41.) [E. B. J.]

MELISSIGARA (Μέλισσιγαρά, Ariad. Peripl. p. 80), a commercial entrepôt on the southern coast of Hindostan, apparently nearly opposite to Ceylon. It probably denotes the same place which Ptolemy records as an island under the name of Melissigaria or Milizigeria. (Μέλισσιγαρα, Μελισσιγερία, vii. 1. § 95.) [V.]

MELLA. [Mela.]

MELLARIA. 1. (Μελλάρια, Plut. Sertor. 12; Mellaria, Mela, ii. § 9; Plin. iii. 1. a. 3; It. Anton. p. 407; Geogr. Rav. iv. 12; Mela, Strab. iii. p. 146; in Kramer's ed. the old ed. have Mellaria; also Mèlliaria, Marcian, p. 39; Mannelia, Plut. ii. 4. § 6; Μελλάρια, Steph. B. s. v. Βελλάριον), a town of the Bastuli (Plot. l. c.), on the road between Calpe and Belon (It. Anton. l. c.), possessing establishments for salting fish (Strab. l. c.). It probably stood between Turifia and Val de Vacca, or was on the site of Val de Vacca itself. (Mem. de l'Acad. des Insr. xxx. 1. p. 107; Philos. Transactions, xxx. p. 920.)

2. A town in the interior of Hispania Baetica, belonging to the conventus Cordubensis, and on the road from Corduba to Emerita, probably the modern Fuente de la Ovejuna. (Plin. iii. 1. a. 3; It. Anton. p. 415, with Wesseling's note; Gruter, Insr. p. 321. 10; Morales, Ant. p. 19; Flores, Exp. Sagra. ix. p. 90.)

MELOS. MELLISBURGIS, a place in the road from Thessalonica to Apollonia of Mygdonia, which occurs in two of the Itineraries (Istn. Anton.; Pesc. Tab.), at a distance of 20 M. F. from Thessalonica. It still preserves its ancient name in the usual Roman form of Mellisburgus, and is inhabited by honey-makers, as the word implies. (Leake, North Greece, vol. iii. p. 461; Tafel, de Viae Egnat. Part. Orient. p. 42.)

MELOSSEUM or MELLOSECTUM, as it is also read, in Gallia Narbonensis, is placed in the Table on a route from Alpis Cottia (Monte Genove) to Vienna (Vienne). It is the next place before Catorissium [Catorissum], which lies between it and Cularo (Curnadum). Melosseum may be at or near the Bourg d'Ossoue. [G. L.]

MELOBOETEIRA (Μελοβοητείρα), a name which was applied to Edessa in Macedonia. (Steph. B. s. v. Abral.) [E. B. J.]

MELODUNUM (Μέλοδονομ), a town of the Senones in Gallia (B. G. vii. 58), on an island in the Sequana (Seine). Though the termination den seems originally to have signified a hill or height, it became a part of the name of some towns, which like Melos, must have been on a rock in the sea. In the Antonine Itinerary Melodunum appears under the name Mecleum, and in the Table in the form Metegenum. The distance from Lutetia in the Itins. is 17 or 18 Gallic leagues. From Melodunum to Condaste (Montereau-sur-Yonne) is 15 Gallic leagues [Condate, No. 2]. The old Celtic town on the island was replaced by a castle, of which there are some remains. The present town of Melos is on the right bank of the Seine, about 28 miles from Paris by the road.

In the text of Caesar (B. G. vii. 58) there is a reading "qui Meltosedo," where the common reading is "qui a Melidonu." The same variation occurs in c. 60; and in c. 61 "Meliodesum versus" appears in the received reading. A careful study of Caesar will satisfy any person that Melen is meant in all these passages, whether the true reading in Caesar's text is Melodunum, Meliodusum, or something else. Melodunum comes nearest to the modern form. Walskenset places Meltosedo at the confluence of the Seine and Marsne. The variety in the reading of this name also appears in the Itins., and the conjecture given by the Itins. is not more unlikely than the name Mecleum. The Seine (B. G. vii. 58, &c.) is explained in the article Lutetia. [G. L.]

MELOS (Μήλος : Ειθ. Μήλος : Μήλο), an island in the Aegean sea, and the most south-westerly of the Cyclades, whence it was called Zephyria by Aristotle (ap. Plin. iv. 12. s. 23; comp. Steph. B. s. v.), and was even placed by Strabo in the Crete sea (x. p. 484). The latter writer says (l. c.) that Melos was 700 stadias from the promontory Dictynnaem in Crete, and the same distance from the promontory Scylaeum in Argolis. The island is ir. reality 70 miles north of the coast of Crete, and 65 miles east of the coast of Peloponnese. It is about 14 miles in length and 8 in breadth. Pliny and other descriptive writers make it a "nauticaler rotundissima." (Plin. l. c.; Solin. c. 11; Isidor. Orig. xiv. 6;) but it more resembles the form of a bow. On the northern side there is a deep bay, which forms an excellent harbour. The island is said to have borne several names in more ancient times. Besides that of Zephyria given to it by Aristotle, it was also called Membris by Aristides, Mimalis by Callimachus, Siphis and Acrton by
MELOS.

Heracleides (Plin. l.c.), and also Byblis by Stephanes B. (s. v. Μήλος; the latter name is said to have been derived from its receiving a colony from the town of Byblis in Phoenicia. Other writers mention this Phoenician colony, and Festus derives the name of Melos from the founder of the colony. (Fest. s. v. Melos.) Some connect the name with μήλος, an apple, on account of the round shape of the island. The Phoenician settlement is probable; but we know that it was colonised at an early period by the Lacedaemonians, and that it continued to be inhabited by Dorians down to the time of the Peloponnesian War. According to the Melians themselves, the Lacedaemonians settled in the island 700 years before this war. (Herod. viii. 46; Thuc. v. 84, 112.) In the Peloponnesian War, the Melians remained faithful to their mother city. In B.C. 436, the Athenians made an unsuccessful attempt upon the island; but in 416 they captured the principal town, put all the adult males to death, sold the women and children into slavery, and colonised the island afresh by 500 Athenians. (Thuc. v. 84—112; Diod. s.c. iv. 90, s. c. l.c.)

Melos is now called Mylo. It is mountainous and of volcanic origin. Its warm springs, which are now used for bathing, are mentioned in ancient times. (Plin. xxxi. 6. a. 23; Athen. ii. p. 43.) Pliny says that the best sulphur was found in Melos (xxxiv. 15. a. 50); and among other products of the island he enumerates alum (xxxiv. 15. a. 53), pumice-stone (xxxiv. 21. a. 49), and a bright colour, called geolium pigmentum (xxxiv. 6. a. 19; comp. Vitruv. vii. 7; Diosc. v. 180; Plaut. Most. i. 3. 107). The mines of alum are on the eastern side of the island, near a height which emits smoke, and has every appearance of having been a volcano. In the south-western half of the island, the mountains are more rugged and lofty; the highest summit bears the name of St. Elias. The island produces good wine and olives, but there is not much care taken in the cultivation of the vine. In antiquity Melos was celebrated for its kites. (Athen. l. p. 4.) One of its greatest deficiencies is want of water. The inhabitants of Kastron depend almost exclusively upon cisterns; and the only spring in the vicinity is to the westward of the ancient city, on the sea-side, where is a chapel of St. Nicholas.

In ancient times the chief town in the island was called Melos. It stood upon the great harbour. It is celebrated as the birthplace of Diogenes, surnamed the Atheist. [Dict. of Biogr. art. DIAGONÉS.] The town appears to have been small, since it is called by Thucydides a χωρίον, not νῆσος; and of the 5000 men who originally composed the Athenian expedition, the smaller half was sufficient to besiege the place. (Thuc. v. 84, 114.) The present capital of Melos is named Kastrom, and is situated upon a steep hill above the harbour. The former capital was in the interior, and was deserted on account of its unhealthy situation. Between Kastrom and the northern shore of the harbour are the ruins of the ancient town, extending down to the water-side. On the highest part, which is immediately overlooked by the village, are some remains of polygonal walls, and others of regular masonry with round towers. The western wall of the city is traceable all the way down the hill from the summit to the sea: on the east it followed the ridge of some cliffs, but some foundations remain only in a few places” (Laseke). Within the enclosure there is a small hill on which stood a church of St. Elias and a small monastery, and which perhaps served in antiquity as a kind of acropolis. Here several architectural fragments have been found. On the south-eastern side of the hill are some seats cut out of the rock in a semi-circular form, of which only four remained uncovered when Ross visited the island in 1843. They appear to have been the upper seats of a small theatre or odeum, which was perhaps more ancient than the large theatre mentioned below. In front of these seats is a quadrangular foundation of regular masonry, of which in one part four or five courses remain. About 40 steps eastward of this foundation are the remains of a temple or some other public building, consisting of fragments of a Corinthian capital and part of a corinice. About a hundred steps SW. is the larger theatre, which was cleared from its rubbish in 1836 by the king of Bavaria, then Crown Prince. The nine lowest rows of seats, of white marble, are for the most part still remaining, but the theatre, when entire, extended far up the hill. From the character of its architecture, it may safely be ascribed to the Roman period. There are also other remains of the ancient town worthy of notice.

Eastward of the ancient city is a village named Τριφυλία, from the tombs with which the hill is pierced in every part. Eastward of Τριφυλία is a narrow valley sloping to the sea, which also contains several sepulchral excavations: Some of them consist of two chambers, and contain niches for several bodies. There are also tombs in other parts of the island. In these tombs many works of art and other objects have been discovered; painted vases, gold ornaments, arms, and utensils of various kinds. Some very interesting Christian catacombs have also been discovered at Melos, of which Ross has given a description. (Tournefort, Voyage, vol. i. p. 114, Eng. tr.; Tavernier, Voyage, vol. i. p. 435; Olivier, Voyage, vol. ii. p. 317; Leake, Northern Greece, vol. iii. p. 77; Froekech, Descriptions, vol. i. p. 531, vol. ii. p. 200; Fiebled, Reise, vol. ii. p. 369; Ross, Reisen auf den Griechischen Inseln, vol. iii. pp. 3, 145.)

COIN OF MELOS.

MELOS (Μήλος; Eub. Μήλος), a village of Acrania, mentioned only by Stephanus B. (s. v.)

MELOTIS, a district of Triphyllia in Epirus. (Liv. xxxii. 13.) The names of Triphyllia and Melotis, in connection with Epirus, occur only in Livy. Leake supposes that Melotis, which name indicates a sheep-feeding district, was probably the pastoral highlands around Oasania, on the borders of Molossia and Atthinania. (Northern Greece, vol. iv. pp. 101, 119.)

MELEPÈA (Μέλεπέα), a village in Arcadia, situated upon Mt. Nomia, which is a portion of Mount Lycaeus, so called because Pan is said to have discovered the melody (μήλος) of the syrinx. (Paus. viii. 36. § 11.)

MELEPS, a small river of Lucania, flowing into the Tyrrenian sea, near the promontory of Pa
LINUMUS (Plin. iii. 5. s. 10). It is now called the Molpa.

MELIS or MELIS (Μηλίς, Μήλος), a small river of Latium, falling into the Liris (Garigliano), about 4 miles below its junction with the Tevere (Sacco). It crossed the Via Latina about 4 miles from Aquinum, though Strabo erroneously speaks of it as flowing by that city. It is a still greater mistake that he calls it a great river (\textit{ποταμός μεγάς}, Strab. v. p. 237), for it is in reality a very insignificant stream: but the text of Strabo is, in this case, very corrupt, and perhaps the error is not that of the author. The name appears in the Tabula, under the corrupt form Melef, for which we should probably read Ad Melperm. (Tab. Peut.)

MELFUM, a city of Cisalpine Gaul, of which the only record preserved to us is that of its capture and destruction by the combined forces of the Insulians, Boians, and Senones, which took place according to Cornelius Nepos on the same day with the taking of Veii by Camillus. B.c. 396 (Corn. Nep. ap. Plin. iii. 17. a. 21). He calls it a very wealthy city ("opulentia praeclara"), and it therefore seems to have been one of the principal of the Etruscan settlements in this part of Italy. All trace of it subsequently disappears, and its site is a matter of more conjecture.

MELSIAGUM, a lake or marsh in Germany (Mela, iii. § 3), the site of which is unknown; it is perhaps one of the lakes of Mecklenburg. [L.S.]

MELSUS (Μέιλσος), a small river of Hispania Tarraconensis, flowing into the sea through the territory of the Astures, not far from the city Neoga (Neoja) of modern Morocco. (Strab. iii. p. 167; Flor. Eng. Sog. xv. p. 47.)

MEMBRIANUS. [ΑΜΑΦΡΗ]

MEMBRESA (Μεμμερέσα), a town of the proconsular province, the position of which is fixed by Procopius (B. V. ii. 15) at 350 stadia from Carthage. Membrissa (Membrissa, Peut. Tab.), as it is called in the Antonine itinerary, was a station between Munti and Smyrne, and a place of some importance in ecclesiastical history. (Morcell. Afr. Christ. vol. i. p. 223.)

MEMINI. [CARPENTORACTE.]

MEMNONENSES (Μεμνονείς), a tribe of Aethiopians, who dwelt between the Nile and the Astartas, north of the peninsula of Meroe. (Piol. iv. 8. § 114.) The name was not an indigeneous one, but given by the Greek geographers to one of the Nubian tribes, among whom they placed their legend of Memnon, son of Aurora. [W.B.D.]

MEMPHIS (Μεμφίς, Herod. ii. 99, 114, 136, 154; Polyb. v. 61; Diod. i. 50, seq.; Steph. B. s. v.; Euth. Μεμφητήριον), the Noah of the Old Testament (Isaiah, xix. 13; Jeremiah. ii. 16, xiv. 1), was the first capital of the entire kingdom of Egypt, after the Deltaic monarchy at Heliopolis was united to the Thebaid capital at This or Abydos. It stood on the western bank of the Nile, 15 miles S. of Cæsarea, in lat. 30° 6' N.

The foundation of Memphis belongs to the very earliest age of Egyptian history. It is ascribed (1) to Menes, the first mortal king; (2) to Uchoreus, a monarch of a later dynasty; and (3) to Apis, an Astartiac Epaphus. (Hygin. Fab. 149.) But the two latter may be disapproved as resting on very doubtful authority. (Diod. i. 51.) The only certainty is that Memphis was of remote antiquity, as indeed is implied in the ascription of its origin to Menes, and that it was the first capital of the united kingdom of Upper and Lower Egypt. The motives which induced its founder to select such a site for his capital are obvious. Not far removed from the bifurcation of the Nile at Cæsarea, it commanded the S. entrance to the Delta, while it was nearer to the Thebaid than any of the Deltaic provincial cities of importance, Heliopolis, Bubastis, and Saïs. It is also clear why he placed it on the western bank of the Nile. His kingdom had little to apprehend from the eastern. Not far removed from the frontier of Asyrticus was always exposed to attack from Arabia, Assyria, and Persia, nor indeed was it beyond the reach of the Scythians. (Herod. i. 105.)

It was important, therefore, to make the Nile a barrier of the city; and this was effected by placing Memphis W. of it. Before, however, Menes could lay the foundations of his capital, an artificial area was to be provided for them. The Nile, at that remote period, seems to have had a double bifurcation; one at the head of the Delta, the other above the site of Memphis, and parallel with the Arisinoe Nome. Of the branches of its southern fork, the western and the wider of the two ran at the foot of the Libyan hills; the eastern and lower was the present main stream. Between them the plain, though reservoirs and meadows existed, was a matter of more marshes, caused by their periodical overflow. This plain Menes chose for the area of Memphis. He began by constructing an embankment about 100 stadia S. of its site, that diverted the main body of the water into the eastern arm; and the marshes he drained off into two principal lakes, one to N., the other to W. of Memphis, which thus, on every side but the W. was surrounded by water.

The area of Memphis, according to Diodorus (i. 50), occupied a circuit of 150 stadia, or at least 15 miles. This space, doubtless, included much open ground, laid out in gardens, as well as the courts required for the barracks of the garrison, in the quarter denominated "the White Castle," and which was successively occupied, under the Pharaohs, by the native militia; in the reign of Ptolemy I. (281-279) it was reinaugurated (279-275) by Phoenician and Greek mercenaries; by the Persians, under the invasion of Cambyses (n. c. 524); and finally by the Macedonian and Roman troops. For although Memphis was not always a royal residence, it retained always two features of a metropolis: (1) it was the seat of the central garrison, at least until Alexander was founded; and (2) its necropolis—the pyramids—was the tomb of the kings of every native dynasty.

The mound which surmounted the inundations of the Nile was so essential to the very existence of Memphis, that even the Egyptians, who ravaged or neglected all other great works of the country, annually repaired it. (Herod. ii. 99.) The climate was of remarkable salubrity; the soil was extremely productive; and the prospect from its walls attracted the notice of the Greeks and Romans, who seldom cared much for the picturesque. Diodorus (i. 96) mentions its bright green meadows, intersected by canals, paven with the lotus-flower. Phiny (xxii. 10. xvi. 21) speaks of trees of such girth that three men with extended arms could not span them. Martial (vi. 80) says that the "motu viro Memphiticus" brought roses in winter to Rome (comp. Lucan, Pharsal. iv. 135); and Atheneus (i. 20. p. 11) celebrates its teeming soil and its wine. (Comp. Joseph. Antiq. ii. 14. § 4; Horace, Od. iii. 26. 10.) And these natural advantages were seconded by its
MEMPHIS. 325

arch over the Assyrians was commemorated by a statue in the temple of Ptah—Sethos holding in his hand a mouse, the symbol of destruction. (Herod. iii. 52; comp. Aelian, H. Anim. vi. 41; Strab. xiii. p. 604; Herod. ii. 141.) Under Psammetichus (c. 670) the Phoenician soldiers, who had aided him in gaining the crown, were established by him in the Tyrian camp,—at least this seems to be the meaning of Herodotus (ii. 112)—but were removed by his successor Amasis into the capital itself, and into that quarter of it called the "White Castle."

Of all the Egyptian cities, Memphis suffered the most severely from the cruelty and fanaticism of the Persians. Its populace, excited by the defeat of the Egyptian army at Pelusium, put to death the Persian herald who summoned the Memphians to surrender. The vengeance of the conqueror is relater by Herodotus. Memphis became the headquarters of a Persian garrison; and Cambyses, on his return from his unfortunate expedition against Aethiopia, was more than ever incensed against the vanquished. Psammetichus, the last of the Pharaohs, was compelled to put himself in safety (Herod. iii. 15); Cambyses slew the god Apis with his own hand, and massacred his priests; he profaned the Temple of Ptah and burned the images of the Cabeiri (id. ib. 32). Under Darius Aegypt was mildly governed, and his moderation was shown by his acquiescence in the high-priest's refusal to permit the erection of a statue to him at Memphis. (Herod. ii. 110; Diodor. i. 58.) The next important notice of this city is in the reign of Artaxerxes I. Inaros, son of Psammetichus, had revolted from Persia, and called in the aid of the Athenians. (Diod. xi. 71.) The Persians were defeated at Paphymis in the Delta (ib. 74; comp. Mannert, Geogr. x. p. 591), fled to Memphis, and were besieged in the "White Castle." (Thucyd. i. 108—109.) The siege lasted for more than a year (Diodor. ii. 75), and was at length raised (Ctesias, c. 33), and the authority of the king of Persia restored. Under Nectanebus I, the first monarch of the Scebeniuny dynasty, Memphis expelled its Persian garrison, nor did it return to its allegiance until Nectanebus II, the last representative of that dynasty, was driven into Aethiopia. (Atheneus, iv. p. 150.) From this period Memphis loses its metropolitan importance, and sinks to the level of the chief provincial city of Egypt.

If, as Diodorus remarks (i. 51), Thebes surpassed Memphis in the grandeur of its temples, the latter city was more remarkable for the number of its deities and sacred buildings, and for its sacred and commercial edifices. It might, indeed, as regards its shrines, be not improperly termed the Pantheon of the land of Misraim. The following were its principal religious structures, and they seem to include nearly all the capital objects of Egyptian worship except the goat and the crocodile:

1. The temple of Isis, was commenced at a very early period, but only completed by Amasis, c. 564. It is described as spacious and beautiful (Herod. ii. 176; Hell. Hist. i. 2, 8, 11), but inferior to the Iseum at Busiris (Herod. ii. 59, 61).

2. The temple of Proteus, founded probably by Phoenicians, who had a commercial establishment at Memphis. It was of so early date as to be ascribed to the era of the Trojan War. (Plutarch, de Gen. Sacrat. c. 7.)

3. The temple of Apis, completed in the reign of...
Pammettichus (Herod. ii. 158; Aelian, Hist. Anim. xi. 10; Clemens Alexand. Paedag. iii. 2; Strab. xvii. p. 807), stood opposite the southern portal of the great temple of Pth or Hephastos, and was celebrated for its colonnades, through which the processions of Apis were conducted. Here was also an oracle of Apis, in connection with one of Osiris and Isis (Plin. viii. 46; Pausan. vii. 22.) This temple was the cathedral of Egypt, and not only estab-
lished there a numerous, opulent, and learned col-
lege of priests, but also attracted thither innumerable wor-hippers, who combined commercial with reli-
gious purposes.

4. The village of Serapis, in the western quarter of Memphis. This Serapis was of earlier date than the Alexandrian deity of similar name. To the Memphian Serapeum was attached a Nilometer for gauging and recording the periodical overflows of the river. It was removed by Constantine as a relic of paganism, but replaced by his successor Julian. (Socrat. Hist. Eccl. i. 18; Sozomen, v. 2; comp. Diodor. i. 50, 57; Serene. Quast. Nat. iv. 2; Plin. viii. 46.) It stands at the temple of Ehn or the Sun, mentioned only in the Rosetta inscription (Letronne, Recueil des Inscrip. Grecques et Lat. de l'Egypte; Brugsch, In-
script. Rosettan.)

6. The temple of the Cabiri (Herod. iii. 37), into which none but the high-priest might lawfully enter. The statues of the pignmy gods were burned by Cambyses, and the temple mutilated. The temple of Pth or Hephastos, the ele-
mental principle of fire, worshipped under the form of a Pygmy. This was the most ancient shrine in Memphis, being coeval with its foundation. (Diandor. i. 45; Herod. ii. 99, iii. 37; Strab. xvii. 807; Aman-
ian, xvii. 4.) It was enlarged and beautified by several successive monarchs, apparently through a spirit of rivalry with the great buildings at Thebes. (1.) Moeris erected the great northern court (Herod. ii. 101; Dio. iii. 51). (2.) Rameses the Great
raised in this court six colossal figures of stone,—
portrait-statues of himself, his queen, and their four sons. (Herod. ii. 106—110; Strab. xvii. p. 807.) (3.) Rhamphius built the western court, and erected two colossal figures of summer and winter. (Herod. ii. 121; Dio. i. 62; Wilkinson, M. and C. i. 456.) (4.) Asyrias added the eastern court. (Herod. ii. 136.) It was, in the opinion of Herodotus, by far the noblest and most beautiful of the four quadrangles. (5.) Pammettichus, the Satte king, added the south court, in commemoration of his victory over the Doclearch (Polyena, Strateg. vii. 3; Herod. ii. 153; Dio. i. 67); and Amais (Herod. ii. 176) erected or restored to its basis the colossal statue of Pth, in front of the southern portico. From the priests of the Memphian temples, the Greeks derived their knowledge of Egyptian annals, and the rudiments also of their philosophical systems. It was at Memphis that Herodotus made his longest sojourn, and gained most of his inform-
ation respecting Lower Egypt. Democritus also resided five years at Memphis, and won the favour of the priests by his addition to astrological and hiero-
glyphical studies. (Diog. Laert. Democrit. i. 34.) Memphis reckoned among its illustrious visitors, in early times, the legislator Solon, the historian Heca-
taeus, the philosophers Thales and Cleobulus of Lindus; and in a later age, Strabo the geographer, and Diodorus the Sicilian.

The village of Menasich, half concealed in a

grove of palm-trees, about 10 miles S. of Gizeh, marks the site of the ancient Memphis. The suc-
cessive conquerors of the land, indeed, have used its ruins as a stone-quarry, so that its exact situation has been a subject of dispute. Major Renneill (Geog. of Herodotus, vol. ii. p. 121, seq.), however, brings incontestable evidence of the corre-
spondence of Menasich with Memphis. Its re-

mains extend over many hundred acres of ground, which are covered with blocks of granite, broken obelisks, columns and colossal statues. The principal mound corresponds probably with the area of the great temple of Pth.

There are several accounts of the appearance of Memphis at different eras. Strabo saw the Hephase-
teum entire, although much of the city was then in ruins. In the twelfth century A.D. it was visited by the Arabian traveller Ab-dalalf, who was deeply impressed with the spectacle of grandeur and desola-
tion. "Its ruins offer," he says, "to the spectator a union of things which confound him, and which the most eloquent man in the world would in vain attempt to describe." He seems to have seen at least one of the colossal statues of the great temple in the northern court of the Hephasteum. Among innumerable "idols," as he terms them, he "measured one which, without its pedestal, was more than 30 cubits long. This statue was formed of a single piece of red granite, and was covered with a red varnish." (Ab-dalalf, De Sacy's Translation, 4to. p. 184.) Sir William Hamilton 's (Aegyptiaca, 4to. p. 309) visits of some parts of some colossal statues, the chief
ornaments of the temple.

The district in which these remains are found is still termed Memby by the Coptic population, and thus helps to confirm the identity of the village of Menasich with the ancient capital of Egypt. [W.B.D.]

MENAENUM or MENAE (Mous, Ptol. Steph. B.; Menasius, Diad. Ith. Menallos, Steph.; but see Menenman, Gic. ; Menenmnus, Plin. i. Minos), an inland city of Sicily, about 18 miles W. of Lenonti. It was a city of the Siculi, and not a Greek colony, but, according to Diodorus, was not an ancient settlement of that people, but first founded by their king Duceius, in B.C. 459. (Diod. xi. 78.) It was situated at a distance of about 2 miles from the celebrated lake and sanc-
tuary of the Pa!ci [Paloebum Lacus] (Steph. B. s. v.); and Duceius appears, a few years after-
wards, to have removed the inhabitants again from his newly built city, and to have founded another, in the immediate neighbourhood of the sacred lake, to which he gave the name of Pal!c! (Diod. xi. 88., where the reading Mous for Men, suggested by Cluver, and adopted by Wesseling, is at least very probable, though it is difficult to understand how Duceius could call it the native city of Duceius, if it had, in fact, been only founded by him.) This new city, however, was destroyed soon after the death of Duceius (Diod. xii. 90), and it is probable that the inhabitants settled again at Menaeum. The latter city, though it never attained to any great importance, continued to subsist down to a
Cesar sent two of his legati to invade the country of the Menapii and those Pagi of the Morini which had not made their submission (B. G. iv. 22). After his return from Britannia Cesar sent Labienus against the Morini with the legions which had been brought back from Britannia. The summer had been dry, and as the marshes did not protect the Morini, as in the year before, most of them were compelled to yield. The troops which had been sent against the Menapii under the two legati ravaged the lands, destroyed the corn, and burnt the houses; but the people fled to the thickets of their forests, and saved themselves from their cruel enemy. (B. G. iv. 38.)

In B. C. 53 Cesar himself entered the country of the Menapii with five legions uncumbered with baggage. The Menapii were the only Galli who had never sent ambassadors to Cesar about peace, and they were allies of Ambiorix, king of the Eburones, Cesar's enemy. Trusting to the natural protection of their country, the Menapii did not combine their forces, but fled to the forests and marshes, carrying their property with them. Cesar entered their country with his army in three divisions, after having with great rapidity made his bridges over the rivers, but he does not mention any names. The buildings and villages were burnt, and a great number of cattle and men were captured. The Menapii prayed for peace, gave hostages, and were told that their hostages would be put to death, if they allowed Ambiorix to come within their borders. With this threat Cesar quitted the country that he had ravaged, leaving Comm. the Atrebates, one of his slavish Gallic tools, with a body of cavalry to keep watch over the Menapii. (B. G. vi. 5.)

It appears from Cesar's narrative that this people had farms, arable land, and cattle; and probably ships. They were not savages, but a people with some civility. Cesar's narrative also leads us to infer that the Menapii on the coast bordered on the Morini, as Strabo (iv. pp. 194, 199) says. Pliny (iv. 17) also makes the Menapii and Morini conterminous on the coast, but he makes the Scaldis (Schelde) the northern limit of the Morini; and he does not describe the territory north of the Schelde. D'Arville (Imago, etc., Narroii) attempts to show, against the authority of the ancient writers, that the Nervii extended to the coast, and consequently were between the Morini and the Menapii. But it is here assumed as proved that the Menapii on the coast bordered on the Nervii, who in Cesar's time at least extended along the coast from the northern boundary of the Morini to the territory of the Batavii. (Trinovantium.)

Walkeaseer proves, as he supposes, that the river Aas, from its source to its outlet, was the boundary between the Morini and the Menapii. The Aas is the dull stream which flows by St. Omer, and is made navigable by Gravelines. Accordingly he makes the hill of Cesar, which is east of the Aas, to be the Castellum Menaporum of the Table. This question is examined under Castellum Morinorum. The boundary on the coast between the Morini and Menapii is unknown, but it may, perhaps, have been as far north as Dunkerque. As the Eburones about Tongern and Spa were the neighbours of the Menapii and Morini, except the Morini and Menapii (B. G. iii. 28), who were protected against the Roman general for this season by their forests and the bad weather. The next year (B. C. 55), immediately before sailing for Britannia,
were removed to the west side of the Rhine. The
Toxandri, who were settled in North Brabant, occu-
pied the place of those Menapii who bordered on the
Eburones. But the Menapii still maintained them-
theselves on the west. Tacitus (Hist. iv. 28), in his
description of the rebellion of the Civitas, still speaks of
the "Menapiae et Marcomini et extrema Galliarum." Part
of the former territory of the Menapii was finally
included in Germania Inferior, and the rest in
Beligica. The name Menapii subsisted for a long
Aurelius Victor (de Caesaribus, 39) calls
Caranuus "Menapiae civis;" and it appears in
the middle ages. D'Anville observes that though the
Noticia of the Empire mentions a body of soldiers
named Menapii, we see no trace of this nation in
any city which represents it; but Walckenaer (Géog.
 GC. vol. i. p. 460) contends that Turnacum
(Tournay) was their chief place, to which place
probably belong the Belgic silver medals with the
legend DYNAMOV (Bast, Recueil, etc.) "In an
act of Charles the Bald, A.D. 847, in favour of
the abbey of St. Amand, which is south of Tournai, this
act of the king states that it is to be "in territorio Menapiorum quod
nunc Mennescum appellant." We thus obtain, as
it seems, a fixed point for part of the territory of
the Menapii, which under the later Empire may have
been limited to the country west of the Schelde.

It is observed that "though it is very probable
that Caesar never advanced into the interior of
Flanders, it is, however, certain that the Romans
souredwards, if they did not absolutely make them-

MENAPIA. selves masters of it, at least were there for some
time at different epochs. Their idols, their Dei
Penates, sepulchral urns, lamps, Roman utensils, and
especially the medals of almost all the emperors,
discovered in great numbers, are irrefragable evi-
dence of this." (Bast, Recueil d'Antiquités Romaines
et Gauloises, etc., Introduction.)

"Ancient earthen vessels have been found in
large numbers all along the coast from Dunkerque
to Bruges, which shows that the sea has not gained
here, and refutes the notion that in the time of
Caesar and Pliny this coast was neither inhabited
nor habitable." (Walckenaer, Géog. GC. vol. i. p. 469.)
An inscription found at Rimini, of the age of Ves-
pastian, mentions "Salinarum Menaporum," or
saltworks of the Menapii.

If the position of the Meldi of Caesar has been
rightly determined [MELDI, they were a Menapian
type. There is nothing to show whether the
Menapii were Gaul or Germani.

G. L."

MENAPIA [Menap.] MENDS (Mendes, Herod. vii. 125; Scoly. p. 26;
Thuc. iv. 123; Steph. B.), or MENDEA (Mendiak,
Pan. v. 10. § 27; Plin. iv. 10; Mendiak, Polyaeu.
ii. 1. § 21; Suid. s. v.; Mendis, Liv. xxi. 45;
Eth. Mendiak), a town of Pallene, situated on
the SW. side the cape. It was a colony of Eretria in
Enoeboe, which became subject to Athens with the
other cities of Pallene and Chalidice. On the
arrival of Brasidas, Mende revolted from the Athe-
nians (Thuc. i. c.), but was afterwards retaken by
Nicias and Nicostatus (Thuc. iv. 130; Diod. xii.
75). It appears, from the account which Livy
(l. c.) gives of the expedition of Attalus and the
Romans (n. c. 200), to have been a small maritime
place under the dominion of Casanderia. Together
with Scione, Mende occupied the broadest part of
the peninsula (Pom. Mela. ii. 11), and is
probably represented by some Hellenic remains
which have been observed on the shore near Kiro-

PETIÁ, to the E., as well as on the heights above it.
(Leake, North. Greece, vol. iii. p. 156.) The type of
its autonomous coins—Silenes riding upon an
ass, and a "Diota" in a square (Eckh, vol. ii.
p. 72)—refer to the famous Menadan wine, of which
the ancients make honourable mention. (Athen. i.
Onomast. vi. segm. 15.)

COIN OF MENDE.

MENDES (Μηνδής, Herod. ii. 42, 46, 165; Diocl. i. 84; Strab. xvii.
p. 802; Mela. i. 9 § 9; Plin. v. 10. s. 12; Ptol. iv. 5. § 51; Steph. B.
s. v.: Eth. Menedou), the capital of the
Menadian neme in the Delta of Egypt. It was situ-
ated at the point where the Mendesian arm of the
Nile (Menediani auctus, Sclayx, p. 43, Ptol. iv.
5. § 10; Mendesiae ostium, Pliny, Mela. ii. ce.)
flows into the lake of Tanis. Mendes was, under
the Ptolemaic kings, a considerable town; the
name was the chief seat of the worship of Menes or
Pan, the all-producing-principle of life, and
one of the eight greater deities of Egypt, and
represented under the form of a goat. It was
also one of the names assigned to that division
of the native army which was called the Calasairi,
and the city was celebrated for the manufacture
of a perfume designated as the Mendesium unguentum.
(Plin. xiii. 1. 2.) Mendes, however, declined
clearly, and disappears in the first century A. D.;
since both Ptolemy (l. c.) and Aristeas (iii. p. 160)
mention Thamus as the only town of note in the
Menadian nome. From its position at the junction
of the river and the lake, it was probably encroched
upon by their waters, after the canals fell into
neglect under the Macedonian kings, and when they
were repaired by Augustus (Sueton. Aug. 18, 63)
Thamus had attracted its trade and population.
However, supposed to be the town Menes had been,
found near the hamlet of Achmen-Tanak
(Champollion, l'Egypte, vol. ii. p. 122.) [W. B. D.]

MENDICULIA. 1. A town of the Ihergetes,
probably Monosom. [Vol. ii. p. 32, st.]
2. A town in the interior of Lusitania, on the
banks of the Tagus. (Ptol. ii. 5. § 8, where some
MSS. have Menesorulhis, others Menesorulia.)

MENDICULIUM (Meneduliou), a town in the
western part of Pissidia, two miles west of Pogla.
(Ptol. v. 5. § 6; Steph. s. v., who calls it a town of
Lycaia.) [L. S.]

MENELAI PORTUS (Menedalos lipovic, Herod.
iv. 169), a harbour of Marmarica, situated to the
W. of Paracolenum (Strab. l. p. 40, xvii. p. 838),
and a day's voyage from Petra. (Sclayx. 107, d.)
Here, according to tradition, the legendary
Heracles landed (Herod. ii. 119); and it was the place
where Agesilaus died in his march from the Nile to Cyrene,
N. C. 361. (Corn. Nep. Ages. 8.) Its position
must be sought on the coast of the Wady Dophkath,
near the Rds-al-Milir. (Pacho, Voyage dans la
Marmarique, p. 47.) [E. B. J.]

MENELAIUS (Middlest, Strab. xviii. p. 803; Steph. B. s. v.: Eth. Menelaites), was of the town of the
DELTA, situated to the SE. of the highroad between Alexandria and Hermopolis, near the Canopic arm of the Nile. It derived its name from Menelus, a brother of Ptolemy Lagon, and attained much importance as to confer the title of Meneltah upon the Canopic branch of the river. (Ptol. iv. 5. § 9; Strab. iber. p. 801.)

W. B. D.

MENESTEH PORTUS (see Menetbas, al-Menetbas), a harbour of Hispasia Baetica, between Gades and Asta. (Strab. iii. p. 140; Ptol. ii. 4. § 5; Marclan. p. 128.) In its neighbourhood was the oracle of Menetbas (Strab. i. c.), to whom, also, the inhabitants of the suburbs offered sacrifices. (Philostr. Vit. Apoll. v. 1.) The Scholiast on Trucydes (i. 12) relates that Menetbas, being expelled by the Thebaidae, went to Iberia. The harbour is probably the modern Puerto de S. Maria.

MENINX (Μενίνξ, al. Ἑνίνξ), an island off the N. coast of Africa, to the SE. of the Lesser Syrtis. It is first described by Secullius (p. 40), who calls it Brascarum (Boekez), and states that its length was 300 stadia, while its breadth was something less. Pliny (v. 7) makes the length 25 M.P. and the breadth 22 M.P. Its distance from the mainland was about 3 stadia (8 stadia, Stadiasmus, p. 435), and it was one day's sail from Tharichae. It was the abode of the "ambreous Lutos-eaters" [Loto-peizantes, Polyb. i. 39; comp. Strab. i. p. 25, ii. p. 123, iii. p. 157, xvi. p. 834; Pomp. Mela, ii. 7. § 7; Ptol. l.c. x. 60; Dionys. v. 180].

The Romans first became acquainted with it, by the disastrous expedition of C. Sempronius Blaesus, B.C. 255. (Polyb. l.c.; comp. Zonar. viii. 14; Oros. iv. 9.) It contained two towns, Meninx and Thor, and was the birthplace of the emperors Gallus Trebonianus, and his son, Volusianus (Aurel. Victor, Epit. 31), when it was already known by the name of Gireb. Jerbas, as the island is now called, produces the "lutos Zykephus," a tree-fruit like beans. (Shaw, Treez. p. 197; Bemmell, Geog. of Herod. vol. ii. p. 267; Barth, Wanderings, P. 5.)

[EB. J.]

MENNIS (Curt. v. 1. § 16), a small town of the province of Mesopotamia, at which Alexander halted in his march from Arbeta to Babylon. Curtius stated that it was celebrated for its naphtha pits,—which indeed abounds in that part of Asia. [V.]

MENOBA (Ptol. iii. i. 3) or MENUBA (Inscr. ap. Flores, Esp. Sagra. ix. p. 47), a tributary of the river Baetis, on its right side, now the Gaudieras.

MENOSCA (Μηνοσκα, Ptol. ii. 6. § 9; Ptol. iv. 20. § 34), a town of the Varduli, on the N. coast of Hispania Tarraconensis. Its site is uncertain. Some place it at St. Sebastian; others at St. Andre; and others again, at Sumaya.

MENOSGADA (Μηνοσγαδα), a place in central Germany, not far from the sources of the Main (Meinse), from which it is, no doubt, derived its name. (Ptol. iii. 11. § 29.) Its site is believed to have been that of the modern Mainzroth, near Coblenz.

[LS.]

MENETSA. 1. Surnamed BASTTRA (It. Anton. p. 402; Mengers, Liv. xxvi. 17; Meters, Ptol. ii. 6. § 59), a town of the Oretani in Hispania Tarraconensis, on the road from Carthage Nova to Carthago and 22 Roman miles from Cartago. Pliny (iii. 3. a. 4) calls the inhabitants "Mentesani, qui et Oretanis," to distinguish them from the following.

MENTHIAI, an estuary or bay of the Northern Ocean, mentioned by Pytheas, upon which the Guttonees dwelt, and at a day's sail from which was an island named Abalus, where amber was gathered. (Ptol. xxxvii. 8. a. 11.) The same island is mentioned in another passage of Pliny (iv. 13. a. 27), as situated a day's sail from the Scythian coast. In Billig's edition of Pliny this part of Scythia is called Rannonia. None of the MSS. of older editions have Rannonia or Bantonnania, which is apparently only another form of Mentonomon. The bay was no doubt on the Prussian coast in the Baltic. (Zees, Die Deutschen, ge. p. 269.)

MENTORES (Μεντορες), a Liburnian tribe (Hecatae. Fr. 63, ed. Klaseus; Ptol. iii. 21. a. 25), off whose coast were the three islands called Mentoridae, probably the same as the rocky islands of Pago, Oeno, and Are. [E. B. J.]

MENTHIAI (Μενθιαί), an island off the E. coast of Africa. Ptolemy (iv. 8. § 2, comp. vii. 2. § 1) describes it as being adjacent to (ναπεκτεινον) to the Prom. Prasum; at the same time he removes it 5° from the continent, and places it at 85° long., 18° 30' lat., to the NE. (ἀνθροπος ἀνασκευασμένος) of Prasum. The graduation of Ptolemy's map is here so erroneous, that it is impossible to make out the position of his island Menthiai, which some have identified with one of the islands of Zamòbo, or even with Madagascar. (Vincent, Navigation of the Ancients, vol. ii. pp. 174—183; Gosselin, Geographie des Anciens, vol. i. pp. 191, 195.) The simple narrative of the Peripitus gives a very faithful picture of this coast,—harmonising with the statements of Ptolomy and Marinus of Tyre,—as far as the Rhaptus of the former (Geonid, or the river of Jubac). Afterwards it thus proceeds (p. 9, ed. Hudson):—

"Thence" (from the Nova Fossa, "New Cut," or "Channel," or the opening of the coral reefs by Geonid, at the distance of two natural days' sail, or a day's sail on a course little north of the line of the Lus (SW.), Menthiai is on the W. (the important words "Due West"—παρευρείσθη τοῦ δύο—are arbitrarily altered in Blancard's edition to the opposite sense, with a view to force the author into agreement with Ptolomy; comp. Annot. ed Hudson, p. 68), about 300 stadia from the mainland, low, and covered with wood, with streams, plenty of birds of various kinds, and land-turtle. But, excepting crocodiles, which are harmless, it has no other animals. At this island there are boats, both sewed together, and hollowed out of single trunks, which are used for fishing, and catching turtle. Here, they take fish in wicker baskets, which are let down in front of the hollows of the rocks." It appears, therefore, that Menthiai was distant about two days' sail from Nova Fossa, or 60 or 80 miles from the river Geonid, just where an opening in the coral reefs is now found. The coasting voyager, steering SW., reached the island on the E. side,—a proof that it was close to the main; a contiguity which perhaps is further shown by the presence of the crocodiles; though much stress cannot be laid upon this point, as they may have been only sand bars. It is true, the navigator says that it was 300 stadia from the mainland; but as there is no reason to suppose that he surveyed the island, this distance must be taken
to signify the estimated width of the northern inlet separating the island from the main; and this estimate is probably much exaggerated. The mode of fishing with baskets is still practised in the Jâdâb islands, and along the coast. The formation of the coast of E. Africa in these latitudes—where the hills or downs upon the coast are all formed of a coral conglomerate, comprising fragments of madrepores, shell, and sand—renders it likely that the island, which was close to the main sixteen or seventeen centuries ago, should now be united to it. Granting this theory of gradual transformation of the coast-line, the Meninthias of the "Periplus" may be supposed to have stood in what is now the rich garden-land of Sevadda, where the rivers, carrying down mud to mingle with the marine deposit of coral drift, covered the choked-up estuary with a rich soil. (Cooley, Ptolemy and the Nile, London, 1854, pp. 56-68.)

MERCURI PROM. (Ὑπάλλα Βοσα, Ptol. iv. 3. § 7; Pomp. Mela, i. 7. § 2; Plin. v. 3), the most northerly point of the coast of Africa, to the E. of the gulf of Carthage, now Cape Bom, or the Ria Addar of the Moors. [E. B. J.]

MERICABUM, a town of Hispania Baetica, on the road from Gades to Malaca, now Bigger de la Miel. (Mêm. de l'Acad. des Inserr. xxx. p. 111.)

MERINUM. [GAROANUS.]

MEREMESSUS (Μερεμοσσός or Μερουμόσσος), a town in Troas or Myasia, belonging to the territory of Lampsacus, was celebrated in antiquity as the nurse place of Asklepios. [Steph. B. s. v.; Paus. ii. 12. § 2; Lactant. i. 6. 12, where it is called Marmessus; Suid. a. v.]; but its exact site is unknown. [L. S.]

MEROBICA. [MIOBROICA.]

MEROE (Μερόη, Herod. ii. 29; Diod. i. 23, seq.; Strab. xviii. p. 831; Plin. ii. 73. 78. v. 9 s. 10; Steph. B. s. v.; Ech. Meroeios, Mepoieos). The kingdom of Meroë lay between the modern hamlets of El-Khartoum, where the Atapasa joins the true Nile and the influx of the Atabasors into their united streams, lat. 17° 40′ N., long. 34° E. Although described as an island by the ancient geographers, it was properly an irregular space, like Mesopotamia, included between two or more confluent rivers. According to Diodorus (i. 23) the region of Meroe was 375 miles in length, and 125 in breadth, the area of which was 592,500 miles square as referring to its circumference and diameter respectively. On its eastern side it was bounded by the Abysynian highlands; on the western by the Libyan sands—the desert of Bahrudoua. Its extreme southern extremity was, according to a survey made in the reign of Nero, 575 miles distant from Syene. (Plin. vi. 39. 33.) Eratothenes and Artemidorus, indeed, reduced this distance to 822 and 600 miles. (Mannert, Geogr. d. Alten, x. p. 183.) Within these limits Meroe was a region of singular opulence, both as respects its mineral wealth and its cereal and leguminous productions. It possessed, on its eastern frontier, mines of gold, iron, copper, and salt; its woods of date-palm, almond-trees, and ikeu yielded abundant supplies of both fruit and timber for export and home consumption; its meadows supported large herds of cattle, or produced double harvests of millet (dákhuuru); and its forests and swamps abounded with wild beasts and game, which the natives caught and salted for food. The banks of the Nile are so high in this region, that Meroe derives no benefit from the inundation, and, as rain falls scantly in the north, even in the wet season (Strab. xv. p. 690), the lands remote from the rivers must always have been nearly desert. But the waste bore little proportion to the fertile lands in a tract so intersected with streams; the art of irrigation was extensively practised; and in the south, where the hills rise towards Abysynia, the rains are sufficient to maintain a considerable degree of fertility. The valley of the Atabasors (Tocozza) is smaller and narrower than the rest of Meroe. Partly from its natural richness, and partly from its situation between Aethiopia and the Red Sea,—the regions which produced spice, and those which yielded gold—dust, ivory, and precious stones,—Meroë was from very early times the seat of an active and diversified commerce. It was one of the capital centres of the caravan trade from Libya Interior, from the harenns on the Red Sea, and from Aegypt and Aethiopia. It was, in fact, the receptacle and terminus of the Libyan traffic from Carthage, on the one side, and from Adulis and Berenice on the other. The ruins of its cities, so far as they have been explored, attest its commercial prosperity. The site of the city of Meroes was placed by Eratosthenes (Strab. xiv. 7. 786) 700 stadia, or nearly 90 miles, south of the junction of the Nile with the Atabasors, lat. 16° 44′; and such a position agrees with Philo's statement (ii. p. 77) that the sun was vertical there 45 days before the summer solstice. (Comp. Plin. vi. 30.) The pyramids scattered over the plains of this mesopotamian region indicate the existence of numerous cities besides the capital; of which some have been discovered, but others, of those either temples or public monuments, for the cities themselves, being built of palm-branches and bricks dried in the sun, speedily crumbled away in a latitude to which the tropical rains partially extend. (Ritter, Africa, p. 542.) The remains of Meroë itself all lie between 16° and 17° lat. N., and are not far from the Nile. The most southerly of them are found at Naqa-gabal-aradim. Here have been discovered the ruins of four temples, built in the Egyptian style, but of late date. The largest of them was dedicated to the ram-headed deity Ammon. The principal portico of this temple is detached from the main building,—an unusual practice in Egyptian architecture,—and is approached through an avenue of sphinxes, whose heads also bear the ram's head. The sculptures, like those of Aegypt, represent historical events,—Ammon receiving the homage of a queen, or a king holding his captives by the hair, and preparing to strike off their heads with an axe. At Wood Naja, about a mile from the Atapasa, are the remains of a sandstone temple, 89 feet in length, bearing on the capital of its columns the figures and emblems of Pth, Ahor, and Typhon. These ruins are amidst mounds of brick, which betoken the former presence of an extensive city. Again, 16 or 17 miles west of the Atapasa, and among the hollows of the sandstone hills, surrounded by the desert, are the ruins of El-Mesuourat. Eight temples, connected with one another by galleries or colonnades, and divided into courts and cloisters, are here found. The style of architecture is that of the era of the Ptolemies. On the eastern bank, however, and about 2 miles from the river, are found groups of pyramids, which mark the site of a necropolis and the neighbourhood of a city: they are 80 in number, and of various dimensions; the base of the largest being 63 feet square, of the smallest less than 12 feet. The
MEROE.

lofittest of these pyramids is about 160 feet in height. Some of these have evidently been royal tombs. None of the buildings of Meroe, indeed, can claim a remote antiquity. The sculptures as well as the pyramids bear the impress of the decline of Egyptian art, and even traces of Greek architecture; and this circumstance is one of many indications that Meroe derived its civilisation from Egypt, and did not, as has been supposed, transmit an earlier civilisation to the Nile valley. And yet it is not probable that Meroe received either its art or its peculiar forms of civil polity from Egypt, either entirely, or at any very remote epoch of time. Their points of resemblance, as well as of difference, forbid the supposition of direct transmission; for, on the one hand, the architecture and sculptures of Meroe betray the inferiority of a later age, and its civil government is not modelled upon that of the Pharaohs. One remarkable feature in the latter is that the sceptre was so often held by female sovereigns; whereas in Egypt we find a queen regnant only once mentioned—Nitocris, in the 3rd dynasty. Again, the polity of Meroe appears to have been in great measure scribal in nature after Egypt had ceased to be governed by a pure theocracy. Yet, that the civilisation of Meroe was indigenous, the general barbarism of the native tribes of this portion of Libya in all ages renders highly improbable. From whatever quarter the ruling caste of this ancient kingdom may have come, it bears all the tokens, both in what we know of its laws, and in what is visible of its arts, of the presence of a conquering race presiding over a subject people.

The most probable theory appears to be the following, since it will account for the inferiority of the arts and for the resemblance of the polity of Meroe to that of Egypt:—

Strabo, quoting Eratothenes (xvii. p. 786), says that the Sembritae were subject to Meroe; and again he relates, from Artemidorus, that the Sembritae ruled Meroe. The name of Sembritae, he adds, signifies immigrants, and they are governed by a queen. Pliny (vi. 30. s. 91) mentions four islands, each called Sembritae, each having a chief or more towns, and which, from that circumstance, are evidently not mere river-islands, but tracts between the streams which intersect that part of Libya—the modern kingdom of Senaar. Herodotus, in whom is the earliest allusion to these Sembritae (ii. 30), calls them Automali, that is voluntary exiles or immigrants, and adds that they dwell as far above Meroe, as the latter is from Syene, i.e., a two months' voyage up the river. Now, we know that, in the reign of Ptolemy the Great (B.C. 655—614), the military caste withdrew from Egypt in anger, because their privileges had been invaded by that monarch; and tradition uniformly assigns Aethiopia, a vague name, as their place of refuge. The number of these exiles was very considerable, enough—

even if we reduce the number of Herodotus (iii. 31), 240,000, to a tenth—to enable warriors, well armed and disciplined, to begin under the subject the scattered and barbarous tribes of Senaar. The islands of the Sembritae, surrounded by rivers, were easy of defence: the soil and productions of Meroe proper would attract exiles accustomed to the rich Nile valley; while, at the distance of two months' journey, they were secure against invasion from Egypt. Having revolted from a king rendered powerful by his army, they would naturally establish a form of government in which the royal authority was limited; and, recurring to the era when the monarch was elected by or from the scribal caste, they apparently reorganised a theocracy, in which the royal power was so restricted as to admit of its being held by male or female sovereigns indifferently,—for there were kings as well as queens of Meroe.

Again, the condition of the arts in this southern kingdom points to a similar conclusion. The pyramids scattered over the plains of Meroe, though copied from the monuments of the Nile valley, and borrowing names from early Egyptian dynasties, are all of a comparatively recent date; long, indeed, posterior to the age when the arts of Egypt were likely either to be derived from the south, or to be conveyed up the river by conquest or commercial intercourse. The structures of Meroe, indeed, so far as they have been explored hitherto, indicate less a regular than an interrupted intercourse between the kingdoms above and below Byssos. And when it is remembered that the Sembritae bear also many vestiges even of later Greek and Roman times, we may infer that the original Sembritae were, during many generations, recruited by exiles from Egypt, to whom the government of their Macedonian or Roman conquerors may have been irksome or oppressive. Finally, the native tribes of Senaar live principally on the produce of the chase; whereas the population of Meroe was agricultural. New emigrants from Egypt would naturally revert to tillage, and avail themselves of the natural productiveness of its alluvial plains. The whole subject, indeed, is involved in much obscurity, since the ancient Meroe is in many parts inaccessible; partly from its immense tracts of jungle, tenanted by wild beasts, and partly from the fever which prevails in a climate where a brief season of tropical rain is succeeded by many months of drought. From the little that has been discovered, however, we seem warranted in at least surmising that Meroe was indirectly a colony of Egypt, and repeated in a rude form its peculiar civilisation. (See Heeren, Africau Nations, vol. I. Meroe; Cookey's Poemen and the Nile; Cailliard, l'isle de Meroue, &c.; [W. B. D.]

MEROM. [PARASPINTA.]

MEROZ [Meroi], a town of Palestine, mentioned only in Judges (v. 23), apparently situated in the vicinity of the battle-field, and in the tribe of Asher. The tradition of its site was lost as early as the time of Procopius of Gaza, who had attempted in vain to recover it. (Roland, Palestina, a. d. p. 696.)

MERYA. [GALLARGA, p. 934, a.]

MERULA (Merula), a river of Liguria, mentioned only by Pliny (iii. 5. a. 7), who places it between Albium Intemium (Vistamigilia) and Albium Ingaum (Albenga). The name is still retained (according to the best maps) by a stream which flows into the Mediterranean near the Copo delle Mele, about 10 miles W. of Albenga, but more commonly known as the Fiume d'Andrea, from the village of that name near its mouth. [K. H. B.]

MERUS (Miro), a town of Phrygia, which is mentioned only in the ecclesiastical writers as situated in Phrygia Salutaris, on the south-east of Cotysseum. (Hieroc. p. 677; Sozomen, i. 10; Sozomen, v. 11; Constant. Pontphr. de Them. i. 40.) Some believe that the ruins near Donganik (commonly called Doganik), of which Fellowes heard (Dioscor. in Ligcia, p. 513, &c.), belong to Merus. (Comp. Leake, Asia Minor, p. 24, &c.) [L. S.]
MESANITES SINUS.

MESANITES SINUS (Μεσανίτης, al. Μεσανίτης κάποιος), a bay at the extreme north of the Arabian coast of the Persian Gulf. (Ptol. v. 19. § I. vi. § 7. 19.) Forster finds the modern representative of the ancient name in the Phrat Mesana of D'Anville, at the mouth of the Eufrates, or the Shat-al-Arab. (Arabia, vol. ii. p. 55.) “The coincidence of names,” he says, “is important, as placing in our power to point out two towns which Ptolemy disposes close to this bay; viz. Idiraha (Ibid.) in El-Kader, a town at the mouth of the Orontes, and Jucara (Toumara), in Djukaha, an ancient town, now in ruins, 20 miles south of El-Kader, now Core Boobain” (p. 214).

MESAMBRIA (Μεσαμβρία, Arrian, ind. c. 58), a small place, apparently a chersonese on the southern coast of Persia, the present Abu-shir. (Vincent, Voy. de Nearchus, i. p. 394.)

MESÉCHIANS. [MESAMBRIA.]

MESCHÉNE (Μέσχήνη, Ptol. iv. 9. § 6), a mountain of Interior Africa, S. of the equator, which Ptolemy (i. c.) places in W. long. 25°, and which may be identified with part of the chain of the Mades or Kong Mountains, to the N. of Dabolomey.

[Ε. Β. Ι.]

MESCHELIA (Μεσχέλια, Diod. xx. 57, 58), a town of Numidia, taken by Eumachus the general of Agathocles.

[Ε. Β. J.]

MES. [MYLARES.]

MES. [STORCHAREDES.]

MESAMBRIA (Μεσαμβρία, Dead. Μεσαμβριά: Eth. Μεσαμβριανός). 1. An important Greek city in Thrace, situated on the coast of the Exinfne and at the foot of Mt. Hasmone (Sccymn. Ch. 738); consequently upon the confines of Mesoine, in which it is placed by Ptolemy (iii. 10. § 8). Strabo (vii. p. 519) relates that it was a colony of the Macedonians, and that it was originally called Menemia (Μεσαμβρία) after its founder Mena; Stephana B. (s. v.) says that its original name was Mesembria (Μεσαμβρία), from its founder Melissa; and both writers state that the termination -ebra was the Thracian word for town. According to the Anonymous Periplus of the Exinfne (p. 14) Mesembria was founded by Chalcedonians at the time of the expedition of Darius against Scythia; but according to Herodotus (vi. 33) it was founded a little later, after the suppression of the Ionic revolt, by Byzantine and Chalcedonian fugitives. These statements may, however, be reconciled by supposing that the Thracian town was originally colonized by Macedonians, and afterwards received additional colonies from Byzantine and Chalcedon. Mesembria was one of the cities, forming the Great Pentapolis on the Exinfne, the other four being Odessa, Tomi, Istrani and Apolloniae. (See Böckh, Jour. vol. ii. p. 996.) Mesembria is rarely mentioned in history, but it continued to exist till a late period. (Mela, ii. 2; Plin. iv. 11. s. 18; Ptol. L c.; Tab. Pent.)

2. A Greek city of Thrace, on the Aegean Sea, and not far from the mouth of the Lissus. (H. c. vii. 108; Steph. B. s. v.)

MESÉNE (Μεσσηνία, Strab. ii. p. 84) a small tract of land in ancient Mesopotamia, about the exact position of which there has been much discussion, owing to the indistinct and confused accounts of it which have been preserved in ancient authors. The real cause of this would seem to be that there were two districts at no great distance one from the other, both of which, from similar reasons, bore the name of Messene, or Middle-Land. One of these was near the mouths of the Tigris, where that river is divided into two branches, corresponding to the modern tract called Shat-al-Arab (Steph. B. s. v. s. Mešéni). To this Mesene must be referred the passage in Philostorgius (H. Ε. iii. 7), in which he states that the Tigris, before it reaches the sea, is divided into two great branches, forming an extensive island, which is inhabited by the Meseni. To this also belongs the Messene, mentioned in the history of Trajan by Dion Cassius, who calls it an island in the Tigris, over which Athambulus was the ruler (lxxviii. 28). The other was much higher up on the same river, and has derived its chief importance from its capital Apameia. Stephanus speaks of this tract in two places; first (s. v. Aρδασία), where he states that that city is surrounded by land divided into two streams, of which on the right hand is called Delas, and that on the left bears the name of Tigris; and secondly (s. v. Oρασία), where he asserts that Oratha is a town of Messene, which is near the Tigris, according to Arrian, in the 16th book of his Parthica.

Pliny, 23, only refers to this Messene, when he is speaking of Apameia, which town he states to have been 125 miles on this side (i.e. to the N.) of Seleucia; the Tigris being divided into two channels, by one of which it flows to the S. and to Seleucia, washing all along Messene (vii. 27. s. 31). There might have been some doubt to which Messene Ammianus refers; but as he mentions Teredon, which was near the mouth of the Tigris, it is probable that he is speaking of the former one (according to Pliny). The district in the neighbourhood of the Apamean Messene has been surveyed with great care by Lyc. and, from his observations, it seems almost certain that the more northern Messene was the territory now comprehended between the Dijfel and the Tigris. (Roy. Geogr. Journ. vol. ix. p. 473.)

MESMA. [MEDMA.]

MESÓA or MEISSÓA. [SPARTA.]

MESOBOA. [ARGANDIA, p. 193, No. 15.]

MESOGAEAE. [ATTICA, p. 322.]

MESOGIS or MESSO'GIS (Messagis, Messow'gis), the chief mountain of Lydia, belonging to the trunk of Mount Taurus, and extending on the north of the Maeander, into which it sends numerous small streams, from Celenus to Mycale, which forms its western termination. Its slopes were known in antiquity to produce an excellent kind of wine. (Strab. xiv. pp. 629, 636, 637, 648, 650; Steph. B. s. v.; Ptol. v. 2. § 13, where Messagis is, no doubt, only a corrupt form of Messagis.) Mounts Pactyes and Theorion, near its western extremity, are only branches of Messogis, and even the large range of Mount Tmolus is, in reality, only an offshoot of it. Its modern Turkish name is Kastaneh Dagh, that is, chestnut mountain.

[Σ.]

MESOPOTAMIA (ἡ Μεσοποταμία), an extensive
MESOPOTAMIA.

Though Mesopotamia is for the most part a flat country, the ancients reckoned some mountains which were along its northern boundary, as belonging to this division of Asia. These were Morns (now Karja Boghair), one of the southern outlying spurs of the great range of the Taurus; and M. SINGARAS (now Singar), which may be considered as an extension to the west of the M. Masius. The latter is nearly isolated from the main ranges on the N., and extends on the NE. to the neighbourhood of the Tigris. The two most important rivers of Mesopotamia are, as we have stated, those which formed its W. and E. boundaries, the Euphrates and Tigris; but besides these, there are a number of smaller, but not wholly unimportant streams, which traverse it as affluents of the former rivers. These were the CHABORAS (Khachber); the Sadgaras, perhaps the same as that which Xenophon calls Masaes (Arab. i. 5. § 4); the Belias or Bilecha; and the MYGONDUS (Hermes). Under the Roman Empire, Mesopotamia was divided into two parts, of which the western was called Osrhoene, while the eastern continued to bear its ancient name. It was conquered by Trajan (A.D. 115), who took Singara and Nicibis, and formed the three Roman provinces of Armenia, Mesopotamia, and Assyria, of which Mesopotamia reached as far as the Persian Gulf. (Dion Cass. xlviii. 22. 23; Eutrop. viii. 3; Euseb. p. 165, ed. Scalig.; Malalas, p. 274, ed. Bomn.) But even Trajan could not retain his conquests (Dion Cass. lixvii. 29), and they were given up to the Persians by his successor (Spartian, Hdr. 5; Eutrop. viii. 6.) Under M. Aurelius, Mesopotamia was again conquered by L. Verus, as far as the Median Wall (S. Rufus, Brev. 14); and the conquest was further secured by the foundation of the colonies of Carrhae on the Chaboras and Singara, to which Septimius Severus added those of Nisibis and Rhesaina. But this province was a constant cause of war between the Persians and Roman empire; and at length the greater part of it was surrendered to the Persians by Jovian in A.D. 365. After this time Mesopotamia contained two dravias: Osrhoene, bounded on the south by the Chaboras, with the capital Edessa; and Mesopotamia, extending as far south as Daras, and having Amid as its capital. The province was governed by a Praeses (Becker's Romans, vol. iii. p. 204, seq.)

The most important cities of this province were BATAEIA or BATHMATA; CARHIAEA; CHICHEIUM; NICIBIS or Antiocheia MYGDONIAE; and SINGARA.

MESPILA. (Μεσπιλα, Xem. Arab. iii. 4. § 10), an ancient deserted city of Assyria, noticed by Xenophon on his retreat northwards from Babylon. He describes it as about 6 parasangs from Larissae, on the same (or left) bank of the Tigris. He mentions that the town had been inhabited by the Medes, and that its walls were of immense size, the foundations being of polished shelly limestone, 50 feet in breadth and height; and the wall above, made of brick, being 100 feet high and 50 broad. The circumference of the walls is 100 stadia. The court surrounded by a wall he states to have been 6 parasangs. He mentions, as a report, that on the Medians being conquered by the Persians, the queen, who was a Median, fled to this place; and that, when subsequently the place was besieged by the Persians, they would have been unable to take it, had not Zeus aided them with his lightning. There can be little doubt that Mespila is represented as
situation of the place soon led to the establishment there of a more regular colony, consisting of settlers from Chalcis and the other cities of Euboea, at the head of whom were Periander of Chalcis and Grataces of Cumae, who became the joint founders or Dekletai of the new colony (Thuc. vi. 4). This statement of Thucydides is confirmed in its leading points by Pausanias; while Sicyonius, Chios, as well as Strabo, though agreeing in its Chalcidean origin, represents it as founded immediately from the Chalcidian colony of Naxos in Sicily. (Paus. vi. 23. § 7; Sicyon. Ch. 284—286; Strab. vi. p. 268.) From this last version we may infer that it was looked upon as of more recent origin than Naxos, and therefore not founded till after 735 B.C.; but we have no clue to the precise, or even approximate date, of its establishment. Of its early history we know scarcely anything; but we may probably infer that it rose early to a flourishing condition, from the circumstance that the Zancleans were able before the close of the seventh century B.C. to establish two colonies on the N. coast of the island: Mylae, about 30 miles W. of Cape Pelorus, and Himera, much further to the W. (Thuc. vi. 5; Sicyon. Ch. 288; Strab. vi. p. 272.) The latter grew up into a great and powerful city, but Mylae appears to have continued for the most part a mere dependency of Zancle. (Strab. l.c.)

The Zancleans appear to have been still desirous of extending their colonial system in this direction, and were endeavouring to induce fresh settlers from the Ionian cities of Asia to co-operate with them in this enterprise, when the fall of Mileius in 494 B.C. gave a fresh impulse to emigration from that quarter. A large body of Samians, together with some of the surviving Mileians, were in consequence induced to accept the invitation of the Zancleans, and set out for Sicily, with the purpose of establishing themselves on the N. coast between Mylae and Himera, which was commonly known as the "Fair Shore" (καλὴ ἀκτή). But having arrived, on their way, at Locri Epizephyrii, they were here persuaded by Anaxilas, tyrant of Rhegium, to take a treasurer's advantage of the absence of the Zanclean troops, who were engaged in military operations elsewhere, and surprise the colony itself. That city was, indeed, the first to succumb under the government of a despot named Scythe, to whom Herodotus gives the title of king. On finding themselves thus betrayed, the Zancleans invoked the assistance of the powerful Hippocrates, despot of Gela; but that monarch in his turn betrayed them, and instead of aiding them to recover possession of Zancle, made common cause with the Samians, whom he confirme in the possession of the city, while he threw Scythe into prison, and reduced the greater part of the Zancleans into captivity. (Herod. vi. 23—24; Thuc. vi. 4; Sicyon. Ch. 289; Arist. Pol. v. 3.)

By this sudden revolution, the Samians found themselves in undisputed possession of Zancle, but they did not long enjoy their new acquisition. Not many years afterwards they were in their turn reduced to subjection by Anaxilas himself, who is said to have expelled them from the city, which he peopled with a mixed body of colonists, while he gave to it the name of Messana, in remembrance of the land of that name in Greece, from which his own ancestors derived their descent. (Thuc. vi. 4; Herod. viii. 164; Strab. vi. p. 268.)

The exact period of this revolution cannot be determined with certainty; but the first settlement of the Samians at Zancle cannot be carried back further than B.C. 493, while their subsequent expulsion or
subjection by Anaxilas must have occurred some years prior to his death in n. c. 476. It is certain that at that period he had been for some time ruler both of Rhegium and Zancle, the latter of which, according to one account, he had placed under the nominal government of his son Cleophon or Leo- phron. (Diod. xii. 48; Schol. ad Pind. Pyth. ii. 34.) It is certain, also, that before the close of his reign Zancle had assumed the name of Messana or Mes- sanya, by which it has ever since been known. The error of Pausanius, who carries back the whole settle- ment, and with it the reign of Anaxilas to the close of the Second Messenian War, n. c. 668, has been sufficiently refuted by Bentley (Dios. on Pha- leria, pp. 204—224.). It is probable that he con- founded the Second Messenian War with the Third, which was really contemporary with the reign of Anaxilas (Clinton, F. H. vol. i. p. 257); and it is not unlikely that some fugitives from the latter were among the fresh settlers established by Anaxilas at the time of the colonisation of Messana. It is prob- able also that the Samians were by no means absolutely expelled, as stated by Thucydides, but continued to inhabit the city together with the new colonists, though deprived of the enjoyment of their free- dom. (Herod. vii. 164; Siebert, Zancle-Messana, p. 16.)

The Messanians for some time followed the for- tunes of their neighbours of Rhegium; they passed, after the death of Anaxilas, under the government of Nicytus, and subsequently of the two sons of Anaxilas; but, after the death of Hieron, and the expu- lision of his brother Thrasylalus from Syracuse, they took the opportunity, in conjunction with the other cities of Sicily, to drive out their despots and assert their freedom and independence, n. c. 461. (Diod. xii. 59, 66, 76.) A large body of the foreign settlers, who had been introduced into Sicily by the tyrants, were upon this occasion established in the territory of Messana, a proof that it was at this period still thinly peopled; but the city seems to have participated largely in the prosperity which the Sicilian republics in general enjoyed during the period that followed, n. c. 460—410. The great fertility of its territory, and the excellence of its port, were natural advantages which qualified it to become one of the first cities of Sicily: and this ap- parently was the case throughout the period in question. In n. c. 496, their tranquillity was, how- ever, interrupted by the arrival of the Athenian fleet under Laches, which established itself at Rhegium, on the opposite side of the straits; and from thence made an attack on Mylae, a fortress and dependency of the Messanians, which, though occupied by a strong garrison, was compelled to surrender. Laches, with his allies, then moved against Messana itself, which was unable to resist so large a force, and was compelled to accede to the Athenian alliance. (Thuc. iii. 86, 90; Diod. xii. 54.) But the next year (n. c. 425) the Messanians hastened to desert their new alliance, and join that of the Syracusans; and from thenceforth their port became the chief naval station of the combined Syracusan and Locrian fleets. (Thuc. iv. 24, 25.) They themselves, also, on one occasion, took courage to make a vigorous attack on their Chalcidic neigh- bour of Naxos, and were able to defeat the Na- xians themselves, and shut them up within their walls; but were in their turn defeated by the Sicu- lians and Leontines, who had hastened to the relief of Naxos, and who for a short time laid siege, but without effect, to Messana itself. (Thuc. iv. 25.) The Messanians were included in the general pacifi- cation of Sicily, n. c. 424; but were themselves still divided by factions, and appear at one time to have for a short period passed under the actual dominion of the Locrians. (Id. v. 5.) At the time of the Athenian expedition to Sicily (n. c. 415) they were again independent, and on that occasion they per- sisted in maintaining a neutral position, though in vain solicited by the Athenians on one side, and the Syracusans on the other. An attempt of the former to make themselves masters of the city by treachery proved wholly ineffectual. (Diod. xiii. 4; Thuc. vi. 48, 74.) A few years later, the Messa- nians afforded a hospitable refuge to the fugitives from Himera, when that city was taken by the Carthaginians, n. c. 409 (Diod. xiii. 61), and sent an auxiliary force to assist in the defence of Agri- gentum against the same people. (Id. 86.)

It appears certain that Messana was at this period, one of the most flourishing and considerable cities in Sicily. Diodorus tells us, that the Messa- nians and Rheginians together could equip a fleet of not less than 80 triremes (xiv. 8); and their combined forces were very formidable in comparison with the much less formidable, even by the powerful Dionysius of Syracuse. (Id. 44.) But though unfavourably disposed towards that despot, the Messanians did not share in the strong sympathies of the Rheginians with the Chalcidic cities of Naxos and Catana [RHEGION], and pursued an uncertain and vacillating policy. (Diod. xiv. 8, 40, 44.) But while they thus sought to evade the hatred of the Syracusan despot, they were visited by a more severe calamity. Himilcon, the Carthaginian general, who had landed in Sicily in n. c. 396, having compelled Dionysius to fall back upon Syracuse, himself advanced with a large army from Panormus, along the N. coast of the island. Messana was the immediate object of the campaign, on account of the importance of its port; and it was so ill prepared for defence that notwithstanding the spirited resistance of its citizens, it was taken by Himilcon with little difficulty. Great part of the inhabitants made their escape to the surrounding country; but the rest were put to the sword, and not only the walls of the city levelled to the ground, but all its buildings so studiously destroyed as to give the impression of Dionysius, to leave scarcely a trace of where it had formerly stood. (Diod. 56—58.)

After the defeat and expulsion of the Cartha- ginians, Dionysius endeavoured to repeople Messana with the fugitive citizens who survived, to whom he added fresh colonists from Locri and Medina, together with a small body of Messanian exiles, but the latter were soon afterwards transferred to the newly founded city of Tyndaria. (Diod. xiv. 78.) Mean- while, the Rheginians, who viewed with dissatisfaction the footing thus established by Dionysius on the Sicilian straits, endeavoured to obtain in their turn an advanced post against the Messanians by forti- fying Mylae, where they established the exiles from Naxos, Catana, and other cities, who had been driven from their homes by Dionysius. (Id. xiv. 87.) The attempt, however, proved abortive: the Messanians recovered possession of Mylae, and con- tinued to support Dionysius in his enterprises against Rhegium. (Id. 87, 103.) After the death of that despot, we hear but little of Messana, which appears to have gradually, but slowly, risen again to a flourishing condition. In n. c. 357 the Messa-
nians are mentioned as sending assistance to Dion against the younger Dionysius; and after the death of Dion, they repulsed an attempt of Callipus to make himself master of their city. (Diod. xvi. 9; Plut. Dion, 58.) At a somewhat later period, however, they fell under the yoke of a tyrant named Hippon, from whom they were freed by Timoleon, (n. c. 339), and at the same time detached from the alliance of Carthage, to which they had been for a time compelled to adhere. (Diod. xvi. 69; Plut. Tim. 284.)

But Messana did not long enjoy her newly recovered freedom. Soon after the establishment of Agathocles at Syracuse, that monarch turned his arms against Messana, and, though his first attempts, in n. c. 315, were unsuccessful, and he was even compelled to restore the fortress of Mylae, of which he had for a time made himself master, a few years later, n. c. 313, he succeeded in establishing his power at Messana itself. (Diod. xix. 65, 102.) But the severities which he exercised against the party which had opposed him completely alienated the minds of the Messanians, and they readily embraced the opportunity of the defeat of the tyrant at Ecnomus in the following year, n. c. 311, to throw off the yoke of their despots, and declare in favor of the Carthaginian alliance. (Id. xix. 110.) The death of Agathocles, soon after, brought upon the Messanians even heavier calamities than his enmity had done. The numerous bands of mercenary troops, chiefly of Campania, or at least Oscan, extraction, which the despot had assembled in Sicily, were, after his death, compelled by the Syracusans, with the support of the Carthaginians, to retreat to their own country. (Diod. xix. 110.) But, having arrived with that object at Messana, where they were hospitably received by the citizens, and quartered in their houses, they suddenly turned against them, massacred the male inhabitants, made themselves masters of their wives, houses, and property, and thus established themselves in undisputed possession of the city. (Pol. l. 7; Diod. xxi. 18, Exc. H. p. 493; Strab. xvi. p. 589.) They now assumed the name of Mamertines (Mamertini), or "the children of Mars" from Mammis, an Oscan name of that deity, which is found also in old Latin. (Diod. l. c.; Varr. L. L. v. 73.) The city, however, continued to be called Messana, though they attempted to change its name to Mamertia: Cicero, indeed, in several instances calls it "Mamertina civitas." (Cic. Verr. ii. 5, 46, iii. 6, iv. 10, &c.), but much more frequently Messana, though the inhabitants were in his time universally called Mamertini. The precise period of the occupation of Messana by the Mamertines is nowhere stated. Polybius tells us that it occurred not long before that of Rhegium by the Campanians under Decius, which may be referred to the year 280 n. c., while it must have taken place some time after the death of Agathocles in n. c. 282: the year 282 is that commonly assigned, but within the above limits this is merely conjectural.

The Mamertines now rapidly extended their power over the whole NE. angle of Sicily, and made themselves masters of several fortresses and towns. The occupation of Rhegium by the Campanians, under very similar circumstances, contributed to strengthen their position, and they became one of the most formidable powers in Sicily. The arrival of Pyrrhus in the island (n. c. 278) for a time gave a check to their aggrandisement: they in vain combined with the Carthaginians to prevent his landing; but, though he defeated their forces in a battle and took several of their fortresses, he did not attack Messana itself; and on his return to Italy the Mamertines sent a large force across the straits which attacked the army of the king on its march, and inflicted on him severe losses. (Plut. Pyrrh. 23, 24; Diod. xxi. 7. p. 495.) The Mamertines, however, soon found a more formidable enemy in Hieron of Syracuse, who, shortly after the departure of Pyrrhus from Sicily, established himself in the possession of the city. His efforts were early directed against the Mamertines; and after the fall of Rhegium, which was taken by the Romans in n. c. 271, he invaded their territory with a great army, reduced the fortress of Mylae, and defeated the Mamertines in a battle on the banks of the river Longauns, with such slaughter that they were on the point of surrendering Messana itself without a blow; and the city was saved only by the intervention of a Carthaginian force under Hannibal. (Pol. l. 8, 9; Diod. xxi. 13, pp. 499, 500.) The events which followed are obscurely known to us, and their chronology is very uncertain; but the Mamertines seem to have found that they were no longer able to stand alone against the power of Hieron; and, in order to save themselves, they submitted to the terms of peace arranged by the Romans, and themselves into the arms of the Carthaginians, another sought protection from the power of Rome. The latter ultimately prevailed, and an embassy sent by the Mamertines, to invoke the alliance of the Romans, was the occasion of the intervention of that people in the affairs of Sicily, and became the origin of the First Punic War, n. c. 264. (Pol. l. 10; Diod. xxi. 1; Zonar, viii. 8, 9, Dion Cass. Exc. Vat. 58—60.) Messana was now protected by a Roman garrison; and, during the whole course of the war which followed, continued to be one of the chief strongholds and the principal station of their fleets. The importance of its harbour, as well as its ready communication with Italy, rendered it a point of vital importance to the Romans; and the Mamertines either continued steadily faithful or were kept under the constant presence of a Roman force. (Pol. l. 21, 25, 38, 52; Diod. xxi. 18. p. 505, xxiv. 1. p. 508; Zonar, viii. 10, 13.) At the close of the war the Mamertines obtained a renewal of their treaty, and continued to enjoy henceforth the nominal privilege of an allied city (foderato civitas), while they in reality passed under the dominion of Rome. (Cic. Verr. iii. 6.) Even in the time of Cicero we find them still retaining this privileged condition; and though this alone would not have sufficed to protect them against the exactions of Verres, the Mamertines appear to have adopted the safer policy of supporting the pretor in all his oppressions and conciliating him by bribes, so that they are represented by the orator as the accomplices, as well as defenders, of all his iniquities. (Cic. T. 5. ii. 5, 46, iv. 8, 67, &c.)

Messana was certainly at this time one of the most populous and flourishing places in Sicily. Cicero
MESSANA.

calls it a very great and very rich city ("civitas maxima et locupletissimia," Verr. v. 17), and extols the advantages of its situation, its port, and its buildings. (Ib. iv. 2.) Like all other allied cities, it had its own senate and magistrates, and was legally subject to no other contributions than the furnishing ships and naval supplies in case of war, and the payment of a certain proportion of the corn furnished by Sicily to Rome at a given rate of re-
muneration. (Ib. v. 17—22.) Nor does Messana appear to have suffered severely from any of the wars that caused such ravages in Sicily, though it narrowly escaped being taken and plundered by Athenion during the Servile War, b.c. 101. (Dion Cass. Fr. Val. p. 534.) In the Civil War, a.c. 48, it was the station of a part of the fleet of Caesar, which was attacked there by that of Pompey under Cassius, and the whole of the ships, thirty-five in number, burnt; but the city itself was protected by the presence of a Roman legion. (Cass. B. C. iii. 101.)

At a somewhat later period it was the head-quarters and chief stronghold of Sextus Pompeius during his war against Caesar, and it was from this place that the har-
bour became the station of the fleet with which he commanded the coasts of Sicily, as far as Tau-
romenion on the one side and Tyndaris on the other. It was from thence also that Pompeius, after the total defeat of his fleet by Agrigippa, made his escape with a squadron of only seventeen ships. (Appian. B. C. v. 97, 109, 129; Dion Cass. xix. 1—15; Strab. vi. 268.)

It was in all probability in consequence of this war that Messana lost the privileged condition it had so long enjoyed; but its inhabitants received in ex-
change the Roman franchise, and it was placed in the ordinary position of a Roman municipium. It still continued to be a flourishing place. Strabo speaks of it as one of the few cities in Sicily that were in his day well peopled; and though no sub-
sequent mention of it is found in history under the Roman Empire, it reappears during the Gothic wars as one of the chief cities and most important for-
tresses in the island,—a rank it had undoubtedly held throughout the intervening period. (Strab. vi. p. 263; Plin. iii. 6. s. 14; Ptol. iii. 3, 7; Appian B. C. ii. 71; Polyb. iii. 39.) The site of the neighbour-hood of Messana, known as Vinum Mamertinum, enjoyed a great reputation in the days of Pliny; it was first brought into vogue by the dictator Caesar. (Plin. xiv. 6. s. 8.)

Throughout the vicissitudes of the middle ages Messana continued to be one of the most important cities of Sicily; and still ranks as the second city in the island. It has, however, but few remains of antiquity. The only vestiges are some baths and tesselated pavements, and a small old church, sup-
powed to have formed part of a Roman basilica. (Smyth's Sicily, p. 118.) Another church, called S. Giovanni de' Fiorentini is believed, but wholly without authority, to occupy the site of the Sac-
crarium or family chapel of Heius, from which Verrus purloined a bronze statue of Hercules, attri-
buted to Myron, and one of Cupid, which was be-
themed to be the work of Praxiteles. (Cic. Verr. iv. 2. 3.)

The celebrated port of Messana, to which the city owed its chief importance in ancient as well as modern times, is formed by a projecting spit or tongue of sand, which curves round in the form of a crescent or sickle (whence the name of Zancle was supposed to be derived), and constitutes a natural

mole, rendering the harbour within perfectly secure. This singular bulwark is called by Diodorus the Acte (Ἀκτή), and its construction was attributed by fable to the giant Orion (Diod. iv. 85), though there can be no doubt of its being of perfectly natural formation. The harbour within is said by

Diodorus to be capable of containing a fleet of 600 ships (xiv. 26), and has abundant depth of water, even for the largest ships of modern days. The celebrated whirlpool of the Charybdis is situated just outside the Acte, nearly opposite the modern lighthouse, but out of the track of vessels entering the harbour of Messana. (Smyth's Sicily, p. 123.)

Though the city itself is built close to the harbour on level ground, immediately at the back of it rise steep hills, forming the underfalls of a range of mountains which extends from the neighbourhood of Cape Pelorus to that of Tauromenion. This ridge, or at least the part of it next to Cape Pelorus, was known in ancient times as the Mons Tau-
romenius; but a part of the same range forming one of the underfalls near Messana is called, both by Dio-
dorus and Polybius, the Chaereticus (de Xalix-
ciusn ὁρός, Poly. i. 11; Ἀλφος ἐν καλώπερον Χα-
ερετίκου, Diod. xxiii. 1), and was the position oc-
cupied by Hieron of Syracuse when he laid siege to

Messana, b.c. 264. But neither this, nor the position taken up by the Carthaginians at the same time at a place called Sune or Euneus (Σωνε, Poly.; Eunius, Diod.), can be identified with any degree of certainty.

The coins of Messana are numerous and interest-
ing, as illustrating the historical vicissitudes of the city. There exist:—1. Coins of Zancle, before the time of Anaxilas, with the name written in old characters ΔΑΝΚΑΙ, a dialectic form of the name. 2. Coins of Messana, with the Ionic legend ΜΕΣΣΑΝΙΟΝ, and types taken from the coins of Samos. These must be referred to the period of Anaxilas immedi-
ately after his conquest of the city, while the Samian colonists still inhabited it. 3. Coins of Messana, with the type of a hare, which seems to have been adopted as the ordinary symbol of the city, because that animal is said to have been first introduced into Sicily by Anaxilas. (Pollux, Onom. iv. v. 75.) These coins, which are numerous, and range over a considerable period of time, show the gradual preponderance of the Doric element in the city; the ruder and earlier ones having the legend in the Ionic form ΜΕΣΣΕΝΙΟΝ, the latter ones in the Doric

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form MESSANION or MESSANION. 4. Coins struck by the Mamertines, with the name of MA-

MEPTION. These are very numerous, but in copper only. (Millingen, Trans. of Roy. Soc. of Lit.

vol. i. pt. ii. pp. 93—98; Eckhel, vol. i. pp. 219—

224.)

[=H.B.]

MESSAPIA (Messapia), was the name commonly given by the Greeks to the peninsula forming the SE. extremity of Italy, called by the Romans Calabria, but the passage of the name was very fluctuating; Iapygia and Messapia being used sometimes as synonymous, sometimes the latter con-

sidered as a part only of the former more general designation. (Pol. iii. 88; Strab. vi. pp. 277, 282.)

[This question is more fully discussed under CALA-

BRIA, Vol. I. p. 472.] The same uncertainty pre-

vails, though to a less degree, in the use of the name of the people, the Messapi (Messárioi), who are described by Herodotus (vii. 170) as a tribe of the Iapygians, and appear to be certainly identical with the Calabri of the Romans, though we have no explanation of the origin of two such different apppellations. The ethnical affinities of the Messapians have already been discussed, as well as their history relative to the article CALABRIA. There are in the topographical in general admit the exist-

ence of a town of the name of Messapia, the site of which is supposed to be marked by the village now called Mesas, between Orius and Brindisi; but the passage of Pliny, in which alone the name is found, appears to be corrupt; and we should probably read, with Cluverius and Mommsen, "Varia (Umbriae) villas, ac inde leas Mesi-[p. 283] -

apasia." (Plin. iii. 11. a. 16. § 100; Cluver. Ital.

p. 1248; Mommsen, Die Unter. Ital. Dialekte, p. 61.)

[=H.B.]

MESSAPITIUM, mountain of Bocotia. [Vol. I.

p. 414, s.]

MESSAETI (Messai). 1. A fountain of Phreis in the vicinity. [Pausan.]

2. A fountain of Therapae in Laconia. (Paus. iii.

20. § 1.)

MESSENE (Messene; Eth. and Adj. Me-

sénios: Adj. Messénios). The later capital of Messenia, built under the direction of Epaminondas in B.C. 369. (Diod. xvi. 66; Paus. iv. 27.) The name of Messene had been applied in ancient times to the country inhabited by the Messenians; but there was no city of this name till the one founded by Epaminondas. The Thebans and their allies assisted the Messenians in building it; and the best architects and masters were invited from all Greece to lay out the city with regularity, and to arrange and construct properly the temples and other public buildings. Epaminondas also took especial pains with the fortifications, which were regarded by Pausanias as the most perfect in Greece. The walls, as well as the towers and bulwarks, were built entirely of stone; and the excellence and solidity of the masonry are still apparent in the existing remains. (Paus. iv. 31. § 5.) The foundation of the city was attended with great pomp and the celebration of solemn sacrifices. First, sacrifices were offered by Epaminondas, who was recognised as Oeakrat or Founder, to Dionysus and Apollo Iasimenius,—by the Argives to the Argive Hera and Zeus Nemeneus,—by the Messenians to Zeus Itho-

matas and the Dioscuri. Next, prayer was offered to the ancient Heroes and Heroes of the Messenian nation, especially to the warrior Aristomachus, that they would come back and take up their abode in

the new city. After this, the ground was marked out and the building begun, under the sound of Argive and Boeotian drums, playing the strains of Pronomos and Scadas. (Paus. iv. 28. § 6; Grote's Greece, vol. ix. p. 309.) The history of this town is related under Messenia, so that it is only necessary in this place to give an account of its topography.

Messene is situated upon a rugged mountain, which rises between the two great Messenian plains, and which thus commands the whole country. This mountain, about half-way up, divides into two en-

ummits, of which the northern was called Ithome and the southern Eva. The sharp ridge connecting them is about half a mile in length. Mt. Ithome is one of the most striking objects in all Pelopon-

nesus. It rises to the height of 2631 feet, or more than 700 feet higher than the Acrocorintus; but it looks much lower than it really is, in consequence of its precipitous sides and isolated position. Upon this summit the Acropolis of Messene was built; but the city itself was situated in a hollow somewhat in the form of a shell, extending on the west side of the sharp ridge which connects Ithome and Eva. The city was connected by a continuous wall, and space which the present road runs to the southern Messenian plain, no line of walls can be traced; but on the western side the walls may again be clearly followed. The circumference of the walls is about 47 stadia, or nearly 6 English miles; but it includes a large space altogether unfit for the site of buildings; and the great extent was doubtless intended to receive a part of the surrounding popula-

tion in time of war.

The space included within the city-walls now con-

sists of corn-fields and pastures amidst woods of wild olive and oak. Nearly in the centre of the ancient town is the modern village of Mavromati; and near the southern gate, at the foot of Mount Eva, are two poor villages, named Simania. On the eastern slope of Mount Eva is the monastery of Parnasse, embosmed in cypress and orange groves, and one of the most

PLAN OF ARCADIAN OR MEGALOPOLITAN GATE.
mes of Greek military architecture in existence. Its form is seen in the preceding plan. It is a small fortress, containing double gates opposite to one another, and connected by a circular court of 62 feet in diameter. In front of the outer gate on either side is a strong rectangular tower. Upon entering the court through the outer gate, there is a niche on each side for a statue, with an inscription over it. The one on the left hand is still legible, and mentions Quintus Plotius Euphemion as the restorer (Böckh, Insocr. No. 1460). Pausanias (iv. 33, § 3) notices in this gate a Hermes in the Attic style, which may possibly have stood in one of these niches. Leake observes that the interior masonry of the circular court is the most exact and beautiful he ever saw. The lower course is a row of stones, each about 5\(\frac{1}{2}\) in length and half as much in height; upon this is placed another course of stones of equal length and of half the height, the joints of which are precisely over the centre of each stone in the lower course. The upper part of the walls has fallen; nine courses are the most that remain. Neither gateway retains its covering, but the flat architrave of the inner one lies in an oblique position upon the ruins of the wall by which it was formerly supported; it measures 18 feet 8 inches in length by 4 feet 2 inches in breadth, and 2 feet 10 inches in thickness.

The road still leads through this gate into the circuit of the ancient city. The ruins of the towers, with the interjacent curtains, close to the gate on the slope of Mount Ithome, show this part of the fortifications to have resembled a chain of strong redoubts, each tower constituting a fortress of itself. A flight of steps behind the curtain led to a door in the flank of the tower at half its height. The upper apartment, which was entered by the door, had a range of loopholes, or embrasures, on a line with the door, looking along the parapet of the curtain, and was lighted by two windows above. The embrasures, of which there are some in each face of the towers, have an opening of 7 inches within, and of 3 feet 9 inches without, so that, with a small opening, their scope is very great. The windows appear to be too high for any purpose but to give light. Both the curtains and towers in this part of the walls are constructed entirely of large squared blocks, without rubble or cement. The curtains are 9 feet thick. The inner face of the towers has neither door nor window. The tower next to the gate of Megapolitis has had all the stones disjoined, like those of the Propylæa at Athens, probably by an earthquake. The towers are in general about 25 feet square, projecting about 14 feet from a curtain varying in length according to the nature of the ground, and 8 or 10 feet in thickness.
In ascending Mount Ithome, there is about half way up a terrace of considerable size, which commands a fine view of the Messenian gulf. Here the French Commission discovered some ruins overgrown with shrubs, which appear to have been an Ionic temple facing the east, containing a porch with two columns and a cella. This was probably a temple of Artemis, as an inscription here found contains the names of Messenians, who had held the priesthood of Artemis Linnatia, and the remains of the statue discovered in the cella appear to be those of this goddess. Below the temple are two smaller terraces; and 60 feet further sideways, WSW. of the temple, is a kind of grotto cut out of the rock, with a portico, of which there are remains of five pillars. This was, perhaps, intended to receive the water of the fountain Clepydra, which Pausanias mentions in his ascent to the summit of the mountain.

The summit itself is a small flat surface, extending from SE. to NW. On the northern and eastern sides the wall runs along the edge of the perpendicular cliffs, and some remains of a more ancient ministry may be perceived, which probably belonged to the earlier fortifications of Messene. At the northern and eastern ends of the terrace are the deserted buildings of the monastery of Varkos; this was undoubtedly the site of the temple of Zeus Ithomatas. There is a magnificent view from the summit. Along the northern boundary of the horizon the Lycean range extends; to the east are seen the mountains now named by the Greeks Teygeton; to the north-west the sea-coast between the rivers Cyparissea and Neda is visible; while to the south the mouth of the Pamisos and the Messenian gulf are open to view.

The similarity of Ithome to Acrocorinthus is noticed by Strabo (viii. p. 361). He observes, that both are lofty and precipitous mountains, overhanging their respective cities, but connected with them by a common line of fortifications. Messene continued to exist in the later times of the Roman empire, as we learn from inscriptions; but in the middle ages it had ceased to be a place of any importance; and hence the ancient remains have been less disturbed by the hands of man than in most other parts of Greece. (Leake, Morea, vol. i. p. 366, seq.; vol. ii. p. 136, seq.; Ithome, Adm. xxi. 15; Curtius, Peloponnesus, vol. ii. p. 138, seq.)

**MESSENEIA (Μεσσηνία, Herod. Thuc.)**

In old writers, Mesene, Hom. Od. xxi. 15; Mesardus, Pind. Pyth. iv. 126; shortened Messes, Mery, Steph. B. s. s. Messenia; Messenias, Thuc. iv. 41: Ech. and Adj. Messenias: Adj. Messenides, the south-western district of Peloponnesus, bounded on the east by Laconia, on the north by Elis and Arcadia, and on the south and west by the sea. It was separated from Laconia by Mt. Taygetus, but part of the western slope of this mountain belonged to Laconia, and the exact boundary between the two states, which varied at different times, will be mentioned presently. It is the head or knot of mountains, which form the watershed of the rivers Neda, Pamisos, and Alpheius. On the south it was washed by the Messenian gulf (Μεσσηνικὸς κόλοφος, Strab. viii. p. 335), called also the Coronean or Asinean gulf, from the towns of Corone or Asine, on its western shore, now the Gulf of Koroni. On the west it was bounded by the Sicilian or Ionian sea. The area of Messene, as calculated by Clinton, from Arrowsmith's map is 1162 square miles.
Messenia.

I. General Description of the Country.

Messenia, in its general features, resembles Laconia. The Pamisos in Messenia, like the Eurotas in Laconia, flows through the entire length of the country, from north to south, and forms its most cultivated and fertile plains. But these plains are much larger than those in Laconia, and constitute a considerable portion of the whole country; while the mountains on the western coast of Messenia are much less rugged than on the eastern coast of Laconia, and contain a larger proportion of fertile land. Hence the rich plains of Messenia are often contrasted with the sterile and rugged soil of Laconia; and the climate of the former country is praised by the ancients, as temperate and soft, in comparison with that of the latter. The basin of the Pamisos is divided into two distinct parts, which are separated from each other on the east by a ridge of mountains extending from Mt. Taygetus to the Pamisos, and on the west by Mt. Ithome. The upper part, called the plain of Stenyclerus or Stenyclauros (ςτενόθερευα νομίων), is of small extent and moderately fertile, entirely shut in by mountains. The lower plain, which occupies the eastern part of the Messenian gulf, is much more extensive, and was sometimes called Macaria (Μακάρια), or the "Blessed," on account of its surprising fertility. (Strab. viii. p. 361.) It was, doubtless, to this district that Epicles referred, when he described the excellence of the Messenian soil as too great for words to explain, and terminating his encomium by saying, "without doubt, the crops will be very abundant." (Strab. viii. p. 366.) Even in the present day, although a part of the plain has become marshy by neglecting the embankments of the Pamisos, it is described by travellers as the most fertile district in the Peloponnese. It now produces oil, silk, figs, wheat, maize, cotton, wine, and honey, and presents, as rich a cultivation as can well be imagined. (Leake, Morea, vol. i. pp. 347, 352.) Besides the Pamisos, numerous other streams and copious perennial springs gush in all directions from the base of the mountains. The most remarkable feature on the western coast is the deep bay of Pylos, now called Navarino, which is the best, and indeed the only really good harbor in the Peloponnese.

II. Mountains, Promontories, Rivers, and Islands.

1. Mountains.—The upper plain, in which are the sources of the Pamisos, was the original abode of the Messenians, and the stronghold of the nation. Here was Andania, the capital of the most ancient Messenian kings. Thither the Messenians retreated, as often as they were overpowered by their enemies in the lower plains, for here were their two great natural fortresses, Ithome and Eira, the former commanding the entrance to the lower plain, and the latter, the entrance to the mountains in the northern part of the upper plain. These mountains, now called Tetrads, form, as has been already said, the watershed of the rivers Neda, Pamisos, and Alpheius. From this central ridge, which is 4554 feet high, a chain extends towards the west, along the banks of the Neda, and is also prolonged towards the south, forming the mountains of the western peninsula, and terminating at the promontory of Crotasia. From the same central ridge of Tetrads, another chain extends towards the east, dividing the Messenian plain from the upper basin of the Alpheius, and then uniting with Mount Taygetus, and forming the barrier between the basins of the lower Pamisos and the Eurotas. These two mountain chains, which, issuing from the same point, almost meet about half-way between Mount Tetrads and the sea, leave only a narrow defile through which the waters of the Pamisos force their way from the upper to the lower plain. South of this defile the mountains again retire to the east and west, leaving a wide opening for the lower plain, which has been already described.

Scarcey in any part of Greece have the names of the ancient mountains been so little preserved as in Messenia. Tetrads was perhaps the mountains of Eira. The eastern continuation of Tetrads, now named Makryg疖, formed part of the ancient Mt. Nomia. (Nausica 8n, Paus. viii. 38. § 11.) The western prolongation of Tetrads along the banks of the Neda was called ELAKUM (Ελάκωμ), now Kwikela, and was partly in the territories of Phigalia. (Paus. viii. 41. § 7.) The mountains Ithomi and Evaion are so closely connected with the city of Messina, that they are described under that head. [Messena.] In the southern part of Messenia, extending down the western peninsula, the names only of Aegaleum, Buphara, Tomenus, and Mathia, and Temathia have been preserved. AEGALEUM (Αγαλέωμ) appears to have been the name of the long and lofty ridge, running parallel to the western shore near Cyraphum and Cyraphosum (Pylaos); since Strabo places Temathia on the lower coast of Mt. Aegaleum (viii. p. 359; Leake, Morea, vol. i. pp. 426, 427). BUPHAROS (Βούφαρος) and TOMENUS (Τομινος) are mentioned by Thucydides (iv. 118) as points near Cyraphosum (Pylaos), beyond which the Lacones soon garrisoned the latter place were not to pass. That they were mountains we may conclude from the statement of Stephanus B, who speaks of the "seven new spots near Cypaphosum. (Steph. B. z. v. Tuetes.) TEMATHIA (Τμαθαία), or Mathia, the reading is doubtful, was situated, according to Pausanias (iv. 34. § 4), at the foot of Corone, and must therefore correspond to Libiokemo, which rises to the height of 3140 feet, and is prolonged southward in a gradually rising ridge till it terminates in the promontory of Crotasia.

2. Promontories.—Of these only four are mentioned by name, ACRTAS (Άκριται), now C. Gallo, the most southerly point of Messenia [Acratas]; and on the west coast CYPHRASM, forming the entrance to the bay of Pylos [Πυλης]; PLATAMODES (Πλαταμοδῆς, Strab. viii. p. 348), called by Pliny (iv. 5. s. 6) Phanodes, distant, according to Strabo (L c. 120 stadia N. of Cyraphosum, and therefore not far from Αίαν Κυρικάδο (Leake, vol. i. p. 427); and lastly CYPARISSUS [CYRIPRISA], a little further north, so called from the town Cyraphia.

3. Rivers. The PAMISOS (Παμίσος) is described by Strabo as the greatest of the rivers within the Ithamus (viii. p. 381); but this name is only known to the ancient writers to the river in the lower plain, though the moderns, to facilitate the description of the geography of the country, apply this name to the whole course of the waters from their sources in the upper plain till they fall into the Messensias Gulf. The principal river in the upper plain was called BALIKE (Βαλίκη). It rises near the village of Stiad, and flows along the western side of the plain; two of the streams composing it.
were the Electra ('Háseýa) and the Corus (Kórus). Near Ithome the Balyra receives the united waters of the Leucasia (Lwéscasia) and the Amphitus ('Amytós), of which the former flows from the valley of Bopasi, in a direction from N. to E., while the latter rises in Mt. Mokryphiál, and flows through the plain from E. to W. This river (the Amphitus), which may be regarded as the principal one, is formed out of two streams, of which the northern is the Charadrus (Kárados). (On the Balyra and its tributaries, see Paus. iv. 33. §§ 3-6.) The Balyra above the junction of the Amphitus and Leucasia is called Fanáláki, and below it Macrausimeno, though the latter name is sometimes given to the river in its upper course also. At the junction of the Balyra and the Amphitus is a celebrated triangular bridge, known by the name of the bridge of Macrausimeno. It consists of three branches or arms meeting in a common centre, and corresponding to the three principal roads through the plain of Stamyclerus. The arm, running from north to south, passes over no river, but only over the low swampy ground between the two streams. At the southern end of this arm, the two others branch off, one to the SW. over the Balyra, and the other to the SE. over the Amphitus, the former leading to Messene and the other to Thuria. The foundations of this bridge and the upper parts of the piers are ancient; and from the resemblance of their masonry to that of the neighbouring Messene, they may be presumed to belong to the same period. The arches are entirely modern. The distance of this bridge from the Megapolitan gate of Messene agrees with the 30 stadia which Pausanias (iv. 33. § 3) assigns as the interval between that gate and the Balyra; and as he says immediately afterwards that the Leucasia and Amphitus there fall into the Balyra, there can be little doubt that the bridge is the point to which Pausanias proceeded from the gate. (Leake, Morea, vol. i. pp. 480, 481.)

**PLAN OF THE BRIDGE OF MAVROZUMÉKHO.**

The Macrausimeno, shortly after entering the lower plain, received on its left or western side a considerable stream, which the ancients regarded as the genuine Pausanias. The sources of this river are at a north-eastern corner of the plain near the chapel of St. Floro, and at the foot of the ridge of Saka. The position of these sources agrees sufficiently with the distances of Pausanias (iv. 31. § 4) and Strabo (viii. p. 361), of whom the former writer describes them as 40 stadia from Messene, while the latter assigns to the Pausanias a course of only 100 stadia. Between two and three miles south of the sources of the Pausanias there rises another river called Píthima, which flows SW. and falls into the Macrausimeno, lower down in the plain below Níaf, and at no great distance from the sea. Arús ('Arús) was the ancient name of the Píthima. (Paus. iv. 31. § 2.) The Macrausimeno, after the junction of the Píthima, assumes the name of Dhíopamáno, or the double river, and is navigable by small boats. Pausanias describes it as navigable 10 stadia from the sea. He further says that seafarers ascend it, especially in the spring, and that the mouth of the river is 80 stadia from Messene (iv. 34. § 1).

The other rivers of Messenia, with the exception of the Neda, which belongs to Arcadia also, are little more than mountain torrents. Of these the most important is the Nádon (Nádon), not to be confounded with the above-mentioned Neda, flowing into the Messenian gulf, east of the Pamisos, at Phetre. It rises in the mountains on the frontiers of Laconia and Messenia, and is now called the river of Kalas-
mía: on it there was a town of the same name, and also a temple of Athena Nedula. (Strab. vii. pp. 353, 356; Leake, Morea, vol. i. pp. 344, 345; Ross, Peloponnesus, p. 1.) The other mountain torrents mentioned by Pausanias are the Isasthos, flowing into the western side of the Messenian gulf, a little above Corone (Paus. iv. 34. § 4); and on the coast of the Sicilian or Ionian sea, the Skleos (Skálos, Ptol. iii. 16. § 7), now the Longoserdho, a little S. of the island Prote, and the Oýparismos (Oýparismos), or river of Arkadiás. (See Vol. i. p. 729.)

4. Islands.—Thégantúrea (Thégántúrea), now Venétiski, distant 3700 feet from the southern point of the promontory Acritas, is called by Pausanias a desert island; but it appears to have been inhabited at some period, as graves have been found there, and ruins near a fountain. (Paus. iv. 34. § 12; Θεγάντυρος or Θεγάντυρος, Ptol. iii. 16. § 23; Plin. iv. 12. a. 19. § 55; Curtius, Peloponnesos, vol. ii. p. 172.) West of Thegantúrea is a group of islands called Ókmonári (Ókmonári), of which the two largest are now called Cabrera (by the Greeks Σκιά and Sapiens). They are valuable for the pasture which they afford to cattle and horses in the spring. On the eastern side of Sapiens there is a well protected harbour; and here are found cisterns and other remains of an ancient settlement. (Paus. iv. 34. § 12; Plin. iv. 12. a. 19. § 55; Leake, vol. i. p. 433; Curtius, vol. ii. p. 172.) On the western coast was the island of Sphacteria, opposite the harbour of Pylos; and further north the small island of Prote (Prote), which still retains its ancient name. (Thuc. iv. 13; Plin. iv. 12. a. 19. § 55; Mela, ii. 7; Steph. B. s. v.)

**III. HISTORY.**

The earliest inhabitants of Messenia are said to have been Léleges. Polyaëmon, the younger son of Lelex, the king of Laconia, married the Arbige Messene, and took possession of the country, which he named after his wife. He built several towns, and among others Andania, where he took up his residence. (Paus. i. 1.) At the end of five generations Aeolians came into the country under Perieres, a son of Aeoclus. He was succeeded by his son Aphaereus, who founded Arne, and received the Aeolian Néclus, a fugitive from Thessaly. Néclus founded Pylos, and his descendants reigned here over the western coast. (Paus. i. 2.) On the extinction of the family of Aphaereus, the eastern half of Messenia was united with Laconia, and came under the sovereignty of the Atridas; while the western half con-
MESSENA.

continued to belong to the kings of Pylus. (Paus. iv. 3. § 1.) Hence Euripides, in referring to the mythic times, makes the Parnium the boundary of Laconia and Messenia; for which he is reproved by Strabo, because this was not the case in the time of the geographer. (Strab. viii. p. 366.) Of the seven cities which Agamemnon in the Iliad (ix. 149) offers to Achilles, some were undoubtedly in Messenia; but as only two, Pherae and Cardamyle, retained their Homeric names in the historical age, it is difficult to identify the other five. (Strab. viii. p. 359; Dio. xvi. 66.)

With the conquest of Peloponnesus by the Dorians a new epoch commences in the history of Messenia. This country fell to the lot of Cressphontes, who is represented as driving the Neleidae out of Pylus and making himself master of the whole country. According to the statement of Ephorus (ap. Strab. viii. p. 361), Cressphontes divided Messenia into five parts, of which he made Steencylerus the royal residence.*

In the other four towns he appointed viceroys, and bestowed upon the former inhabitants the same rights and privileges as the Dorian conquerors. But this gave offence to the Dorians; and he was obliged to collect them all in Steencylerus, and to declare this the only city of Messenia. Notwithstanding these concessions, the Dorians put Cressphontes and all his children to death, with the exception of Aeypytus, who was then very young, and was living with his grandfather Gypeolus in Arcadia. When this youth had grown up, he was restored to his kingdom by the help of the Arcadians, Spartans, and Argives. From Aeypytus the Messenian kings were called Aeypytidae, in preference to Heraclidæ, and continued to reign in Steencylerus till the sixth generation,—their names being Aeypytus, Giancus, Isthmius, Dotadas, Sybotes, Phintas,—when the first Messenian war with Sparta began. (Paus. iv. 3.) According to the common legend, which represents the Dorian invaders as conquering Peloponnesus at one stroke, Cressphontes immediately became master of the whole of Messenia. But, as in the case of Laconia [Laconia], there is good reason for believing this to be the invention of a later age, and that the Dorians in Messenia were at first confined to the plain of Steencylerus. They appear to have penetrated into this plain from Arcadia, and their whole legendary history points to their close connection with the latter country. Cressphontes himself married the daughter of the Arcadian king Gypeolus; and the name of his son Aeypytus, from whom the line of the Messenian kings was called, was that of an ancient Arcadian hero. (Hom. II. ii. 604, Schol. ad loc.; comp. Grote, Hist. of Greece, vol. ii. p. 437, seq.)

The Messenian wars and Spartas are related in every history of Greece, and need not be repeated here. According to the common chronology, the first war lasted from B.C. 743 to 724, and the second from B.C. 685 to 668; but both of these dates are probably too early. It is necessary, however, to glance at the origin of the first war, because it is connected with a disputed topographical question, which has only recently received a satisfactory solution. Mt. Taygetus rises abruptly and almost precipitously above the valley of the Eurotas, but descends more gradually, and in many terraces, on the other side. The Spartans had at a very early period taken pos-

* Of the other four parts Strabo mentions Pylus, Ebian, and Hyameis; but the passage is corrupt, and the name of Mesola should probably be added to complete the number. (Müller, Doriana, vol. i. p. 111, transl.) Stephanus B. calls Mesola, a city of Messene, one of the five (s. v. Messa); and Strabo in another passage (viii. p. 361) describes it as lying towards the gulf between Taygetus and Messenia; and as the latter name can only apply to the western part of the country, Mesola was probably the district between Taygetus and the Parnians. Pylus apparently comprehended the whole western coast. Ebian is the southern peninsula, opposite Tamaron. (Strab. viii. p. 360.) The position of Hyameis, of which the city was called Hyameis (Týmías, Steph. B. s. v.), is quite uncertain.
sension of the western slopes, but how far their territ

tory extended on this side has been a matter of dis

}pute. The confines of the two countries was marked by a temple of Artemis Linniath, at a place called

Limnas, where the Messenians and Lacconians offered sacrifices in common and it was the murder of the

Spaian king Teleclus at this place which gave oc

}casion to the First Messenian War. (Paus. iii. 2. § 6, 

|v. 4. § 32; iv. 31. § 8; comp. Strab. vi. p. 257, 

|viii. p. 362.) The exact site of Limnas is not indicated by Pausanias; and accordingly Leake, led chiefly by

|the name, supposes it to have been situated in the

|plain upon the left bank of the Pamisos, at the

|marshes near the confines of the Aris and Pamisos,

|and not far from the site of the modern town of Nisi

|a (Nisi, island), which derives that appellation from

|the similar circumstance of its position. (Leake,

|Mora, vol. i. p. 361.) But Ross has discovered the

|ruins of the temple of Artemis Linniath on the west

|ern slope of Mt. Taygetus, on a part of the moun

|tains called Vellomeos (Vellomeos), and amidst the

|ruins of the church of Pumohia Vellomeiasiana (Pum

|ohia Vellomeiasiana). Vellomeos is the name of a

|hollow in the mountains near a mountain torrent

|flowing into the Nedo, and situated between the vil

|lages of Sitioos and Polomn, of which the latter is

|about 7 miles NE. of Kakaimata, the ancient Piss.

|nasa. The fact of the similarity of the names, BK

|Aamos and Kikamos, is given above, and the ancient

|Bk

|Aamoi, and especially the temple of two

|boundary stones to the eastward of the ruins, upo

|the highest ridge of Taygetus, upon which are in

|scribed "Oros Akaedamos prós Messaín." These

|pillars, therefore, show that the boundaries of Mes

|senia and Laconia must at one period have been at

|no great distance from this temple, which is always

|represented as standing near the confines of the two

|countries, and it was a subject of dispute between the Messenians and Lacconians even in the times of the

|Roman Empire, as we shall see presently. Tacitus calls it the "Dentihelates Ager." (Hist. iv. 43); and that this name, or some

|thing similar, was the proper appellation of the dis

|trict, appears from other authorities. Stephanus B.

|speaks of a town "Dentihalii" (Denthalii, a n.

|others read Debdhalii), which was a subject of

|contention between the Messenians and Lacconia

|monians. Alcamo also (ap. Athen. i. p. 31), in enu

|merating the different kinds of Lacconian wine, men

|tions also a Denthalian wine (Dentbrius oenos), which

|came from a fortress Dentihalici (in Denthalici rhy

|moures rhyms), as particularly good. Ross conjectures

|that this wine may have stood upon the moun

|tain of St. George, a little S. of Sitioos, where a few

|ancient remains are said to exist. The wine of this

|mountain is still celebrated. The position of the

|above-mentioned places will be best shown by the

|accompanying map.

|But to return to the history of Messenia. In

|early times the two countries with Sparta, the Messenians

|after being defeated in the open plain, took refuge in

|a strong fortress, in Ithome in the first war, and

|in Eira or Ira in the second, where they maintained

|themselves for several years. At the conclusion of

|the Second Messenian War, many of the Messenians

|left their country, and settled in various parts of

|Greece, where their descendants continued to dwell

|as exiles, hoping for their restoration to their native

|land. A large number of them, under the two sons

|of Aristomenes, sailed to Rhegium in Italy, and

|afterwards crossed over their opposite coast of Sicily,

|where they obtained possession of Zancle, to which

|they gave their own name, which the city has re

|tained down to the present day. (Messen.)

|These who remained were reduced to the condition

|of Helots, and the whole of Messenia was incor

|porated with Sparta. From this time (s. c. 668)

|to the battle of Leuctra (s. c. 371), a period of nearly

|300 years, the name of Messenia was blotted out of

|history, and their country bore the name of Laconia,

|a fact which it is important to recollect in reading

|the history of that period. Once only the Messenians

|attempted to recover their independence. The great

|earthquake of s. c. 484, which reduced Sparta to a

|heap of ruins, encouraged the Messenians and other

|Helots to rise against their oppressors. They took

|refuge in their ancient stronghold of Ithome; and

|the Spartans, after besieging the place in vain for

|ten years, at length obtained possession of it, by

|allowing the Messenians to retire unmolested from

|Peloponnesus. The Athenians settled the exiles at

|Naupactus, which they had lately taken from the

|Locri Oenacæ; and in the Peloponnesian War they

|were again called the allies of Naupactus. (Thuc. i.

|101—103; Paus. iv. 24. § 5, seq.) The capture of

|Athens by the Laccdonians compelled the Messenians
to quit Naupactus. Many of them took refuge in Sicily and Rhegium, where some of their countrymen were settled; but the greater part sailed to Africa, and obtained settlements among the

|Eunaries and Macabees. (Paus. iv. 26. § 2.) After the power of Sparta had been broken by the

|battle of Leuctra (s. c. 371), Epaminondas, in order to

|prevent her from regaining her former influence in

|the Peloponnesus, resolved upon forming an Ar

|cadian confederation, of which Megalopolis was to be

|the capital, and at the same time of restoring the

|Messens state. To accomplish the latter object, he

|proposed that this city should not only remain the

|trading centre of the district, but should be also

|eminent as the land continued uncultivated and

|deserted. (Strab. viii. p. 362.) Under the protec

|tion of Thebes, and in close alliance with the Arca

|dians (comp. Polyb. iv. 39), Messene maintained its

|independence, and the Laccdonians lost Messenia for

|ever. On the downfall of the Theban supremacy,

|the Messenians turned the alliance of Philip of

|Macedon, and consequently took no part with the

|other Greeks at the battle of Chaeronea, s. c. 338.

|(Paus. iv. 28. § 2.) Philip rewarded them by com

|pelling the Laccdonians to cede to them Limnas and
certain districts. (Polyb. ix. 28; Tac. Ame
in the reign of Tiberius; but he differs from the latter writer in assigning the possession of the Lacedaemonians to a decision of C. Caesar and M. Antony ("post C. Caesaris et Marci Antonii sententia redditum"). In such a matter, however, the authority of Pausanias deserves the preference. We learn, however, from Tacitus (i.c.), that Tiberius reversed the decision of Augustus, and restored the disputed district to the Messenians, who continued to keep possession of it in the time of Pausanias; for this writer mentions the woody hollow called Cheorius, 20 stadia south of Abia, as the boundary between the two states in his time (iv. 1. § 1, iv. 30. § 1). It is a curious fact that the district, which had been such a frequent subject of dispute in antiquity, was in the year 1835 taken from the government of Mithra (Sparta), to which it had always belonged in modern times, and given to that of Kalamita. (Ross, Reisen im Peloponnes, p. 2.)

IV. TOWNS.

1. In the plain of Stenyclerus. — ANDANIA, the capital of the Messenian kings before the Dorians, Oechalia, at the distance of 8 stadia from Andania, the reputed residence of Eurytus, occupied, according to Pausanias, the grove of cypresses called Carnesium. AMPHIRA, in the mountains on the borders of Arcadia. Two roads led into Arcadia: the more northerly ran along the river Charadrus past Carnesium (Paus. viii. 35. § 1); the more southerly started from Messene, and was a military road made by Epanomondas, to connect more closely the two newly founded cities of Messene and Megalopolis. (Paus. viii. 34; comp. Leake, Morea, vol. ii. p. 296.)

STENYCLARUS, the capital of the Dorian conquerors, and which gave its name to the plain, was also on the borders of Arcadia. Ira or Iera, where the citizens maintained themselves during the Second Messenian War, was situated upon the mountain of this name, to the north of the plain above the river Neda. At the extreme south of this plain, commanding also the entrance of the plain Macaria, was MESSINES, with its citadel Ithone. To the west part of the plain, on the road from Andania to Cyperis, were POLICINE and DOMITIUM.

2. In the plain of Macaria. — PHERAE, the modern Kalamita, situated about a mile from the sea, on the left bank of the river Neda, was in antiquity, as it is at present, the chief town in the plain. Three roads lead from Pherae; one southwards along the coast to Abia, said to be the Homeric Ira; a second up the valley of the Neda, across Mt. Taygetus to Sparta, one of whose gates was hence called the gate towards Phares ("porta quae Phares ducitur," Liv. xxxv. 30); while the third road ran across the Neda in a north-easterly direction to CALAMAE, the modern Kalami, where it divided into two, the one to the west going across the Pamias, and the other to the north leading to Thuria, of which there were two towns so called, and from thence to the sources of the Pamias. To the east of Pherae was the mountainous district called the Ager Dendelhætes, and containing LIMNÆ, which has been already described.

3. In the western peninsula and on the western coast. — CORONE and ASINE were on the Messenian gulf, and consequently on the east coast of this peninsula. The situation of COLONIDEIS is uncertain, some placing it on the Messenian gulf, and others near the harbour Phoenixus, NW. of the promontory Aetna. At the extreme southern point
of the western coast stood Methone, supposed to be the Homeric Pedasus. North of Methone, on the W. coast, was Pylos, on the promontory Coryphasmum, opposite to which was the island Sparaesus. Further north, was the small town Euna, and then the more important Cyprosimus; beyond which was a place Aelon, at the entrance of the defile of this name, through which flowed the river Cyprus.

(On the geography of Messenia, see Leake, Moræa, vol. i. pp. 324, seq.; Bublaye, Recercheres, p. 103, seq.; Curtius, Peloponnesos, vol ii. p. 121, seq.)

COIN OF MESSENIA.

MESSENIACUS SINUS. [Messen.] MESUSA, in Gallia Narbonensis, is described by Mela (ii. 5) "as a hill surrounded by the sea almost on all sides, and it would be an island if it were not joined to the mainland by a narrow neck." The place is supposed to be Messa or Messa, on the border of the Etna de Taus, between Agde and Montpellier.

[G. L.]

METAGONITAE (Messyanus, Ptol. iv. 2, § 10), a people of Mauretania, between the Mulucha and the Pillars of Hercules. Their name recalls the urbem Metagonitanum (Messyanus, Apoll. iii. 58), or settlements founded by the Carthaginians on the N.W. coast, and which seem to have formed a chain from their frontier to the Pillars of Hercules (Soyl. p. 81). These marks enabled the republic to carry on inland trade with the nomad tribes, as well as to keep open a communication by land with Spain. (Hieros. African. Nations, vol. i. p. 52, transl.)

[E. B. J.]

METAGONITAS ROMANUS, (Messyanus Romanus, Ptol. iv. i. § 7), a headland of Mauretania Tingitana, W. of the Mulucha, now Cape Tres Forzos or Ras-es-Delhir of the natives. (Strab. vii. p. 94.)

[E. B. J.]

METAGONIUM (Messyanus, Strab. xvii. pp. 827—839; Pompon. Mela, i. 7. § 11), a headland of N. Africa, which Strabo (i. c.) places over against Carthago Nova, at a distance of 3000 stadia. He describes the district about it as being dry and barren, and bearing the same name; the headland is now called Ras-el-Horabah. (Compl. Shaw, Trav. p. 94.)

METALLUM, [Metallum].

METALLUM. [Metalla.]

METAPA (§ Méara: Æol. Metapanus, Metavaides), a town in Aetolia, situated on the northern shore of the lake Trichonis, at the entrance of a narrow defile, and 60 stadia from Thermum. It was burnt by Philip, on his invasion of Aetolia, B.C. 218, as he returned from the capture of Thermum. Its site cannot be fixed with certainty, notwithstanding the description of Polybius. Leake places it immediately below Frakdorh, near the eastern extremity of the lake Hyris, or the northern of the two lakes; supposing that as these two lakes are connected with one another, the larger division may often have given name to the whole. (Pol. v. 7, 13; Steph. B. e. s.; Leake, Northern Greece, vol. i. p. 150, seq.; comp. Thermum.)

METAPNINUM OSTIUM. [Rhodand.]

METAPONUM or METAPONITUM (Metavonos: Thuc, Strab., and all Greek writers have this form; the Latins almost universally Metapontum: Æol. Metaponos, Paus, Steph. B., and on coins; but Herod. has Metapontos; in Latin, Metapontinus: Ru. near Torre di More), an important city of Magna Graecia, situated on the gulf of Tarentum, between the river Bradanus and the Casentus. It was distant about 14 miles from Hercules and 24 from Tarentum. Historically speaking, there is no doubt that Metapontum was a Greek city founded by an Achaean colony; but various traditions assigned to it a much earlier origin. Strabo ascribes its foundation to a body of Pylians, a part of those who had followed Nestor to Troy (Strab. v. p. 232, vi. p. 264); while Justin tells us it was founded by Epeius, the hero who constructed the wooden horse at Troy; in proof of which the inhabitants showed, in a temple of Minerva, the tools used by him on that occasion. (Justin, xx. 2.) Another tradition, reported by Ephorus (ap. Strab. p. 264), assigned to it a Phocian origin, and called Daulius, the tyrant of Cris near Delphi, its founder. Other legends carried back its origin to a still more remote period. Antiochus of Syracuse said that it was originally called Metabus, from a hero of that name, who appears to have been identified with the Metapontus who figured in the Greek mythical story as the husband of Melanippe and father of Aeolus and Beooetus. (Antioch. ap. Strab. l. c.; Hygin. Fab. 186; Eustath. ad Dionys. Per. 368; Diol. iv. 67.)

Whether there may have really been a settlement on the spot more ancient than the Achaean colony, we have no means of determining; but we are told that at the time of the foundation of this city the site was unoccupied; for which reason the Achaean settlers at Crotona and Sybaris were desirous to colonise it, in order to prevent the Tarentines from taking possession of it. With this view a colony was sent from the mother-country, under the command of a leader named Leucippus, who, according to one account, was compelled to obtain the territory by a fraudulent treaty. Another and a more plausible statement is that the new colonists were at first engaged in a contest with the Tarentines, as well as with the neighbouring tribes of the Oenotrians, which was at length terminated by a treaty, leaving them in the possession of the territory they had acquired. (Strab. vi. pp. 264, 265.) The date of the colonisation of Metapontum cannot be determined with certainty; but it was evidently, from the circumstances just related, subsequent to that of Tarentum, as well as of Sybaris and Crotona: hence the date assigned by Eusebius, who would carry it back as far as n.c. 747, is wholly untenable; nor is it easy to see how such an error can have arisen. (Curtius, Arm. Tyr. p. 99.) It may probably be referred to about 700—690 n. c.

We hear very little of Metapontum during the first ages of its existence; but it seems certain that it rose rapidly to a considerable amount of prosperity, for which it was indebted to the extreme fertility of its territory. The same policy which had led to its foundation would naturally unite it in the bonds of a close alliance with the other Achaean cities, Sybaris and Crotona; and the first occasion on which we meet with its name in history is as joining with
these two cities in a league against Siris, with the view of expelling the Ionian colonists of that city. (Justin, xx. 2.) The war seems to have ended in the capture and destruction of Siris, but our account of it is very obscure, and the period at which it took place very uncertain. [Scriba.] It does not appear that Metapontum took any part in the war between Crotona and Sybaris, which ended in the destruction of the latter city; but it was frequently mentioned in connection with the changes introduced by Pythagoras, and the troubles consequent upon them. Metapontum, indeed, appears to have been one of the cities where the doctrines and sect of that philosopher obtained the firmest footing. Even when the Pythagoreans were expelled from Crotona, they maintained themselves at Metapontum, whither the philosopher himself retired, and where he ended his days. The Metapontines paid the greatest respect to his memory; they consecrated the house in which he had lived as a temple to Ceres, and gave to the street in which it was situated the name of the Museum. His tomb was still shown there in the days of Cicero. (Lamb. Vit. Pyth. 170, 249, 266; Porphyry, Vit. Pyth. 56, 57; Plut. de Gen. Soc. 13; Diod. Laist. vii. 1, § 40; Liv. i. 18; Cic. de Fin. v. 2.) The Metapontines were afterwards called in as mediators to appease the troubles which had arisen at Crotona; and appear, therefore, to have suffered comparatively little themselves from civil dissensions arising from this source. (Diod. xiii. 262.)

At the time of the Athenian expedition to Sicily, n. c. 415, the Metapontines at first, like the other states of Magna Graecia, endeavoured to maintain a strict neutrality; but in the following year were induced to enter into an alliance with Athens, and furnish a small auxiliary force to the armament under Demosthenes and Eurymedon. (Diod. xiii. 4; Thuc. vi. 44, vii. 33, 57.) It seems clear that Metapontum was at this time a flourishing and opulent city; nor have we any reason to suppose that its decline began until long after. From its position it was secured from the attacks of Dionysius of Syracuse; and though it must have been endangered in common with the other Greek cities by the advancing power of the Lucanians, it does not appear to have suffered so severely as to render it uninhabitable to the people, and probably suffered but little from their attacks. Its name is again mentioned in n. c. 345, when Timoleon touched there on his expedition to Sicily, but it does not appear to have taken any part in his favour. (Diod. xvi. 66.) In n. c. 352, when Alexander, king of Epirus, crossed over into Italy at the invitation of the Tarantines, the Metapontines were among the first to conclude an alliance with that monarch, and support him in his wars against the Lucanians and Bruttians. Hence, after his defeat and death at Pandosia, n. c. 326, it was to Metapontum that his remains were sent for interment. (Justin, xli. 2; Liv. viii. 24.) But some years later, n. c. 305, when Cleonymus of Sparta was in his turn invited by the Tarantines, the Metapontines, for what reason we know not, pursued a different policy, and incurred the resentment of that leader, who, in consequence, turned his own arms, as well as those of the Lucanians, against them. He was then admitted into the city on friendly terms, but nevertheless exacted from them a large sum of money, and compelled them to pay other expenses. (Diod. xx. 104.) It is evident that Metapontum was at this period still wealthy; but its citizens had apparently, like their neighbours the Tarantines, fallen into a state of slothfulness and luxury, so that they were become almost proverbial for their effeminacy. (Plut. Apophth. Lec. p. 233.) It seems certain that the Metapontines, as well as the Tarantines, lent an active support to Pyrrhus, when that monarch came over to Italy; but we do not find them mentioned during his war there; nor have we any account of their proceedings in the wars which they passed under the yoke of Rome. Their name is, however, again mentioned repeatedly in the Second Punic War. We are told that they were among the first to declare in favour of Hannibal after the battle of Cannae (Liv. xxii. 61); but notwithstanding this, we find their city occupied by a Roman garrison some years later, and it was not till after the capture of Tarentum, in n. c. 212, that they were able to rid themselves of this force and openly expose the Carthaginian cause. (Id. xxv. 11, 15; Pol. viii. 36; Appian, Asiac. 38, 35.) Hannibal now occupied Metapontum with a Carthaginian garrison, and seems to have made it one of his principal places of deposit until the fatal battle of the Metaurus having now opened him a road to give him a free passage into the interior of Italy. In the session of this part of Italy, n. c. 207, he withdrew his forces from Metapontum, and, at the same time, removed from thence all the inhabitants in order to save them from the vengeance of Rome. (Id. xxvii. 1, 16, 42, 51.)

From this time the name of Metapontum does not again appear in history; and it seems certain that it never recovered from the blow thus inflicted on it. But it did not altogether cease to exist; for its name is found in Mela (ii. 4, § 8), who does not notice any extinct places; and Cicero speaks of visiting it in terms that show it was still a town. (Cic. de Fin. v. 2; see also Appian, B. C. v. 93.) That orator, however, elsewhere alludes to the cities of Magna Graecia as being in his day sunk into almost complete decay; Strabo says the same thing, and Pausanias tells us that Metapontum in particular was in his time completely in ruins, and nothing remained of it but the theatre and the circuit of its walls. (Cic. de Asiac. 4; Strab. vi. p. 262; Paus. vi. 19. § 11.) Hence, though the name is still found in Polybius, and the "ager Metapontinus" is recognized in the Liber Colonorum, all that is told of the city subsequently disappears, and it is not even noticed in the Itineraries where they give the line of route along the coast from Tarentum to Thurii. The site was probably already subject to malaria, and from the same cause has remained desolate ever since.

Though we hear much less of Metapontum than of Sybaris, Crotona, and Tarentum, yet all accounts agree in representing it as, in the days of its prosperity, one of the most opulent and flourishing of the cities of Magna Graecia. The fertility of its territory, especially in the growth of corn, vied with the neighbouring district of the Siritis. Hence we are told that the Metapontines sent to the temple at Delphi an offering of "a golden harvest" (Μεταποντικὴ καλλωπίς), by which we must probably understand a sheaf or bundle of corn wrought in gold. For the same reason an ear of corn became the characteristic symbol on their coins, the number and variety of which in itself sufficiently attests the wealth of the city. (Millingen, Numismatique de l'Italie, p. 22.) We learn also that they had a treasury of their own, the Olympeion, still existing in the days of Pausanias (Paus. vi. 19. § 11; Athen. xi. p. 479.) Herodotus tells us that they paid par-
ticular honours to Aristea, who was said to have appeared in their city 340 years after he had dis-
appeared from Cyzicus. They erected to him a
statue in the middle of the forum, with an altar to
Apollo surrounded by a groove of laurels. (Herod. iv.
15.; Ath.¼. Hist. iv. 500.b, c.) From their coin they
would appear also to have paid heroic honours to
Lucippus, as the founder of their city. (Millingen,
L.c. p. 24.) Strabo tells us, as a proof of their
Pyan origin, that they continued to perform sacri-
fices to the Neileiada. (Strab. vi. p. 264.)

The site and remains of Metapontum have been
carefully examined by the Duce de Luyres, who has
illustrated them in a special work (Metapontae, fol.
Paris, 1838). It is remarkable that no trace exists
of the ancient walls or the theatre of which Pana-
nias speaks. The most important of the still exist-
ing monuments is a temple, the remains of which occupy
a slight elevation near the right bank of the Brad-
anus, about 2 miles from its mouth. They are
now known as the Tempe del Paladino. Fifteen
columns are still standing, ten on one side and five
on the other; but the two ends, as well as the whole
of the entablature above the architrave and the walls
of the cells, have wholly disappeared. The archi-
tecture is of the Doric order, but its proportions
are lighter and more slender than those of the celebrated temple of Didyma. (Paus. vi. 14.) It is in all probability of later date. Some remains of another temple, but prostrate, and a mere heap of ruins, are visible
nearly 2 miles to the S. of the preceding, and a short
distance from the mouth of the Bradanus. This
spot, called the Chiesa di S. Alessano, appears to mark
the site of the city itself, numerous foundations of
buildings having been discovered all around it. It
may be doubted whether the more distant temple
was ever included within the walls; but it is im-
possible now to trace the extent of the ancient city.
The Torre di Mare, now the only inhabited spot on
the plain, derives its name from a castellated edifice
of the middle ages; it is situated above 1½ mile
from the sea, and the same distance from the river
Bastiento, the ancient Casentino. Immediately op-
posite to it, on the sea-shore, is a small salt-water
basin or lagoon, now called the Lago di St. Pola-
gina, which, though neither deep nor spacious, in
all probability formed the ancient port of Metap-
ontum.

Metapontum was thus situated between the two
rivers Bradanus and Casentino, and occupied (with
its port and appendances) a considerable part of
the intermediate space. Appian speaks of "a river
between Metapontum and Tarentum of the same
name," by which he probably means the Bradanus,
which may have been commonly known as the river
of Metapontum. This is certainly the only river
large enough to answer to the description which he
gives of the meeting of Octavius and Antony which
took place on its banks. (Appian, B. C. v. 104.)
The coins of Metapontum, as already observed,
soon as the Carthaginian general discovered the arrival of Claudius, with an auxiliary force of 6000 foot and 1000 horses, he broke up his camp and retreated in the night to the Metaurus, which was about 14 miles from Sena. He had intended to cross the river, but missed the ford, and ascended the right bank of the stream for some distance in search of one till finding the height and situation of the Metaurus so much higher and farther he receded from the sea, he was compelled to halt and encamp on a hill. With the break of day the Roman armies overtook him, and compelled him to a general engagement, without leaving him time to cross the river. From this account it is clear that the battle was fought on the right bank of the Metaurus, and at so great a distance from its mouth, as the troops of Hasdrubal could not, nor any of their night march from Sena, have proceeded many miles up the course of the river. The ground, which is well described by Arnold from personal inspection, agrees in general character with the description of Livy; but the exact scene of the battle cannot be determined. It is, however, certain an английск as the richest and most florid of the period. Appian and Zonaras, though they do not mention the name of the Metaurus, speak of the battle near such a river as the Metaurus at Sena; but the former has confounded this with Sena in Etruria, and has thence transferred the whole theatre of operations to that country. (Appian, Assab. 52; Zonar. iv. 9; Arnold's Rome, vol. iii. pp. 364—374; Vandoucort, Compagnie d'Anville, vol. iii. pp. 59—64; Cramer's Italy, vol. i. p. 260.)

(1) (Metéllinum), a river of Brutium, flowing into the Metaurus river between Mesine and Sicyonian promontory. It is mentioned both by Piny and Strabo; and there can be no doubt that it is the river now called the Marvo, one of the most considerable streams in this part of Brutium, which flows into the sea about 7 miles S. of the Metaurus, and 18 from the rock of Scilla. (Strab. vi. p. 356; Plin. iii. 5. a. 10; Romanselli, vol. i. p. 66.) There was a town on the same name at its mouth. [METELLINUM.] [E. H. B.]

METELLINUM. (It. Anton. p. 416; Metelion, Geogr. Rev. iv. 44), or METALLUMINUM (Colonia Metelium, Plin. iv. 21. a. 35), a Roman colony of Lusitania on the Ana, 24 Roman miles from Augusta Emerita, now Metellina. The modern town lies on the southern side of the river, so that the ancient town ought to have been included in Baetica. Hence some modern writers have conjectured that the Ana may here have changed its bed. The form of the name would lead to the supposition that the colony was founded by Metellus, in which case Metellinum would be a more correct form than Metal- linium.

METEON, a town of the Labeates, to which Gentius removed his wife and family. (Liv. xiv. 32; Median, Geogr. Rev.) It may perhaps be represented by the village of Meterees in the Rieda district of Monte-Negro, to the N. of Lake Scutari. (Wilkinson, Dalmatia, vol. i. p. 552.) [E. B. J.]

METHANA (Athen. p. 263, Paus. Strab., et alii; Methone, Thuc. iv. 45; Diod. xii. 65; Methon, Sostr., Paus. i. 40. 8). Strabo says (viii. p. 574), "that in some copies of Thucydides it was written Methowa, like the town

Ptol. iii. 16. § 19; Methone), a striking rocky peninsula, connected by a narrow isthmus with the territory of Troezen in Argolis, and containing a city of the same name. Pausanias first describes Methana as an isthmus running far into the sea (ii. 34. § 1); Thucydides more correctly distinguishes between the isthmus and chersonesus (iv. 45.); and Pausanias also speaks of the chersonesus (iii. 16. § 12). The isthmus is only about 1000 feet broad, but it immediately spreads out equally on both sides. The outline of the peninsula is grand and picturesque. The highest mountain, called Chelonia, which is 2281 (French) feet above the level of the sea, is of a conical form, and was thrown up by a volcano. The whole peninsula bears marks of volcanic agency. The rocks are composed chiefly of that variety of lava called trachyte; and there are hot sulphurous springs, which were used in antiquity for medicinal purposes. Pausanias speaks of hot baths at the distance of 30 stadia from the city of Methana, which were said to have first burst out of the ground in the time of Antigonus, son of Demetrius, king of Macedonia, after a violent volcanic eruption. Pausanias adds that there was no cold water for the use of the bather after the warm bath, and that he could not plunge in the sea in consequence of the sea-dogs and other monsters. (Paus. l. c.) Strabo, in describing the same volcanic eruption to which Pausanias alludes, says that a hill 7 stadia high, and fragments of rocks as high as the same hill, was thrown up; that in the day-time the plain could not be approached in consequence of the heat and sulphurous smell, while at night there was no unpleasant smell, but that the heat thrown out was so great that the sea boiled at the distance of 5 stadia, and its waters were troubled for 20 stadia (l. c. p. 59). Ovid describes, apparently, the same eruption in the lines beginning "Est prope Pitheas tumulus Troezena." (Met. xv. 294), and says that a plain was upheaved into a hill by the confined air seeking vent. (Comp. Lyell's Principles of Geology, pp. 10, 11, 9th ed.) The French Commission point out the site of two hot sulphurous springs; one called Vrenna, in the middle of the northern coast of the island, and the other in the village Vromolimes, a little above the eastern shore. There are traces of ancient baths at both places; but the northern must be those alluded to by Pausanias.

The peninsula Methana was part of the territory of Troezen; but the Athenians took possession of the peninsula in the seventh year of the Peloponnesian War, a. c. 425, and fortified the isthmus. (Thuc. iv. 45.) There are still traces of an ancient fortification, renewed in the middle ages, and united by means of two forts. In the peninsula there are Hellenic remains of three different mountain fortresses; but the capital lay on the west coast, and the ruins are near the small village of the same name. Part of the walls of the acropolis and an ancient town on the north side still remain. Within the citadel stands a chapel, containing stones belonging to an ancient building, and two inscriptions on marble, one of which refers so called in Macedonia." This form is now found in all the existing MSS. of Thucydides. But there can be no doubt that Methone, which has prevailed down to the present day, is the genuine Doric form of the name.
METHONE. 

350 to Iasia. This, accordingly, was the site of the temple of Iasia, mentioned by Pausanias, who also speaks of statues of Hermes and Heracles, in the Agora. (Leake, *Mores* vol. ii. p. 453, seq.; *Peloponnesiacae*, p. 278; Bollay, *Eleutheues*, *p. 59; Curtius, *Peloponnesiacae*, vol. ii. p. 438, seq.)

METHONE (Μήθονε, Steph. B.), a town of Pieria in Macedonia, on the Thermo gulf, mentioned in the Peripitus of Sclavos (p. 26), and therefore one of the Greek colonies established in early times on this coast. According to Plutarch (*Quaest. Graec. p. 293*), a party of Eretrians settled there, who were called Methonians (p. 438), and who appear to have come near them at the same time as the occupation of Corecyra by the Corinthians a. c. 730-720.

The town was occupied by the Athenians with a view of annoying Perdiccas, by ravaging his territory, and affording a refuge to his discontented subjects. (Thuc. vi. 7.) It appears to have been in 354-353 B.C. that Philip attacked Methone, the last remaining possession of Athens in the Macedonian coast. The position was a convenient station for Athenian privateers to intercept trading vessels, not merely to and from Macedonian ports, but also from Olynthus and Ptolemais. The siege was vigorously pressed by Philip; and the Methonians, who gave up their attempts to escape, and were themselves ex- 

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of the seven cities which Agamenmon offered to Achilles. (Hom. II. ix. 294.) Homer gives to 

the poet of the seven cities which Agamenmon offered to Achilles. (Hom. II. ix. 294.) Homer gives to pedasus the epithet ἄργανδρος, and Methone seems to have been celebrated in antiquity for the cultivation of the vine. The eponymous heroine Methone, is called the daughter of Oenomeus, the "wine- 

man" (Paus. l. c.); and the same name occurs in the islands Oenussa, lying opposite the city. The name of Methone first occurs in the Messenian war. Methone and Pyius were the only two places which the Messenians continued to hold in the second war, after they had retired to the mountain fortress of Lakedaimon. (Paus. l. c., xii. 18. § 1.) At the end of the Second Messenian War, the Lacedaemonians gave Methone to the inhabitants of Nauplia, who had lately been expelled from their own city by the Argives. (Paus. iv. 24. § 4, iv. 35. § 2.) The descendents of the Nauplians continued to inhabit Methone, and were allowed to remain there even after the restoration of the Messenian state by Epaminondas. (Paus. iv. 37. § 6.) In the first year of the Peloponnesian War, a. c. 431, the Athenians attempted to obtain possession of Methone, but were repulsed by Brasidas. (Thuc. ii. 25.) Methone suffered greatly from an attack of some Ilyrian privateers, who, under the pretext of purchasing wine, entered into intercourse with the inhabitants and failed to get the wine, attacked, and burnt it. (Paus. iv. 35. §§ 6, 7.) Shortly before the battle of Actium, Methone, which had been strongly fortified by Antony, was besieged and taken by Agrippa, who found there Bogun, king of Mauretania, whom he put to death. (Dion. Cass. l. 11.; Strab. viii. p. 359; Oros. vi. 19.) Methone was favoured by Trajan, who made it a free city. (Paus. iv. 35. § 8.) It is also mentioned by Mela (ii. 3), Pliny (iv. 5. 47), Ptolemy (iii. 15. § 7), and Hierocles (p. 647).

Pausanias found at Methone a temple of Athena Anemotis, the "storm-stiller," and one of Artemis. He also mentions a well of bituminous water, similar both in smell and colour to the tincture of Cyriaca, but of which no trace is now found. In 1124 Modon was conquered by Venetians, but did not assume the name of Methone until 1435. Methone at Elaphocho-khóri, 3 miles from the sea; but the Epitome is not much to be depended on in this passage. [E. B. J.]

METHONE. 1. (Μήθονε, Strab.; Methona, Paus., Sclavos, *p. 17; Eth. *Methonei*; Paus. iv. 15. § 1, and Coins; Methoneus, Steph. B. a. e.: Methoni, *Methonion*, *Modono*), an ancient town in the SW. corner of Messenia, has always been an important place, both in ancient and in modern times, on account of its excellent harbour and salubrious situation. It is situated at the extreme point of a rocky ridge, which runs into the sea, opposite the island Tsepies, one of the group called in ancient times Oenussa. Off the outer end of the town, is the little isolated rock which Pausanias (iv. 35. § 1) calls Methon, and which he describes as forming at once a narrow entrance and a shelter to the harbour of his time: it is now occupied by a tower and lantern, which is connected by a bridge with the fortification of Methoni. A mole branches from it, which runs parallel to the eastern wall of the town, and forms a harbour for small boats, but is exactly in the position of the ancient port, the entrance into which was probably where the bridge now stands." (Leake.) According to the unanimous testimony of the ancient writers (Strab. viii. p. 359; Paus. iv. 35. § 1), Methone was the Homeric Pedasus, one
METHORA.  

METHEPIDA (Μεθόπηδα, Arrian, Indic. 8), a small state in the centre of India, which was subject to the great tribe of the Prasali. It was situated near, if not upon, the Jumane or Jumna (Plin. vi. 19. a. 29), and has, with much probability, been assumed to be on the site of the present Allahabad. [V.]

METHEPIDAS (Μεθόπηδας), a group of small islands, lying between Nicaea, the port of Meqara, and Salaminis. (Plin. iv. 12. a. 19.) Strabo describes them, without mentioning their names, as five small islands, which, on sailing into Attica (ix. p. 393), Stephanus B. (s. v.) loosely speaks of them as lying between Aegina and Attica.

METHEYDRIUM (Μεθηύδριον; Eth. Μεθηύδρια), a town in central Arcadia, situated 170 stadia north of Megapolis (Paus. viii. 35. § 5), obtained its name, like Interamna, from being situated upon a lofty height between the two rivers Maloetes and Mylais. (Paus. viii. 36. § 1.) It was founded by Orchomenus; but its inhabitants were removed to Megapolis, upon the establishment of that city. It never recovered its former population, and is mentioned by Strabo (viii. p. 386) among the places of Arcadia which had almost entirely disappeared. In 431 B.C. it was, however, to exist for a time as the Passus of Poseidon Hippius upon the river Mylais. He also mentions, above the river Maloetes, a mountain called Thaumatisus, in which was a cave where Rhea took refuge when pregnant with Zeus. At the distance of 30 stadia from Methydrium was a fountain named Mylasia. (Paus. viii. 36. §§ 1—3; comp. vii. 13. § 2, 27. §§ 4, 7.) Methydrium is also mentioned in the following passages: Thuc. v. 58; Polyb. v. 10, 11, 13; Plin. iv. 6. a. 10; Steph. B. s. v.

There is some difficulty in determining the exact site of Methydrum. Some writers identify it with the Hellenic remains called Palatus; but these are not on a lofty hill between two rivers, but in a low situation above the junction of the rivers on the right bank of one of them. Methydrum should rather be placed 45 minutes further, at the distance of 10 miles SE. of the village of Nimatisa, where there are some ancient ruins, one between two streams, on a height below Pyrgos, otherwise called Pyrgidus. It is true that this also is not a lofty hill; but Pausanias uses the expression σαλάκης βαλζᾶν, and θαυμασίας has reference to σαλάκης, which means only a slight elevation. (Leske, Morea, vol. ii. p. 57, Peloponnesica, p. 201: Boblaise, Recherches, ii. p. 151: Ross, Reisen im Peloponnes, p. 116: Curtius, Peloponnesica, vol. i. p. 309.)

METINTHIUM (Μεθύνθιον, and on coins Μήθυνθιον, Μεθύνθιος; Eth. Μήθυνθιονιος), a town in Lesbos, the most important next after Mytilene. It was situated on the northern shore of the island, where a channel of 60 stadia (Strab. xiii. p. 618) intervened between it and the coast of the mainland near Assos.

One of the earliest notices of the Metynthienses is the mention of their conquest of Arisba, another town of Lesbos, and their enslaving of its citizens. (Herod, i. 151.) The territory of Methyntis seems to have been contiguous to that of Mytilene, and this may have been one cause of the jealousy between the two cities. The power and fame of Mytilene was on the whole far greater; but in one period of the history of Lesbos, Methyntis enjoyed greater prosperity. She did not join the revolt of the other Lesbians from Athens in the Peloponnesian War (Thuc. iii. 2, 18), and she was therefore exempted from the severe punishment which fell on Mytilene. (Thuc. iii. 50.) Hence she retained the old privilege of furnishing a naval contingent instead of a tribute in money. (Thuc. vi. 85, vii. 57.) Shortly before the battle of Arginusae, Methyntis fell into the power of the Lacedaemonians, and it was on this occasion that the magnanimous conduct of Callixarchidas presented so remarkable a contrast to that of the Athenians in reference to Mytilene. (Xen. Hell. i. 6. § 14.) After this, lying before the time Methyntis seems to have become less and less important. It comes into notice, however, in every subsequent period of history. It is mentioned in the treaty forced by the Romans (s. c. 154) between Attalus II. and Ptolemy II. (Polyb. xxxii. 11.) It is stated by Livy (xiv. 31) and by Pliny (v. 31) to have incorporated the inhabitants of Antissa with its own. Its coins, both autonomous and imperial, are numerous. It was honourably distinguished [see Lesbos] for its resistance to the Mahomedans, both in the 12th and 15th centuries; and it exists on the same spot at the present day, under the name of Mouros.

We have no information concerning the buildings and appearance of ancient Methyntis. It evidently possessed a good harbour. Its chief fame was connected with the excellent wine produced in its neighbourhood. (Verg. Georg. ii. 90; Ovid, Art. Am. i. 57; Hor. Sat. ii. 8. 50.) Horace (Od. iv. 17. 21) calls Lesbian wine "innocent;" and Athenaeus (ii. p. 45) applies the epithet βουλαγμων to a sweet Lesbian wine. In another place (i. p. 23) he describes the medicinal effect of the wine of this island. (See also i. pp. 28, 29; and Aug. Gell. xii. 5.) Pliny says (xiv. 9) that it had a salt taste, and apparently mentions this as a merit. Pausanias, in his account of Delphi (x. 19), tells a story of some fishermen of Methyntis dragging in their nets out of the sea a rude image of Bacchus, which was afterwards worshipped.

Methyntis was the birthplace of the poet and musician Arion. Myrillus also, who is said to have written a history of Lesbos, is supposed to have been born here. [J. S. H.]

COIN OF METHYNTIS.

METYTHYMNA (Μεθυθύμνη), a city in Crete, near Rhocca, which Aelian (N. A. xiv. 20) mentions in connection with a curious story respecting a remedy for hydrophobia discovered by a Cretan fisherman. Mr. Pasheley (Trans. vol. ii. p. 40) considers that the remains near the chapel of Hephæstis Georgitica, by Nopia, on the extreme eastern edge of the plain of Kissamos-kastelli, represent Methyntis. [E. B. J.]

METYNA INSULA. [RHOADAM.] METHYOMEDUM. [MELIODUNUM.]

METRO️ES (Μετρωχε, Psil. vi. 4. § 3), a branch of the great robber tribe of the Mardi, who were settled in Persia. Their name is sometimes written Matropses.

METYTOPOLIS (Μεθυτωπόλις; Eth. Μεθυτωπο-Αλτης.) 1. A town in the Cretan plain in
METROPOLIS.

Lydia, on the road from Smyrna to Ephesus, at a distance of 120 stadia from Ephesus, and 180 from Smyrna. The district of Metropolis produced excellent wine. (Strab. xix. pp. 653, 657; Ptol. v. 2. § 17; Stephan. B. s. a.; Plin. v. 81; Hieroc. p. 600.) Near the modern village of Toumbi, no doubt a corruption of the ancient name Metropolis, some ruins are still seen; and as their distance from Smyrna and Ephesus agrees with that mentioned by Strabo, there can be no hesitation in identifying the place. (Cmp. Arundell, Sees of Church, p. 33, B., 4. Chichester, p. 542; Rasche, Lexic. Num. iii. 1, p. 653, 654.)

2. A town in the north of Phrygia, and, as the name seems to indicate, the capital of the ancient kings of Phrygia, though Stephanus Byz. (s. e.) derives the name from the mother of the gods. It was situated to the north of Symba ( Athen. xiii. p. 574.), and must not be confounded with another town of the same name in the south of Phrygia. Its site is, in all probability, indicated by the ruins of Pniosph Kalass, north of Doganis, which show a very antique style of architecture, and mainly consist of tombs cut into the rocks; one of these tombs is that of king Midas. Leake (Asia Minor, p. 24) is inclined to think that these ruins mark the site of Nocissi; but other travellers, apparently more just, identify them with a place called Kastri, or Kastri, which the name of Myrtoonlar occurs in an inscription. (Leake, Northern Greece, vol. iii. p. 371.)

3. (Logodizes), a town in the interior of Acarnania, S. of Stratus, and on the road from the latter place to Conope in Aetolia. At a later time it fell into the hands of the Aetolians, but was taken and burned by Philip in his expedition against the Aetolians, a. c. 219. It is mentioned as one of the towns of Acarnania, in a Greek inscription found at Actium, the date of which is probably prior to the time of Augustus. (Poltby. iv. 64; Stephan. B. s. v. ; Böckh, Corpus Inscription. No. 1793; Leake, Northern Greece, vol. iii. p. 376.)

4. A town in Amphipolis, near Olynth. (Thuc. iii. 107.) As to its site, see Argos Amphipolium.

METROPOLIS (Μητροπολις; Eub. Μητροπολις).—1. A town of Hissiatissa in Thessaly, described by Stephanus Byz. (s. e.) as a town in Upper Thessaly. Strabo says (ix. p. 438), that Metropolis was founded by three insignificant towns, but that a larger number was afterward added, among which was Ithome. He further says, that Ithome was within a quadrangle, formed by the four cities Tricca, Metropolis, Pelionaeum, and Gomphi. The position of Metropolis is also determined by its being on Caesar's march from Gomphi to Pharsalus. (Caes. B. G. iii. 81; Appian, B. C. ii. 64; Dion Cass. xili. 51.) It was taken by Pausanias on his descending this part of Thessaly, after the battle of the Aoos, a. c. 198. (Liv. xxxii. 15.) We learn from an inscription that the territory of Metropolis adjoined that of Cierium (the ancient Arne), and that the adjustment of their boundaries was a frequent subject of discussion between the two peoples. [Ciceron.] Metropolis is mentioned in the sixth century Hierocles (p. 642), and continued to exist in the middle ages under the name of Neo-Patra (Νεο Πατρα, Constant. de Them. ii. p. 50, ed. Bonn). The remains of Metropolis are placed by Leake at the small village of Paleokastro, about five miles SW. of Karditsa. The city was of a circular form, and in the centre of the circle are the vestiges of a circular citadel, part of the wall of which still exists in the yard of the village church of Paleokastro, where is a collection of the sculptures or inscribed remains found upon the spot within late years. Among other sculptures Leake noticed one in low relief, representing a figure seated upon a rock, in long drapery, and a mountain rising in face of the figure, at the foot of which there is a man in a posture of adoration, while on the top of the mountain there are other men, one of whom holds a log in his hands. Leake conjectured with great probability that the seated figure represents the Aphrodite of Metropolis, to whom Strabo says (i. c.) that hogs were offered in sacrifice. (Leake, Northern Greece, vol. iv. p. 506.)

2. Another town in Thessaly, which Stephanus B. calls simply a town in Thessaly. This appears to be the Metropolis mentioned by Livy in his account of the campaign of Antiochus, in a. c. 191, where it is related that the Syrian king having landed at Demetrias, first took Phereas, then Crannon, then Cyparissus and Metropolis, and all the neighbouring fortresses, except Atrax and Gyton, and afterwards proceeded to Larissa. (Liv. xxxvi. 10.) From this account it would appear that this Metropolis was in Perrhebasia; and its site has been discovered by M. de Vogue, in the ruins of a village called Kastri, where the name of Μητροπολις occurs in an inscription. (Leake, Northern Greece, vol. iii. p. 371.)

3. (Logodizes), a town in the interior of Acarnania, S. of Stratus, and on the road from the latter place to Conope in Aetolia. At a later time it fell into the hands of the Aetolians, but was taken and burned by Philip in his expedition against the Aetolians, a. c. 219. It is mentioned as one of the towns of Acarnania, in a Greek inscription found at Actium, the date of which is probably prior to the time of Augustus. (Poltby. iv. 64; Stephan. B. s. v.; Böckh, Corpus Inscription. No. 1793; Leake, Northern Greece, vol. iii. p. 376.)

4. A town in Amphipolis, near Olynth. (Thuc. iii. 107.) As to its site, see Argos Amphipolium.

5. A town of Doria. (Stephan. B. s. v.)

6. A town of Eueoba. (Stephan. B. s. v.)

METULUM. [TARODES, Vol. II. p. 8, b.]

MEVANIA (Μεβανία, Streb. Ptol.: Eub. Μεβανία, Streb. B., Eub.) a considerable city of Umbria, on the Flaminian Way, between Carsium and Fureginnim. It was situated on the river Tinia, in a broad and fertile valley, which extends from the neighbourhood of Spoletoium to the Tiber, separating the main chain of the Apennines from a lateral mass or offshoot of the same range, which extends from Mevaonia and Spoletoium to Tuder and Ameria. It is this valley, about 8 or 10 miles in breadth, watered by the Flumimnian and Tinnia, with several tributary streams, the pastures of which were celebrated for their breed of white oxen, the only ones thought worthy to be sacrificed as victims on triumphal and other solemn occasions. Hence their praises are not less frequently associated with the name of Mevaonia than with that of the Flumimnian. (Colum. iii. 5, 8. 8. 474. v. 457. vi. 458; Lucca. s. f. 473.) Mevaonia appears to have been an important place before the Roman conquest of this part of Italy. In a. c. 308 it was chosen by the Umbrians as the headquarters of their assembles forces, where they were defeated by Q. Fabius. (Liv. ix. 41.) At a much
MEVANIAŁA.

later period it was occupied by the emperor Vitellian, with the intention of defending the passes of the Apenines against the generals of Verusian, but he quickly abandoned it again, and retired to Rome. (Tac. Hist. iii. 55, 59.) As it was situated in the plain, it could scarcely be a very strong fortress; but Pliny notices it as one of the few cities of Italy that had walls of brick (xxxv. 56. 49). Scabo speaks of living at this time in the magnificent towns in the interior of Umbria: it was only of municipal rank, but seems to have continued a flourishing place throughout the period of the Empire. (Strab. v. p. 227; Plin. iii. 14. a. 19; Potl. iii. 1. § 54; Hist. Asiat. p. 311; Orell. Inscr. 19.) The modern Besevi is a very poor and decayed place, with little more than 2000 inhabitants, though retaining its episcopal see, and the title of a city. It contains some remains of an amphitheatre, and mosaic pavements which belonged to the ancient Thermas. (Calindri, Stat. del Pontif. Stato, p. 104.)

Mevania appears to be indicated by the poet Propertius himself as the place of his birth (iv. 1. 123), though others suggest his passage, and regard Hesepulum as having the better claim. (Barth. Vitr. Propert.; Kuinoel, ad l c.) It was noted for the fogs to which it was subject. (Propert. i. 5.; Sil. Ital. vi. 646.) Pliny speaks of its territory (Mevanias ager, xiv. 3. § 37) as producing a particular kind of vine, which he calls Irisola; probably the same now called "Pinotello," for which the district is still celebrated. (Hardouin, ad loc.; Rampoldi, Corografia, vol. i. p. 233.) [E. H. B.]

MEVANIAŁA. [UMBRIA.]

MIACOBUS or MILCOCBUS (Miczepus, Mić- kowycz; Thopomp. ap. Steph. B. s. v.), a city which may be assigned to the interior of Chalcedon. (Leake, North Greece, vol. iii. p. 456.) [E. B. J.]

MIBA, in Britain, supposed more correctly Mida, is placed in the Ravenna's Chronography among the towns in the south of Britain. It has been conjectured that Midhara, in Sussex, is its modern representative; but this supposition is not warranted by existing remains. [G. R. S.]

MICHMAS (Māyūs, LXX.; Māyūs, Joseph., Buesse), a city of the tribe of Benjamin, eastward from Bethel (cf. Brook Sm. xii. 25), held by the Philistines, while Saul and the Israelites were in Gibeath. It was on the line of march of an invading army from the north, and the Assyrians are represented as depositing their baggage there when advancing against Jerusalem. (Isaiah, x. 28.) It is placed by Buesseins and St. Jerome in the borders of Asial, and was then a considerable village, retaining its ancient name, 9 miles from Asial, near Rama. (Onomast. s. v.) The same description exactly applies to it at the present day. It is 3 hours distant from Jerusalem, nearly due north. 

Midhams stands on a low ridge between two small Wadya running south into the much larger valley named Wadya es-Swēitī. It bears marks of having been a large village, the larger part of which lies in the vicinity. There are many foundations of hewn stones, and some columns among them. The Wadya es-Swēitī is "the Passage of Michmas" spoken of in 1 Samuel (xiii. 23), and Isaiah (x. 29). It is an extremely steep and rugged valley, which commences in the neighbourhood of Bethel, and a little below (E.) Midhams contracts between perpendicular precipices.

The rocks Broses and Seneb, mentioned in connection with Jonathan's exploit (1 Sam. iv. 4),

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may still be recognised in two conical rocky knolls projecting into the valley between Jebel (ancient Gibeath) and Mākandā (R. Robinson, Bib. Res. vol. ii. pp. 116, 117.) In the Talmud the soil of Michmash is celebrated for its fertility. (Reland, Palaeas- tosia, s. c. p. 897.)

MIDAEUM or MIDAEUM (Mīdēsow), a town in the NE. of Phrygia, on the little river Bathys, on the road from the Ionian to the Phrygian province, belonging to the conventus of Synnada. (Steph. B. s. v.; Plin. v. 32. a. 41; Potl. v. 2. § 22; Strab. xii. p. 576; Hieroc. p. 678, where it is wrongly called Mēdeiow.) The town, as its name indicates, must have been built by one of the ancient kings of Phrygia, and has become celebrated in history by the fact that Sextus Pompeius, the son of Pompey the Great, was there taken prisoner by the generals of M. Antony, and afterwards put to death. (Dios. Casm. xiii. 18.) It has been supposed, with some probability, that the town of Mygdonum, mentioned by Ammianus Marcellinus (xxvi. 7), is the same as Midaeum. [L. S.]

MIDEIA or MIDEA. 1. (Mīdeas, Paus.; Mīdeas, Strab.; Ed. Mīdeēōs), an ancient city of the Argoitia, was originally called Persepolis (Περσεπόλις ἄνδης, Steph. B. s. v. Mīdeas), and is mentioned by Apollodoros (i. 4. § 4) in connection with this hero. It was said to have derived its name from the wife of Electryon, and was celebrated as the residence of Electryon and the birthplace of his daughter Alcma- na. (Paus. ii. 25. § 9; Schol. ad Pind. Alc. vii. 49.)

But it is mentioned in the earliest division of the country, along with the Heraeum and Tiryns, as belonging to Preussas. (Paus. ii. 16. § 2.) It was the residence of Hippodameia in her banishment. (Paus. vi. 20. § 7.) It was destroyed by Argos, probably at the same time as Tiryns, soon after the Persian war. (Paus. viii. 37. § 1; Strab. viii. p. 373.)

Strabo describes Midea as near Tiryns; and from its mention with Panasias, in connection with the Heraeum and Tiryns, it must be placed on the eastern edge of the Argián plain; but the only clue to its exact position is the statement of Panasias, who says that, returning from Tiryns into the road leading from Argos to Epi- danos, "you will reach Midea on the left." (ii. 25. § 9.)

Two different sites have been assigned to Midea. The French Commission place it at the Hellenic remains at Demetr, 5 geographical miles direct E. by N. from the citadel of Argos, as this place lies to the left of the road from Argos to Epidanos. But Leake objects, that the distance of Demetr from this road—more than 3 geographical miles—is greater than is implied by the words of Panasias. He therefore places Midea at the Hellenic remains near Kataien, 2 geographical miles due E. of Tiryns. The objection to the latter site is that it lies to the right of the road from Argos to Epidanos, and is separated by a deep ravine. The ruins at Demetr stand upon a hill almost inaccessible on three sides, enclosed by four different walls, one above another. In one of them is a gateway formed of three pieces of stone, resembling the smaller gateway of the citadel of Mycenaean. The ruins descend from the summit to a fountain, which springs out of a grotto near a chapel of the Panagia. The surrounding meadows afford good pasture for horses, and thus illustrate the epithet of Statius (Theb. iv. 44).
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MIDIANITAE.

"aptor armentis Midae," and the selection of this place as the residence of the horse-loving Hippodameia in her banishment. (Bophlay, Récherches, cl. p. 38; Leake, Peloponnesian, p. 268; Curtius, Peloponnesian, vol. ii. p. 335.)

2. A city of Berosus. [Keradiez.] MIDIANITAE (Μαχαιρίται), the descendants of Midian, one of the sons of Abraham by Keturah, whom the patriarch is said to have sent away during his lifetime "eastward, unto the east country" (Gen. xxv. 2, 6), and whom we subsequently find reckoned among the "children of the east." (Judg. vi. 5.) In the third generation after Abraham they were a distinct people, trading between Gilead and Egypt; but are associated with, or confounded with, another Arab family, the Ishmaelites. (Gen. xxxviii. 25, 28, 36.)

The Midianites were probably a Bedaw tribe, and their situation may be pretty accurately determined, by the following notices, to the territory afterwards occupied by the Arabians, to the south and east of Palestine. Moses fed the sheep of Jethro, a priest of Midian, in the peninsula of Mount Sinai, and about Mount Horeb (Exod. iii. 1); subsequently Jethro came to his son-in-law from the land of Midian, while Israel was encamped in the vicinity of Horeb (Exvii. 2, 6); and Moses was glad to avail himself of his local knowledge while traversing the desert from Mount Sinai to the peninsula. (Num. x. 29-32.) The close alliance between the Midianites and the Moabites, to oppose the progress of Israel, indicates the proximity of the two peoples; and the hostility of the former proves that the alliance of Moses with one of their family did not conciliate the national feeling. (Num. xxxiv. 4, 7, xxxv. 1-3.)

The Midianites continued the bitter enemies of the Israelites throughout the period of the Judges, when, in concert with the Amalekites and the children of the east, they invaded simultaneously, and in countless numbers, the southern frontier towards Gaza and the trans-Jordanic tribes in Gilead and Bashan (Judg. vii. viii.), from whence their attacks were carried to the west. xxxiii. 20, the north as far as the confines of Naphthali and Asher. After their signal defeat by Gideon, they disappear from the records of history, but their slaughter became proverbial. (Psalm lxxxii. 9; Isaiah, ix. 4, 26.)

The country of the Midianites, however, had still a traditionary collose and subsequent notices, consistently with the foregoing, place them between Edom and Paran, which border on Egypt (1 Kings, xi. 17, 18), in the country afterwards comprehended under the name of Idumaea, and still later assigned to the Saraceni. Indeed Josephus (Ant. iv. 7. § 1) asserts that Petra, the capital of Arabia (i.e. Idumaea), was called by the natives Arabam (I'ôrubam), from the Midianitic king Rekem, one of the five slain by Moses. (Num. xxxvi. 8.) Eusebius and St. Jerome mention a city Madian, so named after one of the sons of Abraham by Keturah, situated beyond Arabia (i.e. Idumaea) to the south, in the desert of the Saracens, by the Red Sea, from which the district was called; and another close to the name of the Amron and Aseropolis, the ruins of which only exist in their days. (Onomast. e. v.; comp. Hieron. Comm. ad Jos. ix. and Ezech. xxv.)

The situation of these two cities would define the limits of the territory of the Midianites in their most palmy days. The former of these two cities is doubtless that mentioned by Josephus (Ant. ii. 11. § 1) under the name of Madiene (Melêbôr), situated at the Red Sea, and is properly identified by Rendel as the modern Mîdina (the Median of Amudefa), identical with the Midiana of Ptolemy. (Rendel, Palestine, pp. 98-100.) It is situated about half-way down the eastern coast of the Eilatik gulf. (Forster, Geog. of Arabia, vol. ii. p. 116; and see the references in his index under Midian.)

MIEZA (Mîêza; Elîk. Mîêçûr, Mîêserî), a city of Berosus, the position of which is most difficult to ascertain. Stephanus of Byzantium (s. v.), on the authority of Theagenes, assigns to an eponymous founder, Mieza, a sister of Beroea, and grand-daughter of Macedon: this legend implies that it was an important city. From the name it would seem most natural to look for it in the neighbourhood of Beroea, which agrees with Ptolemy (iii. 13. § 59), who classifies it among the cities of Emathia. Stephanus, on the other hand, still deriving his information apparently from Theagenes, alludes to it as a τῶν Χρυσών, and adds that it was sometimes called Strymonium. Alexander the Great established an Aristotelian school at Mieza (Plut. Alex. M. 7); and it was famed for a stalactite cavern. (Plin. xxxii. 2 a. 30; Leake, North. Greece, vol. iv. p. 583.)

MIGDOL, a Hebrew word signifying "a tower," and used as a complement of several proper names of places in Holy Scripture.

1. MIGDOL-EDER, translated in Gen. xxxiv. 21 (v. 16 in LXX.), τῶν τίφρους Γαβρίλ, Ath. Ver. "the tower of Eder," and in Micah, iv. 8, τίφρους δεξαμενοῦ, Vulg. "Tower of the Deanery," (marg. "Edar.") From the first cited passage, it would appear to have been near Bethlehem; and St. Jerome mentions a shepherd's tower a mile from Bethlehem, so called, as he suggests, in prophetic anticipation of the angelic announcement of the Nativity. (Onomast. s. v.; Beland, Palestine, s. v. p. 585.)

2. MIGDOL-ETO, a town in the tribe of Naphthali (Gen. xlvii. 19), and one of the cities of the Levites (Num. xxxv. 2). The two names together, read Ἐγραφαῖα for "Migdal-el, Horem." Eusebius and St. Jerome mention it as a large village named Magdiel, i. M. P. (St. Jerome writes v. M. P.) from Doras on the road to Polemais, probably identical with the modern El-Megdel, in the plain of Esdrasia, a little to the SW. of Shejfa' 'Amur, which is, however, more remote than even Esbusitic states from Dora, i. e. the modern Tamara. Neither could this have any connection with the Migdal-el of Naphthali, as Beland, in agreement with his two authors, seems to imagine, seeing it was situated in the tribe of Asher or Issachar. (Beland, Palestine, p. 986.) The Magdalæ of Galliæ (now El-Megdel) is much more probably the Migdel-el of Naphthali. (Magdala.)

3. MIGDAL-AD (Μηγισταγγύδ, LXX.), a city of the tribe of Judah. (Jos. xv. 37.)

4. MIGDOL-SHUM, corrupted to Megdalah Zerém in Eusebius (Onomast. s. v. Senuma), which, however, St. Jerome's translation enables us to correct to Megdalah Zerém, "quod interpretatur terrae Senuma." Hence the corruption of the Greek connected in the Latin; the former having Μηγισταγγύδ τῆς Κοινᾶς, the latter, correctly, "terræ Senumae." A village of this name existed in their days 7 miles north of Jericho. (G. W.)

MIGONIUM. [Gethsam.]
MIGRON.

MIGRON, a town in the tribe of Benjamin, mentioned in 1 Samuel, xvi. 2 (where the LXX. reads Μηγερσία) as in the extreme border of Gibeah, celebrated for its pomegranate tree; and connected with Aiath (probably Aí) in Isaiah, x. 28 (where the LXX. reads Μηγερωθύ). Its site has not been recovered in modern times. Dr. Robinson remarks, "Migron must have been situated between Deir Abas and Michmash;" and so the line of the ancient march in Isaiah would seem to require. But the passage in Samuel implies that it was S. of Michmash, which was then occupied by the Philistine garrison, watched by the Israelites in Gibeah, which lay to the S. of "the passage of Michmash," and with which Migron is connected. (Robinson, Bibl. Res. vol. ii. p. 149.) [G. W.]

MILETUS POLIS (Μηλητόπολις), a town in the north of Asia, at the confluence of the rivers Maeceutas and Rhynacmus, and on the west of the lake which derives its name from it. (Strab. xii. p. 575, xiv. p. 681; Steph. B. s. e.; Plin. v. 32, 40.) Some modern geographers, as D'Anville and Manter, have identified Miletus polis with the modern Beli Ksar or Balikesir, but this place is situated too far north and too far to the east of the lake, and identifies it with Miletos, which others regard as the site of the ancient Poenaemum. The most probable view is, that the site of Miletus is marked by the modern Moaliq or Muhalitche, or by the place Homalis, near which many remains of ancient town are found. (Hamilton, Researches, &c., vol. i. p. 1, &c.) [L. S.]

MILETOLITIS LACUS (Μηλετολίτων λίμνη), a lake in the north-west of Asia, deriving its name from the town of Miletus, near its western shore. (Strab. xii. pp. 575, 576.) According to Pliny (v. 40) the lake also bore the name Artynia, and probably confounding the river Tardeus with the Rhynacmus, he fancifully describes the latter river as having its origin in the lake, whereas, in fact, the Rhynacmus enters the lake in the south, and issues from it in the north. It now bears the name of the lake of Mancia (Hamilton, Researches, &c., vol. ii. p. 105, &c.) [L. S.]

MILETOS (Μηλετός; Elc. Μῆλῦς, Milesia), once the most flourishing city of Ionia, was situated on a narrow isthmus, to which it was extended, in the south-west of the Latiumic Sinus, by Mount Grion. The city stood opposite the mouth of the Meander, from which its distance amounted to 80 stadia.

At the time when the Ionian colonies were planted on the coast of Asia Minor, Miletus already existed as a town, and was inhabited, according to Herodotus (i. 146), by Carians, while Ecylus (ap. Strab. xiv. p. 634) related that the original inhabitants had been Leleges, and that afterwards Sarpidon introduced Cretan settlers. The testimony of Herodotus is born out by the Homeric poems, in which (I. ii. 867) Miletus is spoken of as a place of the Carians, and that the place was successively in the hands of different tribes, is intimated also by the fact mentioned by Pliny (v. 30), that the earlier names of Miletus were Leleges, Pitayas, and Anactoria. (Comp. Paus. viii. 2. § 3; Steph. B. s. e.) On the arrival of the Ionians, Naxos, their leader, with a band of his followers, took forcible possession of the town, massacred all the men, and took the women for their wives—an event to which certain social customs, regulating the intercourse between the sexes, were traced by subsequent generations.

It appears, however, that Naxos did not occupy the ancient town itself, but built a new one on a site somewhat nearer the sea. (Strab. i. c.) Temples, fortifications, and other remains, attributed to the ancient Leleges, were shown at Miletus as late as the time of Strabo (xiv. p. 611; comp. Herod. ix. 97). As in most other colonies the Ionians had amalgamated with the ancient inhabitants of the country, the Milesians were not to be the purest representatives of the Ionians in Asia. Owing to their excellent situation, and the convenience of four harbours, one of which was capacious enough to contain a fleet, Miletus soon rose to a great preponderance among the Ionian cities. It became the most powerful maritime and commercial place; its ships sailed to every part of the Mediterranean, and even into the Atlantic; but the Milesians turned their attention principally to the Euxine, on the coast of Thrace, and as well elsewhere, they founded upwards of 75 colonies. (Plin. v. 31; Senec. Cons. ad Hel. 6; Strab. xiv. p. 635; Athen. xii. p. 523.) The most remarkable of these colonies were Abydos, Lampsaecus, and Parium, on the Halicarnassus; Proconnesus and Cynus were two others which were founded by Sines and Amias on the Euxine; while others were founded in Thrace, the Crimea, and on the Bosporus. The colonists during which Miletus acquired this extraordinary power and prosperity, was that between its occupation by the Ionians and its conquest by the Persians, a.c. 494.

The history of Miletus, especially the earlier portion of it, is very obscure. It appears to have been established there at an early time, at a period of the extravagance of this tyranny, we are told, the city was split into two factions, one of which seems to have been an oligarchical and the other a democratic party. (Plut. Quaest. Gr. 32.) The former gained the ascendant, but was obliged to take extraordinary precautions to preserve it. On another occasion we hear of a struggle between two factions of citizens and the commonalty, accompanied with horrible excesses of cruelty on both sides. (Athen. xii. p. 524.) Herodotus (v. 28) also speaks of a civil war at Miletus, which lasted for two generations, and reduced the people to great distress. It was at length terminated by the mediation of the Persians, who conferred on Miletus certain government to those landowners who had shown the greatest moderation, or had kept aloof from the contest of the parties. All these convulsions took place within the period in which Miletus rose to the summit of her greatness as a maritime state. When the kingdom of Lydia began its career of conquest, its rulers were naturally attracted by the wealth and prosperity of Miletus. The first attempt to conquer it was made by Arydas, and then by Sadyatta, who conquered the Milesians in two engagements. After the death of Sadyatta, the war was continued by Alyatta, who, however, concluded a peace, because he was taken ill in consequence, it was believed, of his troops having burnt a temple of Athena in the territory of Miletus (v. 91). At this time the city was governed by the tyrant Thrasybulus, a friend of Periander of Corinth (Herod. v. 92), and a crafty politician. Subsequently Miletus seems to have concluded a treaty with Croesus, whose sovereignty was recognised, and to whom tribute was paid.

After the conquest of Lydia by the Persians, Miletus entered into a similar relation to Cyrus.
as that in which it had stood to Croesus, and was thereby saved from the calamities inflicted upon other Ionian cities. (Herod. i. 141, &c.) In the reign of Darius, the Ionians allowed themselves to be prevailed upon by Histiaea, and his unscrupulous kinman and successor openly to revolt against Persia, b. c. 500. Miletus having, in the person of its tyrant, headed the expedition, had to pay a severe penalty for its rashness. After repeated defeats in the field, the city was besieged by land and by sea, and finally taken by storm b. c. 494. The city was massacred, its inhabitants, and the survivors were transplanted, by order of Darius, to a place called Ampe, near the mouth of the Tigris. The town itself was given up to the Carians. (Herod. vi. 6, &c.; Strab. xiv. p. 635.)

The battle of Mycale, in b. c. 479, restored the freedom of Miletus, which soon after joined the Athenian confederacy. But the days of its greatness and glory were gone (Thuc. i. 15, 115, &c.); its ancient spirit of liberty, however, was not yet extinct, for, towards the end of the Peloponnesian War, Miletus threw off the yoke imposed upon her by Athens. In a battle fought under the very walls of their city, the Milesians defeated their opponents and Phrygians; the Athenian admiral, abandoned the enterprise. (Thuc. viii. 25, &c.) Not long after this, the Milesians demolished a fort which the Persian Tissaphernes was erecting in their territory, for the purpose of bringing them to submission. (Thuc. viii. 85.) In b. c. 334, when Alexander, on his Eastern expedition, appeared before Miletus, the inhabitants, encouraged by the presence of the Athenian army and fleet stationed at Mycale, refused to submit to him. Upon this, Alexander immediately commenced a vigorous attack upon the walls, and finally took the city by assault. A part of it was destroyed on that occasion; but Alexander pardoned the surviving inhabitants, and granted them their liberty. (Arrian, Anab. i. 18, &c.; Strab. l.c.) After this time Miletus continued, indeed, to flourish as a commercial place, but was only a second-rate town in the war between the Romans and Antiochus. Miletus sided with the former. (Liv. xxvii. 16, xliii. 6.) The city continued to enjoy some degree of prosperity at the time when Strabo wrote, and even as late as the time of Pliny and Pausanias. (Comp. Tac. Ann. iv. 65, 55.) From the Acts (xx. 17), it appears that St. Paul stayed a few days there, on his return from Macedonia and Troas. In the Christian times, Ephesus was the seat of a bishop, who occupied the first rank among the bishops of Caria; and in this condition the town remained for several centuries (Hieroc. p. 657; Mich. Duc. p. 14), until it was destroyed by the Turks and other barbarians.

Miletus, in its best days, consisted of an inner and an outer city, each of which had its own fortifications (Arrian l. c.); while its harbours were protected by the group of the Tsigasesaian islands in front of which Lade was the largest. Great and beautiful as the city may have been, we have now no means of forming an idea of its topography, since its site and its whole territory have been changed by the deposits of the Maeander into a pestilential swamp, covering the remains of the ancient city with water and mud. Chandler, and other travellers not being aware of this change, mistook the ruins of Myus for those of Miletus, and describe them as such. (Leake, Asia Minor, p. 339.)

MILETUS.

Great as Miletus was as a commercial city, it is no less great in the history of Greek literature, being the birthplace of the philosophers Thales, Anaximander, and Anaximenes, and of the historians Cadmus and Hecataeus.

The Milesians, like the rest of the Ionians, were notorious for their voluptuousness and effeminacy, though, at one time, they must have been brave and warlike. Their manufactories of couches and other furniture were very celebrated, and their woolen cloths and carpets were particularly esteemed. (Athen. i. p. 28, &c.; Paus. viii. 553, xvi. 491; Virg. Georg. iii. 306, iv. 335; comp. Rambach, De Milet et ses colonies. Halse, 1790, 4°.) Schroeder, Comment. de Rebus Miletiorum, part. i. Stralsund, 1817, 4°; Soldan, Rerum Miletianarum Comment. i. Darmstadt, 1829, 4°.)

COIN OF MILETUS.

MILETUS, a town of Myus, in the territory of Scepsi, on the river Euenus, which was destroyed as early as the time of Philya (v. 52). Another town of the same name in Paphlagonia, on the road between Amasia and Sinope, is mentioned only in the Peuting. Table. (L. S.)

MILEIUS (Mileuros), a town of Cret, mentioned in the Iliad, and in the Catalogue. (IL. ii. 647.) This town, which no longer existed in the time of Strabo, was looked upon by some writers as the mother-city of the Ionian colony of the same name. (Ephorus, op. Strab. xii. p. 573, xiv. p. 634; Schol. Apoll. Rhod. i. 186; Apollod. iii. 1, 2, 3; Plin. iv. 12.)

Mr. Paishie (Proc. vol. i. p. 269) explored the site of this Homeric city not far from Eupinocion, at which considerable remains of walls of polygonal masonry, both of the acropolis and city are still to be seen. (Höck, Kret. vol. i. pp. 15, 418.)

MILEUM, a Roman "colonia" ("Mileu colonia"
"Pest. Tab.") in Numidia, which the Antonine Itinerary places at 25 M. F. from Cirta. There can be little doubt that this place, which, from the circumstance of two councils having been held there, was of some importance (Morcelli, Africa Christiana, vol. i. p. 228), was the same as Mileum (Mepocrus al. Milas, Ptol. iv. 3. § 28).

MILICHIUS. (Achaja, p. 13. b.)

MILITURUM (It. Ant. p. 322; Melalica, It. Hieroe p. 602; Mutilon, Geogr. Rav. iv. 6), a town in the interior of Thrace, on the road from Maximilianopolis to Trajanopolis. (A. L.)

MILOSIA. (Milas.)

MILYAS (Milunds) is said to have been the ancient and original name of the country afterwards called Lycia (Herod. i. 173); but during the period of the Persian dominion, it was the name given to the whole mountainous country in the north of Lycia, the south of Phocis, and a portion of eastern Phrygia. (Strab. xii. p. 573.) The boundaries of this country, however, were never properly fixed, and the whole of it is sometimes described as a part of Lycia. (Arrian, Anab. i. 25.) After the accession of the dynasty of the Seleucidae in Syria, the name Milyas was limited to the south-western part of
MIMAS.

Psidia, bordering upon Lyca, that is, the territory extending from Ternessus northward to the foot of mount Cadmus. (Polyb. v. 72; Strab. xii. p. 570, xiii. p. 631, xiv. p. 666.) This district, the western part of which bore the name of Cabaliss, is after wards described, sometimes as a part of Lyca (Ptol. v. 3, § 7, 5, § 6), and sometimes under the names of Ephtha or Psidia. (Ptol. v. 2, § 12; Plin. v. 42.) After the conquest of Antiochus the Great, the Romans gave the county to Eumenes (Polyb. Exc. de Leg. 36), though Psidian princes still continue to be mentioned as its rulers.

The greater part of Milyas was rugged and mountainous, but it also contained a few fertile plains. (Strab. xii. p. 570.) The inhabitants were called Milyae. (Ctes. H. R. vii. 77; Strab. xiv. p. 566; Plin. v. 35, 42.) This name, which does not occur in the Homeric poems, probably belonged to the remnant of the ancient Solymi, the original inhabitants of Lyca, who had been driven into the mountainous and immigrating Cretians. The most important town in Milyas was Chyra, Omoanda, Balhora, and Buron, which formed the Cibyrian tetrapolis. Some authors also mention a town of Milyas (Polyb. v. 72; Ptol. v. 2, § 13; Steph. B. a. v. Milya), which must have been situated N of Ternessus in Psidia. (L. S.)

MIMASES (Mimaseis), a people in Byzacium (Ptol. v. 3, § 26), and also in Libya Incredibile (Ptol. iv. § 20). (E. B. J.)

MIMAS (Mimas), a mountain range in Ionia, traversing the peninsula of Erythrae from south to north. It still bears its ancient name, under which it is mentioned in the Odyssey (iii. 172). It is, properly speaking, only a branch of Mount Tmolus, and was celebrated in ancient times for its abundance of wood and game (Strabiv. p. 613, 645). The neck at the south-western extremity of the peninsula formed by Mount Mimas, a little to the north of Tees, is only about 7 Roman miles broad, and Alexander the Great intended to cut a canal through the isthmus, so as to connect the Cystrian and Hermesian bays; but it was one of the few undertakings in which he did not proceed. (Diod. v. 31; comp. vii. 4, § 1; Thucyd. v. 34; Or. Met. ii. 223; Amm. Mar. xxxi. 43; Callim. Hym. in Del. 157; Sil. Ital. ii. 494.)

Mount Mimas forms three promontories in the peninsula; in the south Coryceum (Korakos or Kikibo), in the west Argenum (Cape Blanco), and in the north Melasera (Kara Burna). Chandler (Travels, p. 318) describes the shores of Mount Mimas as covered with pines and shrubs, and garnished with flowers. He passed many small pleasant spots, well watered, and green with corn or with myrtles and shrubs. The summit of the mountain commands a magnificent view, extending over the bays of Smyrna, Chios, and Erythrae, the island of Naxos, and the coast of Caria on the east. The latter mountain says the most active in it; from which fact the frankincense came to be called Mimaeanum (xii. 80). And in speaking of the various qualities of myrrh, he mentions second, "Minaeana, in qua Atratimica", as most esteemed next to the Troglydotes (xii. 35).

With regard to the position of this important tribe in the modern map of Arabia, there is a wide difference of opinion among geographers. D'Anville finds their capital Carana in the modern Almakarama, which is, he says, a strong place. (Geograph. Anc. tom. ii. p. 221; comp. Forster, Arabia, vol. i. p. iii.) Gosselin contends that Almakarama is too far south for the Carana of the Minaeans, and is disposed to look to the capital of Carana and to the Bochard had suggested (Phalèg. lii. cap. 22, p. 121) which Edris places two days' journey from Meda, on the road to Sanaa. (Gosselin, Récurrences sur la Géographie des Anciens, tom. ii. p. 116.) Dean Vincent thus attempts to fix their position:—"The site of the Minaeans is not so easy to fix; but by a comparison of different accounts, they were S. of Hedjaz, N. of Hadramaut, and to the eastward of Sobh; and they were the carriers to all these provinces: their caravans passed in 70 days from Hadramaut to Aila, as we learn from Strabo; and Aila is but 10 miles (7) from Petra." He re-
marks, in direct opposition to Gosselin, that Bochart, in placing them at Carma-'l-Mansourli (i. Karwi-
Al-Moghaful), only 3 stations S. of Mecca, which he supposes to be the Carma or Carana of Pliny, brings them too far to the N., for that "Poleteny
places them much farther S." (Periplus, cap. xxvii. p. 363, and note 254.) But M. Jomard
holds that Wady-Mina, to the S. (? of Mecca, cor-
responding to those of Pliny, was about 2 miles distant from Abyd he computes as 101 degrees, or 294 hours
Mr. Forster assigns them a wide extent of territory in the modern provinces of Hejazas, Nejdj, and
Yemen, even to the borders of Hadramaunt. "The seat of this great commercial people, who divided
with the Garam, the commerce of the peninsula (transported by D'Anville to the heart of Mecca,
and by Vincent to the country of the Agey Arabs),
assuredly lay, if any reliance whatever may be placed in the position of Poleteny, in an inland
direction ESE. of Mecca. For the Minaeans, according
to him, lay immediately S. of the "regio interior myrrhiferas." In this regard, he speaks of the
merits of the Minaeans. The Minaeans being the same
with the Mazayen, this description would identify the "in-
terior myrrhiferas" with the fruitful mountain region
E. of Taif, and the Minaeans, consequently, with the
great Atybe tribe described by Burckhardt, as the
most numerous of the tribes of Hejazas, and inhab-
iting the habitable country stretching eastward, under the shadow of the Talaith, and the Taurab.
(Arabia, vol. ii. pp. 251, 252.) He adds, in a note, "its site (viz. that of the 'interior myrr-
hiferas'), with that of its inhabitants, the Minaeans,
may be determined independently, by the concurrent
testimonies of Poleteny and Pliny; the former places
his Charghata [Kabsa, Pal Xarif], and the latter his Carma, near the mountains of the Minaeans.
The town thus denominated is clearly that of Karkasat; but Karkasat is seated beneath, or rather
upon the mountains of Taif." Having thus
determined their northern border "S. of Karkasat,
or in the plains below the mountain chain running
E. from Taif," he thus defines their southern
limits. On the hypothesis so established, the Minaeans
were bounded by the Dourani, or the Mokertane. It is
impossible to mistake, in the Dourani, the inhab-
habitants of Zokran, or in the Mokertane, those of
Mekka, two adjoining provinces, lying S. of Mecca
and Taif, and crossing the entire space between the
sea and the uninhabited desert. This decisive ver-
ification shuts in the ancient Minaeans between the
mountains of Zokran and Mekka, and those N.
of Taif." (p. 255.) "The chief towns, the territory,
and the national habits of the Minaeans, as described
by the ancient geographers, bear a remarkable
resemblance to those of the Atybe Arabs, the present
inhabitants of this district; and the coinci-
dence of the palm-groves, and other fruit-trees of the
same species, and the wealth in date palm, noticed by
Pliny, with the excellent pasture-grounds, the great
bounty of camels and sheep, possessed by the
powerful tribe of Atyba, and with the plantations for
which Tarab is remarkable, that furnish all the
surrounding country with dates, environs, as
Burckhardt describes both it and Taif to be, 'with
palm-groves and gardens watered by numerous
rivers,' must be allowed to corroborate, in a very
remarkable manner, this verification of the ancient
seats of the Minaeans." (Forster, Arabia, vol. ii.
pp. 254—257.)

Mr. Forster further identifies the principal town of the Minaeans (the Cearma Regia of Poleteny)
with Karw-al-Mansourli, a considerable town still in
being between Taif and Mecca; and Carnon
with Karw-al-Moghaful, upon the mountains S.
of Taif, which former Bochart had already identified
with the Carma or Carana of Pliny. "The site of
their capital, within a few miles of Wady-Mina
(immediately to the E. of Mecca), suggests the not
improbable derivation of their name from that famous
seat of the idolatry of ancient Arabia." (p. 254, note;)
an hypothesis in which, it has been seen, Jomard coin-
cides. But, though fixing the original and principal
seat of the Minaeans in the S. of the Hejaz, he thinks
"it is still certain, from Pliny's statement, that this
people possessed a key to the commerce of the
incense country, by having obtained the command of
one of the two passes into the Djibal-al-Kamar" (which is in the heart of Hadramaunt); and he hence
inferences they possessed one of the two emporiums
of the trade in incense and myrrh, mentioned by
Pliny, on the southern coast; "an inference which at
first sight, seems to be confirmed by Poleteny's
statement of the Doore, and Koleth in the
Turabah." (Arabia, vol. ii. pp. 251, 252.) He adds,
in a note, "Its site (viz. that of the 'interior myrr-
riferas'), with that of its inhabitants, the Minaeans,
may be determined independently, by the concurrent
testimonies of Poleteny and Pliny; the former places
his Charghata [Kabsa, Pal Xarif], and the latter his Carma, near the mountains of the Minaeans.
The town thus denominated is clearly that of Karwa-
sat; but Karwa-sat is seated beneath, or rather
upon the mountains of Taif." Having thus
determined their northern border "S. of Karwa-
sat, or in the plains below the mountain chain running
E. from Taif," he thus defines their southern
limits. On the hypothesis so established, the Minaeans
were bounded by the Dourani, or the Mokertane. It is
impossible to mistake, in the Dourani, the inhab-
habitants of Zokran, or in the Mokertane, those of
Mekka, two adjoining provinces, lying S. of Mecca
and Taif, and crossing the entire space between the
sea and the uninhabited desert. This decisive ver-
ification shuts in the ancient Minaeans between the
mountains of Zokran and Mekka, and those N.
of Taif." (p. 255.) "The chief towns, the territory,
and the national habits of the Minaeans, as described
by the ancient geographers, bear a remarkable
resemblance to those of the Atybe Arabs, the present
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dence of the palm-groves, and other fruit-trees of the
same species, and the wealth in date palm, noticed by
Pliny, with the excellent pasture-grounds, the great
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which Tarab is remarkable, that furnish all the
surrounding country with dates, environs, as
Burckhardt describes both it and Taif to be, 'with
palm-groves and gardens watered by numerous
rivers,' must be allowed to corroborate, in a very
remarkable manner, this verification of the ancient
seats of the Minaeans." (Forster, Arabia, vol. ii.
pp. 254—257.)
MINARICUM.

Hadrumetum. Their country must have comprehended the eastern half of the territory of Yafa, and the western half of the modern Hadrumetum. So that Shishon and Forsin, and the tomb of Hid, and the walls of Barbati (Polome's source of the Styx), which now form part of Hadrumetum, pertain to the Missae Flatter, Eridanos now called Biskra, i. pp. 278—284. [G. W.]

MINARICUM, in Belgica, is placed on a road from Castellum (Cassae) to Turnacum (Tournay); and a road also ran from Castellum through Minaricum to Nemetaicum (Arras). The distance is xi. (leagues) from Cassae, a well-known position, to Minaricum. D'Anville contends that the geographers are mistaken in placing Minaricum at Mersa-em, or, as the French call it, Merville, on the river Lys, instead of placing it at Esteva, also on the river Lys. The distances as usual cause a difficulty, and there is nothing else that decides the question. An old Roman road leads from Cassae to Esteva, and Roman coins have been found at Esteva. [G. L.]

MINAS SABBATTIA (Medicea Sabattia, Zosim., iii. 34. 10). It is mentioned in Belgica, and in Bede's time. In Bede's time it is named by Zosim. As he, in his day, occupied the site of the celebrated Parthian capital Ctesiphon. Abulfeda (p. 253) speaks of a place in the neighbourhood called Sabath. [V.]

MINATIICUM, in Belgica, is placed by the Antonine Itin. and the Table on a road from Bagonis (Boulogne) to Dinareum (Soissons). It is mentioned in the Itin. between Catnasium (Choiseux) and Auxemusa or Auxemasa. [Auxemusa.] Catnasium is omitted in the Table, and Minatiticum appears under the form Ninettacii, or Ninetacii, as D'Anville writes it. Here, as in some other cases, the name in the Table appears to be more exact, for Ninettacii is Nessio de Comite, which stands on an old Roman road that leads from Choiseux to Reims. [G. L.]

MINCUS (Mincus: Mincio), a considerable river of Gallia Cisalpina, and one of the most important of the northern tributaries of the Padus. (Plin. iii. 16. a. 20, 19. a. 23; Strab. iv. p. 209.) It has its sources in the Rhetian Alps, at the foot of the Monte Tornale, from which it flows to the lake Benacus, or Lago di Garda, which is formed by the accumulation of its waters. It issues again at Peschiera (the ancient Ardelia), and has from thence a course of about 40 miles, till it falls into the Fo near Genua, about 10 miles above Hostilia. In the upper part of its course it is a mere mountain torrent; but after it leaves the lake Benacus it is a deep and clear stream, which holds a slow and winding course through the low and marshy plains of this part of Cisalpine Gaul. It is characterized by Virgil, who dwelt on its banks. (Virg. Eccl. viii. 18; Georg. iii. 15, Aes. x. 206.) In the immediate neighborhood of Mantua the waters of the Mincus stagnate, so as to form shallow lakes of considerable extent, which surround city on three sides, the fourth also being protected by artificial inundations.

A battle was fought on the banks of the Mincus in b. c. 197, between the consuls Cornelian and the combined forces of the Inselves and Cenomanii, in which the latter were entirely defeated, and their leader, the Carthaginian Hamilcar, taken prisoner. (Liv. xxxii. 50.) At a much later period it was on the banks of the Mincus near its confluence with the Padus, at a place called by Jornandes Acroventum, Mamboleitua, that the celebrated interview took place between Pope Leo I. and Attila, which led the king of the Huns to withdraw his forces from Italy. (Jornand. Got. 42; F. Duc. Hist. Miscell. xv. p. 549.) [E. H. B.]

MINERVIAE FRONOMOTORIUM (Ae Aquae exaripe), Suburb. Ponta della Campomolla), a promontory on the coast of Campania, opposite to the island of Capraea. Forming the southern boundary of the celebrated Cistern of Messina, it is a bold and rocky headland, constituting the extremity of a mountain ridge, which branches off from the main mass of the Apennines near Nuceria, and forms a great mountain promontory, about 35 miles in length, which separates the Bay of Naples from that of Pasiteum or Salerno. The actual headland derives its name from a temple of Minerva, situated on its summit, which was said to have been founded by Ulysses (Strab. v. p. 247) : it was separated by a channel of only 3 miles in width from the island of Capreae (Capri). On the S. side of the promontory, but about 5 miles from the extreme headland, are some small rocky islets now called Le Galli, very bold and picturesque in appearance, which were selected by tradition as the sittings of the gods of the sea. The headlands are therefore named the Serrusiae Insulare (Xeopromou- tai orinpas), Plut. ili. 1. § 79; Strab. v. p. 247; Paus. Arist. Mirab. 110.) From the proximity of these, according to Strabo, the headland itself was sometimes called the Promontory of the Sirens (Thepromou- tai orinpe), but all other writers give it the more usual appellation of Promontorium Minerviae. Though Pliny adds that it had once been the abode of the Sirens, and there was an ancient temple on the side towards Surrentum in honour of those mythical beings, which had at one time been an object of great veneration to the surrounding population. (Strab. v. pp. 242, 247; Plin. iii. 5. a. 9; Paus. Arist. i. c. Ovid. Met. xvi. 708; Mal. ii. 4. § 9; Liv. xiii. 90.) Tacitus in one passage calls the headland Surrentinum Promontorium, from its proximity to the town of Surrentum, from which it was only 5 miles distant; and Statius also speaks of the temple of Minerva as situated "in vertice Surrentino." (Teo. Aes. iv. 67; Stat. Silv. v. 3. 168.)

The Promontory of Minerva is a point of considerable importance in the coast of Italy, and in the navigation of its harbours. It is still used as the station for the two squadrons which were appointed to guard the seas of pirates; the one protecting the coasts from thence to Massilia, the other those on the S. as far as the entrance of the Adriatic. (Liv. xi. 18.) In b. c. 86 a part of the fleet of Augustus, under Appius Claudius, on its voyage from Misenum to Sicily, encountered a tempest in passing this cape, from which it suffered heavy loss. (Appian, B. C. v. 98.) It is mentioned also by Lucullus as a point of importance in his voyage along the coast of Italy. (Lucil. Sat. iii. Fr. 10.) [E. H. B.]

MINDIO (Migno), a small river of Etruria, flowing into the Otryene sea, between Centumcellae (Cetona) and Graccianica (Rapallo), at 3 miles S. of the mouth of the Marta. It is a trifling stream, though noticed by Virgil, as well as by Rutilius in his voyage along this coast, but Maiet and the Geographer of Ranaeus are the only geographical writers who deem it worthy of mention. (Virg. Aes. i. 183; Serv. ad loc.; Rutili. Hist. ii. 179; Mal. ii. 4. § 9; Geor. iv. Erv. iv. 62.)

MINUS (Mius; Mino), a river of Spain, rising in the north of Galciaulia, in the Cantabrian mountains, and falling into the Ocean. (Strab. iii. p. 153.) Strabo erroneously says that it is the

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to execute his task; and heroon the magistrates determined to send Marius away, and put him on board a ship which conveyed him to Africa. (Plut. Mor. 36–39; Appian, B. C. ii. 61, 62; Vell. Pat. ii. 19; Val. Max. i. 5. § 5; ii. 10, § 6; Liv. Epit. lxxxvii.; Juv. xiv. 276; Cic. pro Pansa 10, pro Sest. 22.)

We hear little more of Minturnae under the Empire, though it is repeatedly noticed incidentally by Cicero (ad Att. v. i. 3, vii. 13, xvi. 10). It still retained in his time the title of a colony; but received a material accession from a fresh body of colonists established there by Augustus; and again at a later period under Caligula. (Lab. Colum. p. 235; Hyg. de Lamiat. p. 179; Zumpt, de Coloni. p. 355.) We find it in consequence distinguished both by Pliny and Ptolemy by the title of a colony, as well as in inscriptions (Plin. iii. 5. s. 9; Ptol. iii. § 63; Orell. Inscr. 3762; Mommsen, I. R. N. 4058 —4061); and notwithstanding its unhealthy situation, which is alluded to by Ovid, who calls it "Minturnae graves" (Met. xv. 716), it appears to have been by the time of the Emperor Hadrian to have been a flourishing and important town. Its prosperity is attested by numerous inscriptions, as well as by the ruins still existing on the site. These comprise the extensive remains of an amphitheatre, of an aqueduct which served to bring water from the neighbouring hills, and the substructions of a temenos, as well as portions of the ancient walls and towers. (Romanelli, vol. iii. p. 430; Enestace, Classical Tour, vol. ii. p. 318.) All these remains are on the right bank of the Liris, but according to Pliny the city extended itself on both sides of the river; and it is certain that its territory comprised a considerable extent on both banks of the Liris. (Hygin. de Lem. p. 178.) The period of its destruction is unknown: we find it still mentioned in Procopius (B. G. iii. 26) as a city, and apparently a place of some strength; but at the commencement of the middle ages all trace of it is lost, and it was probably destroyed either by the Lombards or Saracens. The inhabitants seem to have withdrawn to the site of the modern Proletia, a village on a hill, the limits of which are marked by a ridge of inaccessible rocks. (Strabo. v. p. 253.) She appears to have been properly a local divinity; at least we do not meet with her worship under that name anywhere else in Italy; though many writers call her the mother of Latinus, and others, perhaps on that very account, identified her with Circe. (Virg. Aen. vii. 47; Serv.处注, ii. 19; Liv. xxiii. 29.) We may probably conclude that she was connected with the old Latin religion; and this will explain the veneration with which her grove and temple were regarded, not only by the inhabitants of Minturnae, but by the Romans themselves. Frequent allusions to them are found in the Latin poets, but always in close connection with Minturnae and the Liris. (Hor. Carm. iii. 17; 7; Luc. ii. 434; Martial, xiii. 68; Claudian, Proel. et Ol. Cons. 259.)

Strabo calls Minturnae about 80 stadia from Formiae, and the same distance from Sinuessa: the

Itineraries give the distance in each case as 9 miles. (Strab. v. p. 233; Itin. Ant. pp. 108, 121.) After crossing the Liris a branch road quitted the Appian Way on the left, and led by Sessa to Teanum, where it joined the Via Latina. [E. H. B.]

MINTA (Mintia), a city of Thessaly, said by Stephanus B. (s. v.) to have been formerly called Halmonia (Halmowia) and also disused by the name of Mineia from Minyas. It is mentioned by Pliny (iv. 5. s. 15) under the name of Almon, and in conjunction with Orchomenus Minyeus in Thessaly. (See Müller, Orchomenos und die Minger, p. 244, 2nd ed.)

MINYAE (Miniaus), an ancient race in Greece, said to have been descended from Minyas, the son of Orchomenus, who originally dwelt in Thessaly, and afterwards migrated into Boeotia, and founded Orchomenus. [For details see ORCHOMENUS.]

Most of the Argonautic heroes were Minyasians; and some of them having settled in the island of Lemnos, continued to be called Minyaes. These Lemnian Minyas were driven out of the island by the Tyrrhenian Pelasgians, and took refuge in Leucadia, from whence some of them migrated to the land now called others to Triphylia in Elis, where they founded the six Triphylan cities. (Herd. iv. 145—148.)

[Elia, p. 818.]

MINYEIUS (Minyeus), the ancient name of the river Anigrus in Elia. (Hom. Il. xi. 721.) [Anigrus.]

MISOBIGA (Misybige). 1. Also called MISOBORICA (Plin. iv. 12. s. 35; Cosma), a town of the Celts in Lusitania, upon the Ocean (Ptol. ii. s. § 6), identified by some with Odemira, by others with Sines. (Mentelle, Esp. Ann. p. 260; Ukert, ii. 1. p. 390.)

2. A Roman municipality, in the territory of the Turduli, in Hispania Baetica, on the road from Emerita to Caesaraugusta, now Cápula, N. of Fuente Ovejuna. (Ptol. ii. 4. § 13; Plin. iii. 1. s. 3; It. Anton. p. 444; Inser. Gruter, pp. 76, 257.)

3. A town of the Oretani, in Hispania Tarraconensis, mentioned only by Ptolemy (i. § 59).

MISENUM (Misenus), was the name of a remarkable promontory on the southern limit of the Roman city called the Crater, or Sinus Cumannus (the Bay of Naples). It is an almost isolated headland, forming a hill of considerable elevation, and of a somewhat pyramidal form, joined to the mainland opposite to Procida only by a narrow strip of low land, between which and the continuation of the coast at Baiae and Baise is a deep inlet forming the smaller port of Misenum (Strab. v. p. 243). A large stagnant pool or basin, still deeper in, now called the Mare Morto, communicated with this outer port by a very narrow entrance, which could be closed by a bridge or causeway. It is probable that the headland of Misenum itself at one time formed part of the encircling heights of the crater of a long extinct volcano, of which the Mare Morto occupies the centre, and the Misenus or Procida (as the headland opposite to the island of that name is now called) constituted the opposite margin. (Daubeney On Volcanoes, p. 302, 2nd edit.)
MISENUM.

The name of the promontory of Misenum was derived, according to a tradition very generally adopted by the Roman writers, from the trumpet of Aeneas, who was supposed to be buried there (Virg. Aen. vi. 163, 212—235; Propert. iv. 18. 3; Sil. Ital. iii. 155; Suid. Sic. ii. 1. 156; Mel. ii. 4. § 2; Colum. ii. 2. § 18). Another legend has represented the promontory of Misenum as one of the companions of Ulysses (Strab. v. p. 245). There is no trace of the existence of a town on the spot at an early period, though it is almost certain that its secure and land-locked port (already alluded to by Lycephon, Alex. 787) must have been turned to account by the Cumaeans during the period of their naval and commercial power. Before the close of the Roman Republic the actual promontory of Misenum, as well as the neighbouring shores of Baiae and Pozzuoli, became a favourite site for the villas of wealthy Romans; but it was not till the reign of Augustus that any considerable population was collected there. That emperor first introduced the custom of maintaining a fleet for the defence of the Tyrrenian or Lower Sea, of which Misenum was made the permanent station (Suet. Aug. 49; Tac. Ann. iv. 5), as it continued throughout the period of the Empire. Thus we find the "classis Misenensis" continually alluded to by Tacitus (Ann. xiv. 3, 62, xv. 51, Hist. ii. 106, iii. 56, &c.); and the elder Pliny was stationed at Misenum in command of the fleet, when the memorable eruption of Vesuvius broke out, in which he perished, a.D. 79, and of which his nephew has left us so interesting an account (Ep. vi. 16. 20). At a much later period we find the establishment of a fleet at Misenum, with a legion specially organised for its service, referred to as a permanent institution, both by Vegetius and Notitia. (Veget. v. 1. 2; Notit. Dign. ii. p. 118.) There can be no doubt that in consequence of this important establishment a considerable town grew up around the port of Misenum; and we learn from several inscriptions that it possessed municipal privileges, even before the title of a colony. (Orell. Inscr. 3772; Mommsen, i. F. R. N. 2575—2577.) But the "Misenienses," whose name frequently occurs in inscriptions written in general the names of the soldiers of the fleet (Militiae classis praetorii Misenatium, Mommsen, l.c. 2725, &c.), were the inhabitants of the town.

Before it became thus memorable as the station of the Roman fleet, Misenum was remarkable in history for the interview between Octavian and Antony and Sextus Pompeius, in which the two former were received by Sextus on board his ship, and a treaty was concluded for the division of the Roman Empire between the three contracting parties. It was on this occasion that his admiral Menas proposed to Pompey to cut the cables and carry the two triumvirs off to sea. (Plut. Anti. 32; Dion Cass. xivii. 36; Vell. Pat. ii. 77.) At a somewhat earlier period Cicero mentions having been visited by the Cilician pirates, who carried off from thence the daughters of M. Antonius, who had himself carried on the war against them. (Cic. pro Leg. Manil. 12.) We learn from Plutarch that C. Marius had a villa there, which he describes as more splendid and luxurious than was usual to the character of the man (Plut. Mari. 12); and it was near this spot that he referred to what became in the hands of L. Lucullus, who subsequently purchased it for a sum of 2,500,000 denarii, and adorned it with his usual magnificence. It subsequently passed into the hands of the emperor Tiberius, who appears to have not infrequently made it his residence; and who ultimately died there, on the 16th of March, a.d. 37. The villa itself is described as situated on the summit of the hill, commanding an extensive view over the sea; but it is evident, from the account of its vast sub-structures and subterranean galleries, &c., that it must have comprised within its circumference a large part of the promontory. (Plut. L. c., Lucull. 39; Seneca, Ep. 51; Tac. Ann. vi. 50; Suet. Tib. 72, 73; Dion Cass. iviii. 28; Phaedr. Fab. ii. 36.)

Besides this celebrated villa of Lucullus, we learn from Cicero that M. Antonius the orator had a villa at Misenum, and that the triumvir, his grandson, made it a frequent place of residence. (Cic. de Or. ii. 14, aed Alt. x. 8, xiv. 20, Phil. ii. 19.) At a much later period Misenum became the place of exile or confinement of the unhappy Marcus Augustus, the last emperor of the West, to whom the villa of Lucullus was assigned as a place of residence by Odoacer after his deposition, a.d. 476. (Jordand. Oct. 46; Marcellin. Chron. p. 44.) Horace notices the sea off Cape Misenum as celebrated for its scilini or sea-turtles. (Hor. Sat. ii. 4. 33.)

Some ruins, still extant near the summit of the hill, are in all probability those of the villa of Lucullus. Of the town of Misenum the remains are but inconsiderable; they are situated on the S. side of the Portus di Miseno, at a place now called Calamia; while those of the theatre are situated in a spot called il Forno, a little further to the W., just where the inner basin or Mare Morto opens into the outer port. The two were separated in ancient times by a bridge of three arches, which has recently been replaced by a closed causeway, the effect of which has been to cause both the inner basin and harbour to fill up with great rapidity, and the latter has in consequence become almost useless. In the sides of the hill at the head of the port, and on the N. of the Mare Morto are excavated numerous sepulchres, which, as we learn from the inscriptions discovered there, are those of officers and soldiers of the fleet stationed at Misenum. Many of these inscriptions are of considerable interest, and give the light in general the name of the soldiers of the fleet (Militiae classis praetorii Misenatium, Mommsen, l.c. 2725, &c.), not the inhabitants of the town.

MITHRIDATIUM.

The name of Mithridatium is only given in two inscriptions. One was given by a V. Scaevola (Philostr.iphy. 7, &c.), the other by a Manilius (Cic. de Div. ii. 27), who is the last authority for the name of the place. (Cic. de Div. ii. 27; Plin. Ant. v. 46; Suet. Cal. 60; Cels. x. 15; Mommsen, l.c. 2725, &c.) The name occurs in the inscriptions of the 3rd and 1st centuries B.C., and it is certain that the place was in existence long before the time of Augustus. It is also certain that Mithridatium is the name of the place which appears in the title of the emperor Claudius (Plin. iv. 5; Tac. Ann. xii. 15; Dion Cass. xiv. 8.) (E. B. J.)

MITHRIDATIUS (Μύθριδατιός, a fortress of the Trocmi, situated on the frontiers of Galatia and Pontus. After the subjugation of Pontus by the Romans, Pompey took Mithridatium from Pontus,
and gave it to a Galatian prince Bogediataros, or Bogretius, as he is called on coins. (Strab. xii. p. 557; Sestini, p. 192.)

MITYLENE. [MITYLENE.]

MITYS, a river of Pieria in Macedonia, which the Roman army, in the third campaign against Perses, under Q. Marcus, reached on the first day after their occupation of Dium. (Livy. xii. 7.) The Mitys was perhaps the river of Katerina. (Leake, North. Greece, vol. iii. p. 434.) [E. B. J.]

MIZAGUS. [MIZAGUS.]

MIZPAH v. MIZEPEH (Nasiq). This Hebrew appellative (נִמְנָפ), signifying "a commanding height," "a beacon," "a watchtower," and the like (הַמְנָפָה אָוֹן סְמָה; בַּהַמְנָפָה אָוֹן סְמָה; יִשָּׂרְאֵל כַּהַמָּן גְּלֶטְנָה; Joseph. Antiq. vi. 2. § 1), is used as the proper name of several sites or towns in Palestine, doublets from their positions.

1. The most important was Mizpeh (once written Mizepeh, Josh. xvii. 36), in the tribe of Benjamin, where a convocation of the tribes of Israel was held on important occasions, during the times of the Judges, and was one of the stations of Samuel's annual circuit. (Judges, xx. 1, 3, xxx. 1; 1 Sam. vii. 5—17, x. 17, &c.) It was strengthened by Ass, king of Judah, as a frontier gate against Israel, and he used for his works the materials brought from the neighbouring Ramah, which Bashaa, king of Israel, had built on his southern frontier, "that he might not suffer any to go out or come in to Ass, king of Judah." (1 Kings, xv. 17—22; comp. 2 Chron. xvi. 6.) After the destruction of Jerusalem by Nebuchadnezzar it became, for a short time, the seat of the government, and there it was that Gedaliah and his officers were barbarously murdered by Ishmael and his company. (2 Kings, xxv. 22—25; Jeremiah, xi. xii.) It is clear from this narrative that it was situated on the highroad between Samaria and Jerusalem (xii. 5, 6); and it is evident from the narrative in Judges that it could not be far distant from Gibeath of Benjamin, as the head-quarters of the Israelites were at Mizpeh while they were besieging Gibeath.

It was restored and inhabited soon after the captivity (Nehem. ii. 7, 15), and is mentioned in the book of Maccabees as situated over against Jerusaleem (Macc. 4. 31; 1 Macc. i. 16), and as having been formerly an oracle of the god, and there it was that Judas Maccabaeus and his brothers inaugurated their great work with fasting and prayer. (1 Macc. iii. 46.) It is frequently mentioned by Josephus in his narrative of the Scripture history, but his orthography is far from uniform. Macepaph (v. 2. § 1), Macepaph (vi. 4. § 2, 4, 5), Macepod (viii. 13. § 4). In the last cited passage he informs us that the Macepod was in the same place as Ramathon (or Ramah), which he places 40 stadia from Jerusalem (§ 3). Eusebius and St. Jerome most unaccountably confound this Mizpeh with the Macepod of Gilead, (Inf. No. 3). They place it near Kirjathjearim. (Onomast. s. v. Macepod.) Its site has not been satisfactorily identified. Dr. Robinson thinks that either Tell-el-Ful (Bean-hill), lying about an hour south of Er-Ram (Ramah) towards Jerusalem, or Nebi Samwil, somewhat further distant from Er-Ram, to the west of the former site, would correspond to the site of Mizpeh. He inclines strongly to the latter site (Oik. Rese. vol. ii. p. 144); which, however, seems to be too far removed from the highroad between Jerusalem and Samaria, on which Mizpeh was certainly situated. Possibly the modern village of Skophat, identical in meaning with Mizpeh, situated on that road, near Tell-el-Ful, may mark this ancient site; or another site, between this and Er-Ram, on the east of the road, still called 'Asm Nusef, may mark the spot. It is worthy of remark that the high ground to the north of Jerusalem is called by a name of kindred significance with Mizpeh, and doubtless derived its name Zebron, from that town. It is on this ridge that Skophat lies.

2. Mizpeh (LXX, Macepod) is mentioned among the cities of Judah (Josh. xvii. 38); and this must be either the one which Eusebius mentions as still existing under the same name, in the borders of Eleutheropolis to the north, or the other in the tribe of Judah, on the way to Asia. The former of these is probably Tell-es-Safiya, the Alba Specula of the middle ages; the latter may be Beil-Safiya, a little to the south of Jerusalem, between that city and Bethlehem.

3. Mizpeh, in Mount Gilead, probably identical with Ramath-Mizpeh in Gad (Josh. xiii. 26), derived its name from the incised name on the rock-carving in Naas, xxi. 44—55, and was apparently the site of the rough monument of unburnt stones called by Laban in Chaldee, "Yegar-sahadutha," and by Jacob in Hebrew, "Galeed," both signifying "the heap of witness." The site was called "Mizpeh;" for, he said, "The Lord watch between me and thee, and when we are absent one from the other." This is doubtless the Mizpeh of Joel, that of Gileadite, which seems to have had somewhat of a sacred character, and to have served for the national conventions of the trans-Jordanic tribes, as its name-sake in Benjamin did in Palestine Proper. (Judges, x. 17, xi. 34.) Eusebius notices it as a Levitical city in the tribe of Gad. (Onomast. s. v. Macepod.)

4. A fourth Mizpeh is in Damascus, 3 m. more to the north of Perasa, where we read of the "Hivite under Hermon, in the land of Mizpeh, and presently afterwards of "the valley of Mizpeh eastward" (ver. 8), which cannot be identical with the Gileadite Mizpeh, but must have been in the southern base of Mount Hermon.

5. Mizpeh of Moab is mentioned (in 1 Sam. xxi. 8) in a manner which seems to intimate that it was the capital of that country in the time of David, as it was certainly the residence of its king. (Euseb. Onomast. s. v. Macepod.)

[MNIZUS, or MINIZUS, a small town in Galatia, between Lagania and Ancyra, where the Emperor Anastasius must have resided for some time, as several of his constitutions are dated from that place, both in the Codex Theodosianus and the Codex Justinianianus. (Itin. Hieros. p. 675; It. Ant. p. 142; Notit. Episc., where it is called Mwataq; Hieroc. p. 697, where it bears the name Percympor; Tab. Pute. calls it Miszago; Cod. Theod. de his qui ad Eccles. i. 3; de Epist. i. 33; de Poen. i. 16.)

6. Moabus was the see of a bishop, as we know from several councils at which he signs as mentioned. Kiepert identifies the place with the modern Ajas.

7. MOAB (Maed), vallis, regio, campestria, &c [MOABITAE.] The notice of Eusebius may be here introduced (Onomast. s. v. Maed):—"A city of Arabia, now called Areopolis. The country is called Moab, but the city Rabath Moab." (Areopolis.)

[M. W.]

MOABITAE (Moesorba: the country Moebist-va), the people descended from Moab, the son of...
Lot, the fruit of his incestuous connection with his eldest daughter. (Gen. xix. 37.) Moses has preserved the very early history of their country in Deuteronomy (i. 9—11):—"The Lord said unto me, Distress not the Moabites, neither contend with them in battle, for I will not give thee of their land for a possession; because I have given Ar unto the children of Lot for a possession." The Emims dwelt there in times past, a people great, and many, and tall, as the Anakims. The Moabites, having dispossessed those gigantic aborigines, held possession of the country, which was bounded on the north by the river Arnon, which separated them from the Amorites. At an earlier period, indeed, they had extended their conquests far to the north of the Arnon, but had been forced to retire before the Amorites, to whom they had ceded their northern conquests, even before the children of Israel came into their coasts; and several fragments of the ancient war-songs relating to these times are preserved by Moses. (Num. xxii. 13—15, 26—30.) The boundary question was revived subsequently, in the days of Jephthah, when the Amorites demanded the restoration of the conquests that Israel had made between the Arnon and the Jabboth south and north, and to the Jordan westward, as of right belonging to them, or their title to it having been invalidated, and being invaded by 300 years' occupation by the Israelites. It appears from Jephthah's historical review of the facts, that the Israelites had neither invaded nor occupied any part of the territories of which Moab and Ammon were in actual possession at the period referred to; but only so much of their ancient possessions as Bishon king of the Amorites had already forced them to evacuate. (Judges, xi. 13—15, 18.) It is remarkable that the memorial of the occupation of the territory north of the Arnon by the Moabites has been preserved, through the Mosaic records, even to this day, in the name that is popularly assigned to that remarkable mountain district east of the Dead Seas, which forms so conspicuous and remarkable a feature in the landscape view from Jerusalem toward the east, as the "mountains of Moab," as in Deuteronomy that high table land is described as the "plains of Moab" (Deut. xxxii. 1, xxxii. 49); and Josephus occasionally uses the name with the same latitude, of the country north of the Arnon, describing the Moabites as still a mighty nation of coast Syria (Ant. i. 11. § 4); and reckoning among the Moabite cities occupied by the Jews under Alexander Jannaeus, Chebon (Heshbon), Medeba, Penlea, and others that lay considerably north of the Arnon (Ant. xiii. 15. § 4), although in other passages he makes that river divide the Moabites from the Amorites (Ant. iv. 5. § 1), and describes the country of Moab as the southern limit of Persea (Book Jud. iii. 5. § 5), consistently with which notices he compares the country of the Amorites to an island, bounded by the Arnon on the S., the Jabboth on the N., and the Jordan on the E. (Ant. iv. 5. § 2.) It is then justly remarked by Beland (Palestina, p. 102), that by "the plains of Moab," where the Israelites were encamped before they crossed the Jordan (Num. xxxii. 48, 49, 50), which is described as being against Jericho, and by the "land of Moab," in which mount Nebo is said to be situated (Deut. xxxii. 49, comp. xxxiv. 1. 5. 6. 8), it is not to be understood as though that district was actually in possession of the Moabites at that time; but is so called because they formerly held it under their dominion. (Numb. xxii. 26.) It may be added, that after it had been occupied by the tribes of Gad and Reuben, to whom Moses assigned it (Num. xxxii.1. 35—38), the Moabites again conquered it for a time, as it is clear that Egion must have subjugated that district east of the Jordan, before he could have possessed himself of Jericho, on the west of that river. (Judges, iii. 12—30.) Their long and undisturbed tenure of their own proper country is forcibly described by the prophet Jeremiah. "Moab hath been at ease from his youth, and he hath settled on his lees, and hath not moved from his place." He has also been brought into captivity; therefore his taste remained in him, and his scent is not changed (xlvi. 11); and the enumeration of its prosperous cities, in his denunciation, indicates the populousness and richness of the country, to which the Israelites resorted when suffering from famine in their own most fruitful districts (Jos. i. 1), and which supplied the market of Tyea with grain. (Ezech. xxvii. 17.) [MNMVT.] The country is described by Josephus as fertile, and capable of supporting a number of men on its produce. (Ant. iv. 5. § 1.) This account both of its populousness and fertility is remarkably confirmed by modern travellers, and the existing monuments of its numerous cities. Thus Irby and M'Kean describe it as "a level portion of country, deeply intersected by canals, with verdant groves and rich meadows," and "a country of downs, with verdure so close as to appear almost like turf, and with cornfields at intervals." They passed many ruined sites, the names of several of which they obtained; "in short," they add, "the whole of the fine plains in this quarter are covered with sites of towns, on every eminence or spot convenient for the construction of one; and an attempt to describe their present state can be little doubt that this country, now so deserted, once presented a continued picture of plenty and fertility" (Travels, p. 371, compare under June 5, p. 456); and it is to this quarter that the Arabs referred, when they reported to Volney "that there are to the SE. of the lake Asphalis, within three days' journey, plains under a gentle slope, covered with woods of the most various kinds, absolutely deserted; several have large edifices with columns." (ib. p. 510.) He indeed assigns the country to "the Nabathaens, the most potent of the Arabs and of the Idumaeans;" but the ruins are more probably to be referred to the earlier inhabitants of the country, who, we know, lived in settled habitations, while the Nabathaen were a Bedawi tribe, living for the most part in tents. In any case the present aspect of the country furnishes a striking commentary on Jeremiah xlviii., e. g. "Joy and gladness is taken from the plentiful field, and from the land of Moab; and I have caused wine to fail from the wine-presses; none shall tread with shouting; their shouting shall be no shouting." [G.W.W.]}

MODICIA, or MODICUS, a fort in the north western part of Cappadocia, which the Emperor Justinian, at the time when he divided the country into three provinces, raised to the rank of the capital of Cappadocia III. On that occasion the place was considerably enlarged, and its name was changed into Justinianopolis. (Procop. de Aed. v. 4.; Hieroc. p. 701, where it is miswritten Pvey-ironis, for Peyer-ironis; Const. Porphy. de Them. 1. 2; Steph. B. a. M. Malouarios; Const. Const. ii. p. 96.) It modern name is Kir Sheher. [L. S.] MODICIA (MOONITA), a city of Cisalpine Gaul, situated on the river Lambrus, about 12 miles N. of Milae, the name of which is not found during the period of the Roman Empire, and it was probably in
MODICUS LACUS

MOERIS LACUS (Μῶρης Λάκων, Ptol. vii. 1. § 83), a town mentioned by Ptolemy, on the western side of Hindostan. It is probably the present Moghull, at no great distance from Callianáy. [V.]

MODOMÁSTICE (Μοδώμαστις, Ptol. vi. 6. § 2), one of the four divisions into which Ptolemy divides the province of Carmania (now Kirman). [V.]

MODRA (Μοδρά), a small town, which, according to Strabo (xii. p. 543), was situated in Phrygia Epictetus, at the sources of the river Gallus; but as this river flows down from the northern slope of mount Olympus, which forms the boundary between Phrygia and Bithynia, Strabo must be mistaken, and Modra probably belonged to the south-west of Bithynia, and was situated at or near the modern Aineas Grole. (Paul. Lucas, Soc. Voy. i. 14.) As Strabo's expression is in Modrā, some have supposed that Modra was no town at all, but only a name of a district; but it is known from Constantine Porphyrogenitus (de Them. vi.) that the district about Modra was called Modrene. [I. S.]

MODUBAE (Plin. vi. 18. s. 22), one of several ancient Roman unknown tribes, which, according to Strabo, settled the Ganges, in that part of India which was anxiously called India extra Ganges. [V.]

MODURĀ (Μοδούρα, Ptol. vii. 1. § 89). There are two places of this name mentioned in the accounts of ancient India: one described by Ptolemy (l.c.) as Μοδουρας Πλησι, the Palace of King Pandion; and the other as Μοδουρας των Ιωνων, the Sacred Modura (vii. 1. § 50). The former of these towns was in the southern part of Hindostan, and is most probably the present ruined city, Madura; the second was in the land of the Caspeiraei in the NW. part of India, either on the frontier or in the Pasjáb. Its exact position cannot now be determined. [V.]

MODUTTI (Μοδοττιον, Plin. xi. 4. § 7), a port in the island of Taprobane or Ceylon, mentioned by Ptolemy. The strong resemblance of the name makes it extremely probable that it is the same with the present Mantottu, where there are still the remains of a great city, and where a great number of Roman coins of the times of the Antonines have been dug up. It appears to have been situated at the northern end of the island. The latter name was called Mōdottitō. [V.]

MOENUS (the Main), a navigable river of Germany, which has its sources in the Sudet Monte, near the town of Menogenza, and after flowing in a western direction through the country of the Hermunduri and the Agr Decemvirs, empties itself into the Rhine, a little above Mognusiaum (Plin. lin. 17; Mela, iii. 3. § 3; Amm. Marc. xvii. 1; Tac. Germ. 26; Eunem. Papeg. Constant. 13.) [I. S.]

MOERIS LACUS (Μῶρης Λάκων, Herod. ii. 13, 148, seq.; Dio. l. 52: Μῶρος Λάκων, Strab. xviii. p. 810; Ptol. iv. 5. §§ 30, 36; Moeris Lacus, Mela, 1. 9. § 5; Moeris, Plin. v. 9. s. 9), was the most extensive and remarkable of all the Egyptian lakes. It formed the western boundary of the province of Aribone (어라비카) in Middle Aegypt, and was connected with the Nile by the canal of Joseph (Bahr-Jusef). A portion of its ancient bed is represented by the modern Birket-el-Kerun. Of all the remarkable objects in a land so replete with wonders, natural and artificial, as Aegypt, the lake of Moeris was the most enigmatical to the ancients. Herodotus (ii. 149), who is followed by Pliny (v. 9. s. 9), regarded it as the work of man, and ascribes it to a...
king of the same name. This supposition is incredible, and runs counter both to local tradition and actual observation. "Nothing," says a modern traveller (Brown, *Travels in Egypt*, p. 169), "can present a more remarkable contrast to the ruined monuments of the Nilotic world than the desert near the mouth of the Nile." On the NE. and S. is a rocky ridge, in every appearance primeval; and Strabo (xvii. p. 112) observes upon the marine conformation of its shores and the billowy colour and motion of its waters. So far as it has been hitherto surveyed, indeed, Moeris is known to have been inclosed by elevations, and in early times the bed of the Nile was too low to admit of its waters flowing into the basin of the lake, even if there had been a natural communication between the river and Moeris. Strabo believed it to be altogether a natural reservoir, and that the canal which connected it with the Nile was alone the work of human art. His opinion is doubtless the correct one, but admits perhaps of some modification. The whole of the Arsinote nome was indebted to human enterprise for much of its extent and fertility. Geologically speaking, it was, in remote periods, a vast limestone valley, the reservoir of waters descending from the encompassing hills, and probably, if connected with the Nile at all, the communication was subterranean. As the sands and gravel of the desert gradually subsided, the summits and sides of the higher ground were cultivated. The richness of the soil—a deposit of clay and marl and lime, like that of the *Oases*—would induce its occupiers in every age to rescue the land from the lake, and to run dams and embankments into the water. In the dry season, therefore, Moeris would exhibit these junctions of a body of water intersected by peninsulas, and broken by islands, while, at the period of inundation, it would wear the aspect of a vast bay. Accordingly, the accounts of eye-witnesses, such as Strabo and Herodotus, would vary according to the season of the year in which they inspected it. Moreover, the climate of the Nilotic valley is such as to allow the *Oasis* to grow grapes, olives, oil-plants, and other vines. But the canal itself, the source of all this industry, was singularly fertile, and suited to various crops, corn, vegetables, and fruit. If then we distinguish, as Strabo did, the canal from the lake (Aful), the ancient narratives may be easily reconciled with one another and with modern surveys. Even the words of Herodotus (Skt. 46 *χρυσοφόρος* *δεσι καὶ βρόχες*) may apply to the canal, which was of considerable extent, beginning at Hermopolis (Ashmunen), and running 4 leagues W., and then turning from N. to S. for 3 leagues more, until it reaches the lake. Modern writers frequently reproach the ancients with assigning an incredible extent to the lake; and some of them surmise that Herodotus and Strabo do not speak of the same waters. But the moderns have mostly restricted themselves to the canal, and have either not explored Moeris itself, the NW shores of which are scarcely known, or have not made allowance for its diminution by the encroaching sands and the drifts of fallen embankments.

We infer, therefore, that the lake Moeris is a natural lake, about the size of that of Genera, and was originally a depression of the limestone plateau, which intersects in this latitude the valley of the Nile. It is certain that the surface of the waters did extend at least 30 miles long, and 7 broad. Its direction is from SW. to NE., with a considerable curve or elbow to the E. The present level of its surface is nearly the same with that of the Mediterranean, with which indeed, according to a tradition mentioned by Herodotus, it was connected by a subterranean canal. Erosion in its dimensions of these lakes, however, discharges any portion of its waters into the sea, it must have been in pre-historic times. The waters of Moeris are impregnated with the alkaline salts of the neighbouring desert, and with the depositions—muriate of lime—of the surrounding hills. But, although brackish, they are not so saline as to be noxious to fish or to the crocodile, which in ancient times were kept in preserves and tamed by the priests of the Arsinote nome. (Strab. xvii. p. 112; Aelian, *Hist. A. x. 24.4*) The fisheries of the lake, especially at the point where the sluices regulated the influx of the *Bahr-Jusef*, were very productive. The revenue derived from them was, in the Pharaonic era, applied to the purchase of provisions for the Persian kings they yielded, during the season of inundation, when the canal fed the lake, a talent of silver daily to the royal treasury (150l.) During the rest of the year, when the waters ebbed towards the Nile, the rent was 36 minae, or 601. daily. In modern times the right of fishing in the *Birket-i-Kerim* belongs to the lord of Injib, whom the Persian kings they yielded, during the season of inundation, when the canal fed the lake, a talent of silver daily to the royal treasury (150l.) During the rest of the year, when the waters ebbed towards the Nile, the rent was 36 minae, or 601. daily. In modern times the right of fishing in the *Birket-mi-Kerim*, which belongs to the lord of Injib, was inalienable for ever. (Labobe, *Rapport d'Egypte*, 1869, p. 67.) It is probable, indeed, that a copious infusion of Nile water is required to render that of Moeris palatable to man, or salutary for fish. To Thoutmosis III. the Egyptians were probably indebted for the canal which connected the lake of Moeris with the Nile. It may have been, in part, a natural channel, but its dykes and embankments were constructed and kept in repair by man. There is, indeed, some difficulty respecting the influx and reflux of the water, since the level of the *Bahr-Jusef* is much higher than that of the Arsinote nome and the lake; and Herodotus seems to say (v. 152) that the waters returned by the same channel by which they entered. But no mention is made, however, of sluices at their point of juncture, it is possible that a series of floodgates retained or impelled the water. The main dyke ran between the Memphite and Arsinote nomes. Belzoni found remains of ancient cities on the western side of Moeris, and is disposed to place the Great Labyrinth in that quarter. But if we may trust the accounts of the best ancient writers, it certainly was not on that side of the lake. Its shores and islands were, however, covered with buildings. Of the ruins of Arsinote mention has been made already. But Herodotus tells an extraordinary story of pyramids seated in the lake itself (i.e. mounds above the middle of it, and more than 300 feet above the water). The parts that is under the water is just the same height. On the top of each is a colossal stone seated in a chair." This account is singular, as implying that pyramidal buildings were sometimes employed as the bases of statues. But it is impossible to reconcile this statement with the ascertained depth of the *Birket-i-Kerim*, which on an average does
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not exceed 12 feet, and even where it is deepest is only 28. We may indeed admit, that, so long as the fisheries were a royal monopoly, a larger body of water was admitted from the Nile, and the ordinary depth of the lake may thus have been greater than at present. It is also possible that much of the surrounding country was then covered with water, and may, formerly, during the inundation, have been entirely submerged, and therefore that the pyramids which Herodotus saw, the sides of which even now bear traces of submersion (VYSE, On the Pyramids, vol. iii. p. 84), may have been the truncated pyramids of Bidaena, now beyond the reach of the Dirkest-Kosia, but within the range of the ancient Moesia. Herodotus, if, as is probable, he visited the Amnionite nome in the wet season, may have been struck with the elevation of these monuments above the lake, and exaggerated their proportions as well above as below its surface. Pococke (Travels, vol. i. p. 63) tells us that he saw on its western extremity, 'a head of land setting out into the lake, in a semicircular figure, with white cliffs and a height above,' which he thought might be the lower part of the two pyramids described by Herodotus. And Pére Lucas (Voyages en Egypte, vol. ii. p. 48) observed an island in the middle of the lake, a good league in circumference. He was assured by his guides that it contained the ruins of several temples and tombs, two of which were loftier and broader than the others.

The region of Moesia awaits more accurate survey. The best accounts of it, as examined by modern travellers, will be found in Belzoni, Travels; Champlinon, l'Egypte, vol. i. p. 329; Jomard, Description de l'Egypte, vol. i. p. 79; Kitter, Erdkunde, vol. i. p. 803. [W. B. D.]

For a Roman province in this region, was bounded on the S. by M. Haemus, which separated it from Thrace, and M. Orbulus and Scordus, which separated it from Macedonia, on the W. by M. Scordus and the rivers Drinus and Savus, which separated it from Illyricum and Pannonia, on the N. by the Danube, which separated it from Dacia, and on the E. by the Pontus Euxinus, thus corresponding to the borders of the Roman Empire.

The Greeks called it Myisia (Moesia), and the inhabitants Myssians (Moesii), and sometimes European Moesia (Moesia ἐπὶ Ἑλλάδαν, Dion Cass. xlix. 36; Appian, Ill. 6), to distinguish it from Myisia in Asia.

The original inhabitants of Moesia were, according to Strabo, a tribe of Thracians, and were the ancestors of the Myssians of Asia (vii. p. 298). Of the early history of the country, little or nothing is known. In b. C. 277, a large body of Gaulish invaders entered Moesia, after the defeat and death of their leader Brennus, and settled there under the name of the Scordisci. The Romans first entered Moesia in b. C. 75, when C. Scipio Curio, proc. consul of Macedonia, penetrated as far as the Danube, and gained a victory over the Moessians. (S. Raf. Brev. 7; Jornand. de Regm. Succ. 50; Estrop. vi. 2.) But the permanent subjugation of Moesia was probably effected by M. Licinius Crassus, the grandson of the triumvir, who was proc. consul of Macedonia in b. C. 29. (Liv. Ep. 154, 155; Dion Cass. 64; Flor. iv. 125.) This is also be inferred from the statement of Dion Cassius (III. 7), who represents Augustus two years afterwards (b. C. 27) speaking of the subjugation of Gallia, Mysea, and Aegypt. Further, in a. D. 6, Dion Cassius mentions the governor of Mysea (v. 29), and in a. D. 14 Tacitus speaks of the legatus Moesiae (Ann. i. 79); so that there can be no doubt that it was reduced into the form of a province in the reign of Augustus, and that the statement of Appian is incorrect, that it did not become a Roman province till the reign of Tiberius. (VIII. 90.) In the reign of Tiberius, Moesia was laid waste by the Dacians and Sarmatians, being then without a garrison, contrary to the usual Roman practice, for a legion was generally stationed there. (Suet. Tiber. 41, Vesp. 6; Tacit. Ann. xvi. 6.) As a frontier province of the empire, it was strengthened by a line of stations and forresses along the south bank of the Danube. A Roman wall was built from Axioopolis to Tseli, in defense against the Sarmatians and Scythians, who inhabited the delta of the Danube. Moesia was originally only one province, but was divided into two provinces, called Moesia Superior and Inferior, probably at the commencement of Trajan's reign. (Marquardt, in Becker's Romische Alterth. vol. iii. p. 106.) Each province was governed by a provincial governor and a consular legatus, and was divided into smaller districts (regiones et vicis). Moesia Superior was the western, and Moesia Inferior the eastern half of the country; they were separated from each other by the river Cebra or Cibra, a tributary of the Danube. (Ptol. iii. 9, 10.) They contained several Roman colonies, of which two, Batariaria and Oescus, were made colonies by Trajan and Vespasianus by Gordian III. (Marquardt, L. c.) The conquest of Dacia, by Trajan, removed the frontiers of the empire farther north, beyond the Danube. The emperor Hadrian visited Moesia, as we are informed by his medals, in his general progress through the empire, and games in his honor were celebrated at Pincum. In a. D. 250 the Goths invaded Moesia. Decius, who was then emperor, marched against them, but was defeated and killed in a battle with them in 251. What the value of Decius could not effect, his successor, Trebonianus Gallus, obtained by bribery; and the Goths withdrew to the Dniester. When Aurelius gave up Dacia to the Goths, and withdrew his troops and part of the inhabitants to the lower Danube, set up a settlement in the heart of Moesia, which was named from him Dacia Aureliana. [Dacia, Vol. i. p. 745.] In 385 the Ostrogoths, being hard pressed by the Huns, requested permission of the Romans to pass the Danube, and settle in Moesia. The request was acceded to by Valens, who was then emperor, and a large number took advantage of the privilege. They soon, however, quarrelled with the Roman authorities, and killed Valens, who marched to oppose them. The Goths, who settled in Moesia, are sometimes called Moesio-Goths, and it was for their use that Ulpianus translated the Scriptures into Gothic about the middle of the fourth century. In the seventh century the Slavonians entered Moesia, and the Bulgarians the same district, and founded the kingdoms of Bulgaria and Servia.

Moesia was occupied by various populations; the following are enumerated by Ptolomy and Pliny (Ptol. iii. 9; Plin. iii. 26): the Dardani, Celgeri, Triballi, Timarchi, Moesi, Thraces, Scythae, Triceressi, Fenicii, Trogodytes, and Pusini, to which may be added the Scordisci. (Livy xlii. 57.) The relative situations of these tribes were as follows: the Dardani, said to be a colony from Dardania in Asia, dwelt on the borders of Macedonia. The Triballi dwelt near the river Cibra; the
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Timachi by the river Timachus. The Triconi, who derived their name from Triconum, were on the confines of Dalmatia. The Pecnici inhabited the island of Peuce, at the mouth of the Danube. The Tribares were near their own country; the Scordisci, between the Dardani and Dalmatia. The Moesi, or Mysi, proper, inhabited the heart of the country to which they gave their name, on the banks of the river Cibaras. [A. L.]

MOGETIANA or MOGENTIANA, a place in Lower Pannonia, on the road from Sopianae to Sibaria. (It. Ant. pp. 263, 233.) Its exact site is uncertain. [L. S.]

MOCONTIACUM or MAGONTIACUM (Majencum), a city of Gallia, on the Rhine. On this spot was built a monument in honour of Drusus the father of Germanicus. (Resrep. v. 12. 13.) It is written in the text of Tacitus, is often mentioned in the history of the war of Civilla. (Tacit. Hist. iv. 15. 24. &c.) Ptolemy (i. 2. § 14) writes the name Massaganda, and that in the town in Germania Inferior. In Eutropius the form of the word is Mogontiacum (ed. Verbeeck); but the MSS. have also the forms Magnutia and Magnutia, whence is easily derived the French form Mangenue, and the German Mainz. The position of Mogontiacum at Mainz on the Rhine is determined by the Ilms, which place it 16 M.P. from Bingium (Bingen), also on the Mainz. It was an important post under the Roman empire, but no great events are connected with the name. Ammianus Marcellinus (xy. 11) calls it a Municipium, which means a town that had a Roman form of administration. [G. L.]

MOCGRUS (Mygros), a navigable river in Colchis, flowing into the Euxine between the Phasis in the north, and the Isus in the south; its mouth is just midway between the two, being 90 stadia distant from each. (Arrian, Peripl. Pont. Eu. p. 7; Plin. vi. 4.) As an ancient reading in Pliny is Nogrus, and the Table has Nigrus, it is possible that the real name of the river may have been Nogrus, and that in Arrrian also we must read Nigrus. [L. S.]

MOLADA (Meladás), a town of Illyria, reckoned among the uttermost cities of the tribe of Judah toward the coast of Edom southward (Jos. xvi. 21. 26), and indeed in that part which fell to the tribe of Simeon, "whose inheritance was within the inheritance of the children of Judah." (1 Chron. iv. 26. 26.) Beland remarks, "Viditur esse adem saepe Melada" (Palaeot. s. v. p. 901.), which Melada is mentioned by Josephus as a castle of Idumaean, which Agrippa, the son of Aristobulus and son-in-law of Herod the Great, retired in his distress after his return from Rome, and where he committed suicide. (Ant. vii. 7. § 2.) It is mentioned also by Eusebius and Jerome as on M. P. distant from Arad ('Arad), which they designate as an ancient city of the Amorites, situated in the wilderness of Kadesh ('Kadshiy), xxi. M.P. from Hebron, on the road to Aila. (Onomast. s. vv. 'Arad, 'Aram, 'Aram sa'id; Beland, Palaeotina, s. v. Malatha, pp. 885, 886.) The site of Arad is still marked by a ruin of the same name, at the required distance S. of Hebron; near to which are wells and ruins which Dr. Robinson "was disposed to regard as marking the site of the ancient Moladah of the Old Testament, the Malath of the Greeks and Romans." (Bib. Res. vol. ii. p. 62.) [G. W.]

MOLINDAE (Plin. vi. 19. a. 22), a people mentioned by Pliny, who lived in the eastern part of India extra Gangam. It seems probable that they are the same as those noticed by Ptolemy with the name Marindas (Marindai, vii. 2. § 14). [V.]

MOLOCATE. [MULCIHA.]

MOLOHES. [Pland.] MOLINE. [Pland.]

MOLONIS, MOLIOSSA. [SMRKA.]

MOLURUS. [MOLURUS, Vol. II. p. 517. &c.]

MOLYCREUM, MOLYCREIA, or MOLYCRIA (Molykriou, Thuc. ii. 84; Molykria, Strab. x. p. 451, et alii; Molykria, Polib. v. 94; Panu. ix. 31. § 6; Eth. Molykros, more rarely Molykriou, Molykrius, fem. Molykriosa, Molykria), a town of Aetolia, situated near the sea-coast, and at a short distance from the promontory Antiirimus, which was hence called Πλοιο τον Μολυκρίο (Thuc. ii. 86), or Molykros Πλοιο (Strab. viii. p. 336.) Some writers call it a Locrian town. It is said by Strabo to have been built after the return of the Hellenes into Peloponnesus. It was colonised by the Corinthians, but was subjected to the Athenians in the early part of the Peloponnesian War. It was taken by the Spartan commander Eurylochus, with the assistance of the Aetolians, a. c. 426. It was considered sacred to Poseidon. (Strab. x. pp. 451, 460; Scyl. p. 14; Thuc. ii. 84, iii. 102; Diod. xii. 60; Polib., v. 52, vii. 2. a. 3; Polyb., 11. 53. § 3; Steph. Byz. s. v. Molec.)

MOMENPHIS (Moimenphos, Strab. xvii. p. 503; Diodor. i. 66, 97; Steph. B. a. v.), the capital of the nome Mo-Menphitis, in the Delta. It was seated in lat. 31°25'N., on the eastern shore of the lake Mareotis, N. of the Natron Lakes. Both its ancient and its modern appellation—Menoufiey—indicates its position as the Lower Memphis, or Memphis in the marshes, but still in trouble which, at a short distance from the Delta, had some strength, owing to the difficulties of its approaches. It was chiefly remarkable for its exportation of mineralalkales from the neighbouring Natron Lakes. Athbr or Aphrodite, under the form of a cow, was worshipped at Menemphis. [W. B. D.]

MONA (Moira, Pol. iii. 2. § 13; Moros, Dion. Cass. xiv. 51). An island in Britain, off the coast of the Orkneys, the Isle of Anglesey. Caesar describes Mona as situated in the middle of the passage from Britain to Ireland (B. G. v. 13), but by Mona in this passage he must mean the Isle of Man, which Pliny calls Mona, (v. 16. a. 80); and Ptolemy that of Monarina or Monarida (Monaunia, Monaunus).

The Isle of Anglesey was first invaded by Sesto-nius Paulinus, governor of Britain under Nero, A. D. 61. Previous to the appointment of Sesto-nius Paulinus, the Romans had met with some reverses in the west of Britain. From the vigorous measures adopted by Paulinus on entering upon the government of Britain, it may be inferred that the Druids of Mona had counselled the Silures to rise in rebellion; or had assisted them; probably both. Tacitus states that Mona was a receptacle for fugitives. The island was well populated, and there the priests of the Druidical religion had established themselves in great strength. Paulinus was recalled from the conquest of Anglesea by the revolt of the Britons under Boadicea, and its subjugation was not completed till A. D. 78 by Agricola. (Tac. Agric. pp. 15, 18, Ann. xiv. 32.) [C. R. S.]

MONAPIA. [Mon.] MONDA. [Munda.]

MONESI, one of the many peoples of Aquitania...
Mnotes of MONTEIUM, enumerated by Pliny, who places them below the Saltus Pyrenaicus (iv. 19). The name seems to be preserved in that of Monoeis, which is between Posa and Nauarexia, where it is said that there are traces of Roman camps. Monoeis is in the department of Basses Pyrénées.

MONETIUM (Μονετιον), a town of the Lapodae in Illyria. (Strab. iv. p. 207, vii. p. 314.)

MONEOCI (Μονοεκι) PORTUS HERCULIS MONOECHI (Plin. iii. 5. § 7; Tac. Hist. iii. 42), sometimes also PORTUS HERCULIS alone (Val. Max. i. 6. § 7: Monaco), a port and town on the coast of Liguria, at the foot of the Maritime Alps, distant rather more than 200 stadia from Antipolis. (Strab. iv. p. 202.) Its name was obviously derived from the existence there of a temple of Hercules; and the Greek form of the epithet by which it was characterised, at once shows that it must have owed its foundation to the Greeks of Massalia. But Strabo, who derives the same inference from the name, had evidently no account of its origin or foundation, which were naturally connected by later writers with the temple of Hercules, suggested by the name of Ammian, ascribes the foundation of "the citadel and port" of Monoeis to Hercules himself. (Amm. Marcell. x. 10. § 9.) The port is well described by Strabo (l. c.) as of small size, so as not to admit many vessels, but well sheltered. Lucan, however, who gives a somewhat detailed notice of it, says it was exposed to the wind called by the Gauls Lutus (the Vent du Dées) which rendered it at times an unsafe station for ships (Luecan. i. 405-408); and Silius Italicus dwells strongly on the manner in which the whole of this part of the coast of Liguria was swept by the same wind, which he designates under the more general name of Boreas. (Sil. Italic. l. 586-593.) The port was formed by a projecting rocky point or headland, on which stands the modern town of Monaco, and which was doubtless occupied in like manner in ancient times, at first by the temple of Hercules, afterwards by the town or castle of Monoeis (ara Monoeici, Ammian. l. c.) The town, however, does not seem to have ever been a place of much importance; the advantage of its port for commercial purposes being great, and the port was only a port of communication with the interior. It was, however, frequently resorted to by the Roman fleets and ships, on their way along the coast of Liguria into Spain; and hence was a point of importance in a naval point of view. (Val. Max. i. 6. § 7; Tac. Hist. iii. 42.) The headland of Monoeis itself is of comparatively small height, and lies immediately under a great mountain promontory, formed by one of the spur projecting ridges of the Maritime Alps; and which was regarded by many writers as the natural termination of the great chain of the Alps. (*Alpes, p. 107.*) The passage of this mountain must always have been one of the principal difficulties in the way of constructing a high road along the coast of Liguria; this was achieved for the first time by Augustus, and on the highest point of the passage (called in the Itineraries "in Alpe summa" and "in Alpe maritima." "Itin. Ant. p. 296; Tab. Pent.) he erected a trophy or monument to commemorate the complete subjugation of the different nations inhabiting the Alps. The inscription of this monument has been preserved to us by Pliny (iii. 20. a. 54), and is one of our chief authorities for the geography of the Alpine tribes. The ruins of the monument itself, which was of a very massive character, still remain, and rise like a great tower above the village of Turbie, the name of which is evidently a mere corruption of "Tropare Augusti" (Trentius Zellauvii, Ptol. iii. 1. § 92), or "Tropara Alpium," as it is termed by Pliny (l. c.).

The line of the Roman road, cut in the face of the mountain, may be traced for some distance on each side of Turbie, and several ancient milestones have been found, which commemorate the construction of the road by Augustus, and its repair by Hadrian. (Millin. Voy. en Piémont, vol. ii. pp. 135, 138; Durante, Choregraafia du Comitè de Nice, pp. 23-30.)

The port of Monoeis seems to have been the extreme limit towards the E. of the settlements of Massalia, and hence both Pliny and Ptolemy regard it as the point from whence the Ligurian coast, in the most strict sense of the term, began. (Ptol. iii. 1. § 93; Ammian. 32, 5.) A strange mistake in separating the Ports Herculis and Portus Monoeis, as if they were two distinct places.

MONS AUREUS (Χρύσος χώρος). 1. A mountain in Moesia Superior, which the emperor Probus planted with vines. (Eustrop. ix. 17, 20; It. Ant. p. 132; H. H. p. 564.)

2. A town on the Danube, at the foot of the mountain, 23 miles from Singidnun. (Tab. Pent.)

MONS BALBUS, a mountain fastness of N. Africa, to which Masinissa retired. (Liv. xxxix. 31.) Shaw (Trans. p. 184) places the range in the district of Dukbaâ, E. of Tunis; perhaps Sobaesit-sed Schakâ. (E. B. J.)

MONS BRISIACUS. This is one of the positions in the Roman Itins. along the Rhine. They place it between Helvetum and Heuselhus [Helcebrus] and Urunci. There is no doubt that is Vieux-Brisach or Albrisach, as the Germans call it. All the positions of the Itins. on the Rhine are on the west or Gallic side of the river, but Vieux-Brisach or Albrisach on the East side of the Rhine has changed its bed in several parts, and this is one of the places where there has been a change. "Briach is described by Luitprand of Pavia (quoted by D'Avurville), as being in the tenth century surrounded by the Rhine "in modum insulae." It may have been on an island in the Roman period. The hill (mons) of Albrisach is a well marked position, and was once crowned by a citadel. Albrisach is now in the duchy of Baden, and opposite to Neubreisach on the French side of the Rhine.

MONS MARIORUM, a town in Hispania Baetica, on the Mons Marianus, and on the road leading from the mouth of the Ana to Emerita, now Maine, in the Sierra Morena. (It. Ant. p. 442; Inscr. ap. Curo, Ant. l. 20; Spon. Miscell. p. 191; Florus. Esp. Top. ap. p. 23.)

MONS SACER (Θεσπορος), Ptol. iii. 17. § 4), a mountain range on the SE. coast of Crete, near Hierapytta, identified with the Pityna (Πίτυνα) of Strabo (x. p. 472; comp. Grockard, ad loc.; Höck, Kreta, vol. i. p. 16.)

MONS SELEUCUS, in Gallia Narbonensis, is placed in the Antoine Itin. next to Vipaxcum (Cep.), on a road from Vipaxcum to Vienna (Vienne).
MOPSIMUM.

It is 24 M. P. from Vapincum to Mona Selenus, and 26 M. P. from Mona Selenus to Luncia (Lusca). The Jerusalem Itin. has two Mutations (Ad Fines, and Davinum) between Vapincum and the Manasio Mona Selenus, and the whole distance is 31 M. P. The distances would not settle the position of Mona Selenus, but the name is preserved in Salerno. The Bética Mont-Saléon is only an abbreviation of the Beática Montia Selenêi, a name that appears in some of the old documents of Dusapente. Many remains exist of old art at Mona Selenus; certain evidence that there was a Roman town here.

Mungentius was defeated A. D. 353 by Constantius at Mona Selenus. (Tillemont, Histoire des Empereurs, vol. iv. p. 383.) The memory of the battle is preserved in several local names, as La Champ Impérieux, and Le Champ Batailhier. (Ukert, Gallien, p. 448.)

MOPSIMUM (Μόπσιμον: Ech. Mópsion, Steph. B., Mópsion, a dialectic form of Móspion), a town of Pelasgitia in Thessaly, situated upon a hill of the same name, which, according to Livy, was situated midway between Larissa and Tempe. Its ruins are still conspicuous in the situation mentioned by Livy, near the northern end of the lake Kérkyra or Kérkyra, as Ech. Mópsion (ix. pp. 441, 443; Liv. xiii. 61, 67; Leake, Northern Greece, vol. iii. p. 377.)

MOPSOPHIA. [Pampelitza.]

MOPSOPHIA (Μόπσόφια), an ancient name of Attica, derived from the hero Mopsopus or Mopsopa. (Strab. iv. p. 397; Lycoorh. 1359; Steph. B. s. v.)

MOPSOCRINSE (Μόπσοκρηνος), a town in the eastern part of Cilicia, on the river Cydnus, and not far from the frontier of Catoonia to which Ptolemy (v. 7 § 7), in fact, assigns it. Its site was on the southern slopes of Mount Taurus, and in the neighbourhood of the mountain pass leading from Cilicia into Cappadoceia, twelve miles north of Tarsus. It is celebrated in history as the place where the emperor Constantius died, A. D. 361. (Soson. v. 1; Philostorg. v. s. v.; Evron. s. v.; Amm. Marc. xxii. 39; Ibs. Ant. p. 145, where it is called Namaronome; It. Hieroc. p. 579, where its name is mutilated into Manaverine.)

MOPSUSKIA (Μόπσουσκια or Μοπσουσια: Ech. Mópsosíα), a considerable town in the extreme east of Cilicia, on the river Pyramus, and on the road from Tarsus to Isauria. In the earlier writers the town is not mentioned, though it traced its origin to the ancient soothsayer Mopsus; but Pliny (v. 23), who calls it Mopso, states that in his time it was a free town. (Comp. Strab. xiv. p. 675; Oec. ad Fam. iii. 8; Steph. B. s. v.; Procop. de Aed. v. 5; Amm. Marc. xiv. 8; Phot. Cod. 176; Phot. v. 8 § 7; It. Ant. p. 705; Hieroc. p. 705; It. Hieroc. p. 669, where it is called Mopsista.) A splendid bridge across the Pyramus was built at Mopsesia by the emperor Constantius. (Malal. Chron. xiii.) It was situated only 12 miles from the coast, in a fertile plain, called 'Μόπσουσκιανή μέδα. (Arrian, Anab. ii. 5; Eustath. ad Dionys.)

Per. 872.) In the middle ages the name of the place was corrupted into Mamsia; its present name is Mezis or Menias. Ancient remains are not mentioned, and travellers describe Menias as a dirty and uninteresting place. (Leake, Asia Minor, p. 217; Otter's Reisen, i. c. 8.)

MORBUM, in Britain, is mentioned in the Notitia as the quarters of a body of horse Cataphractarii ("praefectus equitum Cataphractariorum Morbio"). We are justified by an inscription in placing Morbium at Monkeydon or Whitehorne, while the remains of a Roman camp are yet to be traced. The inscription, preserved in a MS. of Dr. Stukeley, but not read by him, is upon a monument to the memory of a soldier of the Cataphractarii, which was found within the precincts of the Camp. (C.R.S.)

MORDULAMNE (Μορδουλάμνη, Phot. vii. § 5), a port on the eastern coast of Tephrana (Cephas). The name is probably a corruption of the MS., and ought to be Μορδουλαμνος or Μορδουλαμνα μην. It is, perhaps, represented by the present Kortogams, where there are still extensive ruins. (Ritter, Kleine, vi. p. 22; Davy, Account of Ceylon, p. 420.)

MORGANTIA, MUGBON'TIA, or MORGANTIUM (Morgantrio, Strab.; Morgantrion, Diod.: Ech. Morgantrion). The name is variously written by Latin writers Morgania, Murgentia, and Morgan; the inhabitants are called by Cicero and Pliny, Murgentini, a city of Sicily, in the interior of the island, to the SW. of Catana. It was a city of the Siculi, though Strabo assigns its foundation to the Morges, whom he supposes to have crossed over from a part of Italy near Naples (v. 11 § 27), and after a siege of 27 years (ib. v. 7 § 7). But this was probably a mere inference from the resemblance of name; Stephanus of Byzantium (s. v.), who is evidently alluding to the same tradition, calls Morganetia, or Murgentia (as he writes the name), a city of Italy, but no such place is known. [Morgentia.] Strabo is the only author who notices the existence of the Morges in Sicily; and it is certain that when Morganium first appears in history it is as a Sicilian town. It is first mentioned by Diodorus in B.C. 459, when he calls it a considerable city (βασιλεία μεγαλά, Diod. xi. 78): it was at this time taken by Duceitus, who is said to have added greatly to his power and fame by the conquest; but after the fall of that leader, it became again independent. We next hear of it in B.C. 424, when, according to Thucydides, it was stipulated, at the peace concluded by Hermocrates, that Morgania (or Murgentia, as he writes the name) should belong to the Carthaginians, they paying for it a fixed sum to the Syracusans. (Thuc. iv. 65.) It is impossible to understand this arrangement between two cities at such a distance from one another, and there is probably some mistake in the names. It is certain that in B.C. 396, Morgania again appears as an independent city of the Siculi, and was one of those which fell under the arms of Dionysius of Syracuse, at the same time with Agrigentum, Menapeutum, and other places. (Diod. xiv. 70.) At a later period it afforded a refuge to Agathocles, when driven into exile from Syracuse.

* It has been suggested that we should read Kerasolos for Καρασολως: but the error is more probably in the other and less-known name. Perhaps we should read Murtarnps for Μορταρνπσ, the district of Motya immediately adjoining that of Canarina.
MORGANTIA

and it was in great part by the assistance of a body of mercenary troops from Morgantia and other towns of the interior, that that tyrant succeeded in establishing his despotic power at Syracuse, B.C. 317. (Justin. xxii. 5; Diod. xix. 6.) Morgantia is repeatedly mentioned during the Second Punic War. During the siege of Syracuse by Marcellus it was occupied by a Roman garrison, and great magazines of corn collected there; but the place was betrayed by the inhabitants to the Carthaginian general Hamilco, and was for some time occupied by the Syracusan leader Hippocrates, who from thence watched the proceedings of the siege. (Liv. xxiv. 36, 39.) It was ultimately recovered by the Roman general, but revolted again after the departure of Marcellus from Sicily, B.C. 211; and being taken by the praetor M. Cornelius, both the town and its territory were assigned to a body of Spanish mercenaries, who had deserted to the Romans under Mercurius. (Id. xxvi. 21.)

Morgantia appears to have still continued to be a considerable town in the Roman dominion. In the great Sertile insurrection of B.C. 109 it was besieged by the leaders of the insurgents, Tryphon and Aethoenus; but being a strong place and well fortified, offered a vigorous resistance; and it is not clear whether it ultimately fell into their hands or not. (Diod. xxxvi. 4, 7. Exc. Phot. pp. 533, 534.) Cicero repeatedly mentions its territory as one fertile in corn and well cultivated, though it suffered severely from the exactions of Verres. (Cic. Verri. iii. 18. 45.) It was therefore in his time still a municipal town, and we find it again mentioned as such by Pliny (iii. 8. a. 14); so that it must be an error on the part of Strabo, that he speaks of Morgantia as a city that no longer existed. (Strab. vi. p. 280.) It may, however, very probably have been in a state of great decay, as the notice of Pliny is the only subsequent mention of its name, and from this time all trace of it is lost.

The position of Morgantia is a subject of great uncertainty, and it is impossible to reconcile the conflicting statements of ancient writers. Most authorities, however, concur in associating it with the Sicilian town of the interior, that border on the valleys of the Syracusae and its tributaries, Memasium, Agrigum, Aserosus, &c. (Diod. xi. 78, xiv. 78; Cic. Verri. l. c.; Sil. Ital. xiv. 265); and a more precise testimony to the same effect is found in the statement that the Carthaginian general Hasdrubal, King of the territory of Agrigum, by the river Motina, on the road leading to Morgantia. (Diod. xiv. 93.) The account of its siege during the Sertile War also indicates it as a place of natural strength, built on a lofty hill. (Diod. xxxvi. l. c.) Hence it is very strange that Livy in one passage speaks of the Roman fleet as lying at Morgantia, as if it were a place on the sea-coast; a statement wholly at variance with all other accounts of its position, and in which there must probably be some mistake. (Liv. xxiv. 27.) On the whole we may safely place Morgantia somewhat on the borders of the fertile tract of plain that extends from Catania inland along the Simeto and its tributaries; and probably on the hills between the Ditesta and the Gumna Longa, two of the principal Sicilian tributaries; but any attempt at a nearer determination must be purely conjectural.

There exist coins of Morgantia, which have the name of the city at full, MOPANTINION; this is unfortunately effaced on the one figured in the preceding column.

MORGETES (Mɔrɛtɛs), an ancient people of southern Italy, who had disappeared from the period of authentic history, but are noticed by several ancient writers among the earliest inhabitants of that part of the peninsula, in connection with the Oenotrians, Italics, and Siculi. Antichus of Syracuse (ap. Dioni. l. 12) represented the Siculi, Morgetes and Italiotes as all three of Oenotrian race; and derived their names, according to the favourite Greek custom, from three successive rulers of the Oenotrians, of whom Italus was the first, Morges the second, and Siculus the third. This last monarch broke up the nation into two, separating the Siculi from their parent stock; and it would seem that the Morgetes followed the fortunes of the younger branch; for Strabo, who also cites Antichus as his authority, says that the Siculi and Morgetes at first inhabited the extreme southern peninsula of Italy, until they were expelled from thence by the Oenotrians, when they crossed over into Sicily. (Strab. vi. p. 257.) The geographer also regards the name of Archimandrium in Sicily as an evidence of the existence of the Morgetes in that island. (Ibid. pp. 256, 270; but no other writer notices them there, and it is certain that in the time of Thucydides their name must have been effectually merged in that of the Siculi. In the Etymologicon Magnus, indeed, Morges is termed a king of Sicily: but it seems clear that a king of the Siculi is intended; for the fable there related, which calls Siris a daughter of Morges, evidently refers to the Italian Morgetes. (Strab. vi. p. 257.) The etymology that we can attempt to deduce from the legends above cited, is that there appears to have existed in the S. of Italy, at the time when the Greek colonists first became acquainted with it, a people or tribe bearing the name of Morgetes, whom they regarded as of kindred race with the Chones and other tribes, whom they included under the more general appellation of the Oenotrians. (OENOTR. Their particular place of abode cannot be fixed with certainty; but Strabo seems to place them in the southern peninsula of Brutum, adjoining Rhegium and Locri. (Strab. vi. p. 257.)

MORGINNUM, in Gallia Narbonensis, is placed by the Table on the road from Vienna (Venetia) to Alpis Cottia, and 14 M. P. short of Culor (Gremoble). The place is Moriana. (G. L.)

MORIÁH. [JERUSALEM.]

MORICAMBA (Mɔräkɑmba, Plut. ii. 3. § 3), an estuary of Britain, Morecambe Bay, on the coast of Lancashire. (C. R. S.)

MORIDUNUM, in Britain, placed between the Antonine Itin. and Geogr. Rav. near Lake of the Dumnonii (Exeter); it was one of the stations termed mansio and mutationes, probably the latter: its site has by no means been agreed upon by

COIN OF MORGANTIA.

MORIDUNUM. 871

E. H. B.]

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COIN OF MORGANTIA.
MORIMARUSA.

topographers, and three or four localities have been proposed. Of these, Seston and Hessburg, near Homilia, appear to have the best claims for consideration; but as the stations next to large towns were often merely establishments for relays of horses and other purposes connected with posting, they were the least likely to be constructed on a large or substantial scale; and thus we have often great difficulty in detecting even a vestige of them. [C. R. S.]

MORIMARUSA. (OECURUS Sertorius, Tullius C. F. G. N. v. 3.) The Romans regarded it as a part of Galatia, whence Ptolemy (v. 6) does not mention it among the districts of Cappadocia. [L. S.]

MORYRI, a nation of Belgica. Virgil is the authority for the quantity:—

"Extremique bonum in Orini." (Aen. viii. 727.)

It has been shown in the article MENAPIS that on the north the Morini were bounded by the Menapii. On the west the ocean was the boundary, and on the south the Ambiani and the Atrebates. The eastern boundary cannot be so easily determined. The element of Morini seems to be the word mo-r, the sea, which is a common Flemish word still, and also found in the Latin, the German, and the English languages.

The Morini generally speaks of the Morini with the Menapii, has fixed their position in general terms. When he first invaded Britannia he went into the country of the Morini, because the passage from thence to Britannia was the shortest (B. G. iv. 21). In the next expedition, a. c. 54, he sailed from Portus Iutus, having ascertained that the passage from this port to Britain was the most commodious. Portus Iutus is in the country of the Morini [ITTIUS PONTICUS]. Ptolemy (ii. 9. § 8) mentions two cities of the Morini, Grerosium and Bononia (Bolonye), and Tarunna (Taroneum), east of it, in the interior. If we add Castellum Morinorum (Cassul), in the interior, south of Dunkerque, "we see that, besides the diocese of Bolonye, the territory of the Morini contained the new dioceses of St. Omer and Arras, which succeeded to that of Towraun..." (D'Anville.) But if Cassul is not within the limits of the Morini, their territory will not be so extensive as D'Anville makes it. [MENAPII.]

Caesar's wars with the Morini were more successful than with the Menapii. A large part of the territory of the Morini did not offer such natural obstacles as the land of the Menapii. The marches of the Morini would be between Calais and Dunkerque. The force which the Morini were supposed to be able to send to the Belgic confederation in a. c. 57 was estimated at 25,000 men. Though most of the Morini were subdued by Caesar, they rose again, in the time of Augustus, and were put down by C. Caesar (Dion Cassius, li. 21). When Bononia was made a Roman port, and Tarunna a Roman town, the country of the Morini would become Romanised, and Roman usages and the Roman language would prevail. There were Roman roads which terminated at Bononia and Castellum.

An inscription mentions the Decumani of the Caesar Morinorum, but it is unknown what place it is.

MOSCHA PORTUS.

MORIUS. (BOBOLLA, Vol. i. p. 412. b.)

MORON. (Móres), a town of Lusitania upon the Tagus, which Brutus Callinicus made his headquarters in his campaign against the Lusitanians. (Strab. iii. p. 152.) Its exact site is unknown.

MORONTABARA (ræ Morontábarra, Arrian, Indic. c. 22), a place on the coast of Grediosa, at no great distance W. of the mouth of the Indus, noticed by Arrian in his account of Nearchus' expedition with Alexander. It does not appear to have been satisfactorily identified with any modern place.

MOROSGI, a town of the Vanduli in Hispania Tarraconensis, identified by Ukert with St. Sebastian, which, however, more probably represents Menasca. (Plin. iv. 20. a. 34; Ukert, li. 1. p. 446; Forbiger, iii. p. 80.)

MORTUM MARE. [PALAZZETTI.]

MORTUM MARE. [SEFTONTRIALIS OCEANUS.]

MORYLUS. [MYODONIA.]

MOSA in Gallia is placed by the Antonine Itin. between Andonatusum (Langrea) and Tullium (Toulu). It is 18 M. E. from Andonatusum to Mosa, which supposed to be Móso, situated at a passage over the Mosas, and in the line of an old Roman road. [G. L.]

MOSA (Mósa), a river of Gallia, which Caesar supposed to rise in the Voextus (Voiges) within the limits of the Lignones. (B. G. iv. 10.) This passage of Caesar, in which he speaks of the Mosas in the lower part of its course receiving a part of the Rhine, called Valahis (Waal), is very obscure. This matter is discussed in the article BATAVIA. Dion Cassius writes the word in the form Móras (xiv. 49); and Ptolemy (ii. 9. § 8) has the form Mósa in the genitive.

Caesar (B. G. vii. 33) says that the Scalids (Scheldec) flows into the Mosas; a mistake that might easily be made with such knowledge of the coast of Belgium and Holland as he possessed. The only branch of the Mosa which Caesar mentions is the Saia (Somme), which joins the Mosas on the left bank at Charleroi in Belgium.

The Mosas, called Mësses by the French, rises about 48° N. lat. in the Fauclilles, which unite the Côte d'Or and the Voiges. The general course of the Mosas is from west to north, but in its middle reaches it is divided into two streams before it reaches Lësga in Belgium, from which its course is north as far as Grave, where it turns to the west, and for 80 miles flows nearly parallel to the Waad. The Mosas joins the Waal at Gorcum, and, retaining its name, flows past Rotterdam into the North Sea. The whole length of the Mosas is above 500 miles. [G. L.]

MOSEAEUS (Móseraus, Ptol. vi. 3. § 3), a small stream, placed by Ptolemy between the Eneaus and the Tigias. It is probably the same as that called by Marcius (p. 17) the Mënmias. It was, no doubt, one of the streams which together form the mouths of the Tigias, and may not impossibly be the same which Pliny names the Aduna (vi. 27, 31), and which he appears to have considered as a branch of the Eneaus. [V.]

MOSCHA PORTUS (Móyska láthyr). 1. A harbour on the S. coast of Arabia, near the extreme east of the Adramitai, or more properly of the Ascitas, since the next named place is "Syagros ex tremena." (Móyskos láthyr), and the Ascitas extended from Syagros more to the sea. (Ptol. vi. 7. p. 153, comp. p. 154.) Mr. Forster thinks there is no diffi-
2. A second harbour of this name is mentioned by the author of the Periplus, on the east of the Syagro Promontorium, in the large bay named by Ptolemy Sachtal Sinus (Σαχτάλινος λιμήν), and east of the small one named Omantos (Ομαντός), by the author of the Periplus, who places this Moschus Portus 1100 stadia east of Syagros. He calls it a port appointed for the landing of the Sachtalian incense (δώρα απὸ σαχταλίνων τοῦ Σαχταλίνου λίθου πρὸς μυδυλάριν), frequented by ships from Carae, and a wintering-place for large vessels from Limyrae and Barygaia, where they bartered fine linen, corn, and oil for the native produce of this coast. Mr. Forster furnishes an ingenious etymological explanation of the recurrence of this name on the coast of the Sachtalian Sinus. "The Arabic Moscha, like the Greek κωτός, signifies a hide, or skin, or a bag of skin or leather blown up like a bladder. Now, Ptolemy informs us that the pearl divers who frequented the coast near the site of Arrian's Moscha Portus, were noted for the practice of swimming, or floating on the bay, supported by inflated hides or skins. What more natural than that the persons engaged in this practice should be named from this practice? . . . And hence, too, the name of the Aschatas of Ptolemy ('floaters on skins'), the actual inhabitants of his Sinus. . . . It is a remarkable fact mentioned by modern travellers, that this practice still prevails among the fishermen on this coast; for "as the natives have but few canoes, they generally substitute a single inflated skin, or two of these having a flat board across them. On this frail contrivance the fisherman seats himself, and either with his own strength or with the help of his companions, pulls out his nets from the bottom." (Lindsay, Walled, Travels in Arabia, vol. i. pp. 79, 80, cited by Forster, Arabia, vol. ii. p. 175, note.*) The identification of Arrian's Moscha with the modern Assara, is complete. Arrian reckons 600 stadia across Syagros the bay which he names Omans. This measurement tallies exactly with that of the bay of Seger, in Commodore Owen's chart of this coast; and from the eastern extremity of this bay to Moscha Portus, Arrian assigns a distance of 500 stadia, which measures nearly with equal exactness the distance to Ras-el-Sine (the Assara of Ptolemy), situated about 60 Roman miles to the east of the preceding headland. The identity of the Moscha Portus of Arrian with the Assara of Ptolemy is thus further corroborated. "Arrian states his Moscha Portus to have been the emporium of the incense trade; and Pliny proves Assara to have been a chief emporium of this trade, by his notice of the fact that one particular kind of incense bore the name of Assaritius." (Plini. xii. 35; Forster, l.c. pp. 176, 177.)

MOSELLA (Μόσελλα), a river of Gallia, which joins the Rhine at Coblesium (Complontium). In the narrative of his war with Masius and Tencobri Caesar (B. G. iv. 15) speaks of driving them into the water "ad conuenementem Mosae et Rhemi." One of the latest and best editors of Caesar, who however is singularly ignorant of geography, supposes this confluence of the Mosse and the Rhinus to be the junction of the Mosse and a part of the Rhinus which is mentioned by Caesar as the place of the Mosse (B. G. iv. 10; Mosau.) But this is impossible, as D'Anville had shown, who observes that the Uispetes [Menapiti] had crossed the Rhine in the lower part of its course, and landed on the territory of the Menapiti. Having eaten them up, the invaders entered the country of the Ebrones, which we know to be between the Rhine and the Mosse, and higher up than the country of the Menapiti. From the Ebrones the Germans advanced into the Condruai in the latitude of Libia; and they were here before Caesar set out after them. (B. G. iv. 6.) Caesar's narrative shows that the German invaders were not thinking of a retreat: their design was to penetrate further into Gallia, where they had been invited by some of the Gallic princes, with the hope of taking off the Roman yoke. After the defeat of the Germans on the river, Caesar built his wooden bridge over the Rhine, the position of which was certainly somewhere between Coblesium and Andernach. The conclusion is certain that this confluence of the Rhenus and the Mosse is the confluence of the Rhinus and the Moselle at Coblesium; and we must explain Caesar's

MOCHI (Μόχιος, Recat. Fr. 188, ap. Steph. B. c. s.), a Colchian tribe, have been identified with the Mespares of the prophet Ezekiel (xxvii. 13; Rosemulliner, Bibl. Alterthumae, vol. i. pt. i. p. 248). Along with the Tibriani, Mosyanea, Macronnes, and Mardae, they formed the 19th satrapy of the Persian empire, extending along the SE. of the Euxine, and bounded on the S. by the lofty chain of the Armenian mountains. (Herod. iii. 94, vii. 78.) In the time of Strabo (xi. pp. 497 — 499) Moschea [Μόσχεα] — in which was a temple of Lenoochea, once famous for its wealth, but plundered by Pharmacides and Mithridates — was divided between the Colchians, Albanians, and Iberians (comp. Mela, iii. 5. § 4; Plin. vi. 4). Procopius (B. G. iv. 2), who calls them Μοσχαί, says that they were subject to the Iberians, and had embraced Christianity, the religion of their masters. Afterwards their districts became the appannage of the Byzantine Lepidites, the name of the town being changed to Iberia (i. p. 770); Le Beau, Bas Empire, vol. xiv. p. 355; St. Martin, Mémoires sur l'Armenie, vol. ii. p. 222.)

E. B. J.

MOCCHICHI MONTES (MACCHICHA HPRO, Strab. i. p. 61, xi. pp. 499, 497, 521, 527, xii. p. 548; Plut. Pomp. 34; Mela, i. 19. § 15; Ptol. v. 6. § 15; Moschici M., Plin. vi. 27), the name applied, with that of Parysades, and others, to the mountain chain which connects the range of Anti-Taurus with the Caucasus. Although it is obviously impossible to fix the precise elevation to which the ancients assigned this name, it may be generally described as the chain of limestone mountains, with volcanic rocks, and some granite, which, branching from the Caucasus, with the E. Euphrates, and afterwards, under the name of the Persepolis Taph, runs nearly SW. along the deep valley of Arzak in the district of Tashkér; from whence it turns towards the S., and again to the W., along the valley of the Acanopsia, to the W. of which, bearing the name of the Kop Taph, it enters Lesser Asia. (Ritter, Erdkunde, vol. x. p. 816; Cherny, Exped. Explorat. vol. ii. p. 592.)

MOG in Gallia appears in the Table on a road from Durocorottum (Romea) to Medistantum. (Mediantum.) The place appears to be Monsos on the Mosse. D'Anville says that the place is called Mosmacara in the oldest middle age records. (G.L.)

MOSELLA (Mosei, Moselle), a river of Gallia, which joins the Rhone at Coblesium (Complontium). In the narrative of his war with Masius and Tencobri Caesar (B. G. iv. 15) speaks of driving them into the water "ad conuenementem Mosae et Rhemi." One of the latest and best editors of Caesar, who however is singularly ignorant of geography, supposes this confluence of the Mosse and the Rhinus to be the junction of the Mosse and a part of the Rhinus which is mentioned by Caesar as the place of the Mosse (B. G. iv. 10; Mosau.) But this is impossible, as D'Anville had shown, who observes that the Uispetes [Menapiti] had crossed the Rhine in the lower part of its course, and landed on the territory of the Menapiti. Having eaten them up, the invaders entered the country of the Ebrones, which we know to be between the Rhine and the Mosse, and higher up than the country of the Menapiti. From the Ebrones the Germans advanced into the Condruai in the latitude of Libia; and they were here before Caesar set out after them. (B. G. iv. 6.) Caesar's narrative shows that the German invaders were not thinking of a retreat: their design was to penetrate further into Gallia, where they had been invited by some of the Gallic princes, with the hope of taking off the Roman yoke. After the defeat of the Germans on the river, Caesar built his wooden bridge over the Rhine, the position of which was certainly somewhere between Coblesium and Andernach. The conclusion is certain that this confluence of the Rhenus and the Mosse is the confluence of the Rhinus and the Moselle at Coblesium; and we must explain Caesar's
mistes as well as we can. It is possible that both rivers were called Mos; and Musella or Musela, as Florus has it, seems to be a diminutive of Mos, but that reading is somewhat doubtful. (Florus, iii. 10. ed. Duk.) There is no variation in Caesar's text in the passage where he speaks of the confines of the plains and the Mos. (Caesar, ed. Schneider.) Several of the affluents of the Mosel are mentioned in the ancient writers, and chiefly by Ausonius; the Sura (Sour), Prunae (Prum), Nemoa (Nume), Gelidia (Kied), Erubrus (Ruer), Leura (Lesser), Draconus (Drone), Sarvus (Sauer), and Salmona (Suls). The Mosella is celebrated in one of the older poems of Ausonius, who wrote in the 4th century A.D. The vine at that time clothed the slopes of the hills and the cliffs which bound this deep and picturesque river valley in its course below Trier: "Qua sublimis apex longo super arcus tractu, Et rupes et aprica jugi, flexuose sinuasse 
Vitibus adscendunt naturalique theatro." (v. 154.) There is a Germanmetrical translation of this poem by Böcking with notes. The Mosel rises on the western face of the Voges, and its upper course is in the hill country, formed by the offsets of the mountains. It then enters the plain of Lorraine, and after passing Tullum (Toul), it is joined by the Meurthe on the right bank. From the junction of the Meurthe it is navigable, and has a general north course past Divodurum (Metz), and Thionville, to Augusta Trevirorum (Trier or Trèves). From Trier its general course is about NNE with many great bends, and in a bed deep sunk below the adjacent country, to its junction with the Rhine at Koblenz. The whole course of the river is somewhat less than 300 miles. It is navigable for steamboats in some seasons as far as Metz. A Roman governor in Gallia proposed to unite the Mosella and the Arar (Saône) by a canal, and thus to effect a navigation from the Mediterranean to the North Sea [GALLIA TRANSALPINA, Vol. I. p. 907.] [G. L.] MOSTENI. [Morsev.] MOSTENI (Morsev), a town of Lydias in the Hyrcanian plain, south-east of Thyatis, and on the road between this latter town and Sardis. In a.d. 17, Mosteni and many other towns of that country were visited by a fearful earthquake. (Ptol. v. 2. § 16; Thuc. Ann. i. 17; Hieroc. p. 671, where it is erroneously called MUOGRIN or MOIGN; Coscul. Chalc. p. 240, where it bears the name Mowev.) Its exact site is unknown. (Comp. Rasse, Lex. Num. iii. 1. p. 869, &c.) [L. S.] MOSCHLUS. [Lemnos.] MOSYNOECI, MOSYNOECI, MOSYNI, MOSSYNI (Мосьные, Mosýnoei, Mosýnnoei, Mosýnni, Mosýwnoei), a tribe on the coast of Pontus, occupying the district between the Tibarini and Macresus, and containing the towns of Cerasus and Pissanka. The Mosynoeci were a brave and warlike people, but are at the same time said to have been the rudest and most uncivilised among all the tribes of Asia Minor. Many of their peculiar customs are noticed by the Greeks, who planted colonies in their districts. They are said to have lived on trees and in towers. (Strab. xii. p. 58.) Their kings, it is said, were elected by the people, and dwelt in an isolated tower rising somewhat above the houses of his subjects, who watched his proceedings closely, and provided him with all that was necessary; but when he did anything that displeased them, they stopped his supplies, and left him to die of starvation. (Xen. Anab. v. 4. § 26; Apollon. Rhod. ii. 1027; Diod. xiv. 30; Scymnus, Fragm. 166.) They used to cut off the heads of the enemies they had slain, and carry them about with dances and songs. (Xen. Anab. iv. 4. § 17; v. 4. § 15.) It is also noted that they knew nothing of marriage (Xen. Anab. v. 4. § 33; Diod. l. c.), and that they generally tattooed their bodies. Eating and drinking was their greatest happiness, whence the children of the wealthy among them were regularly fattened with salt dolphins and chestnuts, until they were as thick as they were tall (Xen. Anab. v. 4. § 32). Their arms consisted of heavy spears, six cubits in length, with round or globular handles; large shields of wicker-work covered with ox-hides; and leather or wooden helmets, the top of which was adorned with a crest of hair. (Xen. l. c., v. 4. § 12; Herod. vii. 78.) The fourth chapter of the fifth book of Xenophon's Anabasis is full of curious information about this singular people. (Comp. also Strab. xi. p. 528; Hecat. Fragm. 193; Steph. B. s. v.; Herod. iii. 94; Sclav. p. 33; Amm. Marc. xxii. 8; Orph. Argon. 740; Mel. i. 19; Tibull. iv. 1. 146; Curtius, vi. 4, 17; Plin. iv. 4; Val. Flacc. v. 152; Dionys. Per. 763.) MOYNE. [Oxen.] MOYNYA (Moynya, Eby. Mowmьo,: S. Pontoalo), a city on the W. coast of Sicily, between Drepanum and Lilybaeum. It was situated on a small island, about three quarters of a mile (six stadia) from the mainland, to which it was joined by an artificial causeway. (Diod. xiv. 48.) It was originally a colony of the Phoenicians, who were fond of choosing similar sites, and probably in the first instance merely a commercial station or emporium, but gradually rose to be a flourishing and important town. The Greeks, however, according to their custom, assigned it a legendary origin, and derived its name from a woman named Motya, whom they connected with the fables concerning Hercules. (Steph. B. s. v.) It passed, in common with the other Phoenician settlements in Sicily, at a later period under the government of Carthage, where it was called a Carthaginian colony; but it is probable that this is not strictly correct. (Thuc. vi. 2; Diod. xiv. 47.) As the Greek colonies in Sicily increased in numbers and importance the Phoenicians gradually abandoned their settlements in the immediate neighbourhood of the new comers, and concentrated themselves in the three principal colonies of Selinus, Panormus, and Motya. (Thuc. l. c.) The last of these, from its proximity to Carthage and its opportunity situation for communication with Africa, as well as the natural strength of its position, became one of the chief strongholds of the Carthaginians, as well as one of the most important of their commercial cities in the island. (Diod. xiv. 47.) It appears to have held, in both these respects, the same position which it was attained at a later period by Lilybaeum. [Lilybaeum.] Notwithstanding these accounts of its early importance and flourishing condition, the name of Motya is rarely mentioned in history until just before the period of its memorable siege. It is first mentioned by Hecataeus (Hesych. Thes. 543), who says it was taken by Dionysius with the chief colonies of the Phoenicians in Sicily, which still subsisted at the period of the Athenian expedition, B.C. 415. (Thuc. vi. 2.) A few years later (B.C. 409) when the Carthaginian army under
MOTYA.

Hamilcar landed at the promontory of Lilybaenum, that general laid up his fleet for security in the gulf around Motya, while he advanced with his land forces along the coast to attack Selinus. (Diod. xiii. 54, 61.) After the fall of the latter city, we are told that Hermocrates, the Syracusan exile, who had established himself on its ruins with a numerous band of followers, laid waste the territories of Motya and Panormus (Id. xiii. 63); and again during the second expedition of the Carthaginians under Hamilcar (n. c. 407), these two cities became the permanent station of the Carthaginian fleet. (Id. xiii. 88.)

It was the important position to which Motya had thus attained that led Dionysius of Syracuse to direct his principal efforts to its reduction, when in n. c. 397 he in his turn invaded the Carthaginian territory in Sicily. The citizens on the other hand, relying on succour from Carthage, made preparations for a vigorous resistance; and by cutting off the casonway which united them to the mainland, compelled Dionysius to have recourse to the tedious and laborious process of constructing a mound or mole of earth and water to reach the intervening territory. Even when this was accomplished, and the military engines of Dionysius (among which the formidable catapult on this occasion made its appearance for the first time) were brought up to the walls, the Motyans continued a desperate resistance; and after the walls and towers were carried by the overwhelming forces of the enemy, still maintaining the defensive farm street to farm street and from house to house. This obstinate struggle only increased the previous exasperation of the Sicilian Greeks against the Carthaginians; and when at length the troops of Dionysius made themselves masters of the city, they put the whole surviving population, men, women, and children, to the sword. (Diod. xiv. 47-53.) After this the Syracusan despot placed it in charge of a garrison under an officer named Biton; while his brother Leptines made it the station of his fleet. But the next spring (n. c. 396) Himilcon, the Carthaginian general, having landed at Panormus with a very large force, recovered possession of Motya with comparatively little difficulty. (Id. id. 55.) That city, however, was not recovered to its former importance. Himilcon, being too fully occupied with the superior advantages of Lilybaenum, founded a new city on the promontory of that name, to which he transferred the few remaining inhabitants of Motya. (Diod. xxii. 10. p. 498.) From this period the latter altogether disappears from history; and the little islet on which it was built, has probably ever since been inhabited only by a few fishermen.

The site of Motya, on which earlier geographers were in much doubt, has been clearly identified and described by Captain Smyth. Between the promontory of Lilybaenum (Capo Bode) and that of Aegikhallus (S. Teodore), the coast forms a deep bight, in front of which lies a long group of low rocky islets, called the Stagiones. Within these, and considerably nearer to the mainland, lies the small island called S. Pantaleo, on which the remains of an ancient city may still be distinctly traced. Fragments of the walls, with those of two gateways, still exist, and coins as well as pieces of ancient brick and pottery—the never failing indications of an ancient site—are found scattered throughout the island. The circuit of the latter does not exceed a mile and a half, and it is inhabited only by a few fishermen; but is not devoid of fertility. (Smyth's Sicily, pp. 255, 256.) The confined space on which the city was built agrees with the description of Diodorus that the houses were lofty and of solid construction, with narrow streets (orovexa) between them, which facilitated the desperate defence of the inhabitants. (Diod. xiv. 48, 51.)

It is a singular fact that, though we have no account of Motya having received any Greek population, or fallen into the hands of the Greeks before its conquest by Dionysius, there exist coins of the city with the Greek legend MOTTAYON. They are, however, of great rarity, and are apparently imitated from those of the neighbouring city of Segesta. (Eckhel, vol. i. p. 225.) [E. H. B.]

MOLOEINE.

MOYTA, or MUTYCA (Mórovoua, Ptol.: Eub. Mutycenaia, Cic. et Plin.: Modico), an inland town in the SE. of Sicily, between Syracuse and Camarina. It was probably from an early period a dependency of Syracuse; and hence we meet with no mention of its name until after the Roman conquest of Sicily, when it became an independent municipality, and apparently a place of some consequence. Cicero tells us that previous to the exactions of Verres, its territory (the "ager Mutycenaia") supported 187 farmers, whence it would appear to have been at once extensive and fertile. (Cic. Ferr. iii. 43, 51.) Motyca is also mentioned among the inland towns of the island both by Pliny and Plolem; and though its name is not found in the Itineraries, it is again mentioned by the Geographer of Ravenna. (Plin. iii. 8 § 14; Ptol. iii. 4 § 14; Geogr. Rav. v. 23.) Silius Italicus also includes it in his list of Sicilian cities, and immediately associates it with Notom, with which it was clearly in the same neighborhood. (Sil. Ital. x. 288.)

There can be no doubt that it is represented by the modern city of Modica, one of the largest and most populous places in the Val di Noto. It is situated in a deep valley, surrounded by bare limestone mountains, about 10 miles from the sea.

Pтолемей mentions also a river to which he gives the name of Motytanaus (Mórovóyns peroróys), which he places on the S. coast, and must evidently derive its name from the city. It is either the trifling stream now known as the Fiuma di Scili, which rises very near Modica; or perhaps the more considerable one, now known as Fiuma di Ragusa, which flows within a few miles of the same city. [E. H. B.]

MOTUM (Mórovos), a small town or fortress of Sicily, in the territory of Agrigentum. It was besieged in n. c. 451 by the Sicilian chief Ducetius, and fell into his hands after a battle in which he defeated the Agrigentines and their allies; but was recovered by the Agrigentines in the course of the following summer. (Diod. xi. 91.) No other mention of it is found, and its site is wholly unknown. [E. H. B.]

MOXORPE, one of the five provinces beyond the Tigris, ceded by Narses to Galerius and the Romans, and which Sapor afterwards recovered.
MUCHERESIS.

from Jovian. (Amm. Marc. xxv. 7. § 9, comp. xxiii. 3. § 5; Le Beau, Bas Empire, vol. i. p. 380, vol. iii. p. 161; Gibbon, ec. xiii. xxiv.). Its exact position cannot be made out, though it must have been near Kurkaduk (Ritter, Erdkunde, vol. x. p. 816.)

MUCHERESIS (Μυχερέσις ab. Mυχερέσις), Procop. B. G. iv. 2, 15, 16, a canton of Lazica, populous and fertile; the vine, which does not grow in the rest of Colchis, was found here. It was watered by the river Mikron (Μίκρον). Archaeopolis, its chief town, was the capital of Colchis, and a place of great importance is located by the remains of ancient walls and towers lying between Martos, Aikawela, Espero, and Bana. At all events this site agrees better with the statement of Strabo, that Mundia is 1400 stadia from Cartela, for the distance from the modern Mondo to the latter place is only 400 stadia; and it is also more in accordance with Pliny, who places Mundia between Attibii and Ursus. (Ptochiger, vol. iii. p. 61.)

2. A town of the Celibei in Hispania Tarraconensis, probably near the frontiers of the Carnutes. (Liv. xl. 47.)

3. A river on the W. coast of Lusitania, falling into the sea between the Tagus and Duria, now the Mundo. (Ptol. iv. 21. a. 33; Modestus, Scriab. i. p. 152; Ptochiger, vol. iv. p. 96; Pliny, ii. 1. § 7; Mundefriga, Modestus, Marc. p. 43.)

MUNDOBRIGA. (Mundefriga.)

MUNIMENTUM CORBULONIS. (Corbulo- nos munimentum.)

MUNIMENTUM TRAJANI, a fort in the country of the Matiaci. (Amm. Marc. xvii. 1.) Its site is not certain, though it is generally believed that the Roman remains near Hecate are the ruins of this fort. (Wilhelm, Germanien, p. 148.)

MUNYCHA. (Athen. p. 306.)

MURA'NUM (Morano), a town of the interior of Lucania, the name of which is not found in any ancient author; but its existence is proved by the Itinerary of Antoninus, which places a station Summum, evidently a corruption of Sub Murano, on the road from Cuma to Cartela; and this is confirmed by the inscription found at La Polla (Forum Popilia), which gives the distance from that place to Murano at 74 M. P. It is, therefore, evident that Murano must have occupied the same site as the modern town of Morano, on a considerable hill, at the foot of which still runs the high road from Naples to Reggio, and where was situated the station noticed in the Itinerary. Now it is the sources of the river Cocele, the ancient Sybaris. (Itin. Ant. pp. 105, 110; Orell. Inscr. 3308; Romanelli, vol. i. p. 387.)

MURROBOG (Murochobos, Ptol. ii. 6. § 52), a people in Hispania Tarraconensis, the southern neighbours of the Cantabri, are the same as the people called Nuvagobos by Ptolemaeus (iii. 3. a. 4) and Dionysius (xiv. 21). This may be inferred from the fact that Ptolemaeus calls Segismar a town of the Turmodigi, and Ptolemy calls Deobrigula a town of the Murrobi; while in the Antonine Itinerary (p. 449) these two towns are only 15 miles apart. (Foriger, vol. iii. p. 105.)

MURGANTIA. 1. A city of Samnium, mentioned only by Livy, who calls it "a strong city" (vilidam urbem, x. 17), notwithstanding which it was taken by assault, by the Roman consul P. Decius, in a single day, a. c. 296. Its position is fixed by Romanelli at Basilica, a considerable town near the sources of the Furtore (Fronto), in the territory of
MURGIS.  

the Hirpin, about 20 miles W. of Luceria. An inscription found here would seem to attest that Murgantia existed as a municipal town as late as the reign of Severus; but considerable doubts have been raised of its authenticity. (Romanelli, vol. ii. p. 481; Monumenti, Topografia degli Ipponi, pp. 4, 5; in Bull. dell’Inst. Arch. 1848.) The coins, with an Oscan legend, which have been generally attributed to Murgantia, in reality belong to Tasta. (Friedländers Ostkuste, vol. i. p. 49.)

2. A city of Sicily, the name of which is variously written Murgantia, Mungantia, and Murgantia. [Murgantia.]

MURGIS (Μουργίς), a town of Hispania Baetica, near the frontiers of Tarraconensis, and on the road from Castulo to Malaca, probably near Pausa de la Guardia vieja. (Ptol. ii. 4. § 11; Plin. iii. 3. s. 4; Isid. Ant. p. 405; Ukarth, ii. i. p. 332; Forberg, iii. p. 56.)

MURIANE (Μουριάνη), one of the four districts of Catania in Cappadocia, on the west of Laviannina, and south-west of Melitene. It is mentioned only by Ptolemy (v. 7. § 8), and must not be confused with Moriumine. [L. S.]

MURUS (Μουρός), a tributary of the Same (Σάμην), which is mentioned only in the Penting. Table, though the antiquity of the name is un- doubted, and attested by the station "in Mario," it was on the road leading from Augusta Vindelicorum through Noricum. (Muehl, Norico, i. p. 380.)

MURICAINTA, an imperial villa in Pannonia, where Valentinian II. was residing with his brother Justinian, when he was proclaimed emperor. (Amm. Marc. xxx. 10.)

MURSA or MURSIA (Μουρσα, Μουρσία), also called Murza Major, to distinguish it from Murusa (Mersella) or Muria Minor, was an important Roman colony, founded by Hadrian in Lower Pannonia, and had the surname Asida. It was the residence of the governor of the country, on the Drava, and there the roads met leading from Aquincum, Celise, and Postovio. In its neighbourhood, Gallienus gained a victory over ingebus; and Constantine the Great made the town the seat of a bishop, a. D. 338. Its modern name is Esceh, the capital of Slovonia. (Ptol. ii. 16. § 8, vili. 7. § 6; Aurel. Vict. de Caesar. 33; Zonim. ii. 43; Steph. Byz. s. v. Mursa, Isid. Ant. Hier. ib. v. 424. 265, 267. 331; It. Hieroc. p. 562; Orelli, Inscriptiones. Nos. 3066, 3291.)

The Lesser Mursa (Mursa Minor or Mersella) was likewise situated in Lower Pannonia, ten miles to the west of Murza Major, on the road from this latter place to Postovio, near the modern village of Petrovecia, on the right bank of the Danube. (Ptol. ii. 16. § 7; Geogr. Bav. iv. 19; It. Hieroc. p. 562; Tier. Pag.)

MURSELLA. [Mursa.]

MURUS CÆSARIS. [Helvetti. vol. i. p. 1042.]

MUSAGORES (Μουσαγόρες, Pomp. Mela. ii. 7. § 13), three islands lying off the E. coast of Crete, the position of which is described by Ptolemy (iv. 12. a. 20): "Circum aqua sermone Iouis, tres Musagores insulae." In Mr. Pashley's map they are represented by Eskaphonia. (Comp. Höck. Kreta, vol. i. p. 378.)

MUSARNIA (Μουσαρνία, Plut. vii. 21. § 6, vii. § 9; Marcan. Peripl. 39-83, ap. Geogr. Graec. Mss. ed. Müller, 1855), a spot on the shore of Grecina, as may be inferred from the comparison of the au-
thorities. Ptolemy mentions two places of the name, one in Grecina, and the other in Caramania; but there can be no doubt that the same place is int- tended. Arrian speaks of a place which he calls vâ Moraou, on the coast of Grecina, which was occu-

MUTINIA.  

pied by the Ichthyophagi (Indice. 26). Vincent, who has examined this geographical question with much care, thinks that this port must have been situated a little west of the modern cape Passo nes or Passo nes. (Voyages de Nauicier, vol. i. p. 243. [The infer-

ence of position in the ancient geographers may be accounted for by the fact that Musarna must have been on the boundary between Grecina and Caramania. Ptolemy speaks of a tribe, whom he calls Musarnesi (Μουσαρνησίς, vi. 21. § 4). There can be little doubt that they were the people who lived around Musarna.] [V.]

MUSONES (Amm. Marc. xxix. 5. § 27; Mau-

roou, Plut. iv. 3. § 24; Musini, Plin. v. 4.

s. 4; Munulni, Pest. Tab.), a Moorish tribe, who joined in the revolt of Firmus. (Amm. Marc. L.c.; comp. St. Martin, Le Beau, Bas Empire, vol. iii. p. 475.)

MUSTI (Μουστη), Plut. iv. 3. § 30, a town of Numidia, which the Antonine Itinerary places 24 M. P. (32 M. P. Pest. Tab.) from Sicca Veneris, 92 M. P. from Sefestula, 86 M. P. from Carthage, 119 M. P. (by Tipasa) to Cirta; all these distances (considering that the roads are indirect) agree with the position assigned to it by Shaw (Tunc. p. 179) and Barth (Wanderungen, p. 221) at 'Ild er-Rabbi, so called from the tomb of a "Marabout." According to Vibius Sequestor (de locis) it was near the river Bagradas; but Shaw (L.c.), who first discovered the site, by the remains of a triumphal arch, and a stone with an inscription bearing the ethnic name "Musticenius," speaks of it as being at some distance from the present course of the Ijerodah. [E. B. J.]

MUSULAM'IAI (Tuci. Am. ii. 65. iv. 24; Musul- 

naxau, Plut. iv. 3. § 30; Mismulnas, Pest. Tab.), a Moorish tribe, whom Ptolemy (L.c.) places to the S. of Cirta, at the foot of Audum. Tacitus (L.c.) gives them a more westerly position, and describes the defeat of this powerful tribe under Tacfarinas, their leader. [E. B. J.]

MUTE'NUM, a place in Upper Pannonia, on the road from Vindobona to Celise; probably occupy-
ing the same site as the modern Mura (It. 

Ant. pp. 233, 266; Cliver, Vindel. 5.) [L. S.]

MUTHUL, a river of Numidia, which, from its being in the division belonging to Aderbal, must be looked for towards the E. of that country. (Sall. Jug. 45.)

MUTINA (Murius, Strab. ; Murius, Pol.; 

Murius, Ptol. : Esd. Museum : Modern), an im-

portant city of Gallia Cispadana, situated on the Via Aemilia, between Parma and Bononia. It was 35 miles distant from the former, and 25 from the latter city. (Strab. v. p. 216; It. Ant. p. 127; It. Hier. p. 616. It appears to have certainly existed previous to the conquest of this part of Italy by the Romans; and was not improbably of Etruscan origin. Livy tells us, that the district or territory in which it was situated, was taken from the Boians, and had previously belonged to the Etruscans (Liv. xxxix. 55); but he does not mention the city. Nor do we know at what period the latter fell into the hands of the Romans, though it was probably during the Gaulish War (n.c. 225-223), as we find it in its undisturbed
possession shortly after, at the commencement of the
Second Punic War, n. c. 218. At that period
Mutina must have already been a considerable place
and well fortified; as we are told that, when the
sudden outbreak of the Gauls interrupted the pro-
cceedings of the triumvirs who were appointed to
found the new colony of Piacentina, and compelled
them to fly for safety, they took refuge within the
walls of Mutina, which afforded them an effectual
protection against the arms of the barbarians. (Liv.
xxi. 25, 26, xxvii. 21; Pol. iii. 40.) Polybius
calls it at this period a Roman colony; but it seems
probable that this is a mistake; for we have no ac-
count of its foundation as such, nor does Livy ever allude to Mutina as a colony, where he expressly
notices those of Cremona and Piacenza (xxvii. 10).
But whether it had been fortified by the Romans, or
was a regular walled city previously existing, (in
which case it must have been, like its neighbour
Bononia, of Etruscan origin,) we have no means of
determining, though the latter supposition is per-
haps the more probable. In any case it continued to
belong to the Romans not only during the Second
Punic War, but throughout the long wars which
followed with the Cisalpine Gauls and Ligurians.
(Liv. xxxiv. 4, 6.) It was not till after the final de-
fate of the Boians in n. c. 191, on which occasion they
were deprived of a large portion of their lands,
that the Romans determined to secure the newly
acquired territory, by planting there the two colonies
of Panna and Mutina, which were accordingly es-
established in n. c. 183. (Liv. xxxix. 55.) They
were both of them "coloniae civium;" so that their
inhabitants from the first enjoyed the full rights of
Roman citizens: 2000 settlers were planted in each,
and these received 5 jugera each for their portion.
(Liv. l. c.) The construction of the great military
high road of the Via Aemilia a few years before,
n. c. 187 (Liv. xxxix. 2), must have greatly facil-
itated the foundation of these new colonies, and
became the chief source of their prosperity.
But shortly after its foundation Mutina sustained
a severe disaster. The Ligurians, who still occu-
pied the heights and valleys of the Apennines bor-
dering on the Boian territory, in n. c. 177 made a
sudden and unexpected attack upon the newly
ravaged its territory, but actually made themselves
masters of the town itself. This was, however, re-
covered with little difficulty by the consuli C. Clau-
dius, 8000 of the Ligurians were put to the sword,
and the colonists re-established in the possession
of Mutina. (Liv. xlii. 14. 16.) For a considerable
period after this, we do not again meet with its
name in history; but it appears that it must have
risen rapidly to prosperity, and become one of the
most flourishing of the towns along the line of the
Via Aemilia. Hence it bears a conspicuous part in
the Civil War. When Lepidus, after the death of
Sulla, n. c. 78, raised an insurrection in Cisalpine
Gaul against the senate, Mutina was almost the
only place which was able to offer any resistance to
the arms of Pompeius, and was held against him by
Brutus for a considerable period. (Plut. Pomp. 16.)
But it was the siege which it sustained, and the
battles fought in its neighbourhood after the death
of Caesar, n. c. 44, that have rendered the name of
Mutina chiefly celebrated in history, and are referred to by Suetonius under the name of "Bello
Mutinensi." (Suet. Aug. 9.) On that occasion D. Brutus, to whom the province of Cisal-
pine Gaul had been decreed by the senate, threw
himself into Mutina with three legions and a large
body of auxiliary troops. Here he was besieged by
M. Antonius with a numerous army; but the senate
having declared against the latter, the two consuls,
Hirtius and Pansa, as well as the young Octavian,
were despatched to the relief and succour of Brutus.
(Jan. n. c. 43.) Antonius at this time occupied
Bononia, as well as the remainder of Belgium, with
his garrisons, while he himself, with the bulk of his
forces, maintained the siege, or rather blockade, of
Mutina. Hirtius on his arrival seised on Claterna,
while Octavian occupied Forum Cornelii (Imola).
From thence they advanced after considerable de-
lays, took possession of Bononia, and approached
Mutina itself, but were unable to open communica-
tions with Brutus. Meanwhile the other consul,
C. Pansa, was advancing with a force of 4 newly
raised legions to their support, when he was at-
taught by Antonius, at a place called Forum Gal-
lorum, about 8 miles from Mutina on the road to
Bononia. [FORUM GALLOREM.] A severe con-
test ensued, in which Pansa was mortally wounded;
but Brutus was so successful in driving Antonius'
army in the rear, completely defeated it, and
 compelled him to retire to his camp before Mutina.
A second battle took place some days afterwards
(April 27, n. c. 43), under the walls of that city, in
which Hirtius was slain; but the forces of Antonius
were again wasted, and that general found himself
compelled to abandon the siege (which had now
lasted for above four months) and retreat into
Italy, with a view of crossing the Alps. (Appian, B. C.
iii. 49—51, 61, 65—72; Dion Cass. xlv. 35—38;
Cic. ad Fam. x. 11, 14, 30, 33, Phil. v.—viii.;
Vell. Pat. ii. 61; Suet. Aug. 10.)
Mutina was evidently at this period a flourishing
and important town, as well as strongly fortified.
Cicero calls it "urbis et splendidissimam populi
Romani colonia" (Phil. v. 9); and these praises are
confirmed by Appian (B. C. iii. 49), who calls it
"a wealthy city," as well as by the fact, that it was
capable of supporting so large an army as that of
Brutus for so long a time. Mela, also, singles out
Mutina, together with Bononia and Patavium, as the
most opulent cities in this part of Italy. (Mela, ii.
4.) It was universally known and respected, and not only
from the circumstance, that it was at Mutina the
numerous body of senators who had accompanied
the emperor Otho from Rome, in A. D. 69, remained,
while Otho himself advanced to meet the generals
of Vitellius, and where they very nearly fell victims
to the animosity of the soldiery, on the first news of his
defeat and death. (Tac. Hist. ii. 53—54.) But
with this exception, we meet with scarcely any
mention of Mutina under the Roman empire until
some late period, though the still extant inscriptions
attest the fact of its continued prosperity. Some
of these give to the city the title of Colonie, as
do also Mela and Pliny. (Mela, l. c.; Plin. iii. 15.
s. 20; Cavodoni, Myrris Modiernae, pp. 120, 165.)
We learn also from Strabo that it was famous for the excellence of the wool produced in
its territory, as well as for its wine, and the
city itself possessed considerable manufactures of
carthenware, as well as woolen goods. (Strab. v.
p. 218; Plin. xiv. 3. 4, xxv. 12. 46; Colum.
viil. 2. § 3.)
In A. D. 191, Mutina was taken by Constantine
during his war with Maxentius, but appears to have
suffered but little on this occasion. (Nazar. Paneg.
27.) Before the close of the century, however, both
the city and its territory had begun to feel severely the calamities that were pressing upon the whole of this fertile and once flourishing tract of country. In A.D. 377, the remains of the conquered tribe of the Taifaiki were settled, by order of the emperor Gratianus, in the country around Mutina, Regionum, and Parma (Ann. Marc. xxxi. 9. § 4)—a plain indication that the population was already deficient; and St. Ambrose, writing not long after the same date, describes Mutina, Regionum, and the other cities along the Aeolian Way, as in a state of ruin and decay, while their territories were uncultivated and desolate. (Ambra. Ep. 39.) The same district again suffered severely in A.D. 452, from the ravages of Attilius, who laid waste all the cities of Aemilia with fire and sword. (Hist. Miscell. xvi. p. 549.) They, however, survived all these calamities, from which, nevertheless, Mutina appears to have suffered more severely than its neighbours. Under the Lombard kings, it became the frontier city of their dominions towards the Exarchate; and though taken by the Greek emperor Mauricius in 590, it was again annexed by Agilulfus to the Lombard kingdom of Italy. (Muratori, Antiq. Ital. vol. i. p. 65.) As the city declined, it fell into the hands of the Venetians. P. Diaconus, who mentions Bononia, Parma, and Regionum as wealthy and flourishing cities, does not even notice the name of Mutina (Hist. Lang. ii. 18); and a writer of the 10th century draws a lamentable picture of the condition to which it was reduced. The numerous streams which irrigated its territory, having been neglected, inundated the whole surrounding tracts; and the site of the city had become in great part a mere morass, in which the ruins that attested its ancient grandeur, were half buried in the mud and water. (Murat. Ant. vol. ii. pp. 154, 155.)

At a later period of the middle ages, Modena again rose to prosperity, and became, as it has ever since continued, a flourishing and opulent city. But the truth of the description above cited is confirmed by the fact, that the remains of the ancient city are wholly buried under the accumulations of alluvial soil on which the buildings of the modern city are founded, and are only brought to light from time to time by excavations. (Murat. L. c.) Large portions of the ruins were also employed at various periods for the foundations of churches and other edifices; and no remains of ancient buildings are now extant. But a valuable collection of sarcophagi and inscriptions, discovered at various periods on the site of the modern city, is preserved in the museum. These have been fully illustrated by Cavedoni in his Antichi Marmi Modenati (Svo. Modena, 1838), in which work the facts known concerning the ancient history of the city are well brought together.

Modena is situated between the river Secchio, which flows about 3 miles to the W. of the city, and the Panaro, about the same distance on the E. The latter is unquestionably the ancient Scultenusa, a name which it still retains in the upper part of its course. The Secchio is probably the Gabelius of Pliny; but seems to have been also known in ancient times as the Secia; for the Jerusalem Itinerary marks a station called Pons Seciei, 5 miles from Mutina, where the Aeolian Way crossed this river. (Itin. Hier. p. 616.) The Apennines begin to rise about 10 miles to the S. of the city; and the ancient territory of Mutina seems to have included a considerable extent of these mountains, as Pliny notices a prodigy which occurred "in agris Mutinae," when two mountains were dashed against one another with great violence, so that they appeared to recoil again from the shock. (Plin. ii. 83. s. 85.) This phenomenon, which occurred in B.c. 91, was doubtless the result of an earthquake, and not, as has sometimes been supposed, of a volcanic outburst.

[Edward H. B.]

MUTUSCAE. [TRIBUS MUTUSCA.] MUTOCA. [MOTICA.]

MUZA (Móga, Arias; Móra and Móga ãpul, PoL.), an important mercantile town on the Arabian coast of the Red Sea, not far north of the Straits of Bab-el-Mandeb, in the country of Eliasi; placed by Ptolemy in long. 74° 30', lat. 14° 30' west, and 30° north of Osiris (Omos ãpul) close to the straits. (Pol. vii. 15. p. 132.) He states that its longest day is 14½ hours, that it is 1° east of Alexandria, and within the tropics (viii. Tab. vi. Asiae, p. 241); Pliny (vi. 83) names Muma as the third port of Arabia Felix "quem Indica navigatio non petit, nec nisi turia odoromque Arabicorum mercatores." The author of the Peripæiae frequently alludes to it, and gives a full account of it and its trade. He describes it as a chief city with two thermal baths. It was a regular mart, inhabited altogether by Arab mariners and merchants, distant about 12,000 stadia from Berenice to the south, and 300 north of the straits. (Vincent, Peripæia, p. 296. n. 100; Gossellin, Récherches, ft. tome ii. pp. 265, 266.) It was not only an emporium of Indian merchandise—a market of ivory, wax, and other rich products; but it was itself a centre of manufacture, and its trade of this description already existed—but exported an export trade of its own. It was distant three days' journey from the city of Save (Zaïo), which was situated inland, in the country of Maphoritis. It had no proper harbour, but a good roadstead, and a sandy anchorage. Its principal import trade was in fine and common purple cloth; Arab dresses with sleeves—probably the fænsa—some plain and common, others embroidered with needlework and in gold: saffron; an aromatic plant, named cyperus (cynaros); fine linen; long robes—the abas; quilts; striped girdles; perfumes of a middling quality; specie in abundance; and small quantities of wine and grain, for the country grew but little wheat, and more vines. To the king and tyrants were given horses, pack-mules, vessels of all kinds, wine, and costly manufactures. Beside the above named articles of merchandize, which were chiefly supplied to its markets from Adula, on the opposite coast, the great emporium of African produce [Adulis], Musa exported a precious myrrh of native growth, an aromatic gum, which the author names osmylos déktrimmuia, and a white marble or alabaster (nýrros). (Arrian, Peripæia ap. Hudson. Geogr. Més. vol. i. pp. 13, 14.) Vessels from this port visited all the principal mercantile towns of the south coast of Arabia. Bochart's identification of this Musa with the Masha mentioned by Moses, as one extreme point of the Joktanite Arabs,-Sephar being the other (Gen. x. 30),—is thought by Mr. Forster to be untenable, on account of the narrow limits to which it would confine this large and important race; for the site of Sephar is clearly ascertained. (Maphoriatæ, Saphoriatæ.) (Geogr. of Arabia, vol. i. pp. 83, 94.) M. Gossellin (Récherches, ft. tome ii. p. 89) asserts that this once most celebrated and frequented port of Yemen is now more than six leagues from the sea, and is replaced as a port by Moka, the foundation of which dates back no more than 400 years (Niebuhr, Voyages en Arabie,
tome I. p. 349); as indeed he maintains, that some of the maritime towns of the coast of Hadjus and Yemyes date more than 400 or 500 years from their foundation, and that the towns whose walls were once washed by the waters of the gulf, and which owed their existence to their vicinity to the sea, have disappeared since its retirement, with the exception of those whose soil was sufficiently fertile to maintain their inhabitants. In a sandy and arid country these were necessarily few, so that there are not more than six or seven that can be clearly identified with ancient sites. Among these Musa still exists under its ancient name unchanged (ib. pp. 239, 284) at the required distance from the Straits of Bad-ul-Mandeb, viz. 350 stadia, reckoning 500 stadia at a degree. (ib. pp. 269, 270). Vincent makes it short of 40 miles. (Periplus, p. 319). In the middle ages when the sea had already retired from Musa, another town named Mosk or Maoukal was built as a seaport in its stead, which seems to have usurped the name of the more ancient town, and to have been mistaken for it by some geographers. This Mosk still exists, in its turn abandoned by the sea, but about 20 miles from the true position of Musa. (ib. p. 270). “The mart of Yemyes at the present day is Mokba. . . . Twenty miles inland from Mokba Niebuhr discovered a Musa still existing, which he with great probability supposes to be the ancient mart, now carried inland to this distance by the recession of the coast.” (Vincent, l. c. p. 315.)

There is a circumstance mentioned by Bruce on the roadstead of Mokba, which coincides with a statement cited from Arrian with regard to Musa. Bruce says that “the cables do not rub, because the bottom is sand, while it is coral in almost every other port.” (ib. p. 313. n. 143.)

Mokba itself Niebuhr found to be 6½ hours = 4½ German miles, due east of Mokba, at the commencement of the southern country, the intervening space being extremely dry and thinly peopled. It is an ordinary village, badly built, only recommended by its water, which is drunk by the wealthier inhabitants of Mokba. (Voyage en Arabie, tome i. pp. 296, 297; Description de l’Arabie, pp. 194, 195.)

MUZIRIS (Musafl., Periplus, M. Ehrh. c. 54, p. 267; Hom. Ill. iii. 1, l. 1; Paus. i. 24, 4; Greek. Mena, ed. Müller, 1855), a port on the west coast of Hindostan, situated between Tyndis and Nelycnda, and at a distance of 500 stadia from either, where, according to the author of the Periplus, ships came from Ariaca and Greece (that is, Alexandria). Ptolemy calls it an emporium (vii. 1. § 8), and places it in Lyrimara. It can be little doubt that it is the place which is now called Mangalore, and which is still a considerable port.

MYCALAE (Muskadi), the westernmost branch of Mt. Mesogia in Lydia; it forms a high ridge and terminates in a promontory called Tropylion, now called S. Maria. It runs out into the sea just opposite the island of Samos, from which it is separated only by a narrow channel seven stadia in breadth. It was in this channel, and on the mainland to the east of Mount Mycale, that the Persians were defeated, in n.c. 479. It is probable that at the foot of Mount Mycale there was a town called Mycale or Mycaleus, for Stephanus Byz. (x. v.) and Skylax (p. 37) speak of a town of Mycale in Caria or Lydia. The whole range of Mount Mycale now bears the name of Samos. (Hom. Il. ii. 869; Herod. i. 148, vii. 80, ix. 96; Thuc. i. 14, 89; viii. 79; Diod. ix. 34; Paus. v. 7. § 3, vii. 4. § 1; Strab. xii. pp. 621, 629; Ptol. v. 2. § 13; Agathem. p. 3.)

MYCELEUM: E. M. Mycaleus), an ancient town of Bocotia, mentioned by Homer. (Il. ii. 498, Hymn. Apoll. 224.) It was said to have been so called, because the cow, which was guiding Cadmus and his companions to Thebes, lowered (hysygero) in this place. (Paus. ix. 19. § 4.) In n.c. 413, some Thracians, whom the Athenians were sending home to their own country, were landed on the Euripus, and surprised Mycaleus. They not only sacked the town, but put all the inhabitants to the sword, not sparing even the women and children. Thucydides says that this was one of the greatest calamities that had ever befallen any city. (Thuc. vii. 29; Paus. i. 23. § 3.)

Syracuse (ix. p. 404) calls Mycaleus a village in the territory of Tanagra, and places it upon the road from Thebes to Chalcis. In the time of Pausanias it had ceased to exist; and this writer saw the ruins of Harma and Mycaleus on his road to Chalcis. (Paus. ix. 19. § 4.) Pausanias mentions a temple of Demeter Mycaleus, standing on the territory of the city upon the sea-coast, and situated to the right of the Euripus, by which he evidently meant south of the strait. The only other indication of the position of Mycaleus is the statement of Thucydides (I.c.), that it was 16 stadia distant from the Hermusaeum, which was on the sea-shore near the Euripus. It is evident from these accounts, that Mycaleus and the above-mentioned ruins are roughly placed, with great probability, upon the height immediately above the southern bay of Eryipos, where the ruined walls of an ancient city still remain. (Northern Greece, vol. ii. pp. 249, seq., 264.) It is true, as Leake remarks, that this position does not agree with the statement of Strabo, that Mycaleus was on the road from Thebes to Chalcis, since the above-mentioned ruins are nearly two miles to the right of that road; but Strabo writes loosely of places which he had never seen. Mycaleus is also mentioned in Strab. ix. pp. 405, 410; Paus. iv. 7. a. 12.

MYCENAE, a town in Crete, the foundation of which was attributed by an historian of the Augustan age (A.D. 17) to Pistoxenes.

Harduin (ad Plut. iv. 12) proposed to read Mycenae for Myrema, which is mentioned as a city of Crete in the text of Pliny (L. c.). Sieber (Reise, vol. ii. p. 280) believed that he had discovered the remains of this city at a place called Mosco or Mosti, on the river Armardo. (Höck, Krete, vol. i. p. 435.)

E. B. J.

MYCENAE, sometimes MYCENAE (Mycean), Myseum, Hom. Ill. iv. 59; Ech. Monowald, Myceamus, Mycenaeum: Kharade). one of the most ancient towns in Greece, and celebrated as the residence of Agamemnon. It is situated at the north-eastern extremity of the plain of Argos upon a rugged height, which is shut in by two commanding summits of the range of mountains which border this side of the Argive plain. From its retired position it is described by Homer (Od. iii. 265) as situated in a recess (psevkont) of the Argive land, which is supposed by some modern writers to be the origin of the name. The ancients, however, derived the name from an eponymous heroine Myceme, daughter of Inachus, or from the word μυκες, for which various reasons were assigned. (Paus. ii. 17. § 3; Stephan. B. G. iv. 1.) The position was one of great importance. In the first place it commanded the upper part of the great Ar-
geian plain, which spread out under its walls towards the west and south; and secondly the most important roads from the Corinthian gulf, the roads from Phlius, Nemea, Cleonea, and Corinth, unite in the mountains above Mycenae, and pass under the height upon which the city stands. It was said to have been built by Perseus (Strab. viii. p. 377; Paus. ii. 15. § 4, ii. 16. § 3), and its massive walls were believed to have been the work of the Cyclopes. Hence Euripides calls Mycenae ωλισμα Περσέως, Ἐνισέντας τόνον χρώμα (Iphig. in Aul. 1500). It was the favourite residence of the Pelopidæ, and under Argamemnon was regarded as the first city in Greece. Hence it is called ὕπωξίσωνes by Homer (Il. vii. 180, xi. 46), who also gives it the epithets of εἰφραῖνος (Il. iv. 52) and ἔπτηρησιον πτωλεία (II. ii. 569). Its greatness belongs only to the heroic age, and it ceased to be a place of importance after the return of the Heraclidæ and the settlement of the Dorians in Argos, which then became the first city in the plain. Mycenæ, however, maintained its independence, and sent some of its citizens to the assistance of the Greeks against the host of Xerxes, although the Argives kept aloof from the common cause. Eighty Mycenaenæ were present at Thermopylae (Herod. vii. 202), and 400 of their citizens and of the Tirynthians fought at Platææ (Herod. ix. 28). In n. c. 468, the Dorians of Argos, resolving to bring the whole district under their sway, laid siege to Mycenæ; but the massive walls resisted all their attacks, and they were obliged to have recourse to a blockade. Famine at length compelled the inhabitants to abandon the city; more than half of them took refuge in Macedonia, and the remainder in Cleonea and Ceryneia. (Diod. xi. 65; Strab. viii. pp. 372, 377; Paus. ii. 16. § 5, v. 23. § 3, vii. 25. § 5, viii. 27. § 1.) From this time Mycenæ remained uninhabited, for the Argives took care that this strong fortress should remain desolate. Strabo, however, committed a gross exaggeration in saying that there was not a vestige of Mycenæ extant in his time (vii. p. 372). The ruins were visited by Pausanias, who gives the following account of them (ii. 15, 16):—"Returning to the pass of the Tretus, and following the road to Argos, you have the ruins of Mycenæ on the left hand. Several parts of the enclosure remain, and among them is the gate upon which the lions stand. These also are said to be the work of the Cyclopes, who built the walls of Tiryns for Proetus. Among the ruins of the city there is a fountain named Pereia, and subterranean buildings (ἠργονία οἰκοδομαρία) of Atreus and his sons, in which their treasures were deposited. There are likewise the tombs of Atreus, of his charioteer Eurymenæ, of Electra, and a sepulchre in common of Teledamus and Pelops, who are said to have been twin sons of Cassandria. But Clytaemnestra and Agamemnon were buried at a little distance from the walls, being thought unworthy of burial where Agamemnon lay."

The ruins of Mycenæ are still very extensive, and, with the exception of those of Tiryns, are more ancient than those of any other city in Greece. They belong to a period long antecedent to all historical records, and may be regarded as the genuine relics of the heroic age.

**PLAN OF THE RUINS OF MYCENAE.**

cuit, with the exception of a small open space above the precipitous cliff on the southern side, which perhaps was never defended by a wall. The walls are more perfect than those of any other fortress in Greece; in some places they are 15 or 20 feet high. They are built of the dark-coloured limestone of the surrounding mountains. Some parts of the walls are built, like those of Tiryns, of huge blocks of stone of irregular shape, no attempt being made to fit them into one another, and the gaps being filled up with smaller stones. But the greater part of the walls consists of polygonal stones, skilfully hewn and fitted to one another, and their faces cut so as to give the masonry a smooth appearance. The walls also present, in a few parts, a third species of masonry, in which the stones are constructed of blocks of nearly quadrangular shape; this is the case in the approach to the Gate of Lions. This difference in the masonry of the walls has been held to prove that they were constructed at different ages; but more recent investigations amidst the ruins of Greece and Italy has shown that this difference in the style of masonry cannot be regarded as a decisive test of the comparative antiquity of walls; and Col. Mure has justly remarked that, as there can be no reasonable doubt that the approach to the Gate of Lions is of the same remote antiquity as the remainder of the fabric, it would appear to have been the custom with these primitive builders to pay a little more attention to symmetry and regularity in the more ornamental portions of their work.

The chief gate of the Acropolis is at the NW. angle of the wall. It stands at right angles to the adjoining wall of the fortress, and is approached by a passage 50 feet long and 30 wide, formed by that wall and by another wall exterior to it. The opening of the gateway widens from the top downwards; but at least two-thirds of its height are now buried in ruins. The width at the top of the door is 9½ feet. This door was formed of two massive uprights, covered with a third block, 15 feet long, 4 feet wide, and 6 feet 7 inches high in the middle, but diminishing at the two ends. Above this block is a triangular gap in the masonry of the wall, formed by an oblique approximation of the side courses of stone, continued from each extremity of the lintel to an apex above its centre. The vacant space is occupied by a block of stone, 10 feet high, 12 broad, and 2 thick, upon the face of which are sculptured two lions in low relief, standing on their hind-legs, upon either side of a covered pillar, upon which they rest their fore-feet. The column becomes broader towards the top, and is surmounted with a capital, formed of a row of four circles, enclosed between two parallel fillets. The heads of the animals are gone, together with the apex of the cone that surmounted the column. The block of stone, from which the lions are sculptured, is said by Leake and other accurate observers to be a kind of green basalt; but this appears to be a mistake. We learn from Mure (Tour in Greece, vol. ii. p. 324) that the block is of the same palomino, or dove-coloured limestone, of which the native rock mainly consists, and that the erroneous impression has been derived from the colour of the polished surface, which has received from time and the weather a blueish green hue. The column between the lions is the customary symbol of Apollo Agynus, the protector of doors and gates. (Müller, Dor. ii. 6. § 5.) This is also proved by the invocation of Apollo in the Agamemnon of Aeschylus (1078, 1083, 1271), and the Electra of Sophocles (1374), in both of which tragedies the scene is laid in front of this gate.

It has been well observed that this pair of lions stands to the art of Greece somewhat in the same relation as the Iliad and the Odyssey to her literature; the one, the only extant specimens of the plastic skill of her mythical era, the other, the only genuine memorials of its chivalry and its song. The best observers remark that the animals are in a style of art peculiar to themselves, and that they have little or nothing of that dry linear stiffness which characterises the earlier stages of the art of sculpture in almost every country, and present consequently as little resemblance to the Archaic style of the Hellenic works of a later period as to those of Egypt itself. "The special peculiarities of their execution are certain solidity and rotundity amounting to clumsiness in the limbs, as compared with the bodies. The hind-legs, indeed, are more like those of elephants than lions; the thighs, especially, are of immense bulk and thickness. This unfavourable feature, however, is compensated by much natural ease and dignity of attitude. The turning of the body and shoulders is admirable, combining
strength with elegance in the happiest proportions. The belles of both are slender in comparison with the rest of the figure, especially of the one on the right of the beholder. The muscles, sinews, and joints, though little detailed, are indicated with much spirit. The finish, both in a mechanical and artistic point of view, is excellent; and in passing the hand over the surface, one is struck with the smooth and easy blending of the masses in every portion of the figure." (Mure, vol. ii. p. 171.)

Besides the great Gate of Lions, there was a smaller gate or postern on the northern side of the Acropolis, the approach to which was fortified in the same manner as that leading to the great gate. It is constructed of three great stones, and is 5 feet 4 inches wide at the top.

Near the Gate of Lions the wall of the lower city may be traced, extending from N. to S. In the lower town are four subterranean buildings, which are evidently the same as those described by Pausanias, in which the Athenians deposited their treasures. Of these the largest, called by the learned the "Treasury of Atreus," and by the Greek ciceroni the "Grave of Agamemnon," is situated under the aqueduct which now conveys the water from the stream on the northern side of the Acropolis to the village of Kharvédik. (See Plan, C.) This building in the plan of the Heesch, Phot. et Arch., is 21 feet 9 inches long; it is approached by a passage now in ruins, and contains two chambers. The passage leads into a large chamber of a conical form, about 50 feet in width and 40 feet in height; and in this chamber there is a doorway leading into a small interior apartment. The ground-plan and a section of the building are figured in the Dict. of Antiq. p. 1127. The doorway terminating the passage, which leads into the large chamber, is 3 feet 6 inches wide at the top, widening a little from thence to the bottom. On the outside before each door-post stood a semi-column, having a base and capital not unlike the Tuscan order in profile, but enriched with a very elegant sculptured ornament, chiefly in a zigzag form, which was continued in vertical compartments over the whole. These ornaments have the smallest resemblance to anything else found in Greece, but they have some similitude to the Persepolitan style of sculpture. (Leake, Moreus, vol. ii. p. 374.) There are remains of a second subterranean building near the Gate of Lions (Plan, D); and those of the two others are lower down the hill towards the west.

There has been considerable discussion among modern scholars respecting the purpose of these subterranean buildings. The statement of Pausanias, that they were the treasuries of the Areiadae, was generally accepted, till Mure published an essay in the Rheinisches Museum for 1839 (vol. vi. p. 240), in which he endeavoured to establish that all such buildings were the family vaults of the ancient heroes by whom they were constructed. In the great edifice at Mycenae he supposes the inner apartment to have been the burial-place, and the outer vault the heroon or sanctuary of the deceased. This opinion has been adopted by most modern scholars, but has been combated by Leake, who adheres to the ancient doctrine. (Peloponnissiaci, p. 236.) The two opinions may, however, be somewhat reconciled by supposing that the inner chamber was the burial-place, and that the outer contained the arms, jewels, and other ornaments most prized by the deceased. It was the practice among the Greeks in all ages for the dead to carry with them to their tombs a portion of their property; and in the heroic ages the burial-places of the powerful rulers of Mycenae may have been adorned with such splendour that the name of Treasuries was given to their tombs. There is, indeed, good reason for believing, from the remains of bronze nails found in the large chamber of the "Treasury of Atreus," that the interior surface of the chamber was covered with bronze plates.


MYEONII [Μυηόνια].

MYCHUS. [Μυχός].

MYCONUS (Μύκωνος), an island in the Aegean sea, lying E. of Delos, and N. of Naxos. Pliny says (iv. 12, a. 22) that it is 15 miles from Delos, which is much greater than the real distance; but Scylax (p. 55) more correctly describes it as 40 stades from Rheneia, the island W. of Delos. Myconians is about 10 miles in length, and 6 in its greatest breadth. It is in most parts a barren rock, whence Orid gives it the epithet of humiliss (Met. vii. 463); and the inhabitants laid in antiquity a bad reputation on account of their avarice and meanness (Attnn. i. p. 7; hence the proverb Mvovnswv tivsws, Zenob. Pros. v. 21; Suidas, ii. 71); but the island is now cultivated, and the summit of the hills are strewn with immense blocks of this stone. This circumstance probably gave rise to the fable that the giants subdued by Hercules lay under Myconians; whence came the proverb, "to put all things under Myconians," applied to those who ranged under one class things naturally separate. (Strab. x. p. 467; Steph. B. s. v.) The tomb of the Lorciain Ajax was also shown at Myconians. (Testa. ad Lygophr. 401.) Of the history of the island we have no account, except the statement that it was colonised from Athens, by the N Ebdae Hipoccos. (Zenob. v. 17; Schol. ad Dionys. Pers. ap. Geogr. Min. vol. iv. p. 37, Hudon.) Myconus is mentioned incidentally by Herodotus (vi. 118) and Thucydides (iii. 29). Ancient writers relate, as one of the most marvellous of all the Greek cities, that the inhabitants lost their hair at an early age. (Strab. i. c.; Plin. xi. 37. a. 47; "Myceni calva omnis juventus," Donat. ad Ter. Hecyri. iii. 4. 18.) The highest mountain, which is in the northern part of the island, has a summit with two peaks, whence it is called Dimastes or Pliny (iv. 12. a. 22). The promontory of Phoritis (Phoritis, Plut. iil. 15. § 29) was probably on the eastern side of the island. Scylax mentions two cities (Mvovnws, aftv Nvths, p. 22). Of these one called Myconians occupied the site of the modern town, which presents, however, scarcely any ancient remains. The name and position of the other town are unknown. The coins of Myconians are rare; and in general very few remains of antiquity are found in any part of the island. (Ross, Reisen auf dem Griechischen Inseln, vol. ii. p. 28, seq.)

MYGDONES (Μυγδόνες), a tribe dwelling in Bithynia, about the river Odrysses and the coast of the Propontis, but extending into Myasia, where they occupied the district about Mount Olympus and lake Dascylitis. They had immigrated into Asia Minor from Thrace, but were afterwards subdued or expelled by the Bithynians. (Strab. vii. p. 295, xii. pp. 564, 575.) The district inhabited by them was called Mygdonia. (Strab. xii. pp. 550, 558, 576 Plin. iv. 41; Solin. 40. 42.)

[L. S.]
MYDGONIA. — MYDGONIA (Μυδόγνια; Euth. Mydgonis, Steph. B.), a district of Macedonia, which comprehended the plains Thessalonica, together with the valleys of Kikau and Besikta, extending towards the E. as far as the Axios [Herod. vii. 123], and including the Lake Bolbe to the E. (Thuc. i. 58.) To the N. it was joined by Crestonia, for the Echidna, which flowed into the gulf near the marshes of the Axios, had its sources in Crestonia (Herod. vii. 124), while to the S. it extended to Arbeus, which was probably the boundary of Mydgonia towards Bisaltis. The maritime part of Mydgonia formed a district called Amphaxitis, a distinction which first occurs in Polybius (v. 98), who divides all the great plain at the head of the Thermaic gulf into Amphaxitis and Botissa, and which is found three centuries later in Ptolemy (ii. 13. § 36). The latter introduces Amphaxitis twice under the subdivisions of Macedonia,—in one instance placing under that name the mouths of the Echidna and Axios, with Thessalonica as the only town, which agrees with Polybius, and particularly with Strabo (vii. p. 380). In the other place, Ptolemy includes Stagara and Arbeus in Amphaxitis, which, if it be correct, proves that the earlier mention of Amphaxitis, very distant from the Axios, was separated from the remainder by a part of Mydgonia; but as this is improbable, the word is perhaps an error in the text. The original inhabitants, the Mydgonians, were a tribe belonging to the great Thracian race, and were powerful enough to becastheir name to it, even after the Macedonian conquest. (Thuc. ii. 8.) The cities of this district were Thessalonica, Sendrus, Chalassetra, Altus, Strepsi, Cissus, Millsius, Heracleaustus. Besides these, the following obscure towns occur in Ptolemy (L. c.):—Chaetas, Moryllas, Antigoneia, Calindusa, Boerus, Physca, Trepilius, Carabia, Xylopolis, Assoros, Leute, Phileria. As to the towns which occupied the fertile plain between Mt. Cusus and the Axios, their population was no doubt absorbed by Thessalonica, on its foundation by Cassander, and remains of them are not likely to be found; nor are the ancient references sufficient to indicate their sites. One of these would seem, from ancient inscriptions which were found at Khases, to have stood in that position, and others probably occupied similar positions on the last falls of the heights which extend near the Axios to the Axios. One in particular is indicated by some large "lumuli" or barrows, situated at two-third of that distance. (Leake, North. Greece, vol. iii. p. 448.)

[EB. J.]

MYDGONIA (Μυδόγνια, Plut. Lucull. c. 32; Polyb. v. 31), a district in the NE. part of Meso- tamia, adjoining the country now called the Singur. According to Strabo, people who were named Mydgones came originally from Macedonia, and occupied the district extending from Zeugma to Thapsus (xvi. p. 747); as, however, he states in the same place that Nisibis was called by the Macedonia "Antiocheia in Mydgonia," and places it in the immediate neighbourhood of M. Masius, he would appear to have thought that it was on the eastern side of Mesopotamia. Plutarch relates the same story of the Greek name of Nisibis (Lucull. c. 32). In Stephanus Byz. the name is written Mydgonas, which is probably an error. In many of the earlier editions of Xenophon, a people are spoken of who are called Murgiani; the later and better editions read, however, Magdones, which is more probable (Amb. iv. 5. § 4).

[V.]

MYGDONIUS (Μυδόγονιος, Julian. Orat. p. 27), the river which flows by the town of Nissia (now Nisibis). It takes its rise, together with the Khabur and one or two other streams, in the M. Masius (now Kirja Baghlar). Its present name is the Hermas or Nahor-al-Husai. [V.]

MYLAE. — MYLA (Μυλαί; Euth. Melaian, Steph. B.; Mus. Dio; Melaio, Diod. ii. 164), a city on the N. coast of Sicily, about 30 miles from Cape Pelorus, and 20 from Tyr- durias, though as it is about 20 miles from each of these points. (Strab. vi. p. 266.) It was situated on the narrow neck or isthmus of a projecting peninular headland, about 5 miles in length, the furthest point of which is only about 15 miles from the island of Hiera or Vulcano, the nearest to Sicily of the Lopoly islands. Mylae was undoubtedly a Greek colony founded by the Zancleans, and appears to have long continued subject to, or dependent on its parent city of Zancle. (Strab. vi. p. 272; Scym. Ch. 288.) Hence Thucydides speaks of Himera as in his time the only Greek city on the N. coast of the island, omitting Mylae, because it was not an independent city or state. (Thuc. vi. 62.) The period of its foundation is wholly uncertain. Siegfried would identify the Greek city with the ancient Mylae of Poly- bius, the foundation of which that author assigns to a period as early as n. c. 716, but the identification is very questionable. (Euseb. Chron. ad Ol. 161; Siegfried, Zymbae-Mysaeas, p. 4.) It is certain, however, that it was founded before Himera, n. c. 648, as, according to Strabo, the Zancleans at Mylae took part in the colonisation of the latter city. (Strab. vi. p. 279.) Mylae, however, does not appear to have ever risen to any great importance; and after the revolution which changed the name of Zancle to that of Messana, still continued in the same dependent relation to it as before. It was, however, a strong fortress, with a good port; and these advantages which it derived from its natural situation, rendered it a place of importance to the Messanians as securing their communications with the N. coast of the island. Scylax speaks of it as a Greek city and port (Scyl. p. 4. § 13), and its castle or fortress is mentioned by several ancient writers. The earliest historical notice of the city is found in n. c. 427, when the Athenian fleet under Laches which was stationed at Rhegium, made an attack upon Mylae. The city was seized and razed to the ground; but it was a strong garrison, was compelled to surrender to the Athenians and their allies, who thereupon marched against Messana itself. (Thuc. iii. 90; Dio- xii. 54.) After the destruction of Messana by the Carthaginian general Himilcon, Mylae appears to have for a time shaken off its dependence; and in n. c. 394, the Rhegians, becoming alarmed at the restoration of Messana by Dionysius, which they regarded as directed against themselves, proceeded to establish at Mylae the exiles from Naxos and Catana, with a view to create a countercheck to the rising power of Messana. The scheme, however, failed of effect; the Rhegians were defeated and the Messanians recovered possession of Mylae. (Diod. xiv. 87.) That city is again noticed during the war of Timoleon, in Sicily; and in n. c. 315 it was wrested by Agathocles, from the Messanians, though he was soon after compelled to restore it to them. (Id. xix. 65; Plut. Timol. 37.) It was in the immediate neighbourhood of Mylae also (νυν Μυλαι ἡ υπότη) that the forces of the Mamertines were defeated in a great battle, by Hieron of Syra- cuse, n. c. 270 (Poly. i. 9; Diod. xxi. 13); though
Mylaea. The river Longanus, on the banks of which the action was fought, cannot be identified with certainty. [LONGANUS] It is probable that, even after the Roman conquest of Sicily, Mylae continued to be a dependency of Messana, as long as that city enjoyed its privileged condition as a "fodera civitas;" hence no mention is found of its name in the Verrine orations of Cicero; but in the time of Pliny it had acquired the ordinary municipal privileges of the Sicilian towns. (Plin. iii. 8. s. 14; Varr. ii. 4. § 2.) It never, however, seems to have been a place of importance, and was at this period wholly eclipsed by the neighbouring colony of Tyndaris. But the strength of its position as a fortress caused it in the middle ages to be an object of attention to the Norman kings of Sicily, as well as to the emperor Frederic II; and though now much neglected, it is still a military position of importance. The modern city of Milazzo is a tolerably flourishing place, with about 900 inhabitants; it is built for the most part on a low sandy neck of land, connecting the peninsula, which is bold and rocky, with the mainland. But the old town, which probably occupied the same site with the ancient city, stood on a rocky hill, forming the first rise of the rocky ridge that constitutes the peninsula or headland of Milazzo. A hill of higher elevation, commanding both the upper and lower town, is probably the site of the ancient Acropolis. (Thuc. iii. 90; Smyth's Sicily, pp. 103, 104; Howse's *Classical Tour*, vol. ii. p. 215.)

The promontory of Mylae, stretching out abruptly into the sea, forms the western boundary of a bay of considerable extent, affording excellent anchorage. The bay was the scene of two great naval actions. The first of these was the victory obtained by the Roman fleet under C. Duilius, over that of the Carthaginians in the First Punic War, n. c. 260, in which the Roman consul, by means of the engines called Corvi (then used for the first time), totally defeated the enemy's fleet and drove it into the bay of Mylae. After their defeat they took refuge at the mouths of the numerous small rivers, or rather mountain torrents, which here descend into the sea. After this battle, Agrippa made himself master of Mylae as well as Tyndaris; and some time afterwards again defeated the fleet of Pompeius in a second and more decisive action, between Mylae and a place called Naxouchos. The latter name is otherwise unknown, but it seems to have been situated somewhere in the neighbourhood of Cape Rasculum, the Phaleraean promontory of Potency. (Appian, *B. C.* v. 195—109, 115—123; Dion Cass. xlix. 2—11; Vell. Pat. ii. 79; Suet. Aug. 18.)

In the account of this campaign Appian speaks of a small town named Aretumium, which is noticed also by Dion Cassius, and must have been situated on a hill near the town of Mylae, but is not mentioned by any of the geographers. (Appian, *B. C.* 116; Dorn Cass. xlix. 8.) It is, however, obviously the same place alluded to by Silius Italicus as the "sedes Facelinia Diana." (Sil. Ital. xiv. 260), and called by Lucullus, in a fragment of his satires, "Facelina templo Diana." (Lucil. Sat. iii. 13.)
MYOYUS.

MYONUS.

MYDUS. (Μύδος; Eth. Μύδος), a Dorian colony of Troezen, on the coast of Caria, situated on the northernmost of the three Doric peninsulae, a few miles to the northwest of Halicarnassus. It was protected by strong walls, and had a good harbour. (Paus ii. 28. 3; Steph. Byz. s. v.; Arrian, Anab. i. 20. ii. 5.) But otherwise the place is not of much importance in ancient history. Both Pliny (v. 29) and Stephanus Byz. (s. v.) mention Pala-myndus as a place close by Mydon; and this Pala-myndus seems to have been the ancient place of the Carians which became deserted after the establishment of the Athenian colony. (Strab. xvi. 2. 1; p. 611.) Melas (1. 16) and Pliny (L.c.) also speak of a place called Neapolis in the same peninsula; and as no other authors mention such a place in that part of the country, it has been supposed that Mydon (the Dorian colony) and Neapolis were the same place. But it ought to be remembered that Pliny mentions both Mydonus and Neapolis as two different towns. Mydian ships are mentioned in the expedition of Anaxagoras against Naxos. (Herod. v. 33.) At a later time, when Alexander besieged Halicarnassus, he was anxious first to make himself master of Mydonus before he attacked Caria. To take it by surprise, the Myidian seamen, with the aid of reinforcement from Halicarnassus repulsed him with some loss. (Arrian, L. c.; comp. Hecat. Proseum. 229; Polb. xvi. 15, 31; Strab. p. 38; Ptol. v. 2. § 9; Liv. xxxvii. 15; Hierod. p. 687.) Atheneaus (I. 32) states that the wine grown in the district of Mydus was good for digestion. It is generally believed that Mentiona or Mentiona marks the site of Mydonus; but Col. Leake (Asia Minor, p. 228) identifies Mydonus with the small sheltered port of Guntishk, where Captain Beaufort remarked the remains of an ancient pier at the entrance of the port, and some ruins at the head of the bay. (Comp. Rasehe, Lez. Num. iii. 1. p. 1072. &c.; Eckel, Docet. Num. vi. 1. p. 148.)

Potemky (v. 2. § 30) mentions a small island called Mydonus in the Icarian Sea.

[1. S.]

COIN OF MYDONUS.

MYONIA or MYON (Μυωνία; Paus. ; Min. Steph. B. Eth. Muonioe, Paus. Thuc.). A town of the Locri Oenotae, situated on the most difficult of the passes leading from Aetolia into Locris. (Thuc. iii. 101.) Pausanius describes it as a small town (πομήνα) situated upon a hill 30 stadia from Amphissa inland, containing a grove and an altar of the gods called Megillh, and above the town a temple of Poseidon. (Paus. xii. 58. § 3, comp. vi. 19. § 4.) Leake (N. G. Greece, vol. ii. p. 585) places Myonia in the mountains towards the north of Magnesia, and states that it was a thriving place in the Roman period.

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MYONEUS.

The rocks of Myoneus are now called Hypseli-

boumoss.

Pliny (H. N. v. 37) mentions a small island of
the name of Myoneus near Ephesus, which, together
with two others, Athisinae and Diartheusae, formed
a group called Pisistrati Insulae.

[LS.]

MYONEUS (Modernos: Eth. Moonevouos),
as a small island lying off the coast of Phthiotis in
Thessaly, in the bay between Larissa Crenaste and
Antrim. (Strab. iv. p. 455; Steph. B. l. c.)

The Greek name shows some similarity to that of
Hormos, built for the use of travellers; and wells were
found in later times for the collection of rain water;
although the supply of the latter must have been scanty and precarious, since rain in
that latitude seldom falls.

The prosperity of Myos-Hormos as an emporium,
however, seems to have been fluctuating, and it was
finally supplanted as a depot at least by Berenice,
which, being lower down the Red Sea, was yet more
convenient for the southern trade. That it was fluct-
uating may be inferred from the mention of it by the
geographers. Agatharchides, who composed his work
in the reign of Philometer (s. c. 180-145), in his
account of the Indian trade, makes no mention of
Berenice. Diodorus, who wrote in the age of Augustus,
Speaks of Myos Hormos, in the reign of Augustus.
Strabo, who was nearly contemporary with Diodorus,
says that Berenice was merely a roadstead, where the
Indian vessels took in their cargo, but that they lay
in port at Myos-Hormos. Pliny, on the other hand,
in his description of the voyage to India does not
notice Myos-Hormos at all, and speaks of it inci-
didentally only in his account of the W. coast of the
Red Sea. Accordingly, in the reign of the patrons of
Greek and Roman enterprise, Myos-Hormos after the
time of the Emperor Trajan must have been on the decline.

There is one difficulty in the relations between
these harbours—the distance from each other.
According to the Periplus, Berenice was 1800 stadia,
or 225 miles, from Myos-Hormos, and even this is
under the mark, if Cape Ras-el-anf be the
Lepte Promontory of Pliny. It is evident that for foundering either city was the superior convenience of each, as compared with Arisinoi (Suez), for the
Indian trade, it seems strange that the ships should
have been kept at Myos-Hormos, but the ladings
taken in at Berenice. It is more reasonable to
suppose that the latter became the principal empor-
ium of the Indian traffic, and as that is the case in
importance, the port where it was principally carried
on became the more frequented and opulent place of
the two.

It is uncertain whether the ruins at the village of
Abuseebur represent the site of the ancient Myos-

Hormos. [W. B. D.]

MYRA (v. Μυρα or Μύρα : Eth. Μυραίos), one of
the most important towns of Lycia, situated on
the river Andracus, partly on a hill and partly on
the slope of it, at a distance of 20 stadia from the
sea. (Strab. xiv. p. 666; Steph. B. s. e.; Plin.
xxii. 8; Plut. v. 6. § 3, xiv. 17. § 23.) The small
town of Andricus formed its port. It is remarkable
in history as the place where the apostle Paul landed
(Acct. xxv. 5), and in later times the protecting
the place was recognised in the fact that the em-
peror Theodosius II. raised it to the rank of the
capital of all Lycia (Hieroc. p. 684.) The town
still exists, and bears its ancient name Myra, though
the Turks call it Dembre, and is remarkable for its
fine remains of antiquity. Leake (Asia Minor, p. 184) mentions the ruins of a theatre 355 feet in dia-

G O 2
MYRINUS. meter, several public buildings, and numerous inscribed sepulchres, some of which have inscriptions in the LYcian character. But the place and its splendid ruins have since been minutely described by Sir C. F. FELLOWS (Discov. fac. L., p. 196, &c.), and in Texier's work (Description de l'Asie Mineure), where the ruins are figured in 22 plates. The theatre at MYR, says Sir CHARLES, is among the largest and the best built in Asia Minor: much of its fine coridor and orniced prosenium remains. The number of tombs cut in the rock is not large, but they are generally very spacious, and consist of several chambers communicating with one another. Their external ornaments are enriched by sculptured statues in the rocks around; but they are mostly without inscriptions (see the plate of one in Sir C. F. FELLOWS'S Discov. facing p. 199, and numerous others in a plate facing p. 200). On the whole, the ruins of MYR, are among the most beautiful in Lycia. (Comp. Spratt and FORBES, Travels in Lycia, vol. i. p. 151, &c.)

MYRICUS (Μυρίκοι), Step. B., Μυρίκων, Tzet. Chil. iii. 96; E. Mυρίκων), a place belonging to the Edeni, on the left bank of the Smyrnon, which was selected by Hesistius of Miletus for his settlement. It offered great advantages to sea, as it contained an abundant supply of timber for shipbuilding, as well as silver mines. (Herod. vii. 23.) Aristarctaus retired to this place, and, soon after landing, perished before some Thracian town which he was besieging. (Herod. v. 126; Thuc. iv. 102.) Afterwards, it had fallen into the hands of the Edeni; but on the murder of Pittacus, chief of the people, it surrendered to Brasidas. (Thuc. iv. 102.) The position of MYRINUS was in the interior, to the N. of M. Pangaeus, not far from Ampipolis. (Leake, North. Greece, vol. iii. p. 181.)

MYRIANDRUS. [Iscus.] MYRICUS (Μυρίκοι), a town on the coast of Tray, "opposite," as Steph. Byz. (z. u.) says, "to Tenea and Lesbos," whence it is impossible to give its situation. It is not mentioned by any other writer. (L. S.)

MYRNA (Μυρίνα : Eth. Mυρίνας), one of the Aeolian cities on the western coast of Myrina, about 40 stadia to the south-west of Gryneum. (Herod. i. 149.) It is said to have been founded by one MYRINUS before the other Aeolian cities (Meta. i. 18), or by the Amazon MYRINUS (Strab. xi. p. 505, xii. p. 573, xiii. p. 623; DIOD. iii. 54). Artaxerxes gave Gryneum and MYRINUS to GONGYLOS, an Eretrian, who had been banished from his native City for favouring the interests of Persia. (Xenoph. Hellen. iii. 1. § 4.)

MYRNA was a very strong place (Liv. xxxii. 30), though not very large, and had a good harbour. (Strab. viii. p. 36; AGATH. Priv. p. 256 ed. ROM.) PIRYX (v. 32) mentions that it bore the surname of Sebastopolis; while, according to Syncellus, it was also called Smyrna. For some time MYRINUS was occupied by Philip of Macedon; but the Romans compelled him to evacuate it, and declared the place free. (Liv. i. 5; Polyb. xviii. 27.) It was twice visited by POSTUMUS, the first time in the reign of Tiberius (Ann. A. D. 47), on which occasion it received a remission of duties on account of the loss it had sustained; and a second time in the reign of Trajan (Oros. vii. 12). The town was restored each time, and continued to exist until a late period. (Steph. Byz. x. v. Ptol. v. 2. § 6; APOLLON. Rhod. i. 604: Hieroc. p. 661; Geogr. Rav. v. 9, where it is called Myrrina, while in the Pent. Tab. it bears the name Marina.) Its site is believed to be occupied by the modern Sandalik. [L. S.]

MYRNA. [LEMNOS.]

MYRNA. [MYCENAE, No. 1.]

MYRLEA. [APAMEA, No. 4.]

MYRECIUM (Μυρηκίου), PONT. xi. p. 494; POMP. Mela, ii. 1. § 3; Plin. v. 26; ANON. Peripl. p. 4; Steph. B. J. J. 5., a Milesian colony on the Cimmerian Bosporus, 20 stadia N. of Pancratapaeum. (Strab. vii. 310.) Near the town was a promontory of the same name. (Ptol. iii. 6. § 4; Leo Dia. ix. 6.) It is the modern FESIKAL or JENIKA, where many ancient remains have been found. (CLARK,Resume, vol. ii. pp. 98, 102; Dubuis de Montreux, Voyages auComose, vol. v. p. 231.)

MYREMEX (Μυρημέξ, Ptol. iv. 4. § 15), an island off the coast of Cymeia, which is identified with the ARIOSA (Ariydes) of HECASAEUS (Fr. 300), where the chart is shown in a sheet, between Polemon and Muryxus. [E. B. J.]

MYRINDONES [ARGIVA.]

MYRHRINUS. [ATTICA, p. 332, No. 95.]

MYRISINUS. [MYRTINTION.]

MYRTILIS, surrounded JULIA (Isula Muryfilm, Ptol. ii. 5. § 5), a town of the Turdetani in Lusitania, on the Anas, which had the Jus Latii; now MORTOLA (Ptol. iv. 21. s. 35; Mela, iii. 1; It. MURTO, p. 11; M. M. S. p. 8; MUNN. S. p. 8; FLO. ESPE. Ouv. xi. 208, 238; FORB. p. 36.)

MYRTIUM or MYRTENUM (Μυρτιόν, Murytno), a place in THRACE mentioned by DEMOSTHENES along with Serrihum, but otherwise unknown (de Cor. p. 334. 3; STEPH. B. v. 3; ARGAEU MARE.]

MYRTON MARE. [ARGAEU MARE.]

MYRTINTION (Μυρτίντιον), called MYRINTINUS (Μυριντιόν) by Homer, who mentions it among the towns of the Epeii. It was a town of ELIS, and is described by Strabo as situated on the road from the city of ELIS to Dyne in Achalia, at the distance of 70 stadia from the former place and near the sea. Leake remarks that the last part of the description must be incorrect, since no part of the road from ELIS to Dyne could have passed by the sea; but CURTIS observes that MYRTINTION would at one time have been near the sea-coast, supposing that the lagoon of KOTZI was originally a gulf of the sea. The ruins near KABLITZOS probably represent this place. (Hom. Ill. 516; Strab. viii. p. 341; STEPH. B. v. 3; MURTIOS; Leake, Morea, vol. ii. p. 169; BOBY. S. E. S. p. 120; CURTIS, Peloponnese, vol. ii. p. 36.)

MYSARI (Μυσάρι: Eth. Muysaros, Myusan), the name
of a province in the north-west of Asia Minor, which according to Strabo (xii. p. 572) was derived from the many bee-ch trees which grew about Mount Olympus. Some of the beeches were called by the Lydians korynt. Others more plainly connect the name with the Celtic moose, a marsh or swamp, according to which Mycia would signify a marshy country. This supposition is supported by the notion prevalent among the ancients that the Mycians had immigrated into Asia Minor from the marshy countries about the Lower Issus; but the lower Issus, which the Mycians would be only dialectic varieties of the same name. Hence, also, the Mycians are sometimes mentioned with the distinctive attribute of the "Aeolic," to distinguish them from the European Mycians, or Moesians. (Enstath. ad Dion. Per. 309; Schol. ad Apollon. Rhod. i. 1115.)

The Asiatic province of Mycia was bounded in the north by the Propontis and the Hellespont, in the west by the Aegean, and in the south by Mount Taurus and Lydia. In the east the limits are not accurately defined by the ancients, though it was bounded by Bithynia and Phrygia, and we may assume the river Rhynadus and Mount Olympus to have, on the whole, formed the boundary line. (Strab. xii. p. 570.) The southern boundary of the country bearing the name of Mycia, was divided into five parts: — 1. MYCIA MINOR (Μυκία ἡ μικρὰ), that is, the northern coast-district on the Hellespont and Propontis, as far as Mount Olympus; it also bore the name of Mycia Hellespontica, or simply Hellespontus, and its inhabitants were called Hellespontii (Ptol. v. 17. § 11; Strab. xii. p. 570). 2. MYCIA MAJOR (Μυκία ἡ μεγάλη), forming the southern part of the interior of the country, including a tract of country extending between Troad and Aeolis as far as the bay of Adrianopoli. The principal city of this part was Pergamum, from which the country is also called Mycia Pergamene (Μυκία ἡ Περγαμηνή; Strab. l.c.; Ptol. v. 2. §§ 5, 14). 3. THYATRIA (Θύατρια), the territory of ancient Troy, that is, the northern part of the western coast, from Sigium to the bay of Adschoy. 4. ACHAIA (Ἀχαΐα), the western coast, especially that between the rivers Calius and Hermus. 5. TETHRYCHIA (Τὴθρυκχία), or the district on the southern frontier, where in ancient times Teuthras is said to have formed a Mycian kingdom. (Strab. xii. p. 551.)

These names and divisions, however, were not the same at all times. Under the Persian dominion, when Mycia formed a part of the second satrapy (Herod. iii. 90), the name Mycia was applied only to the north-eastern part of the country, that is, to Mycia Minor; while the western part of the coast of the Hellespont bore the name of Lesser Phrygia, and the district to the south of the latter that of Tross. (Scylax, p. 33.) In the latter times of the Roman Empire, that is, under the Christian emperors, the greater part of Mycia was contained in the province bearing the name of Hellespontus, while the southern districts as far as Tross belonged to the province of Asia. (Herod. p. 658.)

The greater part of Mycia is a mountainous country, being traversed by the north-western branches of Mount Taurus, which gradually slope down towards the Aegean, the main branches being Mount IDA and Mount TMTUS. The country is also rich in rivers, though most of them are small, and not navigable; but, notwithstanding its abundant supply of water in rivers and lakes, the country was in ancient times less productive than other provinces of Asia Minor, and many parts of it were covered with marshes and forests. Besides the ordinary products of Asia Minor, and the excellent wheat of Asenes (Strab. xv. p. 725), Mycia was celebrated for a kind of stone called lapis assius (σκυλακοπήρ), which the ancients supposed to have been formed by the human body, whence it was used for coffins (σαρκοφάγοι), and partly powdered and strewn over dead bodies. (Dioscorid. v. 141; Plin. ii. 98, xxxvi. 27; Steph. B. s. v. "Aeser.") Near the coast of the Hellespont there were excellent oyster beds. (Plin. xxxii. 21; Catoct. xvii. 4; Virg. Geor. l. 207; Lucan, ix. 959; comp. Theophrast. Hist. Plant. i. 6. 18.)

The country of Mycia was inhabited by several tribes, as Phrygians, Trojans, Aeolians, and Mycians; but we must here confine ourselves to the Mycians, from whom the country derived its name. Mycians are mentioned in the Iliad (ii. 838, x. 430, xii. 3), and seem to be conceived by the poet as dwelling in the neighbourhood of Troy (Herod. i. 17). It is possible that the tribe formed a Greek colonisation, and spoke a language akin to theirs. Strabo (vii. pp. 295, 303, xii. pp. 542, 564, &c.) regards them as a tribe that had immigrated into Asia from Europe. It is difficult to see how these two statements are to be reconciled, or to decide which of them is more entitled to belief. As no traces of the Mycian language have come down to us, we cannot pronounce a positive opinion, though the evidence so far as it can be gathered, seems to be in favour of Strabo's view, especially if we bear in mind the alleged identity of Moesians and Mycians. It is, moreover, not quite certain as to whether the Mycians in Homer are to be conceived as Asiacs or as Europeans. If this view be correct, the Mycians must have crossed the Hellespont at some period before the Trojan War, and must have come from Greece, and have been joined soon after the Trojan War. Being afterwards pressed by other immigrants, they advanced farther into the country, extending in the south-west as far as Persia, and in the east as far as the Caiaca and Upper Asia. About the time of the Aeolian migration, they founded, under Teuthras, the kingdom of Teuthria, which was soon destroyed, but gave the district in which it had existed its permanent name. The people which most pressed upon them in the north and east seem to have been the Bithynians.

In regard to their history, the Mycians shared the fate of all the nations in the west of Asia Minor. In b.c. 190, when Antiochus was driven from Western Asia, they became incorporated with the kingdom of Persia and of Media. After having been defeated by the Romans, they were carried over to Rome, they formed a part of the province of Asia. Respecting their national character and institutions we possess scarcely any information; but if we may apply to them that which Pausanias (in Strab. vii. p. 296) states of the European Moesians, they were a pious and peaceable nomadic people, who lived in a very simple manner on the produce of their flocks, and had not made great advances in...
civilisation. Their language was, according to Strabo (xii. p. 572), a mixture of Lydian and Phrygian, that is, perhaps, a dialect akin to both of them. Their comparatively low state of civilisation seems also to be indicated by the armour attributed to them by Herodotus (vii. 74), which consisted of a common helmet, a small shield, and a javelin, the point of which was hardened by fire. At a later time, the infancy of the Greeks by which they were surrounded seems to have done away with everything that was peculiar to them as a nation, and to have drawn them into the sphere of Greek civilisation. (Comp. Forbiger, *Handbuch der alten Geographie*, vol. ii. p. 110, &c.; Cramer, *Asia Minor*, i. p. 30, &c.; Niebuhr, *Lect. on Anc. Hist.* vol. i. p. 83, &c.)

[S. L.]

MYSIUS (Μυσίους), a tributary of the Caicus, on the frontiers of Mysia, having its sources on Mount Tennes, and joining the Caicus in the neighbourhood of Pergamum. (Strab. xiii. p. 616.) According to Ovid (*Met.* xxv. 277) Mysiis was only another name for Caicus, whence some have inferred that the upper part of the Caicus was actually called Mysia. In general Mysiis is believed to be the same as the modern *Borgama*.

[S. L.]

MYSOCARAS (Μυσοκάρας, Plut. iv. i. § 3), a harbour on the W. coast of Mauretania, near the Phuth, probably the same as the *Caricus Murus* (Καρίκεως τάκερας) of Hanno (p. 3, ed. Hudson; comp. Ephor. ap. Steph. B. s. e.), now Agbou, near the Wadi Tamia, where Renou's map of *Marocco* indicates it. (Græc. Hist. vol. i. p. 4, n. 4, Müller, Paris, 1855.)

[S. E. J.]

MYSOCARUS (Μυσοκάρος), a tribe of the Mysienses, probably occupying the district about the sources of the small river Mysia. (Plut. v. 2. § 15; Plin. v. 31.) In the time of the Romans this tribe belonged to the conventus of Ephesus; but further particulars are not given of them.

[S. L.]

MYSTIA (Μυστία; *Eth. Mystiōn; Monastercis*), a town of Bruttium, which seems to have been situated on the E. coast of that province, between Scylacium and the Zephyrian promontory, apparently not far from Cape Cocinthus (Cape di Sisto). (Mela, ii. 4, § 6; Plin. x. 16, s. 15.) Stephanus of Byzantium and Philistus call it a city of the Samnites, by which he must evidently mean their Lucanian or Bruttian descendants. (Steph. B. s. e.) Its position cannot be more exactly determined, but it is placed conjecturally at Monasteraces, near the Cape di Sisto. (Cluver. Ital. p. 1005; Romanelli, vol. i. p. 175.)

[S. E. B.]

MYTHOPOLIS (Μύθωπολις, Μυθόπολις), a town of Bithynia, of uncertain site, though it was probably situated on the north-west side of the Lucus Ascania. It is said that during the winter all the artificial wells of the place were completely drained of water, but that in summer they became filled again to the brim. (Aristot. *M. A. R. V.* 55; Anth. Pal. 186.) Stephanus of Byz. (s. v. *Pythopolis*) and Pliny (v. 45) mention a town of the name of Pythopolis in Mysia, which may possibly be the same as Mythopolis.

[S. L.]

MYTYLENE (Μητύληνη, Μήτυληνη; *Eth. Metilēnios* or *Metilēnios*), the most important city in the island of Lesbos. There is some uncertainty about the orthography of the name. Coins are unanimous in favour of *Metilēnē*. Inscriptions vary. Greek manuscripts have generally *Metilēnē*, but not universally, *Metilēnē*. Latin manuscripts have generally Mytilene; but Vellius Paterculus, Pomponius Mela, and sometimes Pliny, have Mytilene. In some cases we find the Latin plural form *Mitiennae*. (Suet. Caes. 2, Tit. 10; Liv. Epit. 89.) Tacitus has the adjective *Mytileneus* (*Ann.* xiv. 63). It is generally agreed now that the word ought to be written Mytilene; but it does not seem necessary to alter those passages where the evidence of MSS. corresponds in one way, and in another way. A full discussion of this subject may be seen in Plein (*Lesbienorum Liber*). The modern city is called *Mytiglia*, and sometimes *Castro*.

The chief interest of the history of Lesbos is concentrated in Mytilene. Its eminence is evident from its long series of coins, not only in the autonomous period, when they often bore the legend *ΣΗΡΟΣ ΑΡΧΟΝΤΟΣ ΜΥΤΙΛΗΝΗ*, but in the imperial period down to the reign of Gallienus. Lesbos, from the earliest to the latest times, has been the most distinguished city of the island, whether we consider the history of poetry or politics, or the annals of naval warfare and commercial enterprises.

One reason of the continued pre-eminence of Mytilene is to be found in this situation, which is in common with that of *Methymna* was favourable to the coasting trade. Its harbours, too, appear to have been excellent. Originally it was built upon a small island; and thus (whether the small island was united to the main island by a causeway or not) two harbours were formed, one on the north and the other on the south. The former of these was the finer for the ships of war, and was afterwards being closed, and of containing fifty triremes, the latter was the mercantile harbour, and was larger and deeper, and defended by a mole. (Strab. xiii. p. 617; *Paus.* viii. 50.) The best elucidation of its situation in reference to the sea will be found in the narratives contained in the 3rd book of Thucydides and the 1st book of Xenophon's *Hell. Hist.*

The northern harbour seems to have been called *Makane* (Μάκας). This harmonises with what we find in Thucydides, and with what Aristotle says concerning the action of the AE. wind (*καστίας*) on Mytilene. The statements of Xenophon are far from clear, unless, with Mr. Grote (*Hist. of Greece*, vol. iii. p. 290), we suppose the *Euryphas* of Mytilene to be the sea-gulf mentioned in the article *Lesbos*, under the name of *Portus Hieraenus*, which runs up into the interior of the island, to the very neighbourhood of Mytilene. A rude plan is given by Tournefort; but for accurate information the English Admiralty charts must be consulted. The beauty of the ancient city, and the strength of its fortifications, are celebrated both by Greek and Roman writers. (See especially Cic. *Off. R.* ii. 16.) Plutarch mentions a theatre (*Pomp.* 42), and Athenaeus a Prytanium (*x.* p. 425). Vitruvius says (i. 6) that the winds were very troublesome in the harbour and in the streets, and that the changes of weather were injurious to health. The products of the soil near Mytilene do not seem to have been distinguished by any very remarkable peculiarities. Theophrastus and Pliny make mention of its mushroom rooms: Galen says that its wine was inferior to that of Methymna. In illustration of the appearance of Mytilene, as seen from the sea, we may refer to a view in Choiseul-Gouffier; and to another, which shows the fine forms of the mountains immediately behind, in Conway's *Cat. of Egyptian, Syrian, and Assyrian Antiquities in the Brit. Mus.* of *St. Paul.*
MYTILENE.

The first passage in which the history of Mytilene comes prominently into view is in the struggle between the Aeolians and Athenians for Sigeum (n.c. 605), at the N.W. corner of Asia Minor. The place and the time are both remarkable, as illustrating the early vigour with which Mytilene was exercising its maritime and political power. We find it already grasping considerable possessions on the mainland. It was in this conflict, too, that Pittacus, the sage and lawgiver of Mytilene, acted so noble a part, and that Alcaeus, her great poet, lost his shield. The mention of these two names reminds us that this time of rivalry with Athens coincides with the famous internal contests of the nobles and democrats in Mytilene. For the history and results of this struggle, see the lives of Alcaeus, Pittacus, and Sappho, in the Dict. of Biography.

It may be difficult to disentangle the history of the Mytileneans from that of the Aeolians in general, during the period of the Persian ascendancy on these coasts. But we have a proof of their merchant enterprise and the fact that they alone of the Aeolians took part in the building of the Hellenium at Naxos (Heron. ii. 178); and we find them taking a prominent part in the invasion of Egypt by Cambyses. (Ib. iii. 13, 14.) They supplied a contingent to Darites in his Scythian expedition (Ib. iv. 97). They were closely connected with the affairs of the Persians, and doubtless through such agents and are not separately mentioned, they were the best portion of those Aeolians who supplied sixty ships to Xerxes in his invasion of Greece. (Ib. vii. 95.)

The period of the Athenian supremacy and the Peloponnesian War is full of the fame of Mytilene. The alliance of its citizens with those of Athens began soon after the final repulse of Pericles; it held a very distinguished position among the allies which formed the Athenian confederacy; but their revolt from Athens in the fourth year of the Peloponnesian War brought upon them the most terrible ruin. Though the first dreadful decision of the Athenian assembly was overruled (Thucyd. iii. 36), the walls of Mytilene were pulled down, and her fleet given up; her city was taken, and her chief towns, though not separately mentioned, were the best portion of those who supplied sixty ships to Xerxes in his invasion of Greece. (Ib. vii. 95.)

Towards the close of the Peloponnesian War, Conon was defeated by Calliscritas off Mytilene, and blockaded in the harbour. (Xen. Hell. i. 6.) We pass now to the period of Alexander, with whose campaigns this city was conspicuously connected. The Lesbian made a treaty with Macedonia. Memnon reduced the other cities of the island; and his death, which inflicted the last blow on the Persian power in the Aegean, took place in the moment of victory against Mytilene. It was retaken by Hegesileucus, in the course of his general reduction of the islands, and received a large accession of territory. To Mytileneans, Laomedon and Eryxius, the sons of Larichus, were distinguished members of Alexander's staff. The latter fell in action against the Bactrians; the former was governor of Syria even after Alexander's death.

The first experience of the Roman power in the Aegean was diastrous to Mytilene. Having espoused the cause of Mithridates, and being kept cut to the last, it was sacked by M. Thermus, on which occasion J. Caesar honourably distinguished himself. Pompey's friendship with Thales led to the recognition of Mytilene as a free city. (Plin. v. 31.) After the defeat of Pharsalia, Pompey touched there for the last time to take Cornelius on board. His son Sextus met with a friendly reception there, after his defeat at sea, by Agrippa. (Dion. Cass. xlix. 17; App. B. C. v. 133.) Agrippa himself resided there for some time in retirement, ostensibly on account of his health, but really through mortification caused by the power he had lost. (Tac. Ann. v. 53; Suet. Aug. 66, Tit. 10); and this residence is commemorated by an inscription still extant. (See Pococke.) The last event which we need mention in the imperial period is the crossing over of Germanicus with Agrippina from Euboea to Lesbos, and the birth of Julia. (Tac. Ann. ii. 54.) This event, also, was commemorated by coins and inscriptions. (See Eckel and Pococke.) It appears that the privilege of freedom was taken away by Vespasian, but restored by Hadrian. (Plehn, Lesbic. p. 83.)

Mytilene is one of the few cities of the Aegean, which have continued without interruption to flourish till the present day. In the course of the middle ages it gradually gave its name to the whole island. Thus, in the Synodecanus of Hierocles, Μύτιλη and Μύθιλη are both mentioned under the Province of the Islands; but in the later Byzantine division, Mytilene is spoken of as an island, like Lemnos and Chios, in the Theme of the Aegean Sea. (Const. Porphyrog. de Thes. i. pp. 42, 43, ed. Bonn.) The fortunes of the island are best seen in the history of the Mahomedans in the Levant, and during the ascendancy of the Venetians at a later period, are noticed in Finlay's History of the Byzantine and Greek Empires, vol. ii. pp. 72, 171, 223. The island of Lesbos was not actually part of the Mahomedan empire till nearly ten years after the fall of Constantinople. With the exception of the early struggles of the time of Alcaeus and Pittacus, there is little to be said of the internal constitutional history of Mytilene. It shared, with all Greek cities, the results of the struggles of the oligarchical and democratic parties. We find a commonality (Εὔδομα) and a council (Δῆμοι) mentioned on coins of the period of Alexander; and the title of Mahommedan tribe from 1900 to 1905; the other making a singular provision for the punishment of faithlessness in tributary allies, by depriving them of the privilege of educating their children. (Aelian, Vor. Hist. vii. 15.)

[J. S. H.]

MYTISTRATUS (Μύτιστρατος, Steph. B., Diod.; Μύτιστρατος, Zonar.; τὸ Μύτιστρατος, Pol.: Eth. Mutustratinus, Plin.), a town in the interior of Sicily, the position of which is wholly uncertain.

COIN OF MYTILENE.
tain. It was probably but a small town, though strongly fortified, whereas Philistia (op. Steph. B. a. e.) called it "a fortress of Sicily." It is conspicuously mentioned during the First Punic War, when it was in the hands of the Carthaginians, and was besieged by the Romans, but for some time without success, on account of the great strength of its position; it was at length taken by the consul A. Atilius Calatinus in B.C. 258. The inhabitants were pushed forward to the north, and to the Navea, and the town itself entirely destroyed. (Pol. i. 24; Diod. xxiii. 9, Exc. Hossack. p. 505; Zonar. vii.) It was, however, again inhabited at a later period, as we find the Mutustratini mentioned by Pliny among the municipal towns of the interior of Sicily. (Plin. iii. 8. s. 14.) But no notice of its name occurs in the internal, and Cluverius (who has been followed by many modern geographers) would, therefore, identify Mystrataus with Amestratus; an assumption for which there are certainly no sufficient grounds, both names being perfectly well attested. [AMESTRATAUS.] (Cluver. Sicil. p. 383.) [E. H. B.]

MYUS (Móvos: Μιδιτορές), an Ionian town in Caria, on an eastern fork of the river, at a distance of 30 stadia from the mouth of that river. Its foundation was ascribed to Cydresus, a natural son of Codrus. (Strab. xiv. p. 633.) It was the smallest among the twelve Ionian cities, and in the days of Strabo (xiv. p. 636) the population was so reduced that they did not form a political community, but became incorporated with Miletus, whither they emigrated and thus surrendered their own town altogether. This last event happened, according to Pausanius (vi. 2. § 7), on account of the great number of slaves which annoyed the inhabitants; but it was more probably on account of the frequent inundations to which the place was exposed. (Vitr. iv. 1.) Myus was one of the three towns given to the Corinthians by the Persian king (Thucyd. i. 136; Diod. Sic. xi. 57; Pint. Them. 29; Athen. i. p. 39; Nep. Them. 10.) During the Peloponnesian War the Athenians experienced a check near this place from the Carians. (Thucyd. iii. 19.) Philip of Macedonia, who had obtained possession of Myus, ceded it to the Magnesians. Athen. iii. p. 78.) The only edifice remains of Myus is the temple of Dionysus, built of white marble. (Paus. L.) The immense quantity of deposits carried down by the Maeander have considerably removed the coast-line, so that even in Strabo's time the distance between Myus and the sea was increased to 40 stadia (xiv. p. 579), while originally the town had no doubt been built on the coast itself. There still are some ruins of Myus, which most travellers, forgetting the changes wrought by the Maeander, have mistaken for those of Miletus, while those of Heraclea have been mistaken for those of Myus. (Comp. Leake, Asia Minor, p. 239, etc.) The mistake is repeated by Sir C. Fellow (Journal of a Tour in Asia Min. p. 263), though it had been pointed out long before his time. [L. S.]

NAARADA (Nádhora, Potl. v. 18. § 7; Steph. B. a. e.; Nédora, Joseph. Ant. a. 111. § 12), a small place in Mesopotamia near Siniphta. It is probably of the same name as that called in the Peutinger Table Naharra. Josephus speaks (I. c.) of Néara as a place in Nabataea, possessing an extensive range of territory and defended from hostile attack by the Emphites which flows round it. When Tiberius overthrew the Jews in the East, the remnant of that people took refuge in Naarda and Nisibis; and the former city long remained a place of refuge for the Jews. In the immediate records of the Christian East we find occasional notices of this place, under the titles of Nabarde and Beth-Nudhara. Thus, in the mid. 6th century, according to a MS. of the Assem. Bibl. Orient. iii. p. 364); in a. D. 755, Jonas is bishop of Beth-Nudhara (Assem. ii. p. 111); and as late as a. D. 1285, another person is recorded as "Episcopus Nuhadrensis." (Assem. ii. p. 249.) During all this period Naarda is included within the episcopal province of Mousil. Lastly, in the Travels of Benjamin of Tudela, which took place towards the end of the 12th century, the traveller mentions going to "Juba, which is Pumbeditha, in Nethodes, containing about two thousand Jews," (P. 92, Ascher's edit.); from which it appears that, at that period, Naarda was considered to comprehend a district with other towns in it. Pumbeditha and Surra were two other Nabatene towns situated on the route to another, at no great distance from Baghdad. [V.]

NAARMALCHA. [BABYLONIA, Vol. l. p. 362.] a. e.]

NABAUEUS (Naboras, Potl. ii. 3. § 1), a river in the extreme north of Britannia Barbara or Caledonia, probably the Narvan river, east of C. Wreath.

NABALIA, in the text of Tacitus (Hist. v. 26), is a river in the north of Britain, the headwaters of which, however, there was a bridge. During the war between Civilis and the Romans, there was a conference between Civilis and Cerialis on this bridge, which had been cut away for safety's sake, each party at the conference keeping on his own side of the river. It is uncertain if the name Nabalia is right; the site of the bridge is not known. It must, however, be some stream about the lower part of the Rhine; and Walckenaer (Geog. f. c. vo. i. p. 296) conjectures that it is the Tassel or eastern branch of the Rhine which flows into the Zeyder Zee. Potlermy (ii. 11. § 28) has a place Navaia (Nauaia) in Great Germania, the position of which, if we can trust the numbers, is on or near the north coast of the Rhine. Another branch of the Rhine or eastern branch may be. [O. L.]

NABATAEI (Nabatoroi, 'Avaratvoi, Potl. vi. 7. § 21; Nabatros, Suid. a. e.; Nabaratovoi, LXX; Nabateth, Sen. Herc. Oct. 160: the country, Nabatros, Strab.; Nabatplos, Joseph.), a numerous and important people of Arabia Petraea, celebrated in the classical geographers. Josephus describes the country as comprehending all from the Euphrates to the Red Sea, i.e. the whole of the northern part of the Arabian peninsula; and inhabited by the descendants of the 12 sons of Iahmael, from the eldest of whom, Nabatian, this territory is supposed to have derived its name. This is confirmed by the authority of S. Jerome, three centuries later, who writes, "Nabathoe omnia regit a Euphrate usque ad Mare Rubrum Nabatheos usque bodie dictur, quae pars Arabiae est." (Joseph. Ant. i. 13. § 4; Hieron. Comment. in Genes. xxv. 13.) The only allusion to this people in the canonical Scriptures, supposing them identical, is by their patriarchal designation; and the mention of the "rama of Nebatthe," in connection with the "rama of Nebaioth" (Gen. xi. 20), intimates that they existed as a distinct pastoral tribe. But they occur frequently in history after
NABATAEL was glad to withdraw his army on receiving such gifts as were most esteemed among them. (Diod. xix. 44—48, comp. ii. 48.) In the geographical section of his work the author places them on the Laiantis Sinus, a bay of the Aelianic gulf, and describes them as possessing many villages, both on the coast and in the interior. Their territory was most populous, and incredibly rich in cattle; but their national character had degenerated when he wrote (c. r. c. 8). They had formerly lived honestly, content with the means of livelihood which their flocks supplied; but from the time that the kings of Alexandria had rendered the gulf navigable for merchant vessels, they not only practised violence as wreckers, but made piratical attacks from their coasts on the merchants in the passage through the gulf, imitating in ferocity and lawlessness the Taurs in Pontus. Ships of war were sent against them, and the pirates were captured and punished. (Ib. iii. 42, comp. Strabo, xvi. p. 777.)

The decrease of their transport trade and profits, by the new channel opened through Egypt, was one of the real causes of this degeneracy. The trade, however, was not entirely diverted; later writers still mention Petra of the Nabataeans as the great entrepôt of the Arabian commerce (Arrian, Periplus, p. 11, ap. Hudson, vol. i.), both of the Gerrhaei of the west, and of the Mineae of the south of that peninsula. (Suidas, s. v.) The town was destroyed by Strabo agrees in its main features with the earlier record of Diodorus Siculus; and he records at length the deception practised on his friend Aelius Gallus by Sylla, the procurator (Agrippa) of the Nabataeans, under the king Obodas; a false friend of the Romans, through whose territory he first led them on leaving Lacedaemon, where they had landed. The policy of Sylla illustrates the remark of Strabo (xvi. p. 783), that the Nabataeans are prudent and acquisitive; so much so, that those who wasted their property were punished, and those who increased it rewarded by the state. They had few slaves among them; so they either waited on themselves, or practised mutual servitude in families, even in the more wealthy and worldly classes, which were much addicted to feasting, and their domestic manners marked considerable progress in luxury and refinement, from the rude simplicity of the primitive times described by the more ancient author (p. 783, seq.). He mentions that they were fire-worshippers, and sacrificed daily to the sun on their house-tops. Their government may be styled a limited monarchy, as the king was subject to be publicly called to account, and to have to defend himself before the people. Their cities were walled, and their country fruitful in every thing but the olive. The limits of their country are not clearly defined; Strabo places them above the Syrians, with the Sabaeis, in Arabia Felix (xvi. p. 778); but this must be a corruption of Aelius Gallus, consistent with his other notices of them. Thus he speaks of the promontory near Seal Island — the peninsula of Mount Sinai — as extending to Petra of the Arabs called Nabatae (p. 778), which he describes as situated in a desert region, particularly towards Judea, and only three or four days' journey from the Red Sea (p. 779), and thence to Egypt from the east, towards Phoenix and Judea, was difficult by way of Pelusium, but from Arabia Nabatae it was easy. All these and similar notices serve to show that, from the age of Antigonus to this period, the Nabataeans had in-
habited the land of Endom, commonly known as Idumaæa, and intimate that there was no connection whatever between the Idumaæans of Petra in the Augustine period, and the children of Esau; they were, in fact, Nabataeans, and therefore, according to Josephus and other ancient authorities, Idumaæite Arabs. Now when they had dispersed, e. g. the Edomites does not appear in history, nor what had become of the remnant of the Edomites. (Robinson, Bib. Res. tom. ii. pp. 558, 559.) But while Judas Maccabeus was on terms of friendship with the Nabataeans, he was carrying on a war of extermination against the Edomites. (Joseph. Ant. xii. 6 § 1; I Macc. v. 3.) It is worthy of remark, however, that the Nabataeans (Ant. xiv. 2 § 3, § 3 xvi. 4), whose alliance was refused by Pompey, on account of their inaptitude for war. And this identity is further proved by Strabo, who writes that the Idumaæans and Arabs (Asphaltenes) occupy the extreme west of the coast of Judæa: "— These Idumaæans are Nabataeans; but being expelled thence in a sedition, they withdrew to the Jews and embraced their customs." (xvi. p. 760.) This recognition of the Nabataean origin of the later Idumaæans, proves that the name is to be regarded as a geographical, rather than a genealogical designation. Pliny (v. 27) states that there was a light upon this subject, this being merely making the Nabataeans contiguous to the Sceletæ Arabs, with whom they were more probably identical, and stating that the ancients had placed the Thimæaeans next to them (i. e. on the E.). In the place of whom he names several other tribes, as the Tavunci, Suselleni, Arraceni, &c. (ibid.) But the statement of Josephus that the Thymæaeans were not in alliance with the Nabataeans from the Euphrates to the Red Sea, is confirmed by the fact that the name is still to be found in both those regions. Thus the name Nabat is applied to a marshy district, described by Gulius as part of the "palustris Chaldeæa," between Wasth and Baræa, which was called "paludes Nabathæorum," (Gulius, cited by Forster, Geog. of Arabia, vol. i. p. 146.) The name Nabathæorum is found in other authorities. (Gulius) of the Arab origin of the Nabataeans, given to a town two days beyond (i. e. south) of El-Hasra in the Hedjæs, by an Arabian geographer (Sicouti, cited by Quatremère, Memoires sur les Nabataéens, p. 38), near where Jobel Nibhît is marked in modern maps. The existence of this name in this locality is regarded by M. Quatremère as an additional argument for the identity of El-Hasra with Leonce Come, proving that the country of the Nabataeans did actually extend so far south. The fact of the origin of the Nabataeans from Nebaioth the son of Ishmael, resting as it does on the respectable authority of Josephus, followed as he is by S. Jerome (Quastet. Hebr. in Genes. tom. ii. p. 550), and all subsequent writers, and even called in question by M. Quatremère in the Memoirs he referred to; who maintains that they are in no sense Idumæites, nor connected by race with any of the Arab families, but were Aramaeans, and identical with the Chaldeans. He cites a host of ancient and most respectable native Arabic authors in proof of this theory; according to whose statements the name Nabsa or Nabataea designated the primitive and indigenous population of Chaldaea and the neighbouring provinces, probably those whom Eusebius designates Babylonians in contradistinction from the Chaldaeans. They occupied the whole of that country afterwards called Irak-Arab, in the most extended sense of that name, even comprehending several provinces beyond the Tigris; and it is worthy of remark, that Masoudi mentions a remnant of the Babylonians and Chaldaes existing in his day in the very place which is designated the marshes of the Nabataeans. In the villages situated in the swampy ground between Wasth and Baræa. (Ib. p. 66.) Other authors mention Nabataeans near Jathribi or Medina, which would account for the Jobel Nibhit in that vicinity; and another section of them in Bahrein, on the eastern coast of the peninsula, who had become Arabs, as the Arab inhabitants of the province of Omans are said to have become Nabataean according to Pline. (xvi. p. 80.) This settlement of Nabataeans in the Persian Gulf may be alluded to by Strabo, who relates that the Chaldaes, banished from their country, settled themselves in the town of Gerha, on the coast of Arabia (xvi. p. 766); which fact would account for the commercial intercourse between the merchants of Gerha and those of Petra above referred to; the Nabataeans of Petra being a branch of some family also from Babylon and perhaps driven from their country by the same political revolution that despoiled the fugitives of Gerha. However this may have been, it must be admitted that the very ingenious and forcible arguments of M. Quatremère leave little doubt that this remarkable people, which appears so sudden and so6 early on the stage of Arabian history, to disappear as suddenly after a brief and brilliant career of mercantile activity and success, were not natives of the soil, but aliens of another race and family into which they were subsequently merged, again to reappear in the annals of their own original seats. (ib. pp. 88-90.) Reland gives a vivid account of the inundation of the scene of the two quarters. (Palestina, p. 94.) [C. W. G.] NABATHRAE. [AḤMĀLTAS.] NABIA'NĪ (Nabia'w), a tribe of the Caucæus, whom Strabo (xi. p. 508) couples with the Panzani (Nebia'w), about the Palus Haæsæa. [E. B. J.] NABLIS, a river of Germany, flowing into the Danube from the north, and probably identical with the Nippon, the name of the river which is found in the Rav. iv. 26, who call it Nabus or Nabara [N. L. S.] NABRISSA or NERBISSA (Nabira, Nerba, Nebris, Nebris), Strab. iii. pp. 140, 143; Ptol. ii. 4 § 12; Nebrissa, in old editt. of Plin. iii. 1 a. 3, but Sillig reads Nabrisa; Nebris, Sil. iii. 393), surnamed Veneria, a town of the Turdetani in Hispania Baetica, situated upon the estuary of the river Basset. Among the tribes of Silius (l. c.) it was celebrated for the worship of Dionysus, Nov Læbria. (Fl ores, Esp. Supr. xii. p. 60.) NABRUM, a river of Gestrosia, mentioned by Pliny (vi. 23 a. 26). It must have been situated near the mouth of the Arbas, between this river and the Indus; but its exact position cannot be determined. It is not represented on the map of voyages of Nearchus. [V.] NACMUSUL. [MADIRIN ANTA.] NACOLEIA, NACOLEIA, NACOLEIA (Nakoleia, Nakoleia), a town in Phrygia Epictetus, between Doryæanum and Cotyæum, on the upper course of the river Thymbra. (Strab. xii. p. 576; Steph. B. s. v.; Ptol. v. 2 § 32.) In the earlier times, the towns does not seem to have been a place of much consequence, but later writers have mentioned it. It has acquired some celebrity from the fact that the emperor Valens there defeated the usurper Procopius. (Amm. Marc. xxvii. 57; comp. Zosim. iv. 8; Socrat. Hist. Ecol. iv. 5; Soccom. iv. 8.) In the reign of
**NACONA.**

Arcadius, Nacoilea was occupied by a Gothic garrison, which revolted against the emperor. (Philostorg. xi. 8; comp. Hieroc. p. 678; Conc. Chalced. p. 573.) The Peuting. Table places it 20 miles south of Dorylaeum, and Col. Leake (Asia Minor, p. 24) is inclined to identify the place with Pismach Kales, near Doganay, where he saw some very remarkable, apparently sepulchral, monuments. But the monuments alluded to by Leake seem to have belonged to a more important place than Nacoilea, and Tzeltar (Description de l'Asie Min. vol. I.) asserts that it is proved by coins that Nacoilea was situated on the site of the modern Siahkhoj, on the north-west of Doganay. [L. S.]

**NACO'NA (Nacocia, Steph. B.: Edh. Nacocia), a town of Sicily mentioned only by Stephanus of Byzantium, who cites Philistus as his authority. The accuracy of the name is, however, confirmed by coins, the earliest of which bear the legend NAKOAION, while those of later date have NAKO'NAIN. From one of the latter the town had been occupied by the Campanians, apparently at the same period with Aetna and Entella. (Millingen, Ancient Coins, pp. 33-35; Sestini, Lett. Num. vol. vii. p. 1.) There is no clue to its position. [E. H. B.]

**NA-CRASA (Naepara), a town in the north of Lydia, on the road from Thyatira to Pergamum. (Poll. v. 2. § 16; Hieroc. p. 670, where it is called 'Aepara.) Chishull (Ant. Asiat. p. 146) has identified the place by means of coins with Bakhir, or Babir, somewhat to the north-east of Somna. (Comp. Arundel, Seven Churches, p. 276.) [L. S.]

**COIN OF NAGARASA.**

**NAEBIS or NEBIS, [GALLIAECA, Vol. I. p. 933; MÊNIA.]**

**NAELUS (Ndlos, Ptol. ii. 6. § 5), a river on the north coast of Hispania Tarraconensis, in the territory of the Paessii, a tribe of the Astures. Now the Nalon.**

**NAUGABA (Neryeia, Ptol. vii. 4. § 7; Eth. Neryeia, Ptol. vii. 4. § 9), a town in the NE. corner of the island of Taphron or Ceylon, at no great distance from the capital Anogrammmum. Potemly gives the same name to one of a group of islands which, he states, surrounded Ceylon. (Vill. 4. § 13.) The name may be a corruption of the Sanscrit Nagadeepa, which would mean Island of Snakes. [V.]

**NAVARA (Nýgava), a city in the NW. part of India intra Gangem, distinguished in Potemly by the title saul Anwesnedav (vill. 1. § 43). It is no doubt the present Nagar, between the Kédal river and the Indus. From the second name which Potemly has preserved, we are led to believe that this is the same place as Nysa or Nyasa, which was spared from plunder and destruction by Alexander because the inhabitants asserted that it had been founded by Bacchus or Dionysus, when he conquered the Indians. (Arrian, Asab. v. 1; Curt. viii. 10. § 7.) A mountain called Meron was said to overhang the city, which was also connected with the legend of Bacchus having been reared in the thigh of Zeus. [V.]

**NA'GARA. [MARIYABAR.]**

**NAEGERI (Ndýravos or Nýyavos, Ptol. vii. 4. § 9), one of the two most southern tribes of Taphron or Ceylon. They appear to have lived in the immediate neighbourhood of what Porphyry calls, and what are still, "the Elephant Pastures," and to have had a town called the city of Dionysus (Διονύσου παρακλήσια), which is probably represented now by the ruins of Naigremon (Dagha, Account of Ceylon, p. 420; Ritter, Erdkunde, vi. p. 29); if these are not, as some have supposed, the remains of Moridumana. [V.]

**NA'GIDUS (Ndýrados: Eth. Ndýrados), a town of Cilicia on the coast, said to have been colonised by the Samians. Stephanus B. mentions an island named Nagidus, which corresponds to a little rock about 200 feet long, close to the castle of Anamour. (Strab. xiv. p. 670; Mela, i. 13. § 5; Scylax, p. 40; Steph. B. s. v.; Besenfert, Karavanatse, p. 206; Graumer, Asia Minor, vol. ii. p. 526.)**

**COIN OF NA'GIDUS.**

**NAGNATA (Ndýgavos, Ptol. ii. 2. § 4, in the old edit. Ndýrvos), an important town (ναύς οίκι- σματος) on the west coast of Ireland, in the territory of the Nagnatas (Ndýsava, Ptol. ii. 2. § 5), probably situated upon Shigo Bay.**

**NAHALAL (Na hdfa, LXX.), a city of the tribe of Zabulon, mentioned only in Joshua (xix. 15). Eusebius identifies it with a village named Nila (Na hàda), in Bataana; but Bolland justly remarks, that this is without the territory of the tribe of Zabulon. (Palaestinia, s. v. p. 904.) [G. W.]

**NAHARYALI, one of the most powerful tribes of the Lygii, in the north-east of Germany. Tacitus (Germ. 43) relates that the country inhabited by them (probably about the Vistula) contained an ancient and much revered grove, presided over by a priest in female attire. It was sacred to twin gods called Alcis, whom Tacitus identifies with Castor and Pollux. (Latham on Tac. Germ. i. c.; Spengev. Ertaler, zu Tac. Germ. p. 140.) [L. S.]

**NAIN (Ndbs), a village of Palestine, mentioned by St. Luke as the scene of the raising of the widow's son (vii. 11). Eusebius places it two miles S. of Mount Tabor, near Enhor, in the district of Scythopolis (Onomast. s. v. Hâdab and Naube), where a poor village of the same name is found at the present day, on the northern slope of Little Hermon, and a short distance to the W. of 'Ain-dor. (Robinson, Bib. Res. vol. iii. p. 226.) [G. W.]

**NAIOTH (NdJakev Pâaus, LXX. in 1 Sem. xix. 18, 19, 22, 23). [RAMA.]**

**NAISSUS (Ndlos, Steph. B. s. v. Ndlos, Ptol. iii. 9. § 6; Ndlos, Zonem. iii. 11; Ndlos, Hieroc. p. 654), an important town in Upper Moesia, situated in the district Dardania, upon an eastern tributary of the river Marus, and upon the military road running through this country. It was in the neighbourhood of Naisius that Claudius II. gained
his victory over the Goths in A.D. 269 (Zeuxis, i. 45); but the town is chiefly memorable as the birthplace of Constantine the Great. (Steph. B. s. v.; Const. Forph. de Them. ii. 9, p. 56, ed. Bonn.) It was destroyed by the Huns under Attila (Priscus, p. 171, ed. Bonn.), but was restored by Justinian (Procop. iv. 1, where it is called Naisopolis). It still exists under the name of Nissa, upon the river Nissos, an affluent of the Morava.

NARATI. [Dalmatia.]

NAMADUS (Namabuor, or Namaodors, Ptol. vi. 1, §§ 5, 31, 62, 65), a great river in Western India, which runs westward from the M. Vindhis (Vindhyas Mountains), falls into the S. Barygazenus (Gulf of Cambay), not far from the town of Berochas. In the Peripl. M. Eryth. (Geogr. Graec. vol. i. p. 291, ed. Muller) the river is called Namnades (Namadors). The present name is Nerudva, which, like the Greek form, is doubtless derived from the Sanscr. Namaddr, "pleasant." (Forbes, Orient. Mem. ii. pp. 8, 104-112.) [V.]

NAMNETES, NANNETES (Namnitra, Ptol. ii. 8. § 9), for there is authority for both forms, were a Gallic people on the north side of the Liger (Loire), and on the sea. The river separated them from the Pictones or Pictavi. (Strab. iv. p. 190). Their chief town was Conduvium (Namnete). When Caesar was lying on his back in the camp, the Veneti, who had occupied the Venetia, these maritime Galli called in to their aid the Osismi, Nannetes, and other neighbouring people. (Casu. B. G. iii. 9.) The Brivates Portus of Ptolemy is the present name. The Nantianus exceeded the limits of the territory of the Nannetes. [G. L.]

NANZOIRI. [NAZOIRI.]

NANTUATES, a people who bordered on the Allobroges, who in Caesar's time were included within the limits of the Provincia. Caesar (B. G. iii. 1) at the close of the campaign of B.C. 57 sent Servius Galba with some troops into the country of the Nantuates, Veragri and Seduni, who extend from the borders of the Allobroges, the Lucus Lemnanaus and the river Rhone to the summits of the Alps. The position of the Seduni in the valley of the Rhone about Sitten or Sion, and of the Veragri lower down at Martigny or Martinach, being ascertained, we must place the Nantuates in the Chablais, on the south side of the Leman lake, a position which is conformable to Caesar's text. Strabo (iv. p. 204) who probably got his information from Caesar, speaks of the Veragri, Nantuates, and the Leman lake; from which we might infer that the Nantuates were near the lake. An inscription in honour of Augustus, which according to Guichenon's testimony was found at Monthey, which is in the Valesia lower down than Martigny, contains the words "Nantuates patrono"; and it belongs to the time when it is found, it is some evidence that the Nantuates were in the lower part of the Valais. But if the Nantuates were neighbours of the Allobroges, they must have extended westward along the south bank of the lake into the Chablais. The Chablais is that part of Savoy which lies along the Leman lake between the Arve and the Valais. It is not certain how far the Allobroges extended along the Leman lake east of Geneva, which town was in their territory. It has been observed that the word Nant in the Celtic language signifies "running water;" and it is said that in the dialect of Savoy, every little mountain stream is called Nant, and that there are many streams of this name. Nant is also a Welsh word for stream.

There is another passage in Caesar, where the name Nantuates occurs in the common texts (B. G. iv. 10), which has caused great difficulty. He says that "Nantuates in the country of the Veranici who occupy the Alps, and that it flows by a long distance (longo spatial) through the country of the Nantuates, Helveti, and others. Walckensers affirms (Geogr. gec. vol. i. p. 558) that the best and the greater part of the Miss. of Caeser have Vatiumatum; but this is not true. The readings in this passage are Nantavatium, Nantavatium, Vatiumatum, Manthavatium, and some other varieties. (Caesar, ed. Schneider.) Strabo (iv. p. 192) says that the Actuatiae (Alvovedas) inhabit the first part of the course of the Rhine, and that the sources of the river are in their country near Mount Adula. Casaubon changed Actuatiae into Nantuates to make it agree with Caesar's text, and Oliver changed it into Helveti. Lumby changes it to the modern Helveti, and疫于 his translation, and a minor change is the substitution of the modern Helveti for the Venetia. The name of Caesar's text is not certain, and in Strabo it may be wrong, but nothing is plainer than that these people, whatever is their name, are in the valley of the Rhine. Oberlin in his edition of Caesar has put the name "Serunium" in place of "Nantavatium;" but the Sarum is in the valley of the river turning to the east. Grokardi (Transl. Strab. vol. i. p. 192) has adopted the alteration "Helveti" in his translation; and very injudiciously, for the Helveti were not in the high Alps. Ukert (Gallia, p. 349) would also alter Strabo's Actuatiae into Nantuates to fit the common text of Caesar; and he gives his explanation of the position of the Nantuates, which is a very bad explanation. These Nantuates occur among the Alpine peoples who are mentioned in the Trophy of Augustus (Pilat. iii. 211), and they are placed thus: "Leponiti, Ubri, Nantuates, Seduni, Veragri," from which, if we can conclude anything, we may conclude that these Nantuates are the Nantuates of the Lower Valais. [G. L.]

NAPIARI (Taurica Cherbonensi).

NAPARIS (Naparis, Herod. iv. 48), an affluent of the Ister, identified by Schafarik (Slavische Alterthümer, vol. i. p. 506) with the Arpus of the Peutinger Table. It is one of the rivers which take their source in the Trascanovum Alps, probably the Ardachich. [E. B. J.]

NAPATA (Napata, Strab. xvii. p. 820; Ptol. iv. 16. § 8; Narsaw, Stor. i. 136, 272; Aen. iv. 436), was the capital of an Aethiopian kingdom, north of the insular region of Meroe, and in about lat. 19° N. There is, however, great difficulty in determining the true position of Napata, as Strabo (i. c.) places it much farther N. than Pliny, and there is reason for supposing that it is a designation of a royal residence, which might be movable, rather than of a fixed locality. Ritter (Erkundlungen, vol. i. p. 591) brings Napata as far north as Primis (Ibrin), and the ruins at Ipseambel, while Manner, Ukert, and other geographers believe it to have been Morowes, on the furthest northern point of the region of Meroe. It is, how.
NAPATA.

over, generally placed at the E. extremity of that
great bend of the Nile, which skirts the desert of Be-
khoras [Nubia], and near Mount Birkel [Gebel-"al-
Birkel], a site which answers nearly to the descrip-
tion of Napata, in Pliny (L. c.). Napata was the
furthest point S. beyond Egypt, whither the arms of
Rome penetrated, and it was taken and plundered by
Petronius, the lieutenant of Augustus, in B. C. 32.
(Dion Cass. 4, iv. 5.) Nor does Napata seem ever to
have been hereafter of any importance; for no sur-
veyors found only an inconsiderable town there, and
afterwards all traces of this city vanish. The govern-
ment of Napata, like that of Meroe, was often com-
mittted to the hands of women, who bore the title of
1; Tastez, Chald. iii. 885); and in the kingdom of Schedy, Burekhards found in the present century a similar regimen. Napata, if not a colony, was probably at one time among the dependencies of Meroe. The government and religion were the same in both; and from the monuments discovered in either, both seem to have been in a similar state of civilization. If Meroe, indeed, represent the ancient Napata, it seems to follow that the latter was a colony of the second capital of the Mesopotamian
region of Meroe.

Napata owed much of its wealth and importance
to its being the terminus of two considerable car-
van routes:— (1) One crossing the desert of Bahi-
cuda; and (2) The other further to the N. running from
the city to the island Gagnadis in the Nile (Plin.
vii. 72). The modern shore passes near the site of
Napata, although Napata was succeeded by
Nomade bords. Its proper population was probably
as civilized as that of Meroe, at least its wealth pre-
supposes settlement and security. Its commerce
consisted in an interchange of the products of Lybia
and Arabia, and it was near enough to the marshes of
the Nile to enjoy a share in the profitable trade
in ivory and hides which were obtained from the
class of the hippopotamus and elephant. If the ruins
which are found near Mount Birkel represent
Napata, the city has been second only to the
golden city of the Aethiopians, Meroe itself. (Dio-
dor. 3. 6.) On the western bank of the Nile are
found two temples and a considerable necropolis.
The former were dedicated to Osiris and Ammon;
and the latter was the temple of the merchant and
Osrian worship, is inferior in execution and design
to none of the Nubian monuments. Avenues of
sphinxes lead up to the Ammonion, which exhibits in
its ruins the plan of the great temples of Aegypt.
On the walls of the Osrian temple, which Calli-
and (L'Isle de Meroe) calls a Typhonion, are re-
presented Ammon-Be and his usual attendants.
The images exhibit Ammon or Osiris receiving
gifts of fruit, cattle, and other articles, or offering
sacrifice; strings of captives taken in war are
kneeling before their conqueror. On the gateway
leading to the court of the necropolis, Osiris was
carved in the act of receiving gifts as lord of the
lower world. The pyramids themselves are of
sizable magnitude; but having been built of the
sandstone of Mount Birkel, have suffered greatly
from the periodical rains, and have been still more
injured by man.

Among the ruins, which probably cover the site
of the ancient Napata are two lions of red granite,
one being the name of Amenophis III. the other of
Ammon-rech. They were brought to England by
Lord Frelisee, and now stand at the entrance to the

NARAGGERA. 397

Gallery of Antiquities in the British Museum.
The style and execution of these figures belong to
the most perfect period of Aegyptian art, the xvith
dynasty of the Pharaohs. Whether these lions once
marked the southern limit of the dominions of
Aegypt, or whether they were trophies brought
from Aegypt, by its Aethiopian conquerors, cannot
be determined. (Hoseins. Trudges, pp. 161. 288;
Olliel. L'Isle de Meroe; Transact. of Royal Soc.
L. 2nd Ser. 1845, p. 64. NAPETINUS SINUS (δ Ναπετίνυς κωλος)
was the name given by some writers to the gulf on
the W. coast of Brittum more commonly known as
the Terinæus Sinus, and now called the Gulf of St.
Eynarnus. We have no account of the origin of
the name, which is cited from Antoicus of Synnæca
both by Strabo and Dionysius. (Strab. vi. p. 255;
Dionys. i. 35.) Aristotle calls the same gulf the
Lametine Gulf (δ Λαμετυνυς κωλος, Arist. Pol.
vii. 10), from a town of the name of Lametium or
Lametini; and in like manner it has been generally
assumed that there was a town of the name of Nape-
tium, situated on its shores. But we have no other
evidence of this; an inscription, which has been
frequently cited in support of the supposition, is of
the name as late as the time of Trajan, is almost
App. No. 936) [E. H. B.]

NAPHTALI. [PAlAETHTH.] SAPFOCA. [Dacia, Vol. i. p. 744, b.]
NAB (δ Nabo, Strab.: Vera), a considerable river
of Central India, and of the tributaries of the Tiber.
It rises in the lofty group of the Apenines known as
the Monti della Sibilla (the Mons Fossellus of Pliny),
on the confines of Umbria and Picenum, from whence it has a course of
about 60 miles to its confluence with the Tiber,
which it enters 5 miles above Oriconium, after
flowing under the walls of Interamna and Narnia.
(Strab. v. pp. 227, 235; Plin. iii. 5. s. 9; Lucan.
i. 475; Vib. Seq. p. 15.) About 5 miles above the
former city, it receives the tributary stream of the
Velium; a river as large as itself, and which brings
down the accumulated waters of the Lacus Velini,
with those of the valleys that open out at
Beate. The Nar and Velini together thus drain the
whole western division of Central Italy. Their streams
flow through a space of above 60 miles. The Nar
is remarkable for its white and sulphurous waters,
which are allotted by Ennius and Virgil as well
as Pliny. (Ennius, Ann. vii. Fr. 19; Virg. Aen.
vii. 517; Plin. iii. 12. s. 17.) It is singular that
the last writer has confounded the Nar with the
Velinus, and speaks of the former as draining the
Lacus Velini, into which it falls near Beate. Both
Ciceron and Tacitus, on the contrary, correctly re-
sent the waters of the lake as carried off into the
Nar, which is now effected by an artificial cut
forming the celebrated Casusde of the Velino, or
Falla of Terme. This channel was first opened by
M. Curitis, about n. c. 272, but there must always have been some outlet for the waters of the
Velino. (Plin. i. c.; Cic. ad Att. iv. 15; Tac.
Ann. i. 78.) The Nar was reckoned in ancient
times navigable for small vessels; and Tacitus
speaks of Piso, the murderer of Germanicus, as
embarking at Narnia, and descending from thence
by the Nar and the Tiber to Rome. (Tac. Ann.
iii. 9; Strab. xii. 227.) [E. H. B.]
NARBASORUM FORUM.

NARBO MARTIUS (ἡ Nābō, Εἰρήνη, Ναβώτινα, Ναβώνος, Ναβώνη, Ital. Naborone; Lat. Narbonensis: Narbonne), a town of the Provincia of Gallia Narbonensis. Polybius (i. 10. 2) enumerates it among the inland towns of the Volcae Tectosages, whereas Strabo (i. 11. 1) speaks of another colony, called Gallicum, near Narbo. He places it five minutes south of the latitude of Massalia (Martellium), and in 45° N. lat. It is, however, some minutes north of 45° N. lat., and more than five minutes south of Massilia. Hipparchus places Narbo and Massilia nearly in the same latitude. (Strab. ii. p. 106.)

The position of Narbo at Narbonne is distinctly placed Narbo in the territory of the Volcae Aremocimi, but he adds that Nemausus was their chief city. It seems, indeed, more probable that the Volcae Aremocimi possessed the coast about Narbo, for the chief city of the Tectosages was Tolosa (Toulouse), in the basin of the Garonne. Mela (i. 5) calls Narbo a colony of the Atacini (Atax) and the Decumani. Ausonius (De Claris Urbibus, Narbo) does not say, as some have supposed, that Narbo was in the territory of the Tectosages, but that the Tectosages formed the western part of Narbonensis, which is true. The conclusion from Caesar (B. G. vii. 6) that Narbo was a Roman colony in the country of the Narbites, and that the Narbites did not trouble himself about such matters.

The name Narbon (ἡ Nābō) was also one name of the river Atax, for Polybius calls the river Narbonon. (Atax.) The form Narbona occurs in inscriptions, and there is authority for the form also in the MSS. of Caesar. (B. G. iii. 30, ed. Sch., and viii. 46.) According to Stephanius (n. s.), Marcianus calls it Narbonia; but this is clearly an adjective form. Hecataeus, who is the author for the Ethnics name Nābō, must have supposed a name Narba or Narbe. The origin of the name Martius is not certain. The Roman colony of Narbo was settled, n. c. 118, in the consulship of Q. Marcius Rex and M. Porcius Cato; but the founder of the colony was L. Licinius Crassus. (Cic. Brut. c. 43.) It has been conjectured that the name Martius was given to the place because of the war-like natives of the country against whom this is not probable. Others, again, have conjectured that its name is derived from the Latin Martia (Vell. Pater. ii. 5, ed. Burmann); and the orthography Martia is defended by an inscription, Narbo Mart. (Gruter, p. 563, ed. Cursiv.). To this it is objected, by a writer quoted by Uberti (Gallium, p. 410), that the Legio Martia was first formed by Augustus, and that Cicero mentions the title Martius. (A. D. Pomp. x. 83.) Foppler copies Uberti. It appears that neither of them looked at Cicero's letter, in which he speaks, not of Narbo Martius or Marcianus, but of the Legio Martia, which existed before the time of Augustus. Cicero, however, does speak of Narbo Marcianus, as it stands in POLLAN's text. (Pro Fonte c. 1.) The Latin MSS. write the word both Marcianus and Martius; and the same variation occurs in many other words of the same termination. The most probable conclusion is, that the name Martius or Marcianus is the name of the consul Marcianus (s. c. 118). We know that a colony was near Narbo, and that the Narbites were a war-like people, named Stemni. The name may have been written Narbo Marcianus in Cicero's time, and afterwards corrupted.

Narbo was an old town, placed in a good position on the road into Spain and into the basin of the Garonne; a commercial place, we may certainly assume, from the earliest time of its existence. The Roman colony, however, of Narbo, near Narbonne, was once occupied by Bebrycians. (Dion Cass. Frag. Vales. vi. ed. Beim., and the reference to Zoarar.) The earliest writer who mentions Narbo is Hecataeus, quoted by Stephanius; and, accordingly, we conclude that Narbo was well known to the Greeks in the fifth century before the Christian era. The Roman settlement in South Gallia was Aquae Sextiae (Alae), on the east side of the Rhone. The second was Narbo Martius, by which the Romans secured the road into Spain. Cicero calls Narbo "a colony of Roman citizens, a watch tower of the Roman people, and a bulwark opposed and placed in front of the nations in those parts." During Caesar's wars in Gallia, this Roman colony maintained the position; but when P. Claudius invaded Aquitania (n. c. 56) he got help from Tolosa, Carcassone, and Narbo, at all which places there was a muster-roll of the fighting men. (B. G. iii. 20.) In the great rising of the Galli (n. c. 52), Narbo was threatened by Lucterius, but Caesar came to its relief. (B. G. vii. 7.) A second colony was settled at Narbo, or the old one rather strengthened by a supplementum under the dictator Caesar (Sueton. Tiber. c. 4) by Tiberius Claudius Nero, the father of the emperor Tiberius. Some of the tenth legion, Caesar's favourite legion, were settled here, as we may infer from the name Decumanorum Colonia. (Plin. iii. 4.) The name Julia Paterna, which appears on inscriptions and is derived from the dictator Caesar. The establishment of Narbo was the cause of the decline of Massalia. Strabo, who wrote in the time of Augustus and Tiberius, says (iv. p. 186): "that Narbo is the port of the Volcae Aremocimi, but it might more properly be called the port of the rest of Celicia; so much does it surpass other towns in trade." The latter part of Strabo's text is corrupt here. The site of the north-west part of the Spanish peninsula and of Britain passed by way of Narbo, as
it did also to Massilia. (Diod. v. 38.) There was at Narnia a great variety of dress and of people, who were attracted by the commercial advantages of the city. It was adorned with public buildings, after the fashion of Roman towns. (Martial, viii. 72; Auson. Narno; Sidon. Apollin. Carm. 23.) A temple of Parian marble, probably some political exag- geration, is spoken of by Ausonius; and Sidonius enumerates, in half a dozen miserable lines, the glories of ancient Narnia, its gates, porticoes, forum, basilica, and the temple of a mint, and a bridge over the Aaax. The coast of Narnia was and is famed for oysters.

Not a single Roman monument is standing at Narnia, but the sites of many buildings are ascer- tained. Numerous architectural fragments, friezes, bas-reliefs, tombs, and inscriptions, still remain. Some inscriptions are or were preserved in the courts and on the great staircase of the episcopal palace. There is a museum of antiquities at Narnia, which contains fragments of mosaic, busts, heads, cinerary urns, and a great number of inscrip- tions. [G. L.]

NARDINIO (Naples), Plut. ii. 6 § 54), a town of the Satii, a tribe of the Gaetuli, near the Hunsia Tarracenna, probably near Villalondolo on the Esula. (Sestini, p. 172.)

NARISCIO, a German tribe of the Suevi, occupying the country in the west of the Gabreta Silva, and east of the Hermunduri. They extended in the north as far as the Sudeti Montes, and in the south as far as the Danube. In the reign of M. Aurelius, 168., their king Balaonus was defeated by the Roman general Hanes, governor of the province. (Dion Cass. lix. 21, where they are called Napes; after the Marcomannian war, they completely disappear from history, and the country once occupied by them is inhabited, in the Pentling. Table, by a tribe called Armalausi. (Tac. Germ. 42; J. Capitol. M. Aug. 22.) Ptolemy (ii. 11. § 29) calls it Napocis, which is possibly the more genuine form of the name, since in the middle ages a portion of the country once inhabited by them bore the name of Provincia Var- iscam. [L. S.]

NARNAIA (Naples, Strab., Plut. Ead. NarENNIAE Narnia), one of the most important cities of Umbria, situated on the left bank of the river Nar, about 6 miles from the sea. It stood on the line of the Via Flaminia, by which it was distant 56 miles from Rome. (Itin. Ant. p. 125; Itin. Hier. p. 618; Westphal, Rom. Komp. p. 145.) It appears to have been an ancient and important city of the Umbrians, and previous to the Roman conquest bore the name of Naquinum. (Plin. iii. 14. 4; Liv. x. 9; Steph. Byz. notes the name Nabos.) In a. c. 500, it was besieged by the Roman consul Appu- leius; but its natural strength enabled it to defy his arms, and the siege was protracted till the next year, when it was at length surprised and taken by the consul M. Fulvia, a. c. 299. (Liv. x. 9, 10.) Ful- via was in consequence honoured with a triumph "deSemitibus Nequiritibusaque" (Pest. Carp.) and the city was granted to secure the new conquest by thither sending thither a colony, which assumed the name of Narnia from its position on the banks of the Nar. (Liv. x. 10.) It is strange that all men- tion of this colony is omitted by Velleius Paterculus; but its name again occurs in Livy, in the list of the thirty Latin colonies during the Second Punic War. On that occasion (a. c. 209), it was one of those which professed themselves exhausted and unable any longer to bear the burdens of the war; for which it was subsequently punished by the imposition of a double contingent and increased contribution in money. (Liv. xxvii. 9; xxix. 15.) Yet the complaint seems, in the case of Narnia at least, to have been well founded; for a few years afterwards (a. c. 199), the colorisitas again represented their depressed condition to the senate, and obtained the appointment of tri- umvirs, who recruited their numbers with a fresh body of settlers. (Id. xxix. 2.) During the unsettled Punic War, Narnia was destroyed; but at which, in a. c. 207, an army was posted to oppose the threatened advance of Hasdrubal upon Rome; and hence it was some Narnian horsemen who were the first to bring to the capital the tidings of the great victory at the Metaurus. (Liv. xxvii. 43. 50.) These are the only notices we find of Narnia under the republic, but it seems to have risen into a flourishing municipal town, and was one of the chief places in this part ofUm- bria. (Strab. p. 297; Plin. iii. 14. a. 19; Plut. iii. 1. § 54.) It probably owed its prosperity to its position on the great Flaminian highway, as well as to the great fertility of the subjacent plain. In the civil war between Vitellius and Vespasian, Narnia bore an important part, having the temple of the goddess, the goddess of the former a stronghold, where they resolved to check the advance of the army of Vespasian; but the increasing disaffection towards Vitellius caused the troops at Narnia to lay down their arms without resistance. (Tac. Hist. iii. 58—63, 67, 78.) The natural strength of Narnia, and its position as command- ing the Flaminian Way, also rendered it a for- tress of the utmost importance, and the remains of Belisarius and Narses. (Procop. B. G. i. 16, 17; ii. 11; iv. 33.) It became an episcopal see at an early period, and continued throughout the middle ages to be a considerable town.

The position of Narnia on a lofty hill, precipitous on more than one side, and half encircled by the waters of the Nar, is through a deep and picturesque wooded valley immediately below the town, is alluded to by many ancient writers, and described with great truthfulness and accuracy by Claudian, as well as by the historian Procopius. (Claudian, de V. Cons. Hon. 515—519; Sil. Ital. viii. 458; Mart. vi. 93; Procop. B. G. i. 17.) It was across this ravine, as well as the river Nar itself, that the army of Trajan crossed the river, constructed by Augustus, and which was considered to surpass all other structures of the kind in bold- ness and elevation. Its ruins are still regarded with admiration by all travellers to Rome. It consisted originally of three arches, built of massive blocks of white marble; of these the one on the left bank is still entire, and has a height of above sixty feet; the other two have fallen in, apparently from the foundations of the central pier giving way; but all the piers remain, and the imposing style of the whole structure justifies the admiration which it appears to have excited in ancient as well as modern times. Martial alludes to the bridge of Narnia as, even in his day, the great pride of the place. (Martial. vii. 93; 8; Plut. iii. 636; Eustace's Italy, vol. i. p. 339.) The em- peror Nerva was a native of Narnia, though his father would seem to have been of foreign extraction. (Vic. Epit. 11; Caes. 12.) [E. H. B.]

NARO (Napier), Plut. ii. 16. § 5; Plin. iii. 26; Nar. Pomp. Mela, ii. 3. § 13; Narnium, Geogr. Rev. iv. 16; Novario), a river of Illyria, which Scylax (pp. 8, 9) describes as navigable from its
mouth, for a distance of 80 stadia up to its "emporium" now Fort Opea, where there are some vestiges of Roman buildings. The Mani occupied this district. In the interior was a vast lake, extending to the Autariaeit. A fertile island of 180 stadia in circuit was in the lake (Paludo Uomo, or Popovo). From this lake the river flowed, at a distance of one day's sail from the river Alexus ("Apaeur, Scylax, i. c.: Orpaeus; comp. Fonquerville, Venet. Itin. de S. M. 507). This river formed the S. boundary of Dalmatia, and its banks were occupied by the Daoriz, Ardisaei and Parnel. (Strab. vii. pp. 315, 317.) These banks were famous in former times among the professors of pharmacy, who are advised by Nicander (Theriacus, v. 607) to gather the "Iris" there. (Plin. iii. 22, xxi. 15; Theophr. op. Athen. xvi. p. 281.) Strabo (vii. p. 317) rejects the statement of Theopompus that the potters' clay of Chios and Thasos was found in the bed of the river. For the valley of the Narenta, see Wilkinson, Dalmatia and Montenegro, vol. ii. pp. 1-93. [E. B. J.]

NARONNA (Nároynna, a mistake for Nāropi), Ptol. ii. 17. § 12, vii. 7. § 8), a town in Dalmatia, and a Roman colony, elevated by letters of P. Valerius to Ciusor (ad Fiss. v. 9, 10), dated Naronia, that the Romans made it their head-quarters during their conquest of Dalmatia. (Comp. Pomp. Mela, iii. 3. § 13; Itin. Anton.; Pest. Tab.; Geogr. Tax. iv. 16.) Naronia was a "conventus," at which, according to M. Varro (ap Pline. iii. 26) 89 cities assembled; in the time of Pline (i. c.) this number had diminished, but he speaks of an Naronia as 540 "decures" submitting to its jurisdiction.

The ancient city stood upon a hill now occupied by the village of Vido, and extended probably to the marsh below; from the very numerous inscriptions that have been found there, it appears that there was a temple to Liber and Libera, as well as other buildings dedicated to Jupiter and Diana. (Lanza, sopra l'antica città di Naronna, Bologna, 1842; Neugebauer, Die Sul-Strates, pp. 116, 122.) A coin of Titus has been found with the epigraph Col. Narona. (Golts, Theaerius, p. 241; Raschi, vol. iii. pt. 1. p. 1048.)

When the Serbs or Wallachs occupied this country in the reign of Emperor Constantine, as it was called in the former "banatu" into which the Servians were divided. The Narentine pirates, who for three centuries had been the terror of Dalmatia and the Venetian traders, were in A.D. 997 entirely crushed by the fleet of Venice, commanded by the Doge in person. (Schaufair, Stor. Ad. vol. ii. p. 266.) [E. B. J.]

NARTHACIUM (Náropiexi, Náropiexi), the name of a city and mountain of Phthiotis in Thessaly, in the neighbourhood of which Agesilaus, on his return from Asia in B.C. 394, gained a victory over the Thessalian cavalry. The Thessalians, after their defeat, took refuge on Mount Narthachium, between which and a place named Pras, Agesilaus set up a trophy. On the following day he crossed the mountains of the Achaean Phthiotis. (Xen. Hell. iv. 3. §§ 3-9; Ages. 2. §§ 3-5; Plut. Apol. p. 211; Diod. xiv. 82.) Narthacium is accordingly placed by Leka and Kiempt south of Pharsalus in the valley of the Epienus; and the mountain of this name is probably the one which rises immediately to the southward of Pherusa. Leka supposes the town of Narthacium to have been on the mountain not far from upper

Tjesterli, and Pras near lower Tjesterli. (Northern Greece, vol. iv. p. 471, seq.) The town Narthacium is mentioned by Ptolemy (iii. 13. § 46), and should probably be restored in a passage of Strabo (ix. p. 434), where in the MS. there is only the termination . . . . . . . ov. (See Grskurd and Kramer, ad loc.)

NARTHUCE (Náropiexi), a small island in the east of Samos in the strait between Mount Mycale and Mount Kheros. (Strab. x. p. 587; Steph. B. s. v.; Suid. s. e. Náropiexi.) [L. S.]

NARYX or NARYCIUM (Náropioci, Strab. ix. p. 425; Náropi, Steph. B. s. v.; Naryciun, Plin. iv. 7. § 12; in Diod. xiv. 82 and xvi. 38, "Ar'nea, and "Arpaas are false readings for Náropioci: Edh. Náropioci), a town of the Oupantia Locrians, the reputed birthplace of Ajax, son of Oileus (Strab. Steph. B. s. Il. e. c.), who is hence called by Ovid (Met. xiv. 468) Narycius heros. In B.C. 395, Imonnias, a Boeotian commander, undertook an expedition against Phocis, and defeated the Phocians near Naryx of Locria, whence we may conclude with Leka that Naryx was near the frontier of Phocis (Diod. xiv. 82). In 322 Naryx was taken by the Macedonians, and the victor sent letters of praise to Juba and Diana. (Lanza, sopra l'antica città di Naronna, Bologna, 1842; Neugebauer, Die Sul-Strates, pp. 116, 122.) A coin of Titus has been found with the epigraph Col. Narona. (Golts, Theaerius, p. 241; Raschi, vol. iii. pt. 1. p. 1048.)

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NASSAMONES (Nassoimones, Herod. ii. 32, iv. 172; Ptol. iv. 5. §§ 21. 30; Plin. xxxvii. 10. § 64; Dionys. Periegetes, v. 209; Scylax, p. 47; Steph. B. s. v.) were, according to Herodotus, the most powerful of the Nomadic tribes on the northern coast of Libya. There is some discrepancy in his account of their situation, as well as in that of other ancient writers. (Comp. ii. 32, iv. 172.) They appear, however, to have occupied at one time part of Cyrenaica and the Syrtis. Strabo (xviii. p. 857) places them at the Greater Syrtis, and beyond them the Pfyli, whose territory, according to both Herodotus and Strabo, they appropriated to themselves. Pliney (v. 5. § 5) says that the Nassamones were originally natives of Cyrenaica, and that they were driven by the Greeks, both to the west of the Syrtis and between two quicksands—the Syrtis. Ptolemy (iv. 5. § 21) and Diodorus (iii. 3) again remove them to the inland region of Aquilia; and all these descriptions may, at the time they were written, have been near the truth; since not only were the Nassamones, as Nomades, a wandering race, but they were also pressed upon by the Greeks of Cyrena, on the one side, and by the Carthaginians, on the other. For when, at a later period, the boundaries of Carthage and the Regio Cyrenaica touched at the Philennia Altars, which were situated in the most recesses of the Syrtis, it is evident that the Nassamones must have been displaced from a tract which at one time belonged to them. When at its greatest extent, their territory, including the lands of the Pfyli and the oasis of Aquilia, must have reached inland and along the shore of the Mediterranean about 400 geographical miles from E. to W.

So long as they had access to the sea, the Nassamones had the evil reputation of wrecker, making up for the general barrenness of their lands by the plunder of vessels stranded on the Syrtis. (Lucan. Pharsal. x. 443; Quintus Curt.
NASAVA.

iv. 7.) Their modern representatives are equally inhospitable, as the traveller Bruce, who was shipwrecked on their coast, experienced. (Bruce, Travels, ii. p. 131.) The Nasamones, however, were breeders of cattle, since Herodotus informs us (iv. 179) that in the summer season, "they leave their herds on the coast and go up to Anglia to gather the date harvest."—the palms of that Oasis being numerous, large, and fruitful. And here, again, in existing races we find corresponding traditions: and in the Nasamones, according to modern travellers, the people who dwell on the coast of Derna, gather the dates in the plain of Gefubbi, five days' journey from Angilia. (Proceedings of Afric. Association, 1790, ch. x.)

Herodotus describes the Nasamones as practising a kind of hero-worship, sacrificing at the graves of their ancestors; and swearing by their masses. They were great sailors, and on the widest scale, or rather held their women in common; and their principal diet, besides dates, was dried locusts reduced to powder and kneaded with milk into kind of cake—polesias. Their land produced also a precious stone called by Pliny (xxxvii. 10. a. 64) and Solinus (c. 27) Nasamonia; it was of a blood red hue with black veining. This is the chalcedony of this tribe, with a remarkable story relating to the knowledge possessed by the ancestors of the sources of the Nile. He says (ii. 32) that certain Nasamones came from the neighbourhood of Cyrene, and made an expedition into the interior of Libya; and that they explored the continent as far as the kingdom of Timbuscutio, was reserved probably for the east of their tribe. For, after passing through the inhabited region, they came to that which was infested by wild beasts; next their course was westward through the desert (Sahara), and finally they were taken prisoners by black men of diminutive stature, and carried to a city washed by a great river flowing from W. to E. and abounding in crocodiles. This river, which the historian remarks as the largest of the Nile, was more probably the Niger. The origin of the story perhaps lies in the fact that the Nasamones, a wandering race, acted as guides to the caravans which annually crossed the Libyan continent from the territories of Carthage to Astiophia, Meros, and the ports of the Red Sea. [W. B. D.]

NAVA. [Navia (Naunias, n. l. 1409, 2. § 9), a river of Mauretania Censoriana, the mouth of which is to the E. of Sadaca. This river of Borjeqajg, is made by a number of rivulets which fall into it from different directions, and, as the banks are rocky and mountainous, occasion inundations in the winter. (Shaw, Trans. p. 90.)

NAVABUR [Navabur, Montere.]

NASCUS (Naucus, m. M. Ptolemy, iv. 11.), an inland city of Arabia Felix, in long. 81° 15', lat. 20° 40' of Ptolemy. (Ptol. vi. 7. § 85.) Mr. Forster takes it to be Nessus of Pliny, the chief town of the Amathai, who inhabited the present district of Yeombeh. (Geography of Arabia, vol. ii. pp. 266, 267.)

NANASAR [Caphyars.]

NA'SHUM (Na'shura), in Gallia. Ptolemy names two cities of the Lenci, Tullum (Teil) and Nasium, which he places 20 minutes further south than Tullum, and as many minutes east. Both these indications are false, as the Issa, show, for Nasium is on a road from Dyorcorrhoeus (Reseize) to Tullum; and is a frequented point west of Teil, and it is not south. An old chronicle places Nasium on the Oroses or Ormos, a branch of the Mea; and its name exists in Nais or Nais, above Ligury. The Anteone Itam makes it 16 leagues from Nasium to Tullum. The Table places Ad Fines between Nasium and Tullum 14 leagues from Nasium and 54 from Tullum. [As to Ad Fines, see FINES, No. 14.]

NAUSIC. [Noseil.]

NAUCRATIS (Naucratia, Herod. ii. 179; Strab. xvii. p. 801; Ptol. iv. 5. § 9; Gallimach. Epigr. 41; Ptol. v. 10. a. 11; Steph. B. s. v. a. Zim. Naucrativos or Naucratortyos), was originally an emporium for trade, founded by colonists from Misia, in the Sagittio nome of the Delta. It stood upon the eastern bank of the Canopic arm of the Nile, which, from the subsequent importance of Naucratis, was sometimes called the Ostium Naucrataticum. (Ptol. vii. 10. a. 11.) There was, doubtless, on the same site an older Egyptian town, the name of which has been lost in that of the Greek dockyard and haven. Naucratis first attained its civil and colonial importance in the reign of Amasis (c. 550) who rendered it, as regarded the Greeks, the Comos of Asyry. From the date of his reign until the Persian invasion, or perhaps even the founding of Alexandria, Naucratis possessed a monopoly of the Mediterranean commerce, for it was the only Delian harbour into which foreign vessels were permitted to enter; and if accident or stress of weather had driven them

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NAUCRATIS.

into any other port or month of the Nile, they were compelled either to sail round to Macedon or to transmit their cargoes thither in the country boats. Besides these commercial privileges, the Greeks of Naucratis received from Amasis many civil and religious immunities. They appointed their own magistrates and officers for the regulation of their trade, customs, and harbour dues, and were permitted the free exercise of their religious worship. Besides its docks, wharves, and other features of an Hellenic city, Naucratis contained four celebrated temples: — (1) That of Zeus, founded by colonists from Aegina; (2) of Hera, built by the Samians in honour of their tutelary goddess; (3) of Apollo, erected by the Milesians; and (4) the most ancient and sumptuous of them all, the federal temple entitled the Hellemion, which was the common property of the Ionians of Chios, Teos, Phocaea, and Clazomenae; of the Dorians of Rhodes, Cnidus, and Halicarnassus; and of the Astolians of Mytilene. They also observed the Dionysiac festivals; and were, according to Athenaeus (xiii. p. 596, xv. p. 676), devout worshippers of Aphrodite. A famous sanctuary of Naucratis were that of porcelain and wreathes of flowers. The former received from the silicious matter abounding in the earth of the neighbourhood a high glaze; and the potteries were important enough to give names to the Potter's Gate and the Potter's Street, where such wares were exposed for sale. (Ib. xi. p. 480.)

The garlands were, according to Athenaeus (xvi. p. 671), made of myrtle, or, as was sometimes said, of flowers optimized with the filaments of the papyrus. Either these garlands must have been artificial, or the makers of them possessed some secret for preserving the natural flowers, since they were exported to Italy, and held in high esteem by the Roman ladies. (Boeoticher, Sabini, vol. i. pp. 229, seq.) A particular dish, known as the corn dates, of flowers optimized with the filaments of the papyrus, appeared at the Pythian dinners of the Naucratites, as well as of their general disposition to luxurious living. Some of their feasts appear to have been of the kind called "σώματα," where the city provided a banquet-room and wine, but the feasts brought their provisions. At wedding entertainments it was the custom either to serve or to heap sweetened honey. Naucratis was the birthplace of Athenaeus (ii. p. 73, vili. p. 301); of Julius Pollux, the antiquary and grammarian; and of certain obscure historians, cited by Athenaeus, e.g. Lyceas, Phylarchus, Psycharchus, Herostratus, &c. Heliodorus (Athiophi, vi. p. 229) absurdly says that Aristophanes, the comic poet, was born there. Naucratis, however, was the native city of a person much more conspicuous in his day than any of the above mentioned, viz., of Cleonnes, commissioner-general of finances to Alexander the Great, after his conquest of Egypt. But neither the city nor Aegypt in general had much reason to be proud of him; for he was a purblind spendthrift in his administration, and having excelled in the Delta a general feeling of discontent against the Macedonians, he was put to death by Ptolemy Lagna. (Arrian, Exp. Alex. iii. 5, vili. 23; Diodor. xviii. 14; Psomed. Aristot. Oeconom. ii. 34. s. 40.)

Herodotus probably landed at Naucratis, on his entrance into Aegypt; but he did not remain there. It was, however, for some time the residence of the legislator Solon, who there exchanged his Attic oil and honey for Egyptian millet; and is said to have taken sundry hints for his code of laws from the statues of the Pharaohs. (Plutarch, Solon, 26.)

Naucratis, like so many others of the Deltaic cities, began to decline after the foundation of Alexandria. Situated nearly 30 miles from the sea, it could not compete with the most extensive and commodious haven then in the world; and with the Macedonian invasion its monopoly of the Mediterranean traffic came to an end. Its site is now submerged, but is supposed to correspond nearly with that of the modern hamlet of Salhadechar, where considerable heaps of ruin are extant. (Niebuhr, Travels in Arabia, p. 97.)

The coins of Naucratis are of the age of Trajan, and represent on their obverse a laureated head of the emperor, and on their reverse the figure of Asia, or a female holding a spear. (Ehre, Lexic. R. Numm. ii. 6: 4.)

A river on the N. coast of Hispania Tarraconensis, now Nauia.

NAULOCUSH, an island, or rather reef, off the Sammonian promontory, in Crete (Plin. iv. 12), the soil of which, according to Strabo (xvi. p. 677, 8); Paus. (xvii. p. 13, &c.) is of great fertility, and was occupied by Mylas and Capsa Pelorss. It is known only from the great sea-fight in which Sextus Pompeius was defeated by Agrrippa, n. c. 36, and which was fought between Mylas and Naucrathus. (Sest. Asp. 16; Appian, B. C. ii. 182.) Mr. H. E. B. D'Arcy, M. F. G. W., supposed that Pompeius himself during the battle had been encamped with his land forces at Naucrathus (Appian, B. C. ii. 121), and after his victory, Octavian, in his turn, took up his station there, while Agrippa and Lepidus advanced to attack Massena. (Ib. 122.) It is clear from its name that Naucrathus was a place where there was a good roadstead or anchorage for shipping; but it is probable that there was no town of the name, though Silius Italicus includes it in his list of Sicilian cities. (Sili. Ital. xiv. 264.) From the description in Appian it is clear that it was situated between Mylas and Capsa Roscoalum (the Phalacrian Promontory of Ptolemy), and probably was the site of the defended point to which nothing is left, but which would require nothing to fix its site more definitely. (W. E. B. D')

NAULOCUSH (Naolacho), a small port on the coast of Thrace, belonging to Messenia, called by Pliny Tetranaucathus. (Strabo. viii. p. 319, iv. 440; Plin. iv. 11. s. 18.)

NAUMACHOS. [Naucrathus, No. 1.]

NAUPACTUS (Naupactos: Ebd. Naupactos: Neapolis by the Greeks, Neapoleto by the Italians), an important town of the Locri Oesane, and the best harbour on the northern coast of the Corinthian gulf, was situated just within the entrance of this gulf, a little east of the promontory Antirrhum. It is said to have derived its name from the Hercules having here built the fleet with which he sailed to the east; but others say it is derived from Naupactus, a river. (Strabo. vii. 286; Paus. xix. 38. § 10; Apollod. ii. 8. § 9.) Though Naupactus was indebted for its historical importance to its harbour at the entrance of the Corinthian gulf, it was probably originally chosen as a site for a city on account of its strong hill, fertile plains, and copious supply of running water. (Leake. N. Greece, vol. ii. p. 608.) After the Persian wars it was given to the power of the Athenians, who settled there the Messenians, who had been compelled to leave their country at the end of the
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Greek War, n. c. 455; and during the Peloponnesian War it was the head-quarters of the Athenians in all their operations in Western Greece. (Paus. iv. 24. § 7; Thuc. i. 105, ii. 83, seq.) After the battle of Aegospotami the Messenians were expelled from Naupactus, and the Locrians regained possession of the town. (Thuc. iv. 30. § 10.) It afterwards passed into hands of the Athenians, from whom, however, it was wrested by Epaminondas. (Diod. xv. 75.) Philip gave it to the Astolians (Strab. ix. p. 427; Dem. Phil. ii. p. 120, and hence it is frequently called a town of Astolia. (Sicyon, p. 14; Maia, ii. 3; Plin. iv. 2. a. 3.) The Astolians vigorously defended Naupactus against the Romans the summer and the sea, 493, gates of excommunication, 30, seq.; Polyb. i. 103.) Ptolemy (iii. 15. § 3) calls it a town of the Locri Ozoalae, to whom it must therefore have been assigned by the Romans after Pliny's time.

Pausanias saw at Naupactus a temple of Poseidon near the sea, a temple of Artemis, a cave sacred to Aphrodite, and they also went to the temple of Athene. (z. 38. §§ 12, 13.) Naupactus is mentioned by Hierocles (p. 643); but it was destroyed by an earthquake in the reign of Justinian. (Procop. B. Goth. iv. 25.) The situation and present appearance of the town are thus described by Leake:—"The fortress and town occupy the south-eastern and southern slopes of a hill, which is one of the roots of Mount Erymanth. The place is fortified in the manner which was common among the ancients in positions similar to that of Epirus;—that is to say, it occupies a triangular slope with a citadel at the apex, and one or more crenels on the slope, dividing it into subordinate enclosures. At Epirus there are not less than five enclosures extending up the slope, and reaching down to the sea. The present town occupies only the lowest enclosure; in the middle of which is the small harbour which made so great a figure in ancient history; it is now choked with rubbish, and incapable of receiving even the larger sort of boats which navigate the gulf." (Northern Greece, vol. ii. p. 608.)

NAUPLIA (Ναυπλία), a rock above Delphi. (Delph. p. 764, a.)

NAUPLIA (Ναυπλία; Ναυπλίων), the port of Argos, was situated upon a rocky peninsula, connected with the mainland by a narrow isthmus. It was a very ancient place, and is said to have derived its name from Nauplius, the son of Poseidon and Amynde, and the father of Palamedes, though in another story observed, to its harbour (κατ’ τοῖς συγγεγορομενοῖς, Strab. viii. p. 368; Paus. iii. 38. § 3.) Pausanias tells us that the Nauplians were Egyptians belonging to the colony which Danaus brought to Argos (iv. 32. § 2); and from the position of their city upon a promontory running out into the sea, which is quite different from the position of the Greek cities, it is not improbable that it was originally a settlement made by strangers from the East. Nauplia was at first independent of Argos, and as a member of the maritime confederacy which held its meetings in the island of Celaenaria. (Strab. viii. p. 374.) About the time of the Second Messenian War, it was conquered by the Argives; and the Laconians gave to its expelled citizens the town of Methone in Messenia, where they continued to reside even after the restoration of the Messenian state by Epaminondas. (Paus. iv. 24. § 4, iv. 27. § 6, v. 55. § 2.) Argos took the place of Nauplia in the Confédération; and from this time Nauplia appears in history only as the seaport of Argos (Ναυπλία λίμενς, Eurip. Orest. 767; Λιμήν Ναυπλίων, Elect. 451.) As such it is mentioned by Strabo (iv. c.), but in the time of Pausanias the place was deserted. Pausanias noticed the ruins of the walls of a temple of Poseidon, certain forts, and a Greek temple named Acraeus, by which, in which Hera was said to have renewed her virginity every year. (Paus. ii. 38. § 2.) In the middle ages Nauplia was called τὸ Ναυβάλια, τὸ Αντωνελά, or τὸ Αναπλία, but has now resumed its ancient name. It became a place of considerable importance in the middle ages, and has continued so down to the present day. In the closing years of the Crosses it first emerges from obscurity. In 1025 it was taken by the Franks, and became the capital of a small duchy, which commanded the plain of Argos. Towards the end of the 14th century it came into the hands of the Venetians, who regarded it as one of their most important places in the Levant, and who successfully defended it both against Mahomet II. and Bosnia. Venice, in 1516, gave the Turks in 1540, but wrested it from them again in 1686, when they constructed the strong fortifications on Mt. Palamidi. This fortress, although reckoned impregnable, was stormed by the Turks in 1715, in whose hands it remained till the outbreak of the war of Greek independence. It then became the seat of the Greek government, and continued as such, till the king of Greece removed his residence to Athens in 1834.

The modern town is described by a recent observer as having more the air of a real town than any place now existing in Greece under that title; having continuous lines of houses and streets, and offering, upon the whole, much the appearance of a second-rate Italian town. It is built on the peninsula; and some remains of the Hellenic fortifications may be seen in the site of the walls of Fort Zakynthos, which is the lower citadel of the town, and occupies the site of the ancient Acropolis. The upper citadel, called Palamidi (Παλαμίδι), is situated upon a steep and lofty mountain, and is one of the strongest fortresses in Europe. Although the name is not mentioned by any ancient writer, there can be little doubt, from the connection of Palamides with the ancient town, that this was the appellation of the hill in ancient times. (Leake, Morea, vol. ii. p. 356, Palomponemusa, p. 253; Mura, Tour in Greece, vol. ii. p. 187; Belcher, Lichenes, &c. p. 50; Curtius, Palamidas.)

NAUPORTUS (Ναυπορτος). 1. (Logobach), a small but navigable river in the south-west of Pannonia, flowing by the town of Nauportus, and emptying itself into the Savus a little below Asmona. (Strab. iv. p. 207, comp. vii. p. 314, where some read Ναυπαρτος; Plin. iii. 23.)

2. A town on the south coast of Samonia, on the small river of the same name, was an ancient and once flourishing commercial town of the Taurisci, which carried on considerable commerce with Aquileia. (Strab. vii. p. 814; Tac. Ann. i. 10; Plin. iii. 22; Val. Pater. ii. 110.) But after the
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foundation of Aemona, at a distance of only 15 miles from Naupactus, the latter place lost its former importance and decayed. During the insurrection of the Pannonian legionaries after the death of Augustus, the town was plundered and destroyed. (Tac. i. c.) The place is now called Ober-Langbach; its Roman name Naupactus (from navis and porto) was connected with the story of the Argonauts, who were believed on their return to have sailed up the river to this place, and thence to have carried their ships on their shoulders across the Axios to Aegina. [L. S.]

NAUSTALO, a place on the south coast of Gallia, west of the Rhodanus, mentioned in the Ora Maritima of Avienus (v. 615) —

"Tum Manas vicus, oppidumque Naustalo
Et urbs."

The name Naustalo looks like Greek, and if it is genuine, it may be the name of some Greek settlement along this coast. Nothing can be determined as to the site of Naustalo further than what Ukert says (Gallien, p. 419): it is somewhere between Cottia and the Rhone. [G. L.]

NAUSTATHMUS (Naustrathmus), a port-town on the Euxine, in the western part of Pontus, on a salt lake connected with the sea, and 90 stadia to the east of the river Halya. (Arrian, Perip. p. 16; M. Curtius, Rer. Germ. Antiq. VII. 74. 14. 3. See p. 9 Tab. Pont., where it is erroneously called Nautagmus.) The Peripus of the Anonymous places it only 40 stadia east of the mouth of the Halya. Comp. Hamilton (Researches, i. p. 295), who has identified the salt lake with the modern Hamamli Ghioas; but no remains of Naustathmus have been found.

NAUSTATHMUS (Naustrathmus), an anchorage on the coast of Corenusca, 100 stadia from Apollonia. (Scylax, p. 45; Stadiasmus, § 56; Strab. xviii. p. 838; Ptol. iv. § 5; Pomp. Mela, i. 8. § 2.) It is identified with El-Rahl, which Beecher (Exped. to the N. Coast of Africa, p. 479) describes as a point forming a bay in which large ships might find shelter. The remains of ancient walls found there indicate an ancient site. (Comp. Paoco, Voyage, p. 144; Barth, Wanderungen, pp. 461, 495; Thirige, Reis Coremens. p. 103.) [E. B. J.]

NAUTACA (Nautsca, Arrian, Anat. ii. 28, iv. 18), a town of Sagudiana, in the neighbourhood of the Ouxos (Huboes), on its eastern bank. It has been conjectured by Professor Wilson that it may be the same as Naukab. (Arrian, i. 165.) [V.]

NAXOS or NAXUS (Nádes: Esth. Ndgris: Copo di Schio), an ancient city of Sicily, on the E. coast of the island between Catana and Messana. It was situated on a low point of land at the mouth of the river Acusines (Alcantar), and at the foot of the hill on which was afterwards built the city of Tauromenion. The ancient writers agree that Naxos was the most ancient of all the Greek colonies in Sicily; it was founded the year before Syracuse, or B.C. 735, by a body of colonists from Chalcis in Euboea, with whom there was mingled, according to Ephorus, a certain number of Ionians. The same writer represented Thucles, the leader of the ancient settlers of the city, as being, as an Athenian by birth; but Thucydidus notes no notice of this, and describes the city as a purely Chalcide colony; and it seems certain that in later times it was generally so regarded. (Thuc. vi. 3; Ephor. ap. Strab. vi. p. 267; Scyl. Ch. 270—277; Diod. xiv. 88. Concerning the date of its founda-

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tion see Clinton, F. H. vol. i. p. 184; Euseb. Chron. ad Ol. 11. 1.) The memory of Naxos as the earliest of all the Greek settlements in Sicily was preserved by the dedication of an altar outside the town to Apollo Archagetae, the divine patron under whose authority the colony had sailed; and it was a custom (still retained long after the destruction of Naxos itself) that all the Teury or envoys proceeding on sacred missions to Greece, or returning from thence to Sicily, should offer sacrifice on this altar. (Thuc. i. c.; Appian, B. C. v. 109.) It is singular that none of the writers above cited allude to the origin of Naxos; but there can be no little doubt that this was derived, as stated by Hellenicus (ap. Steph. B. s. v. Naxis), from the presence among the original settlers of a body of colonists from the island of that name.

The new colony must have been speedily joined by fresh settlers from Greece, as within six years after its first establishment the Chalcidians at Naxos were able to send out a fresh colony, which founded the city of Leontini, n. c. 750; and this was speedily followed by that of Catana. Thebes himself became the Oekist, or recognised founder, of the former, and Eurachus, probably a Chalcidian citizen, of the latter. (Thuc. v. c.; Scyll. Cn. 283—286; Strab. vi. p. 268.) Strabo and Scyllus both reproduce a story of the origin of Naxos; but the above statement to this is found in Thucydides. But, as it was certainly a Chalcidian colony, it is probable that some settlers from Naxos joined those from the parent country. (Strab. vi. p. 268; Scyll. Cn. 283; Thuc. vi. 4.) Callipolis also, a city of uncertain site, and which ceased to exist at an early period, was a colony from Naxos. (Strab. vi. p. 272.) But notwithstanding these evidences of its early prosperity, we have very little information as to the early history of Naxos; and the first facts transmitted to us concerning it relate to disasters that it sustained. Thus Herodotus tells us that it was one of the cities which was besieged and taken by Hippocrates, despot of Gela, about n. c. 480. (Herod. iv. 164.) And it is added that a remnant of Naxians would have been left in Naxos, but that it was reduced by him under permanent subjection. It appears to have afterwards successively passed under the authority of Gelon of Syracuse, and his brother Hieron, as we find it subject to the latter in n. c. 476. At that time Hieron, with a view to strengthen his own power, removed the inhabitants of Naxos at the same time with those of Catana, and settled them together at Leontini, while he repeopled the two cities with fresh colonists from other quarters (Diod. xi. 49). The name of Naxos is not specifically mentioned during the revolutions that ensued in Sicily after the death of Hieron; but there seems no doubt that the city was restored to the old Chalcidian citizens at the same time as these were restored to Catana, n. c. 461. (Id. xi. 76.) But the original city having disappeared, thence we find, during the ensuing period, the three Chalcidian cities, Naxos, Leontini, and Catana, generally united by the bonds of amity, and maintaining a close alliance, as opposed to Syracuse and the other Doric cities of Sicily. (Id. xii. 58, xiv. 14; Thuc. iii. 86, iv. 25.) Thus, in n. c. 427, when the Leontini were hard pressed by the city, neighbour to Syracuse, their Chalcidian brethren afforded them all the assistance in their power (Thuc. iii. 86); and when the first Athenian expedition arrived in Sicily under Laches and Charocades, the Naxians immediately joined their alliance. With them, as well as with the Rhegians on the opposite side of the straits, it is
in the war between Octavian and Sextus Pompey in Sicily, n. c. 36. (Appian, R. C. v. 109.)

There are no remains of the ancient city now extant, but the site is clearly marked. It occupied a low but rocky headland, now called the Capo di Schito, formed by an ancient stream of lava, immediately to the N. of the Alcoves, one of the most considerable streams in this part of Sicily. A small bay to the N. affords good anchorage, and separates it from the foot of the bold and lofty hill, still occupied by the town of Taormina; but the situation was not one which enjoyed any peculiar natural advantages.

The coins of Naxos, which are of fine workmanship, may almost all be referred to the period from n. c. 460 to n. c. 403, which was probably the most flourishing in the history of the city. [E. H. B.]

COIN OF NAXOS IN SICILY.

NAXOS or NAXUS (Nàgos, Suid. s. v.), a town of Crete, according to the Scholiast (ad Pind. Isth. vi. 107) celebrated by masters of poetry. H. W. (Kreisa, vol. i. p. 417) considers the existence of this city very problematical. The islands Crete and Naxos were famed for their wheat-ears (Plin. xxxvi. 22; comp. xviii. 28), and hence the confusion. In Mr. Pashley's map the site of Naxos is marked near Spina Longa. [E. B. J.]

NAXOS or NAXUS (Nàgos, Ech. Nàgos; Naxos), the largest and most fertile of the Cyclades, situated in the middle of the Aegean sea, about halfway between the coasts of Greece and those of Asia Minor. It lies east of Paros, from which it is separated by a channel about six miles wide. It is described by Pliny (iv. 12. a. 29) as 75 Roman miles in circumference. It is about 19 miles in length, and 15 in breadth in its widest part. It has several other names in ancient times. It was called Strongyle (Στρογγυλον) from its round shape, Dionysia (Διονυσιάς) from its excellent wine and its consequent connection with the worship of Dionysus, and the Smaller Sicily (μικρὰ Σικύλια) from the fertility of its soil (Fin. iv. 12. a. 23; Diod. iv. 59—52); but the poets frequently give it the name of Dia (Δία; comp. Ov. Met. ii. 690, viii. 174). It is said to have been originally inhabited by Thracians, and then by Carrians, and to have derived its name from Naxos, the Carian chief: (Diod. v. 50, 51; Steph. B. s. v. Nàgos.) In the historical ages it was colonised by lonians from Attica (Herod. viii. 46), and in consequence of its position, size, and fertility, it became the most powerful of the Cyclades. The government of Naxos was originally an oligarchy, but was overthrown by Lygdamis, who made himself tyrant of the island. (Aristot. ap. Ath. viii. p. 348.) Lygdamis, however, appears not to have retained his power long, for we find him assisting Peisistratus in his third restoration to Athens, and the latter in return subduing Naxos and confirmimg the tyranny to Lygdamis. (Herod. i. 61, 64; comp. Aristot. Pol. v. 5.) But new revolutions followed. The
aristocratical party appear to have again got the upper hand; but they were after a short time expelled by the people, and applied for assistance to Aristagoras of Miletus. The Persians, at the persuasion of Aristagoras, sent a large force in b.c. 501 to subdue Naxos; the expedition proved a failure; and after a short progress the greater part of the Persian fleet, persuaded the Ionians to revolt from the great king. (Herod. v. 30—34.) At this period the Naxians had 8000 hoplites, many ships of war, and numerous slaves. (Herod. v. 30, 31.) From the 8000 hoplites we may conclude that the free population amounted to 50,000 souls, to which number we may add at least as many slaves. (I. c. 490 the Persians under Datis and Artaphernes landed upon the island, and in revenge for their former failure laid it waste with fire and sword. Most of the inhabitants took refuge in the mountains, but those who remained were reduced to slavery, and their city set on fire. (Herod. vi. 96.) Naxos became a dependency of Persia; but their four ships, which were sent to the Persian fleet, deserted the latter and fought on the side of Grecian independence at the battle of Salamis. (Herod. vii. 46.) They also took part in the battle of Platea. (Diod. v. 59.) After the Persian wars Naxos became a member of the confederacy of Delos under the headship of Athens; but about b.c. 471 it revolted, and was again reduced to the condition of a subject, and established 500 Athenian cleruchs in the island. (Thuc. i. 98, 137; Plut. Peric. 11; Paus. i. 27. § 6.) From this time Naxos is seldom mentioned in ancient history. It was off Naxos that Chabrias gained a signal victory over the Lacedaemonian fleet in b.c. 376, which returned to Athens the same year at sea. (Xen. Hell. v. 4. § 60 seq.; Diod. xv. 34.) During the civil wars of Rome Naxos was for a short time subject to the Rhodians. (Appian, B. C. v. 7.) After the capture of Constantinople by the Latins in 1204, the Aegaean sea fell to the lot of the Venetians; and Marco Sanudo, in 1207, took possession of Naxos, and founded there a powerful state under the name of the Duchy of the Aegaean Sea (Iam Aegaei Polaçi). He built the large castle above the town, now in ruins, and fortified it with 12 towers. His dynasty ruled over the greater part of the Cyclades for 360 years, and was at length overthrown by the Turks in 1566. (Finlay, Medieval Greeks, p. 330 seq.) Naxos now belongs to the new kingdom of Greece. Its population does not exceed 12,000, and of these 300 or 400 are Latin, the descendants of the Venetian settlers, many of whom bear the names of the noblest families of Venice.

The ancient capital of the island, also called Naxos, was situated upon the NW. coast. Its site is occupied by the modern capital. On a small detached rock, called Psaltis, about 30 yards in front of the harbour, are the ruins of a temple, which tradition calls a temple of Dionysus. The western portal still remains, consisting of three huge marble slabs, two perpendicular and one laid across, and is of elegant, though simple workmanship. A drawing of it is given by Tomnefort. Stephanus B. mentions another town in Naxos called Tragia or Tragasia (A. T. 23. a.), but G. Maniates believes to be the small island Mikræs, between Naxos and Donousa. Aristotle also (ap. Athen. viii. p. 348) mentions a place, named Lestadai (Apordáðai), of which nothing further is known.

In the centre of the island a mountain, now called Zio, rises to the height of 3000 feet. From its summit 22 islands may be counted; and in the distance may be seen the outline of the mountains of Asia Minor. This mountain appears to have been called Drusi (Δροσί) in antiquity (Diod. v. 51); its modern name is probably derived from the ancient name of the latter, Hellenic tower; and near the bottom, on the road towards Philoi, an inscription, ὅπος δῆμος Μακρασίων. Another mountain is called Kýronos (Κυρώνος), which is evidently an ancient name, and reminds one of the Naxian nymph Coronis, who brought up the young Dionysus (Diod. v. 52). The mountains of Naxos consist partly of granite and partly of marble, the latter being scarcely inferior to that of Paros. Good whetstones were also obtained from Naxos. (Hesych. s. v. Ναξιάς Ἀιδώς; Plln. xxxvi. 6. s. 9.) There are several streams in the island, one of which in ancient times was called Békëlis (Bekilos, Steph. B. z. v. Βεκλίως).

The fertility of Naxos has been equally celebrated in ancient and modern times. Herodotus says that it excelled all other islands in prosperity (v. 58). It produces in abundance corn, oil, wine, and fruit of the finest description. In consequence of the excellence of its wine Naxos was celebrated in the legends of Dionysus, particularly those relating to Ariadne. (See Dict. of Biog. art. ΑΡΙΑΔΝΗ.) It was inhabited by the Molossians, who were reduced by the Naxians to the condition of subjects, and established 500 Athenian cleruchs in the island. The vineyards of Naxos were famous in antiquity. (Suid. s. v. Χυώς.) The richest wine of Naxos is now produced at a place called Aperdikes. It is a superior white wine, and is celebrated in the islands of the Aegean under the name of Boucles-Wine.

The plant which produces ladadmus is found at Naxos; and in Thessaly it was collected from the beards of goats, in the manner described by Herodotus (iii. 112). Emery is also found there, particularly in the southern part of the island, and forms an article of export. The goats of Naxos were celebrated in antiquity. (Athn. xii. p. 540.)

One of the most remarkable curiosities in the island is an unfinished colossal statue, still lying in an ancient marble quarry near the northern extremity of the island. It is about 34 feet in length, and has always been called by the inhabitants a figure of Apollo. On the side of the hill, at the distance of five minutes from the statue, we still find the inscription, ὅτι χαρων οἰκείοις ΑΡΙΑΔΝΗΣ. Ross conjectures that the statue may have been intended as a dedicatory offering to Delos. (Thiernot, Travels, p. 103, Engl. transl. ; Tournefort, Voyage, vol. i. p. 163, Engl. transl. ; Leake, Northern Greece, vol. iii. p. 93; Ross, Reisen auf den Griech. Inseln, vol. i. p. 23, seq.; Girtner, De Naxo Insula, Hal. 1833 • Curtius, Naxos, Berl. 1846.)

COIN OF THE ISLAND OF NAXOS.

NAXUANA (Naγoνδο, Ptol. v. 13. § 12), a city on the N. bank of the river Araxes, now Nach- džděrds, a city of some importance in Armenian his-
NAZARETH.  

NEAR PATRAE. [ΗΠΑΤΑ.]

NEAETHUS (Νεαθός, Strab.; Νέαθος, Theocr.; Νεαθός, Lycophr.), a river on the E. coast of Brutium, falling into the gulf of Tar, 10 miles N. of Crotona, still called the Neto or Neto. Strabo derives its name from the circumstance that it was here that the Trojan women who were conducted as captives by a Greek fleet, set fire to the ships of the victors, and thus compelled them to settle in this part of Italy. (Strab. vi. p. 262; Plin. iii. 11. s. 15.) It is well known that the same legend is related of two other rivers, by many different localities, and appears to have been one of those which gradually travelled along the coast of Italy, in the same manner as the myths relating to Aeneas. The form of the name Νεαθός employed by Lycophron (Alex. 921) points evidently to the same fanciful derivation (from ναύς and άθος). Theoriceus alludes to the rich and varied herbage which grew on its banks (Ibid. iv. 24), and for which, according to a modern traveller, it is still remarkable. (Swinburne, Travels, vol. i. p. 313.)

NEANDREIA, NEANDRIUM, NEANDRUS (Νεάνδρεια, Νεάνδριον, Νεάνδρος : Eik. Νεάνδρειος or Νεάνδρος), a town in Troas, probably founded by Arcadians; in its name Strabo has confused it with its inhabitants, together with those of other neighbour- ing places, having removed to Alexandria. (Strab. xiiii. pp. 604, 606.) According to Sclavus (p. 36) and Stephanus Byz. (a. v.), Neandreia was a maritime town on the Hellespont; and Strabo might perhaps be supposed to be mistaken in placing it in the interior among the Hamathae, but he is so explicit in his description, marking its distance from New Ilim at 130 stadia, that it is scarcely possible to conceive him to be in the wrong. Hence Leake (Asia Minor, p. 274), adopting him as his guide, seeks the site of Neandreia in the lower valley of the Scamander, near the modern town of Nea. (L. E.)

NEANDRIA. [Νεάνδρια.]

NEANISSUS (Νέανισσος or Νεάνισσα), a town in Armenia Minor, on the south-east of Phrisea, and between this latter town and Dioceassaraea. (Ptol. v. 6. § 14.) No further particulars are known about the place.

NEAPOLIS, i. e. "the New City." In Europe. 1. (Νεάπολις; Eik. Νεάπολις) a town, and city, of Athens, and of Byzantium; and of Steph. B.; but coins have Νεάπολις, Neapolitanus: Napoli; in French and English Naples), one of the most considerable cities of Campania, situated on the northern shore of the gulf called the Cret or Sinus Cumanus, which now derives from it the name of Bay of Naples. All ancient writers agree in representing it as a Greek city, and a colony of the neighbouring Cumans; but the circumstances of its foundation are very obscurely related. Scymnus Chius tells us it was founded in pureness of an oracle; and Strabo calls it a Cumaean colony, but adds that it subsequently received an additional body of Chalcide and Athenian colonists, with some of the settlers from the neighbouring islands of the Pithacusae, and on this account was called Neapoli or the New City. (Strab. v. p. 246; Scymn. Ch. 253; Vell. Pat. i. 4.) Its Chalcide or Etonian origin is repeatedly alluded to by Statius, who was himself a native of the city (Silv. i. 2. 263, ii. 2. 94, iii. 5. 12); but these expressions probably refer to its being a colony from the Chalcide city of Cyme. The name itself sufficiently points to the fact that it was

ΝΕΑΘΟΣ (Να统计局), a small island near Lemnos, in which Philoctetes, according to some accounts, was bitten by a water-snake. (Steph. B. s. v.; comp. Ant. Caryt. Mirac. e. 9.) Piny places it between Lemnos and the Hellespont (ii. 87. s. 89). It is called in the charts Stratis, and by the modern Greeks Αγίος στραταρχής, the holy warrior, that is, St. Michael. (Walpole, Travels, f. p. 55.)
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a more recent settlement than some one previously existing in the same neighbourhood; and that this did not refer merely to the parent city of Cumae, is proved by the fact that we find mention (though only at a comparatively late period) of a place called Palaeopolis, or " the Old City." (Liv. viii. 29.)

But the relations between the two are very obscure. No Greek author mentions Palaeopolis, of the existence of which we should be ignorant were it not for Livy, who tells us that it was not far from the site of Neapolis. From the passage of Strabo above cited, it seems clear that this was the original settlement of the Lucanians; and that the name of Neapolis was given to the later colony of Chalcidians and others who established themselves on a site at no great distance from the former one. A different version of its history, but of much more dubious authority, is cited by Philargyrus from the historian Latalius, according to which the Cumaeans abandoned their first colony from an apprehension lest it should eclipse the parent city, and that the name of Neapolis was given to the later colony by the Chalcidians and others who established themselves on a site at no great distance from the former one. A different version of its history, but of much more dubious authority, is cited by Philargyrus from the historian Latalius, according to which the Cumaeans abandoned their first colony from an apprehension lest it should eclipse the parent city, and that the name of Neapolis was given to the later colony by the Chalcidians and others who established themselves on a site at no great distance from the former one.

(Philargyr. ad Georg. iv. 56.)

The original name of Palaeopolis (which obviously could not be so designated until after the foundation of the new city) appears to have been Partenope (Plin. iii. 5. a. 2; Philargyr. ad Georg. iv. 564; Ovid, Met. xv. 711, &c.) Stephanus of Byzantium notices Partenope as a city of Cicoria (the ancient designation of Campania); but it is singular enough that both he and Strabo call it a colony of the Rhodians, without mentioning either the Chalcidians or Cumaeans. (Steph. B. c. v. Strab. xiv. p. 634.) On the other hand, Lycothron alludes to the place where the Siren Partenope was cast on shore, by the name of Falerum (Φαλήρου τύρας, Lycoth. Alex. 717); and Stephanus also says that Falerum was a city of Cicoria, the same which was afterwards called Neapolis. (Steph. B. c. v. Φαλήρου.) The name of Palaeopolis, or " the Old City", was adopted by the Lucanians, and it is not improbable, as suggested by Abeken (Mittel Italiens, p. 110), that there was originally a Tyrrhenian settlement on the spot. The legendary connection of the Siren Partenope with the site or neighbourhood of Neapolis was well established, and universally received; hence Dionysius designates the city as the abode of Partenope; and Strabo tells us that even in his time her tomb was still shown there, and games celebrated in her honour. (Strab. v. p. 246; Dionys. Per. 358; Enestath. ad loc.; Plin. iii. 5. a. 9.)

The site of the original settlement, or Old City (Palaeopolis), is nowhere indicated, but it seems most probable that it stood on the hill of Posillipo or Pausilius, and that the latter, which separates the bay of Posillipo from Baiae, that of Naples itself. The new town, on the contrary, adjoined the river Sebeto, a small stream still called the Sabato, and must, therefore, have occupied the same site with the more easterly portion of the modern city of Naples. (Abeken, Mittel Italiens, p. 111; Niebuhr, vol. iii. p. 179.) The latter city seems rapidly to have risen to great prosperity, and, in great measure, eclipsed the older settlement; but it is clear from Livy that Palaeopolis continued to subsist by the side of the new colony, until they both fell under the dominion of the Samnites. It does not appear that either the old or the new city was reduced by force of arms by the Campanian conquerors; they seem rather to have entered into a compromise with them, and admitted a body of the Campanians to the rights of citizenship, as well as to a share of the government. (Strab. v. p. 246.) But notwithstanding this, the Government was still greatly pro- dominated; and both Palaeopolis and Neapolis were, according to Livy, completely Greek cities at the time when they first came into contact with Rome, nearly a century after the conquest of Campania by the Samnites. (Livy. viii. 22.)

On that occasion the Palaeopolitans, who had had the temerity to provoke the hostility of Rome by invading upon the neighbouring Campanians, armed at the declaration of war which followed (a.c. 328), admitted within their walls a garrison of 2000 troops from Nola, and 4000 Samnites; and were thus enabled to withstand the arms of the consul Publius Philo, who occupied a post between the two cities so as to prevent all communication between them, while he laid regular siege to Palaeopolis. This was protracted for the following year; but at length the Palaeopolitans became weary of their Samnite allies, and the city was betrayed into the hands of the Romans by Charlians and Nymphus, two of the chief citizens. (Livy. vii. 22, 23, 25, 26.) The Palaeopolitans would appear to have followed their example and surrendered to the Romans by the Roman consul, whose circumstances may explain the fact that while Publius celebrated a triumph over the Palaeopolitans (Livy. vii. 26; Fast. Capit.), the Palaeopolitans were admitted to peace on favourable terms, and their liberties secured by a treaty (foedus Neapolitanum, Liv. l.c.).

From this time all mention of Palaeopolis disappears from history. Livy tells us that the chief authority, which the Palaeopolitans were permitted, was that of the elder, and that the city of the younger, was now transferred to Neapolis; and it is probable that the former town sank gradually into insignificance, while the community or "populus" was merged in that of Neapolis. So completely was this the case, that Dionysius, in relating the commencement of this very war, speaks only of the Neapolitans (Neapolitanus, ibid.), and Livy, evidently following the language of the older annalists, distinguishes them from the Palaeopolitans, though he expressly tells us that they formed only one community ("duabus urbis populos idem habitabit.", Liv. viii. 22.)

From this time Neapolis became, in fact, a mere dependency of Rome, though retaining the honorable title of an allied state (foedera civitas), and enjoying the protection of the powerful republic, with but a small share of the burdens usually thrown upon its dependent allies. So favourable, indeed, was the condition of the Palaeopolitans under their treaty that, at a later period, when all the cities of Italy obtained the Roman franchise, they, as well as the city of the younger, were rewarded with the privilege of professed boon. (Cic. pro Bult. 8, 24.) Hence it is no wonder that they continued throughout faithful to the Roman alliance, though more than once threatened by hostile armies. In B.C. 280, Pyrrhus approached the walls of Neapolis, with the view of making himself master of the city, but withdrew without accomplishing his purpose (Zonar. viii. 4); and in the Second Punic War, Hannibal, though he repeatedly ravaged its territory, was deterred by the strength of its fortifications from assailing the city itself. (Livy. xxiil. 1, 14, 15, xxv. 13.) Like the other maritime allies of Rome, the Neapolitans continued to furnish ships and sailors for the Roman
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siers throughout the long wars of the Republic. (Pol. i. 20; Liv. xxxv. 16.)

Though Neapolis thus passed gradually into the condition of a mere provincial town of the Roman state, and, after the passing of the Lex Julia, became an ordinary municipal town (Cic. pro Balb. 8, ad Fam. xiii. 30), it continued to be a flourishing and populous place far greater extent than any other city in this part of Italy, its Greek culture and institutions; while its population was still almost exclusively Greek. Thus Strabo tells us that, in his time, though they had become Roman citizens, they still had their gymnasia and quinquennal games, with contests of music and gymnastic exercises after the Greek fashion; and retained the division into Phratries, a circumstance attested also by inscriptions still extant. (Strab. v. p. 246; Varr. L. L. v. 85; Boeckh, C. I. vol. iii. p. 713.)

Before the close of the Republic, the increasing love of Greek manners and literature led many of the upper classes among the Romans to resort to Neapolis for education, or cultivation of these pursuits; while moreover the city had an agreeable and luxurious climate or the surpassing beauty of the scenery. It possessed also hot springs, similar to those of Baiae, though inferior in number (Strab. l. c.), and all these causes combined to render it one of the favourite resorts of the Roman nobility. Its prosperity received a rude shock, in B.c. 62, during the Civil War of Marcus and Sulla, when a body of the people deserted the city, having been admittance by treachery into the city, made a general massacre of the inhabitants (Appian, B. C. i. 89); but it seems to have quickly recovered this blow, as it was certainly a flourishing city in the time of Cicero, and continued such throughout the period of the Roman Empire. It is not improbable that it received a body of fresh colonists under Sulla, but certainly did not then assume the title of a Colonia, as it is repeatedly alluded to by Cicero as a Municipium. (Cic. ad Fam. xiii. 30, ad Att. x. 13.) Under the Empire we find it in inscriptions bearing the title of a Colonia (Gruter, Insocr. p. 110. 8, p. 373. 2); but there is much doubt as to the period when it obtained that rank. It is, however, noticed as such in the 1st century B.C., by Cicero, and was then possessed of a colony under Claudius, in which subsequent additions were made under Titus and the Antonines. (Liv. Colos. p. 235; Zumpt, de Colon. pp. 259, 384; Petron. Satyr. 44, 76; Boeckh, C. I. vol. iii. pp. 717, 718.)

Besides its immediate territory, Neapolis had formerly possessed the two important islands of Caprae and Asinaria (Ischia), but the latter had been wrested from it by force of arms, probably at the period of its first war with Rome. Caprea, on the other hand, continued subject to Neapolis without interruption till the time of Augustus, who, having taken a fancy to the island, annexed it to the imperial domain, giving up to the Neapolitans the more important island of Asinaria. (Suet. Aug. 92; Dion Cass. lii. 43.)

The same attractions which had rendered Neapolis a favourite residence of wealthy Romans under the Republic operated with still increased force under the Empire. Its gymnasia and public games continued to be still celebrated, and the emperors themselves contributed to promote them. (Suet. Aug. 98, Nov. 40; Vell. Pat. i. 123; Dion Cass. lxxvi. 26.) Its strong tincture of Greek manners, which caused it to be frequently distinguished as "the Greek city," attracted thither many grammarians and others; so that it came to acquire a reputation for learning, and is called by Martial and Columella "docta Parthenope" (Martial, v. 78. 14; Colum. x. 134); while its soft and luxurious climate rendered it the favourite resort of the indolent and effeminate. Hence Horace terms it "oleta Neapolis," and Ovid, "still more sweetly, oleta Neapoleania" (Hor. Epod. 5. 45; Ovid, Met. x. 711; Stat. Silv. iii. 78—88; Sil. Ital. xii. 31.) The coasts on both sides of it were lined with villas, among which the most celebrated was that of Vedius Pollio, on the ridge of hill between Neapolis and Puteoli, to which he had given the name of Papalypus (Papalypus); an appellation afterwards extended to the whole hill on which it stood, and which retains to the present day the name of Monte Posilippo. (Dion Cass. liv. 23; Plin. ix. 53. s. 78.)

Neapolis was a favourite residence of the emperor Nero, as well as of his predecessor Claudius; and it was in the theatre there that the former made his first appearance on the stage, before he ventured to do so publicly at Rome. (Tac. Ann. xii. 53.) It is well known also that it was for a considerable period the residence of Virgil, who composed, or at least finished, his Georgics there. (Virg. Georg. iv. 564.) Thither, also, his remains were transferred after his death; and his tomb was still extant there in the time of the poets Statius and Silius Italicus, who paid to it a visit, and expressed their reverence. The last-named poet himself died at Neapolis; he had a villa, which was his favourite place of residence, as it was also that of Statius, who, in several passages, appears to allude to it as the place of his birth. (Donat. Vit. Verg.; Plin. Ep. iii. 7; Martial, xi. 49; Stat. Silv. iii. 5. 13, iv. 4. 51—55.)

It is clear that Neapolis was at this period a provincial city of the first class; and though we meet with little historical mention of it during the later ages of the Empire, inscriptions sufficiently prove that it retained its consideration and importance. It appears to have escaped the ravages of the Goths and Vandals, which inflicted such severe blows upon the prosperity both of Capua and Nola (Hist. Macell. p. 522), and even under the Gothic king Theodoric, Cassiodorus speaks of it as still possessing a numerous population, and abounding in every kind of delight, both by sea and land. (Cassiod. Var. vi. 23.) In the Gothic wars which followed, it was taken by Belisarius, after a long siege, and a great part of the inhabitants put to the sword. A.D. 555. (Procop. B. G. i. 8—10.) It was retaken by Totila in A.D. 542 (Th. iii. 6—8), but again recovered by Narses soon after, and continued from this time subject to the supremacy of the Byzantine Empire, as a dependency of the exarchate of Ravenna, but under the government of its own duke. In the eighth century Paulus Diaconus still speaks of it as one of the "opulentissimas urbes" of Campania. (Hist. Langob. 17.) It was about this period that it threw off the yoke of the Byzantine emperors, and continued to enjoy a state of virtual independence, until it was conquered in A.D. 1140 by the Normans, and became the capital of the kingdom of Naples.

It is certain that the ancient city of Neapolis did not occupy nearly so great a space as the modern Naples, which is the largest and most populous city in Italy, and contains above 400,000 inhabitants. It appears to have extended on the E. as far as the river Seleucus, a small stream still called the Scela,
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though more commonly known as the Fiume della Maddalena, which still forms the extreme limit of the suburbs of Naples on the E. side; from thence it probably extended as far as the mole and old castle, which bound the port on the W. Pliny speaks of the small island which he calls Megaris, and which can be no other than the rock now occupied by the Castel dell'Ovo, as situated between the uppermost houses of the town of Neapolis (Plin. iii. 6. s. 19); it is therefore clear that the city did not extend so far as this point. Immediately above the ancient portion of the city rises a steep hill, now crowned by the Castle of St. Elmo; and from thence there runs a narrow volcanic ridge, of no great elevation, but steep and abrupt, which continues without interruption in a SW. direction, till it ends in a headland immediately opposite to the island of Nisida or Nisida. It is the western portion of this ridge which was known in ancient times as the Mons Pausilypus, and is still called the Hill of Posilipo. It formed a marked barrier between the immediate environs of Neapolis and those of Puteoli and Baiae, and must have been a great obstacle to the free communication between the two cities; hence a tunnel was opened through the hill for the passage of the high-road, which has served that purpose ever since. This passage, called in ancient times the Crypta Neapolitana, and now known as the Grotta di Posilippo, is a remarkable work of its kind, and has been described by many modern travelers. It is 2244 feet long, and 21 feet high. The bottom of the tunnel is unequal, towards the entrance, is not less than 70 feet. It is probable, however, that the work has been much enlarged in later times. Seneca, in one of his letters, gives a greatly exaggerated view of its fancied horrors, arising from the darkness and dust. (Sen. Ep. 57.) Strabo assigns its construction to Cœcocius, probably the M. Cœcocius Nerva, who was superintendent of aqueducts under Tibérius, and who constructed a similar tunnel from the lake Avvenus to Cumaean (Strab. v. p. 245); and there is no reason to doubt this statement, though many Italian antiquarians have maintained that the work must be much more ancient. On the hill immediately above the E. entrance of the grotto is an ancient sepulchre designated by the name of Virgin Martyrium, and though brought into popular tradition is a very unsafe guide in such cases, there seems in this instance no sufficient reason to reject its testimony. We know, from the precise statement of Donatus, that the poet was buried on the road to Puteoli, within less than two miles from Naples ("via Puteolana intra lapidem secundum," Donat. Vit. Virg.; Hieron. Chron. ad Ol. 190), which agrees well with the site in question, especially if (as is probable) the high-road at that time passed over the hill, and not through the grotto beneath. The argument of Cluverius, who inferred, from the description of Statius (Silv. iv. 4. 50—55), that the tomb of Virgil was situated at the foot of Mount Vesuvius, is certainly untenable. (Cluver. Tomii i. 1133; Estuard's Classical Tour, vol. ii. pp. 370—880; Jorio, Guida de Posilippo, pp. 118, &c.)

Near the Capo di Posilippo, as the headland opposite to Nisida is now called, are the extensive ruins of a Roman villa, which are supposed to be those of the celebrated villa of Vedius Pollio, which gave name to the whole hill, and which he bequeathed by his will to Augustus. (Dion Cass. liv. 23; Plin. ix. 53. s. 78.) Immediately opposite to the headland, between it and the island of Nisida (Nesis), lies two small islets, or rather rocks, one of which now serves for the Lazzaretto,—the other, which is uninhabited, is called La Gagola; these are supposed to be the islands called by Statius Limon and Ulpiao. (Stat. Silv. ii. 2. 79, iii. 1. 149.) From their trifling size it is no wonder that they are not noticed by any other author. Recent excavations on the supposed site of the villa of Pollio have brought to light far more extensive remains than were previously known to exist, and which afford a strong illustration of the magnificent scale on which those edifices were constructed. Among the ruins thus brought to light are those of a theatre, the seats of which are cut out of the tufo rock; an Odeon, or theatre for music; a Basilica; besides numerous porticoes and other edifices, and extensive reservoirs for water. But the most remarkable work connected with these remains is a tunnel or gallery pierced through the promontory, which is actually longer than the Grotta di Posilippo. This work appears from an inscription to have been restored by the emperor Honorius; the period of its construction is wholly uncertain. (Baillet. d. Inst. Arch. 1841, p. 147—160; Avelling, Bullitt. Archéol. Napol. 1843, Nos. 4—6.) Many writers have assigned the extensive ruins visible on the hill of Posilippo to a villa of Lucullus; and it is certain that that statesman had a Neapolitan villa distinct from that at Misenum (Cic. Acad. ii. 3), but its site is nowhere indicated; and the supposition that it was taken by the Irish after it was passed into the hands of Vedius Pollio is not warranted by any ancient authority.

Though the neighbourhhood of Naples abounds on all sides in ancient remains, those which are still extant in the city itself are inconsiderable. Two arches of a Roman theatre in the street called Aristogipia, a fragment of an aqueduct known by the name of the Basilica Rosea, and the foundations of a temple dedicated to Castor and Pollux, incorporated into the church of St. Paolo, are all the ancient ruins now visible. But the inscriptions which have been discovered on the site, and are for the most part preserved in the museum, are numerous and interesting. They fully confirm the account given by ancient writers of the city, and the rise of Virgil, and through his influence became the poetic inspiration of the city, and notice its division into Phratries, which must have continued at least as late as the reign of Hadrian, since we find one of them named after his favourite Antonia. Others bore the names of Eumenides, Eunostides, &c., the origin of which may probably be traced back to the first foundation of the Cumaean colony. From some of these inscriptions we learn that the Greek language continued to be used there, even in public documents, as late as the second century after the Christian era. (Boeckh, C. I. vol. iii. pp. 714—750; Mommsen, Inscrip. Regna. Napol. pp. 127—131.)

CORinth of NeapolIs in Campania.

2. (Napoli), a city of Sardinia, and apparently one of the most considerable places in that island, was situated on the W. coast, at the southern extremity of
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The gulf of Oristeno. The Itineraries place it 60 miles from Sulci, and 18 from Othoca (Oristeno). (Itin. Ant. p. 84.) The name would clearly seem to point to a Greek origin, but we have no account of its foundation or history. It is noticed by Pliny as one of the most important towns in Sardinia; and its name is found also in Ptolemy and the Itineraries. (Plin. iii. 7. a. 18; Pol. iii. 3. § 2; Itin. Ant. l. c.; Tab. Peut.; Geogr. Rav. v. 26.) Its ruins are still visible at the mouth of the river Patillona, where that stream forms a great estuary or lagoon, called the Sogno di Marcoedi, and present considerable remains of ancient buildings as well as the vestiges of a Roman road and aqueduct. The spot is marked by an ancient church called Sto Maria di Nadiu. (De la Marmor, Voy. de Sar- daigne, vol. ii. p. 357.)

The AQUA NEAPOLITANAR, mentioned by Ptolemy as well as in the Itineraries, which places them at a considerable distance inland, on the road from Othoca to Caralis, are certainly the mineral sources now known as the Bagni di Sardara, on the high-road from Cagliari to Oristeno. (Itin. Ant. p. 83; Pol. iii. 3. § 7; Geogr. Rav. v. 26; De la Marmor, l. c. p. 406.)

Apulia, of Apulis, not mentioned by any ancient writer, but the existence of which is attested by its coins. There seems good reason to place it at Poggiavano, between Barium and Egna, where numerous relics of antiquity have been discovered. (Romanelli, vol. ii. pp. 146—152; Millingen, Numism. de l’Italie, p. 147.)

4. A town on the isthmus of Palaestra, on the E. coast, between Aphytis and Aegae. (Herod. vii. 123.) In Leake’s map it is represented by the modern Polykastro.

5. A town of Macedonia, and the haven of Philippi, from which it was distant 10 M. P. (Strab. vii. p. 330; Pol. iii. 13. § 9; Sceym. 688; Plin. iv. 11; Herode.; Procop. Acad. iv. 4; Itin. Hierosol.) It may truly have been the same place as Tatumum (Adrales) famous for its gold-mines (Herod. ix. 75; comp. Böckh, Pub. Ecom. of Athens, pp. 8,228, trans.), and a seaport, as Strabo (v. 331) intimates: whence the proverb which celebrates Datum for its “good things.” (Zenob. Proe. Grae. Cent. inst. 71; Harpocr. s. v. Adrales.) Scylax (p. 27) does, indeed, say that Scylax believed thatDatumum was an Athenian colony; but he adds that he had not been true of his original Datum, his text is, perhaps, corrupt in this place, as in so many others, and his real meaning may have been that Neapolis was a colony which the Athenians had established at Datum. Zenobius (l. c.) and Eustathius (ad Dionys. Perieig. 517) both assert that Datum was a colony of Thassos; which is highly probable, as the Thasians had several colonies on this coast. If Neapolis was a settlement of Athens, its foundation was, it may be inferred, later than that of Amphipolis. At the great struggle at Philippi the galleys of Brutus and Cassius were moored off Neapolis. (Appian, B. C. iv. 106; Dion Cass. 39. 7; Paus. 3. 8.) In a small Turkish village of Kanael (Leaks, North. Greece, vol. iii. p. 180, comp. pp. 217, 224), that Paul (Acts, xvi. 11) landed. The shore of the mainland in this part is low, but the mountains rise to a considerable height behind. To the W. of the channel which separates it from Thasos, the coast recedes and forms a bay, within which, on a promontory with a port on each side, the town was situated. (Conybeare and Howson, 1149.)

NEAPOLIS.

Life and Epit. of St. Paul, i. p. 308.) Traces of paved military roads are still found, as well as remains of a great aqueduct on two tiers of Roman arches, and Latin inscriptions. (Clarke, Trav. vol. viii. p. 49.) For coins of Neapolis, see Eckhel, vol. ii. p. 72; Baschi, vol. iii. p. 1 p. 1149.

COIN OF NEAPOLIS IN MACEDONIA.


NEAPOLIS. II. In Asia. 1. An important city of Palaeastina, commonly supposed to be identical with the Sichem or Shechem, of the Old Testament. Thus Ephraim mentions them together. (by Ζυγονοι, τουν Ισραηλ κατ’ ζυγον Ναυσολας, add. Haseees, lib. iii. tom. l. p. 1055, comp. 1068.) Sebeusins and St. Jerome, however, place Sichem (Ζυγονοι, ζυγον, ζυγον) in the suburbs of Neapolis (Onomast. s. v. Terebinthus, Sichem); and Luz is placed near to, and, according to the former, viii. M. P., according to the latter, iii. M. P., from Neapolis (s. v. Luz), which would imply a considerable interval between the ancient and the modern city. In order to reconcile this discrepancy, Böckh suggests that, while the ancient city gradually decayed, the new city was extended by gradual accretion in the opposite direction, so as to widen the interval; and he cites in illustration the parallel case of Ueireth and Fakcles. (Palaeastina, vol. ii. p. 1004, 1005.) Another ancient name of this city occurs only in one passage of St. John’s Gospel (iv. 5), where it is called Sichar (Σιχαρ); for although St. Jerome maintains this to be a corrupt reading for Schem (Epiphan. Palaest., Ep. ixi. iv. tom. iv. p. 676, Quast. in Genes. c. xiv. ver. 22, tom ii. p. 545), his correction of that is still in use; and as he adds, even in his age, has no authority in any known codex or version. Another of its ancient names which has exercised the ingenuity of the learned, occurs in Pliny, who reckons among the cities of Samaria, “Neapolis quod antea Mamorba dicebatur” (v. 13), evidently a mistake for Mabortha, which Josephus gives for the native name of Neapolis (B. J. iv. 8 § 2); unless, as Böckh expresses, both readings are to be corrected from coins, which he shrewdly remarks are less liable to corruption than MSS., and which read Mopsia (Mopsia), which that learned writer takes to be the classical form of the Hebrew word Moreh, which was associated with Sichem, both in the Old Testament and the Rabbinical commentators. (Gen. Chonos, 3. s. v. 80; Böckh, Discor. i. p. 138—140.) The same writer explains the name Sichar, in St. John, as a name of reproach, contemptuously assigned to the city by the Jews as the seat of error (the Hebrew מופל signifying mendacium, falsum), and borrowed from the prophet Habakkuk, where the two words Moreh Shaker (مول) occur in convenient
proximity, translated in our version, "a teacher of
lies" (ii. 18). The time when it assumed its new
name, which it still retains almost uncorrupted in
Nabda, is marked by the authors above cited and
below. Pleraika, dating in the reign of Titus,
under whom Josephus wrote, and the earliest coins
bearing the inscription ΦΑΑΟΤ, NEAPIOA. ΖΑΜΑΠ,
are of the same reign.

Sichem is an exceedingly ancient town, and is
frequently mentioned in the history of the earliest
patriarchs. It was the first place of Abraham's
sojourn when entering into the land of Canaan, and there
he built an altar to the Lord. (Gen. xiii. 6.) The
connection of Jacob with the place is marked by the
traditional well still called by his name, and referred to
as an undoubtedly authentic tradition, eighteen
centuries ago—that is, at the expiration of about half
the period that has elapsed since the time of the
patriarch (Gen. xxxii. 16, xxxiv.; St. John's, iv. 5, 6, 12); nor need the authority of the other local
tradition of Joseph's tomb be questioned, as he was
certainly deposited there on the coming of the
Israelites, and the reverence paid by them to their
fathers' sepulchres forbids us to suppose that it
could fall into oblivion. (Gen. i. 25; Josh. xxxiv.
32.) That tomb was probably situated in the
"city of the mountains" where Jacob spread his tent,
which he had bought of the children of Hamor, the
Shechemites' father, for a hundred pieces of money, but
which the patriarch himself represents as taken
(probably recovered) "from the Amorites with his
sword and with his bow" (Gen. xlvii. 22), and which
he retained as pasture-ground for his cattle solely
from the vicinity (Gen. xxxv. 12—14). In the division
of the land, it fell to the tribe of Ephraim, and is described as situated in Mount Ephraim; it was a Levitical city, and one of the three cities of refuge on the west of Jordan. (Josh. xx. 7, xx. 20, 31.) There it was that Joshua
assembled the national convention shortly before his
death (xxiv. 1, 25); at which time he "took a great
stone, and set it up there under an oak, that was by
the sanctuary of the Lord" (ver. 26), proving that the
tabernacle was then at Shechem, probably in the
identical place, the memory of which the Samaritan
tradition has perpetuated to this day. [Ebal; Gerizim.] The pillar erected by Joshua continued
to be held in veneration throughout the time of the
Judges; there the Shechemites "made Abimelech
king, by the plain (ξβακ) of the pillar that was in
Shechem,"—his own birthplace, and the scene of his
father Gideon's victory over the Midianites (Judges,
vii. 1, viii. 31, ix. 6); and there it was that the
Israelites assembled to make Rehoboam king. (1 Kings,
xii. 1; 2 Chron. x. 1.) The remainder of its story is
so identified with that of its sacred Mount Gerizim that it has been anticipated under that
article. There can be little doubt that this is the
city of Samaria mentioned in the Acts of the Apostles,
where Philip preached with such success, and which
furnished to the Church one of its earliest and most
dangerous adversaries, and its first and most
distinguished polemic. Not that Simon Magus was a native of Neapolis, but a village of Samaria
named Giton (Γετών, Just. Mart. Apol. i. 36; comp. Euseb. H. E., ii. 13), but Neapolis was the
principal theatre of his sorceries. Justin Martyr
was a native of the city, according to Eusebius (τέως
Φαλαινας ναός καλείται Ἰωνία τῆς Παλαιστίνης, Hist.
Eccl. ii. 18). Sichem is placed by Eusebius and St. Jerome, a. M. P. from Shiloh, which agrees well with
the interval between Silas and Nabda. (Onomast. a. s. Zos. 6. 3.) But it must be observed, that these
authors distinguish between the Synchem of Ephraim,
and the Synchem of Joseph,—which, having been
destroyed and early with salt by Abimelech, was
restored by Jeroboam (comp. Judges, ix. 45, with 1 Kings, xii. 25), who, Josephus says, built his palace there (Ant. viii. 8. § 4)—and the city of refuge in
Mount Ephraim, which they assign to Manasseh,
and, with strange inconsistency, immediately identify
with the preceding by the fact that Joseph's bones
were buried there. (Onomast. a. s. Jory 4.) The
author of the Jerusalem Itinerary places it xi. M. P.
from Jerusalem.

The modern town of Nabda is situated in a valley
lying between Mount Ebal on the N., and Mount
Gerizim on the S., giving to the valley a direction from E. to W. On the E., the Nabda valley opens
into a much wider valley, about 3 miles from the
town; this valley is called Erd-Makkah. Where the
Nabda valley meets the Erd-Makkah, at the NE.
base of Mount Gerizim, is Jacob's well, and, hard by
the well, is the traditional site of Joseph's tomb,
both of them close to the Moabite village of Askar,
situated at the SE. base of Mount Ebal. Possibly
this Askar may mark the site of ancient Sychar, the
village on whose northern slope an Israelite spread
his tent, which he had bought of the children of Hamor,
Shechem's father, for a hundred pieces of money, but
which the patriarch himself represents as taken
(probably recovered) "from the Amorites with his
sword and with his bow" (Gen. xlvii. 22), and which
he retained as pasture-ground for his cattle solely
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NEAPOLIS.

NEAPOLIS.

NEAPOLIS IN PALESTINE.
NEAPOLIS.

the name of the city written among its branches.

(Eckhel, vol. iii. pp. 433—435; see GERRIZEN, Vol. I. p. 992. a.)

[G. W.]

2. A town of Colchis, south of Dioscurias, and north of Phasis, on the river Chobos or Cherson. (Struc. p. 27; Plut. v. 10. § 2.)

3. A town on the coast of Ionia, south of Ephesus, on the road between Assae and Marathus. It was a small place which at first belonged to the Ephesians, and afterwards to the Samians, who received it in exchange for Marathus. (Strab. xiv. p. 639.)

4. A town in Caria, between Orthosia and Aphrodisias, at the foot of Mount Cnemus, in the neighbourhood of Harpasus. (Plut. v. 2 § 19; Hieroc. p. 688.)

5. A town in Phocis, a few miles south of Antioch. (Plut. v. 4 § 11; Hieroc. p. 672.)

6. Small a place situated on the Ephrathas, at the distance of 14 schoeni (about 40 miles) below Bessuchana. Ritter has tried, but unsuccessfully (if the present names be correct) to identify it with Modisa. (Lust. Mon. Top. 1. 12, ed. Müller, 1855.)

NEBRODES MONS.

3. A town of the Cyrenaics, which Polteny (iv. § 11) places in 31° 10' lat. and 46° long. The town of Masubi or Mabbi, with which it has been identified, and which appears to be a corruption of the old name, with no other change than what might be expected from the Arabic pronunciation, does not quite agree with the position assigned by Polteny to Neapolis. (Beechey, Explo. to the N. Coast of Africa, p. 350; Barth, Wanderungen, pp. 391. 405.)

[LEIPZIG MAGNA]

4. A town of Umbriani, upon a harbour (Scylax, p. 47; Stoaidemus, § 107), the same as the Marcum, the same as the Marcum, Plut. v. 3 § 11; a "municipium," as it appears from the Antonine Itinerary ("Marcum Manures," Pest. Tab.; Geog. Rav. iii. 5); this latter name indicates a Phoenician origin. (Moerssen, Phoenix. Alterth. vol. ii. p. 494.)

5. A town of the Carthaginians, upon the Sinus Neapolitanus, from which it was the shortest distance to Sicily—a voyage of two days and a night. (Thuc. vi. 50; Scylax, p. 47; Stoaidemus, § 107; Strab. xvii. p. 834.)

It was taken by Agathocles in his African campaign. (Diodor. xx. 17.) Under the earlier emperors it was a "liberum oppidum" (Plin. iv. 3), afterwards under Hadrian a "colonia." (Plin. iv. 3 § 14; Stat. Anton.: Pest. Tab.; Geog. Rav. v. 5.)

The old name is retained in the modern Nebre, where Barth (Wandelungen, comp. Trav. 141) comp. Trav. 161) found some remains of antiquity. [E. B. J.]

NEBRODES. (Gallarca, Vol. I. p. 933. a.)

NEBO. 1. (Nabu, LXX.), the mountain from which the patriarch Moses was permitted to view the Promised Land. Its situation is thus described:

"Get thee up into this mountain Abarim, unto the mount Nebo, that is over against Jericho." (Deut. xxxii. 49.)

2. Moses went up from the plains of Moab unto the mountain of Nebo, to the top of Pisgah, that is over against Jericho. We have here three names of the mount, of which, however, Abarim may designate the range or mountain region rising from the high table-land of Moab (comp. Numbers, xxvii. 12, xxxii. 47; while Pisgah is the most appropriate for a hill, as it is rendered in our margin, wherever the name occurs in the text (Numbers xxxii. 20; Deut. iii. 27, xxxiv. 1), and in several oriental versions (Lex. et al. MDCC.), Nebo the proper name of some one particular peak. This name is regarded by M. Quatremère as of Arabic origin, identical with that of the celebrated Chaldean divinity (Isis, xlv. 1) so frequently compounded with the names of their most eminent sages. See more especially for names of like origin in the same parts. (Mémories sur les Nabatanies, p. 87.)

It is placed by Eusebii and St. Jerome 6 miles west of Ebusus (Hebron), over against Jericho, on the road from Livias to Ebusus, near to Mount Phogor (Pnon): it was still called by its ancient name (Onomast. s. w. Nabou, Abarum). Dr. Robinson has truly remarked that over against Jericho, "there is no peak or point perceptible higher than the rest; but all is apparently one level line of summit, without peaks or papas." ... "Seetzen, Burckhardt, and also Irby and Mangles, have all found Mount Nebo in Jebel 'Atâd, a high mountain south of the Zarka Mâsin" (Arnon). This, however, is far south of the latitude of Jericho. (Dr. Robinson, Bd. Res. vol. ii. p. 307, n. 1, vol. iii. appendix, p. 170.)

2. A town of the tribe of Reuben, mentioned with Hebron, Elealeh, and others (Numbers xxxii. 38); doubtless the site now marked by Nebro in the Be'la, south of Es-Salt (Robinson, Bd. Res. vol. ii. p. 307, n. 1, vol. iii. appendix, p. 170), i. e. in the same district with Hebron and ElÂ‘âd, the modern representatives of Hebron and Elealeh. Whether this town was connected with the synonymous mountain is very uncertain.

3. A town in Judah. (Euseb. ii. 29; Vechem. vii. 33.)

NEBRISSA. (Nabriina.)

NEBRODES MONS (ναβροδιός, Strab.: Mons di Montis, or, because in the most considerable ranges of mountains in Sicily. The name is evidently applied to a part of the range which commences near Capo Pelorius, and extends along the northern side of the island, the whole way to the neighbourhood of Panormus. Though broken into various mountain groups, there is no real interruption in the chain throughout this extent, and the names applied to different parts of it seem to have been employed (as usual in such cases) with much vagueness. The part of the chain nearest to Cape Pelorius, was called Mons Neptunius, and therefore the Mons Nebrodes must have been further to the
West. Strabo speaks of it as rising opposite to Asta, so that he would seem to apply the name to the mountains between that peak and the northern coast, which are still covered with the extensive forests of Carisia. Silina Italicorum, on the other hand, tells us that it was in the Mons Nebrodos the two rivers of the name of Himera had their sources, which can refer only to the more westerly group of the Monti di Madonie, the most lofty range in Sicily after Asta, and this indentification is generally adopted. But, as already observed, there is no reason to suppose that the two names are the same. Silina Italicorum also speaks of the Mons Nebrodos as covered with forests, and Solinus derives its name from the number of fawns that wandered through them; an etymology, however, only fictitious. (Strab. vi. p. 274; Solin. 5. §§ 11, 12; Sil. Ital. xiv. 236; Guer. Sicili. p. 254; Pauw. de Reb. Sic. x. 2. p. 414.)

NECUBERES. [Mauritania.] NEBA (Nabae), now Naib, a river of Peloponnesus, rises in Mt. Ceraunus, a branch of Mt. Lycaeus in Arcadia, and flows with many windings in a westerly direction past Phigalia, first forming the boundary between Arcadia and Messenia, and afterwards between Elis and Messenia. It falls into the Ionian sea, and near its mouth is navigable for small boats. (Paus. xxii. 3. § 2, 3; Lyc. 3. viii. 41. §§ 1, 2; Strab. viii. pp. 344, 348; Leake, Morea, vol. i. pp. 66, 485; Ross, Reisen im Peloponnes, p. 84; Curtius, Peloponnesos, vol. ii. pp. 153, 185.)

NEDAD, a river of Pannonia, mentioned only by Jornandes (de Reb. Got. 50), so as the river on the banks of which the Huns were defeated by the Gepids. The name is in some MSS. Nedao, and the river believed to be the modern Nyégra. [L. S.]

NEDINUM (Nédonum, Ptol. ii. 16. § 10; Geog. Rav. iv. 16; Neditea, Orelli, fasc. 3452), a town of the Liburni, on the road from Scicia to Iadera (Psaut. Tab.), identified with the ruins near Nada. Orelli (i. c.) refers the inscription to Novediad. (Wilkinson, Dalmatia and Montenegro, vol. i. p. 93.) [E. B. J.]

NEDON. [Mesenken, p. 342, b.]

NEGRA. [Mahnya, pp. 284, 285.]

NELCYnda (ya Néulcyn, Peripl. §§ 53, 54, ed. Müller, 1855), a port on the W. coast of India, in the province called Limyrica, without doubt the same as that now called Nilasera. It is in lat. 11° 10'. It is mentioned in various authorities under names slightly modified one from the other: thus, it is the Melicyn of Potomay (vii. 1. § 9), in the country of the Aii; the portus gentis Nebcyclon of Pinia (vi. 26. a. 104), which was also called Bacara or Baraco; the Nicylda of the Pentingerian Table; and Niconys of the Geogr. Rav. (ii. 1). The name is certainly of Indian origin, and may be derived, as suggested by Bircher (v. p. 515) from Nilakhanda, the blue country. Other derivations, however, have been proposed for it. (Vincent, Periplus, ii. p. 445; Bennell, Mem. Hibern. xii. 48; Gosselin, iii. p. 227.) [V.]

NELEUS. [Europa, Vol. i. p. 372, a.]

NELTA (Néla), a town of Magnesia in Thess., formerly called Alae, and mentioned in various authorities. Leake identifies it with the remains of a small Hellenic town above Lekbonia. (Strab. ixi. p. 436; Leake, Northern Greece, vol. iv. p. 379.)

NELO, a small river of Hispania Tarraconensis, in the territory of the Astures, and on the N. coast of Spain; probably the Río de la Puente. (Plin. iv. 20. 94; Ubert, vol. ii. p. 299.) [T. H. D.]

NEMALONI, an Alpine people. In the Trophy of the Alps the name of the Nemaloni occurs between the Brodizium and Edonate. (Plin. iii. 30.) The site of this people is uncertain. It is a mere guess that they are some of those at Mecina in the valley of Barceloneta. [G. L.]

NEMAUSSUS (Niauowos; Eöd. Niauowos, Nemauzsus; Nimas), a city of Gallia Narbonensis on the road from Arlate (Arles) through Narbo (Narbonne) into Spain. Ptolemy (i. 10. § 10) calls it Nemausus Colonia, but he places it in the same latitude as a Colonia Tingitana, ten degrees north of Arlate; which are great blunders. Nemausus was the chief place of the Voceis Aracoenciai; "with respect to numbers of foreigners and those engaged in trade (says Strab. iv. p. 186) much inferior to Narbo, but with respect to its population much superior; for it has subject to it twenty-four villages of people of the same stock, populous villages which are contributory to Nemausus, which are in the same way called the Laurian (Jus Lati or Latinitas). By virtue of this right those who have obtained the honour of an sedileia and quasestoration in Nemausus become Roman citizens; and for this reason this people is not under the orders of the governors from Rome. Now the city is situated on the road from Narbo to Spain, is easy travelling, and in the winter and spring is muddy and washed by streams. Some of these streams are passed by boats, and others by bridges of wood or stone. The wintry torrents are the cause of the trouble from the water, for these torrents sometimes as late as the summer descend from the Alpes, washing the country."

Strabo fixes the site of Nemausus about 100 stadia from the Rhone, at a point opposite to Tarascon, and 720 stadia from Narbo. In another place (iv. p. 178) Strabo estimates the distance from Narbo to Nemausus at 88 M. P. One of the Itin. routes makes it 91 M. P. from Narbo to Nemausus. Strabo's two distances do not agree, for 720 stadia are 90 M. P. The site of this place is certain. Tisch's middle age documents the name is written Nemes (D'Auvilure). There seems to be no authority for writing the modern name Nimes; and yet Nimes, as it is now properly written, supposes a prior form Nimos. Nimes is the present capital of the arrondissement of Gard, the richest in Roman remains of all the districts of the country.

The twenty-four smaller places that were attached (attribuia) to Nemausus are mentioned by Pliny (iii. 4). The territory of Nemausus produced good cheese, which was carried to Rome (Plin. xi. 42). This cheese was made on the Cerensium, and Pliny appears to include Mons Lucrinus in the territory of Nemausus. Latera (Laticera) on the Lédus (Lac) west of Nemausus was in the territory, which probably extended through Ugentum eastward to the Rhone. Nemausus was an old Gallic town. The name is the same that Strabo gives with a slight variation (Nemesos) to Augustonemetum or Clermonont in Avergont. The element Nemas appears in the name of several Gallic towns. Nemausus was most likely in Corinthian territory, which he gave gates and walls to the colony. There is a bronze medal of Nemasus in the Museum of Arvensium, the so-called Pied de Biche, on one side of which is the legend Col. Mem. with a crocodile chained to a palm-
tree, which may probably commemorate the conquest of Egypt; on the other are two heads, supposed to be Augustus and Agrippa, with the inscription IMP. P. F. DIVI. F. This medal has also been found in other places. It is figured below.

COIN OF NEMAUSUS.

Nimes contains many memorials of its Roman splendour. The amphitheatre, which is in good preservation, is larger than that of Verona in Italy; and it is estimated that it would contain 17,000 persons. It stands in an open space, cleared of all buildings and obstructions. It has the massive and imposing appearance of the amphitheatre of Arles; but it is more complete. A man may make the circuit on the flat which runs round the upper story, except for about one-sixth of the circuit, where the cornice and the flat are broken down.

The greater diameter is about 437 English feet, which includes the thickness of the walls. The exterior height on the outside is nearly 70 English feet. The exterior face of the building consists of a ground story, and a story above, which is crowned by an attic. There are sixty well proportioned arches in the ground story, all of the same size except four entrances, larger than the rest, which correspond to the four cardinal points. These arches open on a gallery, which runs all round the interior of the building. The story above has also sixty arches. All along the circumference of the attic there are consoles, placed at equal distances, two and two, and pierced in the middle by round holes. These holes received the poles which supported an awning to shelter the spectators from the sun and rain. When it was complete, there were thirty rows of seats in the interior. At present there are only seventeen. The stones of the upper seats are of enormous dimensions, some of them 12 feet long, and 2 feet in width.

The temple now called the Maison Carrée is a parallelogram on the plan, about 76 English feet long, and 40 wide. It is what is called pseudo-peripteral, with thirty Corinthian fluted pillars, all of which are engaged in the walls, except six on the face and two on each side of the front portico, ten in all. The portico has, consequently, a considerable depth compared with the width. The columns are ten diameters and a quarter in height. The temple is highly enriched in a good style. Séguier (1758) attempted to prove that this temple was dedicated to C. and L. Curtes, a family of Agrippa by Julia, the daughter of Augustus. But M. Auguste Pélet has within the present century shown that it was dedicated to M. Aurelius and L. Verus. The excavations which have been made round the Maison Carrée since 1821 show that it was once surrounded by a colonnade, which seems to have been the boundary of a forum, within which the temple was placed. The Maison Carrée, after having passed through many hands, and been applied to many purposes, is now a museum of painting and antiquities. Arthur Young (Travels in France, 2nd ed. vol. i. p. 48) says “that the Maison Carrée is beyond comparison the most light, elegant, and pleasing building I ever beheld.” Nobody will contradict this.

The famous fountain of Nemausus, which Ausonius mentions (Ordo Nob. Urb., Burdigalae)—

"Non Aponus potu, vitrea non iuso Nemausus Purior"—

still exists; and there are some traces of the ancient construction, though the whole is a modern restoration. But the great supply of water to Nemausus was by the aqueduct now called the Pont du Gard, and it is said that this aqueduct terminated by a subterranean passage in the side of the rock of the fountain. A building called the Temple of Diana, and a large edifice called Torus Magna (Turris Magna), which appears to have been a sepulchral monument, the gate of Augustus, and the gate called of France, are the chief remaining monuments of Nemausus.

The noblest Roman monument in France is the aqueduct called the Pont du Gard, which is between three and four leagues from Nîmes. Over this aque-
duct the waters of the springs of the Euro and Aescus
near Usis, were brought to Nemazuus. The river Gar-
don, the ancient Vardon, is deep just above the aque-
duct. The channel is sunk between rugged rocks, on
which scattered shrubs grow. The river rises in the
Cevennes, and is subject to floods, which would have
destroyed a less solid structure than this Roman bridge.
The bridge is built where the valley is contracted by the
rocks, and in its ordinary state all the water passes under
one arch. The best view of the bridge is from the side
above it. The other side is disfigured by a modern structure of
the same dimensions as the lower range of arches; it is a
bridge attached to the lower arches of the Roman
bridge, and is used for the passage of carts and
horses over the Gardon.

There are three tiers of arches. The lowest tier
consists of six arches; that under which the water
flows is the largest. The width of this arch is said
to be about 50 English feet, and the height from
the surface of the water is about 65 feet. The
second tier contains eleven arches, six of which cor-
respond to those below, but they appear to be wider,
and the piers are not so thick as those of the lowest
tier. The height of the second tier is said to be
about 64 feet; but some of these dimensions may
not be very accurate. The third tier has thirty-five
arches, or thereabouts, making a length, as it is
said, of about 870 English feet. It is also
feet high to the top of the great slab of stone
which cover it. These slabs lie across the channel
in which the water was conveyed over the bridge
and they project a little so as to form a sort of
parapet.
The whole height of the three tiers, if the
dimensions are correctly given, is about 155
feet. It is generally said that the bridge is
built of stones, without mortar or cement.

The stones of the two lower tiers are without cement,
but the arches of the highest tier, which are
in which the water was conveyed over the
bridge, are cemented. At
the north end of the aqueduct the highest tier of
arches and the water channel are higher than the
level of the channel. There is no trace of the
ditch having been pierced; and an inte-
man, who lives near the bridge, says that
the aqueduct was carried round the hill, and that
it was pierced another hill further on, where the
bridge still exists.

The stone of this bridge is a yellowish colour.
It is visible under the sun from the west side, the bridge
has a bright yellow tint, with patches of dark
colour, owing to the weather. The stone in the
highest tier is a concretion of shells and sand, and
that in the lower tiers appears to be the same. In
the stones in the highest tier there are halves of a
bivalve shell completely preserved. The stone also
contains kristalline bits of rough quartz rock, and many
small rounded pebbles. In the floods the Gardon
rises 30 feet above its ordinary level, and the
water will then pass under all the arches of the
lowest tier. The piers of this tier show some marks
of being worn by the water. But the bridge is still
solid and strong, a magnificent monument of the
grandeur of Roman conceptions, and of the boldness
of their execution.

There are many works which treat of the an-
tiquities of Nemea. Some are quoted and extracts
from them are printed in the Guide du Voya-
[LG.]
ger, par Richard and E. Hocquart.

NE MEA. (Νεμέα, Ιον. Νεμέαν; Adj. Νεμεαῖος,
Νεμεάνων, Nemeaean, Nemean), the name of a valley in the
territory of Cleonae, where Hercules slew the Ne-
mean lion, and where the Nemean games were
celebrated every other year. It is described by
Strabo as situated between Cleonae and Phlius
(viii. p. 377). The valley lies in a direction
nearly north and south, and is about two or three
miles long, and from half to three quarters of a mile
in breadth. It is shut in on every side by moun-
tains, and is hence called by Pindar a deep
(Bedêros, Nem. 18.). There is a remote
mountain on the NE, called in ancient
Apessas (Ἀπεσᾶς), now Faula, nearly 3000
high, with a flat summit, which is visible from
Neméa and Corinth. On this mountain Perseus is said
to have first sacrificed to Zeus Apessantis. (Paus. 15.
§ 3; Steph. B. a. v. Ἀπέσας; Stat. Theb. 460, seq.) Thucydides gives Nemea the epithet
"well-watered." (τεθάλασσα Νεμέης νήπιος,
Thuc. ii. 189.) Several rivulets descend from the
rounding mountains, which collect in the plain,
form a river, which flows northward through
ridges of Apessas, and falls into the Corinthian
sea in the lower part of its source the source
between the territories of Sicyon and Corinth.

The river also bore the name of Nemea (Strab.
p. 382; Diod. xiv. 83; Liv. xxxiii. 15) but it
was dependent for its supply of water upon the
season of the year, it was sometimes called the
mean Charadra. (Aesch. de Fars. Log. § 162;
Bekker; Ἀρχαῦα, Xen. Hell. iv. 2. § 15.) The
mountains, which enclose the valley, have several
natural caverns, one of which, at the distance of
stades from the sacred grove of Nemea and on
road named Tre tus, from the latter place to Myrene
was pointed out as the cave of the Nemeaean
(Paus. ii. 15. § 2.) The name of Nemea was strictly applied to
the sacred grove in which the games were celebrated
Like Olympia and the sanctuary at the Corinthian
NEMENTURI.

Isthmus, it was not a town. The sacred grove contained only the temple, theatre, stadium, and other monuments. There was a village in the neighbourhood called Bembina (Bambina), of which, however, the exact site is unknown. (Strab. viii. p. 377; Steph. B. s. e.) The haunts of the Nemetons were supposed to have been near Bembina. (Theoc. xxv. 202.)

The chief building in the sacred grove was the temple of Zeus Nemestos, the patron god of the place. When visited by Pananias the roof had fallen, and the staine no longer remained (G. 15. § 3). Three columns of the temple are still standing, amidst a vast heap of ruins. "Two of these columns belong to the pronao; and were placed as usual between antae; they are 4 feet 7 inches in diameter at the base, and still support their architrave. The third column, which belonged to the outer range, is 5 feet 3 inches in diameter at the base, and about 34 feet high, including a capital of 2 feet. Its distance from the corresponding column of the pronao is 18 feet. The total height of the three members of the entablature was 8 feet 2 inches. The general intercolumniation of the peristyle was 7 feet; at the angles, 5 feet 10 inches. From the front of the pronao to the extremity of the cell within, the length was 95 feet; the breadth of the cell within, 31 feet; the thickness of the walls, 3 feet. The temple owned a heraestyle, of about 65 feet in breadth, on the upper step of the stylobate, which consisted of three steps: the number of columns on the sides, and consequently the length of the temple, I could not ascertain." (Leake.) Though of the Doric order, the columns are as slender as some of the specimens of the Ionic, and are so different from the older Doric examples, that we ought perhaps to ascribe to the temple a date subsequent to the Persian wars.

Among the other monuments in the sacred grove were the tombs of Opheltes, and of his father Lycurgus. The former was surrounded with a stone enclosure, and contained certain altars; the latter was a mound of earth. (Paus. ii. 15. § 8.) Pausanias mentions a Herma of Opheltes in Ierapetra. The latter is, doubtless, the source of water near the Turkish fountain, which is now without water. At the foot of the mountain, to the left of this spot, are the remains of the stadium. Between the stadium and the temple of Zeus, on the left of the path, are some Hellenic foundations, and two fragments of Doric columns. Near the temple are the ruins of a small church, which contains some Doric fragments. (Leake, Morea, vol. iii. p. 327, seq.; Curtius, Peloponnesius, vol. ii. p. 505, seq.)

For an account of the Nemean festival, see Dict. of Antiq., e. v.

NEMENTURI, one of the several Alpine peoples enumerated by Pline (iii. c. 20) among the names inscribed on the Trophy of the Alps. Their position is unknown.

G. L.

NEMESIA, a river of Gallia mentioned by Au- sonius (Mosella, v. 353), is the Noses, which joins the Prenae (Prens). The united streams flow into the Sura (Sower), and the Sura into the Mo-

NEMETOCENNA or NEMETOCENNA (Arros), the chief town of the Atrebates, a Belgic people. Caesar (B. G. viii. 46) spent a winter at Nemetocenna at the close of his Gallic campaigns. In the inscription of Towern there is a route from Castellum (Casell) to Nemetocenna, which is the same place as

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NEMETOCENNA. The distance from Cassel through Béthune to Arros is 43 M. P. The distance according to the Antonine Itin. from Cassel through Minardiacum (Minariaca) is 35 M. P. There is also a route from Tarunna (Thérouanne) of 33 M. P. to Nemetocenna. There is no place where these roads can be compared. The earliest part of Ptolemy's texts of Ptolemy (ii. 9. § 7) the capital of the Atrebates is Origiacum (Opriaeac); but it is said that the Palatine MS. has Metacum, and all the early editions of Ptolemy have Metacum. It seems possible, then, that Ptolemy's Metacum represents Nemetocenna. But Ptolemy inaccurately places the Atrebates on the Scine; he also places partly their territory on the sea-coast, where it probably intervenes; but it is supposed to be Oricka, between the Scine and Doucæ. The town Nemetocenna afterwards took the name of the people Atrebates or Atrebati, and the name was finally corrugated into Arros. [Atre- BATES.]

The traces of the Roman roads from Arros to Thérouanne and to Combris are said to exist. It is also said that some remains of a temple of Jupiter have been discovered at Arros, on the Place du Clou; and that there was a temple of Isis on the site of the États-Diens. (D'Anville, Notice, f. c.; Walckenaer, Géog. f. c. vol. i. p. 431.) [G. L.]


NEMETES (Nemethes). This name appears in Caesar (B. G. i. 51), who speaks of the Nemeta as one of the Germanic tribes in the army of Aricio-

Gaius. In another passage (B. G. vi. 25) he describes the Hercynia Silva as commencing on the west at the borders of the Halvetii, the Nemeta, and the Bourisci; and as he does not mention the Nemetas as one of the nations on the left bank of the Rhine (B. G. iv. 10), we may probably infer that in his time they were on the east or German side of the Rhine. The Vangiones and Nemetas were afterwards transplanted to the west side of the Rhine. (Tac. Germ. c. 28.) Ptolemy makes Nio-

vianus (Speyer) the capital of the Nemetas, but he incorrectly places them north of the Vangiones, whose capital was at Borborâs (P. Gall. v. 17). (Iv. 17) mentions the Nemetas, Tribocci, and Vangiones in this order; but Tacitus mentions them just in the inverse order, Vangiones, Tribocci and Nemetas. From none of these writers could we determine the relative positions of these peoples; but the fact that Niovianus (Niedersayyer) is mentioned by Ptolemy as the chief town of the Nemeta and that Niovianus is proved to be Speyer by the Itineraries along the west bank of the Rhine, determine the position of the Nemetas.

In Ammianus Marcellinus (xv. 11) and the Not. Imp., Niovianus appears under the name of the people Nemetae or Nemetas. Ammianus calls it a municipality, but it is probably mentioned as a Roman town. In the Notitia of the Gallic provine, Civitas Nemetum belongs to Germania Prima. In some later writings the expression occurs “civitas Nemetum id est Spira." The name of Speyer is from the Speyersbach, which flows into the Rhine at Speyer. (D'Anville, Notice, f. c.; Walckenaer, Géog. f. c. vol. ii. p. 292.) [G. L.]

NEMETORIGA (Nemedorigae), a town of the Tiburi in Asturia, on the road from Braccara to Asturicau, now Menegua, in the district of Tribia. (Ptol. ii. 6. § 37; Itin. Ant. p. 428.) [T. H. D.]

NEMETOCENNA [Nemetacum].
NEOMORENSIS LACUS. [ARICLA.]
NEOMOSSUS. [Augustometum.]
NEMUS DIANAE. [ARICLA.]
NEMUS QVA. [Dacia. Vol. I. p. 774. b.]
NEOCASABELLA (Neacasarabela: Eth. Neacas-
arapost) 1. A town in Pontus Polemoicus, which, on account of its late origin, is not mentioned by any writer before the time of Pliny, was situated on the eastern bank of the river Lycus, 63 miles to the east of Amasia. (Plin. vi. 3; Tab. Peascing.) It was the capital of the district, and celebrated for its site and its history, and as a place of great importance on account of the ecclesiastical council held there in A. D. 314. We possess no information about the date of its foundation; but the earliest coins we have of it bear the image of the emperor Tiberius; whence it is probable that Neocasabella was founded, or at least received that name, in the reign of Tiberius, when St. Peter was already composed his work. It must have rapidly risen in extent and prosperity, as in the time of Gregorius Thaumaturgus, who was a native of the place, it was the most considerable town in Pontus. (Greg. Neocasae. Epist. p. 577; Amm. Marcell. xxxvii. 12; Hieroc. p. 709; Basil, Epist. 210; Acts Euthych. c. 7.) It was described by Bishop Eusebius. (Pall. v. 6. § 10.) According to Paulus Diaconus (Hist. Misc. ii. 18), the town was once destroyed by an earthquake; and from Stephanus Byz. it seems that at one time it was called Adrianopolis. The town still exists under a corrupt form of its ancient name, Nicar or Nicara, at a distance of two days’ journey north of Tobat. As to the supposed identity of Cibara and Neocasabula, the town was carefully fortitied towards the W. and NW., and was sufficiently protected towards the NE. and E. by the precipitous banks of the Cacles, and towards the S. by the steep sides of Mt. Parrnassus. The walls are almost 9 feet broad. The Cacles, which now bears the name of Kakoreumsa, or the evil tower, flows in a ravine below the village, and thus illustrates the statement of Pausanias, that the inhabitants descended to it in order to obtain water. Behind Velitza, ascending the Cacles, there is a cavern on the steep side of the rock, which, during the last war of independence, received a great number of fugitives. It is very spacious, is supplied with excellent water, and is quite impregnable. It is situated in the ravine where the inhabitants of Neom and the surrounding places took refuge in the Persian invasion, as the Delphians did in the Corycian cave [see Vol. I. p. 766], more especially as the height immediately above Velitza is not adapted for such a purpose. A difficult mule path leads at present through the ravine of the Cacles across the mountains to Delphi, but formerly it was again described in the ravine of the Paeon, and the inhabitants of Pausanias there were two roads from Tithorea across the mountain to Delphi, one direct, the other longer, but practicable for carriages. Pausanias assigns 80 stadia as the length of the shorter road; but this number cannot be correct, as Leake observes, since the direct distance is hardly less than 12 geographical miles.

Most modern writers have followed Pausanias in identifying Tithorea with Neom and Urania; but Ulrichs, for the reasons which have been already stated, supposes them to have been different cities, and places Neom at the Hellican ruins on the CEphiseus, called Paused Fioe, distant 14 hour, or 35 English miles, from Fe-

NEONTEICHOS (Nioo ceo), an AEolian town not far from the coast of Myias, situated between the Hermus and the town of Larissa, from which its distance was only 30 stadia. It is said to have been founded by the Aeolians, as a temporary fort for their first arrival in Asia. According to Strabo (vii. p. 351), the name was more ancient than the Cyme; but according to a statement in the Vita
Homer (c. 10), it was built eight years later, as a protection against the Pelasgians of Larissa. (Plin. v. 33; Herod. i. 149; Scyl. p. 28; Steph. B. a. v.) Remains of this town, says Cramer, ought to be sought for on the right bank of the river, opposite the little town of Missorium, on the road from Smyrna to Bergama. [L.S.]

NEONTCHIOS (Νεόντοχος), a fortress on the coast of Thrace, mentioned by Scylax (p. 28) and by Xenophon (Anab. vii. 5 § 8), supposed to be the modern Amas amph. [T. H. D.]

NEOPTOLEMİ TURRIS (Νεόπτολεμών τός, Στήριος), a fortress near the N.W. of the modern town of Examine, 190 stadia from the river Tyzas, and the same distance from Cremnissis (Anon. Peripl. p. 9), now Akharnes. [E. B. J.]

NYPETE (Νύπητα Πτώλ.; Νύπητιο, Στρ. Εδ. Νεπέσσα: Νέπες), a city of Etruria, situated in the southern part of that province, at a distance of 30 miles from Rome and 3 miles E. of Sutrium. There is no doubt that it was an ancient Etruscan town, though certainly not a city of the first rank, and was probably a dependency of Veii. Hence we meet with no mention of the name, any more than of its neighbour Sutrium, until after the fall of Veii; but from that period these two cities became places of much importance as the frontier fortresses of the Roman dominions, as revolted to Etruria (Liv. vi. 9). The name of Nepete is first mentioned in n.c. 386, when it was in alliance with Rome, and being attacked by the Etruscans, sent to sue for assistance from the Romans. But before the military tribunes Valerius and Purius could arrive to support their city, the town had surrendered to the Etruscan arms, and was occupied with its entire population. The Etruscans had already set the place on fire in the year 392, and taken, and the leaders of the party who had been instrumental in bringing about the surrender were executed (Liv. vi. 9, 10). A few years later a more effectual step was taken to secure its possession by sending thither a Roman colony. The establishment of this is fixed by Livy in n.c. 383, while Velleius Paterculus would date it 1.10. E. 1.7. after the capture of the town by the Gauls (Liv. vi. 21; Vell. Pat. i. 14). It was a Latin colony like most of those established at this period. In n.c. 297, Nepete is again mentioned as one of the frontier towns on this side against the Etruscans (Liv. x. 14); but with this exception we hear no more of it during the wars of the Roman in Etruria. In the Roman Civil War it was one of the twelve Latin colonies which declared themselves exhausted by the burdens of the war, and unable to furnish any further supplies: for which it was punished, before the end of the war, by the imposition of double contributions (Liv. xxvii. 9, xxxiv. 15). From this time Nepete seems to have sunk into the condition of a subordinate provincial town. Like the other Latin colonies, it obtained the Roman franchise by the Lex Julia, in a. 90, and became from thenceforth a municipium; which rank it appears to have retained under the Empire, though it is said in the Liber Colonariorum to have received a colony at the same time with that sent to Falerii (Fest. s. v. Municipia, p. 127; Gruter, Iasus. p. 308. 2, 3; De Floro, Hist. 1127; Suet. Aug. Hist. vi. 39; Mommsen, p. 337). Its existence as a municipal town throughout the period of the Roman Empire is proved by inscriptions as well as by Pliny, Polybius, and the Tabula (Strab. v. p. 226; Plin. iii. 5. 8; Plut. iii. 1. § 50; Tab. Peut. ; Iasus. 879, 3991); but no mention occurs of it in history till after the fall of the Western Empire, when it figures in the Gothic

wars as a place of some importance from its strength as a fortress, and was one of the last strongholds maintained by the Goths against Nareses (Procop. B. G. iv. 34). It early became an episcopal see, a dignity which it has retained without intermission till the present time, though perhaps out of an insignificant town with about 1500 inhabitants.

The only remains of antiquity now visible at Nepē are some ancient sepulchres hewn in the rock, and some portions of the ancient walls, much resembling in their construction those of Sutrium and Falerii. These are considered by Dennis as belonging to the ancient Etruscan city; but it is more probable that they date only from the Roman colony. (Dennis's Eturia, vol. i. p. 111; Nibby, Dintorni, vol. ii. p. 398.) [E. B. J.]

NEPHELIS (Νεφελίς), a small town on the coast of Cilicia, situated, according to Ptolemy (v. 8 § 1), between Antioc and Anemurium; but if, as some suppose, it be the same place as the Zephyrons mentioned in the Stadiasmus Maria Magni (§§ 181, 182), it ought to be looked for between Selinus and Celenderia. Near the place was a promontory of the same name, where, according to Livy (xxiii. 20), the fleet of Antiocbus the Great was stationed, when, after reducing the towns of Cilicia as far as Selinus, he was engaged in the siege of Corusaeum, and where he received the presents of the same name from Agesilaus, who was in the service of the Persians. (Comp. Leake, Asia Minor, p. 119.) [L. S.]

NEPHERIS (Νεφερής), a natural fortress situated on a rock, 180 stadia from the town of Carthage. (Strab. xvii. p. 834.) [E. B. J.]

NEPTUNIUS MONS; PELORUS.

NEQUINUM. [NINIA.]

NERAE; a tribe, mentioned with several others, who are equally unknown, by Pliny, and placed by him in the neighbourhood of the Insula Pattalene, the modern Soutrakhtin (vi. 20. 23). [V.]

NERETUM, or NERITUM (Νήρητος, Ptol. Είδ. Νερεινα, Νερόδη), a city of the Sallentini, in the ancient Calabria, mentioned both by Ptolemy and Pliny among the island towns of those people. Its name is also found in the Tabula, which fixes its position 29 M. from Manduria on the road to Uzement (UAMENTO), and 20 M. from the latter city. These data enable us to identify it with certainty with the modern town of Nardò, a considerable place about 9 miles N. of Gallipoli. It is clear from Pliny that it was a town of municipal rank, and the same thing is confirmed by the inscriptions; but there are no ancient remains at Nardò. (Plin. iii. 11. a. 16; Ptol. iii. 1. § 76; Tab. Peut.; Iasus. 3108. Other inscriptions, with the name of NERITUM, NERIT. published by Muratori, vol. ii. pp. 1113, 1120, and by Bomanelli, vol. ii. pp. 49, 50, are probably spurious. See Orelli, 138.) [B. E. B.]

NERICUS. [LEUCAR.] NERIGOS. Pliny (iv. 16. 30), in speaking of the islands in the north of Britain, says that, according to some, Nerigos was the largest, and that from it people used to sail to Thule. As besides this passage we have no other information, it is impossible to decide whether it is to be sought for in the Island of Antrim in Ireland, or on the island of Nornøy in Norway; but as Norway is in Danish still called Norgé, and in Swedish Norrøg, it is now generally assumed that Nerigos is the modern Norway; the southwestern headland of which, projecting into the sea, might easily lead the ancients to the belief that it was an island. In the same passage Pliny mentions the island of Bergi, which may possibly be only the
north-western coast of Norvegia, the most important commercial town in that part still bearing the name of Bergen. The island of Duma lastly, which is mentioned along with those spoken of above, has been called by Pliny, "Dumna in the district of Drometium. But all this is very doubtful, as Pliny, besides being very vague, may have blundered here as in other parts of his work; for, according to some, Bergen seems to have been an ancient name of Hibernia or Ireland (P. Mel. ii. § 4); and Duma is distinctly called by Ptolemy (ii. 3. § 31, vii. 3. § 10), an island off the north of Britain. [Com. Orn. 23. 25.]

NERIS. [Gynhria.]
NERITUS. [Ithaca.]
NERIUM. [Artabrii.]
NERPONIA. [Artaxasta.]
NERTEBRANES (Neptopteranes), a small German tribe, which is mentioned at a late period in the country once over the Chatti, or the rest of Mons Abona (Ptol. ii. § 11. § 2.) [L. S.]

NERTOBRIGA (Nepotobriga). 1. A town of Hispania Baetica (Ptol. ii. 4. § 19), also called by Ptolemy (iii. 1. § 3) Concordia Julia, the modern Valera la vieja. It is named "Ephorobriga" in the copies of Polybius (XXXV. 2), by an omission of the N. of the Ptol. i. p. 391.

2. A town of the Celtiberi in Hispania Tarraconensis, on the road from Emerita to Caesar Augusta. It is called by Appian Nepotobriga (Hist. 60), and by Suidas Nepotobrigos: now Almina (Ptol. ii. 6. § 38; Florus, ii. 17; Ant. Itam. 437; Ubert, vol. ii. pt. i. p. 460.) [T. H. D.]

In the same region, to the south, in the N. of Hispania Tarraconensis, in the territory of the Antigoens; according to Ubert (vol. ii. pt. i. p. 300), the modern Ordovena, near Bilbao; though by other writers it is variously identified with the Blanes and the Nervion. [T. H. D.]

NERVICANUS TRACTUS, is mentioned in the Not. Imp. as a continuation of the Armiaciana Tractus. There is also a middle age authority for the expression "Nervici litora tractus." A port on this coast, named Portus Aesapticum, was guarded by some Nervian troops according to the Notitia. D'Anville concludes that the Nervii extended from their inland position to the coast, and had part of it between the Morini and the mouth of the Schelda; a country which there is little evidence, and a good deal against it. [Membr. Morin. [G. L.]

NERVI (Nepadon, Nipeon), a nation of Belgica, whose capital according to Ptolemy (ii. 9. § 11) was Bagacum (Baton). When Caesar was preparing (c. 57) to march against the Belgian confederates, he was informed that the Nervii had promised to supply 5000 men for the general defence, and that they were considered the most savage of all the confederates. (B. G. ii. 4.) The neighbours of the Nervii on the south were the Ambiani. (B. G. ii. 15.) In Caesar's time the Nervii had not allowed "merceres" to come into their country; they would not let wine be imported and other things which were regarded as luxury. When the Nervii had marched for three days through their territory, he learned that he was not more than 10 Roman miles from the Sabis (Sambre), and the Nervii were waiting for him on the other side with the Atrebates and Veromandui, their border people. Thus we ascertain that the Atrebates, whose chief town is Armorium, and the Veromandui, whose chief place was St. Quentin, were also neighbours of the Nervii.

NERVI (St. Quintin). The Nervii had no cavalry, and their country was made almost impenetrable to any attack from the cavalry of their neighbours by quickest hedges which a man could not get through, and indeed hardly move through. "On the banks of the Sambre Caesar had a desperate fight with the Nervii, commanded by Bodognatus. During this invasion the old men, the women, and children of the Nervii, were removed to the seastuaries and marshes, somewhere near the coast. The Nervii lost a great number of men in this battle: "the Nervii were destroyed" (B. G. vi. 27.). Their "senatones" as Caesar calls them, their chief men, were reduced from 600 to three, and out of the 60,000 who were in the battle there were said to be only 500 left capable of bearing arms. After this terrible slaughter the Nervii rose again in arms against Caesar (c. 54), when they joined the Eburones and others in the attack on the Nervii. (B. G. vi. 27.) Some of the commentators have found a difficulty about the appearance of the Nervii again in c. 54, after having been nearly destroyed in c. 57. We must suppose that Caesar wrote of the events as they occurred, and that he did not alter what he had written. In c. 57 he supposed that he had defeated the Nervii; but in c. 54 he found that he was mistaken. In c. 53 the Nervii were again preparing to give trouble to the Roman governor; but he entered their country in the winter season, and before they had time to rally or to escape, he took many prisoners, drove off many head of cattle, and ravaged their land, and so compelled them to come to the battle. When the meeting of the Gallic states in c. 52 was settling the forces that each nation should send to the relief of Alesia, the contingent of the Nervii was 5000 men. (B. G. vii. 75.)

Some of the nations between the Seine, the sea, and the Rhine, were Germans in Caesar's time, but these Germans were invasions. The Nervii (Tac. Annales, c. 38) claimed the origin of the Galliace; but there is no evidence which can settle the question. Appian (de Bell. Gall. i. 4) speaks of the Nervii as descendants of the Teutones and Cimbri; but this is worth very little. Appian had probably no authority except Caesar, whom he used carelessly; and he may have applied the name of the Nervii what Caesar says of the origin of the Aduatuci. (B. G. ii. 29.) Strabo (p. 194) also says that the Nervii were a Germanic nation, but he does not even know the position of the Nervii, and he misplaces them.

Cesar mentions some smaller tribes as dependent on the Nervii (B. G. v. 39); these tribes were Gentii, Levacii, Pleunmoxii, Geiduni, of all whom we know nothing.

Pliney (iv. 17) mentions in Belgica as inland people, the Castoli (apparently a corrupted name), Atrebates, Nervii liberi, Veromandui; an order of enumeration which corresponds with the position of the Nervii between the Atrebates and Veromandui: for the chief place of the Atrebates is Avario, of the Nervii Bataio, and of the Veromandui St. Quemion. [Augusta Verombatiorum.] As Pliney calls the Nervii liberi, we must suppose that in his time they were exempt from the payment of taxes to the Romans, and retained their own internal government; probably in Pliney's time the Romans had not yet fully reduced their country.
NERULUM. The territory of the Nervii did not extend beyond the limits of the old diocese of Cambrai, which was, however, very large. The capital of the Nervii was Bagacum (Bonac), but Cambrai was also a town of the Nervii. [Camaracum.]

NERULUM, a town in the interior of Lucania, mentioned by Livy during the wars of the Romans in Sicily, and taken by the consul Asinius Barbula, r. c. 317 (Liv. ix. 20). The only other notice of it is found in the Itineraries, from which we learn that it was situated on the high-road from Capua to Rhegium, at the point of junction with another line of road which led from Venusia by Potentia and Grumentum towards the frontier of Bruttium (Itam. Ant. pp. 105, 106). The names and distances in this part of the Tabula are too corrupt and confused to be of any service; the Itinerary of Antoninus places it 14 miles (or according to another passage 16 miles) N. of Murusum, the site of which is clearly ascertained. If the former distance be adopted as correct, it must have been a station on the thriving highway of La Rotonda, near the source of the river Lea (Hol-ten. Not. ad Clev. p. 393; Romanelli, vol. i. p. 389). [E. H. B.]

NERUSHI (Nerushai). This name of a people occurs in the Trophy of the Alps (Plin. iii. 20. a. 24), between the Oratelli and Velcioni. Ptolemy (iii. 1. § 41) places them within his Italy among the Maritime Alps. Their chief town was Vintium, which is Veneos, on the west side of the Var, and not far from Nicaea (Nissa). [G. L.]

NESACTIUM (Neaderov, Ptol.). A town of Istri, situated to the E. of Pola, on the Plautianus Sinus, and not far from the river Arsia, which was the boundary of Istri on this side. Hence Ptolemy calls it Neaderov, its site has been determined by Livy as a city of the Istrians before the conquest of Rome, and a strong fortress, so that it stood a long siege, and was only taken by the Roman consul C. Claudius Pulcher, by cutting off its supply of water (Livy. xii. 11). It afterwards appears both in Pliny and Ptolemy as a municipal town of Istri under the Roman dominion, and had a thriving neighbourhood of Western Empire, but the period of its destruction is unknown (Plin. iii. 19. a. 33; Ptol. iii. 1. § 27; Tab. Peut.; Anon. Rav. iv. 31). The fact of its proximity to the Arsia (Arsae), combined with Livy's mention of a river flowing by the walls, render it probable that it was situated immediately on the right bank of the Arsia; but its exact site has not been determined. [E. H. B.]

NESCAEA (Nescaea), a district mentioned in two places in Strabo, with slightly differing descriptions: 1. as a country belonging to Hyrcania, and watered by the Oucus, now Tadjen (xi. p. 509); 2. as a distinct and independent land (xi. p. 511). The geographer probably meant to imply a narrow strip of territory, Hyrcania, which in the time of Strabo was Ariana, and Parthia respectively, and corresponding with the present Khordesan. It may be identified with the existing Nissa, a small town to the N. of the Alger chain of mountains, between Astabadi and Mesked. (Wilson, Arabia, pp. 142—148.)

Nissa. The same district answers to the "regio Nissaeae Parthenes nobilis" in Pliny (vi. 25. a. 39). [V.]

NESEANIA, a municipal town in Hispasia Baetica, stood on the site of the modern village El Valle de Aldehuela, 3 leagues W. from Antequera. It is still famed for its mineral springs, the existence of which in ancient times was confirmed by Ciceronian (Uckert. vol. ii. pt. i. p. 362). [T. H. D.]

NESIO (Neso), a district of Asiac Satania, formed by the windings of the river Rha, and occupied by the Arabi, Mutei, and Phthirerophoul. [E. B. J.]

NESS (Nissea), a small island on the coast of Campania, between Puteoli and Nuceria; and directly opposite to the extremity of the ridge called Mons Pausiasius (Seneca, Ep. 55). It may be considered as forming the eastern headland of the bay of Baiae or Puteoli, of which Cape Minenum is the western limit. The island is of small extent, but considerable elevation, and undoubtedly constituted in ancient times a station on the side of the crater of a volcano. This must, however, have been entirely removed by the period of historical memory; but it appears that even in the days of Statius and Lucan it emitted sulphureous and noxious vapours, which has long ceased to be the case (Stat. Silv. ii. 2. 78; Lucan, vi. 90). It was nevertheless, like the adjoining hill of Pausiasius, a pleasant place of residence. Brutus had a villa there, where he was visited by Cicero shortly after the death of Caesar, and where they conferred, together with Cassius and Libo, upon their future plans (Cic. ad Att. xvi. 1—4). Pline tells us that it was famous for its asparagus, a celebrity which it still retains (Pline. xix. 8. a. 49); but the wood which crowned it in the days of Statius (Silv. iii. 1. 149), has long since disappeared. [E. H. B.]

NESS (Nessus, Arrian Peripl. p. 18), a small river, 60 stadia from the Borgys, which discharges itself into the Euxine by the Prom. Herculis, Cape Constamionianus (Cape Adler of Gauntier's map), where there is now a river called Menowion. [E. B. J.]

NESSON. [E. H. B.]

NESSOUS (Nessous, Lewis), a lake of Pelasgia in Tesalii, lying east of La-issae, now called Karajsh or Napialim. In summer it is only a marsh, and contains very little water, but in winter it is filled by the overflowing of the Peneus. When the basin is filled, its superfuous waters are conducted by a channel into the lake Boebesa, now called Kerka. (Strab. ix. p. 440; Leake, Northern Greece, vol. i. p. 445, vol. iv. p. 403.) Strabo regarded the lakes Nessous and Boebea as the remains of the great lake which covered Tesalii, before the waters found an outlet through the vale of Tempe to the sea; but he is mistaken in saying that Nessus is larger than Boebea. (Strab. ix. p. 430.) Nessous received the name from a town Ness, which is mentioned only by Stephanus B. (v. Nissa.)

NETSEBA. [E. B. J.]

NESTANE. [E. B. J.]

NETSEBA (Netseba, Silicy. p. 8; Ne-tesos, Eratosthenes, ap. Schol. Apollon. Rhod. iv. 1396), a people of Illyricum, with the same name, near the river Nestus (Netseba, Silicyz, l. c.; Artemidorus, ap. Steph. B. a. v.), which has been identified with the Kerka. [E. B. J.]

NETSEI or NESSUS (Netseba, Silicy. pp. 8, 39; Seyam. 672; Pomp. Mela, ii. 2. §§ 2, 9; Plin. N.E. 3]
NESULUM.

iv. 11, viii. 16; Nicetas, Hist. Theog. 341; Ptol. iii. 12. § 2, ii. 13. § 7; Miezos, Zonar. ix. 28: Nisto, Turkish Karasu, the river which constituted the boundary of Thrace and Macedonia in the time of Philip and Alexander, which the Romans continued on their conquest of the latter country. (Strab. vii. p. 331; Lív. xiv. 29.) Thucydides (iv. 96) states that it took its rise in Mt. Scomius, whence the Hebrus descended; being, in fact, that cluster of great summits between Glauss- tenosyll and Siby, which sends tributaries to all the great rivers of the New Europe. It flows into the Strymon or Tiver. In the expedition of Dareius, they had been obliged to quit their original seats, on account of a quantity of serpents with which it was infested, and had taken refuge with the Budini in the district about the Strymon, which had till then belonged to that people. Though not of the same origin, in customs they resembled the Scythians, and bore the reputation of being enslavers (τερετήρες), like the "Schemas" among the Siberian Nomads of the present day. Once a year—so the Scythians and the Greeks of Olbia told Herodotus—each of them for a few days; a few years; but which still lingers among the people of Volgian and White Russia. Pomp–

etum Mela (ii. 1. § 7, 15) repeats this story from the Herodotus. (Dompag. i. 1. § 7, 15, vol. ii. p. 131.) The Sarmatian Navari of Polteniy (Nicopolis, iii. 5. § 25) are the same as the Neuri, the name appearing in a Grecized form; but there is some difficulty in harmonising his statements, as well as those of Esopo (esp. Ann. Pont. v. 45; Suda, Sc. p. 2) and of the Memorables. (Lom. v. ii. 131, and the more trustworthy accounts of Herodotus. Schafarik (Slav. Alt. vol. i. pp. 194—199) refers the Neuri to the Wendish or Servian stock. [E. B. J.]

NETUM or NEETUM (Νητειος), a town of Judah, mentioned by Ezera (i. 68) and Nemehia (vii. 26), between Bethlehem and Anathoth, if anything can be concluded from the order in which the names occur, which is so questionable, that Beit-netfil may be, perhaps, safely regarded as its modern representative. It is situated on the highest point of a lofty ridge, south of the NW. of the ancient tribe of Judah. (Robinson, Bib. Res. vol. ii. pp. 341—

347; Reland, Palaestina, pp. 650, 909.) [G. W.]

NETUM or NEETUM (Νητειος), Ptol. iii. 4.

§ 13; Netum, Cie., Sil. Ital.: Ech. Nitenu, Cie., Phin.: Noto Vecchio), a considerable town in the S. of Italy, near the sources of the little river Assenio (Aesernus), and about 20 miles SW. of Syracuse. We find no mention of it in early times, but it was probably subject to Syracuse; and it is in accordance with this, that, by the treaty con–

cluded in B. C. 263 between the Romans and Hieron king of Syracuse, Netum was noticed as one of the cities left in subjection to that monarch. (Diod. xxiii. Exe. H. p. 502.) We have no account of the circumstances which subsequently earned for the Netini the peculiarly privileged position in which we afterwards find them: but in the days of Cicero Netum enjoyed the rights of a "foderata civitas" like Messana and Taurocinenum; while, in Pliny's time, it still retained the rank of a Latin town (civitatis libera), a favour then enjoyed only by three cities in the island. (Cic. Fam. iv.

26, v. 22, 51; Phin. iii. 8. s. 14; Ptol. L. C.; Sil. Ital. xiv. 268.) Poteney is the last ancient writer that mentions the name; but there is no doubt that it continued to exist throughout the middle ages; and under the Norman kings rose to be a place of great importance, and the capital of the southern province of Sicily, to which it gave the name of Vol di Noto. But having suffered repeatedly from earthquakes, the inhabitants were induced to emigrate to a site nearer the sea, where they founded the modern city of Noto, in 1703. The old site, which is now known as Noto Vecchio, was on the summit of a lofty hill about 8 miles from the modern town, and about 3 miles from the sea; some re–

mains of the ancient amphitheatre, and of a building called a gymnasium, are still visible, and a Greek inscription, which belongs to the time of Hieron II. (Fazell. de Reb. Sic. iv. 2; Castell. Inscri. Sicil. p. 101.) [E. H. B.]

NEUDRUS (Ναυδρος, Arrian, Indic. c. 4), a small stream of the Psoihe, which flowed into the Hydrosotes (Rosi or Rosade) from the country of the

Attaceni. It has not been identified with any modern river.

NEVIRNUM [Νοβιονόμιον].

NEUBI (Νευβί), a nomad people of the N. of Greece, in the Roman Empire, which still occupies places in the centre of the region which now comprises Poland and Lithuania, about the river-basin of the Bug. They occupied the district (γραμμή Νευβία της) which lay to the NW. of the lake out of which the Tyrras rises, and which still bears the name in Slavonic of Neraukumjs, with its chief town of Neubet. It seems that the expedition of Dareius, they had been obliged to quit their original seats, on account of a quantity of serpents with which it was infested, and had taken refuge with the Budini in the district about the Bug, which had till then belonged to that people. Though not of the same origin, in customs they resembled the Scythians, and bore the reputation of being enslavers (τερετήρες), like the "Schemas" among the Siberian Nomads of the present day. Once a year—so the Scythians and the Greeks of Olbia told Herodotus—each of them for a few days; a few years; but which still lingers among the people of Volgian and White Russia. Pomp–
etum Mela (ii. 1. § 7, 15) repeats this story from the Herodotus. (Dompag. i. 1. § 7, 15, vol. ii. p. 131.) The Sarmatian Navari of Polteniy (Nicopolis, iii. 5. § 25) are the same as the Neuri, the name appearing in a Grecized form; but there is some difficulty in harmonising his statements, as well as those of Esopo (esp. Ann. Pont. v. 45; Suda, Sc. p. 2) and of the Memorables. (Lom. v. ii. 131, and the more trustworthy accounts of Herodotus. Schafarik (Slav. Alt. vol. i. pp. 194—199) refers the Neuri to the Wendish or Servian stock. [E. B. J.]

NIA (Nia), a river of Interior Libya, discharging itself into the Hesperian bay, in 13° 30' E. long. and 90° 30' N. lat. (Ptol. iv. 6. § 7). Colonel Leake (Journ. Geog. Soc. vol. iii. p. 16) has identified it with the Rio Grande, which takes its rise on the border of the highland of Senegambia, according to Mollien's map (Trav. in the Interior of Africa, 1820), in 15° 30' N. lat. and 13° 30' W. long. [E. B. J.]

NICAEA, NICE (Nicea), or NICAEA (Nicaea), a town of Thrace, not far from Adrianople, the scene of the battle between the emperor Valens by the Goths in A.D. 378. (Arnold, Histoire, etc., xxxi. 134; Cedren. ii. p. 183; Sozonov. iv. 19; Theoph. p. 772.) It has been variously identified with Kuseli and Kulalen. [T. H. D.]

NICAEA. I. In Asia. I. (Nicaea; Eth. Nicaeuth or Nicaeus: Νικαία), one of the most important towns of Bithynia, of which Strabo (xii. p. 565) even calls it the metropolis, was situated on the eastern shore of lake Ascania or Ascanius, in a wide and fertile plain, which, however, was somewhat unhealthy in summer. The place is said to have been colonised by Bottsurians, and to have originally borne the name of Ancor (Steph. B. s. e.) or Bellicore (Geogr. Myn. p. 40; ed. Hudson); but it was subsequently destroyed by Alexander the Great, who called it, after himself, Antigoeia. (Steph. B. L. c.; Eunasth. ed. Hom. ii. ii. 863.) Not long after Lyasmacus, having made himself master of a great part of Asia Minor, changed the name of Antigoeia into Nicaea, in honour of his wife Nicaea, a daughter of Antipater. (Steph. B. Eunasth. Strab. II. cc.)
NICAEA.

According to another account (Mennan, ap. Phot. Cod. 224, p. 235, ed. Bekker), Niccaea was founded by the Thracians, Thraciaei, who had served in the army of Alexander the Great. The town was built with great regularity, in the form of a square, measuring 16 stadia in circumference; it had four gates, and all its streets intersected one another at right angles, so that from a monument in the centre all the four gates could be seen. (Strab. x. p. 535. Lib. viii. Cap. vii. Tom. vii. n. 6197. O. P. 111. 110. 11.) The gymnasium, which was destroyed by fire, but was restored with increased magnificence by the younger Pliny (Epist. x. 48), when he was governor of Bithynia.

Soon after the time of Lysimachus, Niccaea became a city of great importance, and the kings of Bithynia, whose era begins in B.C. 268 with Zipoetes, often resided at Niccaea. It has already been mentioned that in the time of Strabo it is called the metropolis of Bithynia; an honour which is also assigned to it on some coins, though in later times it was enjoyed by Nicomedia. The two cities, in fact, kept up a long and vehement dispute about the precedence, and the 38th oration of Dion Chrysostomus was written on the subject. From this oration, it appears that Nicomedia alone had a right to the title of metropolis, but both were the first cities of the country. The younger Pliny makes frequent mention of Niccaea and its public buildings, which he undertook to restore when governor of Bithynia. (Epist. x. 40, 46, &c.) It was the birthplace of the astronomer Hipparchus and the historian Dion Cassius. (Suid. s. v. Tropaeum.) The numerous coins of Niccaea which still exist attest the interest taken in the city by the emperors, as well as its attachment to the rulers; many of them commemorate great festivals celebrated there in honour of gods and emperors, as Olympia, Istmia, Dioysis, Pythia, Commoda, Severia, Philadelphia, &c. The importance of the city and the empire remained an important place; for its situation was particularly favourable, being only 25 miles distant from Prusa (Plin. v. 82), and 44 from Constantinople. (It. Anim. p. 141.) When the last mentioned city became the capital of the Eastern Empire, Niccaea did not lose in importance; for its present walls, which were erected during the last period of the Empire, enclose a much greater space than that ascribed to the place in the time of Strabo. In the reign of Constantine, A.D. 325, the celebrated Council of Niccaea was held there against the Arian heresy, and the prelates there assembled drew up the creed called the Nicene. Some travellers have believed that the council was held in a church still existing; but it has been shown by Prokoop (Eriserungen, iii. p. 234) that that church was built at a later period, and that the council was probably held in the now ruined mosque of Orchan. In the course of the same century, Niccaea suffered much from an earthquake; but it was restored in A.D. 368 by the emperor Valens. During the middle ages it was for a time the capital of the Greek emperors against the Turks, who did not conquer it until the year 1078. During the first crusade, in 1097, it was recovered from them by the Christians, but in the peace which was afterwards concluded it was ceded to the Turks. In the 13th century, when Constantinople was the capital of the Latin emperors, Niccaea belonged to Theodore, the Grand Khan of the Tartars of Western Asia; in the end, however, it was finally conquered and incorporated with the Ottoman empire by Orchan. Many of its public buildings were then destroyed, and the materials used by the conquerors in erecting their mosques and other edifices. The modern Imazir is a very poor place, of scarcely more than 100 houses, while in Pococke's time, there still existed about 300. The ancient walls, with their towers and gates, are in tolerably good preservation; their circumference is 14,800 feet, being at the base from 18 to 20 feet in thickness, and from 30 to 40 feet in height; they contain four large and two small gates. In most places they are seen. On the south, an alternate course of Roman tiles and large square stones, joined by a cement of great thickness. In some places have been inserted columns and other architectural fragments, the ruins of more ancient edifices. These walls seem, like those of Constantinople, to have been built in the fourth century of our era. Some of the towers have Greek inscriptions. The ruins of mosques, baths, and houses, dispersed among the gardens and cornfields, which now occupy a great part of the space within the Greek fortifications, show that the Turkish town, though now so considerably, was once a place of importance; but it never was so large as the Greek town. On the north of the city, a little below the church of St. Andrew, are the foundations of the remains of the Greek Niccaea, the walls of the ruined mosques and baths being full of the fragments of Greek temples and churches. On the north-western parts of the town, two moles extend into the lake and form a harbour; but the lake in this part has much retreated, and left a marshy plain. Outside the wall, remnants of ancient aqueducts are seen. (Conyers Minor, pp. 10, foll.; von Prokoop-Osten, Eriserungen, iii. pp. 321, foll.; Pococke, Journey in Asia Minor, pp. 181, foll.; Walpole, Turkey, ii. pp. 146; Eckel, Doct. Num. i. pp. 433, foll.; Rasche, Lexic. Rei Num. iii. p. 1374, foll.)

L. S.]

COIN OF NICAEA IN BITHYNA.

2. (Niccaea, Ariatia, v. 19; Strab. x. p. 698; Curt. ix. 3. 23), a city in the Panjib, on the banks of the Hydaspe (or Jhelam), built by Alexander the Great to commemorate his victory over Porus, who ruled the flat country intermediate between that river and the Araxes. It was at Niccaea or Bucephalia, which appears to have been on the opposite bank, that Alexander (according to Strabo, l.c.) built the fleet which Nearchus subsequently commanded; the country in the immediate neighbourhood having abundance of wood fit for ship-building. No town now exists which can with any probability be identified with it.

NICAEA. II. In Europa. 1. (Niccaea: Ekh Nickaei: Nizza, in French Nice), a city on the coast of Liguria, situated at the foot of the Maritime Alps, near the frontier of Gallia Narbonensia. On this account, and because it was a colony of Massilia, it was in early times commonly reckoned as belonging to Gaul. It is situated on the east of the town of Diani, and still followed by Mea (v. 5. § 3): but from that time, Nicaea, which was situated about 4 miles

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to the E. of that river, was naturally included in Italy, and is accordingly so described by Strabo, Pliny, and Ptolemy. (Strab. iv. p. 184; Plin. iii. 5. a. 7; Pol. iii. 1. § 5.) We have no account of its being a colony of Massilia, and appears to have continued always in a state of dependency upon that city. (Strab. iv. pp. 180, 184; Plin. l. c.; Steph. B. s. v.) It was situated on the borders of the Ligurian tribes of the Oxybi and Decidates; and, as well as its neighbour Autelepsis, was continually harassed by the Yuebi and by the Suebi. To the Ttisci, both cities were actually besieged by the Ligurians, and the Massilians, finding themselves unable to repulse the assailants, applied to Rome for assistance; the consul Q. Oppius, who was despatched with an army to their succour, quickly compelled the Ligurians to lay down their arms, and deprived them of a considerable part of their territory, which was annexed to the dependency of Massilia. (Pol. xxxiii. 4. 7; Liv. Epit. xlvii.) From this time, nothing more is heard in history of Nicaea, which continued to belong to the jurisdiction of Massilia, and, even after it came to be subject to the Romans, and included geographically in Italy, was still for municipal purposes dependent upon its parent city. (Strab. iv. p. 184.) At a later period, the new division of the provinces again transferred to Gaul the towns of Nicaea and Cismenium, together with the whole district of the Maritime Alps, westward of the Tropae Augusti. Hence, we find Nicaea described by Ammianus (xv. 11. § 15) as belonging to Gaul; and during the decline of the Empire, after it had become barren, the names of its bishops are found among the Gaulish prelates. It does not appear to have ever been a town of much importance under the Roman Empire; and was apparently eclipsed by the city of Cismenium (Climia), in its immediate neighbourhood. But it had a good port, which must always have secured it some share of prosperity; and after the fall of Cismenium, it rose to be the most important city in this part of Gaul, and became the capital of an independent district called the Comitato di Nissa (County of Nicae). This eventually fell into the hands of the House of Savoy, and now forms part of the dominions of the king of Sardinia. Nicaea itself is a flourishing place, with about 30,000 inhabitants, but it remains still the capital of antiquity. The ancient city probably occupied the height, now the site of the castle, and the immediate neighbourhood of the port, which though small, is secure. Nicaea is situated at the mouth of the river Paglione, a considerable mountain torrent, evidently the stream called Paulo by Pliny and Mela. (Gell. l. c.; Mela. ii. 4. § 5.)

About 2 miles E. of Nicaea is a deep bay or inlet between two rocky promontories, forming a spacious natural, harbour now known as the Gulf of Villafranca, from a town of that name, which has however existed only since the 13th century. This is probably the Portus Olyvula of the Maritime Itinerary (p. 504). The Anao Portus of the same Itinerary places a smaller and well-sheltered harbour for small vessels on the E. side of the headland, called Capo di S. Ceppino, which forms the eastern boundary of the Gulf of Villafranca. A similar cove a few miles further E. on the same line, is probably the Avinio Portus of the same writer, but the distance given between these points is greatly overstated.

[F. H. B.]

2. (Nicaea: Ekk. Nicaeeis), a fortress of the Locri Epizephiri, situated upon the sea, and close to the pass of Thermopylae. It is described by Arrianus as one of the places which commanded the pass. (De Fidei Leg. p. 45, ed. Steph.) It was the first Locrian town after Alpenos, the latter being at the very entrance of the pass. The surrender of Nicaea by Phalaxius to Philip, in b. c. 346, made the Macedonian king master of Thermopylae, and brought the Sacred War to an end. (Diod. xvi. 59.) Philip kept possession of it for some time, but submitted it to the alliance of the Greeks, to the Thebans, and to the Amphictyonic League. (Mann. Dem. i. p. 153, ed. Reiske; Aesch. c. Cleop. p. 73, ed. Steph.) But in b. c. 340 we again find Nicaea in the possession of Philip. (Dem. in Phil. Ep. p. 153.) According to Memnon (Ep. Phol. p. 234, ed. Bekker; c. 41; ed. Orelli) Nicaea was destroyed by the Phocians, and its inhabitants founded the Bithynian Nicaea. But even if this is true, the town must have been rebuilt soon afterwards, since we find it in the hands of the Aetolians during the Roman wars in Greece. (Polyl. x. 42, xvii. 1; Liv. xxxvi. ix. 32.) Subsequently the town is only mentioned by Strabo (ix. p. 426). Leake identifies Nicaea with the castle of Parnassus, where there are some Helicean remains. (M. E. of Greece, vol. ii. p. 136.)

3. In Illiria. (Carth. Vol. l. p. 565. a.)

4. In Thrace. (Nicae.)

NICAMA (Nicaea), a place on the SW. coast of Asia Minor, called a metropolis by Ptolemy (vi. 1. § 12). It was in the district of the Bati, within the territory of king Pandion. It was very probably on the site of the present Cottupotamus. [V.]

NICASIA (Nizaris), a small island near Naxos. (Steph. B. s. v.)

NICEPHORIUM (Nexofhois, Strab. xvi. p. 747; Pol. vi. 18. § 6; Steph. B. s. v.), a place of considerable importance in Mesoepotamia, on the river Euphrates. According to Isidorus (Mema. Pirkh. 1. ed. Müller) and Pliny (v. 24. a. 21, vi. 26. a. 30), it owed its foundation to Alexander the Great; according, however, to Appian, to Seleucus I, which is much more likely (Syriaco c. 57). It is mentioned by Dion Cassius (xii. 13) and by Tacitus (Anna. vi. 40), but simply as one of many towns founded by the Macedonians. Strabo calls it a town of the Myrmidons in Mesoepotamia (xvi. p. 747). Nothing is known of its intermediate history, but Justinian erected a fortress here (Procop. de Aedif. ii. 7); and the emperor Leo, who probably added several new works to it, is said to have changed its name to Leontopolis. (Hieroclor. p. 715; and Chron. Eos. ap. Airport. i. p. 408.)

NICEPHORIUS, an afflent of the Tigres, which washed the walls of Tigranocerta (Tac. Ann. iii. 4.), now the Bulus-chai, which rises at Basf Ksain, on the S. of Jebel Nimrud, and W. of Lake Van. (Chesney, Explo. Euphrat. vol. i. p. 18; Ritter, Erdkunde, vol. x. p. 88.) Kiepert's map identifies it with the Jammoukh Sat. [E. B. J.]

NICEPHORUS (the Neck) and tributary of the Rhine, has its Sources not far from those of the Durance, and discharging itself into the Rhine in the northwestern corner of the Niederheim. Its course forms a sort of semicircle, as it first flows in a north-eastern and afterwards in a north-western direction. The Nicer is not mentioned until a late period of the Roman Empire. In a. d. 918, the emperor Valentinian had to make great efforts in turning some part of the
Nícia.

river into a new channel for the purpose of protecting the walls of a fort erected on its banks from being undermined and washed away by its waters. (Amm. Marc. xxviii. 2; Vopiscus. Prob. 13, where it is called Nicer; Auson. Moselid. 423; Sidon. Apollin. Paneg. ad Arc. 293; Eusebi. Paneg. Const. 13; Symmach. Lett. in Valer. ii. 9, 10.) The remains of Roman antiquities on the banks of the Nicer are very numerous, and a few of its tributaries, such as the Armia (Irma) and Murra (Murr), are mentioned in inscriptions found in the country. [L. S.]

Nicia. [Cap. A., Vol. i. p. 562, a.]

Nicoium or Niciu (Nicovs. aepfelos, Ptol. iv. 5. § 9 a.; Strab. xi. p. 563; Paus. xi. 12. 5.) The name of Lower Egypt, lay just above Memphis and nearly midway between Memphis and Alexandria. It was one of the military stations on the main road between those cities which ran nearly parallel with the Canopic arm of the Nile. [Prosob.]

[N. B. D.]

Nicomedea (Nicównëúa; Eta. Niconemédos; Ιτανιμεώι or Ιταμι); the capital of Bithynia, situated on the north-eastern coast of the Sinus Astacenus, a part of the Propontis. The town of Astacus, a little to the south-east of Nicomedea, was destroyed, or greatly damaged, by Lysimachus; and some time after, B.C. 264, Nicomedes I. built the town of Nicomedea, to which the inhabitants of Astacus were transferred (Steph. B. s. v.; Strab. xii. p. 563; Paus. xi. 12. 5.; Euseb. Chron. Ol. 129. 1.). The founder of the new city made it the capital of his kingdom, and in a short time it became one of the largest and most flourishing cities, and continued to prosper for more than sixty centuries. Pliny, in his letters to the emperor Trajan, mentions several public buildings of the city, such as the Colosseum, a temple of Cybele, &c., and speaks of a great fire, during which the place suffered much (Epist. x. 42, 46). Respecting its rivalry with Nicæa, see Nicæa. According to Pliny (v. 43), Nicomedea was 621 miles to the south-east of Chalcedon, while according to others it was only 60 or 61 miles distant (1 Ant. pp. 134, 160; E. Hieros. p. 572; Tab. Peut. Under the Empire it was often the residence of the emperors, such as Diocletian and Constantine, especially when they were engaged in war against the Parthians or Persians. (Ancre. Vict. de Caes. 39; Niceph. viii. in fin.) The city often suffered from earthquakes, but owing to the munificence of the emperors it was always restored (Amm. Marc. xvii. 7; Philostog. iv. p. 506.) It also suffered much from an invasion of the Scythians (Amm. Marc. xxii. 9, 12, 13.) The orator Libanius (Orat. 62, tom. iii. p. 537, ed. Reiske) mourns the loss of its terrae, basilicas, temples, gymnasia, schools, public gardens, &c., some of which were afterwards restored by Justinian (Procop. de Aed. v. 1; comp. Ptol. v. 1. § 3, viii. 17. § 4; Hieroc. p. 691.) From inscriptions we learn that in the later period of the empire Nicomedea enjoyed the honour of a Roman colony (Orelli, Inscript. No. 1060). The city is also remarkable as being the native place of Arrian, the historian of Alexander the Great, and as the place where Hannibal put an end to his chequered life. Constantine breathed his last at his summer residence of Nicomedea (Constant. Chron. Cest. Philost. ii. p. 484.) The modern Immid still contains many interesting remains of antiquity, respecting which see Pococke, vol. iii. p. 143, &c.; Description de l'Afrique Mineure, tom. i.; comp. Basche, Lexic. Rom. Num. iii. i. p. 1433, &c.

Nicoisius Dromus (Nicowiovs òpós, Ptol. iv. 7. § 11; Nic., Ptol. i. 17. § 12), one of the "Rans of Azania, on the E. coast of Africa, seven (days' stations) in all. Passing the Noti Cornu of Ptolemys (El-Khaff), the voyager arrived at the "Stranda" (ήγυμαλ), the Little and the Great, extending six days according to the Periplus, eight according to Ptolemy's authorities, though he would reduce the distance to four natural days. The Little Strand, which occurs first, is doubtless the Self Tawil, or "Long Sword," of the Arab pilots, so called from its curvature. The Great Strand is probably the district now called Merut, or "Dry Desert." These have an extent of 300 miles. Next comes the people shore where Ptolemy (i. 17. § 11) places 3 towns, Ergysara (Ergysara), the "Parodonta" (permsnegos òpom), and Tomic or Nici, the Nicon of the Periplus. These towns must be placed in the Bara Somalui, or the land of the Somalui, or Shipimli, a mild people of pastoral habits, confined to the coast, which they occupy from the Red Sea to the river Juba. The Port of Samburger, commonly called the Happy Bay, which, according to the "Run of Nicon" agrees with the point called Terra in Owen's map. (Narrative of Voyages to explore the Shores of Africa, Arabia, and Madagascar, performed in H. M. ships Leven and Barracouta, London, 1853; comp. Cooley, Claudius Ptolemy and the Nile, p. 64.)

[N. B. J.]

Nicorium (Nikowión, Scylas. p. 29), a city of the European Sarmatians, which Strabo (vii. 2) places at 160 stadia from the mouth of the Tyras, while the anonymous Coast-describer (p. 9) fixes it at 300 stadia from the Issiacorum Portus, and 30 stadia from the Tyras on the coast. Stephanus of Byzantium (s. v.) states that it was at the mouth of the Ister, but for "Iowps, Tiopos should probably be read. Ptolemy (iii. 10. § 16) has removed it from the coast, and placed it too far to the N. Its position must be looked for near Ovidiopolis. (E. B. J.)

Nicopolis (Νικόπολις: Eta. Νικωπόλις), i.e. the "City of Victory." I. in Asia. 1. A town of Bithynia, on the coast of the Bosporus, a few miles north of Chalcedon. (Plin. v. 43; Steph. B. s. v.) 2. A town in Cappadocia or Armenia Minor, founded by Pompey on the spot where he had gained his first decisive victory over Mithridates. (Strab. xii. p. 555; Appian, Mithrid. 101, 105; Dion Cass. xxxv. 33; Caes. Bell. Alex. 36; Plin. vi. 10.) It was situated in a valley of the river Lycus, a tributary of the Iris (Aeta Martys. tom. iii. Jul. p. 48), at a distance of 300 miles to the north-east of Pella, and 98 to the north-east of Sebastia. It was a populous town as early as the time of Strabo; but during the last period of the Empire it appears to have suffered much, and its decayed walls were restored by Justinian. (Procop. de Aed. iii. 4; comp. Ptol. v. 7, 27.)
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NICOPLIS.

§ 3; Ith. Ant. p. 183, 207, 215; Hieroc. p. 703; Steph. B. s.v.). Most travellers and antiquaries are agreed, that Nicipolis is represented by the modern Turkish town of Derveli; but as this place is situated on a tributary of the Esphrates, the opinion is opposed to the statements of our authorities, especially the "Acta Martyrum." Others are inclined to regard Kavara, Gavaro, on the Lycus, as marking the site of Nicipolis; but still the routes indicated in the Itineraries are in favour of Derveli; whence D'Anville remarks, that Nicipolis was sacred to Bacchus, and that the altar lies with the author of the "Acta Martyrum," who expressly places Nicipolis on the river Lycus.

3. An episcopal see of uncertain site, in Lydia or Ionia, mentioned by Hierocles (p. 660). [L. S.]

4. A town in Cilicia. [Ith.]

5. A town in Palestine. [Euseb., No. 2.]

NICOPLIS. II. In Africa. A town in Aegypt, founded by Augustus Caesar, in a. c. 24, on the field where he defeated, for the last time, M. Antonius, and in commemoration of the surrender of Alexandria. (Strab. xvii. p. 795; Joseph. B. Jud. iv. 11; Dion Cass. li. 18; Steph. B. s.v.) The conqueror was at the moment highly incensed with the Alexandrians, and, by the order of a Roman town in their immediate neighbourhood, sought to inflict a permanent blow on their political and commercial supremacy. Nicipolis was built a little W. of the Delta proper, on the banks of the canal which connected Canopus with the capital, and about three and a half miles from its eastern gate. The site of the town was chosen for the city which was the first rampart from Oxyrhynchus and the games. (Manett. Julius. 9.) At the beginning of the fifth century it was plundered by the Goths. (Procop. B. Goth. iv. 22.) It was again restored by Justinian (de Aedif. iv. 2), and was still in the sixth century the capital of Epirus. (Hieroc. p. 651, ed. Wessel.) In the middle ages Nicipolis sank into insignificance, and the town of Bracara, built at the extremity of the promontory, at length absorbed all its inhabitants, and was doubtless, as in similar cases, chiefly constructed out of the ruins of the ancient city.

The ruins of Nicipolis are still very considerable. They stretch across the narrowest part of the isthmus already described. Strabo (vii. p. 324) describes it as an extraordinary spot. Strabo alone saw the fish alone (vi. 23. a. 26), seated on the same canal, and about the same distance (20—50 stades) from Alexandria. Epirus is a fairly Nicipolis (see Mannert, vol. ii. p. 626). [W. B. D.]

NICOPLIS. III. In Europe. 1. A city of Epirus, erected by Augustus, in commemoration of the victory of Actium, a. c. 31. It was situated near the entrance of the Ambracian gulf, on the promontory of Epirus, which is immediately opposite that of Actium in Acarnania. The extremity of the Epeion promontory is now occupied by the town of Prieneia; and Nicipolis lay 3 miles to the N. of this town, on a low isthmus separating the Ionian sea from the Ambracian gulf. It was upon this isthmus that Augustus was exalted as the son of Actium. His own tent was pitched upon a height immediately above the isthmus, from whence he could see both the outer sea towards Parni, and the Ambracian gulf, as well as the parts towards Nicipolis. He fortified the camp, and connected it by walls with the outer part, called Comarum. (Dion Cass. i. 12.) After the battle he surrounded with stones the place where his own tent had been pitched, adorned it with naval trophies, and built within the enclosure a sanctuary of Neptune open to the sky. (Dion Cass. ii. 12.) But, according to Sustoninus (a. d. 18), he dedicated this place to Neptune and Mars. The city was peopled by inhabitants taken from Ambraecia, Anactorium, Thyrium, Argos Amphibolichum, and Calydon. (Dion Cass. ii. 1; Suet. Aug. ii. 12; Strab. vii. pp. 324, 325; Paus. x. 23. § 8, vii. 18. § 8, x. 38. § 4.) Augustus instituted at Nicipolis a quinquennial festival, called Actia, in commemoration of his victory. The festival was in the month of Mars, and was celebrated with music and gymnastic games, horse-racing and sea-fights. It was probably the revival of an old festival, since there was an ancient temple of Apollo on the promontory of Actium, which is mentioned by Thucydides (i. 39), and was enlarged by Augustus. The festival was declared by Augustus to be a sacred contest, by which it was made equal to the four great Grecian games; it was placed under the superintendence of the Macedonians. (Dion Cass., Suet., Strab., ii. c.) Augustus caused Nicipolis to be admitted into the Amphictyonic council (Paus. x. 38. § 3), and made it a Roman colony. (Plin. iv. 1. s. 2; Tac. Ann. v. 10.) A Christian church appears to have been founded at Nicipolis. (See Note.) It is related as the life of Titus from Nicipolis of Macedonia, which was most probably the colony of Augustus, and not the town in Thrace, as some have supposed. Nicipolis continued to be the chief city in Western Greece for a long time, but it had already fallen into decay in the reign of Julian, since we hear of its ruin in the first century of our era. (Paus. x. 38. § 3, ed. Morel.) Once the city of the Thracians, a strong tower stands on the site of the ancient city, and the ruins of its walls still remain. (Manett. Julius. 9.) At the beginning of the fifth century it was plundered by the Goths. (Procop. B. Goth. iv. 22.) It was again restored by Justinian (de Aedif. iv. 2), and was still in the sixth century the capital of Epirus. (Hieroc. p. 651, ed. Wessel.) In the middle ages Nicipolis sank into insignificance, and the town of Bracara, built at the extremity of the promontory, at length absorbed all its inhabitants, and was doubtless, as in similar cases, chiefly constructed out of the ruins of the ancient city.

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the outer port; and there can be little doubt that the second harbour, intended by Strabo, was the port of Vlady within the gulf, the distance of which from Nicopolis corresponds to the 12 stadia of Strabo, and where there are some Roman ruins a little within and on the eastern shore of the creek. The port of Comana was doubtless at Mytila, but the name of Gomaro is now given to the wide bay north of Mytila.

The ruins of Nicopolis are now called Paleokéfes. On approaching them from Prosko, the traveller first comes to some small arched buildings of brick, which were probably sepulchres, beyond which are the remains of a strong wall, probably the southern enclosure of the city. Near the southwestern extremity of the lagoon Mákona, is the Paleokástro or castle. It is an irregular pentagonal enclosure, surrounded with walls and with square towers at intervals, about 25 feet in height. On the western side, the walls are most perfect, and here too is the principal gate. The extent of the enclosure is about a quarter of a mile. The variety of marble fragments and even the remains of inscriptions of the time of the Roman Empire, inserted in the masonry, prove the whole to have been a repair, though perhaps upon the site of the original acro- polis, and restored so as to have been sufficiently large to receive the diminished population of the place. It may have been, as Leake conjectures, the work of Justinian, who restored Nicopolis.

Three hundred yards westward of the Paleokástro are the remains of a small theatre but little dilapidated. Col. Leake says that it appears to be about 200 feet in diameter; but Liet. Wolfe describes it as only 60 feet in diameter. Being built upon level ground, the back or highest part is entirely supported upon an arched corridor. Between this

theatre and the shore, are the ruins of a quadrangular building of brick, which was perhaps a palace, as it has numerous apartments, with many niches in the walls for statues, and some remains of a stone pavement. It stands just within an aqueduct, supported upon arches, which entered Nicopolis on the north, and was 30 miles in length. Considerable remains of it are met with in different parts of Epeirus.

Further north, at the foot of a range of hills, are the remains of the great theatre, which is the most conspicuous object among the ruins. It is one of the best preserved Roman theatres in existence. The total diameter is about 300 feet. The scene is 120 feet long, and 50 in depth. There are 27 rows of seats in three divisions. From the back of the theatre rises the hill of Mikhalitsa, which was undoubtedly the site of the tent of Augustus before the battle of Actium. Close to the theatre are the ruins of the stadium, which was circular at both ends, unlike all the other stadia of Greece, but similar to several in Asia Minor, which have been constructed or repaired by the Romans. Below the stadium are some ruins, which are perhaps those of the gymnasion, since we know from Strabo (vii. p. 323) that the gymnasion was near the stadium. The accompanying map is taken from Liet. Wolfe's survey. (Leake, Northern Greece, vol. i. p. 185, seq.; Wolfe, in Journal of Geogr. Soc. vol. iii. p. 92, seq.)

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CINCI MIOCOPOLIS IN EPIEURUS.

2. A town of Thrace, not far from the mouth of the Nestus, and therefore called by Ptolemy (iii. 11. § 13) Νικόπολις ἡ πέρι Νήσου. It appears to have been founded by Trajan, as it is surnamed Ulpia upon coins. The Scholiast upon Ptolemy says that it was subsequently named Christopolis; but it is still called Nicopolis by Socrates (H. E. viii. 36) and Hierocles (p. 635).

3. A town of Thrace, at the foot of Mt. Haemus. (Ptol. iii. 11. § 11.)

4. A town of Thrace, situated at the place where the Istrus flies into the Danube, and erected by Trajan in memory of his victory over the Dacians. (Amm. Marc. xxxi. 5; Jornand. de Reb. Get. c. 18; Hieroc. p. 636.)

NICOTERA (Nicotera), a town of Brutium, known only from the Antonine Itinerary (p. 106, 111), which places it 18 M. P. south of Vibo Valentia, on the road to Rhegium. It is repeatedly mentioned in the middle ages, and still exists under its ancient name as a considerable town and an episcopal see. [E.H.B.]

NIDUM or NIDUS, a town of Britain, situated according to the Itinerary (p. 484), on the road from Isca Dumnoniorum to Isca Silurum, and consequently in the territory of the Belgae. This site, however, is in all probability false; and it appears rather to have been a town of the Silures, the modern Neath, on the river of that name in Glamorganshire. (Carmen, p. 785.)

[T. H. D.]
NIE.

NIE (Nef, Sidor. Pach. 16, ed. Müller), a small place in Ariana, probably the present Neh, in Koskiaton. [V.]

NIGEIR or NIGIR (Nīyp, Ptol. iv. 6 § 14; Nīys, Agathem. ii. 10; Niger, gen. Nigirs, Plin. v. 4, 8, viii. 32), a great river of interior Libya, flowing from W. to E. It has long been a moot point in the geographies whether the Nigeir of the ancients should be identified with the river now known as the Djiobid or Quora, which, after taking its course through the vast plains or lowlands of Central Africa, turns southwards towards the Bight of Benin, where it enters the sea. For instance, Gesselin (Géographie des Anciens, vol. i. pp. 125–136) came to the conclusion that the ancients possessed no knowledge of NW. Africa to the S. of the river Num. Walckenaer (Bibliothèques Géographiques sur l’Intérieur de l’Afrique Septentrionale, Paris, 1821) also, who has carefully discussed this point, sums up the result of his inquiries by asserting that none of Poleni’s rivers can be the same as the Djiobid or any other stream of the Bileshu-Liddun, as that region was quite unknown to antiquity, and was, in reality, discovered by the Arabs. Following in the same track, Mr. Cooley (Clavellinae Polymi and the Nile, London, 1854) regards the Nigeir as a hypothetical river, representing collectively the waters of the Bileshu-Leriki. On the other hand, Colonel Leake (Journ. Geog. Soc. vol. ii. pp. 24–28), whose views are adopted in the present article, considers that Poleni’s information on the Djiobid or Quora, although extremely imperfect, was real. There seems, indeed, to be reason for believing that its discovery may be placed at a much earlier period, and that its banks were reached by the young Nasamonos. [Naramono.] Poleni’s statements (i.e.) are annexed, from which it will be seen that the arguments in favour of the identity of his Nigeir with the Qu ora are very strong. He believed that the earth was spherical; he divided the great circle into 360°; of these degrees he placed the same number in the breadth of N. Africa, that modern observations confirm; in the length of the same country he erred only one-tenth in longitude of the interior; in the latitude of the W. coast, where his positions approximate to modern geography, he placed a great river, flowing from W. to E., exactly in the latitude where the Quora flows in that direction.*

In considering the exact meaning of this passage,

*The Geir unites Mount Usargasa with the Garamanc Pharanx. A river diverges from it at
And makes the lake Chelonedis, of which the middle is in
This river is said to be lost underground, and to reappear, forming another river, of which the W. end is at
The E. part of the river forms the lake Nuba, of which the position is
The Niger joins the mountains Mandrus and Thala, and forms the lake Nigrites, of which the position is
The Niger has two north-east divergent to the mountains Sagasia and Nigrita; to the E. one divergent to the lake Lipy, the position of which is
And to the S. one divergent to the river Daras, at two positions -
And -
In the Latin -
It should be remembered that the word divergent, translated "diergent," simply indicates the point of junction of two streams, without any reference to the course of their waters. At present, our acquaintance with the Quora is too limited to identify any of its divergents; and even were there data, by which to institute a comparison, the imperfection of Poleni’s information will probably make the task of the geographer in those particulars in obscurity. After having stated that the Geir and Nigeir are the two principal rivers of the interior, he describes the one, as yoking together (tuveri) the Garamanc Pharanx with Mt. Usargasa; and the latter, as uniting in the same way Mt. Mandrus with Mt. Thala. It is plain that he considers them to be rivers beginning and ending in the interior, without any connection with the sea. If two opposite branches of a river, rising in two very distant mountains, flow to a common receptacle, the whole may be described as joining the two mountains. Of the general direction of the current of the Nigeir there can be no doubt, as the latitudes and longitudes of the towns on its banks (§§ 24–28) prove a general bearing of E. and W.; and from its not being named among the rivers of the W. coast (§ 7), it must have been supposed to flow from W. to E. The lake Libye, to which there was an E. divergent, though its position falls 300 geográfic miles to the NW. of Lake Tschad, may be presumed to represent this, the principal lake of the interior; and as we do not find the lake Polomi, like many of those moderns, should have been misinform ed as to its position, and communication of the river with the lake. It is now, indeed, known that the river does not communicate with Lake Tschad, and that it is not a river of the interior in Poleni’s sense; that its sources are, in a very different latitude from that which he gave, and its course, at least in its later parts, is considerably from the enormous extent of direction to the E., which results from his position of the towns on its banks. But recent investigations have shown that the difference of longitude between its source of the river and the W. coastal track is the same as that given by modern observations, — that Thamondiaca (Scopusa, § 20), one of his towns on the Nigeir, is really Sharia (Chala), the language of which the author is from Cassil — that the length of the course of the river is nearly equal to that of the Quora, as far as the mountain of Konyg, with the addition of the Shadda or Sharfy of Fanda, — while Mt. Thala is very near that in which it may be supposed that the Shadda has its origin. In the imperfect state of our information upon the countries between Bormés and Darfër, it would be hazardous to identify the lakes Chelonedis and Nuba. In comparing Poleni’s description of the central country between the Nile and Nigeir, there are reasons for concluding that he had acquired an obscure knowledge of it, similar to that which had reached Europe before the discoveries of Denham, Clapperton, and Lanier. The other great river, the Geir or Gimm (Telg. § 13), is the same as the river called Missulad by Browne, and Oumm Tebman, in Arabic, by Burckhardt; while the indigenous name Djar recalls that of Polomi, and which takes a general course from S.E. to NW. Burckhardt adds, that this country produces ebony, which agrees with what is stated by Claudian (Idyl. xii. 19), who, as an African, ought to be an authority, though, like an African, he confounds all the rivers of his country with the Nile; but, in another passage (I. Conrad. Stichic. i. 258), he represents the Gir as a separate river, rivalling the
NIGERIA.  

the Nile in size. Claudian could not have intended by this river, the Gna of Pliny (v. 1), at the foot of Mt. Atlas, and a desert of black sand and burnt rocks (Nūs P.), at which Paullinus arrived in a few days' journey from the maritime part of Mauretania; though it is probable that he may have intended, not the Gna of Poenue, but the Niger. The termination Gna is a Semitic word, applied to all rivers and waters in N. Africa, as well as to the prefix Ni; both were probably derived from the Semitic, and came through the Phoenicians to the Greeks. By a not unnatural error, the word became connected with the epithet "Niger," and thus the name Nigerinae or Nigeretus was synonymous with Sèdès (the Blacks); the real etymology of the name tends to explain the common belief of the Africans, that all the waters of their country flow to the Nile. It is from this notion of the identity of all the waters of N. Africa that Pliny received the absurd account of the Nile and Niger, from the second Juba of Numidia. He reported that the Nile had its origin in a mountain of Lower Mauretania named Monagan or the thirty, a place called Nilis; that it flowed from thence through sandy deserts, in which it was concealed for several days; that it reappeared in a great lake in Mauretania Caesariensis; that it was again hidden for twenty days in deserts; and that it rose again in the sources of the Niger, which river, after having separated Africa from Barbary, and then flowed through the middle of Aethiopia, at length became the branch of the Nile called Astapious. The same fable, though without the Niger being mentioned, is alluded to by Strabo (xiv. p. 826; comp. Vitruv. viii. 2. § 16); while Mela (iii. 9. § 8) adds that the river at its source was also called Dara, so that the river which now bears the name El-Dkares would seem to be the stream which was the reputed commencement of the Nile. The Niger of Pliny was obviously a different river, both in its nature and position, from the Ger of the same author. It was situated to the S. of the great desert on the line separating Africa from Aethiopia; and its magnitude and productions, such as the hippopotamus and crocodile, contrasted well with the small and billowy rivers of the Atlas. Neither do these swell at the same season as the Nile, being fed, not by tropical rain, falling in greatest quantity near the summer solstice, but by the waters of the maritime ridges, which are most abundant in winter. The Niger is not mentioned by the Geographer of Ravenna, nor the Arabes, until the work of Joannes Leo Africanus — a Spanish Moor — which was written at Rome, and published in Latin, A. D. 1556. Though his work is most valuable, in being the only account extant of the foundation of the Negro empire of Sèdès, yet he is in error upon this point, as though he had sailed on the river near Timbuktu; he declares that the stream does not flow to the E., as it is known to do, but to the W. It was led the Italians, and led Europeans to look for its estuary in the Senegal, Gambia, and Rio Grande. The true course of the river, which has now been traced to its mouth, confirms the statements of the ancients as to the great river which they uniformly describe as flowing from W. to E. [E. B. J.]

NIGERIA [NIGERIA].

NIGER-PULLUS, Nigropellum, or Nigropullus, in North Gallia, is placed by the Theodosian Table on a road from Lugdunum Batavorum (Leiden) to Noviomagus (Nimegenum). The distance is marked 11 from Albiniana (Alfons), ascending the Rhine. Uertk (Gallius, p. 333) quotes a Dutch author, who says that there is a village near Woerden still called Zwaarte Kalkenhout. (D'Anville, Notices, 40.)

G. L.

NIGRITAE, NIGRETES (Nigripaes, Strab. ii. p. 131, xvii. p. 826; Ptol. iv. 6. § 16; Agath. L. 5; Mela, iii. 9. § 8; Plin. ii. 42. § 2; Nigripaces, Strab. xvii. p. 828; Dionys. v. 215; Steph. B.) an African tribe who with the Pharnaii were said to have destroyed the Tyrian settlements on the coast of the Atlantic, and though adjacent to the W. Aethiopians, were distant only thirty journeys from Lixus or Lixana (El-Atraa). Strabo, as it appears, had no knowledge of, or at least, placed no confidence in, any information which may have reached him as to the countries more to the S. than Fazón. But if he was so ignorant of Libya, and particularly of the position of the W. Aethiopians (comp. p. 839), no great weight can be attached to his testimony, that the Nigerita and Pharnaii, whom he expressly states to have been near those Aethiopians, were on the borders of the Lixus, particularly when he accompanies the remark with the doubtful word ψαιρι, and with his marvellous stories about the productions of Mauretania. Poenule (I. c.) places them on the N. of the river Niger, from which they took their name. It may be inferred, therefore, that they are to be sought in the interior between the Chorsaw or Djebbeh and the Shahor in the Bichaou-Sèdès. Their chief town was called NIGERIA (Nīgepa μεγάλης, Ptol. iv. 6. § 27): the NIGERIA LACUS (Nīgerīnī λαγός, § 14) may be identified with the lake Dibba to the SW. of Timbuktu. [E. B. J.]

NIGRINIANA. [CANDIANIA.]

NIGRITIS LACUS. [NIGRITAE.]

NIGRIS. [MOORUS.]

NILI PALUDES (al τῶν Νεάνας λαμυς, Ptol. iv. § 3; Strab. xvii. p. 786) were described by the ancient geographers as two immense lagoons, which received the first floods of the periodical rains that from May to September fall upon the Abyssinian highlands, and swell all the rivers flowing northward from that tract of land. From these lagoons the Astapous (Bahr-el-Atrash, Blue Nile) and the Bahr-el-Abiad, or White River, respectively derived their waters; and since they were the principal tributaries of the Nile, the lakes which fed them were termed the Nilotic Marshes. The ancients placed the Nili Paludes vaguely at the foot of the Lunes Monte, and the exploring party, sent by the emperor Nero, described them to Seneca the philosopher as of boundless extent, covered with floating weeds, and containing black and slimy water, impassable either by boats or by wading. There is, however, some probability that this exploring party saw only the series of lagoons produced by the level and sluggish stream of the White River, since the descriptions of the traveler in that region accord closely with Seneca's narrative (Nero Nat. vi. 8). The White River itself, indeed, resembles an immense lagoon. It is often from five to seven miles in width, and its banks are so low as to be covered at times with slime to a distance of two or three miles from the real channel. This river, as less remote than the Abyssinian highlands from the ordinary road between Suez and the S. of Arabia (Sommar), is more likely to have fallen under the notice of Nero's explorers; and the extent of slimy water overspread with aquatic plants, corresponds
NILUPOS.

with Seneca's description of the Nile Paludes as "immensas quorum exitus nec incolae noravit nec sperare quisquam potest." [NILUS] [W. B. D.]

NILUPOS (Νιλοποσις, Ptol. v. 5 § 57; Steph. B. s. v.; Neaλωπος), was a city of Middle Aegypt situated on an island in the Nile, in the Hermopolite nome, and about eight miles NE. of Hermopolite Magna. Nilopolis is sometimes called simply Nilus, and appears to be the town mentioned under the latter name by Hecataeus (Fragment 277). It was existing as late as the 5th century A. D., since it is mentioned in the Acts of the Council of Nitria (566). NILUS (Νιλος), the river Nile in Egypt. Of all the more important rivers of the globe known to the Greek and Roman writers, the Nile was that which from the remotest periods arrested their liveliest curiosity and attention. It ranked with them as next in magnitude to the Ganges and the Indus, and as surpassing the Danube in the length of its course and the volume of its waters. (Strab. xvi. p. 702.) Its physical phenomena and the peculiar civilisation of the races inhabiting its banks attracted alike the historian, the mathematician, the satirist, and the romance-writer; Herodotus and Diodorus, Eratosthenes and Strabo, Lucian and Heliodorus, expatiated on its marvels; and as Aegypt was the receptacle of the manufactures of Greece in general, the Nile was more accurately surveyed and described than any other river of the earth.

The word Nilus, if it were not indigenous, was of Semitic origin, and probably transmitted to the Greeks by the Phenicians. Its epithets in various languages—e.g. the Hebrew Sihhar (Sisrah, xxiii. 3; Jerem. ii. 15), the Egyptian Chemi, and the Greek μυκης (Servius, ad Virgil. Georg. iv. 291)—point to the same peculiarity of its waters, the hue imparted by their dark slime. The Hebrews entitled the Nile Nahal-Misraim, or river of Aegypt; but the natives called it simply i-piero (whence probably the Nubian iero) or the river (i.e. of rivers). Lydus (de Mensibus, c. 8) says that it was sometimes called i-piero; and Pliny (v. 9 comp. Dionys. Perieq. v. 213) observes, somewhat vaguely, that in Aethiopia the river was called Siris, and did not acquire the appellation of Nilus before it reached Syene. With few exceptions, however, the Greeks recognised the name of Nilus as far south as Meroe; and above that mesopotamian region they merely doubted to which of its tributaries they should assign the principal name. Homer, indeed (Od. iii. 300, iv. 477, &c.), calls the river Aegyptus, from the appellation of the land which it intersects. But Hesiod (Thog. 338) and Hecataeus (Fragment 279—280), and succeeding poets and historians uniformly designate the river of Aegypt as the Nile. It is unnecessary to dwell on a theory at one time received, but generally discarded, by the ablest of the ancient geographers—that the Nile rose in Lower Meroëtanis, not far from the Western Ocean (Juba, op. Plin. v. 9 s. 10; Dion Cass. xixv. 13; Solin. c. 35); that it flowed in an easterly direction; was engulfed by the sands of the Sw.edra; reappeared as the Nigur; again sunk in the earth, and finally re-appeared near the Great Lakes of Dubysa as the proper Nile.

Historically, the Nile derives its principal importance from the civilisation, to which it contributed so materially, of the races inhabiting its shores, from the S. of Meroe northwards to the Mediterranean. But for geographical purposes it is necessary to ex-

amine its course, in the first instance, through less known regions, and to ascertain, if possible, which of its feeders above Meroe was regarded by the ancients as the true Nile. The course of the stream may be divided into three heads:—(1) the river S. of the Nile divided in be Nile, in the Hermopolite nome, and about eight miles NE. of Hermopolite Magna. Nilopolis is sometimes called simply Nilus, and appears to be the town mentioned under the latter name by Hecataeus (Fragment 277). It was existing as late as the 5th century A. D., since it is mentioned in the Acts of the Council of Nitria (566). NILUS (Νιλος), the river Nile in Egypt. Of all the more important rivers of the globe known to the Greek and Roman writers, the Nile was that which from the remotest periods arrested their liveliest curiosity and attention. It ranked with them as next in magnitude to the Ganges and the Indus, and as surpassing the Danube in the length of its course and the volume of its waters. (Strab. xvi. p. 702.) Its physical phenomena and the peculiar civilisation of the races inhabiting its banks attracted alike the historian, the mathematician, the satirist, and the romance-writer; Herodotus and Diodorus, Eratosthenes and Strabo, Lucian and Heliodorus, expatiated on its marvels; and as Aegypt was the receptacle of the manufactures of Greece in general, the Nile was more accurately surveyed and described than any other river of the earth.

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NILUS.

The river nearly resembles in its natural features and the cultivation of its banks the acknowledged Nile below the junction lower down. The current is swift and regular; the banks are firm and well defined: populous villages stand in the midst of clumps of date-trees or fields of millet (dioweyr), and both the land and the water attest the activity of human enterprise.

A difference corresponding to these features is observable also in the respective currents of these rivers. The White River moves sluggishly along, without rapids or cataracts: the Blue River runs strongly at all seasons, and after the periodical rains with the force and speed of a torrent. The diversity is seen also on the arrival of their waters at the point of junction. Although the White River is fed by early rains near the equator, its floods ordinarily reach Khartum three weeks later than those of the Blue River. And at their place of meeting the superior strength of the latter is apparent. For while the stronger flood discharges itself through a broad channel, free from sand and shoals, the White River is contracted at its mouth, and the more rapid current of its rival has thrown up a line of sand across its influx. Actual measurement, too, has proved the breadth of the Blue River at the point of junction to be 768 yards, while that of the White is only 485, and the body of water poured down through the mouth of the Blue is diminished by the latter. From all these circumstances it is probable that to the Bahir-el-Asrek rather than to the Bahir-el-Abiad belongs the name of the "true Nile," and this supposition accords with an ancient tradition among the people of Seammar who hold the Blue River in peculiar veneration as the Father of the Waters that run into the Great Sea.

The knowledge possessed by the ancients of the upper portions and tributaries of the Nile was not altogether in a direct proportion to the date of their intercourse with those regions. Indeed, the earlier track of commerce was more favourable to acquaintance and yet their later channels. The overland route declined after the Ptolemies embraced the seapath the rivers took across the desert to Asxume, Adulis, Berenice, and the ports of the Red Sea. Eratosthenes and other geographers, who wrote while Aethiopia still flourished, had thus better means of information than their successors in Roman times, Strabo, Ptolemy, &c. Dio- dorus (l. 30), for example, says that a voyage up the Nile to Meroca was a costly and hazardous undertaking; and Necho's explorers (Plin. v. 9. s. 10; Senec. N. Q. vi. 8) seem to have found in that once populous and fertile kingdom only solitude and decay.

At the close of the third century a.d. the Romans abandoned every station on the Nile above Philae, as not worth the cost and care of defence,—a proof that the river-traffic, beyond Aegypt, must have dwindled, if not entirely suspended, between Arabia and Taprobane (Ceylon) by sea developed itself, that with Libya would become of less importance; and in proportion as the Red Sea was better known, the branches and sources of the Nile were obscured.

(2.) The Nile below the point of junction.—The two streams flow in a common bed for several miles N. of Kirthum, and blend into one broad channel. The Bahir-el-Abiad retains its white sandy hue, both in the dry season and during the inundations, while the Bahir-el-Asrek is distinguished by its dark colour. For 12 or 15 miles below the point of junction the Nile traverses a narrow and gloomy defile, until it emerges among the immense plains of herbage in the mesopotamian district of Meroca. Beyond Meroca, already described [MEROK], the Nile receives its last considerable affluent, the Astabors or Tacazem; the only other accessions to its stream in its course northward being the torrents oredis that, in the rainy season, descend from the Arabian hills. From the N. of Meroca to Syene, a distance of about 700 miles, the river enters upon the region of Cataracts, concerning which the ancients invented or credited so many marvels.

(Cic. Sos. Scip. 5; Senec. N. Q. iv. 2.)

These rapids are seven in number, and are simply dams or weirs of granite or porous clay rising through the sandstone, by which the river is compelled to make the attrition of the water, resist its action, divide its stream, and render its fall per mile double of the average fall below Philae. So far, however, from the river descending lofty precipices with a deafening noise, even the steepest of the rapids may be shot, though not without some danger, at high water; and the great Cataract has an entire descent in a space of 5 miles is only 80 feet. [PHILAE.] Increased by the stream of the Astabors, the Nile, from lat. 17° 45' N., flows in a northerly direction for 150 miles, through the land of the Berbers. Then comes its great SW. elbow or bend, commencing at the rocky island of Meqreb (lat. 19° 30' N.), and running nearly to the most northern point of Meroca. During this lateral deflection the Nile is bounded W. by the desert of Bahiawi, the region of the ancient Nubas, and E. by the Arabian Desert, inhabited, or rather traversed, by the nomads Blemmyes and Megabari. [MACRORB.] Throughout this portion of its course the navigation of the river is greatly impeded by rapids, so that the canoes leave its banks, and regain them by a road crossing the eastern desert at Derr or Syene, between the first and second Cataracts. No monuments connect this region with either Meroca or Aegypt. It must always, indeed, have been thinly peopled, since the only cultivable soil consists of strips or patches of land extending about 2 miles at furthest beyond either bank of the Nile.

While skirting or intersecting the kingdom of Meroca, the river flowed by city and necropolis, which, according to some writers, imparted their forms and civilisation to Aegypt, according to others derived both art and polity from it. The desert of Bahiawi serves the chain of monuments, which, however, is resumed below the fourth Cata- ract at Nouri, Gebel-el-Birkel, and Meromos. (Lat. 20° N.) Of thirty-five pyramids at Nouri, on the left bank of the river, about half are in good preservation; but the purpose which they served is uncertain, since no ruins of any cities point to them as a necropolis, and they are without sculptures or inscriptions. On the western side of Gebel-el-Birkel, about 8 miles lower down, and on the right bank, are found not only pyramids, but also the remains of several temples and the vestiges of a city, probably Napata, the capital of Can- date, the Aethiopian queen. [NAPATA.] (Cailliaud, It. de Meroca, vol. iii. p. 197; Hoekins, Trans., p. 150, 144.) About the 18th degree of N. Latitude the Nile resumes its northerly direc- tion, which it observes generally until it approaches the second Cataract. In resuming its direct course to N., it enters the kingdom of Dongola, and most of the features which marked its channel through the
desert now disappear. The rocky banks sink down; the inundation fertilises the borders to a considerable distance; and for patches of arable soil fine pastures abound, whence both Arabia and Asyrgy imported a breed of excellent horses. (Rassegger, Kortu von Nubien.) But after quitting Napea (?) no remains of antiquity are found before we arrive at the Gagandes insula of Pliny (vi. 29. s. 35), lat. 19° 35', the modern Argro, a little above the third Cataract.

The quarters of this island, which is about 12 miles in length, and causes a considerable eddy in the river, were worked both by Aethiopians and Asyrgyans. A little to N. of this island, and below the third Cataract, the Nile makes a considerable bend to the E., passing on its right bank the ruins of Sagh, or Sashch. On its left bank are found the remains of the temple of Soleb, equally remarkable for the beauty of its architecture, and for its picturesque site upon the verge of the rich land, "the river's gift," and an illuminating plain of sand stretching to the horizon. (Caillou, l'île de Maroc, vol. i. p. 375.) Hoskins, Travels, p. 245. The Nile is once again divided by an island called Saias, and a little lower down is contracted by a wall of granite on either side, so that it is hardly a stone's throw across. At this point, and for a space of several miles, navigation is practicable only at the season of the highest floods.

Below Saias are found the ruins of the small temple of Amara, and at Semsa those of two temples which, from their opposite eminences on the right and left banks of the river, probably served as fortresses also at this narrow pass of the Nile. That a city of great strength once existed here is the more probable, because at or near Semsa was the frontier between Aethiopia and Asyrgy. We have now arrived at the termination of the porphyry and granite rocks; henceforward, from about lat. 21° N., the river-banks are composed of sandstone, and acquire a less rugged aspect. The next remarkable feature is the Cataract of Wadi-Halafa, the Great Cataract of the ancient geographers. (Strab. xvii. p. 786.)

Remote anti-historic periods a bar of primitive rock, piercing the sandstone,probably spanned the Nile at this point (lat. 29° N.) from shore to shore. But the original barrier has been broken by some natural agency, and a series of islands now divides the stream which rushes and dashes between them. It is indeed less a single fall or shoal of water than a succession of rapids, and may be ascended, as Belzoni did, during the inundation. (Travels in Nubia, p. 85.) The roar of the waters may be heard at the distance of half a league, and the depth of the fall is greater than that of the first Cataract at Syene. On the left bank of the river a city once stood in the immediate neighbourhood of the rapids; and three temples, each dedicated to the name of Pharaoh Thothmes III., and Amenophis II. have been partially surveyed here. Indeed, with the second Cataract, we may be said to enter the propylaeum of Asyrgy itself. For thenceforward to Syene—a distance of 220 miles—either bank of the Nile presents a succession of temples, either excavated in the sandstone or separate structures, of various arts and styles of architecture. Of these the most remarkable and the most thoroughly explored is that of Abuosimbol or Ipsambul, the ancient Ibechah, on the left bank, and two days' journey below the Cataract. This temple was first cleared of the inundation sand by Belzoni (Researches, vol. i. p. 316), and afterwards more completely explored, and identified with the reign of Rameses III., by Champollion and Rossellini. Primis (Jorin) is one day's journey down the stream; and below it the sandstone hills compress the river limestone for about 2 miles within a mural escarpment, so that the current now seems to force itself rather than to flow through this barrier.

(3.) The Nile below Syene. — At Syene (Assuan), 24° 5' 23' N. lat., the Nile enters Asyrgy Proper; and from this point, with occasional curves to the E. or NW., preserves generally a due northerly direction as far as its bifurcation at the apex of the Delta. Its bed presents but a slight declivity, the fall being only from 500 to 600 feet from Syene to the Mediterranean. The width of the valley, however, through which it flows varies considerably, and the geological character of its banks undergoes several changes. At a short distance below Syene begins a range of sandstone rocks, which pass into limestone below Latopolis, lat. 25° 30' N.; and this formation continues without any resumption of the sandstone, until both the Libyan and the Arabian hills diverge finally at Cercasorum. The river thus flows beneath the principal quarters out of which the great structures of the Nile valley were built, and the main road by which the blocks were conveyed to Thebes and Apollonopolis, to Saias and Bubastis, to the Great Lake, and thence in the north to the Asyrene nome, to the Pyramids and Memphis, and, finally, to the Greek and Roman architects of Alexandria and Antinopolis. Again, from Syene to Latopolis, the shores of the river are sterile and dreary, since the inundation is checked by the rock-walls E. and W. of the stream. But at Apollonopolis Magna, lat. 25°, and at Latopolis, 25° 30', the rocks leave a broader verge for the terracing deposit, and the Nile flows through richly cultivated tracts. At Thebes, for the first time, the banks expand into a broad plain, which is again closed in at the N. end by the hills of Cernw-shak. Here the river is divided by small islands, and is a mile and a quarter in breadth. It has hitherto followed the course of the direction; but at Cernw-shak it leaves the road connected with the ports of the Red Sea [Berenice], it bends to the NW., and follows this inclination for some distance. At Panopolis, however, it resumes its general N. bearing, and retains its expanse to the fork of the Delta.

Near Disopolis Parva (Howe), on the left bank, and opposite Chenoboscinum, on the right, begins the canal, or, perhaps, an ancient branch of the Nile, called the Canal of Joseph (Bohr-Jemaf). This lateral stream flows in a direction nearly parallel to the main one, through the Asyrene nome (El-Fayoom). From this point the Nile itself presents no remarkable feature until it reaches Speos-Artemidos, or the grotto of Banikaskos, where the eastern branch, running parallel to the Nile, departs from its inundation, and consequently also the cultivable land. In lat. 29° N. the Libyan banks, for a space, recede, and curving at first NW., but soon resuming a SE. direction, embrace the Asyrene nome. Lastly, a little below Memphis, and after passing the hills of Gebel-el-Mokiatma, both the eastern and western chains of rocks finally diverge, and the river expands upon the great alluvial plain of the Delta.

At Cercasorum, where the bifurcation of the river begins, or, perhaps, at a remoter period, still nearer Memphis, the Nile probably met the Mediterranean, or at least an estuary, which its annual deposits of
aline have, in the course of ages, converted into Lower Egypt. In all historical periods, however, the river has discharged itself into the sea by two main arms, forming the sides of an isosceles triangle, the boundaries of the Delta proper, and by a number of branches, some of which ran down to the sea, while others discharged themselves into the main stream through the canal arms of the main stream. The Delta is, indeed, a net-work of rivers, primary and secondary; and is further intersected by numerous canals. The primary canals were usually accompanied by the ancients seven in number (Herod. ii. 17; Soz. p. 43; Strab. xvii. p. 801, seq.; Diod. i. 33; Ptol. iv. 5. §§ 10, 11; Ammian. xxii. 16, 17; Wilkinson, M. C. C., Mod. Egypt and Thebes, &c.), and may be taken in the order following. They are denominated from some principal city seated on their banks, and are enumerated from E. to W.

1. Beginning from the E., was the Pelusian arm (see Peltusae στέμα, Strab. xvii. p. 801; Ostium Pelasianum, Plin. v. 9. s. 9). This has now become dry; and even when Strabo wrote a little before the first century B.C., Pelusium, which stood on its banks, and from which it derived its name, was nearly 24 miles from the sea (xvii. p. 806). The remains of the city are now more than four times that distance. Upon the banks of the Pelusian arm stood the city of Pelusium, near the eastern side, and near the apex of the Delta, Heliopolis, the Os of Scripture; and 20 miles lower down, Bubastis (Tel Basta).

2. The Tanitic arm (see Taurocton στέμα, or Ταυροκτόνων, Herod. ii. 17; comp. Strab. xviii. p. 803; Mela, i. 9. § 9; Catapuzynum). The present canal of the Tanitic branch: Plin. v. 9. lides. Nearly with the Tanitic branch; which, however, together with the Ostium Bucolicum, has been absorbed in the lower portion of its course by the lake Menesaleh. It derived its name from Tanis, the Zoan of Scripture, the modern Hesh, in lat. 31°, one of the oldest cities of the Delta.

3. The Mendesian arm (see Μενδεια τάφος, Strab. ii. 53) was a channel running from the Sebennytic Nile-arm. It is now lost in the lake Menesaleh.

4. The Phaenician or Pathmetic arm (see Φηνικικόν στέμα, Strab.; Φηνικίων, Diod. i. 33; Φανικομεθ, Ptol. iv. 5. §§ 10, 40; Pathmeticum, Mela, i. 9. § 9.) This was the Βουκολικόν στέμα of Herodotus (ii. 17); but it seems doubtful whether its mouth was ever a canal or a branch, and not rather a canal. It corresponds with the lower portion of the present Damasciana branch of the Nile.

5. The Sebennytic arm (see Σεβεηνησιανος στέμα) derived its name from the city of Sebennytus, the present Memphis. As far as this city the Damasciana branch represents the ancient Sebennytic; but now the mouth of the canal is lost in the marshes or sands, which separate the present Delta from the Mediterranean; and its mouth, which was nearly due N of Memphis, is now covered by the lake of Bousios. The Sebennytic arm, continuing in the direction of the Nile before its division, i.e. running nearly in a straight course from N to S, is the most western commerce, however, the Sebennytic one of the diverging branches as the main stream itself. This channel, together with the most easterly, the Pelusian, and the most westerly, the Canopic, were the three main arms of the Nile, and carried down to the sea by far the greater volume of water.

6. The Bolbitic or Bolbitine arm (see Βολβιτικόν στέμα, Strab. xvii. p. 803; Sol. p. 43; or Βολβιτικόν, Herod. ii. 17; Diodor. i. 33; Bolbitius, Ptol. iv. 5. §§ 10, 43; Bolbiticum, Mela, i. 9. § 9; Ammian. xxii. 16, 17), was, like the Phaenician, originally an artificial canal, and seems in the time of Herodotus to have been a branch or a connexion with the Nile branching from the Canopic channel (ii. 17), having, however, an outlet of its own, probably as a backwater during the inundation, to the Mediterranean. The Bolbitic arm is now represented by so much of the Rosetta branch of the Nile as runs between the sea and the ancient course of the Ostium Canopicum.

7. The Canopic arm (see Κανωπικόν στέμα, Strab. i. c.; comp. Aristot. Meteorol. i. 14; Ostium Canopicum, Mela, i. 9. § 9; Plin. v. 10. a. 11) was also termed the Nauicratian arm of the Nile, Ostium Nauicratianum (Plin. i. c.), from the city of Nauicratia, which was seated on its left bank. This was the most westerly, and one of the greatest branches of the Nile (see Pelusian, Sebennytic). In the first division of its descent from the point of the Delta the Canopic arm skirted the Libyan desert. At the city of Terenthusia (TeresΦης), a road, about 38 miles in length, through the calcareous ridge of hills, connected it with the Natron Lakes. On its right bank, below this point, stood the ancient city of Sais, and a few miles lower down, Nauicratia. From its vicinity, at first, to this city, the Canton of Aegypt, and afterwards, by means of the canal which connected it with the lake Marisot on the one hand, and Alexandria on the other, the Canopic branch retained its importance; and its embankments were the care of the government of Aegypt long after its rival branches, the Sebennytic and Pelusian, were neglected or had been suffered to flow uselessly into the marashes. It is now represented in the upper portion of its course by the branch of the Rosetta branch of the Nile. But they diverge from each other at lat. 31°, where the elder arm turned off to the W., and discharged itself into the Mediterranean near the present bay and foreland of Alexandria. Its mouth is now covered by a shallow lagoon, intersected by strips of sand and alluvial deposit, called the lake of Modich. The Canopic arm of the Nile, although not actually the western boundary of Aegypt, was, at least, in the Pharaonic era, the limit of its commerce on the NW. base of the Delta, since beyond it, until the building of Alexandria, there was no town or townlets of any note near the mouth. The canals which were derived from the Nile for the convenience of local intercourse and irrigation, were very numerous; and the prosperity of Aegypt, especially on the Arabian side of the river, depended in great measure upon their being kept in good repair, and conveying to the arid waste a sufficient supply of water. Hence the condition of the canals was almost symbolic with the good or bad administration of Aegypt; and we find that among the first cares of Augustus, after adding this kingdom to his provinces, in b.c. 24, was to repair and rehabilitate the canals, which had fallen into decay under the misrules of the latter Ptolemies. (Suet. Aug. 16; Dio. ii. 68; Aurel. Vict. Epit. i. 5.) For national commerce, however, the Canopic arm was only covered by artificial channels upon a large scale between Syene and the sea. (1.) The canal called, in different ages, the river of Potomé (Ποταμός πωτομάς), Diodor. i. 33; Plin. v. 29. a. 33), and the river of Trajan (Ποταμός πωτομάς, Ptol. iv. 5. § 54). This had been commenced by Ptolemy Necho II. (b.c. 460), was
NILUS. continued by Darius Hystaspis (a. c. 520—527), but only completed by Ptolemy Philadelphus (a. c. 274). It began in the Pelusiac branch of the Nile, a little above the city of Bubastis (Tel-Basto), and passing by the city of Thomai or Patumma, was carried by the Persians as far as the Bitter Lakes, Nub. of the delta. Here, however, it was near Addis. The work of this deposit corresponds generally to the slope of the banks and the distance from the river. In Lower Nubia and Upper Aegypt alluvial cliffs are formed to the height of 40 feet; in Middle Aegypt they sink to 30; at the point of the Delta to about fifteen. The earthy matter is deposited in a convex form; only in the case of the Lower Aegypt is the stream, smaller at the verge of the inundation. As a consequence of this fall from the banks towards the desert, the limit to which the inundation reaches is slowly extending itself; but as the Nile raises its own bed as well as its banks, their relative proportion is preserved. The deposit of the Nile is found to consist of (1) silt and sand; (2) water; (3) carbonates of lime; (4) carbonates of magnesia, besides portions of alluvia and oxides of iron. These form a compost so rich, that the land on which they are permanently deposited requires no other manures, and produces without further renovation successive harvests of corn. (Athen. ii. 41, 42; Ptolemy, ii. 52, c. 91.)

(2) The quality of its waters. — The water itself is not less important to Aegypt than the ingredients which it precipitates or holds in solution. Except some short streams in the Arabian hills, torrents at one season and dry at another, the Nile is the only river in Aegypt. Natural springs do not exist in the upper country, and the wells of the Delta afford only a sweet and brackish water. The stream, accordingly the single resource of the inhabitants; and the frequent abatements enjoined by their religion rendered a copious supply of water more than ordinarily important to them. Between its highest and lowest periods, the water of the Nile is clear. When lowest, it is feculent (Athen. ii. 42); and at the lowest time the inundation is covered with Spanish vegetable matter, that is said to cause eruptive disease. But even when most turbid, it is not unwholesome, and is always capable of filtration. The water in its medium state was pure and delicious to the taste. The Persian kings, after the conquest of Aegypt, imported it for their own drink, and it is said that when the emperor Pescennius Niger replied to his soldiers' demand for wine, "Have you not the water of the Nile." (Spartian, ap. August. Hist. Scriput. Pescenn. Niger. c. 7.) These changes in the hue and quality of the water were ascribed to the overflowing of the Nubian lakes, or to the passage of the stream over various strata of rock until the channel of the White and Blue Rivers have been explored to their sources, we must be content to remain ignorant of the real causes of these phenomena.

(3) Its periodical inundations. — The causes of the inundation early attracted the curiosity of ancient observers; and various theories were devised to account for them. It was believed to arise from the melting of the snow on the Caucasian mountains (Schol. ad Apoll. Rhod. iv. 869; Eurip. Helen. init.); and Herodotus rejects this supposition, because, as he conceived, although erroneously, that snow was unknown in Aethiopia (ii. 23). It was ascribed to the Eteocan winds, which, blowing from the N. in summer, force back the waters
from the mouth of the river upon the plain of the Delta. (Diodor. i. 38—40.) This, however, though partially true, will not account for the inundation of Upper Aegypt, or for the periodical rising of the Nile, N. of the Delta. The cultivation of the water Gates to the confluence of the Nile with the great Southern Ocean, whose waters, from long exposure to the sun, were deprived, was thought of their saline ingredients in their course through the Nile-valley. (Diodor. i. 40.) By Euporbones (ed. Marz. p. 28) it was derived from exhalation through the sands; while Herodotus (de i. 44) supposes that the sun in winter reduced the waters of Southern Libya to the lowest ebb. But this hypothesis kept out of sight their overflow in summer. Agatharchides of Cnidia, who wrote in the second century B.C., was the first to divine the true cause of the inundation. The rains which fell in May upon Aethiopia occasion the rise of the river that flows northward from it. As the sun in his progress from the equator to the tropic of Cancer becomes successively vertical over points N. of the equator, the air is heated and rarified, and the cold currents set in from the Mediterranean to restore the equilibrium. They pass over the heated plains of Aegypt; but as soon as they reach the lofty mountains of Africa, they encounter the descending air from the rain. Shortest water fall unexpectedly from their northern slope upon the grand tableland, from the grand tableland upon the plains which contain the sources of the White and Blue Rivers, and through their channels and confluentes pass into the Nile. In the last days of June, or at the beginning of July, the river is visible in Aegypt; about the middle of August, the swallows are seen circling over the town on the opposite bank. The river for ages has been navigable, and even in the Delta its waters are nearly stagnant. In the time of Hierocles (i. 13) the height of a good Nile was 15 or 16 cubits; and about the statue of the Nile, which was raised by Vespasian brought from Aegypt and set up in the Temple of Peace, were gathered six thousand diminutive figures emblematic of these measures. (Pline. xxxvi. 10.) The Nile was, as Herodotus carelessly noted on the Nilo-navigators at Prima (Thorius), Elephanta, and Memphis; and the progress or decline of the inundation was reported by letters to different parts of Aegypt, in order that the farmers might calculate on the time when sowing might commence. A flood of the height of 30 feet is rainless,—undermining houses, sweeping away cattle, and destroying the produce of the fields. Under this hand, also, is rendered too spunky for the ensuing seed-time; the labours of tillage are delayed; and epidemic diseases arise from the lingering and stagnant waters. On the other hand, if the waters do not rise 24 feet, the harvest is scanty; and if they are below 18, terrible famines are the consequence, such as that of which Diodorus speaks (i. 8). These facts are more recent times (Voyage, Voyages en Syrie et en Egypte, vol. i. ch. 11; Abdalalath's Hist. of Egypt, p. 197; White's edit.), during which the starving population have been driven to feed on human flesh.

Upper and Middle Egypt during the inundation present the appearance of a vast inland lake, bounded by mountains. But the usual means of intercourse are not interrupted, since the immediate banks of the river are seldom under water, which is discharged through the frequent apertures of the dykes, at first upon the verge of the desert, and afterwards upon the land nearer the flood. The Delta, however, being long deprived of hills, lies comparatively flat and is highly cultivated, totally under water, and the only means of communication between the towns and villages are boats and rafts. Herodotus (ii. 97) compares the appearance of Lower Aegypt at this season to the Aegean sea, studded by the Spoeras and Cycloades.

As the direct highway between the Mediterranean and Memphite Nile, a voyage by land during the prosperous ages of Aegypt, presented a busy and animated spectacle. The Egyptians, who ashamed the sea as the element of the destroy- ing Typhon, regarded their river with affection and reverence, as the gift and emblem of the creating and preserving Osiris. Its broad and spacious bosom was taken during the season of the flood, with river-craft, from the raft of reeds to the stately Baris or Nile barges. Up the Nile to the markets of Diospolis passed the grain and fruits of the Delta; and down the stream came the quarried limestones of the Thebaid to the quays of Saos and Canopus. No bridge spanned the river during its course of 1500 miles and the ferrying from bank to bank was incessant. The fishermen and fisherwomen of the Nile diversified the scene. Respecting the qualities of the fish there is considerable discrepancy among ancient writers — some describing it as coarse or insipid, others as highly nutritious and delicate in its flavour. (Athana. vii. p. 312.) Fifty-two species of fish are said to be found in the Nile. (Bunsen, Reise, vol. i. p. 300.) Of these the genus Silurus was the most abundant. Fish diet is well suited to the languid appetites of a hot climate; and the Israelites, when wandering in the desert, regretted the fish as well as the vegetables of Aegypt. (Numaev. xl. 5.) They were caught in greatest abundance in the lakes and pools in their boats or among the waves. In the marshy districts of the Delta, whar grain, owing to the spongy and bilious character of the soil, could not be raised, the inhabitants lived principally upon fish dried in the sun; and, in later times at least, they were salted, and exported in great quantities to the markets of Greece and Syria. The mode of dressing these fish, which is shown in the paintings, and were the line, the net, and the prog. (See Abdallatiph, op. Rossellini, M. C. vol. i. p. 230.) The great extent of marsh land in Aegypt, and the long continuance of the inundation, caused it beyond all other countries to abound in water-fowl. The fowlers are represented in the paintings as spreading nets, or as rowing in their boats along the aquatic plants, in which the birds nested, and knocking them down with sticks. The use of decoy-birds was not unknown; and smoked or salted wild-fowl were an article of export. The edible water-fowl are mostly of the geese and duck (anatæ) tribe; the quall also is mentioned by Herodotus (ii. 77) as among the species that were dried in the sun and slightly salted for home consumption and export.

The Fauna of the Nile were the hippopotamus and the crocodile, with many lesser species of the saurian genus. In the more remote ages both were found through the whole course of the river (Diodor. i. 38), although at present the hippopota- mus rarely descends below the second cataract, or the crocodile below 27° N. lat. The chase of the
The Nile, as represented on the monuments, exhibits a great variety of size and form. There were the canoe, made of one or more large papyrus reeds, plaited close together, the shallop of papyrus, rendered water-tight by bitumen; and there were even vessels constructed of light earthware. (Juvén. Sat. xv. 129.)

The boats of the Nile, as represented on the monuments, exhibit a great variety of size and form. There were the canoe, made of one or more large papyrus reeds, plaited close together, the shallop of papyrus, rendered water-tight by bitumen; and there were even vessels constructed of light earthware. (Juvén. Sat. xv. 129.)

The Nile was also frequently the stage on which the great religious festivals or paeangyrias were celebrated. As such solemnities the population of entire nomes poured themselves forth. On the day of the feast at Antinoe, the principal deity of the town, the statue of the goddess was carried in procession to the main stream, while thousands descended from the middle country and the Thebaid to be present at the ceremonies. The decks of the Baris were crowded with devotees of either sex, and the loud music of the pipes and cymbals was accompanied by songs and hymns, and clapping of hands. At the Nile—"as Oceanus, or the watery element—along shore and recruited their numbers with fresh votaries. As many as 700,000 persons, exclusive of children, were sometimes assembled at Bubastis, or at the equally popular festival of Isis at Bubastis. Numerous sacrifices were offered in the temples of the goddesses, and, whether in litanies or in religious, more than any member of the second Ogodon, or the visible objects of adoration. (Heliod. Ath. Kaip. ix. 9; Schol. ad Pind. Pyth. iv. 99.) It had its own hieratic emblem on the monuments, sometimes as the ocean embracing the earth, sometimes, as in the temple of Osiris at Philae, as the assistant of Ptolemy in the creation of Osiris. The wild crocodile was an emblem of Osiris (Plin. Ep. 131), but the tamed crocodile was the symbol of the gently swelling, beneficent Nile. (Euseb. Praep. Evang. iii. 11.) Osiris is sometimes, but incorrectly, said (Tibull. Eleg. i. 7, 27) to be the Nile itself (Plut. Is. et Osir. c. 33): there is no doubt, however, that it was personified and received divine honours. A festival called Nile was celebrated at the time of the first rise of the waters, i.e. about the summer solstice, at which the priests were accustomed to drop pieces of coin, and the Roman prefect of the Thebaid golden ornaments, into the river near Philæ (Seneque. Nat. Quaest. iv. 3, 7); indeed there must have been a priesthood specially dedicated to the health of the river, since, according to Herodotus (II. 101), none but a priest of the Nile could bury the corpse of a person drowned in its waters. Temples were rarely appropriated to the Nile alone; yet Hecataeus (op. Steph. e. e. Nsos) speaks of one, in the town of Neisis, which stood in the Heracleopolite nome, near the entrance of the Fucous. In the quarries at Sallinia several stelae are inscribed with acts of adoration to the river, who is joined with Pure and Pthah. Its symbol in hieroglyphics is read Mous, and is the last in the group of the characters composing it, is a symbol of water. According
to Lucian, indeed (Jupiter Tragedy, § 42), the Egyptians sacrificed to the element of water, not locally, but universally. Pictorially, the Nile was represented under a round and plump figure, of a blue colour, and sometimes with female breasts, indica-
ing the characteristic feminine sound of the name. On the base of the throne of Amenophis-Memon, at Thebes, two figures represent the Nile, similar in all other respects, except that one is crowned with lotus to denote the upper courses of the river, the other with papyrus to designate the lower. [See Assyry-

NINUS. [Asyriam.

NINIVE. [Nluru.]

NINNITACL. [Minatcum.]}

NINUS (C. Novor or Niver, Herod. i. 193, ii. 150; Ptol. vi. 1, § 3; Nirur or Nivur, Ptol. vii. 21.
§ 3; Nyrus, Joseph. Ant. Jud. ix. 10, § 2; Ninus, Tacit. Ann. xiii. 13; Ninive, Amm. Mar. xvii. 7, xvi. 21, 22, Nyrus, s. u. s.), a great city, and for many centuries the capital of ancient Assy-
ria. It will be convenient to notice here such ac-
ccounts as we have from the Bible and ancient his-
torians, and then to state succinctly the curious results of the recent discoveries of Mr. Layard, Colonel Rawlinson, and other modern travellers.

In the Old Testament it is stated to have been among the eight principal cities in Genesis (x.11), and is there stated to have been founded either by Ninrom himself, or, according to another reading, by his lieutenant, Assur, the Asoruphas of Joseph. Ant. Jud. i. 6, § 4, and the Eponyms of Assyria. The latter view is the most agreeable to the construction of the word, which signifies “founder” and may mean the founder of it in Holy Scripture for more than a thousand
years; and when it is noticed again, on Jonah being
sent thither to preach repentance, it is described as a “city of three days’ journey” (Jonah, iii. 3), and as “that great city wherein are six score thousand persons, that cannot discern between their right hand and their left hand.” (Joseph, iv. 11.) Sub-
sequently to this time, it is not referred to by name, except in 2 Kings, xix. 37, and Isaiah, xxxvi. 37, as the residence of Semachib, after his return from the invasion of Judea; in the prophets Nahum and Zephaniah, who predict its speedy downfall; and in the apocryphal books of Tobit and Judith, the former of whom lived in it seven years. When it is mentioned in the New Testament (a dialectical change of name for Assyria), beyond the Lycan (or Great Zeb) with reference to Arbela (xvi. p. 737). Pisky places it on the east bank of the Tigris “ad solis occasum spectans” (vi. 13, a. 16); Ptolemy, along the Tigris, but without accurate definition of its position (vi. 1.
§ 3). The same may be said of the notices in Tacit.
urum, ii. 13; and Strabo, who call it a vast city of Asiaeana. On the other hand, Dio-
dorus, professing to copy Ctesias, places it on the Euphrates (ii. 3, § 7), which is the more remarkable, as a fragment of Nicolaus Damascenus, who has preserved a portion of Ctesias, is still extant, in which Ninveh occupies its correct position on the Tigris. (Prog. Hist. Graec. vol. iii. p. 356, ed.

Muller.) It may be remarked that in much later times the name appears to have been applied to more
than one town. Thus Ammianus in one passage seems to think that Hierapolis was the “vetus Ninua” (xiv. 5). Ptolomaeus (Vit. Apoll. Tym. i. 19) speaks of a Ninua, and the Euphra-
tes; and Enckebus, in his Chronicle, asserts, that in his time it was called Naibis. No doubt much of the obscurity in the minds of ancient writers, both as to its position and the real history of the empire of which it was the capital, arises from the circum-
stances that its entire overthrow preceded the ear-
est of the Greek historians by nearly 300 years, and that it does not appear to have been rebuilt at any period of the classical ages. So complete was its destruction, that, though Xenophon marched within a few miles of it, he was not aware of its ex-
tistence, though, in his allusion to the “Median city of Mesπa,” he doubtless is describing one of the
great outworks of the Assyrian capital (Aesch. iii. 4, § 10); while, with the help of Arrian, nearly all the historians of the campaigns of Alexander, who, like Xenophon, must have passed it on his way to
fight the battle of Arbela, allude to it. That the ancients generally believed in its entire destruction, is clear from the accounts; classes it with Messene, Thebes, and other ruined cities (viii. 33, § 2); and from Lucian, who says of it that it was “founded by the kings of Egypt” (xvi. p. 737). The last, indeed, has an argument that Homer, who mentions Thebes in Egypt, and the wealth of Phoenicia, could not have omitted Babylon, Niniveh, and Ecbatana, had he ever heard of them (xv. p. 735). But though so early a ruin, the ancients generally had a correct idea of the
mass of the city, and this is occasionally recovered from scattered through the classical writers, giving a manifest proof of this belief of the people. Thus Strabo himself, as we have seen, considered Niniveh greater than Babylon (xvi. p. 737); while Diodorus has a long and exaggerated narrative of the vast extent of Ninua’s capital (which, as we stated be-
fore, he places incorrectly on the Euphrates, i. p. 7). Some curious incidental facts are preserved.
Thus, the vast mound Semiramis erected as a tomb for her husband Ninua, by the river-side, is almost certainly the Pyramid at Niniveh, though the re-
sults of Mr. Layard’s last excavations have not proved that this structure was a tomb. (Diod. ii. 7; comp. with Layard, Niniveh and Babylon, ii. 163.) Again, Amyntas (as quoted by Athenaeus) states, that at the town of Ninua was a high mound, which was thrown down by Cyrus when he attacked the city, that this was traditionally the tomb of Sardas-
nepalpus, and had a stile on it inscribed with Chal-
dian (i.e. Assyrian) letters. (Amynt. Fragm. p. 136, ed. Muller; cf. also Polyb. vii. 32.) Nor must we omit the presence of what has been held by all numismatists to be a traditional representation of this celebrated tomb on the Tetradrachms of Antio-
chus VIII, king of Syria, which were struck at Tarsus, and on the imperial coins of Antiochus (both places connected with the name of Sardas-
nepalpus). Again we have the legend of Astyages, that the Assyrians used to make resistance to the Trojans against the Greeks (ii. 23; cf. Plat. Leg. p. 296, ed. Bakker), — the “basta Nini” of Ovid (Me-
tem. iv. 88), though referred by him wrongly to Babylon,—and the occurrence, in several of the poets, of the name of Assarace (now known through the
Colonel Rawlinson’s interpretation) to be the geographical form of the genuine Assyrian Assarac, the ‘Asarac
or 'Esdapx of the LXX., Rawlinson, As. Journ. 1850), as in Ηεδο, xx. 252; Post. Hebr. iii. 140; Virg. Aen. v. 137; Juven. Sat. x. 259, &c. It is therefore, perhaps, less remarkable, that though Nis\nriver had long since disappeared, because he or she is thought to have been associated with any importance, the tradition of its former existence should remain in its own country till a comparatively recent period. Thus, Ibn Athir (quoting from Salakhir, in the annals of those years) speaks of the forts of Nis\nthe east, and of Mosul to the west, of the Tigris, in the campaigns of Abd-allah Ibn Mou\netermer, A. H. 16 (A. D. 687), and of Othleh Ibn Farakat, A. H. 20 (A. D. 641). (Rawlinson, As. Journ. 1850.) Again, Benjamin of Tudela, in the twelfth century, speaks of it as opposite to Mosul (Casals, ib. p. 31). In Abraham ben \nleaves in the Mish. Dinym. (pp. 404, 441) under the name of Nisn (cf. also his Chronicle, p. 464).
Lastly, Assennari, in his account of the mission of Salakhir, the patriarch of the Chaldeans, to Rome, in A. D. 1555, when describing Mosul, says of it, "a qua ex altera ripa parte ad Nisnbe mille \npress in the metropolis of Mosul, and subsequently under the bishop of Assyria and Adiabene (Bibl. Orient. vol. ii. p. 459, vol. iii. pp. 104, 369, 344, &c.).

We have already noticed under Assyria the chief points recorded in the Bible and in the classical historians relative to the history of Nineveh, and have stated that it is impossible entirely to reconcile the various conflicting statements of ancient authors. It only remains to mention here, as briefly as possible, the general results of the remarkable discoveries which, within the last few years, have thrown a flood of light upon this most obscure chapter of Assyrian history, and have, at the same time, afforded the most complete and satisfactory confirmation of those notices of Assyrian history which have been preserved in the Bible. The names of all the Assyrian kings mentioned in the Bible, with the exception, perhaps, of Shalmaneser, who, however, occurs under his name in Isaiah, Sargon, are now clearly read upon the Assyrian records, besides a great many others whose titles have not as yet been identified with those in the lists preserved by the Greek and Roman chronicists.

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fairly presumed to have been, in an especial sense, the city of Nineveh) comprehends about 1800 English acres, and is in form an irregular trapezium, about 7½ miles round. The two mounds occupy respectively 100, and 40 acres of this space, and were doubtless the palaces and citadels of the place. Capt. Jones calculates that, allowing 50 square yards to each inhabitant, the population may have amounted to about 174,000 souls.

From an elaborate examination of the inscriptions preserved on slabs, on cylinders, and on tablets, Colonel Rawlinson has arrived at the following general conclusions and identifications in the history of the Babylonian and Assyrian empires.

He considers that the historical dates preserved by Baruch, and substantiated by Callisthenes (who sent to Aristotle the astronomical observations he had found at Babylon, extending as far back as 1903 years before the time of Alexander, i. e. to B.C. 2533), are, in the main, correct; and hence that about twenty-three centuries B.C. elapsed before the twenty-third century B.C. The Chaldaean monarchy, which followed was established in B.C. 1763, and continued to B.C. 1518; and to this interval of 455 years we must assign the building of all the great cities of Babylonia, in the ruins of which we now find bricks stamped with the names of the Chaldaean founders. About this time about twenty monarchs have been recovered from the bricks found at Sippar, Niffer, Warka, Sin-karris, and Nineveh (Ur), belonging to the one genuine Chaldaean dynasty of Baruch, which reigned from B.C. 1763-1518. Among the Scriptural or historical names in this series, may be noticed those of Amurru-azzur, Arich, Deles, and Hormuz, and the time when the Pharaohs of the First Dynasty of Egypt, which it is known, were contemporaneous with the Babylonian empire.

The Assyrian empire of the second, third, and fourth centuries before Christ, is the subject hereafter to be treated of; the whole period of the nine thousand years extending from the close of the Chaldaean dynasty to the end of the Persian monarchy being more than adequately occupied by other subjects.

Ninus. 439

NIPHA'TES. 429

been the actual taker of Nineveh. From this period the names on the Assyrian inscriptions are coincident with those in the Bible, though, naturally, many additional particulars are noticed on them, which are not recorded in Sacred History. Some of the individual facts the inscriptions describe are worthy of notice; thus, the campaigns with the kings of Babylonia (Hoabs) and with a son of Resin, king of Syria, are mentioned in those published by the British Museum (pp. 66-73); the names of Jeshu and of Hassel have been read (independently) by Colonel Rawlinson and Dr. Hincks on the black obelisk from Ninevah, the date of which, therefore, must be early in the ninth century B.C.; and the last scholar has detected in other monuments the names of Masehen and Masseh, kings respectively of Israel and Judah. Lastly, the same students have discovered in the Annals of Sennacherib (which are preserved partly on slabs and partly on cylinders) an account of the celebrated campaign against Hanishah (described in 2 Kings xvii. 5), in which the inscriptions state that he took from the Jewish king "30 talents of gold," the precise amount mentioned in Scripture, besides much other treasure and spoil.

There is still considerable doubt as to the exact year of the final destruction of Nineveh, and as to the name of the monarch then on the throne. From the narratives in the Targums, Talmud, and the Assyro-Babylonian inscriptions, it can be allowed to have any historical value, combined with a prophecy in Jeremiah written in the first year of the Jewish captivity, B.C. 605 (Jerem. xxvi. 18-26), it might be inferred that Ninevah was still standing in B.C. 609, but had fallen in B.C. 605. Colonel Rawlinson, however, now thinks (and his view is confirmed by the opinion of many of the elder chronologists) that it was overthrown in the month of Nisan, and that the Assyrian sovereignty being from that time merged in the empire of Babylon, and the Canon of Ptolemy giving the exact dates of the various succeeding Babylonian kings down to its capture by Cyrus in B.C. 536, in conformity with what we now know from the inscriptions. We may add, in conclusion, that among the seven routes of the Assyrian, that of Rawlinson is the undisputed identification of the name of Belshazzar as the son of Nabonidus, the last king of Babylon; and the finding of the names of the Greek kings Selenus and Anichos written in the cuneiform character on tablets procured by Mr. Lobius from Warka. (Rawlinson, 2d Journ. 1850, pp. 152, 155, 1855, 1277, 1858; Hincks, Roy. Soc. of Liter. vol. iv.; Trau, Ray. Irish Acad. 1850, 1855, 1855; Layard, Nineveh and Babylon, and, for an entirely new view of the Assyrian chronology, Bauqquet, Sacred and Profane Chronology, Lond. 1853.)

NINUS river. [DARDALA.]

NIPHA'TES (Egypt.) Strab. xi. pp. 592, 523, 527, 592; Ptol. v. 13. § 4, vi. 1. § 1; Mela, i. 15. § 2; Plin. v. 27; Amm. Marc. xxii. § 6. § 15; Virg. Georg. iii. 30; Horat. Carm. ii. 9. 20; the last Roman poet, by a curious mistake, made Niphates a river; comp. Lucan, iii. 345; Sil. Ital. xiii. 775; Juven. vi. 409, the "snowy range" of Armenia, called by the native writers Nebud or Nabudogos. St. Martin, Histoire de l'Egypte, 1832, 2°. 2; 119 Tauris, stretching E. of Commagene (Abis Teis) separates Sophene (Kharpuz Dourouz), which is contained between Taurus and Anti-Taurus (Strab. xi. p. 581), from Osroene (Uefak), and then divides itself into three portions. The most northerly, and highest, are the Niphates (Ais Kivr) in Acicenes.
NISA.

The structure of this elevated chain, consisting of the lofty groups of Sir Serak, the peaked glacier of Mut Khân, the Ali Tağh, Sapda, Nisârid, and Darâsh, Tağh, which are probably the highest range of Taurus, rising above the line of perpetual snow (10,000 feet?), remains yet undetermined. Limestone and gypsum prevail, with basalt and other volcanic rocks. Deep valleys separate the parallel ridges, which in some instances pass from the N. to the S. sides. (Ainsworth, Assyria, Babylonia, and Chaldaea, p. 18; Chenevix, Expul. Euphrat. vol. i. p. 69; Bitter, Erdkunde, vol. x. p. 911.)

NISA. [ISUR.]
NISA. [NIRA.]
NISABA. [NISHABA.]
NISABA. [NISABA.]
NISAE. [NISABA.]
NISAEI CAMPI, plains of considerable extent in the mountain district of Media, which were famous for the production of a celebrated breed of horses. According to Strabo, they were on the road of those who travelled from Persia and Babylon in the direction of the Caspian Gates (xi. p. 529), and fed 500 horses on the plain of the same name. A sanctum, or holy place, the same geographer states that the Nissainian horses were reared in the plains of Armenia (xi. p. 530), from which we infer that the plains themselves extended from Armenia southward through Media. Again, in the Epitome of Strabo (iii. p. 536, ed. Kramer), the Nissain plain is stated to be near the Caspian Gates, which lead into Parthia. The fact is, the district was not accurately defined. Herodotus states that the place, from which the best white horses (which were reserved for the use of the king) came, was a great plain in Media (vii. 40). And the same view is taken by Eustathius in his Commentary on Dionysius (v. 1017), and confirmed by the notice in Arrian's account of Alexander's march (vii. 15). Ammianus, on the other hand, states that the Nissain horses were reared in the plains S. of M. Coronus (now Demascend). It appears to have been the custom on the most solemn occasions to sacrifice these horses to the sun (Philost. Vit. Apoll. i. 20); and it may be inferred from Herodotus that they were also used to draw the chariots of the Sun (vii. 40). (Cf. also Steph. B. s. v.; Synes. Epist. 40; Themist. Orat. v. p. 72; Heliodor. Aethiop. ix. p. 437; Suid. s. v. Nisos.)

Colonel Rawlinson has examined the whole of this geographical question, which is much perplexed by the ignorance of the ancient writers, with his usual ability; and has concluded that the statements of Strabo are, on the whole, the most trustworthy, while they are, in a great degree, borne out by the existing character of the country. He states that in the rich and extensive plains of Allah khor and Khoshâk he recognizes the Nissain plains, which were visited by Alexander on his way from Baghistan to Susa and Babylon. He further states that the Nissain horses came originally from the Nissae of Khordasua, which is still famous for its Turkaman horses. Colonel Rawlinson further believes that Herodotus, who was imperfectly acquainted with Median geography, transferred the name Nisae from Khordasua to Media, and hence was the cause of much of the confusion which has arisen. Strabo, on the other hand, describes correctly the great horse pastures as extending along the whole line of Media, from the road which led from Babylon to the Caspian Gates to that conducting from Babylon into Persia. The whole of this long district, under the names of Khodasua, Allahkhor, Hurka, Sîlahkhor, Barâbâr, Jâpešk, and Forikân, is still famous for its excellent grazing and abundance of horses. Colonel Rawlinson, indeed, thinks that Strabo's epithet, iswâdâvâs, is a translation of Sîlahkhor, which means "a full manger." It was from this plain that Python brought his supply of beasts of burden to the camp of the Persians, which was then at the entrance of the peninsula of the Greeks across the mountains of the Cossaeans. (Rawlinson, Royal Geog. Journ. vol. ix. p. 100.)

NISIBIS (Nisibis). 1. A small place in Ariana, mentioned by Ptolemy (v. 18. § 11) and Ammianus (xxii. 6). It would appear to have been at the court of the Persian Parthians, and there are some grounds for supposing it the same place as the Nil of Laidorus [Nil], and that the latter has undergone a contraction similar to that of Bitâbâz into Bis.

2. The chief city of Mygdonia, a small district in the NE. end of Mesopotamia, about 300 miles S. of Tigranocerta; it was situated in a very rich and fruitful country, and was long the centre of a very extensive trade. It was the scene of a battle between the Parthians for the merchandise of the E. and W. It was situated on the small stream Mygdonius (Julian, Orat. i. p. 87; Justin. Excerpt. e. Legat. p. 173), and was distant about two days' journey from the Tigria. (Procop. Bell. Pers. i. 11.) It was a town of such great antiquity as to have been thought by some to have been the scene of the reception of the fragments of the Theban statues by some of the Seleucid princes. (Strab. xvi. p. 747; Plut. Lucull. c. 38; Plin. vi. 13. a. 16.) It is first mentioned in history (under its name of Antiocheia) in the march of Antiochus against the satrap Molon (Polyb. v. 51); in the later wars between the Romans and Parthians it was constantly taken and retaken. Thus it was taken by the Parthians under the brother of Artabazus after a long siege, which lasted the whole summer (Dion Cass. xxxv. 6, 7), but, according to Plutarch, towards the close of the autumn, without much resistance from the enemy. (Plut. i. c.) Again it was taken by the Romans under Trajan, and was the cause of the title of "Parthicus," which the senate decreed to that emperor. (Dion Cass. lxvi. 25.) Subsequently to this it appears to have been besieged by the Ctesiphon and other tribes who had revolted, but who were subdued by the arms of Sept. Severus. Nisibis became on this occasion the head-quarters of Severus. (Dion Cass. lxxii. 2, 3.) From this period it appears to have remained in the possession of the Romans, although the Nissaians had the upper hand against the East, till it was surrendered by the Persians on the treaty which was made with that people by Jovian, after the death of Julian. (Zosim. iii. 33; Amm. Marc. xxi. 9.) Its present name is Nisibis, in the neighbourhood of which are still extensive ruins of the ancient city. (Niebuhr, vol. ii. 259.)

NISYRUS (Nisyrus), a rocky island opposite to Cnidus, between Coss in the north and Telos in the south, about 124 Roman miles distant from Cape Triopion in Caria. (Plin. v. 66; Strab. xiv. p. 656.)
NITAZI (It. Ant. p. 144), NITAZO (Geogr. Rav. ii. 17; Tab. Peut.), or Nitalis (It. Hieros. p. 576), a town in Cappadocia, on the road between Moesicus and Archelaus, but its site is uncertain. [L. S.]

NITIBRIO is mentioned by the old Greeks among the people of Aegyptus. In Pliny (iv. 19) the name Antroboges occurs: "rusurus Narbonenses provinciae contermini Ruteni, Cadurci, Antroboges, Tarneque amne discreti a Tolosanis Petcorii." There is no doubt that Antroboges is an error, and that the true reading is Nitobriges or Nitobriges. The termination briges appears to be the same as that of the Nitobriges. The chief town of the Nitobriges, Aginnum (Agmon), is mentioned by Polemy (ii. 7. § 4), who places them next to the Petcorii on one side, and to the Vassuti on the other. Strabo enumerates them between the Cadurci and the Petcorii (Strab. iv. p. 190): "the Petcorii, and next to them the Nitobriges, and Cadurci, and the Bituriges, who are named Cabi." The extent of the territory is determined by these facts and by the site of Aginnum, to be on the Garonne, west of the Cadurci and south of the Petcorii. D'Anville makes their territory extend beyond the then limits of the diocese of Agum, and into the diocese of Condus.

When Caesar (B. G. vii. 48) surprised the Galli in their encampment on the bank of the Rhone, he met with the platean of Gergovia, Teutates king of the Nitobriges narrowly escaped being made prisoner. The element Test in this king's name is the name of a Gallic deity, whom some authorities suppose to be the Gallic Mercurius (Lactant. Dei falsa Relig. l. 21); and the Schol. on Lucrius, i. 445, ed. Ouden. Others, at a later period, it is the same element as Test in the Teutonic language, and as Dís, from whom the Galli pretended to spring (Pelloutier, Hist. des Celtes, Liv. i. c. 14). The Nitobriges sent 5000 men to the relief of Alesia when it was blockaded by Caesar (B. G. vii. 75). [G. L.]

NITRA (Nitra), a place which Polemy calls an Esquio in the province of Illyricum, in the south of Greece, in the province of Lycia, and in all probability, as is usual in the same name, and in the neighbourhood of which hot vapours are constantly issuing from a chasm in the rock.

As regards the history of Nitra, it is saidoriginally inhabited by Carians, until Themis, a son of Hæneas, occupied the island with his Doriani, who were governed by the kings of Cos. (Diod. v. 54; Hom. II. ii. 676.) It is possible that after Agamemnon's return from Troy, Argives settled on the island, as they did in Calymmus, which would account for the name of Argos occurring in both islands; Herodotus (vii. 199), moreover, calls the inhabitants of Nitra Epidaeonarians. Subsequently the island lost most of its inhabitants during repeated earthquakes, but the population was restored by inhabitants from Cos and Rhodes settling in it. During the Persian War, Nitra, together with Cos and Calymmus, was governed by queen Artemisia (Herod. L. 7). In the time of the Peloponnesian War it be-longed to the tributary allies of Athens, to which it had to pay 100 drachmas every month; subsequently it joined the victorious Lacedaemonians; but after the victory of Cnidus, c. 394, Conon induced it to revolt from Sparta. (Diod. xiv. 84.) At a later period it was for a time probably governed by the Polymes of Egypt. Throughout the historical period the name of Nitia is spelt Doria; a fact which is attested by the inscriptions found in the island, all of which are composed in the Doric dialect. An excellent account of Nitra, which still bears its ancient name Nito topos or Nito, is found in L. Rous, Reisen auf den Griech. Inseln, vol. ii. pp. 67-81. [L. S.]

NITRYUS, a town in the island of Carpathynus.
the bleachers and glazemakers of Aegypt. Parallel with the Naxos Lakes, and separated from them by a narrow ridge, is the Bahr-el-Ma, or Waterless River, which runs from the Araba to other hollows which have the appearance of having once been channels for water. It has been surmised that the lake Moeris (Bahr-el-Keroum) may have been connected with the Mediterranean at some remote period by this outlet. The Bahr-el-Ma contains squashed wood. (Wilkinson, Mod. Egyp and Thebes, vol. ii. p. 28.)

The valley in which the Naxos Lakes are contained, was denominated the Nitria nome (νησοί Νετρίας of Νεφράντιας, Strab. xvii. p. 803; Steph. B. s. v. Nerpaion). It was, according to Strabo, a principal seat of the worship of Serapis, and the only nome of Aegypt in which sheep were sacrificed. (Comp. Macrobi. Satir. i. 7.) The Serapeum worship, indeed, seems to have prevailed on the western side of the Nile long before the Sinoopic deity of that name (Zeus Sinopeus) was introduced from Pontus by Ptolemys Soter, since there was a very ancient temple dedicated to him at Rhabodis, the site of Alexandria (Tab. Eryth. iv. 83), and another still more celebrated outside the walls of Hermopolis. The sanctuaries of the Nitria nome were notorious for their rigorous asceticism. They were many of them strong-built and well-guarded strongholds, and offered a successful resistance to the recruiting sergeants of Valens, when they attempted to enforce the imperial script (Cod. Theodosii. xii. tit. 1. lex. 63), which decreed that monastic vows should be voided from serving as soldiers. (Photius, p. 81, ed. Bakker; Dionys. Perieges. v. 255; Exstath. ad loc; Pausan. i. 18; Strab. xvii. p. 807; Clem. Alex. Strom. i. p. 43.)


NIVARIA INS. [FORTUNATEINS INS. Vol. I. P. 2106, b.]

NOAE (Noda, Steph. B.; Erd. Nodos, Nosan; Noova), a city of Sicily, the name of which is not mentioned in history, but is found in Stephanus of Byzantium (s. e.), who cites it from Apolloveros, and in Pliny, who enumerates the Nosae among the communities of the interior of Sicily (Plllin. iii. 8. s. a. 14.). It is uncertain from what reason, or circumstance, the resemblance of name renders it probable that it is presented by the modern village of Noova, on the N. slope of the Pentanian mountains, about 10 miles from the sea and 13 from Tyndaris. (Clover. Sicil. p. 333.)

NOUANUS (Noumes), a river of Pannonia, into which, according to Strabo (vii. 1814), the Dravus emptied itself in the district of Scythise, which thence flowed into the Danube, after having received the waters of another tributary called the Colapis. (Comp. Steph. B., Strab. p. 357, 552.)

NOECA (Noyca), a small city of the Astures, in Hispanic Tarracoensis. It was seated on the coast, not far from the river Melus, and from an estuary which formed the boundary between the Astures and the Cantabri, in the neighborhood of the present Ojo. Hence Ptolemy (ii. 6. § 6), who gives it the additional name of Uecia (Naecosewres), places it in the territory of the Cantabri. (Strab. iii. p. 167; Mela, i. 1; Plin. iv. 30. a. 54.)

NOLLA, a town of the Capitoi in Hispanic Tarracoensis, first mentioned by Ptolemy, as being 50 miles N. of Tubero (Strab. vii. 1800. a. 54; Uebert, vol. ii. pt. 1. p. 438.)

NOEODUNUM (Nodaevum), was the chief city of the Diablintes [Dianbintres], or of the Anlicrivi Diablintes, as the name appears in the Greek texts of Ptolemy (i. 8. § 7). There is no doubt that the old Gallic name of the town was exchanged for that of the Roman name in the later epoch, with which name an old Gallic document, referred to by D'Arvill, is written Jubaclntus, and hence comes the corrupted name Jubaclnt, a small place a few leagues from Mogissac. There are said to be some Roman remains at Jubaclnt.

A name Nudismum occurs in the Theodosian Table between Aragenna and Subdeninn (Meme), and it is marked as a capital town. It appears to be the Nudismum of the Diablintes. [G. L.]

NOEMAGUS (Noumages), a town of Galia Lugdunensis, and the capital of the Vadissaei (Prot. l. 8. § 16). The site is uncertain. D'Arvill supposed that it may be Ves, a name apparently derived from the Volissaei. The site supposes it to be near the river, but it is not likely that it becomes Nebelus, a name of the same as Noemagus.

NOE (Nouo, Herbiv. iv. 49) or NOAS (Valer. Plac. vi. 100), a river which takes its source in Mount Haemus, in the territory of the Corbaci, and flows into the Danube. It has not been satisfactorily identified. [T. E. D.]

NOELEX, a place in the territory of the Helvetii, which is shown by inscriptions to be Vieraz Chatel, near Nyonchatel. Foundations of old buildings, pillars and coins have been found there. One of the inscriptions cited by Uebert (Gallica, p. 494) is: 


[O. L.]

NOEGDUNUM. [COLOMNA EQUESTRA NOEGDUNUM.]

NOLÁ (Nola: Etcd. Nolais, Nolana: Nola), an ancient and important city of Campania, situated in the interior of that province, in the plain between Mt. Vesuvius and the foot of the Apennines. It was distant 21 miles from Capus and 16 from Nuceris (Istorn. Ant. p. 108). Its early history is very obscure. Its original, or more ancient, position, though it may be in some degree reconciled by a due regard to the successive populations that occupied this part of Italy. Hecataeus, the earliest author by whom it is mentioned, appears to have called it a city of the Amneses, whom he regarded as the earliest inhabitants of this part of Italy. (Herod. ap. Steph. Byz. s. e.) On the other hand, it must have received a Greek colony from Cnossus, if we can trust to the authority of Justin, who calls both Nola and the neighbouring Abella Chalcidic colonies (Justin. xx. 1); and this is confirmed by Julius Italicus (Chalcideon Nolam, xii. 161.) Other authors assigned it a Tyrrhenian or Etruscan origin, though they differed widely in regard to its date and origin. Strabo gives it, together with that of Capua, to a date as early as B. C. 800, while Cato brought them both down to a period as late as B. C. 471. (Vell. Pat. i. 7. This question is more fully discussed under the article CAPUA.) But whatever is the date assigned to the establishment of the Etruscan in Campania, there seems no doubt that Nola was one of the cities which they then occupied, in the same manner as the
neighbouring Capua (Pol. ii. 17); though it is most probable that the city already existed from an earlier period. The statement of Solinus that it was founded by the Tyrians is clearly erroneous: perhaps, as suggested by Niebuhr, we should read “a Tyrtennia” for “a Tyriana.” (Solin. 2. § 16; Niebuhr, vol. i. p. 74, note 323.) We have no account of the manner in which the colony was established or the name given to the Samnites; but there can be little doubt that it speedily followed in this respect the fate of Capua: 

[CAPUA]; and it is certain that it was, at the time of the first wars of the Romans in this part of Italy, a Campanian city, occupied by an Ocean people, in close alliance with the Samnites. (Liv. viii. 23.) Dionysius, just before the beginning of the Second Samnite War, states that the colonists were not at this period, like the Neapolitans, a Greek people, though he tells us that they were much attached to the Greeks and their institutions. (Dion. Fr. xv. 5. p. 2315. R.)

We may possibly infer from the above statements, that Nola was originally an Aonian or Ocean town, and subsequently occupied by the Etruscans, in whose name it appears, with the Samnites, until it was conquered by the Samnites, who subsequently assumed the name of Campanian colonies, about B.C. 440. The evidence in favour of its having ever received a Greek colony is very slight, and is certainly outweighed by the contrary testimony of Hecataeus, as well as by the silence of all other Greek writers. The circumstances which alone suggest a colonisation (some of which are of early date) have uniformly Greek incriptions (as in the one figured below), may be sufficiently accounted for by that attachment to the Greeks, which is mentioned by Dionysius as characterising the inhabitants. (Dion. L. c.)

The first mention of Nola in history occurs in B.C. 328, just before the beginning of the Second Samnite War, when the Greek cities of Paleopolis and Neapolis having rashly provoked the hostility of Rome, the Nolans sent to their assistance a body of 2000 troops, at the same time that the Samnites furnished an auxiliary force of twice that amount. (Liv. viii. 28.) But their efforts were frustrated by dissension among the Neapolitans; and the Nolans retired from the city on finding it betrayed into the hands of the Romans. (Id. 25, 26.) Notwithstanding the provocation thus given, it was long before the Romans were at leisure to avenge themselves on Nola; and it was not till A.D. 313 that they laid siege to that city, which fell into their hands after a short resistance. (Id. ix. 24.) It appears certain that it continued from this period virtually (subject to Rome, though enjoying, it would seem, the privileged condition of an allied city (Liv. xxii. 44; Festus, s. v. Afronsineus, p. 127); but we do not meet with any subsequent notice of it in history till the Second Punic War, when it was distinguished for its fidelity to the Roman cause, and for its successful resistance to the Carthaginians. General, after making himself master of Capua in B.C. 216, hoped to reduce Nola in like manner by the cooperation of a party within the walls. But though the lower people in the city were ready to invite the Carthaginian general, the senate and nobles were faithful to the alliance of Rome, and sent in all haste to the town to reassert their authority, which the city with a considerable force. Hannibal in consequence withdrew from before the walls; but shortly after, having taken Nuceria, he renewed the attempt upon Nola, and continued to threaten the city for some time, until Marcellus, by a sudden sally, inflicted upon him considerable loss, and led him to abandon the enterprise (Liv. xxii. 45—17; Plut. Mar. 10, 11; Eutrop. iii. 12; Flor. ii. 6. § 29.) The advantage thus obtained, though incommodious in itself, was of importance in restoring the spirits of the Romans, which had been almost crushed by repeated disasters, and was in consequence magnified in the Senate of the next year (Livy, v. 18. § 280). The next year (A.D. 215) Hannibal again attempted to make himself master of Nola, to which he was encouraged by fresh outbreaks from the democratic party within the city; but he was again anticipated by the vigilance of Marcellus, and, having escaped in the neighbourhhood of the town, with a view to a more regular passage into a great war in Italy (Liv. xiii. 39, 40—46; Plut. Mar. 10.) A third attempt, in the following year, was not more successful; and by these successive successes the city earned the praise bestowed on it by Silius Italicus, who calls it "Peno non pervia Nola." (Sili. Ital. vii. 534.)

Nola again bears a conspicuous part in the social war. At the commencement of the conflict, it was protected, as a place of importance from its proximity to the Samnite frontier, by a Roman garrison of 2000 men, under the command of the proctor L. Postumius, but was betrayed into the hands of the Samnite leader C. Papirius, and became from thenceforth one of the chief strongholds of the Samnites and their allies in this part of Italy. (Liv. Epit. lxxix.; Appian, R. C. l. 42.) Thus we find it in the following year (A.D. 216) affording shelter to the scattered remains of the army of L. Cluentius, after its defeat by Sulla (Appian, l. c. 50); and even after the greater part of the allied nations had made peace with Rome, Nola still held out; and a Roman army was still occupied in the siege of the city, till the civil war first broke out between Marius and Sulla. (Vell. Pat. ii. 17, 18; Diod. xxxv. 4. Exc. Phot. p. 540.) The new turn thus given to affairs for a while retarded its fall: the Samnites who were defending Nola joined the party of Marius and Cinna; and it was not till after the final triumph of Sulla, and the total destruction of the Samnite power, that the dictator was able to make himself master of the refractory city. (Liv. Epit. lxxix.) We cannot doubt that it was severely punished: we learn that its fertile territory was divided by Sulla among his victorious soldiers (Lib. Col. p. 236), and the old inhabitants probably altogether expelled. It is remarkable that it is termed a Colonie before the outbreak of this war (Liv. Epit. lxxxii.); but this is probably a mistake. No other author mentions it as such, and its existence as a municipium, retaining its own institutions and the use of the Ocean language, is distinctly attested at a period long subsequent to the Second Punic War, by a remarkable inscription still extant. (Almenas, Under. Ital. Dial. p. 125.) It afterwards received a second under Sulla, and a third under Vespasian; hence Pliny enumerates it among the Coloniae of Campania, and we find it in inscriptions as late as the time of Dioecletian, bearing the titles of "Colonia Felix Augusta Nolana." (Lib. Col. l. c.; Plin. iii. 9. 9; Zosimus, Col. pp. 264, 350; Gruter, Insocr. p. 473. 5, p. 1083. 14.) It was at this time a town of some importance from Beneventum, whither it had accompanied Tiberius, A. D. 14; and from thence to Bovillae its funeral procession was attended by the senators of the cities through which it passed. (Suet. Aug. 99; Dion Cass. lvi. 29, 31; Tac. Ann. i. 5; Vell. Pat. l.
NOMENTUM

The territory of Nola, in common with all the Campanian plain, was one of great natural fertility. According to a well-known anecdote related by Aulus Gallius (vii. 20), it was originally mentioned with great praise by Virgil in the Georgics (ii. 225) but the people of Nola having given offence to the poet, he afterwards struck out the name of their city, and left the line as it now stands. [E. H. B.]

COIN OF NOLA.

NOLIBA or NOBILI, a town of the Oretani in Hispania Tarraconensis, probably situated between the Anas and Tagus; but its site cannot be satisfactorily determined. It is mentioned only by Livy (xxxv. 22).

T. H. D.

SILICES. [NUMIDIA.]

NOMAB (Nōma), a town of Sicily, mentioned only by Diodorus (xi. 91) as the place where Duciæs was defeated by the Syracusans in b.c. 451. Its site is wholly uncertain. Some authors identify it with Nosa [NOAS]; but there is no authority for this.

E. H. B.

NOMENTUM (Nōmēntum: Etr. Nāmēntum, Steph. B.; Nomenotti: Mentana), an ancient city of Latium, situated on the Sabine frontier, about 4 miles distant from the Tiber, and 14½ from Rome, by the road which passed from it the name of Via Nomentana. It was included in the territory of the Sabines, according to the extension given to that district in later times, and hence it is frequently reckoned a Sabine town; but the authorities for its Latin origin are decisive. Virgil enumerates it among the colonies of Alba (Aen. vi. 773); and Dionysius also calls it a colony of that city, founded at the same time with Crustumerium and Fidenae, both of which are frequently, but erroneously, called Sabine cities. (Dion. ii. 53.) Still more decisive is the circumstance that its name occurs among the cities of the Prisci Latini which were reduced by the elder Tarquin (Liv. i. 38; Dionys. iii. 50), and is found in the list given by Dionysius (v. 61) of the cities which concluded the league against Rome in b.c. 493. There is, therefore, no doubt that Nomentum was, at this period, one of the 39 states of the Latin League (Niesbuh, vol. ii. p. 17, note); nor does it appear to have ever fallen into the hands of the Sabines. It is again mentioned more than once during the wars of the Romans with the Fidenates and their Etruscan allies; and a victory was gained under its walls by the dictator Servilius Priscus, b.c. 435 (Livy, viii. 37, 38). The existence of a Greek colony here, as already stated there exists no sufficient authority. (Kramer, über den Styl. u. die Herkunft Griechischen Thongesch. pp. 145—159; Abeken, Mitt. Italien, pp. 333—339.)

Nola is celebrated in ecclesiastical history as the see of St. Paulinus in the 5th century; and also as the place where, according to tradition, the use of bells was first introduced in churches; whence were derived the names of "nola" and "campana," usually applied to such bells in the middle ages. (Du Cange, Glossar. s. c.)
find it retaining its municipal privileges down to a late period. Its territory was fertile, and produced excellent wine; which is celebrated by several writers for its quality as well as its abundance. (Plin. iv. 4. a. 5; Colum. R. R. iii. 8; Athen. i. p. 27, b; Martial, x. 43. 18.) Seneca had a country house or villa among the Sabines, which was given by his friends Q. Ovidius and Nepos, so that it seems to have been a place of some resort as a country retirement for people of quiet habits. Martial contrasts it in this respect with the splendour and luxury of Baiae and other fashionable watering-places; and Cornelius Nepos, in like manner, terms the villa of Atticus, at Nomentum, "Rusticum Episcopium," (Ep. 104; Martial, vi. 27, 43, x. 44, xii. 57; Nep. Att. 14.)

Even under the Roman Empire there is much discrepancy between our authorities as to whether Nomentum was to be reckoned a Latian or a Sabine town. Strabo ascribes it to the latter people, whose territory he describes as extending from the Tiber and Nomentum to the confines of the Vestini (v. p. 228). Pliney, who appears to have considered the Sabines as bounded by the Anio, naturally includes the Nomentani and Fidenates among them (ii. 12. a. 17); though he elsewhere enumerates the former among the still existing towns of Latium, and the latter among those that were extinct. In like manner Vergil, in enumerating the Sabine followers of Aeneas (Aen. vii. 712), includes "the city of Nomentum," though he had elsewhere expressly assigned its foundation to a colony from Alba. Polienly (iii. 1. § 62) distinctly assigns Nomentum as well as Fidenae to Latium. Architectural fragments and other existing remains prove the continued prosperity of Nomentum. Of the famous Equestrian statue found in the Tabula, and which we learn that it became a bishop's see in the third century, and retained this dignity down to the tenth. The site is now occupied by a village, which bears the name of La Mentana or Lamentana, a corruption of Civitas Nomentana, the appellation by which it was known in the middle ages. This is an extinct small town, somewhat steep and difficult of access, a little to the right of the Via Nomentana, and probably occupies the same situation as the ancient Sabine town; the Roman one appears to have extended itself at the foot of the hill, along the high road, which seems to have passed through the midst of it. The road leading from Rome to Nomentum was known in ancient times as the Via Nomentana. (Orell. Inscr. 306; Tab. Pest.) It issued from the Porta Collina, where it separated from the Via Salaria, crossed the Anio by a bridge (known as the Pons Nomentanus, and still called Ponte Lamentana) immediately below the celebrated Mons Sacer, and from thence led almost in a direct line to Nomentum, a distance of 18 miles, from whence it had previously derived the name of Via Ficulnea. (Strab. v. p. 228; Liv. iii. 52.) The remains of the ancient pavement, or other unquestionable marks, trace its course with accuracy throughout this distance. From Nomentum it continued in a straight line to Etruria, where it rejoined the old road. This is on a small hill, somewhat below the distance of Nomentum from Rome at xiv. M. P.; the real distance, according to Nibby, is half a mile more. (Nibby, Distorti, vol. ii. p. 409, vol. iii. p. 635.) [E. H. B.]

NOMIA. [LYCAURUS.]

NOMISSERTUM (Νομισσηρτος), a town in the country of the Marcomanni (Bokhara), not far from the banks of the Albitis; but its site cannot be determined. (Ptol. ii. 11. § 29; Wilhelm, Germaniae, p. 339.) [L. S.]

NORA/C/CRIS (Νοραθρίας: Eub. Narastrhria, Narastrhri). 1. A town of Arcadia, in the district of Pheneus, and near the seacoast of the island, on a promontory, now to have derived its name from Noreia, the wife of Lycaon. From a lofty rock above the town descended the waters of the river Styx. [Sty.) Pline speaks of a mountain of the same name. The place was in ruins in the time of Pausanias, and there is no trace of it at the present day. Leake conjectures that it may have occupied the spot of Meleagris. (Geog. vi. 74; Paus. viii. 17. § 6; Steph. B. e. s.; Plin. iv. 6. a. 10; Sen. Q. N. iv. 95; Leake, Morea, vol. iii. pp. 165, 169.) From this place Hermes is called Noracrites (Narastrhri, Steph. B. s. v.), Evander Noracris (Or. Fast. v. 97), Atalanta Noreia (Or. Mot. viii. 438), and Callisto Noreus (Or. Mot. iv. 409) in the general sense of Arcadian.

2. A town of Arcadia in the territory of Orchomenus, which formed, together with Callia and Dippaena, a Tripolis. (Paus. viii. 27. § 4.)

NOSADA. [NERADA.]

NORA (Νορᾶ: Eub. Norastrhri, Steph. B.; Noroasia: Capo di Falco), a city of Sardinia, situated on the S. coast of the island, on a promontory, now called the Capo di Falco, about 20 miles S. of Castiaria. According to Pausanias (x. 17. § 5) it was the most ancient city in the island, having been founded by an Iberian colony under a leader named Norax, who was a grandson of Geryon. Without attaching much value to this statement, it seems clear that Nora was occupied by the natives, a very ancient city, as well as one of the most considerable in later times. Pline notices the Norasenses among the most important towns of the island; and their name occurs repeatedly in the fragments of Ciceron's oration in defence of M. Aemilius Scarrus. (Cic. proc. Scarr. 1. 2.) Ed. Orell.; Plin. iii. 7. a. 15; Ptol. iii. 3. § 3.) The position of Nora is exactly given by Pliney, but his authority had been discarded, without any reason, by several modern writers; but the site has been clearly established by the recent researches of the Conde de la Marmora: its ruins are still extant on a small promontory near the village of Palau, marked by an ancient church of St. Eustace, which, as we learn from ecclesiastical records, was erected on the ruins of Nora. The remains of a theatre, an aqueduct, and the ancient quays on the port, are still visible, and confirm the notion that it was a place of importance under the Roman government. Several Latin inscriptions with the name of the city and people have also been found; and others in the Phoenix, the Cornicentum, which must belong to the period of the Carthaginian occupation of Sardinia. (De la Marmora, Voyage en Sardaigne, vol. ii. p. 355.)

The Antonine Itinerary (pp. 84, 84), in which the name is written Nura, gives the distance from Caralis as 32 M. P., for which we should certainly read 39; in like manner the distance from Nora to the sea (p. 411) is 59 (instead of 69) miles, which agrees with the true distance, if we allow for the windings of the coast. (De la Marmora, ib. p. 441.) [E. H. B.]

NORA (νεόπη), a mountain fortress of Cappa- docia, on the frontiers of Lycaonia, at the foot of the Ioum Taurus, in which Eumenes was for a whole
though Pliny mentions the Norbani among the existing "populi" of Latiniae, in another passage he reinstates Norba among the cities that in his time belonged to those populi (III. 5. 9. §§ 64, 65). The absence of all subsequent notice of it is confirmed by the evidence of the existing remains, which belong exclusively to a very early age, without any traces of buildings that can be referred to the period of the Roman Empire.

The existing ruins of Norba are celebrated as one of those rare instances remaining in Italy of the style of construction commonly known as Cyclopean. Great part of the circuit of the walls is still entire, composed of very massive polygonal or rude square blocks of solid limestone, without regular towers, though the principal gate is flanked by a rude projecting mass which serves the purpose of one; and on the E. side there is a crenelated tower or bastion projecting considerably in advance of the general line of the walls. The position is one of great natural strength, and the defences have been skilfully adapted to the natural outlines of the hill, so as to take the fullest advantage of the ground. On the side towards the Pontine Marakes the hill is at the very greatest distance from the magazines of a cliff on the opposite; on the other sides the excitement is less considerable, but still enough to render the hill in great measure detached from the adjoining Volsician mountains. The only remains within the circuit of the ancient walls are some foundations and substructions, in the same massive style of construction as the walls themselves; these probably served to support temples and the public buildings; but all traces of the structures themselves have disappeared. The site of the ancient city is wholly uninhabited, the modern village of Norma (a very poor place) being situated about half a mile to the S. on a detached hill. In the middle ages there arose, in the plain at the foot of the hill, a small town which took the name of Norma, from the sources of the river, the same name (the Nympheus of Pliny), close to which it was situated; but this was destroyed in the 13th century, and is now wholly in ruins. The remains of Norba are described and illustrated in detail in the first century of the Annali dell'Istituto di Corrispondenza Archeologica (Rome, 1829); and those of the walls, gates, etc., are well exhibited in Dodwell's Peloponnesian Relics (fol. Lond. 1834, pl. 72—80).

Norba Caesariana or CaesarÃ‘a (Nymphæa or Norma), ancient city on the left bank of the Tagus, lying NW. of Emerita Augusta, and mentioned by Pliny (iv. 20. s. 35) as the seat of Nor- beia Caesariana. It is the modern Alcastor, and still exhibits some Roman remains especially a bridge of six arches over the Tagus, built by Trajan. This structure is 600 feet long by 28 broad, and 345 feet above the usual level of the river. One of the arches was blown up in 1809 by Col. Mayne, to prevent the French from passing; but it was repaired by the Col. of the 2nd Dragoons. It is a striking monument of Roman magnificence. The architect, Cains Julius Lacer, was buried near the bridge; and at its entrance a chapel still exists containing an inscription to his memory. (Ford, Handbook of Spain, p. 272; Gruter, Inscr. p. 163; Muratori, Nov. Thes. Inscr. 1064. 6; Ukerton, vol. ii. pt. i. p. 394; and also omits all notice of it, where he mentions all the other towns that bordered the Pontine Marakes (v. p. 237); and,
NORICUM.

The inhabitants of Noricum, called by the general name Norici (Nespei), Plin. ill. 32; Polyb. xxxiv. 10; Strab. iv. pp. 306, 308), were a Celtic race (Strab. vii. pp. 293, 296), whose ancient name was Taurisci (Plin. ill. 34.). The Celtic character of the people is sufficiently attested also by the names of several Norican tribes and towns. At the end of the 5th c. 58, the Boi, a kindred race, emigrated from Bohemunum and settled in the northern part of Noricum (Caes. B. G. i. 5). Strabo (v. p. 213) describes these Boi as having come from the north of Italy. They had resisted the Cimbri and Teutones, but were afterwards completely annihilated by the Getes, and their country became a desert. Polteny does not mention them at all in the Boi, but enumerates several smaller tribes, such as the Scenaces (Scenaces) in the west, the Alani or Halani (Helani) in the south, and the Ambiontii (Ambiontii), the inhabitants of the banks of the Isenta. In the east the same authority mentions the Norici (Nespei) together with two other small tribes, the Ambiontii (Ambiontii) and the Scenaces (Scenaces), or dwellers about the Luca or Lichias, or Lech. It must be observed that, in this enumeration of Polteny, the Norici, instead of forming the great body of the population, were only one of the six smaller tribes.

As to the history of Noricum and its inhabitants, we know that at first, and for a long time, they were governed by kings (Caes. B. C. i. 18; Strab. vii. pp. 304, 318); and some writers speak of a regnum Noricum even after the country had been incorporated with the Roman Empire. (Vell. Pat. ii. 39, 109; Suet. Tib. 16.) From early times, the Noricans had carried on considerable commerce with Aquileia (Strab. iv. p. 307, v. p. 314); and the Romans, under the command of Tiberius and Drusus, made themselves masters of the adjoining countries south of the Danube, especially after the conquest of Bætica, Noricum also was subdued; and about a.c. 15, the country, after desperate struggles of its inhabitants with the Romans, was conquered. The Noricans appear to have been incorporated in the course of one summer. (Strab. iv. p. 206; Dion Cass. liv. 20.) The country was then changed into a Roman province, probably an imperial one, and was accordingly governed by a procurator. (Tac. Hist. i. 19, Ann. ii. 63.) Partly to keep Noricum in subjection, and partly to protect it against foreign invasions, a strong body of troops (the legion T. Italica) was stationed at Lauracenum, and three fleets were kept on the Danube, viz. the classis Cornuginesia, the cl. Ariapensis, and the cl. Lauracensi. Roads were made through the country, several Roman colonies were founded, as at Lauracenum and Ovilabs, and fortresses were built. In the time of Probus the province of Noricum was not yet divided; but in the subsequent division of the whole empire into smaller provinces Noricum was cut into two parts, Noricum Ripense (the northern part, along the Danube) and Noricum Mediterraneum (embracing the southern and more mountainous part), each of which was governed by a praeses, the whole forming part of the diocese of Illyricum. (Not. Imp. Occiei. i. 5, and Orient. p. 5.)

The more important rivers of Noricum, the Savus, Drauvus, Murus, Araape, Iassus, Joyatus or Iaconta, are described under their respective heads. The ancient capital of the country was Noria; but, besides this, the country under the Roman
Empire, contained a great many towns of more or less importance, as Bohidurum, Joviacum, Osculato, Lepitia, Laurocicum, Areleate or Amalape, Namare, Fluitum, Bedauza, Juvavum, Virium, Caesaris, Aquintum, Longium, and Taurina.

An excellent work on Noricum in the time of the Romans is Muchar, Das Römische Noricum, in two vol. Grafia, 182; compare also Zenes, Die Donauvölker, p. 59. [L. S.]

**Norobes.** [Norosus.]

**Norobes.** [Norosus.]

**Norosus** (Norsev apoe, Ptol. vi. 14. §§ 5, 11), a mountain of Scythia intra Imaiana, near which were the tribes of **Norobes** (Norsev Oeni) Norobes (Norsev) and Cychaga (Cycha). It must be referred to the portion of the great meridian chain of the **Oral.** [E. B. J.]

**Nosaleine** (Nosalina), a town of Armenia Minor, on the northern slope of Mount Amassan, in the district called Lianesine. (Ptol. vii. § 10.)

**Norocoruno** (Norsev ðos, Strab. xvi. p. 774, Ptol. vii. § 11), or South Hon, was a promontory on the eastern coast of Africa. Phoenicia was the first to name this headland Aroamata. [W. B. D.]

**Notocoruno** (Norsev ðos, Hanno, ap. Geogr. Graec. M. p. 13, ed. Müller; Ptol. iv. § 6), a promontory on the W. coast of Libya. The Greek version of the voyage of Hanno gives the following statement: "On the third day after our departure from the Chariot of the Gods (Svar &ktum), having sailed by those streams of fire (previously described), we arrived at a bay called the Southern Horn, at the bottom of which lay an island like the former, having a lake, and in this lake another island, full of savage people, the greater part of whom were women, whose bodies were covered with gold, and which they brought with them as shields. We on this occasion manned our ship, and we could not seize any of them; but all fled from us, escaping over the precipices, and defending themselves with stones. Three women were, however, taken; but they attacked their conductors with their teeth and hands, and could not be prevailed upon to accompany us. We burned their ship, and brought their skins with us to Carthage. We did not sail further on, our provisions failing us." A similar story is told by Eudoxus of Cyzicus, as quoted by Mela (iii. 9; comp. Ptol. v. 1.) These fires do not prove volcanic action, as it must be re-collected that the common custom in those countries —as, for instance, among the **Mandingos**, as reported by Munro Park—of setting fire at certain seasons to the forests and dry grass, might have given rise to the statements of the Carthaginian navigator. In our own times, the island of Amsterdam was set down as volcanic from the same mistake. (Daubeney, Volcanoes, p. 440.) The "Chariot of the Gods" has been identified with Sagres; the distance of the place from Carthage was also assigned to the S. of Sierra Leone, while Hanno's island coincided with that called Macauclay in the charts, the peculiarity of which is, that it has on its S. shore, or sea face, a lake of pure fresh water of considerable extent, just within high-water mark; and inside of, and close to it, another still larger, salt. (G. Dr. p. 593.) The name **Mandingos** is, no doubt, belonged to the family of the anthropoid apes; the **Mandingos** still call the "Orange-Outan" by the name "Toorills," which, as Kluge (ap. Müller, loc.), the latest editor of Hanno, observes, might easily assume the form it bears in the Greek text. [E. B. J.]

**Novium** (Norsev ðos, Ptol. ii. § 5), the SW. cape of Ireland, now **Mizen Head.** (Cameren, p. 1336.)

**Novium.** [Calystra.]

**Novium.** [Colophon.]

**Nova Iustissa** (Norosovorov, or Norsev Atria, Ptol. iii. § 56), a town of the **Arvuci** in *Hispânia Tarraconensis*, the site of which cannot be identified. (Ptol. iii. 3. a. 4.) [T. H. D.]

**Novia** (Norsev, Ptol. iii. 10. § 10; called Novis by Procop. de Aedif. iv. 11. p. 308, and Hieroc. p. 636; and Novinavis by Cels. lib. 427, a town of Lower Moesia on the Danube, and that is said to be the site of the Novesaront (Ptol. iii. 3. 1.) and the Nat. Imp. (c. 29), the station of the legio i. Italica. It is identified either with Novograd or Novoseli. At a later period it obtained the name of Estustium. (Jornald. Get. 18.) [T. H. D.]

**Novana** (Ptol. iv. 13), a town of Picenum, mentioned only by Pliny (iii. 13. a. 18), who appears to place it in the mountains of Campania, and added that it was probably represented by *Monat de Nove*, about 8 miles N. of Ascoli. (Cicero, Istat. p. 741.) [E. B. H.]

**Novantia** (Norosevra, Ptol. ii. § 37), a tribe in the SW. of Britannia Barba, or Caledonia, occupying Wigmouth. Their chief town was Luedocifilia and Resigontium. [T. H. D.]

**Novantivus** (Ptol. ii. § 3. 1), the most N. point of the peninsula of the Novantias in Britannia Barbara, now Corseil Point, in Wigmouth. (Marcian, p. 59, Hudson.) [T. H. D.]

**Novanus**, a small river of the Vestini, mentioned only by Pliny (ii. 103. a. 106), who places it in the territory of Pidum, and notices it for the possibility of the river being of the highest Apenines) seems to identify it with the stream flowing from a source called the *Laghetto del Vetù*, in the north of the town of Vellum. (Romanelli, vol. iii. p. 281.) [E. B. H.]

**Novaria** (Novas, Ptol.; Novaros), a con- sidewalk of the north road from Mediolanum to Vercellae, at the distance of 38 miles from the former city. (Hab. Ant. p. 344, 350.) It was in the territory of the Insubres (Ptol. iii. 1. § 33); but its foundation is ascribed to Pliny by a people whom he calls Vertacomaci, who were of the tribe of the Voonuitt, a Gaulish race, according to Pliny, and not, as asserted by Cato, a Ligurian one. (Ptol. iii. 17. a. 21.) No mention is found in his- tory of Novaria previous to the Roman conquest; but it seems to have been in the days of the Empire a considerable municipal town. It is reckoned by Tacitus (Hist. i. 70) among the "firmissima Transpadanae regionis municipia" which declared in favour of Vitalina, A. D. 69; and was the native place of the Roman knight *Scherbo*, mentioned by *Turzio*, in the edification of the encircled municipal functions there. (Suet. Rev. 6.)

Its municipal rank is confirmed also by inscriptions (Gruter, Inscr. p. 393. 8, &c); and we learn from Pliny that it territory was fertile in vines (vit. xxii. 23. a. 35). After the fall of the Western Empire Novaria is again mentioned as a fortified town of some im- portance (Procop. B.G. i. 19, F. Disc. Hist. Lang. vi. 18.) The modern city of *Novara* is a flourishing place, with about 16,000 inhabitants, but has no ancient remains. [E. B. H.]

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NOVAS, AD.

NOVAS, AD, a fortress of Upper Moesia, situated on the Danube, and on the road from Viminacium to Nicomedia. (Itin. Am. p. 218.) It lay about 48 miles E. of the former of those towns. It is identified with *Kolomba*, where there are still traces of ancient fortifications. [T. E. B. J. ii. p. 193.]

NOVAS, AD, a station in Ilyricum (Acta Itin.), which has been identified with *Romerich* in the *Imoicht*, where several Latin inscriptions have been found, principally dedications to Jupiter, from soldiers of the 1st and 13th legions, who were quartered there. (Wilkinson, *Dalmatia and Montenegro*, vol. ii. p. 182.) He was imprudent in leaving such great stores in the power of treacherous allies. But he was in straits during this year, and probably he could not do otherwise than he did.

NOVEM CRARIS, in South Gallia, is placed by the Jerusalem Itin. between Lectovs [Lectoces] and Ascomum, supposed to be *Ascorius* on the Rhone. [G. L.]

NOVEM PAGI is the name given by Pliny (iii. 5. a. S.) to a "population" or community of Etruria, the site of which is very uncertain. They are generally supposed to have been real earls of the neighbourhood of Forum Clodi. (Dennis's *Etruria*, vol. i. p. 273.)

NOVE'SIUM, a fortified place on the Gallic side of the Rhine, which is often mentioned by Tacitus (Hist. iv. 26, 33, 35, &c. v. 22). It is also mentioned in the Antonine Itin. and in the Table. There is no difference of opinion that it is a place called *Noveus*, between Colonia Agrippina (Côtes) and Gelduba (Gelle). *Gelduba*. Novesium fell into ruins, and was repaired by Julian, A.D. 359. (Amm. Marc. xviii. 2.)

NOVIMAGUS, in Gallia, is placed in the Table after Moso (Moesia). Moso is placed by the Antonine Itin. as a stronghold of the Romans, and Tullum (Tout). Novimagus is *Neufchâtel*, on the same side of the river Moso as Mœve, but the distance in the Table is not correct. [G. L.]

NOVIODUNUM (Noviodunum). 1. A town of the Bituriges, in Gallia. Caesar, after the capture of Genalum (Orientis), a.c. 52, crossed the Loire, to relieve the Boii, who were attacked by Vercingetorix. The position of the Boii is not now known. [Boiti.] On his march Caesar came to Noviodunum of the Bituriges (B. G. vii. 19), which surrendered. But on the approach of the cavalry of Vercingetorix, the townspeople shut their gates, and manned the walls. There was a cavalry fight between the Romans and Vercingetorix before the town, and Caesar gained a victory by the help of Novimagus, a German horse. Upon this the town again surrendered, and Caesar marched on to Avaricum (Bourges).

There is nothing in this narrative which will determine the site of Noviodunum. D'Anville thinks that Caesar must have passed Avaricum, leaving it on his right; and so he supposes that Novimagus, a name common to Noviodunum, may be a confusion. De Valois places Noviodunum at *Near-sur-Beaujolais*, where it is said there are remains; but this proves nothing.

2. A town of the Aedni on the Loire. The place was afterwards called Newrimum, as the name appears in the Antonine Itin. In the Table it is corrupted into *Nœverinum*. It is possible that Newrimum is *Nœveria*, which has its name from the little river *Nivroux*, which flows into the Loire.

In a.c. 52 Caesar had made Novimadum, which he describes as in a convenient position on the banks of the Loire, a depth (B. G. vii. 55). He had his hostages there, corn, his military chest, with the money it allowed him from home, for the war, his own and his army's baggage, and a great number of horses which had been bought for him in Spain and Italy. After his failure before Gergovia, the Aedni at Noviodunum massacred those who were there to look after stores, the negotiatores, and the travellers who were in the place. They divided the money among them and the horses, carried off in boats all the corn that they could, and burnt the rest or threw it into the river. Thinking they could not hold the town, they burnt it. It was a regular Gallic outbreak, performed in its true national style. This was a great loss to Caesar; and it may seem strange that he was imprudent in leaving such great stores in the power of treacherous allies. But he was in straits during this year, and probably he could not do otherwise than he did.

Dion Cassius (xl. 38) tells the story of Caesar of the affair of Noviodunum. He states incorrectly what Caesar did on the occasion, and he shows that he neither understood his original, nor knew what he was writing about.

NOVIODUNUM (Noviodunum). 1. A place in Pannonia Superior, on the great road leading from Aemona to Siscia, on the southern bank of the Savus. (Ptol. ii. 15; Itin. Am. p. 269; Geogr. Rav. iv. 19, where it is called Novindum.) Its modern name is *Novigrad*.

2. A town and fortress in Lower Moesia, a little above the point where the Danube divides itself into several arms. (Ptol. iii. 10. § 11.) Near this town the emperor Valens constructed a bridge over the Danube for his expedition against the Greuthungi. (Amm. Marc. xxvii. 1.) Some writers have supposed, without any good reason, that Noviodunum is the place at which Darius ordered a bridge to be built when he set out on his expedition against the Sicythians. The town, as its name indicates, was of Celtic origin. According to the Antonine Itinerary (p. 326) Noviodum was the station of the Romans on the right bank of the Alaric River, while according to the *Notitia Imperii* it had the legio i. Jovis for its garrison. During the later period of the Western Empire, the fortifications of the place had been destroyed, but they were restored by Justinian (Procop. de Aed. iv. 11; comp. Hierol. p. 657; and Constant. Porph. de Thesm. ii. 1, where the place is called Neufchâtel and Novioborunum). The Civitas Nova in Jornandes (Get. 5) is probably the same as Noviodunum; and it is generally believed that its site is occupied by the modern *Isca*.

NOVIOMAGUS (Novimadum). 1. A town in Gallia, which afterwards had the name Lexovii (Lexo- vior), which was that of a people of Galicia. In the Greek text of Ptolemy, § 3, the word is not present printed, the word Linum (λινος) is put after the name Noviomagus. But this is not true, for Noviomagus is *Linum*, which is not on the sea, though the territory of the Lexovi extended to the sea.

2. Afterwards *Nemetei*, in Gallia, the capital of the Nemetes or Nemetae [Nemeter]. The name

NOVIOMAGUS.
is Neomagus in Ptolemy (L. 9. § 17). In Ammianus Marcellinus (xv. 11, xvi. 2) and the Notitia Imp. it occurs under the name of the people, Nemetes or Nemetae, mentioned under the small stream called Speierbach, which flows into the Rhine. In some of the late Notitiæ we read " civitas Nemetum, id est, Spira. " (D'Anville, Notice, &c.)

3. A town of the Batavi, is the Dutch town of Nijmegen, on the Vaalbe (Waal). It is marked in the Table as a chief town. D'Anville observes that the position of Dusodermum (DRECOURT.) is placed by the Table on a Roman road, and next to Noviomagus; and that this shows that Noviomagus had a territory, for capital places used to reckon the distances from their city to the limits of their territory.

4. A town of the Bituriges Vivisii. (Ptol. ii. 7. § 8.) (Bero) Pilius Vivisii, near the Moselle. In the Table it is v.s. but as v.s. is far from the truth, D'Anville supposes that the v. in the Table should be x. The river bends a good deal below Vivisii, and in one of the elbows which it forms is Neumagen, the representative of Noviomagus. It is mentioned in Ammianus's poem (Moselle, v. 11):—

"Novimagum divi castra inlita Constantini."

It is said that many Roman remains have been found at Neumagen.

5. A town of the Veromandii. In the Antonine Itin. this place is fixed at 27 M. P. from Soissons, and 34 M. P. from Amiens. But their distances, as D'Anville says, are not exact, for Noviomagus is Noyon, which is further from Amiens and nearer to Soissons than the Itin. fixes it. The alteration of the name Noviomagus to Noyon is made clearer when we know that in a middle age document the name is Noviomum, from which to Noyon the change is easy. [G. L.]

NOVIOMAGUS (Noviosiurum, Ptol. ii. 3. § 28), capital of the Bregni in Britannia Prima, marked in the Itin. (p. 472) as the first station on the road from London to Durovernum, and as 10 miles distant from the former town. It has been variously placed at Woodcote in Surrey, and Holywood Hill in Kent. Camden, who adopts the former site in his description of Surrey (p. 122), seems in his description of Kent (p. 219) to prefer the latter; where on the little river Rawmarshower, there still remain traces of ramparts and ditches of a vast extent. This site would also agree better with the distances in the Itinerary. [T. H. D.]

NOVIREGUM, in Gallia, is placed by the Antonine Itin. on a road from Burdigala (Bordeaux) to Mediolanum Santorum (Sociates); and between Tamusum (Talmon or Talmonon) and Mediolanum. D'Anville supposes Novioregum to be Rojen on the north side of the Gironde; but this place is quite out of the direct road to Sociates, as D'Anville admits. He has to correct the distance also in the Itin. of the Roman road from Noviomum to make it agree with the distance between Talmon and Rojen. [G. L.]

NOVIUM (Naessae, Ptol. ii. 6. § 23), a town of the Artabri in Hispania Tarraconensis, identified by some with Porto Mover, by others with Nogaro. [T. H. D.]

NOVIUS (Neosseis, Ptol. ii. 3. § 28), a town on the W. coast of Britannia Barbara, or Caledonia, flowing into the estuary Ituna (or Solway Firth), now the Nith. [T. H. D.]

NOVUM COMUM. [COMUM.]

NUAESIUM (Neorasitum), a town of Germany, mentioned only by Ptolemy (i. 11. § 29). It was probably situated 30 miles S. of Marcella and in the neighbourhood of Frisia, though others identify its site with that of castle Niamhus in Westphalia, near Nekesius. (Wilhelm, Germanies, p. 188.) [L.S.]

NUBA LACUS. [NGREE.]

NUBAE (Nocceu, Strab. xvi. pp. 786, 819; Ptol. iv. 7. § 30; Steph. B. a. s. e.; also Nocceus and Imp. are unknown to vi. 80. a. 84), were a negro race, situated S. of Marse on the western side of the Nile, and when they first appeared in history were composed of independent clans governed by their several chiefstains. From the Nubae is derived the modern appellation of Nubia, a region which properly does not belong to ancient geography; yet the Nubaeales are clear in many respects, both in the extent of their country and their national character, from the modern Nubians.

Their name is Egyptian, and came from the Nile-valley to Europe. From remote periods Aegypt and Aethiopia imported from the regions S. of Marse ivory, ebony, and gold; and gold, in the language of Aegypt, was Noub; and thus the gold-producing districts S. of Sennaeus (Sennaei), and in Kordofus, were designated by the merchants trading with them as the land of Noub. Even in the present day the Copts who live on the lower Nile call the inhabitants of the country above Aeusseus (Syene) Nubas,—a name indeed disposed by those to whom it is given, and of which the origin and import are unknown. They are divided into districts S. of Sennaeus (Sennaei), and in Kordofus, separated from Aegypt by a desert which can be easily crossed, and containing no obstructing population of settled and warlike tribes, lay almost within view of Aethiopia and the country N. of it; and the Nubas, though of a different race, were familiarly known by all who drank of the waters of the Nile. The occupations of the Nubas brought them into immediate contact with the mercantile classes of their more civilised neighbours. They were the water-carriers and caravan-guides. They were employed also in the trade of Libya Inferior, and, until the Arabian conquest of Eastern Africa, were generally known to the ancients as a nomad people, who passed over the wastes between the S. of Marse and the shores of the Red Sea. Nor, indeed, were they without settled habitations: the country immediately N. of Kordofus is not entirely barren, but lies within the limit of the periodical rains, and the hamlets of the Nubas were scattered over the meadow tracts that divide the upper branches of the Nile. The independence of the tribes was probably owing to their dispersive habitations. In the third century A.D. they seem to have become more compact and civilised; for when the Romans, in the reign of Diocletian, A. D. 285—305, withdrew from the Nile-valley above Philae, they placed in it and in the stations up the river the colonies of Noviae (Nousses, Nowodierh) from the western desert. These settlements may be considered as the germ of the present Nubia. Supported by the Romans who needed them as a barrier against
the Elymneys, and reinforced by their kindred from SW., civilised also in some measure by the introduction of Christianity among them, these wandering negroes became an agricultural race, maintained themselves against the ruling tribes of the eastern deserts, and in the sixth century A.D. were firmly established as far S. perhaps as the Second Cataract. (Procop. Bell. Persic. i. c. 15.) In the following century the Nubae were for a time overwhelmed by the Arabs, and their growing civilisation was checked. Their employment as caravan-guides was diminished by the introduction of the camel, and their commerce was ruined by the Christian traders of the slave-trade; since the Arabians invaded these stunted and docile negroes a marketable commodity on the opposite shore of the Red Sea. But within a century and a half the Nubae again appear as the predominant race on the Upper Nile and its tributaries. The entire valley of the Nile, from Dongola inclusive down to the frontier of Aegypt, is in their hands, and the name Nubia appears for the first time in geography.

The more ancient Nubae were settled in the hills of Kordofan, SW. of Meroe. (Rittei, Reisen in Nubien, p. 32.) The language of the Nubians of the Nile at this day is radically the same with that of northern Kordofan; and their numbers were increased in the 1st century B.C. by the Greeks, who were acquainted with these tribes only as wanderers northward in quest of service with the caravans from Coptos and Philae to the harbours of the Red Sea. The ancient geographers, indeed, mention the Nubae as a scattered race. Pliny, Strabo, and Ptolemy each assign to them a different position. Ptolemy (iv. 6. § 18) dismisses them from the Nile, doubtless erroneously, and places them W. of the Abyssinian mountains, near the river Giri and in close connect with the Garamantes. Strabo (xvii. p. 819) speaks of them as a great nation of Lybia, dwelling in numerous independent communities between the latitudes of Meroe and the great bend of the Nile,—i.e. in Dongola. Lastly, Pliny (vi. 30. 84) places them in the country W. of the 26th parallel (Semnæum). All these accounts, however, may be reconciled by assuming Kordofan to have been the original home of the Nubae, whence they stretched themselves W. and W. according as they found room for tillage, caravan routes, or weaker tribes of nomades.

The Pharaohs made many settlements in Nubia, and a considerable Aegyptian population was introduced among the native Aegyptian tribes as far S. as the island of Gogandens (Arpo), or even Gebel-el-Birkel. (Lat. 18° 25' N.) It is not certain whether any of the present races of Nubia can be regarded as descendants of these colonists. Their presence, however, is attested by a series of monuments which the Aegyptian towns were left by the colonists. These monuments represent three eras in architectural history. (1) The first comprehends the temples cut in the sides of the mountains; (2) the second, the temples which are detached from the rocks, but emulate in their massive proportions their original types; (3) the third comprises those large buildings in the form of vast temples, such as those of Gortasne and Demosne, which the whole solid masses of the first style are wholly laid aside. Of these structures, however, though seated in their land, the Nubae were not the authors; and they must be regarded either as the works of a race cognate with the Aegyptians, who spread their civilisation northward through the Nile-valley, or of colonists from the Thebaid, who carved upon the walls of Ipompul, Semneh, and Selaq the titles and victories of Rameses the Great. [W. B. D.]

NUCERIA. (Noucria: Νοῦκρα, Νοῦκρας ου Νοῦρία: Νωκρία.) 1. Bordered ALFALSITRUM (Noucea dell' Ospitale), a considerable city in Samnian, situated 16 miles S. from Nola, on the banks of the river Sarnus, about 9 miles from its mouth. (Strab. v. p. 247; Plin. iii. 5. s. 9; (itn. Ant. p. 109.)

The origin of its distinctive appellation is unknown; the analogous cases of Tannum Silicium and others would lead us to suppose that the Alfarsini were a tribe or people of which Nuceria was the chief town; but no mention is found of them as such. Pliny, however, notices the Alfarsini among the "populi" of Campania, apart from Nuceria (Plin. iii. 5. s. 9); and we learn from their coins that the inhabitants themselves, who were of Osian race, used the designation of Nucerni Alfarsini ("Nufkimium Alfarsirmum"), which we find applied to them by Greek and Roman writers (Noucria ή ΑΛΦΑΙΣΤΡΗΜΟ ΚΑΛΟΜΗΡΟΥ, Diod. xii. 65; Nuceria Alfarsina, Liv. ix. 41; Friedlander, Acad. Mus., p. 21). The first mention of Nuceria in history occurs in a.c. 315, during the Second Samnite War, when its citizens, who were at this time on friendly terms with the Romans, were induced to abandon their alliance, and make common cause with the Samnites (Diod. xii. 65). In a.c. 308 they were punished for their defection by the consul Fabius, who invaded their territory, and laid siege to their city, till he compelled them to an unconditional submission. (Liv. iv. 41.)

No subsequent notice of it occurs till the Second Punic War, when, in a.c. 216, Hannibal, having been defeated by Scipio at the battle of Germa (which was fought near Nuceria, and with much better success; for though the citizens at first offered a vigorous resistance, they were soon compelled by famine to surrender: the city was given up to plunder and totally destroyed, while the surviving inhabitants took refuge in the other cities of Campania. (Liv. xxvii. 15; Appian, Anm. 49.) How Nuceria itself was repopulated we are not informed, but it is certain that it again became a flourishing municipal town, with a territory extending down to the sea-coast (Pol. iii. 91), and is mentioned by Cicero as in his day one of the important towns of Campania. (Cic. de Leg. Agr. ii. 31.) Its territory was ravaged by C. Papirius in the Social War, a.c. 90 (Appian, B. C. i. 42); and if we may trust the statement of Florus, the town was taken and burnt by Pericles in the same war. (Flor. iii. 18. § 11.) It again suffered a similar calamity in a.c. 73, at the hands of Spartacus (Id. iii. 20. § 5); and, according to Appian, it was one of the towns which the Triumvirs assigned to their veterans for their occupation (Appian, B. C. iv. 3); but from the Liber Coloniarum it appears that the town was taken and destroyed, and was not settled there until after the establishment of the Empire under Augustus. (Lüb. Colom. p. 255.) It is there termed Nuceria Constantia, an epitaph found also in the itineraries. (Itin. Ant. p. 129.) Ptolemy also attests its colonial rank (Pol. iii. 1. § 69); and we learn from Tacitus o 2
NUCERIA.

that it received a fresh accession of veteran soldiers as colonists under Nero. (Tac. Ann. xiii. 31.) It was not long after this new settlement that a violent quarrel broke out between the colonists of Pompeii and Nuceria, which ended in a serious tumult, not without bloodshed (id. xiv. 17). This is the last mention of Nuceria that we find in history under the Roman Empire; but its name appears in the Itineraries, and is incidentally mentioned byProcopius. The decisive battle between Nares and Tetas, which put an end to the Gothic monarchy in Italy, a.p. 533, was fought in its neighbourhood, on the banks of the Sarnus, called byProcopius the Draco. (Procop. B. G. iv. 35.) We learn also that it was an episocal see in the early ages of Christianity, a dignity that it has retained without interruption down to the present day. Its modern appellation of Nocera dei Pagani is derived from the circumstance, that in the 15th century a body of Saracens were established there by the emperor Frederic II. There are no remains of antiquity at Nocera, except a very old church, which is supposed to have been originally an ancient temple. (Romanelli, vol. iii. p. 469.)

It was at Nuceria that the great line of high-road, which, quitting the Appian Way at Capua, proceeded directly S. to Rhegium, began to ascend the range of hills that separate the Bay of Naples from that of Salerno, or the Psicanion gulf, as it was called by the ancients. Strabo reckons the distance from Pompeii, through Nuceria to Marcina, on the latter bay, at 120 stadia (15 Roman miles) (Strab. v. p. 251), which is less than the truth: Nuceria being, in fact, 7 geographical miles, or 70 stadia, from Pompeii, and the same distance from the sea near Salerno. The journey at Pola (Forum Popilli) gives the distance from thence to Nuceria at 51 M. P.; while it reckons only 33 from thence to Capua. The Itinerary gives 16 from Nuceria to Nola, and 21 from Nola to Capua. (Orell. Inscr. 3308; Mommsen, Inscr. R. N. 6276; Itin. Ant. p. 109).

COIN OF NUCERIA IN CAMPAIMIA.

2. (Nocera), a town of Umbria, situated on the Flaminian Way, between Forum Flaminii and the actual pass of the Apennines. It is mentioned by Strabo as a town of considerable population, owing to its situation on so frequented a line of road, as well as to a manufacture of wooden vessels for household utensils. Pliny designates the inhabitants as " Nucerae,", in a dictionary of Flavian times; but the original of both appellations is quite unknown. Ptolemy terms it a Colony, but it is not mentioned as such by any other writer. If this is not a mistake, it must have been one of those settled by Trajan or Hadrian. (Zumpt, de Coloni. p. 401.) The modern city of Nocera, a small place, though an episocal see on its site, is not the ancient site. It was situated 12 miles from Forum Flaminii and 15 from Fulginiun (Poligno). (Strab. v. p. 227; Plin. iii. 14. a. 19; Ptol. iii. 1. § 53; Itin. Ant. p. 311; Itin. Hier. p. 614.)

3. A town of Cispadane Gaul, mentioned only by Ptolemy (iii. 1. § 46), from whom we learn that it was situated in the neighbourhood of Bogenium La- pidum and Mutina; but was not on the line of the Via Aemilia. It is probably represented by the village of Lamonza, near Casalpata, on the right bank of the Po. (Cluer. Ital. p. 281.)

COIN OF NUCERIA IN BRUTTIMUM.

NUDIONNUM, in the Table, is probably the same place as Nusodunum of the Diablistes. [NOSEODUNUM.] (G. L.)

NUBIUM (Nusovia), a town founded by the Romans in the Minyae, in Triphyla in Elis, but which was destroyed by the Eleians in the time of Herodotus (iv. 148).

NUITHONES, a German tribe, mentioned by Tacitus (Germ. 40) as inhabiting the banks of the Alba (Eubea), to the SW. of the Longobardi. They in common with other neighbouring tribes worshipped Zetna, that is, the Earth. In some editions the name is written Nuthones; so that nothing definite can be said either in regard to the import of their name or to the exact locality they inhabited. [L. S.]

NUIUS (Nusovia Isolai), Ptol. iv. § 6; in the Latin translation, "Numi ostia."

N. M.] It is a river of interior Libya, which discharges itself into the sea to the S. of Mauretania Tingitana. It has been identified with that which is called in the Shin-journal of Hanno, Expedition (Alg. Geog. Comm. Min. p. 5, ed. Müller), and by Scolys of Carystus (if the present text be correct), Xion (Hierz. p. 53), and by Polybius (ap. Plin. x. 1), CONERNUS. The Libyan river must not be confounded with the Mauretanian river, and town of the same name, mentioned by Scolys (L. c.; comp. Artem. 94, op. Strab. xvi. p. 829; Steph. B. s. v. Alpyt; Alcy, Hist. Fis. 326; Alg. Ptol. iv. 1. §§ 2, 13; Fomp. Melis M. 10, § 6; Plin. x. 1), and which is now represented by the river called by the Arabs Wady-al-Khaw, falling into the sea at El-Arteh, where Barth (Wanderungen, pp. 29-31) found ruins of the ancient Lixus. The Lixus which appears on the maps of Senefelder near the modern town of Qasr Dra (Wady-Dra), which the S. declivity of the Atlas of Morocco sends to the Sahara in lat. 33°; a river which fills the greater part of the year nearly dry, and which Reben (Explor. de l'Aig. Hist. et Geogr. vol. viii. pp. 65-78) considers to be a sixth longer than the Rhone. It flows at first from N. to S., until, in N. lat. 29° and W., long. 5°, it turns almost at right
NUMANIA. It angles to its former course, runs to the W., and after passing through the great fresh-water lakes of Deseobis, enters the sea at Cape Naus. The name of this cape, so celebrated in the Portuguese discoveries of the 15th century, appears to have a much older origin than has been supposed, and goes back to the time of Pliny. Edrisi speaks of a town, Naula or Wadi Numa, (mentioned by Pliny) on the coast of Numa, in the interior: Leo Africansus calls it Bolado de Nam. (Humboldt, Aspects of Nature, vol. i. pp. 116—120, trans.)

E. B. J.

NUMANIA (Nóuana: Etn. Numanas: Umana), a town of Picenum, situated on the sea-coast of that province, 8 miles S. of Ancona, at the southern extremity of the mountain promontory called Monte Camerino. (Plin. iii. 18. a. 18; Pol. iii. 1. § 91; Mel. ii. 4. § 6; Itin. Ant. p. 312.) Its foundation is ascribed by Pliny to the Sicilians; but it is doubtful whether this is not a mistake; and it seems probable that Numana as well as Ancona was colonised by Sicilians Greeks, as late as the time of Dionysius of Syracuse. No inhabitant remains of it is found in his time; but Silius Italicus enumerates it among the towns of Picenum in the Second Punic War; and we learn from inscriptions that it was a municipal town, and apparently one of some consideration, as its name is associated with the important cities of Asis and Auxinum. (Sil. Ital. viii. 451; Gruter, Iac. p. 446. 1; 2; Orell. Inscr. 3629, 3900.) The town was situated about 2 miles from Ancona and 10 from Potenza. (Itin. Ant. p. 312; Tac. Hist.) It was in early ages an episcopal see, but this was afterwards united with that of Ancona. The ancient city was destroyed by the Lombards in the eighth century; and the modern Umana is a poor place.

E. B. J.

NUMANTIA (Nóumantia, Pol. vi. 36; Nuaética, Steph. B. s. v.), the capital of the Araucans in Hispania Tarraconensis, and the most famous city in all Celtiberia, according to Strabo (iii. p. 162) and Mela (ii. 6). Pliny however (iii. 3. a. 4), places it in the territory of the Pelendones, which also agrees with the Itin. Ant. (p. 442). It is represented as an ancient city of repute height, but steep approachable only on one side, which was defended by ditches and intrenchments. (Flor. ii. 18; Oros. v. 7; Appian, B. Hist. 76, 91.) The Durium flowed near it, and also another small river, whose name is not mentioned. (Appian, B. Hist. 76; Dion Cass. Fr. 82, ed. Fabr. i. 35.) It was on the road from Asturias to Caesaraugusta (Itin. Ant. L. i.), and had a circumference of 74 stadia (Appian, B. Hist. 90; Oros. L. c.), but was not surround with walls. (Florus, L. c.) Its memorable siege and destruction by Scipio Africansus, n. s. 134, are related by Appian (48—95), Eutropius (iv. 17), Cicero (De Off. I. 11), Strabo (L. c.), &c. The ruins at Jaramona, now Guadarrama, probably mark the site of this once famous city. (Aldrete, Ant. Hist. L. 6; Flor. Ep. S. vii. p. 276; D'Availle, Mémo de l'Acad. des Inscr. vol. xi. p. 770, cited by Ukert, vol. ii. pt. 1. p. 455.)

T. H. D.

NUMENIUM (Novēnium, Stadiom. 298), a small island with a spring of fresh water, 55 stadia from Paphos; at the same time it was also called by Pliny ("centra Neamphamh Hieraepia," v. 98). Strabo (xtr. pp. 683, 664) has an inland town Hieroepia.

E. B. J.

NUMICIS (Novadus; Río Torte), a small river of Latium, flowing into the sea between Lavinium and Ardea. It is mentioned almost exclusively in reference to the legendary history of Aeneas, who, according to the poetical tradition, adopted also by the Roman historians, was buried on its banks, where he was worshipped under the name of Jupiter Indiges, and had a sacred grove and Heromn. (Liv. i. 2; Dionys. l. 64; Vict. Ovog. Gest. Rom. 14; Ovid. Met. iv. 298—306; 300—304.) The temple adjoining the grove of Jupiter Indiges was one of Anna Perenna, originally a Roman divinity, and probably the tutelary nymph of the river, but who was brought also into connection with Aeneas by the legends of later times, which represented her as the sister of Dilos, queen of Carthage. The fables connected with her are related at full by Ovid (Fast. iii. 545—564), and by Silius Italicus (viii. 28—201). Both of these poets speak of the Numicius as a small stream, with stagnant waters and reedy banks: but they afford no clue to its situation, beyond the general intimation that it was in the Laurentine territory, an appellation which in some times by Hirtius poets especially, with the vague latitude. But Pliny, in enumerating the principal rivers of the coast of Latium, mentions the river Numicius between Laurentum and Ardea; and from the narrative of Dionysius it would seem that he certainly conceived the battle in which Aeneas was slain to have been fought between Lavinium and Ardea, but nearer the former city. Hence the Río Torte, a small river with a sluggish and winding stream, which forms a considerable marsh near its outlet, may fairly be regarded as the ancient Numicius. It would seem from Pliny that the Lucas Jovis Indigetis was situated on its right bank. (Plin. iii. 5. a. 9; Dionys. l. 64; Nibby, Dintorni, vol. ii. p. 418.)

E. B. J.

NUMIDIA, the central tract of country in the N. coast of Africa, which forms the largest portion of the country now occupied by the French, and called Algeria or Algérie.

I. Name, Limits, and Inhabitants. The continuous system of highlands, which extends along the coast of the Mediterranean in the earliest period occupied by a race of people consisting of many tribes, of whom, the Berbers of the Algerine territories, or the Kabyles or Quaboals, as they are called by the inhabitants of the cities, are the representative. These peoples, speaking a language which was once spoken from the Fortunate Islands in the W. to the Cataracts of the Nile, and which still explains many names in ancient African topography, and embracing tribes of quite different characters, whites as well as blacks (though not negroes), were called by the Romans NUMIDAE, not a proper name, but a common denomination from the Greek form νομίδαι. (Strab. ii. p. 131, xvii. pp. 833, 837.) Afterwards NUMIDIA and NUMIDAE (Novamica et Novadis) or Nauadiæ or Novadiæ, Pol. iv. 3; Pomp. Mela, i. 6; Plin. v. 2, vi. 39) became the name of the nation and the country. Sometimes they were called MAURUSI NUMIDAE (Mampsoi Novades, Appian, B.C. ii. 44), while the later writers always speak of them under the general name of MAURI (Amm. Mar. xix. 5; Procop. B. V. ii. 4) The most powerful among these were SEMNIDES or MAURYLI (Mauridae, Polb. iii. 44; Strab. ii. p. 131, xvii. p. 899; Dionys. 187; Mauadis, Polb. vii. 19; Mauayli, Sil. Ital. xvi. 170; Massilia gena, Liv. xxiv. 49), whose territories extended from the river Ampesga to Tretum Prom. (Seba Ria); and the MASSASCULI (Mas-
NUMIDIA.

NUMIDIA.

sarda, Polyb. iii. 38; Strab. ii. p. 131, xvii. pp. 827, 829, 833; Dionys. 167; Scal. Jug. 92; Plin. v. 1; Massenius, Liv. xxviii. 17), occupying the country to the W. as far as the river Mulucha. Nomad life, under the Punic, the Carthaginians, and the Roman emperors, presents in one uniform type, the "armamentarius" of Virgil (Georg. iii. 344), and Sallust (Jug. 18), who, as governor of Numidia, had opportunity for observation, may be recognized in the modern Kabyle. These live in huts made of the branches of trees and covered with clay, which resemble the "magals" of the old Numidians, spread in little colonies over the sides of the mountains, and store away their grain in holes in the ground. Numidia, a nation of horsemen, supplied the Carthaginians with the wild cavalry, who, without saddle and bridle, secured the country, as if horse and rider were one creature. Masinissa, who, till the age of ninety, could spring upon his horse's back (Appian, Pum. 107), reproduced the Numidian; faithful, merciless, unscrupulous, he is a man of barbaric race, acquiring the tastes and the polish of civilization without any deeper reformation. Agriculture and the arts of life were introduced under Masinissa, and still more by Mucipae. After the fall of Carthage, the Romans presented the Numidian kings with its library, but Punic influence must have been strong at least (Polyb. iii. 10), and it is true that, of the inhabitants of both Mauretania and Numidia, that they used the Phoenician language in his time; but it is extremely improbable that they ever used Punic, nor can it be supposed that Procopius possessed the information requisite for ascertaining the fact. They used a language of languages, the ancestors of the Greeks and Romans, who, according to it was in Punic, while there can be little doubt that it was the idioms which they spoke before the arrival of the Phoenician colonists, and which continued to be their vernacular dialect long after the Carthaginians and Romans had ceased to be known among them, even by name. Latin would be the language of the cities, and must have been very generally intelligible, as the Christian teachers never appear to have used or to have thought it necessary to learn any other language.

II. Physical Geography.

Recent investigation has shown that the distinction between what was called the "Greater and the Lesser Atlas" must be abandoned. There is only one Atlas, formerly called in the native language "Dyris;" and this name is to be applied to the foldings, or succession of crests, which form the division between the waters flowing to the Mediterranean and those which flow toward the Sahara lowland. The E. prolongation of the snow-covered W. summit of the Atlas, has a direction or strike from E. to W. Numerous projections from this chain run out into the sea, and form abrupt promontories: the first of these in a direction from E. to W. was Hippo PROX, ("Iperi Iepos, Polt. iv. 3. § 5: C. de Garde, or Rda-el-Hamraul; then Strophorum (Strofephor, Pol. l. a. C. de Fer, Rda Riddel); Rubidiana; Collops Magna; or True PROX, or the cave at Seba Rha, the Sinus Numidianus (Neomiiicis okinos, Polt. iv. 3. § 3), into which the rivers Ampscape, Audus, and Sisar discharged themselves, with the headland Igoliola (Dochidual) and Saldares (C. Carbon, Bourg, Bourg, Bouchik); after passing Rrincum, and C. Matriti (Tobatia), the bold shores of the Bay of Aqipa, to which the ancients gave no name, success. The chief rivers were the Tuba, the boundary between Numidia and the Roman province, the Rubricatus or Usur, and the Ambraeo. The S. boundaries, towards the widely extended plains of Menbessa, as low as the S. coast of Tunisia, presents but little variation. From the researches of M. Fournel, Renou, and Carette, it appears that the Sakara is composed of several detached basins, and that the number and the population of the fertile valleys is much greater than had been imagined. Of larger wild animals, only gazelles, wild asses, and oraschi are to be met with within the desert, "captive in imagination, as that animal naturally seeks spots where food and water can be found. The camel, the "ship of the desert," was unknown to the ancient horsemen of Numidia; its diffusion must be attributed to the period of the Ptolemies, who employed it for commercial operations in the valley of the Nile, whence it spread through Cyrene to the whole of the N. W. of Africa, where it was first brought into military use in the train of armies in the times of the Caesars. The later introduction of this carrier of the desert, so important to the nomadic life of nations, and the patriarchal stage of development, belongs to the Mohammedan epoch of the conquering Arabs. The maritime tract of this country proceeds nearly the same vegetable forms as the coasts of Andalusia and Valencia. The olive, the oranges-tree, the arborescent ricius, the Cha-Cauros eumilia, and the date-tree flourish on both sides of the Mediterranean; and when the warmer sun of N. Africa produces different species, they are generally belonging to the same families as the European. The Ras el-Azoun or "House of the antioch," golden yellow, with reddish veins, was the most highly prized at Rome for its colour. (Plin. xxxv. 1, xxxvi. 8.) The pavement of the Comitium at Rome consisted of slabs of this beautiful material. (Niebuhr, Lect. on Anc. Geog. vol. ii. p. 80.)

III. History and Political Geography.

The Romans became acquainted with these tribes in the First Punic War, when they served as the Carthaginian cavalry. After the great victory of Benebas, the Numidians threw off the yoke of Carthage. (Polyb. i. 31: Dioct. Freg. vol. xiv. 4.) The wild array of their horsemen was the most formidable to the Romans, and with the help of the Mauretanians' 20,000 horsemen, they were able to hold their own against the Carthaginian cavalry. When the Roman army was defeated at the river Trebia, the Carthaginians captured the city, destroyed the city, and surrounded the small strip allowed to Carthage on the W. (Appian, Pum. 106). When Masinissa died he left his kingdom to his three sons, Guluma, Mucipae, and Mastanabal. Guluma and Mastanabal died; the latter left no legitimate children, but a grandson, Jughurtha and Gonda, sons by a concubine; and thus the vast dominions of Numidia fell into the hands of Mucipae, the Philhellenes. He had two sons, Adherbal and Hiempsal, with whom he associated Jughurtha in the throne. The latter, spurning a divided empire, murdered Hiempsal, and compelled Adherbal to fly to Rome. He appointed his son, who was supposed to be the successor of his marriage. The
NUMIDIA NOVA. 455

NUMISTRO [Nunrospor, Ptol.; Nunrospor Pnt.: Eud. Numestranae], a town of Lucania, apparently near the frontiers of Apulia, near which a battle was fought between Hannibal and Marcellus, in B.C. 210, without any decisive result (Liv. xxvii. 3; Plut. Mar. 24). From the narrative of Livy, which is copied by Plutarch, it is clear that Numistre was situated in the northern part of Lucania, as Marcellus marched out of Samnium thatibere, and Hannibal after the battle drove off his forces, and withdrew towards Apulia, but was overtaken by Marcellus near Venusia. Pliny also enumerates the towns of Nunmoresti. Nunnostrani (Brockelmann), Municipal towns of Lucania, and places them in the neighborhood of the Valentinii. Hence it is certain a mistake on the part of Ptolemy that he transfers Numistre to the interior of Bruttium, unless there were two towns of the name, which is scarcely probable. Cluverius, however, follows Ptolemy, and identifies the city of Scopus in (Xer. labris), but this is certainly erroneous (Pli. iii. 11. a. 15; Ptol. iii. 1. § 74; Oliver. Ital. p. 1819). The site conjecturally assigned to it by Romanelli, near the modern Mezio, about 30 miles NW. from Potenza, is plausible enough, and agrees well with Pliny's statement that it was united for municipal purposes with Venusia, and with Volusii (Brockelmann), which is also about 30 miles from Mezio. (Romanelli, vol. i. p. 434.) Some ancient remains and inscriptions have been found on the spot.

[E. H. B.]

NURIA. [BaUkoks, p. 374, a.]

NURSIA (Neapoli: Eta. Nuraxim: Norcia), a city of the Sabines, situated in the upper part of the valley of the Nena, at the foot of the lofty group of the Apennines, now known as the Monte della Sibilla. The coldness of its climate, resulting from its position in the midst of high mountains, is celebrated by Virgil and Silius Italicus. (Virg. Aen. vii. 716; Sil. Ital. viii. 417.) The first mention of it is history is in the Second Punic War (a. c. 205), when it was one of the cities which came forward with voluntary alliance to the Romans under Aemilius. As on this occasion the only three cities of the Sabines mentioned by name are Nuria, Reste, and Amiternum, it is probable that Nuria was, as well as the other two, one of the most considerable places among the Sabines. It was a municipal town under the Roman government (Orell. Inscr. ital. 3946; Pouv. disc. 132), and we learn that its inhabitants were punished by Octavian for their secession adherence to the republican party, and the support they afforded to L. Antonius in the Perusine War. (Suet. Aug. 12; Dion Cass. xvn. 15.) It was the birthplace of Vespasia Polia, the mother of the emperor Vespasian; and the monuments of her family existed in the time of Suetonius at a place called Vespasia, 6 miles from Nuria on the road to Spoleto. (Suet. Vesp. 1.) The "ager Nurisin." is mentioned more than once in the Liber Coloniiarum (pp. 227, 257), but it does not appear that it ever received a regular colony.

We learn from Columella and Pliny that it was celebrated for its trubis, which are also alluded to by Martial (Colum. x. 491; Plin. xviii. 18. a. 54; Martial, xii. 26.) From its secluded position Nuria is not mentioned in the Itineraries, but there is no doubt that it continued to exist throughout the period of the Roman Empire. It became an episcopal see at an early period, and is celebrated in ecclesiastical history as the birthplace of St. Benedict, the founder of the first great monastic order.

It is said that remains of the ancient walls still exist at Norcia, in the same massive polygonal style as those near Reste and Amiernum (Petit-Radet, Am. d. Inst. Arch. 1839, p. 51), but they have never been described in detail. [E. H. B.]
NYCBIH. [SYRTICA.]
NYGBENI. [SYRTICA.]

NYMPHAEUM, NYMPHAEUM. 1. (Nympheia, Selyx, p. 29; Nympheum, Strab. vii. p. 509; Appian, B. Att. ii. 100; Ptol. iii. 5, § 8; Anon. Peripl. p. 5; Plin. iv. 26; Craterus, op. Harpocr. s. e.; Nympheus, Geogr. Rav. v. 9), a Milesian colony of the Tauric Chersonese, with a good harbour. (Strab. i. c.) The ruins of this town are to be found on the S. point of the gulf now called the Lake of Thoer.-


Burm. 2. The harbour of Lisias in Illiricum, and 3 M. P. from that town (Cesar, B. C. iii. 26), on a promontory of the same name. (Plin. iii. 26.) [E.B.J.] NYMPHAEUM (Nilufa), a small island off the coast of Ionia, is mentioned only by Pliny (v. 37). Respecting Nympheaea as a name of Coe, see Coe. [L. S.]

NYMPHEUM (Nýmφeion), Strab. vii. p. 330; Ptol. iii. 13, § 11), the promontory to the S. of the peninsula of Acte, from whence Mt. Athos rises above the sea. This promontory is now called Kíra Hágioi Xiúróghi. (Leake, North Greece, vol. iii. pp. 114, 149.)

[NYMPHAEUM (Nilufa).] 1. A place on the eastern coast of Bithynia, at a distance of 30 stadia west of the mouth of the Órinôs (Arrian, Peripl. Pont. Ór. n. 14), or, according to the Peripitus of Pontus (Steph. B. a. e. 43), 45 stadia from Thryanes. 2. A place in Cilicia, between Celenderis and Soli, is mentioned only by Pliny (v. 22.) [L. S.]


[NYMPHAEUS (Nilufa), a small river of Latium, mentioned only by Pliny (iii. 5. a. 9), who describes it as flowing into the sea between Astura and Circell. There is some doubt about the site of its mouth, but it is usually situated at the one still called the Nilufa, though this does not now flow into the sea at all, but within a few miles of its source (which is at the foot of the Velician mountains, immediately below the site of Norba, forming a pool or small lake of beautifully clear water) stagnates, and loses itself in the Pontine Marshes. A town called Nilufa arose, in the middle ages, close to its source, but this is now in ruins. We have no account of any ancient town on the site. [E.B.J.]

NYMPHAS. [MEGAOLPOPIS, p. 309, b.]

NYMPHASIA. [METHYDRIUM.]

NYSA or NYSSA (Níosa u. Níosa), is said to have been the name of the place in which the god Dionysius was born, where he was transferred to a great many towns in all parts of the world, which were distinguished for the cultivation of the vine. 1. In Asia. 1. A town in Caria, on the southern slope of mount Messogis, on the north of the Maendar, and about midway between Traile and Antioch. The mound, here called Pyndon, a tributary of the Maeandry, flows through the middle of the town by a deep

rvine spanned by a bridge, connecting the two parts of the town. (Strab. xiv. p. 650; Hom. Hymn. iv. 17; Ptol. v. 99; Ptol. v. § 18; Hieroc. p. 659; Steph. Byz. a. e.) Tradition assigned the foundation of the place to three of the brothers, Athymbrus, Athym-

brinus, and Hydralus, who emigrated from Sparta, and founded three towns on the north of the Ma-

ander; but in the course of time Nysa absorbed them all; the Nysiota, however, recognise more especially Athymbrus as their founder. (Steph. B. e. a. e. Athymbea; Strab. i. c.) The town derived its name of Nysa from Nysa, one of the wives of Antiochus, the son of Seleucus (Steph. B. e. a. e. Athymbea), and having previously been called Athymbrus (Steph. B.

b. e. a. e. Athymbea) and Pythopolis (Steph. B. e. a. e. Pytho-

col). Nysa appears to have been distinguished for its cultivation of literature, for Strabo mentions several eminent philosophers and rhetoricians; and the geographer himself, when a youth, attended the lectures of Aristodemus, a disciple of Panassus; another Aristodemus of Nysa, a cousin of the former, had been the instructor of Pompey. (Strab. i. c.; Cic. ad Fam. xiii. 64.) Hierocles classes Nysa among the seas of Asia, and its bishops are mentioned in the Councils of Ephesus and Constantinople. The city of Nysa, like others of the same name, is the scene of a regular festival, called the Nysia, and exhibits a series of Roman emperors from Augustus to Gallienus. The site of Nysa has been recognised by Chandler and other travellers at Sultan-hisar, above the plain of the Maendar, on a spot much resembling that described by Strabo; who also mentions a theatre, a forum, a gymnasion for youths, and another for men. Remains of a theatre, with many rows of seats almost entire, as well as of an amphitheatre, gymnasium, &c., were seen by Chandler. (Leake, Asia Minor, p. 248; Fellows, Discoveries, pp. 22, 11; Hamilton, Researches, p. 534.) The country round Nysa is described as bearing evidence of the existence of subterraneous fires, either by exhalations and vapours, or by its hot mineral springs.

COURT OF NYSA IN CARIA.

2. A place in the district of Mylas in Phliadia,

situated on the river Xanthus, on the south of Podaleira. (Ptol. v. 3. § 7; Hieroc. p. 654, where the name is misspelt Mira.)

3. A town in Cappadocia, in the district called Muriana, not far from the river Halis, on the road from Ancrya to Caesarea. (Ptol. v. 7. § 8; It. Ant. pp. 505, 669; Hieroc. p. 669; Nicephor. xi. 44.) Its site is now occupied by a village bearing the name of Nise and Niso (Hamilton, Researches ii. 44.)

[NYSA (Níosa).] 1. In Europe. 1. A village in Boeotia on Mt. Helicon. (Strab. ix. p. 405; Steph. B. e. a. Níosa.)

2. A town in Thrace, in the district between the rivers Syrrmon and Nestus, which subsequently formed part of Macedonia. It is called Nysa by Pliny. (Steph. B. e. a.; Plin. iv. 10. s. 17.)
2. In Euboee, where the vine was said to put forth leaves and bear fruit the same day. (Steph. B. c.)
3. In the island of Naxos. (Steph. B. s. c.) NYSSOS. [Ntra, in Europe, No. 2.]

O.

OAEUNEUM, a town of the Penestae, situated on a road leading into the country of the Labaeates, which overlooked a narrow pass, formed by a mountain and the river Aciatum. It was taken by Perseus in the campaign of B. c. 169. (Liv. xliii. 19.)

OAEONES (Mel. iii. 6. § 8; Solin. 19. § 6) or OONAE (Plin. iv. 13. s. 27), islands in the Baltic off the coast of Sarmatia, the inhabitants of which were said to live on the eggs of birds and wild oats.

OANUS ("Aanes, Pind. Ol. v. 25; Frascolari), a small river on the S. coast of Sicily, flowing beneath the walls of Camarina. [Camarina.] [E. B. B.]

OARUS ("Oaros, CT.]

OARUS. [Rha.]

OASES ("Oasis or Abdares, Strab. ii. p. 130, xviii. pp. 790—791; "Abda, πάλαι Ἀδύτον, was the general appellation among ancient writers given to spots of habitable and cultivable land lying in the midst of sandy deserts; but it was more especially applied to those verdant and well-watered tracts of the Libyan desert which connect like stepping-stones Eastern with Western and Southern Africa. The word Oasis is derived from the Coptic Ausch (masnus), a resting-place. (Peyron, Lexic. Ling. Capt. s. v.) Kant, indeed (Phys. Geogr. vol. ii. pt. 1. p. 349), traces it, with less probability, to the Arabic Ḥasāa, a habitation, and ḥā or ḥa a wilderness (comp. the Hebrew Seth). Their physical circumstances, rather than their form, size, or position, constitute an oasis; and the term is applied indifferently to kingdome like Angola and Phazania (Fessas) and to petty slips of pasture, such as the Oasis of El-Gerwa, which is only four or five miles in circumference. The ancient worship of the god Ares (Eris,) is found in the midst of the ocean of sand, and by their elevation escaping from being buried by it with the rest of the cultivable soil. Herodotus, for example (iv. 182), calls them κοιλαρια.

But, so far from rising above the level of the desert, the Oases are actually depressions of its surface, dints and hollows in the general bed of limestone which forms its base. The bottom of the Oases is of sandstone, on which rests a stratum of clay or marble, and these retain the water, which either percolates to them through the surrounding sand, or descends from the edges of the limestone rim that encircles these isolated spots, like a battlement. Within these moist hollows springs a vegetation presenting the most striking contrast to the general barrenness of the encircling wildness. Timber, of various kinds and considerable girth, wheat, millet, date and fruit trees, flourish in the Oases, and combined with their verdant pastures to gain them the appellation of "the Islands of the Blест. (Heron. ii. 26.) Both commercially valuable, it is of great importance to Aethiopia and Aegypt, which they supplied with gold and jewelry, and with the active traffic of Carthage in the west. Yet, although these kingdome lost no opportunity of pushing their empires or colonies eastward towards the Red Sea and the Regio Aethiopum, there is no positive monumental proof of their having occupied the Oases, at least while under their native rulers. Perhaps the difficulty of crossing the desert before the camel was introduced into Aegypt—and the camel never appears on the Pharaonic monuments — may have been responsible for appropriating these outposts. The Punic war, a hundred years after the conquest of Aegypt in B. c. 523, were the first permanent occupants of the Oases. Cambyses, indeed, failed in his attempt to reach Ammonium (Sisac); but his successor Dareius Hystaspis established his authority securely in many of them. At the time when Herodotus visited Aegypt, the Oases were already military or commercial stations, of the Libyans from the Red Sea to the Atlantic Ocean. The Ptolemies and the Caesars, they were garrisoned by the Greeks and Romans, and were the seats of a numerous fixed population, as well as the halting-places of the caravans; under the persecutions of the Pagan emperors, they afforded shelter to fugitives from the persecutions of the Pagan emperors; and when the church became supreme, they shielded heretics from their orthodox opponents.

The natural productions of these desert-islands will be enumerated under their particular names. One article of commerce, indeed, was common to them. Their alun was imported by the Aegyptians, as essential to the various manufactures. Amasis, according to Herodotus (ii. 180), commanded 10,000 talents of alun towards the rebuilding of the temple at Delphi; and the alun of El-Khairekh (Oasis Maghna) still attracts and rewards modern speculators. Herodotus describes the Oases as a chain extending from E. to W. through the Libyan Desert. He indeed comprehended under this term all the habitable spots of the Sidaretes, and names that they were in general ten days' journey apart from one another (iv. 181). But it is more usual to consider the following only as Oases proper. They are, with reference to Aegypt, five in number; although, indeed, Strabo (xvii. p. 1168) speaks of only three, the Great, the Lesser, and that of Ammon.

1. AMMON. (El-Khairykh, Oasis Oase.) Is the farthest and the most remote from the Nile. There seem to have been two roads to it from Lower Aegypt: for when Alexander the Great visited the oracle of Ammon, he followed the coast as far as Paraetanion in Libya, and then proceeded inland almost in a direct northerly line. (Arrian, Anab. iii. 4; Quint. Curt. iv. 83.) He also returned, to have returned to the neighbourhood of Memphis by the more usual route, viz. a WSW. road, which passes the Natron Lakes [Nitrah] and runs to Termeineck, on the Rosetta branch of the Nile. (Mintoff, Journey to the Temple of Jupiter Ammon.) There is some difficulty in understanding Herodotus's account of the distance between Thesebe and Ammonium. He says that they are separated by 300 stadia, and that a journey of Upper Aegypt has been dropped out of the text of Herodotus, or he must intend another Oasis, or El-Sisac is not the ancient Ammonium. If we bear in mind, however, that the Greater Oasis (EL
OASES.

Kharga) and the Lesser (El-Dakhla) were both accounted nomes of Aegypt, we may fairly infer that the ten days' journey to Ammonium is computed from one of them, i.e. from a point considerable distance from the Ghorana. Now, not only does the road from Thebes to Ammonium lie through or beside the Greater and Lesser Oasis, but their respective distances from the extremities of the journey will give nearly the number of days required. For El-Kharga, the Great Oasis, is seven days' journey from Thebes; and thirty hours, or (15 x 2) nearly two days, from Kharga; so that, for the camel caravans, a passage from whence to Ammonium is a journey of eight days, which, allowing two days for passing through the Oases themselves, gives just the twenty days requisite for performing the distance. There were two roads which led from Thebes to Oasis Magna. The shorter one bearing N. by Abydos, the other bearing S. by Latopolis. For the former forty-two hours, for the latter fifty-two, were required, to reach the Great Oasis. (Cailliaud, Voyages à l'Oasis de Thèbes, 1813.) The Oasis of Ammonium is about six miles in length, and three in breadth. The soil is strongly impregnated with salt of a fine quality, which was anciently in great request, both for religious purposes and the tables of the Persian kings, Achemenides, etc. (Harr. VIII, 26.) But by withdrawing its saline ingredients, the ground is abundantly irrigated by water-springs, of one of which, "the Fountain of the Sun," attracted the wonder of Herodotus, and ancient travellers generally. (Iv. 181; comp. Wilkinson, Med. Egypt and Thebes, vol. ii. p. 355.) It rises in a grove of sycamores, of the Temple of Ammon, and was probably one of the tepid springs, found in all Oases also, the high temperature of which is not observed during the heat of the day, but which, by night, are perceptibly warmer than the surrounding atmosphere. A small brook running from this fountain flows soon into another spring, also arising in the date-grove; and their united waters run towards the temple, and, probably because their ancient outlets are blocked up, end in a swamp. The vicinity of these brooks confirm the statement of Herodotus, that in Ammonium are many wells of fresh water (Iv. 181).

The early and high cultivation of this Oasis is still attested by the abundance of its dates, pomegranates, and other fruits. The dates are obtained in vast quantities, and are sold in Alexandria. In summer favourable seasons the whole area of Ammonium is covered with this fruit, and the annual produce amounts to from 5000 to 9000 camel-loads of 300 pounds each. Ozen and sheep are bred in considerable numbers; but the camel does not thrive in Ammonium, probably because of the dampness of the soil. The inhabitants accordingly do not export their own harvests, but get the caravans which convey them to Aegypt and the Mediterranean ports. (Minutoli, pp. 89, 90, 91, 174, 175, &c.) The present population of this Oasis is about 8000; but anciently, when it was at once the seat of an oracle, the centre of attraction to innumerable pilgrims, and one of the principal stations of the Libyan land-trains, its population must have been much more considerable. The ruins of the Temple of Ammon are found at Ummebeba, sometimes called Biréh,—the Ummanseir of Hormann (Travel., vol. i. p. 106), about 2 miles from the principal village and castle. Its style and arrangement bespeak its Aegyptian origin and its appropriation to the worship of Amun, the ramheaded god of Thebes; yet the buildings (the oracle itself was much older) are probably not earlier than the Persian era of Aegypt. The remains of the Ammonium consist of two parts—a palace and a sepulchre, or sanctuary. The walls are entirely composed of bewn stones, obtained from quarries about 2 miles off. The surface of the temple, both within and without, was covered with hieroglyphics emblematic of the story and transfigurations of Zeus-Ammon. The plain surface of the walls was highly coloured; and though many of the sculptures are much defaced, the temple itself was of moderate size, and the curtilage or enclosure of the whole is not more than 70 paces in length and 66 in breadth.

The population of this Oasis was, in the time of Herodotus (II. 53), partly Aegyptian and partly Asiatic,—both nations agreeing in their devotion to Zeus- Ammon. The Greeks, indeed, who must have become acquainted with Ammonium soon after their colonisation of Cyrene in the seventh century B.C. put in their claims to a share, at least, in its foundation. According to one tradition, Danaus led a colony thither (Diodor. xvii. 50); according to another, its oracle was established contemporaneously with that at Dodona, the most ancient oracle of the Greeks (Herod. II. 5). The same to the kindred Eteocyrus, mentioned by Herodotus in his story of the Nasaonnes, if the form be correctly given, has also a Greek aspect. (Herod. ii. 53.) There can be no doubt, however, that Ammonium was peopled from the East, and not by colonists from Europe and the North.

And on the present day El-Siekh contains four or five towns, of which the principal is Kobre; and about 2 miles from Kobre is an ancient fortress named Sharqah, old enough to have been occupied by a Roman garrison. (Minutoli, pp. 165—167.) It is governed by its own chiefs or shiekhs, who pay a small annual tribute to the viceroy of Aegypt. This Oasis, though known to Arabian writers of the thirteenth century a.d., was first reopened to Europeans by the travels of Browne and Hormann in the last century.

2. Proceeding in a S.W. direction, and approaching nearer to Aegypt, we come to the Oasis now called El-Faragkeh, but of which the ancient name is not recorded. It lay nearly N. of Oasis Minor, at a distance of about 50 miles and served as an intermediate station both to Ammonium and Oasis Magna. 

3. Oasis Minor (Oasis mabou, Ptol. iv. 5, § 37; § 164; Ptolemy, cr. xvi. p. 813; O. Minor, Not. Inv. Or. c. 143; the modern El-Dakhla), was situated S.E. of Ammonium, and nearly due W. of the city of Oxyrhynchus and the Arabeic nome (El-Fayoum). lat. 29° 10' N. Like El-Siekh, the Lesser Oasis contains warm springs and is well irrigated. Under the Romans it was celebrated for its wheat; but now its chief productions are dates, olives, pomegranates, and other fruits. It has a temple and tombs of the Ptolemaic era. The Lesser Oasis is separated from the Greater by a high calcareous ridge, and the station between them was probably at the little village of El-Bahariya, now known as Minutoli. Oasis Minor seems to be the same with that entitled by some Christian writers (e.g. Palladins, Vl. Chrysost., p. 193) § xwpou oivi tois Mxamm, and "Oasis, ubi gues sat Mastorum" (Joann, in Vl. Pasca, c. 12), the Maycel of the Negus Marmarica being the people indicated.

4. Oasis Thumtthingos, or the Oasis of El-Ba-
Oases.

OBERG.

Ober-isk, is the nearest of these desert-islands to the frontiers of Assyry, and nearly due N. from Assiya Magna. It is at the head of the bay Hermopolis in Middle Assyry. There is a road to it from Figalla, and its principal village is named Zabouli. The soil is favourable to fruit; but there are no traces of its permanent occupation either by the Assyrians or the Persians; and its earliest monuments are a Roman triumphal arch, and the ruins of a modern church, the latter containing a large copashti. In this oasis was made the discovery of some ancient arsentic wells.

The description of the wonders of the Oases by an historian of the fifth century A. D. (Olympiodorus. ep. Phot. Bibb. p. 61, ed. Becker) leaves no doubt of the existence of such artificial springs; but as their construction was unknown to the Greeks and Romans no less than to the Assyrians, the secret of it was probably imported from the East, like the silkworm, at some period anterior to A. D. 400. Several of these wells have recently been discovered and reopened (Rasaegeg, Reiss, vol. ii. pp. 284, 299); and the depth disclosed does not materially differ from that mentioned by Olympiodorus (op. supra), viz., from 500 to 1000 cubits, as has been proved by the discovery of an ordinary well; and the spontaneous rise of the water in a rushing stream shows that no pump, siphon, or machinery was employed in raising it to the surface. In this oasis, also, alumb abounds. (Kenrick, Anc. Egypt. vol. i. p. 74.)

5. OASIS MAGNA (Ozées andydar, Ptol. iv. 5. § 26; Strab. xvii. p. 813; § 82, Olymp. ep. Phot. Bibb. p. 512, ed. Becker), the Great Oasis, sometimes denominated the Oasis of Thebes, as its centre lies nearly opposite to that city, is called EL-Khargah by the Arabs, from the name of its principal town. This, also, is the "basysis Ozées and rivous massipoue of Herodotus (iii. 26), and is meant when the "Oase of Thebes" is spoken of in the Inscriptions. From by Josephus (c. Apion. ii. 2). In the hieroglyphics its name is Heb, and in the Notitia Imperii Orient. (c. 143) its capital is termed Hiba. The Oasis Magna is distant about 6 days' journey from Thebes, and 7 from Abydos, being about 90 miles from the western bank of the Nile. It is 80 miles in length, and from 6 to 10 in breadth, stretching north and south. The temperature is 45° N., the snow falls in winter. Abydos, 28° 6' N. Anciently, indeed, owing to more extensive and regular irrigation, the cultivated land reached further N. The high calcareous ridge, which separates it from the Lesser Oasis, here becomes precipitous, and girds the Oasis with a steep wall of rock, at the base of which the acacias of Egypt and the dahut form thick woods. The Great Oasis must have received a Greek colony at an early period, since Herodotus (iii. 26) says that the "city Oasis" was occupied by Samians of the Achaenidian tribe, who had probably settled there in consequence of their alliance with the Greek colonists of Cyrinn (Iod. iv. 158). Yet none of the numerous inscriptions which belong to this early period tell us why. It was garrisoned by the Persians; for the names of Dareius and Myartas are inscribed on its ruins (Wilkinson, Mod. Egypt and Thebes, vol. ii. p. 367); but the principal buildings which remain belong to the Macedonian, if not indeed to the Roman era. Its great temple, 468 feet in length, was dedicated to the Virgin. The general aspect and architecture resembles that of the temples at Hermopolis and Apollinopolis Magna. Like other similar spots in the Libyan Desert, the Great Oasis was a place of

banishment for political offenders (Dig. xlviii. tit. 22, l. 7. § 4), and for Christian fugitives from the Pagan emperors. (See Abydos.) In later periods it was abounded with monasteries and churches. The Greater and the Lesser Oasis were reckoned as forming together a single nome, but by the Roman emperors were annexed to the prefecture of the Thebaï. (Pline. v. 9. § 9, du Ptoleme; Ptol. iv. 5. § 6, et qui nusqu'm uniorunt assi il sed Oasis; und der der schlep. Histor. Gesch. der Griechen und Römer, Angel. Mon. sur les Oasis; Biter, Evagrius, vol. i. p. 964.)

Oaxes, oxus. [Auzur.]

OBSIL (Ostos, Ptol. ii. 5. § 9), a town of the Vettini in Hispiana Tarraconensis, the site of which is difficult to determine, but is supposed to be the modern Avila. (Hieron de Ver. Ill. c. 121, and Flores, Esp. S. xiv. 9,5, vol. ii. p. 431.) Reischard, however, identifies it with Oisus.

T. H. D.

Oibilae. [Marimaria.]

Oblum, a place in Gallia Narbonensis, written Obluna in the Table, on a road which passes through the Monts-Blanc to the pass of the Alpis Graiae, or Little St. Bernard. The site is lost, but the distance is marked ill. from Ad Publicanum. [Publicanos, ad.]

Oblivionis Flumen, called also Limius, Limia, Limais, &c. [Galligus, Vol. i. p. 933.]

O'boca (Oxenea, Ptol. ii. 5. § 6), a river on the W. coast of Ireland, now the Boyne. [T. H. D.]

Obrims, an ancient town in the territory of the Masaeus, had its sources, according to Livy (xxxvii. 15), on the eastern side of Mount Cadmus, near the town of Amorines, and flowed in the neighbourhood of Amaenus Cibotus (Pline. v. 29). This is all the direct information we possess about it; but from Livy's account of the expedition of Manlius, who had pitched his camp there, when he was visited by Seleneus from Amaenus, we gather some further particulars, which enable us to identify the Obrims with the Sandaki Chai. Manlius had marched direct from Sagalassus, and must have led his army through the plains of Dombai, passing in the rear of Amaenus. Thus Seleneus would easily hear of the consular being in his neighbourhood, and, running away in his deserts, was overtaken after him and overtaken him the next day (postero die). Manlius, moreover, at the sources of the Obrims required guides, because he found himself hemmed in by mountains and unable to find his way to the plain of Metropoly. All this agrees perfectly well with the supposition that the ancients Obrims was the modern Sandaki Chai (Hamilton, Researches, ii. p. 172, &c.). Franz (Fund. Inscriptiones, p. 87), on the other hand, supposes the Kodiha Chai to correspond with the Obrims. Arndell (Dioce, in Asia Min. i. p. 821), again, believes that Livy has confounded the sources of the Maryus and Masaeus with those of the Obrims.

OBRINGA. Obriga, Obriga Magna, Ptolemy (ii. 17) makes the Obringa river the boundary between Lower and Upper Germany. The most southern place in Lower Germany according to his map is Moguntiacum (Mainz), Maina. He places in the following order the cities of Upper Germany, which are south of the Obrigas:--Nocemagnum (Coburg), Sorbotecumagnum (Worms), Argentoratum (Strasbourg), and so on. Wroth (in this table) gives the name of Speyer; and the relative position of these two places is therefore wrong in Ptolemy. He has also placed
OBUCULA.

Mogontiacum in Lower Germany, but it was the chief place of Upper Germany. Ptolemy has not mentioned the Mosella (Mosel), and some geographers have assumed that it is the Otragen; but if this is so, the position of Mosella is wrong in Ptolemy, for Mosella is south of the Mosel. In便利观察 that, according to the Notit. Imp., the district of the general who resided at Mainz comprehended Antinacum or Andernach, on the Rhine, which is below the junction of the Mosel and the Rhine. If Andernach was always in the Upper German, and if the boundary between the Lower and the Upper German was fixed by the Mosel, it seems likely that the Rhine was no longer a river by which they could have been crossed, and that the two rivers were separate, as they are now, the one flowing north, the other south. The Rhine was not so likely to have been selected as the rugged valley of the Ahr, which lies between Bonn and Andernach, and separates the Netherlands or lowlands on the north from the hilly country on the south.

[O.L.]

OBUCELA (OBUCELA, Ptol. ii. 4. § 4), called by Pliny (iii. 1. s. 3) Obulica, and by Appian (Hist. 42), Obulicus, a town of the Bataves, on the road from Hispalis to Emerita and Corduba (Ital. Ant. pp. 413, 414), now Monclova. Some ruins are still visible (Carr, Ant. Hist. i. 19; Flores, Exp. S. xii. p. 362. [T. H. D.]

OBULCO (OBUULCOS, Strab. iii. pp. 141, 160; OBUULCOS, Ptol. ii. 4. § 11; OBUULCOS, Steph. B. c.v.), called by Pliny (iii. 1. s. 3) Obulo Pontificum, a Roman municipium of Hispania Baetica, in the jurisdiction of Corduba, from which it was distant about 300 stadia according to Strabo (p. 160). It had the privilege of a mint (Flores, Med. ii. p. 496, iii. p. 101; Monnet, Suppl. i. p. 11; Sestini, p. 71; Gruter, Inscr. pp. 105, 458; Marsroti, p. 1032, 4). It is commonly identified with Forclaz. [T. H. D.]

COIN OF OBULCO.

OBULENSIS (OBYLENSIS, Ptol. iii. 10. § 9), a people of Mosella Inferior, on the S. side of the mouth of the Danube. [T. H. D.]

OCALEA or OCALELIA ( Videi, Videia; Ptol. 'OCALEA, 'OCALELIA; Ptol. 'OCALEA), an ancient city of Bocotia, mentioned by Homer, situated upon a small stream of the same name, at an equal distance from Haliartus and Alalcomenes. It lay in the middle of a long narrow plain, bounded on the east by the mountain, on the west by the mountain Tifhsoemius, on the south by a range of low hills, and on the north by the lake Copais. This town was dependent upon Haliartus. The name is probably only a dialectic form of Ocaleia. Its site is indicated by several square blocks on the right bank of the stream. (Hom. II. ii. 501. Epip. Apoll. Apoll. Strab. iv. p. 410; Apollod. ii. § 11; Plin. iv. 7. s. 19; Steph. B. c. v.; Leake, Northern Greece, vol. ii. p. 205, seq.; Forchhammer, Hellensia, p. 184.)

OCEANUS SEPTENTRIONALIS.

1. The name and divisions. — According to a fragment of Phavorus the word "Oceanus is not Greek, but one borrowed from the barbarians (Sophon, de Nicophor. Blemis. Geogr. Lips. 1815, p. 23); but there seems reason for believing it to be con

2. Progress of discovery. — The enterprise of the Phoenician navigators brought them into contact with those countries, in the N. of Europe, from whence tin was brought; but it was the trade in amber which must have been most effectual in opening up a knowledge of these coasts. This trade was carried on by sea, from first by the W. W. coast, and reached the Mediterranean chiefly by sea, being brought across the intervening countries by means of barter. The Massilians, who under Pytheas followed the Phoenicians, hardly went beyond the mouth of the Weser and the Elbe. The amber islands (Gessaria or Australia) are placed by Pliny (vi. 20) in the Dutch and in the Germanic promontory in the German Ocean; and the connection with the expedition of Germanicus sufficiently shows that an island in the Baltic is not meant. Moreover the effects of the ebb and flow tides in the estuaries which throw up amber, where, according to the expression of Servius, "Mare vicio tin accedit tunc recedit," suits the coast.
between the Halder and the Climbrian peninsula; but does not suit the Baltic, in which Timaenus places the island Baltia. (Plin. xxxvii. 11.) Abilus, a day's journey from an "aeastuarium," cannot therefore be the Mors Praetoria. Pythius probably sailed to the W. shores of Jutland. Tacitus (Germ. 45), not Pliny, is the first writer acquainted with the "gissum" of the Baltic shores, in the land of the Aestuans and the Venedi. The more active, direct communication with the Samland coast of the Baltic, and with the Aestuans by means of which, through Further Russia, Pythius reached, which was opened by a Roman knight under Nero (Plin. l. c.), appears to have belonged to the later times of the Roman Caesars. The relation between the Prussian coast, and the Milian colonies on the Exzine, are shown by the evidence of fine coins, probably struck more than 400 years B.C., which have been found in the Nots district. (Humboldt, Cosmos, vol. ii. note 171, trans.) A curious story is related by Cornelius Nepos (Fragm. vii. 1, ed. Van Staveren; comp. Mela, iii. 5. § 8; Plin. ii. 67) of a king of the Boii, others say of the Suevi, having given some shipsprecked dark-coloured men to Q. Metellus Celer when he was Proconsul of Gaul. These men, who were sold Indomitus to the emperor Augustus, is to be given to the story, most probably natives of Labrador or of Greenland, who had been driven on these coasts by the effect of currents such as are known now in these seas, and violent NW. winds. [E. B. J.]

OCELIS ('Oxélaç, 'Oxélaç), a port of Arabia Felix, placed by Pliny (i. 7, § 4, l. 15. § 11, vi. 7, viii. 90. § 7) a little to the northeast of the straits of the Red Sea (Bah-el-Mandeb). Its geographical position, according to his system, was as follows: Its longest day was 14h4 hours. It was 1° east of Alexandria, between the tropics, 93° 30' removed from the summer tropic. It is placed by the author of the Periplus 300 stadia from Massa, and is identical with the modern Qal'in or Zella, which has a bay immediately within the straits, the entrance to which is two miles wide, and its depth little short of three. (Vincent, Periplus, p. 238; Forster, Arabia, vol. ii. p. 148.) Ocelis, according to the Periplus, was not so much a port as an anchorage and watering-place. It belonged to the Elisari, and was called Ocelis. (Geog. a. e. tom. i. p. 14; Procop. vi. 7. § 7.) The same author places it 1300 stadia from Arabia Felix (Aden); but the distance is two short. (Geaselin, Récherches, tom. iii. p. 9.)

OCELLODURUM, a town of the Vescacii in Hispania Tarraconensis, on the road from Emerita to Caesaraugusta (Ant. It. pp. 454, 459); variously identified with Zamares, Toro, and Formosa. [T. H. D.]

OCELUM (Οξελομ), a town of Cisalpine Gaul, mentioned by Caesar as the last place in that province ("criteria provinciae extremum," Cass. B.G. i. 10) from whence he had to fight his way through the independent tribes which held the passes of the Alps. It is generally placed, with some reason, in the town of the kingdom of Cottius towards the province of Cisalpine Gaul (Strab. iv. p. 179); and it was from thence that a much frequented road led over the pass of the Mont Genèvre by Scionomagus (Seneumus), Brigantium (Brixiassas), and Ebroodunum (Embrazas), to the territory of the Vosctui. D'Anville has clearly shown that Ocelum was at Zuma, a village in the valley of Fonseralles, and not, as supposed by previous writers, at Oaks in the valley of the Dora. (D'Anville, Notice de la Gaule, p. 500.) [E. H. B.]

OCELUM (Oxelas, Ptol. ii. 5. § 9). 1. A town of the Vettoni in Lusitania, whose name is called by Pliny (iv. 22. a. 35) Ocelenses and Luscienses. Identified by some with Calabria, by others with Formosella or Ciudad Rodrigo. (Ueltz, vol. ii. pt. 1. p. 431.) 2. A town of the Callatuci Lucenses in Gallaecia (Ptol. ii. 6. § 25.) 3. (Ocelon, Ptol. ii. 3. § 6), a promontory on the NE. coast of Britannia Romania, and of the mouth of the river Abus or Humbrum; probably Spura Head. [T. H. D.]

OCHE. [Ovho.] OCHOSBANES (Οχοσβανης or Ochthomanes), a small river of Paphlagonia, falling into the bay of Armeon, a little to the north of Sinope. (Marcian. Hist. p. 72; Anonym. Peripol. Paus. ii. 7. p. 7.) This is probably the same river which Sclavos (p. 33) calls Ochermanes. [L. S.]

OCHRAS, a place in Cappadocia. (It. Ant. p. 202.) Pliny (v. 6. § 12) mentions a place Otorga or Odoga, in the district of Chassamnisset in Cappadocia, between the river Haly and Mount Argeaus, which is probably the same name of the Antonine Itinerary. [L. S.]

OCHUS (Οξυς, Strab. xi. p. 509; Ptol. vii. §§ 3, 4; Amm. Marc. xxiii. 6), a river of Central Asia, which has been attributed to the provinces of Hyrcania and Bactriana by Strabo and Ptolemy respectively, as flowing through them. It took its rise in the NW. of the NW. of the Oxus (or Hindu-Kush), and flowed in a NW. direction through part of Bactriana towards the Caspian Sea, and parallel with the Oxus. Pliny makes it a river of Bactriana, and states that it and the Oxus flow from opposite sides of the same mountain (vi. 16. § 18). There can be no reason for doubting that it is represented by the present Tadschik, which is clear that in this part of Asia all Ptolemy's places are thrown too much to the east by an error in longitude. (Wilson, Ariano, p. 145.) [V.]

OCHUS MONS (Οξυς, Arrian, Indic. c. 38.), a mountain in Persis, mentioned by Arrian, supposed by Forbiger to be that now called Nakshila. [V.]

OCILE (Οκιλη, Appian, B. Hisp. 75), a town of Hispania Baetica, probably near Ilipa or Ilipe, besieged by the Lusitanienses, and relieved by Mumius, (Ueltz, vol. ii. pt. 1. p. 372.) [T. H. D.]

OCELIS (Οξέλης, Appian, B. Hisp. c. 47, sqq.), a town of the Celtiberi, which served the Romans as a magazine in the time of the Celtiberian war. It was probably in the SE. part of Celtiberia, and Rechard identifies it with Zamares. [T. H. D.]

OCINARUS (Οκιναρος), a river on the W. coast of Bruttium, mentioned only by Lycochroon (Ales. 732, 1009), who tells us that it flowed by the city of Terrina. It is generally supposed to be the same with the Sabatus of the Itineraries (the modern Scuseno); but its identification depends upon that of the site of Terrina, which is variously given. [T. H. B.]

OCITI (Οκιτης, Ptol. ii. 3. § 81), an island on the N. coast of Britain, and NE. from the Orkneys, probably Ronalds. [T. H. D.]

OCEA MONS (Οξας, is the name given by Strabo to the lowest part of the Julian or Carnic Alps, over which was the pass leading from the colline Aenos (Lagobac), and from thence into Panonia
and the countries on the Danube. (Strab. iv. p. 207, vii. p. 314.) The mountain meant is evidently that between Acelberg and Lagybach, which must in all ages have been the principal line of communication from the Danube and the valley of the Tisza westward into Italy.}

**Ocricum** (of *Ocrusulcia* Strab.; *Ocrusula*, Steph. B.; *Ocrusula*, Ptol.; *Ocriculum* and Ocriconianus: *Otriciulci*), a considerable town of Umbria, situated on the Via Flaminia, near the left bank of the Tiber. It was the southernmost town of Umbria and the Tiber valley 44 miles only from Rome. (*Itin. Hier. p. 613; Westphal, *Röm. Komp.* p. 145.) We learn from Livy that Ocricum was a native Umbrian city, and in B.C. 306 it appears to have separated from some of the cities of the confederacy, and concluded an alliance with Rome. (Livy ix. 41.) This is the only notice that we find of it prior to the conquest of Umbria by the Romans; but after that period it figures repeatedly in history as a munici- pal town of some importance. It was here that in B.C. 217 Fabius Maximus took the command of the army of Servilius, after the battle of the lake Trasimenum. (Id. xxii. 11.) In the Social War Ocricum suffered severely; and, according to Florus, was laid waste with fire and sword (Flor. iii. ix. § 11). In 89 B.C. it seems to have been re- covered, and in Strabo's time was a considerable and flourishing town. It is mentioned in Tacitus as the place where the army of Vespasian halted after the surrender of the Vitellian legions at Narmin (Tac. Hist. iii. 78). From its position on the Flaminian Way it is repeatedly mentioned incidentally under the name of Mithridatia. (*Itin. Hier.* Mar. xvi. 10. § 4, xxviii. 1. § 22); and it is evident that it was indebted to the same circumstance for its continued prosperity. The name is found in Pliny and Ptolemy, as well as in the Itineraries; and its municipal importance down to a late period is attested also by inscriptions, in some of which it bears the title of *splendidissima civitas Ocrici- lana*. From these combined, with the still extant remains, it is evident that it was a more considerable town than we could have inferred from the accounts of ancient writers (Plin. iii. 5. a. 9, 14 a. 19; Ptol. iii. i. § 54; *Itin. Ant.* pp. 125, 311; Gruter, *Itin. Hier.* p. 423, 8, 9; Orell. *Itin. Hier.* 3552, 3587; Marcellus, *De Rerum Arvalium* col. ii. p. 383). The site of the ancient city is distant about 2 miles from the modern village of Otricoli, in the plain nearer the Tiber. The ruins of ancient edifices are, in their present state, of but little interest; but exca- vations which were carried on upon the spot in 1780 brought to light the remains of several public buildings on a splendid scale, the plan and arrangement of which could be traced with little difficulty; among these were a Basilica, a theatre, an amphitheatre, Thermae, and several temples, be- sides other buildings, of which the purpose could not be determined. The beauty of some of the architectural decorations and works of art discovered on this occasion (especially the celebrated mosaic floor of the so-called temple of Jupiter in the same museum) prove that Ocricum must have been a municipal town of no ordinary splendour. (Westphal, *Römische Kompagnie* p. 144; Guattani, *Monumenti Inediti*, 1784, where the results of the excavation are described in detail and accompanied with a plan of the ancient remains.) Its prosperity in the Roman period caused it to be re- sorted to by wealthy nobles from the city; and as early as the time of Cicero we learn that Milo had a villa there. (*Cic. pro Mil. 24.*) The period of the destruction of the ancient city is uncertain. In A.D. 415 it witnessed a great defeat of Herulians, and the city was occupied by them for a considerable time (Hist. Franc. 3. 30, 32), and it is mentioned as an episcopal see after the fall of the Western Empire. But the circumstances that led the inhabitants to migrate to the modern village of Otricoli, on a hill overlooking the Tiber, are not recorded. The corruption of the name appears to have commenced at an early date, and the name Otricoli or Otriculci has been misapplied in many MSS. of the classical authors. (E. H. B.)

**Ocrinum** (of *Dannonum*). O**crutopitarum** (*Ocrutopitarum Episcopii*, Ptol. ii. 3. § 3), a very prominent headland above the estuary of the Sabrina, or Severa, on the W. coast of Britain, now St. David's Head. (T. H. D.)

**Octodurus** (Martinsach, or Martinsburg, as the French call it), is in the Swiss canton of Wallis or Walser, on the left bank of the Rhone, near the bend where the river takes a northern course to the lake of Geneva. *The Druses*, one branch of which rises at the foot of the Great St. Bernard, joins the left bank of the Rhone at Martinsburg. The road over the Alps from Martinsburg ascends the valley of the Rhone to the Ammon, and the valley of the Alpse Pennina, or Great St. Bernard. This pass has been used from a time older than any historical records. When Caesar was in Gallia (B.C. 57—56) he sent Servius Galba with the twelfth legion and some cavalry into the country of the Nantuates, Verargi, and Seduni. His purpose in sending this force was to cut down the king of the Nantuates, pass of the Great St. Bernard, “by which road the mer- cenaries had been used to travel at great risk, and with the payment of great tolls.” (B. G. iii. 1.) The people of the Alps allowed the Italian merchants to pass, because if they plundered them the merchants would not come; but they got as much out of them as they could. Galba, after taking many strong places, and receiving the submission of the people, sent off two cohorts into the country of the Nantuates, and with the remaining cohorts de- termined to winter “in a town of the Verargi named Octodurus, which town being situated in a valley with no great extent of level ground near it, is con- fined on all sides by lofty mountains. There is at some level ground at Martinsburg, and the valley of the Rhone at this part is not very narrow. Caesar says that the town of Octodurus was divided into parts by a river, but he does not mention the river's name. It is the Druses. Galba gave one part of the town to the Galli to winter in, and assigned the other to his troops. He fortified himself with a ditch and rampart, and thought he was safe. He was, however, suddenly attacked by the Galli before his defences were complete or all his supplies were brought into the camp. The Romans obstinately defended themselves in a six hours' flight; when, seeing that they could no longer keep the enemy out, they made a sortie, which was successful. The men of the 10th cohort, of the 10,000, and Caesar says that more than a third part were destroyed. The slaughter of the enemy was pro- digious, which has been made an objection to Cae- sar's veracity, or to Galba's, who made his report to the commander. It has also been objected that the valley is not wide enough at Martinsburg to hold the 30,000 men. There may be error in the number that attacked, and also in the number who perished.
TOGES.

But it is not difficult to answer some of the objections made to Caesar's narrative of this fight. Rosch has answered the criticism of General Warnery, who, like many other Caesar's critics, began his work by misunderstanding the author. (Rosch, Commentarii die Caesaris, p. 120, Halle, 1783.) After this escape Galba prudently withdrew his troops, and marching through the country of the Nantuates reached the land of the Allobroges, where he wintered.

The position of Octodurus is determined by Caesar's narrative and by the Antonine Itin. and the Table. Pliny (iii. c. 30) says that the Octodurenses received the Latins (Latii donati). In the Notit. Prov. the place is called "Civitas Vallesianum Octodurum." The modern names Wallis and Valais are formed from the word Vallesium. At a later period it was called Forum Claudii Vallesianum Octodurum, as an inscription shows. One of the remarkable inscriptions in the same district is at Martyngul. Many coins, and other memorials of the Roman time, have been found about the place.

The name Octodur is manifestly Celtic. The second part of the name is Dur, "water." The first part, probably some corrupt form, is not explained.

The distances on the Roman road from Augusta Praetoria (Aosta) in Italy to Octodurum are stated in Vol. i. p. 110.

G. L.

OCTOGESA, a town of the Dergetae, in Hispinae Tarraconensium, seated on the river Iberus (Caes. B. C. L II. 61). It is identified by some with Mosessianus; but Uberti (vol. ii. pt. 1. p. 453) seeks it to the S. of the Scoris (or Seria), in the neighborhood of Grossis (Givry). (Grunzewicz, 1832.)

OCTOPOOLUS. 1. A place belonging to the Lyncestae, in Macedonia, to which the consul Sulpicius moved his camp in the campaign of B. C. 200, against king Philip. (Lit. xxxi. 36; comp. Cartha, Vol. i. p. 562, a.)

2. A place in Parnassus, from which Persius has been universally supposed, but which was afterwards occupied by the conuls Q. Marcus Philippus, in his daring march over the mountain ridge of Olympus, B.C. 169. (Lit. xiv. 3.) It was probably near the place of the Titaneia or Elassonomiako, from Mt. Olympus into the valley of Elassonos. (Leake, Northern Greece, vol. iii. pp. 208, 310, 417.)

[E. B. J.]

ODOMUS. [ODEMSA.]

ODOMANTIS (O'odemus), Herod. vii. 112; Thuc. ii. 101, v. 6; Steph. B. s. v.; Odomantes, Plin. iv. 18), a Paonian tribe, who occupied the district, called after them, ODOMANTICUS (O'odemus, Thuc. iii. 13. § 31; Liv. xiv. 4; "Oodemus, Steph. B.") This tribe were settled upon the whole of the great mountain of Oodesmos, extending along the NE. of the lower Stryanic plain, from about Molaios and Demeterias to Zithuna inclusive, where they bordered on Pangaen, the gold and silver mines of which they worked with the Piers and Saimos. (Herod. v. c.) Secure in their inaccessible position, they defied Megabazus. (Herod. v. 16.) The NW. portion of their territory lay to the north of Sitalos as he crossed Mt. Cercine; and their general situation agrees with the description of Thucydes (ii. 101), according to whom they dwelt beyond the Stryan to the N., that is to say, to the N. of the Lower Stryan, where, alone, the river takes such a course to the E. as to justify the expression. Cleom invaded Polles, their chieftain, to join him with as many Thracian mercenaries as could be levied. (Thuc. v. 6; Aristoph. Acharn. 156, 164; Suid. s. a. e. wofesplaet: Leake, Northern Greece, vol. iii. pp. 210, 306, 465.)

ODOMANTIS. [SOPHREN.]

ODEMSA (O'démsa), a people seated on both banks of the Articus, a river of Thracia, which discharges itself into the Hellespont. (Herod. iv. 92.) Their territory, however, must undoubtedly have extended considerably to the W. of the Articus; since Pliny (iv. 18) informs us that the Hebrus had its source in their country; a fact that is corroborated by Ammianus Marcellinus (xvi. 4, 10). They appear to have belonged to that northern swarm of barbarians who invaded Greece after the Trojan War; and their names are often found interwoven in the ancient myths. Thus the Thracian singer Thamyris is said to have been an Odrysian (Paus. iii. 33. § 4); and Orpheus is represented as their king. (Conon, ap. Phot. p. 140.)

A rude and barbarous people like the Odrysians.
cannot be expected to have had many towns; and in fact we find none mentioned either by Thucydides or Xenophon. The first of their towns recorded is Philipopolis, founded by Philip II. of Macedon, as there will be occasion to relate in the sequel; and it may be presumed that all their towns of any importance were built after they had lost their independence.

The name of the O dysae first occurs in history in connection with the expedition of Darius Hystaspis against the Scythsians. (Herod. i. c.) With the Persians, the southern parts of Thrace, the O dysaeans, protected by their mountainous situation, retained their independence; and the strength which they thus acquired enabled Teres to incorporate many Thracian tribes with his subjects. He extended his kingdom to the Euxine in spite of a signal defeat which he sustained in that quarter from the Thyni (Xen. Anal. vii. 2. § 52); and the dominion of his son Sitakos embraced the greater part of Thrace; having been bounded on the N. by the Danube, and extending from Abdera on the W. to the Euxine on the E. (Thucyd. ii. 96—98.) Indeed, so powerful was this monarch that his alliance was eagerly courted both by the Athenians and Lacedaemonians at the breaking out of the Persian war. (Thucyd. i. 137; Aristoph. Acharn. 136—150.) The expulsion which he undertook in B.C. 429, at the instance of the Athenians, and of Amyntas, pretender to the throne of Macedonia, against Perdiccas II., the reigning sovereign of that country, is also a striking proof of the power of the O dysaeans at that period; as the army which Sitakos assembled on that occasion, consisted, according to the most liberal estimate, of 150,000 men, of which one-third were cavalry. (Thuc. ii. 98; Diod. xii. 50.) For the latter force, indeed, the O dysaeans were renowned, and the extensive plains of the Hebrus afforded pasture for an excellent breed of horses. (Thuc. i. c.; Polyb. xxiv. 6; Liv. xiv. 42.) With this army Sitakos overthrew Amyntas, and Macedonia, but the non-appearance of the Athenian contingent, coupled with the approach of winter, obliged him hastily to retire after a month's campaign. In B.C. 424 Sitakos fell in an engagement with the Triballii, and was succeeded by his nephew Seuthes I. Under his reign the O dysaeans attained the highest pitch of their power and prosperity. Their yearly revenue amounted to 400 talents, besides an equal sum in the shape of presents and contributions. (Thuc. ii. 97, iv. 101.) But from this period the power of the O dysaeans began sensibly to wane. After the death of Seuthes we find his dominions divided among three sovereigns. Medocus, or Amadocus, who was most probably his son, ruled the ancient seat of the monarchy; Masesades, brother of Medocus, reigned over the Thyrii, Melanditae, and Tranipae; whilst the region above Byzantium called the Delta was governed by Teres. (Xen. Anal. vii. 2. § 32, viii. 5. § 1.) It was in the reign of Medocus that Xenophon and the Ten Thousand passed through Thrace on their return from Asia, and Scopas, the Lacedaemonian, and helped to restore Seuthes, son of the exiled Masesades, to his dominions. We gather from this writer that Seuthes exercised only a subordinate power under Medocus, with the title of Archon, or governor, of the Coast (vii. 3. § 16). Subsequently, however, he appears to have asserted his claim to an independent sovereignty, and to have waged open war with Medocus, till they were reconciled and gained over to the Athenian alliance by Thrasybulus. (Xen. Hell. iv. 8. § 25; Diod. xiv. 94.) When we next hear of the O dysaeans, we find them engaged in hostilities with the Athenians respecting the Thracian Chersonese. This was under their king Cotys I., who reigned from B.C. 382 to 353. It was in the reign of the same monarch (B.C. 376) that the Triballii invaded their territories, and penetrated as far as Abdera. (Diod. xvi. 36.) When Cersebiotes, the son and successor of Cotys, ascended the throne, the O dysaeans appear to have still retained possessions in the country as far as the coast of the Euxine. But a civil war soon broke out between that monarch and Berisades and Amadocus, who were probably his brothers, and to whom Cotys had left some portions of his kingdom. The Athenians availed themselves of these dissensions to gain possession of the Chersonese, which appears to have been finally ceded to them in B.C. 357. (Diod. xvi. 34.) But a much more fatal blow to the power of the O dysaeans was struck by Philip II. of Macedonia. After nine or ten years of warfare, Philip at last succeeded (B.C. 343) in conquering them, and reducing them to the condition of tributaries. (Diod. xvi. 71.; Dem. de Cher. p. 105.) The end of the war of the O dysaeans with the Athenians cannot be ascertained; but that their subjugation must have been complete appears from the fact of his having founded colonies in their territory, especially Philipopolis, on the right bank of the Hebrus, and in the very heart of their ancient seat. Their subjection is further shown by the circumstance of their cavalry being mentioned as serving in the campaign of 321 B.C. (Arrian, iii. 12. § 4.) But a still more decisive proof is, that after Alexander's lieutenant Zopyrophiadas had been defeated by the Getae, the O dysaeans were incited by their king, Seuthes III., to rebel against the Macedonians. (Curt. x. 1. § 45; Justin, xii. 1.) After the death of Alexander, Seuthes took the field against Lyaeus, to whom Thrace had devolved, with an army of 20,000 foot and 8000 horse,—a sad falling off from the forces formerly arrayed by Sitakos. (Diod. xviii. 14.; Paus. i. 9. § 6.) The struggle with Lyonsachus was carried on with varied success. Under Philip V. of Macedonia, the O dysaeans were still in a state of revolt. In B.C. 211 this monarch, having raised and equipped a large army, marched toward Byzantium, but in reality to overawe the insubordinate chieftains of Thrace. (Livy. xxxiv. 35.) In 183 we find Philip undertaking an expedition against the O dysaeans, Denteleetas, and Bessi. He succeeded in taking Philipopolis, which the inhabitants deserted at his approach, and where he established a garrison, which was expelled shortly after his departure. (Livy. xxxiv. 55.; Polyb. Ex. Leg. xlvii.) It may be assumed from Livy that on this occasion the O dysaeans were supported in their revolt by the Romans (xlii. 19, xlv. 42.) After the fall of the Macedonian kingdom, the O dysaeans appear to have been treated with consideration by the Romans, and engaged in an insurrection against the newly-conquered districts, as well as against the other Thracian tribes; amongst whom the Bessi had now raised themselves to some importance. After this period the history of the O dysaeans is for some time involved in obscurity, though they were doubtless gradually falling more and more under the Roman dominion. In the year
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n. c. 42 their king Sadæs, who had no children, bequeathed his kingdom to the Romans, and possession was taken of it by Brutus. (Cas. B. C. iii. 4; Dion Cass. xlvii. 25; Lucan, v. 54.)

Augustus seems to have left the Odrysians the appearance of independence. In the year n. c. 29, in return for the friendly disposition which they had shown towards the Romans, they were presented by M. Aurélius with the right of exemption from the payment of Baccus, which he had conquered from the Bessi (Dion Cass. li. 25). In the year n. c. 20, Rohe-matalces, who was administering the kingdom as guardian of the three infant sons of the deposed monarch Cotys IV., succeeded, with the assistance of the Romans under M. Lollius, in reducing the Bessi (Iud. liv. 20). A few years afterwards, the Bessi again rose under their leader Volosegaes, a priest of Baccus, and drove Rohe-matalces into the Chersonese; they were, however, soon reduced to submission by Lucius Piso; Rohe-matalces was restored; and it would appear, from Tacitus, that under his reign the Odrysians acquired the dominion of all Thrace (Dion Cass. liv. 94; Tac. Ann. ii. 64). The Bessi were thus in an independent condition on the Romans, by whose influence they were governed. Thus, after the death of Rohe-matalces, we find Augustus dividing his kingdom between his son Cotys and his brother Rhac Esropia (Tac. L.; Vell. Pat. ii. 99): Again, after the murder of Cotys by Rhac Esropia, Tiburtius partitioned the kingdom between the children of Cotys and his brother; the title of Rhac Esropia, at the same time appointing a Roman, Trebellius Rufus, as guardian of the former, who were not of age (Tac. Ann. ii. 67, iii. 38). But, in spite of their subjection, the spirit of the Odrysians was not subdued. Two years after the event just recorded, they rose, in conjunction with the Comela, against the Romans, as well as against their own king Cotys, whom they besieged in Philippopolis. This rebellion, which was undertaken by leaders of little distinction, and conducted without concert, was soon quelled by P. Velleius (Tac. Ann. ii. 39). A more formidable one took place a.d. 26, which Tacitus ascribes to the unwillingness of the Thracian tribes to supply the Roman army with recruits, and to the interference of the people. It occasioned the Romans some trouble, and Poppaeus Sabinus was rewarded with the triumphal insignia for his services in suppressing it (I. a. iv. 46—51). At length, under the reign of Vespasian, the Odrysians were finally deprived of their independence, and incorporated with the other provinces of the Roman empire (Suet. Vesp. 8; Eutrop. vii. 19).

In the preceding sketch those circumstances only have been selected which illustrate the history of the Odrysians as a people, without entering into the personal history of their monarchs. The following is a list of the dynasty; an account of the different kings who compose it will be found in the Dict. of Biog. and Anat. under the several names. The names of the Odrysians partook of that wildness and ferocity which was common to all the Thracian tribes, and which made their name a by-word among the Greeks and Romans; but the horrible picture drawn of them by Ammianus Marcellinus (xxvii. 4. § 9) is probably overcharged. Like most other barbarous nations of the north, they were addicted to intoxication, and their long drinking bouts were enlivened by wild and barbarous music. (Xen. Anab. vii. 3, § 32.) Hence it is characteristic that it was considered a mark of the highest distinction to be the personal companion of the king; but whoever enjoyed this honour was expected not only to drink to the king, but also to make him a present (Ib. 16, seq.) Among such a people, we are not surprised to find that Dionysus seems to have been the deity most worshipped. They had a custom of buying their wives from their parents, which Herodotus (v. 6) represents as prevailing among all the Thracians.

[7. B. D.]

ODEYSUS. [HADRIANOPOLIS.]

ODYSSEIA (Ὀδύσσεια, Strab. iii. pp. 149, 157; Οδύσσεια, Steph. B. s. v.), a town of Haspa Baccoidea, lying N. of Abdera, and, according to tradition, built by Ulysses, together with a temple to Athena. By Solinus (c. 32) and others it has been absurdly identified with the ancient Odesa, but its situation, and even its existence, are altogether uncertain. [T. H. D.]

OEA (Pomp. Mela, i. 7 § 5; Oesiae civitates, Plin. v. 4; Tac. Hist. iv. 50; Solin. 27; Amm. Mar. xxvii. 6; Όηα, Ptol. iv. 3. § 12), a town in the district of the Syrtci, which, with Leptis Magna, and Sabrata, formed the African Tripolitania. Although the town had been a fine and flourishing Carthaginian factory here yet, from the silence of Scylax and Strabo, the foundation of the Roman colony ("Oea colonia," Ísia. Anton.) must be assigned to the middle of the first century after Christ. It flourished under the Romans until the fourth century, when it was greatly injured by the Libyan Ausariani. (Amm. Mar. L. c.) At the Saracen invasion it would seem they were carried up on the ruins of Oea, which assumed the Roman name of the districts—the modern Tripoli. Thribda, the Moors' name of the town, is merely the same word articulated through the medium of Arab pronunciation. At Tripoli there is a very perfect marble triumphal arch dedicated to M. Aurelius Antoninus and L. Aurelius Julianus, which could be found only by a very accurate figure in Captain Lyons' Travels in N. Africa, p. 18. Many other Roman remains have been found here, especially glass urns, some of which have been sent to England.

For some time it was thought that a coin of Antoninus, with the "epigraph" col. avx. oe. c., was to be referred to this town. (Eckhel, vol. iv. p. 131.) Its right to claim this is now contested. (Duchalais, Restitution à Obea de Périgord, à Jérusalem et aux Carth. Occ. de la Haute Air de trois Monnaies Colonies attribuées à Oea, Revue Numismatique, 1849, pp. 97—103; Beechey, Exped. to the Coast of Africa, pp. 24—32; Barth, Wanderungen, pp. 294, 295, 391.)

[6. E. V.]

OEA (Oea, Off. 1). A town in Aegina. [Vol. L. p. 34, sq.]

2. A town in Thrace. [THERA].

OEANTHEIA or OEANTHE (Οἰανθεία, Hel. lan. ap. Steph. B., Ptol. iv. 3. s. 4; Eobritis, Sev. Plut. 13. § 3; Eobritis: Galanákhi), an important town of the Locris, situated at the western entrance of the Crissaean gulf. Polybius says that it is opposite to Aegina in Achaea (iv. 57, comp. v. 17), which agrees with
the situation of Galaxidai. The Oesantiae (Olaxidai) are mentioned among the Locri Osolae by Thucydides (iii. 101). Scylax calls the town Eunaxthe; and since Strabo says (vi. p. 259) that Locri Epizephyrii in Italy was founded by the Locri Osolae, under a leader named Eunaxthe, it has been conjectured that Oesantia or Eunaxthia was the place where the emigrants embarked. Oesantia appears to have been a small town in the hinterland of Locri, remaining in the time of Pausanias, with the exception of Naupactus. The only objects at Oesantia mentioned by Pausanias were a temple of Aphrodite, and one of Artemis, situated in a grove above the town (a. 88. § 9). The town is mentioned in the Tab. Peut. as situated 30 miles from Naupactus and 13 from Ambyra. The remains of antiquity at Galaxidai are very few. There are some ruins of Hellenic walls; and an inscription of no importance has been discovered there. (Bückh, Inscr. No. 1764.) The modern town is inhabited by a active seafaring population, who possessed 180 ships when Ulrich visited the place in 1837. (G. R.)

OEASO. OESSO (Olaxidai, Strab. iii. p. 16; Olaxidai, Potl. ii. 6. § 10), erroneously written Olaros by Pliny (iii. 3. 4, iv. 20. 34), was a maritime town of the Vassones in Hispasia Tartaracena, near the prominence of the same name, and on the river Magvada (Melis, iii. 1), most probably Olympia or Vicina, near the island of Melos, which is now an Inscr. we find it written Oesanoa. (Grut. p. 718; Oeschnart, Not. Facc. ii. 8; Floros, Esp. 5. xxiv. pp. 15, 62, and xxvii. p. 147.) [T. H. D.]

OESSO (Olaxidai, Potl. ii. 6. § 10, ii. 7. § 2), a promontory of Hispania Tartaracena, in the territory of the Vassones, formed by the N. extremity of hispanacena, now by the mouth of the river Areus. [E. H. D.]

OECATHA (Olyxidai: Ekh. Olyxidai), the name of several ancient towns in Greece. 1. In Messenia, in the plain of Stenyeri, it was. In ruins in the time of Epaminondas (Paus. iv. 26. § 6), and its position was a matter of dispute in later times. Strabo identified it with Andania, the ancient Messinian town, and the Messenian king (vii. pp. 359, 350, 360, x. p. 448), and Pausanias, who visited it, states that it was only 8 stages distant from Andania, and upon the river Charadraus. (Paus. iv. 2. § 2, iv. 33. § 4.) Carnamou, in the time of Pausanias, was the name given to a grove of cypresses, in which were statues of Apollo Carneus, of Hermes Criophoros, and of Penepephos. It was here that the mystic rites of the great goddesses were celebrated, and that the urn was preserved containing the bones of Eurytus, the son of Melanias. (Paus. vi. 33. §§ 4, 5.)

2. In Ecuba, in the district of Etruria. (Hecat. ap. Paus. iv. 2. § 3; Soph. Trach. 74; Strab. x. p. 458, x. p. 448; Step. B. v. e.)

3. In Thessaly, on the Peneus, between Pelinna and Thessalos, not far from Ithome. (Strab. viii. pp. 359, 350, ix. p. 438, x. p. 448; Paus. iv. 2. § 3; Step. B. v. e.)

4. In the territory of Trachis. (Strab. viii. p. 339, x. p. 448; Step. B. v. e.)

5. In Aetolia. (Strab. x. p. 448.) Each of these cities was considered by the respective inhabitants as the birthplace of the celebrated Eurytus, who was conquered by Hercules, and the capture of whose city was the subject of an epic poem called Olyxidai, which was ascribed to Homer or Crexypheus. Hence among the early poets there was a difference of statement upon the subject. The Messenian Echeleana was called the city of Eurytus in the Iliad (ii. 596) and the Odyssey (xx. 13), and this statement was followed by Pherecrates (ap. Schol. ad Soph. Trach. 354) and Pausanias (iv. 2. § 3). The Eubeoan city was selected by the writer of the poem on the Capture of Oesantia (Schol. op. Soph. l. c.), by Hecataeus (ap. Paus. i. l. c.), and by Strabo (c. 448). The Thessalian city is mentioned in the middle residence of Eurytus in another passage of the Iliad (ii. 730); and K. O. Miller supposes that this was the city of the original fable. (Dorfani, vol. i. p. 426, seq., transl.)

OECHEARDES (Olyxidai, Potl. vi. 16. §§ 3, 4), a river of Seres, the sources of which Pтолemy (l. c.) places in the Aenacida, near Assiria, and sacred to the E. of Pamir, the structure of which has been inferred from the direction of its water-courses. The Oechardes may be considered to represent the river formed by the union of the streams of Khotan, Yarkand, Kaukchur, and Uski, and which flows close to the hills at the base of Thanes-Schanda. In Homer, Schamelaides (Olaxidai, Potl. vi. 16. § 4) deriving their name from the river must be assigned to this district. [S. W.]

OEDANES. [DTACANTHES.]

OENIZANDA. [OENAANDA.]

OENNEON (Olaxidai), a town of the Locri Osolae, near Naupactus, now near Apeiron, and a sacred enclosure of the Nemean Zeus, where Hesiod was said to have been killed. It was from this place that Demosthenes set out on his expedition into Aetolia, in n. c. 436, and to which he returned with the remnant of his forces. Leake supposes that the territory of Oenone was separated from that of Naupactus, by the river Moreo, and that Oenone perhaps stood at Moreo, or near the fountain of Moreomus. (Thuc. iii. 95. seq.; Step. B. v. e.; Leake, Northern Greece, vol. ii. p. 616.)

OENEUSS (Olaxidai), a river of Pamonia, a tributary of the Savus (Potl. ii. 17. § 2). In the Peuting. Table it is called Index, and now bears the name of places in the district of Trixy (l. c.)


OENIADAE 1. Olaxidai, Thuc. et alii; Olaxidai, Step. B. v. e.: Ekh. Olaxidai: Trixarbaide, a town in Acarnania, situated on the W. bank of the Achelous, about 10 miles from its mouth. It was one of the most important of the Acarnanian towns, being strongly fortified both by nature and by art, and commanding the whole of the south of Acarnania. It was to it the troops marched, many of them of great extent and depth, which rendered it im- accessible in the winter to an invading force. Its territory appears to have extended on both sides of the Achelous, and to have consisted of the district called Paracheloslis, which was very fertile. It seems to have derived its name from the mythical Oenus, the great Aetolian hero. The town is first mentioned about 1200 B.C. by the Messenians, who had been settled at Naupactus by the Athenians at the end of the Third Messenian War (455), shortly afterwards made an expedition against Oenian,
which they took; but after holding it for a year, they were attacked by the Arcadians and compelled to abandon the town. (Paus. iv. 25.) Oeniadas is represented at that time as an enemy of Athens, which is said to have been one of the reasons that induced the Messenians to attack the place. Twenty-three years before the Peloponnesian War (A.D. 454) Pericles laid siege to the town, but was unable to take it. (Thuc. i. 111; Diod. xii. 85.) In the Peloponnesian War, Oeniadas still continued opposed to Athens, and was held by the Arcadians in the town, with the exception of Astacus, which sided with the Lacedaemonians. In the third year of the war (429) Phormion made an expedition into Acarnania to secure the Athenian ascendency; but though he took Astacus, he did not continue to march against Oeniadas, because it was the winter, at which season the marshes secured the town from all attack. In the following year (428) his son Aesopus sailed up the Acheron, and ravaged the territory of Oeniadas; but it was not till 424 that Demosthenes, assisted by all the other Arcadians, compelled the town to join the Athenian alliance. (Thuc. ii. 102, iii. 7, iv. 77.) It continued to be of great importance during the Macedonian and Roman times. The name of the Acheron is more ancient than the Great, the Aeolians, who had extended their dominions on the W. bank of the Acheron, succeeded in obtaining possession of Oeniadas, and expelled its inhabitants in so cruel a manner that they were threatened with the vengeance of Alexander. (Diod. xvii. 8.) Oeniadas remained in the hands of the Aeolians till 219, when it was taken by Philip, king of Macedon, the successor of the King of the Molossians. The importance of the place, strongly fortified the citadel, and commenced uniting the harbour and the arsenal with the citadel by means of walls. (Polib. iv. 63.) In 211 Oeniadas, together with the adjacent Neare (Niese) or Naumae, was taken by the Romans, under M. Valerius Laevinus, and given to the Aeolians, who were the first to hold it; but in 209 it was restored to the Acarnanians by virtue of one of the conditions of the peace made between the Romans and Acarnians in that year. (Pol. ix. 39; Liv. xxvi. 24; Polib. xxii. 15; Liv. xxxviii. 11.) From this period Oeniadas disappears from history; but it continued to exist in the time of Strabo (a. p. 459).

The exact site of Oeniadas was at matter of dispute. Dodwell and Gell supposed the ruins on the eastern side of the Acheron to represent Oeniadas; but these ruins are those of Pleuron. [PLEBON.] The true position of Oeniadas has now been fixed with certainty by Leake, and his account has been confirmed by Mure, who has since visited the spot. Its ruins are found at the modern Tzichakidas, on the W. bank of the Acheron, and are surrounded by morasses on every side. To the N. these swamps deepen into a reedy marsh or lake, now called Lesmik or Kotokhi, and by the ancients Melite. In this lake is a small island, probably the same as the Nasoe mentioned above. Thucydides is not quite correct in his statement (II. 102) that the Acheron received the stream from the island near by the Acheron alone; he appears to take no notice of the lake of Melite, which afforded a much greater protection to the city than the Acheron, and which has no connection with this river. The city occupied an extensive inundated hill, from the southern extremity of which there stretches out a long slope in the direction of the Acheron, connecting the hill with the plain. The entire circuit of the fortifications still exists, and cannot be much less than three miles. The walls, which are chiefly of polygonal construction, are in an excellent state of preservation, often to a height of from 10 to 12 feet. Towards the N. the city was the port, communicating with the sea by a deep river or creek running up through the contiguous marsh to Petalos on the coast.

Leake discovered the ruins of a theatre, which stood near the middle of the city; but the most interesting remains in the place are its archd gateways or sallies and, as a larger archd gateway leading from the port to the city, the archd gateways appear to be of great antiquity, and prove that the arch was known in Greece at a much earlier period than is usually supposed. Drawings of several of these gateways are given by Mure. (Leake, Northern Greece, vol. iii. p. 556, seq.; Mure, Journal of a Tour in Greece, vol. i. p. 106, seq.; see also, respecting the arches at Oeniadas, Leake, Peloponnesica, p. 121.)

Strabo (x. p. 450) speaks of a town called Old Oeni (ἡ ολίγη Οινεία), which was deserted in his time, and which he describes as midway between Stratus and the sea. New Oeni (ἡ νεότερη Οινεία), which he places 70 stadia above the mouth of the Acheron, was destroyed by the Cymeans, who called it Old Oeni, the inhabitants of the place, strongly fortified the citadel, and commenced uniting the harbour and the arsenal with the citadel by means of walls. (Steph. B. s. v. Olenodras; Strab. x. p. 460; Leake, Northern Greece, vol. iii. p. 524, seq.)

2. A city of Thessaly, in the district Oetaca. (Strab. ix. p. 434; Steph. B. s. v.)

COIN OF OENIADAES.

OENIUS (Oineus), also called Oinoeid (Oinōn), Arrrian, Periplus Pont. Erc. p. 18, a small river of Pontus, emptying itself into the Evaxian, 30 stadia east of the mouth of the Theria. (Anonym. Periplus Pont. Erc. p. 11.)

OENOANDA (Oionandia), a town in the extreme west of Phialis, belonging to the territory of Cibyra, with which and Babura and Babun it formed a tetrapolis, a political confederacy in which each town had one vote, while Cibyra had two. (Strab. viii. p. 631; Steph. B. s. v.; Liv. xxxviii. 37; Piso. v. 28; comp. CIBYRA.) The town is mentioned as late, as the time of Hierocles, who, however (p. 685), calls it by the corrupt name of Enoanda. [L. S.]

* The MSS. of Strabo have Alawia, which Leake was the first to point out, and must be changed into Olenion. Kranz, the latest editor of Strabo, has inserted Leake's correction in the text.
OENOBARAS. (Oleodaphos or Olenodaphos), a river of the plain of Antioch, in Syria, at which, according to Strabo (xvi. p. 751), Polyxeni Philo-lemus, having conquered Alexander Balas in battle, died of his wounds. It has been identified with the Uppheus, modern Apheas, which, rising in the roots of Amannus Mons (Ammadosyges), runs southward through the plain of Cymhestica, until it falls into the small lake, which receives also the Lake of Bani which, their united waters run westward to join the Orontes coming from the south. The Oenoparas is the easternmost of the three streams. It is unquestionably the Afiras of Abulfeda. (Tabula Syr., Supplements, p. 152, ed. Kochler; Cheyne, Ex- peditions, vol. i. pp. 407, 423.)

OENOE (Oleos). 1. A small town on the north-west coast of the island of Sicily. (Strab. xiv. p. 639; Steph. B. s. v.; Athen. i. p. 80.) This town was probably situated in the fertile plain below the modern Messana. The name of the town seems to be derived from the wine grown in its neighbourhood on the slopes of Mount Frumus, though others believe that the Icarians Oeneus was a colony of the Aetolian town of the same name. (Comp. Ross, Reises auf den Griech. Inseln, ii. pp. 159, 162.)

2. A port-town on the coast of Pontus, at the mouth of the river Oeneus, which still bears its ancient name of Oenos under the corrupt form Uesik. (Arius, Perip. Pont. Exs. p. 16; Anonymus, Perip. p. 11; comp. Hamilton, Researches, i. p. 271.)

3. A very ancient name of the island of Sicily in general. (Sicelus.)


Or Eriki (Oreos, Steph. B. s. v.), a small town in the Argia, west of Argos, on the left bank of the river Charadrus, and on the southern (the Prius) of the two roads leading from Argos to Mantinea. Above the town was the mountain Artemision (Melioe), with a temple of Artemis on the summit, worshipped by the inhabitants of Oeneus under the name of Oeneia. The town was named by Dionysus after his grandfather Oeneus, who died here. In the neighbourhood of this town the Athenians and Argives gained a victory over the Lacedaemonians. (Paus. ii. 15 § 2, 15 § 10; Apollod. i. 8 § 6; Steph. B. s. v.) Leake originally placed Oenoe near the left bank of the Charadrus; but in his later work he has changed his opinion, and supposes it to have stood near the right bank of the Inachus. His original supposition, however, seems to be the correct one; since there can be little doubt that Ross has rightly described the course of the two roads leading from Argos to Mantinea. (Leake, Morea, vol. ii. p. 413; Polemon. p. 266; Ross, Reises in Pelopon. pp. 135.)

Or Bocnica, a town of Elis, near the Homeric Ephyra. (Strab. viii. p. 338.) [Vol. I. p. 839, b.]

OENOLADON (Oenolados, Statstum. § 96), a river in the district of the African Syrtes, near the town of Amara (Apameia, Stat. Syr. i. c), where there was a tower and a cove. Barth (Wanderweg, pp. 300, 389) refers it to the Wady Medf, where there is a valley with a stream of sweet water in the sandy waste; and Müller, in his map to illustrate the Oenol-Describer (Tab. de Geogr. Graec. Mixt. Par. 1855), places Amarae at Ras-al-Hamah, where Admiral Smyth (Mediterranea, p. 456) marks cove ruins, and Admiral Beechey (Exped. to N. Coast of Africa, p. 72) the ruins of several baths with tessellated pavements, to the W. of which there is a stream flowing from the Wady Medf. [E. B. J.] OENOLAIDIA or OENONYAIA. [ASSYRIA.]

OENOPHTYTA (Oenopteras) is a city of Boeotia, where the Athenians under Myronides gained a signal victory over the Boeotians in B.C. 456. As this victory was followed by the destruction of Tanagra, there can be little doubt that it was in the territory of the latter city, not far from the frontier of Attica. Its name, moreover, shows that it was the place where the wine was chiefly produced, for which the territory of Tanagra was celebrated. Leake therefore places it at Issa (written Oiba, perhaps a corruption of Oívofon), which stands in a commanding position near the left bank of the Asopus, between Tanagra and Oropus. (Thuc. i. 108, iv. 95; Leake, Northern Greece, vol. ii. p. 450.)

OEONITRIA (Oionotria), was the same name by the Greeks in very early times to the southernmost portion of Italy. That country was inhabited at the period when the Greeks first became acquainted with it, and began to colonise its shores, by a people whom they called Oenotri or Oenothri (Oionotri or Oívofon). Whether the appellation was a name given to the country even known to the ancient writers, or whether, as it seems to us, we have no means of judging; but the Greek writers mention several other tribes in the same part of Italy, by the names of Chones, Morgetes, and Itali, all of whom he regarded as of the same race with the Oenotrians; the two former being expressly called Oenotrian tribes, while the name of Italy, according to his account generally received, applied to the Oenotrians in general. Antiochus of Syracuse distinctly spoke of the Oenotri and Italy as the same people (op. cit. vi. p. 254), and defined the boundaries of Oenotria (under which name he included the country subsequently known as Lucania and Bruttium exclusive of Iapygia) as identical with those of Italy. It is therefore probable that the name of Oenotria adopted by Virgil, represented the Oenotrians as taking the name of Italians, from a chief or king of the name of Italus (Dionys. i. 12, 35; Virg. Aen. i. 533; Arist. Pol. vii. 10); but it seems probable that this is only one of the mythical tales so common among the Greeks: and whether the name of Italy was only the native appellation of the people whom the Greeks called Oenotrians, or was originally that of a particular tribe, like the Chones and Morgetes, which was gradually extended to the whole nation, it seems certain that, in the days of Antiochus, the names Oenotri and Italy, Oenotria and Italia, were regarded as identical in signification. The former names, however, had not yet fully ousted the latter; at least Herodotus gives the name of Oenotria, as one familiar to his readers, to designate the country in which the Phoccean colony of Velia was founded. (Herod. i. 167.) But the gradual extension of the name of Italia, as well as the conquest of the Oenotrian territory by the Sabelian races of the Lucanians and Bruttians, natur-
ONEOTRITES INSILAE.

Habits of the people, and does not prove that the name was still in current use in his time. Scymnus Chius uses the name Oenotria in a different sense, as distinguished from Italia, and confines it to a part only of Lucania; but this seems to be certainly opposed to the facts, and probably arises from some misconception. (Scymn. Ch. 244, 300.)

There seems no doubt that the Oenotrians were a Pelasgic race, akin to the population of Epirus and the adjoining tract on the E. of the Adriatic. This was evidently the opinion of those Greek writers who represented Oenotrus as one of the sons of Lycon, the ancestor of all the peoples who made up the Messenians at a very early period. (Pherecydes, op. Dionys. i. 13; Paus. viii. 3. § 5.) The statement of Pausanias, that this was the most ancient migration of which he had any knowledge, shows that the Oenotrians were considered by the Greeks as the earliest inhabitants of the Italian peninsula. But a more conclusive testimony is the fact noted in Stephanus of Byzantium, that the Greeks in Southern Italy called the native population, whom they had reduced to a state of servitude like the Penestae in Thessaly and the Helots in Lacotia, by the name of Pelastrai. (Steph. Byz. s. v. Xec.) These serfs could be no other than the Oenotrians. Other arguments for their Pelasgic origin may be deduced from the fact that part of the population of Italy was transported to Epirus, as the Chones and Chaeones, Panonia, and Acherson, &c. Aristotle also notices the custom of oswotwos, or feasting at public tables, as subsisting from a very early period among the Oenotrians as well as in Crete. (Arist. Pol. vii. 10.)

The relation of the Oenotrians to the other tribes of Southern Italy is not certain. They were the same as the Pelastrai of the second century B.C., and probably the same as the Saebelian race from the north, as they have already been given in the article ITALIA. [E. H. B.]

ONEOTRITES INSULAE (Oswutotwos epioros), were two small islands off the shore of Lucania, nearly opposite Velia. (Strab. vi. p. 232; Plin. iii. 7. a. 15.) Their individual names, according to Pliny, were Pontia and Iscia. Oilevros (Hdt. 2. 192) and Ailevros (of them as still existing under their ancient names; but they are mere rocks, too small to be marked on ordinary modern maps. [E. H. B.]

OENUS (Owos: Eik. Oioivos), a small town in Laconia, celebrated for its wine, from which the River Oenos, a tributary of the Eurotas, appears to have derived its name. From its being described by Athenaeus as near Pitane, one of the divisions of Sparta, it was probably situated near the junction of the Oenos and the Eurotas. (Steph. B. s. v.; Athen. i. p. 31.) The river Oenus, now called Kallinica, rises in the watershed of Mt. Paros, and, after flowing in a general south-western direction, falls into the Eurotas, at the distance of little more than a mile from the town. (Pompon. ii. 65, 66; Lit. xxxiv. 28.) The principal tributary of the Oenus was the Gallicus (Coryllos, Polyb. ii. 66), probably the river of Vetestan. (Leake, Polemopomies, p. 347.)

OENUSAE (Owosai, Oiowai). 1. A group of islands off the coast of Messenia. (Vol. II. p. 345, b.)

2. A group of islands between Chios and the Asiatic coast. (Herod. i. 165; Thuc. viii. 24; Steph. B. s. v.) They are five in number, now called Spalpea or Erpeae. Pliny (v. 31. a. 38) mentions only one island. [E. OEOE. [Platane.]]

OESCU. 1. (Ouows, Ptol. iii. 10. § 10, viii. 11. § 6), a town of the Triballi in Lower Moesia, seated near the mouth of the river of the same name, and on the road from Viminacium to Nicomedia, 12 miles E. from Valeria, and 14 miles W. from Utium. (Itin. Asiat. p. 290.) It was the station of the Legio V. Maced. Procipus, which calls the town 500 feet above the sea. (Itin. 1. 216.) In the 1st book of Justinian's Institutes (iv. 8), usually identified with Orescomis, though some hold it to be Glossa.

2. A river of Lower Moesia, called by Thucydides (ii. 96) Oinos, and by Herodotus (iv. 49) Xeios. Pliny (iii. 26. a. 29) places its source in Mount Rhodope; Thucydides (i. c.) in Mount Smoumis, which adjacently rises and thence descends to the sea, which is on the W. side of Haemus, whence it pursues its course to the Danube. It is now called the Jabar or Eaker. [T. H. D.]


OESTYME (Oswyma, Thuc. iv. 107; Scyl. p. 27 (the MS. incorrect: Scyl. § 287); Scymn. Ch. 555; Diod. Sic. xii. 68 (by an error of Mars. Scyl.); Ptol. iii. 13. § 9; Plin. iv. 18; Armen. op. Athen. p. 31; Eik. Oioivos; Steph. B.), a Thessalian colony in Piraeus, which, with Galepes, was taken by Brasidas, after the capture of Amphipolis. (Thuc. i. c.) Its position must be sought at some point on the coast between Nepsia and the mouth of the Bithynian Chersonesus. (Leake, Northern Greece, vol. iii. p. 179; Conybeare, Voyage dans le Macedoine, vol. ii. p. 69.) [E. B. J.]

OETA (Owos: Eik. Oioivos), a mountain in the south of Thessaly, which branches off from Mt. Pindus, runs in a south-easterly direction, and forms the northern barrier of Central Greece. The only entrance between these two ranges is through the narrow opening left between Mt. Oeta and the sea, celebrated as the pass of Thermopylae. [THERMOPYLAE.] Mt. Oeta is now called Kalamos, and its highest summit is 7071 feet. (Journal of Geogr. Soc. vol. vii. p. 94.) The mountain immediately above Thermopylae is called Callidromon both by Strabo and Livy. (Strab. ix. 402. § 4; Liv. xxxvi. 15.) The latter writer says that Callidromon is the highest summit of Mt. Oeta; and Strabo agrees with him in describing the summit nearest to Thermopylae as the highest part of the range; but in this opinion they were both mistaken, Mt. Patrikios, which lies more to the west, being considerably higher. Strabo describes the proper stadion in length. It is celebrated in mythology as the scene of the death of Hercules, whereas the Roman poets give to this hero the epithet of Oetaea. From this mountain the southern district of Thessaly was called Oetaea (Oioivos, Strab. ix. pp. 430, 432, 434), and its inhabitants Oetaei (Oioivos, Herod. vii. 217; Thuc. iii. 92; Strab. iv. 418). There was also a city, Oeta, said to have been founded by Amphione, son of Apollo and Dryope (Anton. Liberal. c. 32), which Stephanus B. (s. v.) describes as a city of the Malaeae. Leakes places it at the foot of Mt. Patrikios, and conjectures that it was the same as the city mentioned by Callimachus. (Hymn. in Del. 287.) [See Vol. II. p. 355. (Leake, Northern Greece, vol. iv. p. 4.)]

OETENSII (Oioivos, Ptol. iii. 10. § 9), a tribe in the eastern part of Moesia Inferior. [T. H. D.]

OETYLUS (Oioivos, Hom. Paus., Steph. B.; Beilus, Bockh, Inscr. n. 1233; Beilver, Ptol. iii. 16. § 22; Oioivos—καλείται ὑμῖν ἐναργώς Beilus, Strab. viii. p. 360, corrected in accordance with the inscription), a town of Laconia on the eastern side
of the Messenian gulf, represented by the modern town of Vírgilo, which has borrowed its name from it. Pausanias says that it was 50 stadia from Thalamae and 150 from Messa; the latter distance is too great, but there is no doubt of the identity of Oetylos and Vírgilo; and it appears that Pausanias made a mistake in the names, as the distance between Oetylos and Caenopolis is 150 stadia. Oetylos is mentioned by Homer, and was at a later time one of the Eleuthero-Laconian towns. It was still governed by its own citizens, with the Christians third in authority. Pausanias saw at Oetylos a temple of Sarapis, and a wooden statue of Apollo Carneius in the agora. Among the modern houses of Vírgilo there are remains of Hellenic walls, and in the church a beautiful flutedionic column supporting a beam at one end of the aisle, and three or four Ionic capitals in the wall of the church, probably the remains of the temple of Sarapis. (Hem. Il. ii. 555; Strab. viii. p. 360; Paus. iii. 21. § 7, 25. § 10, 26. § 1; Steph. B. s. V.; Ptol. L. c.; Böckh, L. c.; Murrít, in Walpole's Turkey, p. 54; Leake, Morea, vol. i. p. 313; Boibley, Recherches, loc. cit. p. 92; Curtius, Peloponnesus, vol. ii. p. 283.)

Gaium (Olów), a mountain fortress situated in eastern Locris, above Opus, and destroyed by an earthquake. (Strab. i. p. 60.) According to Gell its ruins are to be seen on a steep hill, 25 minutes above Liviontis. (Itin. p. 232.)

Oeum or Oum (Ołów, Olów, Ódros: Ech. Óldρύν, Στίρκα, the chief town of the district Sciritis in Laconia, commanded the pass through which was the road from Tarces to Sparta. It probably stood in the Kledna, or narrow pass through the watershed of the mountains forming the natural boundary between Laconia and Arcadia. When the Theban army under Epaminondas first invaded Laconia in four divisions, by four different passes, the only division which encountered any resistance was the one which marched through the pass defended by Oeum. But the Spartan Iceschous, who commanded a body of troops at this place, was overpowered by superior numbers; and the invading force thereupon proceeded to Sellasia, where they were joined by the other divisions of the army. (Xen. Hell. vi. 5, §§ 24—26.) In Xenophon the town is called Ídris and inhabited by Ídris; but the form Olów or Olów is probably more correct. It was probably at the borders of Oeum which, situated upon mountainous heights, are frequently called Oeum or Osea. (Comp. Hapcev. s. v. Olów.) Probably the Oeum in Sciritis is referred to in Stephanus under Olów: πολύτοιρον Πελατίς. Αἰγόπελος Μούρις: ol πολύτοιρα Olów.

Oeum is not mentioned subsequently, unless we suppose it to be the same place as Lasos ('Iáros), which Pausanias describes as situated within the frontiers of Laconia, but belonging to the Achaeanas. (Paus. vii. 13. § 7; comp. Suid. s. v. 'Iaros; Leake, Morea, vol. iii. p. 30; Ross, Reisen im Peloponnes, p. 179; Curtius, Peloponnesos, vol. ii. p. 264.)

OEUM CERAMEICUM. [Attica, p. 326, a.]

OEUM CYCLICUM. [Attica, p. 390, a.]

OGDAEMI [MARMARICA.]

OGLASA, a small island in the Tyrrhenian or Ligurian sea, between Corsica and the coast of Etruria. (Plin. iii. 6. s. 13.) It is now called Monte Cristo. [E. H. B.]

OYGÁLIA (Ωγγύλα) is the name given by Homer in the Odyssey to the island inhabited by the nymph Calypso. He describes it as the central point of navel of the sea (δομάτων Σαλάντην), far from all other lands; and the only clue to its position that he gives us is that Ulysses reached it after being borne at sea for eight days and nights after being escaped from Circe and Calypso; and that when he quitted it again he sailed for seventeen days and nights with a fair wind, having the Great Bear on his left hand (i.e. in an easterly direction), until he came in sight of the land of the Phaecians. (Hem. Odys. i. 50, 85, v. 55, 268—280, xii. 448.) It is hardly necessary to observe that the Homeric geography in regard to Greece and Italy is the result of the Christian writers to give us no information, altogether fabulous, and that it is impossible to attach any values to the distances above given. We are wholly at a loss to account for the localities assigned by the Greeks in later days to the scenes of the Odyssey; it is certain that nothing can less accord with the data (such as they are) supplied by Homer than the identifications they adopted. Thus the island of Calypso was by many fixed on the coast of Bruttium, near the Lacinar promontory, where there is nothing but a mere rock of very small size, and close to the shore. (Plin. iii. 10. s. 15; Swinburne's Travels, vol. i. p. 225.) Others, again, placed the abode of the goddess in the island of Gargileon, another Gargileus, an opinion apparently first advanced by Callimachus (Strab. i. p. 44, vii. 299), and which has at least some semblance of probability. But the identification of Phaecia with Corcyra, though more generally adopted in antiquity, has really no more foundation than that of Gargileos with Gargileus: so that the only thing approaching to a geographical statement fails on examination. It is a mere guess, as to the characters of the creations of poet's fancy a local habitation and tabi-ble reality, that could ever have led to the associating the scenes in the Odyssey with particular spots in Sicily and Italy; and the view of Erato- sthenes, that the geography of the voyage of Ulysses was wholly the creation of the poet's fancy, is cer- tainly the one most generally adopted. At the same time it cannot be denied that some of the fables there related were founded on vague rumours brought by voyagers, probably Phaecians, from these distant lands. Thus the account of Scylla and Charybdis, however ex-aggerated, was doubtless based on truth. But the very character of these marvels of the far west, and the tales concerning them, in itself excludes the idea that they are based on the vagaries of the ancients themselves were at variance as to whether the wanderings of Ulysses took place within the limits of the Mediterranean, or were ex- tended to the ocean beyond. (Strab. i. pp. 22—26.) The fact, in all probability, is that Homer had no conception of the distinction between the two worlds, at least very doubtful whether he was acquainted even with the existence of Italy; and the whole expanse of the sea beyond was undoubtedly to him a region of mystery and fable.

The various opinions put forth by ancient and modern writers concerning the Homeric geography are well reviewed by Ueberl (Geographie der Griechen u. Rómers, vol. i. part ii. pp. 310—319); but the information which may more truly be drawn from the lan- guage of the poet himself are clearly stated by him. (Ueb. part i. pp. 19—81.)

OYGRRIS (Ωγγύρις) is a small island, off the southern coast of Carmania about 2000 stadia, which was traditionally said to contain the tomb of King Erythras, from which the whole place was supposed to have derived its name. It was marked by a huge mound planted with wild palms. Strabo
states that he obtained this story from Nearchus and Orthagoras (or Pythagoras), who learnt it from Mithropetes, the son of a Phrygian satrap, to whom he had given a passage in his fleet to Persia. The same name is given to the island in many other geographers (as in Mel. iii. 8 § 6; Dionys. Per. 607; Plin. vi. 28. a. 32; Priscian, Periég. 605; Fast. Avien. 794; Steph. B. s. v.; Suidas, a. v.). The other editions of Strabo read Topjohnis and Topjonis, - a form which Vossius (in Melan. l. c.) has adopted. The account, however, preserved in Arrian's Voyage of Nearchus (indic. 37), differs much from the above. According to him, the fleet sailing westward passed a desert and rocky island called Organa; and, 300 stadia beyond it, came to anchor beside another island called Oaraectis; that there the tomb of Erythraus was said to exist, and the fleet obtained the aid of Maestaen, the chief of the island, who volunteered to accompany it, and pilot it to Susa. It seems generally admitted, that the Organa of Arrian and Ptolemy (vi. 7 § 46, who, placing it along the Arabian coast, has evidently adopted the distances of Strabo) is the modern Hormuz, which bears the same name on all the maps, and, however, thinks that it is the modern Arak, or L'Arak. (Voy. Nearchus, p. 348.) The distance in Strabo is, perhaps, confounded with the distance the fleet had sailed along the coast of Carmania. Again Nearchus places the tomb of Erythraus, not in Organa, but in Oaraectis; and Agatharchides mentions that the king reigned over a country, which applies to the latter, and not to the former. (Agatharch. p. 2, ed. Hudson. The same is true of what Pliny states of its size (l. c.). Curtius, without mentioning its name, evidently alludes to Ogyris (Ogirisa), which he places close to the continent (x. 2). Geographer of Ravenna has preserved a remembrance of all the places under the head of Aspera, to which he alludes. Ogyris, Oracula, Durwardak, Rachos, Orgina. Oaraectis is called in Strabo (l. c.) (Oaraeh), in Pliny, Oracula (vi. 28. a. 98); in Ptolemy, Opebos (vi. 8 § 15). The ancient name is said to be preserved in the modern Froot, or Broct. It also derives the name of Khidri from the quantity of grapes now found on it. Fries (Aegypt., p. 245) makes a conjecture (i. p. 364: cf. also Wellsted's Travels, vol. i. p. 62). The whole of this complicated piece of geography has been fully examined by Vincent, Voy. de Nearchus, vol. i. p. 548, &c.; Ritter, vol. xii. p. 435. [V.]

OYSPORIS (Olbeia). (Ptol. iv. 3 § 14; Orias, Paus. Tukh., 'Empor. Stadtkern. § 86), a town of the Greater Syria, which Barth (Wanderungen, pp. 365, 375) identifies with Limon Naum, where there is a sandy bay into which ships might send their boats, with almost all winds, for water, at three wells, situated near the beach. (Beechey, Exped. to N. Coast of Africa, p. 173.) The tower, of which the coast-describer speaks, must be the ruins at Rais El Kharab, E. of El Tanf. OLYSHA (Olbas). 1. A town in Cilicia Aspera, at the foot of Mount Taurus, on a tributary of the Calycadnus. (Ptol. v. 8 § 6.) Col. Leake (Asia Minor, p. 320) identifies the town of Olbas with the Olbe mentioned by Strabo (xiv. p. 673); but while in another passage (p. 117) he conjectures that Olbas may at a later period have changed its name into Olandropolis, with which accordingly he is inclined to identify it. The former supposition is possible, but not the latter, for Strabo places Olbe in the interior of Cilicia, between the rivers Lamus and Gydonus, that is, in the mountainous districts of the Taurus. According to tradition, Olbe had been built by Ajax, the son of Teucer; it contained a temple of Zeus, whose priest once ruled over all Cilicia Aspera. (Strab. l. c.) In later times it was regarded as belonging to Isauria, and was the seat of a bishop. (Hieroc. p. 709; Basil. Vit. Theod. ii. 2.) 2. We still see the town of Olandropolis, of which princes, Polemon and Ajax. (Eckhel, Doct. Num. vol. iii. p. 26, &c.) It should be observed that Stephanus Byz. (s. v. Olandea) calls Olbasa or Olbe Olbia. 3. A town in the Lycaonian district Antiociabians, in the south-west of Cylistra. (Ptol. v. 6 § 17; Hieroc. p. 709.) 4. A town in the northern part of Paphius, between Pedneliusus and Selga. (Ptol. v. 5 § 8; Hieroc. p. 680.) [L. S.] OLBE. [OLBARA, No. 1.] OLBIA ('Olbia), Strab. iv. p. 200, vii. p. 806; Sceumn. 806; Ptol. liii. 5 § 28; Arrian, Per. p. 20; Anon. Per. p. 8; Mela, ii. 1 § 6; Jornand. B.Get. 5; with the above, shows that the name Olbiana, in the Ionian form always 'Olbía, Pliny (iv. 26) says that it was anciently called Olimopolis, and Miletopolis; the former of these names does not occur elsewhere, and is derived probably from the ethnic name Olimopolis (Olimopolis, Herod. iv. 18; Suid. v. ('Olimoùs), which appears on coins as late as the 3rd century. (Curtius, Severus. (Kohler, Mém. de l'Acad. de St. Peterb. vol. iv. p. 106; Blaranumberg, Choix des Méd. Antiques d'Olibopiou ou d'Olibia, Paris, 1822; Monnet, Descri. des Méd. vol. i. p. 349.) Although the inhabitants always called their city Olbia, strangers were in the habit of calling it by the name of the chief river of Scythia, Borythesthenes (Borythesthenes, Borytheum), and the people of Olbia, Borythestiens. (Curtius s. v. Borythestria, Herod. l. c.; Dion Chrys. Orat. xxvi. vol. ii. p. 74; Lucian, Tousur. 61; Menand. op. Schol. ad Dionys. Periég. 511; Step. B. s. v.; Amm. Marc. xxii. 8 § 40; Macrobr. Sat. i. 10.) A Grecian colony in Scythia, on the right bank of the Byphasus, 240 stadia (Anon. l. c. 200 stadia, Strab. p. 200; 18 Miles from Micrus, Pliny, iv. 37); but the ruins of which are now found at a place on the W. bank of the Bug, called Stomouchi, not far from the village Himesko, about 12 Eng. miles below Nikolaev. This important settlement, which was situated among the Scythian tribes of the Callipidæ and Alazones, owed its origin to the Ionic Miletus in n. c. 655. (Anon. Periég. i. c.; Euseb. Chron.) At an early period it became a point of the highest importance for the inland trade, which, issuing from thence, was carried on in an easterly and northern direction as far as Central Asia. It was visited by Herodotus (iv. 17, 18, 53, 78), who obtained his valuable information about Scythia from the Greek traders of Olbia. From the important series of inscriptions in the city register (see below, p. 2096), it appears that this city, although at times dependent upon the Scythian or Sarmatian princes, enjoyed the privileges of a free government, with institutions framed upon the Ionic model. Among its eminent names occur those of Poseidonius (Suidas, s. v.), a sophist and historian, and Sphaerus the stoic, a disciple of Ciceron (see above, p. 2.) There has been much controversy as to the date of the famous inscription (Böck. No. 2058).
OLBIA.

which records the exploits of Protagenes, who, in the extreme distress of his native city, aided it both with his purse and person. This inscription, apparently belonging to the period B.C. 218—201, mentions the Galatians and Sciri (perhaps the same as those who are afterwards found united with the Heruli and Rugii) as the worst enemies of Olbia, a clear proof that in the third century B.C. Celtic tribes had already spread as far as the E. Euxine海岸.

Dios Chryseotom (Orat. xxxvi. p. 76), who came to Olbia when he escaped from Damiatan's edict, relates how it had been destroyed by the Getæ about 150 years before the date of his arrival, or about B.C. 50, but had been restored by the old inhabitants. From the inscriptions it appears that Augustus and Tibersias conferred favours on a certain Abābas of Olbia (No. 2060), who, in gratitude, erected a portico in their honour (No. 2087), while Antoninus Pius assisted them against the Tanro-Scythians. (Jul. Capit. Anton. 9.) The citizens erected statues to Caracalla and Geta (No. 2091). The city was in all probability destroyed in the invasion of the Goths a. D. 235, as the name does not occur henceforth in history. For coins of Olbia, besides the works already quoted, see Eckehl, vol. ii. p. 507; Clarke, Trans. vol. ii. p. 351; Murmunion Apostoli Reiss, p. 27; Böckh, Jasp. vol. ii. pp. 86—89; Niebuhr, Kleine Schriften, p. 352; Schafarik, Slav. Ant. vol. i. p. 397; Creuzer, Heddorilg, Jährbiich, 1822, p. 1235; Pähler, Eschius ad Herod. iv. 18) [E. B. J.]

OLBIANUS SINUS.

fleet. (Lit. xxvii. 6.) Under the reign of Himerius, Olbia is still mentioned by Claudian as one of the principal sea-ports of Sardinia; and the Itinerary gives more than one line of road proceeding from thence towards different parts of the island. (Claudian, B. Göld. 519; Itim. Ant. pp. 79, 80, 82.) The name is there written Oliba: in the middle ages it came to be known as Civitas, and obtained its modern appellation of Terrasini from the Spaniards.

Ptolemy distinguishes the port of Olbia (Ολβίας λιμήν, iii. 3 sq.) from the city itself: he probably applies this name to the whole of the spacious bay or inlet now known as the Gulf of Terrasini, and the position given is that of the entrance.

OLBIA (Ολβία): Eth. 'Ολβιοιωναρχις, and 'Ολβιώτας. Stephanus (s. e. 'Ολβία) speaks of one city of this name as a Ligurian city, by which he means the Olbia on the Ligurian coast of Gallia; for the name Olbia appears to be Greek. Mele (ii. 5), who proceeds from east to west in enumerating the cities on the coast of Inner Italy, calls the Olbia between Forum Julii (Fréjus) and Massilia (Marseilles). The order of place is this: Forum Julii, Athenopolis, Olbia, Tarasio, Cistharias, Massilia. Strabo (iv. 184), who proceeds from west to east in his enumeration of the cities of this coast, mentions Massilia, Tarasio, Olbia, Antipolis, and Nicaea. He adds that the port of Augustus, which they call 'Forum Julii, is between Olbia and Antipolis (Antibœ,). The Massaliots built Olbia, with the other places on this coast, as a defence against the Salies and the Ligures of the Alpes. (Strab. p. 180.) Ptolemy (ii. 10, § 8) places Olbia between the promontory of Cistharias (Cap Cicer) and the mouth of the river Argyros (Argens), west of Fréjus. There is nothing to show the site of Olbia with precision; and we must accept D'Anville's conjecture that Olbia was at a place now called Ecdese, between Cap Combé and Brégançon. Foriger accepts the conjecture that Olbia was at St. Tropes, which he supports by saying that Strabo places Olbia 60 stadia from Massalia; but Strabo places Forum Julii 60 stadia from Massalia. [G.L.] OLBIANUS SINUS (Ολβιανος κόλπος) is the bay called, after it, the Sinus Olbianus (commonly Sinus Astaecus), was in all probability only another name for Astacus [Acastus]. Pliny (v. 43) is probably mistaken in saying that Olbia was the ancient name for Nicaea in Bithynia; he seems to confound Nicaea with Astacus.

3. A town of Cilicia, mentioned only by Steph. Byz. (s. e.), who may possibly have been thinking of the Cilician Olbasa or Olba.

OLBIANUS SINUS.
OLCADES.  

OLCADES (Ολκάδες), a people of Hispánia Baetica, dwelling N. of Carthago Nova, on the upper course of the Anas, and in the E. part of the territory occupied at a later date by the Oretani. They are mentioned only in the wars of the Carthaginians with the Iберians, and after that period vanished entirely from history. Hannibal during his wars in Italy transplanted a colony of them into Africa. Their chief town was Althæa. (Polyb. iii. 14. 23, and 13. 5; Liv. xxii. 5; Steph. B. s. v.; Suidas, s. v.)

OLCINIIUM (Ολκινίων, Ptol. ii. 17. H. D.)

OLCHINUM (Ολκίθων, Ptol. iii. 26; Eub. Olcinitae), a town of some importance in Illyricum, which succeeded to the Romans at the commencement of hostilities with Géntis, and which, in consequence, received the privilege of freedom and immunity from taxation. (Liv. xiv. 26; Diodor. or Ulpius, as it is still called, is identified with this town. (Hahn, Alba- natheen Studien, p. 168.)

OLEARIUS. [E. B. J.]

OLEASTRUM (Ολέαστρος, Ptol. ii. 4. § 14). 1. A town in Hispánia Baetica, in the jurisdiction of Gades, with a grove of the same name near it. (Mela, iii. 1. § 4; Ptol. iii. i. 1. a. 3.)

2. A town of the Costani in Hispánia Tarconnaetica, on the S. coast of Tarracon (ib. vii. 399). Probably the same town mentioned by Strabo (iii. p. 159), but erroneously placed by him near Saguntum. It seems also to have given name to the lead mine by Pliny (xxxiv. 17. a. 49). Variously identifed with Balagnar, Miramar, and S. Lucas de Barramedea (Marco, Hist. ii. 11. p. 142; T. H. D.)

OLEASTRUM PROM. (Ολέαστρος Πρόμ, ib. iv. 1. § 6), a promontory of Mauretania, between Rusadir and Albyla, called in the Antonine Itinerary, BARRAKI PROM, now PUNTA DI MARI, in the bight of ELOUSI, or TEUTA.

[Ε. Β. Ι.]

OLENACUM, a fortress in the N. of Britannia Romana, and the station of the Ala Prima Hercules (Not. Eutr.). It lay close to the Sitea wall, and Camden thinks (p. 1028) that it occupied the site of Linstoc Castle in the barony of Crooby, not far from Carlisle. Horace, however (p. 112) tells us that it is Old Carlisle, near Wigton, where there are some conspicuous Roman remains. (T. H. D.)

OLENUS (Ολένος), a town in Galatia, in the valley of Ancyra, and belonging to the territory of the Tectosaga, is mentioned only by Polybius (v. 4. § 8).

[Ε. Β. Ι.]

OLENUS (Ολένος; Eub. 'Ολενος). 1. An ancient town in the S. of Aetolia, between the Achelous and the Eumenus, was named after a son of Zeus or Hephaestus, and is mentioned in the Homeric catalogue. It was situated near New Pleuron, at the foot of Mount Amydias, but its exact site is uncertain. It is said to have been destroyed by the Aetolians; and there were only a few traces of it in the time of Strabo. (Strab. x. 451, 460; Hom. Il. 5. 538; Apollod. i. 8. § 4; Hyg. Poith. Astron. 2. § 13; Stat. Theb. iv. 104; Steph. B. s. v.) The Roman poets use Olenus as equivalent to Aetolium; thus Tyderius of Colophon says Olenus is called Olenus Tydria. (Stat. Theb. i. 402.)

2. A town of Achaea, and originally one of the 12 Achaean cities, was situated on the coast, and on the left bank of the river Peiros, 40 stadia from Dyne, and 80 stadia from Patras. On the revival of the Achaean League in a. c. 280, it appears that Olenus was still in existence, as Strabo says that it did not join the league; but the inhabitants subsequently abandoned the town, and retired to the neighbouring villages of Peiros (Iepaia), and Euryteia (Eúropoia), and to Dyne. In the time of Polybius, however, Olenus had no longer inhabited, and in the time of Strabo it was in ruins, and its territory belonged to Dyne. There are some remains of the ancient city at Kato or Paleo-Aksia. (Herod. i. 145; Polyb. xii. 34, 386, 388; Paus. vii. 18. § 1, vii. 23. § 1; Plin. iv. 6, Olenum; Leake, Morea, vol. ii. p. 157, Peloponnesus, p. 208; Thirse, Hist. Greeciae, vol. viii. p. 82.)

OLEURUS (Ολεύρος, Xeniaca, syn. Stelai; Eub. 'Ολεύρος; Bökön, Inscr. vol. ii. No. 2555; Usat. ad Il. ii. p. 664), a town of Crete, situated on a hill, with a temple to Athena. In the struggle between Creesus and Lyctus, the people of Olerus sided with the latter. (Polyb. iv. 53, where the reading 'Oleuros appears to be a mistake.) In the Decriomachia, the city of Olerus is mentioned on the southern coast of the island, where Strabo (xii. 562) says the mountain was named by Porlinus (v. 4. § 4) under the name of Ligas, Gigas, or Oligas, probably the same as the Olgas, or Briggas of Strabo. It still bears its ancient name in the corrupt form of Ulis, and modern travellers state that some parts of the mountain are covered with snow nearly all the year.

[Ε. Β. Ι.]

OLEVARUS (Ολευράος, Olearus, Plin. Vign. 1. Αντάρπος) an island in the Aegean sea, one of the Cyclades, said by Heracleides to have been colonised by the Sidonians and to be 88 stadia from Pharos. (Heracles, a Steph. B. s. v.; Strab. x. p. 483; Plin. lo. 12. Cordia; Vign. 1538. i. 126.) It possesses a celebrated stalactitic cavern, which has been described by several modern travellers. (Tournefort, Voyage, cl. vol. i. p. 146, seq.; Eng. transl.; Leake, Northern Greece, vol. iii. p. 97, seq.; Fidler, Reise durch Griechenland, vol. ii. p. 191, seq.)

OLIBA (Ολίβα, Ptol. ii. 6. § 55), a town of the Benoes in the N. of Hispania Tarconnsaetica. Uskert (vol. ii. pt. 1. p. 458) calls it the same town as Oliba in Iberia, mentioned by Steph. B. (T. H. D.)

OLICANA (Ολίκανα, Ptol. ii. 3. § 16), a town of the Brignates in the N. of Britannia Romana; according to Camden (p. 867), Ilkeby, on the river Wharf in Yorkshire. (T. H. D.)

OLIGYTRUS (Ολίγυτρος, Polyb. iv. 11. 10; Oργύτρος, Plut. Chom. 26), a mountain and fortress situated in a pass between Styphalus and Caphya. Leake places it on a small advanced height of Mt. Skiptiæ, projecting into the Styphalian plain, on the crest of which are the foundations of a Heliconian wall, formed of large quadrangular stones. (Leake, Morea, vol. iii. p. 114; Sohby, Therecshca, cl. vol. i. p. 154; Curtius, Peloponnesus, vol. i. p. 217.)

OLINA. [Ε. Β. Ι.]

OLINAS (Ολίνα, νυμφώτος ήδονα), Polyleny (ii. S. c. 2) places the mouth of the Oinas river on the coast of Catookiai Latia in the country of the Veneti or Unelli; and the next place which
he mentions north of the mouth of the Olinas is
Noooroomuaga, or Noviomagus, of the Lexuvii or
Lexuvii. This is the Oras, which flows into the
Olinas. [See the Map, Vol. I. p. 411, where the
island lies SW. of No. 10.] (Paus. ix. 24. § 3;
Steph. B. s. a.; Forchhammer, Hellenica, p. 175.)

OLYMPIA.

O'LICKUS (?'Odikèpos, Hist. viii. 20.); a mountain near
Tyros, in Macedonia, represented by the last falls of the heights between
Agios and Efikia.

OLIOSSON ("Oioosss, Eth. Oioossoe),
OELOPHUS ("Odolophos, Herod. vii. 22 ;
Thuc. iv. 109; Scyl. p. 27; Strab. vii. 331;
Steph. B.), a town on the peninsula of Acte, the
town of which is probably represented by the
Arassos of
Ollioules, in the south-western part of the
Cape Leucos, the place of which is uncertain.
(Thuc. iii. 101.)

OLITIS, De Valois suggested, and D'Anville
adapts his opinion, that we ought to read Olis,
instead of Citis in the verse of Sidonius Apollinaris
(Prop. xvi. 1.)

"Citit, Elaria, Atax, Vacaia."

O'Ellus (O'Ellos), a river of Cisalpine Gaul, and
one of the most considerable of the northern tribu-
taries of the Rhone. It rises the north of Mont
Cenis, and flows the Val
Camonica (the district of the ancient Camuni),
and forms the extensive lake called by Pliny the
Lacus Sequinus, near the Lago d' Iseo. From thence it
has a course of about 80 miles to the Padus, recei-
ing on its way the tributary streams of the Mela
and Melo, and the Obisus or Oebus. [See the Map,
Vol. I. p. 413.] (Ptol. iii. 17. § 5; cf. Olovius; Stadtmus.
350; Eckhel, viii. 240; Orell. i. 249; Comp. Comp.
Mus. Elegy.) There is considerable difficulty in
making out the position of this town; but the
site may probably be represented by
Aschheim near Spineta Lago, where there are ruins.
Mr. Ashley's map erroneously identifies this with
Naxos. (Comp. Eckhel, viii. 139; Comp. Mus. Elegy.)

OLYMPEIEN ("Olympeion, a district of My-
ian, on the northern slope of Mount Olympus, from which

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(Leake, North. Greece, vol. iii. p. 438.)

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OLYMPIA.

the only remains are those of the temple of Zeus Olympia. Pausanias has devoted nearly two books, and one fifth of his whole work, to the description of Olympia; but he does not confine himself in their exact topographical order: owing to this circumstance, to the absence of ancient remains, and to the changes in the surface of the soil by the fluctuations in the course of the Alpheius, the topography of the plain must be to a great extent conjectural. The latest and most able attempt to elucidate this subject is that of von Delt in his Prehistorische Pflanzenraen, whose description is here chiefly followed.

Olympia lay partly within and partly outside of the Sacred Grove. This Sacred Grove bore from the most ancient times the name of Altis (Αλτίς), which is the Peloponnesian Asiol form of Άλτος. (Paus. v. 10. § 1.) It was adorned with trees, and in its centre there was a grove of plane trees. (Paus. v. 27. § 11.) Pindar likewise describes it as well wooded (Πάροις ἐστίνθρων ἡ 'Αλτίς Άλτος, Ol. viii. 19.). The space of the Altis was measured out by Hercules, and was surrounded by this here with a wall. (Pind. Ol. xi. 44.) On the west it ran along the Cadeaen; on the south its direction may be traced by a void space and the Altis and the Alpheius; on the east it was bounded by the stadium. There were several gates in the wall, but the principal one, through which all the processions passed, was situated in the middle of the western side, and was called the Pompic Entrances (Τη Πομπικ έστρω, Paus. v. 15. § 2). From this gate, a road called the Pompic Way led to the Altis. Here the stadium was entered the stadium by a gateway on the eastern side.

1. The Olymipicium, Olymposim, or temple of Zeus Olympia. An oracle of the Olympic god existed on this spot from the most ancient times (Strab. viii. p. 353), and from here a temple was doubtless built, even before the Olympic games became a Pan-Hellenic festival. But after the conquest of Pisa and the surrounding cities by the Eleians according to Eustathius (v. 272), the latter determined to devote the spoils of the conquered cities to the erection of a new and splendid temple of the Olympic god. (Paus. v. 10. §§ 2, 3.) The architect was Libon of Eila. The temple was not, however, finished till nearly a century afterwards, at the period when the Attic school of art was supreme. Of the temple now existing, the Athenian Acropolis had thrown into the shade all previous works of art. Shortly after the dedication of the Parthenon, the Eleians invited Pheidias and his school of artists to remove to Elia, and adorn the Olympic temple in a manner worthy of the king of the gods. Pheidias probably remained at Olympia for four or five years from about 457 to 433 or 432. The colossal statue of Zeus in the cela, and the figures in the pediments of the temple were executed by Pheidias and his associates. The pictorial embellishments were the work of his relative Panasenus. (Strab. viii. p. 354.)

[Comp. Dict. of Biogr. Vol. III. p. 248.] Pausanias has given a minute description of the temple (v. 10); and its site, plan, and dimensions have been ascertained by the excavations of the French Commission of the Morea. The foundations are now exposed to view; and several fine fragments of the sculptures, representing the labours of Hercules, are now in the museum of the Louvre. The temple stood in the south-western portion of the Altis, to the right hand of the Pompic entrance. It was built of the native limestone, which Pausanias called poros, and

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which was covered in the more finished parts by a surface of stucco, which gave it the appearance of marble. It was of the Doric order, and a peripteral hexastyle building. Accordingly it had six columns in the front and thirteen on the sides. The columns were fluted, and 7ft. 4in. in diameter, a size greater than that of any other existing columns of a Grecian temple. The length of the temple was 2530 Greek feet, the breadth 53, the height to the summit of the pediment 68. The roof was covered with slabs of Pentelic marble in the form of tiles. At each end of the pediment stood a gilded vase, and on the apex a gilded statue of Nike or Victory; below which was a golden shield with the head of Medusa in the middle, dedicated by the Lacedaemonians on account of their victory over the Athenians at Tanagra in c. 457. The two pediments were filled with figures. The eastern pediment had a statue of Zeus in the centre, with Oenomaus on his right and Pelops on his left, prepared to contend in the chariot-race; the figures on either side consisted of their attendants, and in the angles were the two rivers, Cladeus to the right of Zeus, and Alpheus to his left. In the western pediment was the contest of the Centaurs and the Lapithae, Piritithous occupying the central place. On the metopes over the doors at the eastern and western ends the labours of Heracles were represented. In its interior construction the temple resembled the Parthenon. The cells consisted of two chambers, of which the eastern contained the statue, and the western was called the Opisthodomus. The colossal statues of Zeus, the master-work of Pheidias, was made of ivory and gold. It stood at the end of the front chamber of the cells, directly facing the entrance, so that it at once showed itself in all its grandeur to a spectator entering the temple. The approach to it was between a double row of columns, supporting the roof. The god was seated on a magnificent throne adored with sculptures, a full description of which, as well as of the statue, has been given in another place. [Dict. of Biogr. Vol. III. p. 252.] Behind the Opisthodomus of the temple was the Callistepheus or wild olive tree, which furnished the garlands of the Olympic victors. (Paus. v. 15. § 3.)

GROUND PLAN OF THE OLYMPIUM.

2. The Pelopion stood opposite the temple of Zeus, on the other side of the Pompie way. Its position is defined by Pausanias, who says that it stood to the right of the entrance into the temple of Zeus and to the north of that building. It was an enclosure, containing trees and statues, having an opening to the west. (Paus. v. 13. § 1.)

3. The Heraeum was the most important temple in the Altis after that of Zeus. It was also a Doric peripteral building. Its dimensions are unknown. Pausanias says (v. 16. § 1) that it was 63 feet in length; but this is clearly a mistake, since no peripteral building was so small; and the numerous statues in the cells, described by Pausanias, clearly show that it must have been of considerable dimensions. The two most remarkable monuments in the Heraeum were the table, on which were placed the garlands prepared for the victors in the Olympic contests, and the celebrated chest of Cyprisus, covered with figures in relief, of which Pausanias has given an elaborate description (v. 17—19). We learn from a passage of Dion Chrysostom (Orat. xi. p. 163), cited by Leake, that this chest stood in the opisthodomus of the Heraeum; whence we may infer that the cells of the temple consisted of two apartments.

4. The Great Altar of Zeus is described by Pausanias as equidistant from the Pelopium and the Heraeum, and as being in front of them both. (Paus. v. 13. § 8.) Leake places the Heraeum near the Pompie entrance of the Stadium, and supposes that it faced eastward; accordingly he conjectures that the altar was opposite to the back fronts of the Pelopium and the Heraeum. The total height of the altar was 22 feet. It had two platforms, of which the upper was made of the cinders of the thighs sacrificed on this and other altars.

5. The Column of Oenomaus stood between the great altar and the temple of Zeus. It was said to have belonged to the house of Oenomaus, and to have been the only part of the building which escaped when it was burnt by lightning. (Paus. v. 20. § 6.)

6. The Metronion, or temple of the Mother of the Gods, was a large Doric building, situated within the Altis (Paus. v. 20. § 9.) It is placed by Leake to the left of the Pompie Way nearly opposite the Heraeum.

7. The Prytanisium is placed by Pausanias within the Altis, near the Gymnasium, which was outside the sacred enclosure (v. 15. § 8.)

8. The Bouleuterion, or Council-House, seems to have been near the Prytanisium. (Paus. v. 23. § 1, 24. § 1.)

9. The Philippiens, a circular building, erected by Philip after the battle of Chaeronea, was to the left in proceeding from the entrance of the Altis to the Prytanisium. (Paus. v. 17. § 4, v. 20. § 10.)
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10. The Theseion, a building belonging to the Ἑστέαδως or superintendents of the sacrifices (Paus. v. 15. § 8). Its position is uncertain.

13. The Hippodamia, named from Hippodamia, who was buried here, was within the Altis near the Pompic Way. (Paus. vi. 20. § 7.)

12. The temple of the Olympian Eileithyia (Lucina) appears to have stood on the neck of Mount Cronius. (Paus. vi. 20. § 2.)

13. The temple of the Olympian Aphrodite was near that of Eileithyia. (I.c. vi. 20. § 6.)

14. The Theosenai or Treasurers, ten in number, were, like those at Delphi, built by different cities, for the reception of their dedicatory offerings. They are described by Pananians as standing to the north of the Heraeum at the foot of Mount Cronius, upon a platform made of the stone poros (Paus. vi. 19. § 1).

15. Zanes, statues of Zeus, erected from the proceeds of fines levied upon athletes, who had violated the regulations of the games. They stood upon a stone platform at the foot of Mount Cronius, to the left of a person going from the Metraum to the Stadium. (Paus. vi. 21. § 2.)

16. The Studio of Pheidias, which was outside the Altis, and near the Pompic entrance. (Paus. v. 15. § 1.)

17. The Leonidaeum, built by Leonidas, a native, was near the Studio of Pheidias. Here the Roman magistrates were lodged in the time of Pananians (v. 15. §§ 1, 2).

18. The Gymnasium, also outside the Altis, and near the northern entrance into it. (Paus. vi. 21. § 2.) Near the Gymnasium was (19) the Paeonaeum. 20 and 21. The Stadium and the Hippodrome were two of the most important sites at Olympia, as together they formed the place of exhibition for all the Olympic contests. Their position cannot be determined with certainty; but as they appear to have formed a continued area from the circular end of the Stadium to the further extremity of the Hippodrome, it was suggested to them by Leake the most probable. He places the circular end of the Stadium at the foot of the heights to the NE. of the summit of Mount Cronius, and the further end of the Hippodrome on the bank of the Alpheius.

The Stadium is described by Pananians as a mound of earth, upon which there was a seat for the Hellanodicea, and over against it an altar of marble, on which sat the priestess of Demeter Chamyn to behold the games. There were two entrances into the Stadium, the Pompic and the Secret. The latter, through which the Hellanodicea and the agonistai entered, was near the Zanes; the former probably entered the area in front of the rectilinear extremity of the Stadium. (Paus. vi. 20. § 8, seq.) In proceeding towards the Hippodrome from that part of the Stadium where the Hellanodicea sat was the Hippaphesia or starting place of the horses (ἱππαφεσία τῶν ἀλεξίων). In form it resembled the prow of a ship, the embolus or beak being turned towards the racecourse. Its widest part adjoined the site of Aganippe. At the end of the embolus was a brazen dolphin standing upon a pillar. Either side of the Hippaphesia was more than 400 feet in length, and contained apartments, which those who were going to contend in the horse-races obtained by lot. Before the horses a cord was extended as a barrier. An arch was set in the middle of the prow, on which was an eagle with outstretched wings. The superintendent of the race elevated this eagle by means of machinery, so as to be seen by all the spectators, and at the same time the dolphin fell to the ground. Thereupon the first barriers on either side, near the site of Aganippe, were removed, and then the other barriers were withdrawn in like manner in succession, until all the horses were in line at the embolus.

One side of the Hippodrome was longer than the other, and was formed by a mound of earth. There was a passage through this side leading out of the Hippodrome; and near the passage was a kind of circular altar, called Tararipous (Ταρατρόως), or the terrifier of horses, because the horses are frequently seized with terror in passing it, so that cha-
PLAN OF THE ALTIS AT OLYMPIA (after Leake).

1. Olympieum.
2. Pelopium.
3. Heraeum.
5. Pillar of Oenosanus.
7. Prytaneion.
8. Bouleuterion.
11. Hippodamium.
12. Temple of Eileithya.
13. Temple of Aphrodite.
15. Zanes.
18. Gymnastum.

19. Palaestra.
20. Stadium.
21. Hippodrome:
   a. Secret entrance to the Stadium.
   b. Pompe entrance to the Stadium.
   c. Stoa of Agnatus.
   d. Hippodamia.
   e, f. Chambers for the horses.
   g. Embolus.
   h. Taraxippus.
   i. Passage out of the Hippodrome.
   j. Eirene.
   k. Temple of Demeter Chamys.
   m, n. Natural height.
22. Theatre.
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the calm ether, it was believed that here was an opening into the vault of heaven, closed by a thick cloud, as a door. (It. v. 73.) [See Dict. of Biogr. Vol. III. p. 23; Liddell and Scott, Greek Lex. s. v.]

2. A mountain in Laconia, near Sallasia. [Sat-1]

3. A mountain above Olympia in Elis. [Olym-4]

OLYMPUS (Ολυμπος). 1. A mountain range of Myonia, extending eastward as far as the river Sangarius, and dividing Phrygia from Bithynia. To distinguish it from other mountains of the same name, it was called the Myonia Olympus. Its height rises towards the west, and that part which is of the greatest height, is the highest mountain in all Asia Minor. The country around this mountain was well peopled, but their heights were thickly clad with wood, and contained many safe retreats for robbers, bands of whom, under a regular leader, often rendered the country unsafe. (Strab. xii. p. 574; Herod. i. 36, vi. 74; Ptol. v. i. § 10; Steph. B. s. v.; Plin. v. 40, 43; Fosp. Malta. i. 19; Amm. Mar. xxvi. 9; Schol. ad Apollon. Rhod. i. 598.) The lower regions of this great mountain are still covered with extensive forests; but the summit is rocky, devoid of vegetation, and during the greater part of the year covered with snow. The Greek name of the summit is Azadok Dagh, though the western or highest parts also bear the name of Keshkik Dagh, that is, the Monk's Mountain, and the eastern Tsimandosi or Domon Dagh. The Byzantine historians mention several fortresses to defend the passes of Olympus, such as Pitheca (Niceph. Chron. p. 38; B. Cimann. p. 21), Arcuronum, and Lacinum, but nothing certain is known of the original town. (Plin. v. 40; Fosp. Malta. i. 535; Strabo. Anna Comm. p. 441; comp. Brown, in Walpole's Travels, tom. ii. pp. 109, foll.; Pococke, Travels, iii. p. 178.)

2. A mountain in the north of Galatia, which it separates from Bithynia. It is, properly speaking, only a continuation of the Myonica Olympus, and is remarkable in history for the battle fought there by Tullus above the River Osage, under Manlius. (Liv. xxxviii. 19, &c.; Polyb. xxii. 20, 21.) Its modern name is Ala Dagh.

3. A volcanic mountain in the east of Lycia, a little to the north-east of Corydalia. It also bore the name of Phoenicos, and near it was a large town, likewise bearing the name Olympus. (Strab. xiv. p. 666.) In another passage (Strab. xiv. p. 691) Strabo speaks of a mountain Olympus and a stronghold of the same name in Cilicia, from which the whole of Lycia, Pamphylia, and Pisidia could be surveyed, and which was in his time taken possession of by the Lessian robber Zenicetas. It is, however, generally supposed that this Cilician Olympus is no other than the Lycian, and that the geographer led into his mistake by the fact that the town of the name of Corycus existed both in Lycia and Cilicia. On the Lycian Olympus stood a temple of Hephaestus. (Comp. Stad. Mar. Magn. p. 205; Ptol. v. 3. § 3.) Scylax (99) does not mention Olympus, but his Siderus is evidently no other place. (Livy, Ann. Mar., p. 199; Ptol. Lycia, p. 212, foll.; Strabo: and Forsan, Provinc. in Lycia, i. p. 192.) Mount Olympus now bears the name Janur Dagh, and the town of Delikdash; in the latter place, which was first identified by Beaufort, some ancient remains still exist; but it does not appear ever to have been a large town, as Strabo calls it. [L. S.]

OLYMPUS (Ολυμπος), Strab. xiv. pp. 682, 683; [Ptol. v. 14, § 5], a mountain range in the lofty island of Cyprus. On one of its eminences—breast-shaped (μαυρώνθητι) — was a temple to Aphrodite "of the heights" (Ακραία), into which women were not permitted to enter. (Strab. 4. c.) This probably implies that all but the "hierodula" were excluded. (Comp. Claudian, Nupt. Hom. et Mar. 49—85; Achill. Tat. vii. 13.) According to Pococke (Proc. vol. ii. p. 212; comp. Mariti, Vingyri, vol. i. p. 206), this part of the chain is now called Hagios Iskrovos, or St. Croce, from a convent dedicated to the Cross. (Engel, Kypros, vol. i. pp. 305, 306, 307.)

OLYNTA INS. (Ολυντα, Syl. p. 8; Solentii, It. Antonio; Pent. Tab.; Solenta, Grev. Buv.), a small island off the coast of Dalmatia, which now bears the name of Soles, and is famous for its honey. (Wilkinson, Dalmatia and Montenegro, vol. i. p. 187.)

OLYNTICUS. [Olyntius.]

OLYNTUS (Ολυντος, Syl. p. 26; Strab. vii. p. 330; Stephan. B.; Pomp. Mela. ii. 2. § 9; Plin. iv. 17: Ed. 'Olyntws), a town which stood at the head of the Toronae Gulf, between the peninsula of Pal- lene and Sthenoa, and was surrounded by a fertile plain. Originally a Bottiaeian town, at the time of the Ionian revolt it was passed into the hands of the Chalcidic Greeks (Herod. i. 12. § 447), to whom, under Cribobulus of Torone, it was handed over, by the Persian Artabazus, after taking the town, and slaying all the inhabitants (Herod. viii. 127). Afterwards Perdiccas prevailed on many of the Chalcidic settlers to abandon the small towns on the sea-coast, and make Olynthus, which was se- cured from the Chalcidian town of Chalanion (Thuc. i. 58). After this period the Botticans seem to have been the humble dependents of the Chal- cidians, with whom they are found joined on two occa- sions (Thuc. i. 65, ii. 79). The expedition of Brasidas secured the independence of the Olynthians, which was distinctly recognised by treaty (Thuc. v. 13). The town, from its maritime situation, became a very large and important place, n. c. 393, from the weakness of Amyntas, the Macedonian king, they were enabled to take into their alliance the smaller towns of maritime Macedonia, and gradually ad- vanced so far as to include the larger cities in this region, including even Pella. The military force of the Olynthian confederacy had now become so power- ful from the just and generous principles upon which it was framed, including full liberty of inter- marriage, of commercial dealings, and landed proprie- torship, that Acanthus and Apollonia, jealous of Olym- thian supremacy, and menaced in their independence, applied to Sparta, then in the height of its power, n. c. 385, to solicit intervention. The Spartan Eu- damidas was at once sent against Olynthus with such force as could be got ready, to check the new power. Telatia, the brother of Agesilas, was after- wards sent there with a force of 10,000 men, which the Spartan assembly had previously voted, and was joined by Derdas, prince of Elimeia, with 400 Ma- cedonian horse. But the conquest of Olynthus was no easy enterprise; it was not without much to keep the Spartan infantry at bay. Telatia, at first successful, becoming over con- fident, sustained a terrible defeat under the walls of the city. But the Spartans, not disheartened, thought only of repairing their blushes by fresh exertions. Agesipolis, his king, was placed in command, and ordered to prosecute the war with vigour; the young
prince died of a fever, and was succeeded by Polya- 
biades as general, who put an end to the war, B.C. 379. The Olynthians were reduced to such straits, 
that they were obliged to sue for peace, and, 
breaking up their own federation, enrolled themselves 
as sworn members of the Macedonian confederacy 
under obligations of fealty to Sparta (Xen. Hell. v. 2, 
§ 12, 3, § 18; Diodor. xvi. 21—23; Dem. de Falsa 
Leg. c. 75. p. 425). The subjugation of Olynthus 
was disastrous to Greece, by removing the strongest 
hedge of security against the Persians; for this part of 
the coast was the first to crush the bright promise of the 
confederacy; but it was reserved for Athens to deal it 
the most deadly blow, by the seizure of Pydna. 
Matone, and Potidaea, with the region about the 
Thermic gulf, between B.C. 366—363, at the expense 
of Olynthus. The Olynthians, though humbled, 
were not subdued; alarmed at Philip's conquest of 
Amphipolis, B.C. 358, they sent to negotiate with 
Athens, where, through the intrigues of the Macedo- 
ianians, they were resisted. Irritated at their 
advances being rejected, they closed with Philip, and 
received at his hands the district of Anthemus, as 
well as the important Athenian possession of Poti- 
daean. The Sultan, learning this, was too near and dangerous a neighbour; and, by a change 
of policy, Olynthus concluded a peace with Athens 
B.C. 352. After some time, during which there was 
a feeling of reciprocal mistrust between the Olynthians 
and Philip, war broke out in the middle of B.C. 350. 
Overtures for an alliance had been previously made 
by Athens, with which the Olynthians felt it prudent 
to comply; but the Olynthians were told that Sermonia of Olynthus as an 
ally. Demosthenes delivered the earliest of his memo- 
rable harangues; two other Olynthian speeches fol- 
ed. For a period of 80 years Olynthus had 
been the enemy of Athens, but the eloquence and 
statesman-like sagacity of Demosthenes induced the 
people to send succours to their ancient foes; and 
yet they were not able to persuade them to assist Oly- 
thus with sufficient vigour. Still the fate of the city 
was delayed; and the Olynthians, had they been on 
their guard against treachery within, might perhaps 
have saved themselves. The detail of the capture is 
unknown, but the struggling city fell, in B.C. 347, 
have ions of the hands of Philip, "callidus emptor Olynthii" (Just. iv. 47), of Philip's 
triumph, Demosthenes and Euclides: its doom was that of one taken by 
Leg. p. 426; Dio. xvi. 53). All that survived 
— men, women, and children — were sold as slaves; 
the town itself was destroyed. The fall of Olynthus 
completed the conquest of the Greek cities from the 
Thessalian frontier as far as Thracia — in all 10 
Chalcidic cities. Demosthenes (Philipp. iii. p. 115; 
comp. Strab. ii. p. 121; Justinian. viii. 3), speaking of them about five years afterwards, says that they were so thoroughly destroyed, that it might be supposed 
that they had never been inhabited. The site of 
Olynthus at Aio Modon is, however, known, by its distance of 60 stadia from Potidaea, as well as by such traces as have been found by its lagoon, in which the site was swamped by the inhabitants. 
The name of this marsh was Bolus (βολύς λαμψην), Hegesander, op. Athen. p. 334). Two rivers, the 
Aithas (Αϊθας) and Olynthias (Ολυνθιας- 
κότα), flowed into this lagoon from Apollonia (Athen. 
I. c.). Methymna was its harbour; and there was 
a spot near it, called Olynthias (Ολυνθιας- 
kōtē), Strat. vii. p. 220; Plut. de Am. Trans. 
475. 45; Arist. Mird. Asuc. 129; Plin. xi. 34), so 
came because black beetles could not live there. 
Eckel (vol. ii. p. 72) speaks of only one extant 
coin of Olynthus — the "type" a head of Heracles, 
with the lion's skin; but Mr. Millingen has engraved 
one of those beautiful Chalcidian coins on which the 
"legend" OAINO surrounds the head of Apollo on 
the one side, and the word XACAIAEKON, his lyre, 
on the reverse. (Consinry, Voyage, vol. ii. p. 161; 
Vormel, de Olympo Sib. citat., potestas et exter- 
ciones, Francisci ad M. 1829; Winterich, Consolat. 
Dem. de Cor. p. 66, seq.)

[EMB.]

OMANAA (Ομανα, Peripl. Mar. Erythr. c. 27, 36; 
Marican, Peripl. c. 28, ed. Müller, 1855), 
ports of some importance on the coast of Carmania, 
which is noticed also by Pliny (vi. 28. a. 32). 
Its position was near the modern bay of 
Petras, on the coast of Carmania, which is noticed 
also by Pliny (vi. 28. a. 32). 
where Harmant has suggested, at Cape Zamaa (r. 2. p. 421). Vincent places it a little to the 
E of Cape Issak. In Ptolemy, the name has been 
corrupted into Commana (vi. 8. § 7).

[OMANAA (ομανα), a deep bay on the 
south coast of Arabia east of Syagros, 600 stadia in dia-
meter, according to the Periplus, bounded on the 
east by a long island, which is made out by 
Geog. Min. tom. i. p. 18, doublets identical with 
the Omanum emporium, which Petley places in 
long. 77° 40', lat. 19° 45', which must have belonged 
to the Omanians mentioned by the same geographer 
(vi. 15), separated only by the Cattabani from the 
Mutes Asabarum, doubtless the mountains 
mentioned in the Periplus. If Rome Fortis be cor- 
trectly taken as the name of the island 
Oman must have been far to the west of the 
district of Arabia now called by that name, 
and within the territory of Hadramaut. The modern 
Oman is the south-eastern extremity of the penin- 
sula, and gives its name to the sea outside the 
mouth of the Persian Gulf, which washes it on the 
east and south. (Barrow, E. Persia, pp. 32, 33; Vincent, 
iii. 16; Forster, Geogr. of 
Arabia, vol. ii. pp. 175, 180, note.)

[OMAN or OMANNI (Omanis αυτωριο or 
Omanol, a branch of the Lygii, in the NE. of 
Germany, between the Oder and the Vistula, to 
the S. of the Burgundosi, and to the N. of the Lygii 
Diduni (Ptol. vii. 11. § 18). Tacitus (Ger. 45) in 
enumerating the tribes of the Lygii, speaks of 
the Omani, but a tribe occurs in his list bearing the 
name of Manimi, which from its resemblance is 
generally regarded as identical with the Omani. 
But nothing certain can be said.

[L. S.]
of Hidgar-selekh. The more magnificent of the two stands upon the top of a sandy hill, and appears to have been a species of Pantheon, since, according to tradition, it was dedicated to Ares (Apollo) and the other deities of the Omphite name by the soldiers quartered there. The smaller temple to the NW. was sacred to Isis. Both, indeed, are of an imposing architecture, and still retain the brilliant colours with which their builders adorned them. They are, however, of the Poelenaic age, with the exception of the temple, built into a wall of brick. This was part of a temple built by Thothmes III. in honour of the crocodile-headed god Sevak. The monarch is represented on the door-jamb, holding the measuring reed and chisel, the emblems of construction, and in the act of dedicating the temple. The Poelenaic portions of the larger temple present an exception to an almost universal rule in Egyptian architecture. It has no propylon or dromos in front of it, and the portico has an uneven number of columns, in all fifteen, arranged in a triple row. Of these columns thirteen are still erect. As there are two principal entrances, the temple would seem to be two united in one, strengthening the supposition that it was the Pantheon of the Omphite name. In front of the doorway of one of the adyta is a Greek inscription, recording the erection, or perhaps the restoration of the seko by Ptolemy Philometor and his sister-wife Cleopatra, b.c. 180–145. The hill on which the Omphite temples stand has been considerably excavated at its base by the river, which has protracted the enclosure to the Arabian desert.

The crocodile was held in special honour by the people of Omph; and in the adjacent catacombs are occasionally found mummies of the sacred animal. Juvalen, in his 15th satire, has given a lively description of a fight, of which he was an eye-witness, between the Omphite and the inhabitants of Tenytra, who were hermits of the coenobite order. On this occasion the men of Omph had the worst of it; and one of their number, having stumbled in his flight, was caught and eaten by the Tenytrites. The satirist, however, has represented Omph as nearer to Tenytra than it actually is, these towns, in fact, being nearly 100 miles from each other. The Roman coins of the Omphite name exhibit the crocodile and the head of Neith, god of Sevak.

The modern hamlet of Kaoum-Ombos, or the hill of Ombos, covers part of the site of the ancient Omph. The ruins have excited the attention of many distinguished modern travellers. Descriptions of them will be found in the following works:—Frucotte, Travels, vol. iv. p. 156; Hamilton, Alex- tinium, p. 34; Champollion, l’Egypte, vol. i. p. 162; Denon, Description de l’Egypte, vol. i. ch. 4, p. 1, fol.; Burckhardt, Nubia, 4to. p. 106; Belzoni, Travels, vol. ii. p. 314. On the opposite side of the Nile was a suburb of Omph, called Contru-Ombos. [W.B.D.]

OMBROS INS. [FORTUNATAE INS.]

OMBIONES (Of Sophos, Ptol. iii. 5, § 21), a people of European Sarmatia, whose seat appears to have been on the banks of the Carpasus, about the sources of the Vistula. Schafarik (Slav. Ant. vol. i. pp. 389—391, 407) considers them to be a Celtic people, grounding his arguments mainly upon the identity of their name with that of the Celtic — as he considers them to be — Umbrians, or the most ancient inhabitants of the Italian peninsula. Recent inquiry has thrown considerable doubt upon the derivation of the Umbrians from a Gaulish stock. [Italia, Vol. II. p. 86, b.] This is one proof, among others, of the futility of the use of names of nations in historical investigations; but, as there can be no doubt that the Greek settlements beyond the Carpathians, names of these foreign hordes must still linger in the countries they had once occupied long after their return westward in consequence of the movement of nations from the East. [E. B. J.]

OMENNOKARA (Omnokarna), a town in the district of Arica, in the division of Immis, near Gangem. There is no reason to doubt that it is the present Ahmed-nagor, celebrated for its rock fortress. (Ptol. vii. 1. § 83; comp Pott. Egeon Forsch. p. 78.)

OMIRAS. [EPHRATIS.]

OMPHALIUM (Of Mahal), a plain in Creta, so named from the legend of the birth of the babe Zeus from Rhé. The scene of the incident is laid near Theseae, Oinosus, and the river Triton. (Callim. Hymn. ad Iov. 45; Dion. v. 70; Schol. ad Nicand. Alexipharm. 7; Steph. B. a. v.; H希k, Kretas, vol. i. pp. 11, 404; Pasibley, Trav. vol. i. p. 224.)

OMPHALIUM (Of Mahal), one of the most ancient cities of the Chamanus in Epirus. (Ptol. iii. 14. § 7.) Stephanus B. (a. v.) erroneously calls it a city of Theseae. Leake places it at Fremenidi, in the valley of the Vīsa (the Aous). (Norther Greek, vol. iv. p. 129.)

ON. [HELIOPOLESS].

ONCAE. [THRAEAE.]

ONCAEAE. (Of Oenae), a place in Arcadia upon the river Laden, near Thel Brian, and containing a temple of Demeter Erinys. (Paus. viii. 25. § 4; Steph. B. a. v.) The Laden, after leaving this temple, passed that of Apollo Oncaeates on the left, and that of the boy Asclepius on the right. (Paus. viii. 25. § 11.) The name is derived by Pausanias from Ocus, a son of Apollo, who reigned at this place. Leake supposes that Thel Brian, a remarkable site on the right bank of the Laden between Thel Brian and the Tuthos, is the site of the temple of Asclepius. (Morea, vol. ii. p. 103.) Other writers mention a small town OCAS (of Ocaus) in Arcadia, which is probably the same as Oneceum. (Ticin., ad Lyc. 1225; Eym. M. p. 619; Flarvton. a. v.) ONIESKHS (Of Hainiesk), also in Arcadia, was the place of the Chonias in Epirus, opposite the north-western point of Corcyra, and the next port upon the coast to the south of Panormus. (Strab. vii. p. 324; Ptol. iii. 14. § 2.) It seems to have been a place of importance in the time of Cicero, and one of the ordinary points of departure from Epirus to Italy, as Cicero calls the wind favourable for making that passage an Oechsenitis. (Cic. ad Att. vi. 9.) According to Dionysius of Halicarnassus (Ant. Rom. i. 51) the real name of the place was the Port of Aschias (Aschias lambros), named after Aschias, the father of Aeneas; and it was probably owing to this tradition that the name Oecsenus assumed the form of Achiannus under the Byzantine emperors. Its site is the village of the Forty Saints. (Leake, Northern Greece, vol. i. p. 11.)

ONCHESTUS. 1. (Oxystis: Edo, Oxystis), an ancient town of Boöcia in the territory of Haïartus, said to have been founded by Onchestus, a son of Poseidon. (Paus. ii. 26. § 5; Steph. B. a. v.) It possessed a celebrated temple and grove of Poseidon, which is mentioned by Homer (Oxystis Σ', 7roνε Ποσειδονα, άγλαις Ποσειδον, H.)
ONEILIA. [Corendana, Vol. I. p. 674.]

ONEUM (Ovosa, Plut. ii. 16, § 4; Festu. Tav. 5.) Gough. Ross, is known to have been identified with Almisia, at the mouth of the Cettina.

ONEISIA. [Aurinxi.]

ONPISIA, an island near Crete, on the E. side of the promontory Itanos. (Plin. iv. 12. s. 20.)

O'NOBA AESTRooria (Ovosa Airvenzos, Plut. ii. 4, § 5), called also Synaca (Strabo, iii. 8. § 5), is an island in the Ionian Sea, near Quim. A maritime town of the Tarentines in Hispania Baetica, between the rivers Anaus and Assax. It was seated on the estuary of the river Lyxus, and on the road from the mouth of the Anaus to Augusta Emerita. (Itin. Ast. p. 451.)

O'NOBA. It is commonly identified with Hislea, where there are still some Roman remains, especially of an aqueduct; the vestiges of which, however, are fast disappearing, owing to its being used as a quarry by the boorish agriculturists of the neighbourhood. (Murray's Handbook of Spain, p. 170.) Near it lay Herculea Insula, mentioned by Strabo (iii. 150), called 'Hedadania' by Steph. B. (s. v.), now Salize. O'noba had a mint; and many coins of it are frequently found there bearing the name of the town, with a slight alteration in the spelling.—Ounba. (Florus. Med. ii. pp. 610, 649; Monnet, i. p. 23, Suppl. p. 39; Sextini, Med. Isp. p. 75, ap. Ubert, vol. ii. pt. 1. p. 340.)

2. Another town of Baetica, near Corduba. (Plin. iii. 1. s. 3.) In an inscription in Oritus (p. 1040, 5) it is called Cybaris; and (vol. ii. p. 346) places it near villa Corvus, in T. H. D. ONOBALAS. [Acerinza, No. 1.]

ONOBISATRES, a people of Aquitania, as the name stands in the common texts of Pliny (iv. 19); who has "Onobirates, Belendi, Salatus Pyreneus."
OPHIONENSES.

OPIS.

potos, Ptol. iv. 5. § 77) was probably the same with Ophiodes, and answers to the present Zemargant. The isle of Karaka, opposite the headland of Ras-al-Ayn, is, indeed, by some geographers supposed to be the true Ophiodes Insula. (Castro, Hist. Gen. des Voyages, vol. i. p. 205.) [W.B.J.]

OPHIONENSES or OPHIENENSES. [AETOLIA, p. 65, a.]

Caesar (De Bello; Ophiis; Ophiis; Zephyr; Zephyr; Zephyr; Zephyr; Zephyr; Zephyr; 'Ophiis; 'Ophiis, LXX; Joseph, Ant. viii. 6. § 4), a district, the name of which first occurs in the ethnographic table of Genesis, x. 29. Solomon caused a fleet to be built in the Edomite ports of the Red Sea, and Hiram supplied him with Phoenician mariners well acquainted with navigation, and also Tyrian vessels, "ship of Tarshish." (1 Kings, ix. 28; 2 Chron. vili. 18.) The articles of merchandise which were brought back once in three years from Ophiir were gold, silver, precious stones, ivory, apes, "kophim," and peacocks. ("thktikon," 1 Kings, s. 24; Acts xiv. 21). The term of Ophiir was considered to be of the most precious quality. (Job, x. 11, 24, xvii. 16; Ps. xlv. 9; Isai. xiii. 12; Ecclus. vii. 18.) In Jer. v. 9, "the gold from Ophir," and in Dan. x. 5, "the fine gold of Ophir," is, by a slight change of pronunciation, the same as that of Ophir.

Inscriptions have been written upon the details of these voyages. The researches of Genesis (Theologiae Linguarum Hab. vol. i. p. 141; and in Ezech und Griecher's Erzähler art. Ophiir), Benfey (Indiens, pp. 30—32) and Lassen (Ind. Ant. vol. i. pp. 537—539) have made it extremely probable that the W. shores of the Indian peninsula were visited by the Phoenicians, who, by their colonies in the Persian Gulf, and by their intercourse with the Geryones, were early acquainted with the periodically blowing monsoons. In favour of this Indian hypothesis is the remarkable circumstance that the names by which the articles of merchandise are designated are not Hebrew but Sanscrit.

The peacock, too, is an exclusively Indian bird; although it is extant in other parts of the W. they were often called by the Greeks "Median and Persian birds." The Samians were supposed to have originally belonged to Samos, as the bird was reared at first in the sanctuary dedicated to Hera in that island. Silks, also, which are first mentioned in Proverbs, xxvi. 22, could alone have been brought from India. Quaternaire (Mem. de l'Acad. des Insocr. vol. xv. pt. ii. 1845, pp. 349—402) agrees with Heeren (Researches, vol. ii. pp. 73, 74, trans.), who places Ophiir on the E. coast of Africa, and explains "thukim" to mean not peacocks, but parrots or guineafowls. Potenoy (vi. 7. § 41) speaks of a Saphara (Zopharap) as a metropolis of Arabia, and again of a Saphara (Zopharap), 1. 6, 13. 22. It was on, or near, the borders of the Genuita, or Graecia of Cosmopolis, a name which in Sanscrit signifies "fair-aborne." (Lassen, Discorsi de Taprobana Ins. p. 18; comp. Ind. Ant. vol. i. p. 537.) Sopha, on the E. coast of Africa, opposite to the island of Madagascar (London Geogr. Journ. vol. iii. p. 207), is described by Edrisi (ed. Jaubert, vol. i. p. 67) as a small town, situated in going by the Portuguese, after Gama's voyage of discovery. The letters r and s so frequently interchanged makes the name of the African Saphara equivalent for that of Saphara, which is used in the Septuagint with several other forms for the Ophiir of Solomon's and Hiram's fleet. Potenoy, it has been seen, has a Saphara in Arabia and a Sopha in India. The significant Sanscrit names of the mother-country had been repeated or reflected on neighbouring or opposite coasts, as in the present day occurs in many instances in the English and Spanish Americas. The name of Ophiir extends to Ophiir in America; thus it may be extended over a wide space, just as a Phoenician voyage to Tartessus might include touching at Cyrène and Carthage, Gadeira and Carne. (Humboldt, Cosmos, vol. ii. pp. 132, 133, notes 179—182, trans.) [E.B.J.]

OPHIS ("Ophes"), a river of Pontus, the mouth of which lies 7 stadia to the east of Hymeus, and which separated Colchis from the country of the Thiansian. (Arrian, Perip. Pont. Evan. p. 6; Anonym. Perip. p. 14, where it is called "Ophesii." This river still bears the name of Ophes. [L.S.]

OPHIS. [MARTINII.]

OPHISA INS. [PYTUBAR.] OPHUSIA, OPHUSISA. I. [TYR.]

2. A sea-god of the island of Cretes (Plin. iv. 20), which is probably represented by Gortapoulo or Anti-Gortis, unless it is the same as the Ophiia Ins. ("Ophiia, Stadiara, 321,), the ancient unaccountable coast-describer places near Laren. [E.B.J.]

OPHIUSIA ("Ophiusia"), a small island in the Propontis, off the coast of Mysia, is mentioned only by Pausanias (xvi. 31) and Stephanus B. (xvi. 362), where it is called "Ophiouessa"; it still bears its ancient name under the corrupt form of Afasia. (Pococke, Travels, iii. p. 167.) [L.S.]

OPHILIMUS ("Ophiimus"), a branch of Mount Paryadros in the north-west of Pontus, enclosing with Mount Lithus, the extensive and fertile district called Pharaonos. (Strab. xii. p. 556.) According to Hamilton (Researches, i. 438), it now bears the name of Xenos Daph and Odus Daph. [L.S.]

OPHRADUS, a river mentioned by Pliny (vi. 23, a. 23) as belonging to the province of Drangiana. Forbiger conjectures that it may be a tributary of the Erumandus (In.euenum), now called the Ksak Rind, in Persia.

OPRHAH, a city of Benjamin, written "Ephaphath" by the LXX. (Joshua, xviii. 23) and "Gophath" (1 Sam. xiii. 17). It is placed by Eusebius and S. Jerome v. M.F. east of Bethul. (Onomast. s. a. Aphra.) Dr. Robinson says that this accords well with the position of Et-Tangakh, a village of Greek Christians, on a conical hill on a high ridge of sand, which would probably not have been left unoccupied in ancient times. (Bib. Res. vol. ii. pp. 123—125.)

2. Ophra of the Abirizites ("Ephrath wa†ad†ou tou !Esph., LXX.; Judges, vi. 11, 24, viii. 27; in ver. 32. Afi !Esph.), a town in the half-tribe of Manassah, west of Jordan, the native place of Gideon, where Absalom was born, or Gog of Cambel, a name which in Sanscrit signifies "fair-aborne." (Lassen, Dieser, De Taprobana Ins. p. 18; comp. Ind. Ant. vol. i. p. 537.) Sopha, on the E. coast of Africa, opposite to the island of Madagascar (London Geogr. Journ. vol. iii. p. 207), is described by Edrisi (ed. Jaubert, vol. i. p. 67) as a small town, situated in going by the Portuguese, after Gama's voyage of discovery. The letters r and s so frequently interchanged makes the name of the African Sopha equivalent for that of Sopha, which is used in the Septuagint with several other forms for the Ophiir of Solomon's and Hiram's fleet. Potenoy, it has been seen, has a Sopha in Arabia and a Sopha in India. The significant Sanscrit names of the mother-country had been repeated or reflected on neighbouring or opposite coasts, as in the present day occurs in many instances in the English and Spanish Americas. The name of Ophiir extends to Ophiir in America; thus it may be extended over a wide space, just as a Phoenician voyage to Tartessus might include touching at Cyrène and Carthage, Gadeira and Carne. (Humboldt, Cosmos, vol. ii. pp. 132, 133, notes 179—182, trans.) [E.B.J.]

OPHIS ("Ophi", Herod. i. 189), a city of Babylonia, mentioned first by Herodotus, who simply states that...
OPITHEGIUM.

the river Tigris flowed by it. Xenophon, in the
Retreat of the Ten Thousand, speaks of it as a large
city situated upon the Phrygus (now Adhem), and
apparently at some distance from its junction with the
Tigris. Arrian, describing the return of Alexander
from the East, states that he sailed up the Tigris to
Opis, destroying on his way the gates which (as was
said) the Persians had placed across the river to
prevent any naval force ascending the stream. At
Opis he is said to have held a great assembly of all
his troops, and to have sent home those who were
no longer fit to serve. (Arrah. vii. 7.) Strabo speaks
of it as in his time a small village, but places it, like
Herodotus and Arrian, upon the Tigris (S. p. 60,
xii. 222), just 6 stadia from Ctesiphon, which last
in his account of the Tigris between Bagdād and Sīmyr-
raš, considers that some extensive ruins be met with
near the angle formed by the Adhem and Tigris, and
the remains of the Nahr-aras canal, mark the site
of Opis. But the change in the course of the
Tigris there observable has led to the
deformation of great part of the ancient city (Lynch, Geogr.
Journ. x. p. 95.)

OPITHEGIUM (Oπιθηγίων; Ech. Opiterginus;
Odero), a city of Venetia, situated about 24
miles from the sea, midway along the river Plavis
(Fishe) and Liqentia (Lisseman), on a small stream
(now called the Prado) flowing into the latter. No
mention of it is found in the Roman or Byzantine con-
quests of Venetia; but it appears to have under its
rule become a considerable municipal town, and is
mentioned by Strabo as a flourishing place, though
not a city of the first class. (Strab. v. p. 214.) In
the Civil War between Caesar and Pompey a body
of troops furnished by the Opitergini is mentioned
as having crossed the Rubicon. It is also
memorable as an example of self-devotion, in a naval
battle between the fleets of the two parties. (Liv. Ep.
cx.; Flor. iv. 2. § 33; Lucan, iv. 462—571.)
Tacitus also notices it as one of the more consider-
able towns in this part of Italy which were occupied
by the generals of Vespasian, Primus, and Varus.
(Tac. Ann. iii. 43; iv. 32; ii. 9.) Its remains are
considerable, as well as in the Itineraries; and
though Ammianus tells us it was taken and destroyed
by an irruption of the Quadri and Marcornami in a d.
372, it certainly recovered this blow, and was still a
considerable town under the Lombards. (Plin. iii. 19.
23; Ptol. iii. 1. § 30; Itin. Ant. p. 380; Tab.
Pest.; Ammian. xxix. 6. § 1; F. Dict. iv. 40.)
In an inscription of the reign of Alexander Severus,
the Opitergini bear the title of a Colonia; as it is not
turned such either by Fliny or Tacitus, it probably
obtained that rank under Trajan. (Orell. Invoc. 73;
Zumpt, de Colom. p. 402.) It was destroyed by the
Lombard king Rothari in A. D. 641, and again, in
less than 50 years afterwards, by Grimauidus (F.
Dict. iv. 47; v. 2); both events are mentioned again
from its ruins in the middle ages, and is still a con-
siderable town and an episcopal see.

Opi'ter-gium itself stood quite in the plain; but its
territory, which must have been extensive, com-
prised a considerable range of the adjoining Alpes, as
Fliny speaks of the river Liqentia as rising "ex
montibus Opiterginiis" (Plin. iii. 16. a. 29). The
Itinerary gives a line of cross-roads which pro-
ceded from Opitergium by Feltira (Feltore) and the
Val Sagone to Tridentum (Trent). (Itin. Ant.
p. 280.)

OPI'US (Ornus), a small port-town on the coast
of Pontus, probably on or near the mouth of the river
Opis. (Ptol. v. 6. § 6; Tab. Peuting.) It is placed
120 stadia west of the river Euxine, although its
name seems to indicate that it was
situated further west, near the river Opis. (L. S.)

OP'ONE (Οπόνη; Οπόνη τη Βασανα; Ptol. iv. 7.
§ 11; Peripl. Mar. Erat. p. 9.), the modern Ras
Banah or Ras Banasa, the coast of Africa, immediately
N. of the region called Asania (Asanipis), lat. 9° N.
The author of the Periplus, in his account of this coast,
says that Opona stood at the commencement of the highland
called by the ancients Mount Elephas. He
further defines its position by adding that since
there was on this coast an earlier name for Emporium —
the cape Guardiafei or Jerdfeoform of modern charts —
ships in bad weather ran down to Tabae for shelter,—the promontory now known as
Ras Banah, where stood the town called by Ptolemy
(i. 17. § 8, iv. 7. § 11) Ναυσίς ήθινν, the Banah
of the Arabsians. From thence a voyage of 400
stadia round sharply curving peninsula terminated
at the emporium of Opona. Here ended to
the S. the Regio Ararum of the ancients.

Opona was evidently a place of some commercial
importance. The region in which it stood was from
remotest ages the seat of the spice trade of Libya.
Throughout the range of Mount Elephas the valleys
that slope seawards produce frankincense, while
inland the carvans or emigrations of the ancients
reached perfection. But the Greeks, until a com-
paratively late period, were unacquainted with this
coast, and derived from the Arabsians its distinctive
local appellations. Opona, which doubtless occu-
pied the site, probably, therefore, represents also
the Arab name of a town called Afun or Bafcon,
and is the point where the ancient coast of the
Emporion — the cape Guardiafei or Jerdfeoform of
modern charts — ships in bad weather ran down to
Tabae for shelter, the promontory now known as
Ras Banah, where stood the town called by Ptolemy
(iv. 7. § 11) places Opona too far S. of cape Jerdfeoform.
The author of the Periplus more correctly sets it a degree further N., six days' voyage from a river which runs at the southern base of
Wady Hasfe, or Mount Elephas. The characteris-
tics of the entire tract, of which Opona formed one
extremity, are those of an elevated ridge lying be-
tween two seas,—the Red Sea and the ocean,—and
which, from its elevation and exposure to the NE.
monsoon, is humid and fertile, affording a marked con-
trast to the generally sterile and arid shore above and
below the highland of Elephas. S. of Opona there
is no trace of ancient commerce. The articles of
export from it are corn, emporitum, dedicated to
the author of the Periplus, cinnamon, distinguished as
"native," aroma, fragrant gums generally, molu,
or cinnamon of inferior quality; slaves of a superior
kind (κυριάκην κελευθώρα), principally for the
Egyptian market; and tortoise-shell of a superior
quality and in great abundance. (See Vincent,
Commerces et Navigation of the Ancient Nations.
P. 158—157.)

OPPIDUM NOVUM (Οπίδουμ Νέον, Ptol. iv.
2. § 25), a town of Mauretania, colonised in
the reign of the emperor Claudius, by the veterans
(Plin. r. 1.), which Ptolemy (l. c.) places 16° to the E. of
OPPIDUM NOVUM.
Manilana, and the Antonine Itinerary 18 M. P. to the W.; Ptolemy's position agrees with the Sinanab of Shaw (Trans. p. 346), where that traveller found ruins of a town, in the W. bank of the Chaliph. The town of the itinerary corresponds with El Khidara, the "Chadra" of Edrisi (Geog. Nub. p. 81), situated on a rising ground, on the brink of the same river, where there are also ruins. [E. B. J.]

OPPIDUM NOVUM, of Aquitania in Gallia, is placed by the Antonine Itinn. on the road from Aquitania Territorialis (Toulouse) to Tomis (Tolosa), and between Beneharrum and Aquae Converanarum. [Beneharrum; AQUAE CONVERANA.] D'Anville has fixed Oppidum Novum at Nage, the chief reason for which is some resemblance of name. [G. L.]

OPICELIUM, a town mentioned only by Strabo (iii. p. 157), and said to have been founded by one of the companions of Antenor, in the territory of the Cantabri. [T. H. D.]

OPTATIANA. [Dacia, Vol. i. p. 744, b.]

OPUS ("Oroctos, contr. of Oroctae, II. ii. 531; Ek. "Oroctoarios."), the chief town of a tribe of the Locri, who were called from this place the Locri Opuntii. In 42 B.C. the head of the Opunti, ("Oroctio, opyios akles, Strab. ix. p. 425; Opuntius Sinus, Plin. iv. 7. s. 12; Meli, iii. 3. § 6), a little inland, being 15 stadia from the shore according to Strabo (l. c.), or only a mile according to Livy (xxxviii. 6), was believed to be one of the most ancient towns in Greece. It was said to have been founded by Opus, a son of Lycus and Protogeneia; and in its neighbourhood Duscullum and Pirytha were reported to have resided. (Pind. Od. ix. 62, 87; Schol. ad loc.) It was the native city of Procrisus. (Hom. Il. viii. 326), and it is mentioned in the Homeric catalogue as one of the Locris towns subject to Ajax, son of Oileus (II. ii. 531). During the flourishing period of Greek history, it was regarded as the chief city of the eastern Locrians, for the distinction between the Opuntii and Epicemidii is not made either by Herodotus, Thucydides, or Polybius. Even Strabo, from whom the distinction is chiefly derived, in one place describes Opus as the capital of the Epicemidii (ix. p. 416), and the same is confirmed by Pliny (iv. 7. s. 12) and Stephanus (s. v. Oroctae; from which the name of the town is derived). The Opuntii joined Leonidas with all their forces at Thermopylae, and sent seven ships to the Greek fleet at Artemision. (Heron. vil. 203, viii. 1.) Subsequently they belonged to the anti-Athenian party in Greece. Accordingly, after the conquest of Boeotia by the Athenians, which followed the battle of Oenophelium, n. c. 456, the Athenians carried off 100 of the richest Opuntii as hostages. (Thuc. i. 108.) In the Peloponnesian War the Opuntian privateers annoyed the Athenian trade, and it was in order to check them that the Athenians fortified the small island of Alatana off the Opuntian coast. (Thuc. ii. 32.) In the war between Antigonus and Cassander, Opus opposed the cause of the latter, and was therefore besieged by Ptolemy, the general of Antigonus. (Diod. xiv. 78.)

The position of Opus is a disputed point. Mele- tius has fallen into the error of identifying it with Pandomites, which is in the territory of the Epicemidii. Many modern writers place Opus at Tzidams, where are several Hellenic remains; but Leake observes that Tzidams is in the sea; it is much too great to correspond with the testimony of Strabo and Livy. Accordingly Leake places Opus at Kerdiskemitsa, a village situated an hour to the south-eastward of Tzidams, at a distance from the coast corresponding to the position of Opus in Strabo, and where exist the remains of an ancient city. (Northern Greece, vol. ii. p. 173, seq.)

2. A town in the mountainous district of Acoriea in Elis, taken by the Spartans, when they invaded Elis at the close of the Peloponnesian War. The Scholiast on Pindar mentions a river Opus in Elis. The town was supposed to be near the stades of Strabo, and Helenian ruins at Skidde, and the river Opus may be the stream which there flows from a small lake into the Peneius. (Diod. xv. 17; Steph. B. s. v.; Strab. iv. p. 425; Schol. ad Pind. Od. ix. 64; Leake, Peloponnesiacs, p. 230; Curtius, Peloponnesiacs, vol. i. p. 41.]

ORBA ("Orba", a place mentioned by Ptolemy (vi. 8. s. 14) in Carmania, but apparently on the confines of Gedrosia. It seems not improbable that he has confounded it with Oroas, or Orasa, which was certainly in the latter province. Strabo (xv. p. 723) and Arrian (vi. 24) both apparently quoting from the same authority, speak of a place of this name in Gedrosia,—the capital, probably, of the Orasa ("Orba", "Oroas", or "Oroasa"); in this opinion are generally the Garamanes, the Orasa ("Orba"); and the celebrated rock Aornos. [V.]

ORBAE ("Orba", Arrian, vii. 22, 28), the chief town, in all probability, of the people who are generally called Oritas, though their name is written in different ways. It was situated in Gedrosia, and is most likely the same as is called in the Periplus of the Erythraean Sea, the Ormites or Orasae (c. 87, ed. Miller). The neighbourhood was rich in cori, wine, barley, and dates. [V.]

ORATHA ("Oratha"), a city described by Stephanus B. (s. v.), as in the district of Mesene, on the Tigris. As he does not state in which Mesene he supposes it to have been, it is impossible now to identify it. Its situation is however, on the eastern bank of the Euphrates, and it is the same as "Ur of the Chaldees." It is, however, more likely that it is "Ur castellum Persarum" (Amm. Marc. xxv. 8), now believed to be represented by the ruins of Al-Hathur; or perhaps, the Ur of Pliny (v. 24, s. 21). [V.]

ORBELEUS ("Orbolos", Herod. v. 16; Strabo. viii. p. 320; Diodor. xx. 19; Arrian, Anab. i. 1. § 2; Ptol. iii. 3, 11; 11. 1. § 1; Pomp. Mela, ii. 2, § 2; Plin. iv. 17), the great mountain on the frontiers of Thrace and Macedonia, which, beginning at the Strymonian plain and lake, extends towards the sources of the Strymon, where it unites with the summits called Scornius, in which the river had its origin. The amphibious inhabitants of lake Prasiass pronounced the summit of the mountain high, and piled, on its east side, which constitutes the range from this mountain. (Herod. L. c.) Cassander, after having assisted Auleolus, king of Paroia, against the Illyrian Autaraiatae, and having conquered them, transported 20,000 men, women, and children to Mt. Orbeius. (Diodor. L. c.) The epitoliser of Strabo (l. c.), who lived not long before the commencement of the 1st century, applies this name to the ridge of Hasenius and Rhotopae; Gatterer (Comment. Soc. Got. vol. iv. p. 99, vol. vi,
ORCADES.

p. 33; comp. Poppe, Prolegom., in Thuc. pars i. vol. ii. p. 321), in consequence, was inclined to believe that there were two mountains of this name. Kiepert (Karte der Europ. Türkei) identifies Orbetus with Paris Dauph. The district called Orbelia (Orophe, Lex. vol. ii. § 31), with that of Anthaxauros, derived its name from the mountain. (Leake, Northern Greece, vol. iii. pp. 311, 465.) E. B. J."

ORCADES (Orpaeis, vol. ii. 3. § 31), a group of small islands lying off the northern extremity of Britannia Barbara. According to Ptolemy (l.c.) and Meis (iii. § 7) they were 30 in number; a list of them (iv. 18) reckons 30; Orbelaus (l.c. 2 in 30), of which 20 were inhabited and 13 uninhabited. This last account agrees very nearly with that of Jornandes (B. Get. 1), who makes them 34 in number. See also Tacitus (Agric. 10) and the Itinerary (p. 508). The modern Orinous and Skitolaikos islands. [T. H. D.]

ORCALIO (Orcaioi), a small district of Galatia, a city and town on the northern coast of Britannia Barbara, now Dumfries Shetland islands. [T. H. D.]

ORCA (Orcaios, vol. ii. § 1), a promontory on the N. coast of Britannia Barbara, now Dumfries Head. It should be remarked, however, that Ptolemy (l.c.) places it on the N. coast of Gaul, and gives it the additional name of Tarxendum (Taureuđ). [T. H. D.]

ORCELIS (Orcelis, vol. ii. § 61). I. A town of the Besiteai in Hispamica Terracumensi, sometimes, but erroneously, identified with Orcinua. (Mentius, Exp. s. a. p. 186; Uberti, vol. ii. pt. i. 46.)

2. An inland town of Thrace. (Ptol. iii. 2. § 11.) [T. H. D.]

ORCCHENI (Orchynai), a people of Arabia Deserta, placed by Ptolemy on the Persian Gulf, i.e. to the NE. of his Arabia Felix. (Ptol. v. § 2). They were perhaps the inhabitants of Orccho mentioned below. [G.W.]

ORCHISTENE (Orchystenes, Strab. xxi. 598), a canton of Armenia, which Strabo (l.c.) describes as abounding in horses, but does not mention its position. [E. B. J.]

ORCHO (Orcho), a city of southern Babylon, placed by Ptolemy among the marathae in the direction of Arabia Deserta (v. 20. § 7). There can be little doubt that it is to be identified with one of the great mounds lately excavated in those parts, and that the one now called Warka represents its position. It was supposed that another mound in the immediate neighbourhood, Mauziqer, was the same as the "Ur of the Chaldees;" and there is now good reason for identifying it as the site of that celebrated city. Upon this mound were found the remains of inscriptions discovered by Mr. Taylor, Hur or Hurtil, which is nearly the same with the 'Orchē of the LXX., and the 'Orchē of Ptolemy (l.c.). Moreover, Hur and Warka are constantly connected in the inscriptions, just as Erech and Accad are in the Bible. It is most probable that the Orchē (Orchēso) described in Strabo as an astronomical observatory of the Chaldaean, dwelling near Babylon (xxi. p. 739) in Ptolemy, as a people of Arabia, living near the Persian Gulf (v. 19. § 2); and in Pliny, as an agricultural population, who banked up the waters of the Euphrates and compelled them to flow into the Tigris (vi. 27. a 31), were really the inhabitants of Orccho and of the district surrounding it. We now know that this country was ruled in very early times by a Chaldean race, some of the kings of which Berosus has recorded. (Rawlinson, in Athenaeum, 1854, No. 1377; Euseb. Prosop., Evang. ix. 17.) It is worthy of notice that Eusebius has preserved an ancient fragment from Eupolemes, who speaks of a city of Babylonia, Carminari, "which some call Urie (Orchē)." As the Assyrian name of Warka is written with a monogram which signifies "the Moon," and as the name Carminari would naturally be descriptive from the Arabic Kasmar, "the Moon," there is an additional connection between the two names. (Euseb. l.c.) It is also clear from the traditions that the names of the two cities were constantly interchanged. [F.]

ORCHOMENUS.

1. (Orchomēnos; in ins. and coins, 'Orchoménoς; Euh. 'Orchoménous, 'Orchoméneus), usually called the MINTIAN ORCHOMENUS (Orchoménos Miniiuxis, Hom. Ili. 511; Thuc. iv. 78; Strab. ii. 458; v. 414; x. 421). In antiquity the MINTIAN ORCHOMENUS, called also the THESSALIAN ORCHOMENUS, (Pline. iv. 8. 15) was the chief town of Boeotia, and was the birthplace of Andrus, a son of the Thessalian river Peneus, from which the country was called Andrius. (Paus. xix. 34. § 6; ap' Orkhoménoς ἀνδρια τῆς Θησαλίας, Schol. ad Apoll. Rhod. ii. 1190.) Andrus assigned part of his territory to the Aeolian Athenas, who adopted two of the grandsons of his brother Syrapsh; they gave their names to Haliartus and Coronea. Andrus was succeeded in his other part of his territory by his son Eteocles, who was the first to worship the Charites (Graces) in Greece. Upon the death of Eteocles the sovereignty devolved upon the family of Halkus or Aulmus, a son of Syrapsh. (Paus. xix. 34. § 7—ix. 33.) Halkus had two daughters, Chrysse and Chryssogeina. Chrysse by the god Areus became the mother of Amyntas, who succeeded the childless Eteocles, and called the country Phlegraens after himself. He also gave his name to the fierce and sacrificial race of the Phlegraeans, who separated themselves from the other Orchomenians and attempted to plunder the temple of Delphi. They were however all destroyed by the god, with the exception of a few who fled into the sea, where they laid out children, and was succeeded by Chrysse, the son of Chryssogeina by the god Poseidon. Chrysse was the father of the wealthy Mynyas, who built the treasury, and who gave his name to the Mynyan race. Mynyas was succeeded by his son Orchomenus, after whom the country was named. (Paus. ix. 36. §§ 1—6.) Some modern scholars have supposed that the Mynyas were Aasanians (Thirlwall, Hist. of Greece, vol. i. p. 91); but as they disappeared before the historical period, it is impossible to predicate anything certain respecting them. There is, however, a concurrence of tradition to the fact, that Orchomenus was in the earliest times not only the chief city of Boeotia, but one of the most powerful and wealthy cities of Greece. It is also said that the seven sons of Orchomenus glitters with names which express the traditional opinion of his unbounded wealth (Chrysse, Chrysogeina). Homer even compares the treasures which flowed into the city to those of the Egyptian Thebes (II. 381; comp. Enlath. i. c.) It would seem that at an early period Orchomenus ruled over
the whole of Northern Boeotia; and that even Thebes was for a time compelled to pay tribute to Erginus, king of Orchomenus. From this tribute, however, the Thebans were delivered by Hercules, who made war upon Orchomenus, and greatly reduced its power. (Paus. ix. 37. § 2; Strab. x. p. 414; Diod. iv. 18.) In the Heraclea campaign the Orchomenians were among the revolters, but distinct from the other Boeotian towns, and as sending 30 ships to the Trojan War (Il. ii. 511). Sixty years after the Trojan War, according to the received chronology, the sovereignty of the Minyae seems to have been overthrown by the Boeotian immigrants from Thebes; and Orchomenus became a member of the Boeotian confederation, with Athens, but distinct from the other Boeotian towns, and as sending 30 ships to the Trojan War (Il. ii. 511). The city now ceased to be the Mycenaean and became the Boeotian Orchomenus (Thuc. iv. 76); but it still remained a powerful state, and throughout the whole historical period was second only to Thebes in the Boeotian confederacy. The town of Chaeronea appears to have been always one of its dependencies. (Cic. in Pomp. 5; Herod. iii. 8.) The Peloponnesian War, together with the other Boeotian towns, with the exception of Thebes and Plataea, deserted the cause of Grecian independence. Orchomenus possessed an aristocratical government, and continued on friendly terms with Thebes, as long as the aristocratical party in the latter city had the direction of public affairs. But when, after the close of the Peloponnesian War, a revolution placed the government of Thebes in the hands of the democracy, Orchomenus became opposed to Thebes. Accordingly, when war broke out between Sparta and Thebes, and Lycurgus invaded Boeotia in b. c. 395, Orchomenus revolted from Thebes, and sent troops to assist Lycurgus in his siege of Halicarnassus (Plut. Lyca. 28; Xen. Hell. iii. 5. § 6, seq.; Plut. Alex. 1.).) (Cic. in Pomp. Leg. iii. § 3.) In the following year (b. c. 394), when all the other Boeotians joined the Thebans and Athenians at the battle of Coronea, the Orchomenians fought in the army of Agesilaus, who arrayed them against the Thebans. (Xen. Hell. iv. 3. § 15, Ages. 2. § 9.) It was now the object of the Spartans to deprive Thebes of its old reputation in the Peloponnesian War. This they effected by the peace of Antalcidas, b. c. 387, by which Thebes was obliged to acknowledge the independence of Orchomenus and of the cities of Boeotia. (Xen. Hell. v. 1. § 31.) The battle of Leuctra (b. c. 371) changed the position of affairs, and made Thebes the undisputed master of Boeotia. Orchomenus was now at the mercy of the Thebans, who were anxious to destroy the city, and reduce the inhabitants to slavery. Epaminondas, however, dissuaded them from carrying their wishes into effect, and induced them to pardon Orchomenus, and re-admit it as a member of the Boeotian confederation. (Diod. xv. 57.) The Thebans appeared to have yielded with reluctance to the generous advice of Epaminondas; and they took advantage of his absence in Thessaly, in b. c. 368, to carry their original design into effect. The pretext was that the 300 knights at Orchomenus had entered into a conspiracy with some Theban exiles to overthrow the democratic constitution of Thebes. It is not improbable that the whole story was a fiction; but the Thebans eagerly listened to the revolution, the only safe castle of the orchomenians, and decreed that the city should be destroyed. A Theban army was immediately sent against it, which burnt it to the ground, put all the male inhabitants to the sword, and sold all the women and children into slavery. (Diod. xv. 79; Paus. ix. 15. § 3.)

This atrocious act of vengeance remained as an indelible stigma upon the Theban character (Dem. c. Lepiad. p. 490.).

Orchomenus remained a long time in ruins, though the Athenians were anxious for its restoration, for the purpose of humbling Thebes. (Dem. Megal. pp. 205, 298.) It appears to have been rebuilt during the Peloponnesian War, when the Phocians endeavored to expel the Thebans from the northern parts of Boeotia. In b. c. 353 we find the Phocian leader Onomarchus in possession of Orchomenus and Coronea (Diod. xvi. 33, 35); and in the following year Phryllus was defeated in the neighbourhood of these towns. (Diod. xvi. 37.) Orchomenus, Coronea, and Thebes, were three fortified places in Boeotia, which the Phocians had in their power (Diod. xvi. 58); and from which they made their devastating inroads into the other parts of Boeotia. On the conclusion of the Sacred War, b. c. 346, Orchomenus was given by Philip to its implacable enemy the Thebans, who, under Philip's eyes, destroyed the town and burned all its inhabitants as slaves. (Aesch. de Falsa Leg. p. 309; Dem. Phil. ii. p. 69, de Pace, p. 62, de Falso Leg. p. 375.) It did not, however, remain long in ruins; for after the defeat of the Thebans and Athenians at the battle of Chaeronea, b. c. 338, it was rebuilt by Philip's order (Paus. iv. 27. § 10, ix. 37. § 6; according to Polybius 9, it was rebuilt by Alexander the Great after the destruction of Thebes). From this time the name of Orchomenus is seldom mentioned in history. Under the Romans it shared the common fate of the Boeotian towns, all of which were, in Strabo's time, only ruins and names, with the exception of Thebes and Tanagra.

Orchomenus was famous for the worship of the Charites or Graces, and for the Spring Festival in their honour, celebrated with musical contests, in which poets and musicians from all parts of Greece took part. Hence Pindar calls Orchomenus the city of the Charites (Pyth. xii. 45), and Theocritus describes them as the goddesses who love the Mycenaean Orchomenus (xvi. 104). An ancient inscription records the visit of a king of the island of Crete to the Charites. (Miller, Orchom. p. 172, sqq.) Pindar's fourteenth Olympic ode, which was written to commemorate the victory of Asopus, an Orchomenian, is in reality a hymn in honour of these goddesses, and was probably sung in their temple. It was in the marathae in the neighbourhood of Orchomenus that the satyric or flute-musicians, who exercised an important influence upon the development of Greek music. [See Vol. I. p. 414, b.]

The ruins of Orchomenus are to be seen near the village of Skiopi. The city stood at the edge of the marshes of the Copais lake, and occupied the triangular face of a steep mountain. The Cephisus "winds like a serpent around the southern base of the mountain (ἐν τῷ ὄροσει ἀπέκτεινον ἄσπις οὐκέτα, Βιονδρέων ἐς, Ἰππολιτοῦ ἐς, Ἰππ. Strab. ix. p. 494). At its northern base are the sources of the river Melas. [See Vol. I. p. 413, a.] Looks observes that the "upper part of the hill, forming a very acute angle, was fortified differently from the customary modes. Instead of a considerable portion of it having been enclosed to form an acropolis, there is only a small castle on the summit, having a long narrow approach to it from the body of the town, between walls which, for the last 200 yards, are almost parallel, and not more than 20 or 30 yards asunder. Below this approach to the citadel the breadth of the hill gradually
widen, and in the lowest part of the town the enclosed space is nearly square. It is defended on the lowest side by a wall, which crossed the slope of the hill along the crest of a ledge of rock, which there forms a division in the slope. In this wall, which is at three-fourths of the distance from the castle to the monastery, there are some foundations of the gate which formed the lower entrance into the city; and on the outside are many large masses of wrought stone, the remains, apparently, of some temple or other public building. The southern wall of the city, which follows a line parallel to the Cephissus, is traceable, with scarcely any intermission, through a distance of three-quarters of a mile; and in many places several courses of masonry are still extant. The wall derives its flank defence from square towers, placed for the most part at long intervals, with an intermediate short flank or break, in the line of wall. In a few places the masonry is of a very early age, but in general it is of the third kind, or almost regular." The former belongs to the earlier Orchomenus, the latter to the later city, and dates from the time of its restoration either by Philip or the Phocians. Towards the middle of the northern side of the hill of Orchomenus was a precipitous, and here the walls are not traceable. The circumference of the whole was about 2 miles. The citadel occupies a rock about 40 yards in diameter, and seems to have been an irregular hexagon; but three sides only remain, no foundations being visible on the eastern half of the rock. At the northern angle are the ruins of a tower, and parallel to the north-western side there is a ditch cut in the rock, beyond which are some traces of an outwork. The hill is commanded by the neighbouring part of Mount Acontium, but not at such a distance as to have been of importance in ancient warfare. The access to the castle from the city was first by an oblique flight of 44 steps, 6 feet wide, an ascent out of the rock, and then by a direct flight of 50 steps of the same kind."

The monuments, which Pausanias noticed at Orchomenus, were temples of Dionysus and the Charites,—of which the latter was a very ancient building,—a fountain, to which there was a descent, the treasury of Minyas, tombs of Minyas and Theseus, and a brazen figure bound by a chain of iron to a rock, which was said to be the ghost of Actaeon. Seven stadia from the town, at the sources of the river Meles, was a temple of Hercules. The Treasury of Attalus, a circular building on the summit not very pointed, but terminating in a stone, which was said to hold together the entire building. (Paus. ix. 38.) Pausanias expresses his admiration of this building, and says there was nothing more wonderful either in Greece or in any other country. The remains of the treasury still exist at the eastern extremity of the hill towards the lake, in front of the monastery. It was a building similar to the Treasury of Atreus at Mycenae. It was a circular vault of massive masonry embedded in the hill, with an arched roof, surmounted probably by a tumulus. The whole of the stone-work of the vault has now disappeared, but its form is vouched for by the circular cavity of the ground and by the description of Pausanias. It had a side-door of entrance, which is still entire, though completely embedded in earth up to the base of the architrave. There were probably two great slabs in the architrave, as at Mycenae, though one only is left, which is of white marble, and of which the size, according to Leake, is 16 feet in its greatest length, 8 in its greatest breadth, and 3 feet 2½ inches in thickness. The diameter of the vault seems to have been about 41 feet. Respecting the origin and destination of this, and other buildings of the same class, some remarks are made under Mycenae. [Vol. II. p. 383.] Strabo remarks (ix. p. 416) that the Orchomenus of his time was supposed to stand on a different site from the more ancient city, the foundations of the lake having forced the inhabitants to retire from the plain towards Mt. Acontium. And Leake observes, that this seems to accord with the position of the treasury on the outside of the existing walls, since it can hardly have been placed there originally. The acropolis, however, must always have stood upon the hill; but it is probable, that the city in the height of its power extended to the Cephissus.

The monastery of Skripé, which stands about midway between the treasury and the river, probably occupies the site of the temple of the Nymphs; for the pedestal of a tripod was dedicated to the Charites, which is now in the church, was found in an excavation made upon the spot. Some very ancient inscriptions, of which two are now in the British Museum, were found in the church of the monastery. They are in the Orkhamenian-Aeolic dialect, in which the digamma was used. (Xen. Anab. vi. 8. 8.4; Scholkamp's Breslau, 1844, 2nd ed.; Dodwell, Classical Tour, vol. i. p. 227, seq.; Leake, Northern Greece, vol. ii. p. 144, seq.; Mure, Tour

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**PLAN OF ORCHOMENUS.**
A. The Cephissus.
B. The Meles.
C. Mount Acontium.
D. Orchomenus.
1. The Acropolis.
2. Treasury of Minyas.
3. Tombs of Minyas and Theseus.
4. Village of Skripé.
a. Road from Livadeia.
b. Road to Tithorea.
2. An ancient city of Arcadia, called by Thucydides (vv. 61) the ARCADIAN (ἀρκαδιας), to distinguish it from the Boeotian town. It was situated in a plain surrounded on every side by mountains. This plain was bounded on the N. by a low range of hills, called Anchisias, which separated it from the territory of Mantinea; on the N. by a lofty chain, called Olymptus, through which the passes into the territories of Pheneus and Symphalai; and on the E. and W. by two parallel chains running from N. to S., which bore no specific name in antiquity; the eastern range is in one part 9400 feet high, and the western about 4000 feet. The plain is divided into two by hills projecting on either side from the eastern and western ranges, and which approach so close as to allow space for only a narrow ravine between them. The western hill, on account of its rough and rugged form, was called Trachchi (Τραχχαίς) in antiquity; upon the summit of the western mountain stood the acropolis of Orchomenus. The northern plain is lower than the southern; the waters of the latter ran through the ravine between Mount Trachchi and that upon which Orchomenus stands into the northern plain, where, as there is no outlet for the waters, they form a considerable lake. (Paus. viii. 13. 4.)

The acropolis of Orchomenus, stood upon a lofty, steep, and insulated hill, nearly 3000 feet high, resembling the strong fortress of the Messenian Ithome, and, like the latter, commanding two plains. [See Vol. II. p. 338.] From its situation and its legendary history, we may conclude that it was one of the most powerful cities of Arcadia in early times. Pausanias also gives a list of the kings of Orchomenus, whom he represents at the same time as kings of Arcadia. One of these kings, Aristocrates, the son of Aeacius, was stoned to death by his people for violating the virgin priestess of Artemis Hymnia. Aristocrates was succeeded by his son Hicetas, and Hicetas by his son Aristocrates II., who, having abandoned the Messenians at the battle of the Trench in the second war against Sparta, experienced the fate of his grandfather, being stoned to death by the Arcadians. He appears to have been the last king of Orchomenus, who reigned over Arcadia, but his family was not deprived of the kingdom of Orchomenus, as is stated in some authorities, since we find a poet of that name represented as the poet of Mantinea. (Paus. viii. 5; Polyb. iv. 3; Herod. Pont. I. c.) It would appear, indeed, that royalty continued to exist at Orchomenus long after its abolition in most other Grecian cities, since Theophrastus related that Peisistratus, king of Orchomenus, was put to death by the aristocracy in the Peloponnesian War. (Paus. viii. 39.)

Orchomenos is mentioned by Homer, who gives it the epithet of παλιόμηδας (I. ii. 605); and it is also called ἕρεμος by Ovid (Met. vi. 416), and ἀφεντικός by Apollonius Rhodius (iii. 512). In the Persian wars Orchomenos sent 120 men to Thermopylae (Herod. viii. 102), and 600 to Plataea (ix. 28). In the Peloponnesian War, the Lacedaemonians deposited in Orchomenus the hostages they had taken from the Arcadians; but the walls of the city were then in a dilapidated state; and accordingly, when the Athenians and their Peloponnesian allies advanced against the city in a. c. 416, the Orchomenians dared not come out of their city, which was surrounded by the hosts of the confederacy. (Thuc. v. 61.) At the time of the foundation of Megalopolis, we find the Orchomenians exercising supremacy over Thebes, Methydrium, and Tenthos; but the inhabitants of these cities were then transferred to Megalopolis, and their territories assigned to the latter. (Paus. viii. 27. § 4.) The Orchomenians, throughout their sway in the Mantinian state, refused to join the Arcadian confederacy, and made war upon the Mantinians. (Xen. Hell. vi. 5. § 11; Dio. xvi. 62.) Henceforth Orchomenus lost its political importance; but, from its commanding situation, its possession was frequently an object of the belligerent powers in later times. In the war between Cassander and Polyperchon, it fell into the power of the former, n. c. 313. (Diod. xii. 63.) It subsequently espoused the side of the Aetolians, was taken by Cleomenes (Polyb. ii. 46); and was afterwards retaken by Antigonus Doson, who placed there a Macedonian garrison. (Polyb. ii. 54, iv. 6; Plut. Alex. 5.) It was given back by Philip to the Achaean League. (Livy. xxxii. 5.) Sc haron mentions it among the Arcadian cities, which had either disappeared, or of which there were scarcely any traces left (vi. 338); but this appears from Pausanias to have been an exaggeration. When this writer visited the place, the old city upon the summit of the mountain was in ruins, and there were only some vestiges of the agora and the town walls; but at the foot of the mount, still stood the town of Mantinea, retaken by the Arcadians, and containing a small population. The upper town was probably deserted at a very early period; for such is the natural strength of its position, that we can hardly suppose that the Orchomenians were dwelling there in the Peloponnesian War, when they were unable to resist an invading force. Pausanias mentions, as the most remarkable objects in the place, a source of water and temples of Poseidon and Aphrodite, with statues of stone. Close to the city was a wooden statue of Artemis, enclosed in a great cedar tree, and hence called Cedrateia. Below the city were several heaps of stones, said to have been erected to some persons slain in battle. (Paus. viii. 13.)

The village of Kalpaki stands on the site of the lower Orchomenus. On approaching the place from the south the traveller sees, on his left, tumuli, chiefly composed of collections of stones, as described by Pausanias. Just above Kalpaki are several pieces of white marble columns, belonging to an ancient temple. There are also some remains of a temple at a ruined church below the village, near which the river Korinthos is formed from the springs of which it is said to be the source. These ruins are described by Pausanias. On the summit of the hill are some remains of the walls of the more ancient Orchomenus.

In the territory of Orchomenus, but adjoining that of Mantinea, consequently on the northern slope of Mt. Anchisia, was the temple of Artemis Hydraetis, which was held in high veneration by all the Arcadians in the most ancient times. (Paus. viii. 5. § 11.) Its site is probably indicated by a chapel of the Virgin Mary, which stands east of Lervòthi.

In the southern plain is an ancient canal, which conducts the waters from the surrounding mountains.
ORCISTUS.  

through the ravine into the lower or northern plain, which is "the other Orchenesian plain" of Pau-

sania (viii. 13. § 4). After passing the ravine, at the
distance of 3 stadia from Orchomenus, the road divides into two. One turns to the left along the
northern side of the Orchenesian acropolis to Ca-

physa, and the other to Pheneus. (Paus. viii. 13. § 4, seq.)
The above-mentioned fountains are visible just be-

yond Trechyl, and a little further are some Helenic

ruins, which are those of Amlius. (Dodwell, Clas-

sical Tour, vol. ii. p. 425, seq.; Leake, Morea,

vol. iii. p. 99, seq.; Boblaye, Récherches, &c.,
p. 149; Curtius, Peloponnesos, vol. i. p. 219, seq.)

3. A town in Thessaly. [See above, p. 487.]

p. 415.)

ORCISTUS, a town in the north-east of Phrygia,

near the borders of Galatia. It was the see of a

bishop (Geogr. Sac. p. 256; Concil. Chalced. Tab.

Pesting.). It is placed by Col. Leake (Asia Minor,
p. 71), on the authority of an inscription found there by

Pococke, at Alekium, and, perhaps more cor-

rectly, by Seidler the younger, near 4, but 43

passus or 3 or 4 miles to the south-east of the village

of Alekium, where considerable remains of antiquity are

found. [L. S.]

OREDESUS. [ISACORUM PORTUS.]

OREDESUS. [ODESSUS.]

OREDESUS (Odesos, Herod. iv. 48), an af-

filiate of the latter, which the commentators usually

identify with the Sereth. (Schaubart, Asia, &c.,

vol. i. p. 506.) [E. B. J.]

ORDOVICE (Opodecos, Ptol. ii. § 18), a

people on the W. coast of Britannia Romana, op-

posite to the island of Mona. They occupied the

NW. portion of Wales, or that lying between Car-

digan Bay and the river Dee, viz., Montgomery-

shire, Denbighshire, Caernarvonshire, Denbigh-

shire, and Flintshire. ( Camden, p. 777; Tatt.

Ann. xii. 33, Agr. 18.) [T. H. D.]

ORESCII (Ophsenos), a people of Macedonia or

Thrace, known only from their coins. These have

been by some writers referred to the Orcestae; but it is

more probable, as suggested by Leake, that they

were one of the Thracian tribes who worked the

silver mines of Pangaeum; a circumstance which

will account for our finding silver coins of large size

and in considerable numbers struck by a people so

obscure that their name is not mentioned by any

ancient author (Leake, Northern Greece, vol. iii.
p. 213, Numismata Hellenicca, p. 81.) The coins in

question, one of which is annexed, closely resemble

in style and fabric those of the Bisaltic and Edeni

in the same neighbourhood. [E. H. B.]

COIN OF ORESCII.

ORESTAE (Orestae, Hecat. ap. Steph. B. s. a.;

Thuc. ii. 80; Polyb. viii. 30; Strab. vii. p. 326,
ix. p. 434; Plin. iv. 17), a people who are shown
by Thucydides (l. c.) to have bordered upon the
Macedonian Parvaeni, and who partly, perhaps, as
having been originally an Epirete tribe (Steph. B.
iv. 15), or terms them a Molossian tribe, were united
with the other Epiretes, under their prince Antiochus,
in support of the expedition of Cnemon and the Am-

bracioti against Acarnania. Afterwards they were

incorporated in the Macedonian kingdom. In the

peace finally granted to Philip, B. c. 196, by the

Romans, the Orcestae were declared free, because

they had been the first to revolt. (Liv. xxxiii. 34.)

ORESTEA (Orestes, Ptol. iii. 13. §§ 22, 23; Steph.

B. s. v.; Liv. xxvii. 33, xxv. 40) or ORCASTES

(Orestes, Strab. vii. p. 326), was the name given to

the district which they occupied, which, though it

is not named by Livy and Diodorus among the

countries which entered into the composition of the

Fourth Macedon, was probably included in it, be-

cause the greater part, at least of Orcestae, was situ-

ated to the E. of Pindus. This subdivision of Upper

Macedonia is represented by the modern districts of

Strumitsa, Analitza, and Kastoria. (Leake, Nor-


124.) [E. B. J.]

ORESTHASIUM (Oresthous, Paus.; Oph胥

oros, Thuc., Orestoros, Her. Eur. v. 64), a

town on the south of Arcadia, in the district of Mea-

nalia, a little to the right of the road, leading from Megalopolis to

Pallantium and Tegae. Its inhabitants were re-

moved to Megalopolis on the foundation of the lat-

er city. Its territory is called Oresthiae by Thucy-

dides (iv. 154), and in it was situated Ladaonia, which

became a suburb of Megalopolis. [LADOCEIA.]

Leake places (Oresthasium at or near the town of

Tambour, and conjectures that it may have occu-

pied the site of the village of Marmara or Marmari,

a name often attached in Greece to places where

ancient wrought or sculptured stones have been

found. (Paus. vii. 44. § 2, comp. viii. 3. § 1, 27. §
3, 39. § 4; Herod. i. 11, Plut. Artus 10; Thuc. v.
39. § 44; Eriup. x. 154; Chrys. xvi. 154; Steph. B.
ii. s. v.; Leake, Peloponnesica, p. 247.)

ORESTHIS. [ORESTHASIUM.]

ORESTIS. [ORESTAE.]  

ORESTIAS. [HADRIMANPOLIS, No. 1.]

ORETANI (Oretare, Ptol. ii. 6. § 59), a

powerful people in the S. of Hispania Tarraconensis,

inhabiting the territory E. of Baetica, as far as the

Thago Nova, and spreading to the N. beyond the

river Anas. The Baetis flowed through their coun-

try in its earliest course. (Polyb. x. 38, xi.
30; Strab. iii. pp. 152, 156; Plin. iii. 3. s. 4; Liv.
xxxi. 11, xxv. 7.) Thus they inhabited the E. part of

Grauna, the whole of Mancha, and the W. part of

Murcia. Their chief city was Castulo, now Ca-

tolina.

ORETUM GERMANORUM (Oretoro Gemman-

orum, Ptol. ii. 6. § 59). Germani was another name

for the Oretani ("Oretani, qui et Germani nomi-

nantur," Plin. iii. 3. s. 4), and Oretum was one of

their towns; probably the Orisia of Artemidorus,

quoted by Steph. B. (s. v.), and the Oris of Strabo
(ii. p. 152). It is also identified with the place

named Anargo, a village near Almon, where there is a

hermitage still called De Otero, and close by several

ruins, a Roman bridge, &c. (Moraes, Ant p. 8, b., p. 76, s. a.;

p. 132.) [T. H. D.]
OREUS

OREUS (Ὀρεύς : Eth. Ὠρεύτης : the territory Ορέα, Strab. x. p. 445), formerly called HISTIAEAEA (Ἱστιαίαι, also Ἱστιαίαι : Eth. Ἱστιαῖος, a town in the north of Euboea, situated upon the river Callas, at the foot of Mt. Telephirium, and opposite Antron on the Thessalian coast. From this town the whole northeastern portion of Euboea was named Histiaeotis (Ἱστιαίωτης, Ion. Ἱστιαῖωτης, Herod. vii. 29). According to some it was a colony from the Attic demus of Histiaeas (Strab. x. p. 445); according to others it was founded by the Thessalian Parrhebii. (Sycyn. Ch. 578.) It was one of the most ancient and most important of the Euboean cities. It occurs in Homer, who gives it the epithet of υμεροῦδας (Ili. ii. 537); and Sicyon mentions it as one of the four cities of Euboea (p. 22). After the battle of Artemision, when the Grecian fleet sailed southwards, Histiaeas was occupied by the Persians. (Herod. vii. 23.) Upon the expulsion of the Persians from Greece, Histiaeas, with the other Euboean towns, became subject to Attica. In the revolt of Euboea from Athens (n. a. 455), we may conclude that Histiaeas took a prominent part, since Pericles, upon the return of the island, expelled the inhabitants from the city, and peopled it with 2000 Athenian colonists. The expelled Histiaeans were said by Theopompos to have withdrawn to Macedon. (Thuc. i. 114; Diod. xil. 7, 22; Plut. Per. 23; Theopom. ap. Strab. x. p. 445. From this time onwards the name of Euboea was changed to Orea, which was originally a demus dependent upon Histiaeas. (Strab. l. c.; Paus. vii. 26. § 4.) It is true that Thucydides upon one occasion subsequently calls the town by its ancient name (vii. 57); but he speaks of it as Orea, in relating the second revolt of Euboea in n. c. 411, where he says that it was the only town in Euboea not submitted to Athens. (Thuc. vii. 95.) At the end of the Peloponnesian War, Orea became subject to Sparta; the Athenian colonists were doubtless expelled, and a portion at least of its ancient inhabitants restored; and accordingly we read that this town remained faithful to Sparta and cherished a lasting hatred against Athens. (Dion. xiv. 30.) Neocles, sup- posed to be Jason of Pherae, made a spurious revolt of Orea for a time; but he was expelled by Thessapidas, the Lacedaemonian commander; and the Athenian Chabrias endeavoured in vain to obtain possession of the town. (Diod. l. c.) But shortly afterwards, before the battle of Leuctra, Orea revolted from Sparta. (Xen. Hell. v. 4, § 58.) In the subsequent war between the Athenians and the Athe- nians, a party in Orea was friendly to Philip; and by the aid of this monarch Philistides became tyrant of the city (Dem. Phil. iii. pp. 119, 127, de Cor. p. 248; Strab. l. c.); but the Athenians, at the in- stigation of Demostrhenes, sent an expedition against Orea, which expelled Philistides, and, according to Cicero (De leg. x. 33; De fin. iii. 29, Charax, ap. Steph. s. a. Ὀρεύς). In consequence of its geographical position and its fortifications, Orea became an important place in the subsequent wars. In the contest between Antigonus and Cassander it was besieged by the latter, who, however, obliged to retire upon the approach of Philomel, the general of Antigonus. (Dion. Cass. 75, 77.) In the first war between the Romans and Philip, it was betrayed to the former by the commander of the Macedonian garrison, n. c. 207. (Liv. xxviii. 6.) In the second war it was taken by the Romans by assault, n. c. 200. (Liv. xxxi. 46.) Soon afterwards, in

R. C. 196, it was declared free by T. Quinctius Flamininus along with the other Greek states. (Polyb. xxviii. 23, 30; Liv. xxxii. 31, 34.) Pliny mentions it among the cities of Euboea no longer existing in his time (Plin. iv. 21. s. 21), but it still occurs in the lists of Ptolemy, under the corrupt form of Άξίας (vii. 15. § 25). Strabo says that Orea was situated upon a lofty hill named Dymus (x. p. 445). Livy describes it as having two citadels, one overlooking the sea and the other in the middle of the city (xxvii. 6). There are still some remains of the ancient walls at the western end of the bay, which is still called the bay of Orea. (Stephani, Reise, ge. pp. 33, seq.; Less. De ret. v. 10. i. 18.)

ORGANYA. [Orynia.]

ORAGAS (Ὀραγάς), a little tributary of the Mar- ander in Phrygia, flowing into the main river on the south-east of Celaenae (Strab. x. p. 578; Plin. v. 29, where it is called Oraga). It is probably the stream crossed by Mr. Arundel (Diac. in As. Min. i. p. 185) between Phrygian and the bridge of the Mae- ander near Digeia; but its modern name is un- known. [L. S.]

ORGBUSUS, ORGBUSYS. [DASARISTAE, Vol. i. p. 746. a.]

ORGLA. [Lerongtes.]

ORGOCYNT. [Taurica Chersonesia.]

ORICUS, ORICUS (Ὀρεικός : Eth. Ὠρικός : the mountain Ορείς, Grec. Οριкоς, g.]

ORICUM, ORICUS (Ὀρικοῦ : Hecat. Fr. 75 ap. Steph. B. a. e.; Herod. ix. 92; Scyl. p. 10. Polyb. viii. 19; Sycyn. 440; Est. ad Dion. 331; Ὀρικός, Ptol. iii. 14. § 2; Pomp. Mela. ii. 3. § 20; Plin. iii. 26), a town and harbour of Illyricum, not far from Apollonia and the mouth of the Aoos. Legend ascribes its foundation to the Euboeans on their return from Troy (Sycyn. l. c.); and Apollonius (Argon. iv. 1216) speaks of the arrival of a party of Colchians at this port; and thus Pliny (l. c.) calls it a Colchian colony. Oricum is known in history as a haven frequented by the Romans in their communications with Greece, from its being very conveniently situated for the passage from the city of Brundisium to the island of the same name; it was taken by Philip V. of Macedon in 171 B.C. but afterwards fell into the hands of the Romans and M. Valerius Laevinus, who commanded at Brundisium, with a single legion and a small fleet. (Liv. xxiv. 40.) After the campaign of n. c. 167, Aemilius Paulus embarked his victorious troops from Oricum for Italy. (Plut. Aem. Pas. 29.) Caesar, after he had disembarked his troops at Palaestra (Lucan. iv. 460; comp. Cass. B. C. iii. 6, where the reading Pharsalus or Pharsalia, is a mistake or corruption of the MSS.), or the sheltered beach of Pallas, surrounded by the dangerous promontories of the Cerasian mountains, within one day of his landing marched to Oricum, where a squadron of ships (n. c. 167) compelled the enemy (Cass. B. C. iii. 11; Appian, B. C. ii. 54.). The Oricii declared their unwillingness to resist the Roman consul; and Torquatus, the governor, delivered up the keys of the fortress to Caesar. The small fleet in which he had brought his forces over was laid up at Oricum, where the harbour was blocked up by sinking a vessel at its mouth. Cnaeus, the son of Pompeius, made a spirited attack on its strong- hold, and, cutting out four of the vessels, burnt the rest. (Cass. B. C. iii. 40.) It continued as an important haven on the Adriatic. (Hor. Carm. iii. 7. 5; Propert. Eleg. i. 8, 20; Lucan. iii. 187.) The
name of its harbour was PARUMUS (Πάρομος, Strab. vii. p. 316), now Porta Ragusa; while the CHELDONIUS (Κηλευθός, Ptol. iii. 13. §§ 2, 5) is identified with the river of Dukkada. It would seem from Virgil (Aen. x. 158) that Orcicum was famous for its terebinthus, while Nicander (Thes. 516) al-
ludes to its boxwood. The town was restored by the munificence of Herodes Atticus. (Philost. Hér. Att. 5.) To the E. of the mouth of the river of Dukkada, is a succession of lagoons, in the midst of which lies Orcicum, on the desert site now called Erizako, occupied (in 1818) only by two or three huts among the vestiges of an aqueduct. (Smyth, Mediterranean, p. 46.) The present name Anna Conn. xiii. p. 389) is accented on the last syllable, as in the ancient word, and E substituted for O by a common dialectic change. (Pouqueville, Voyage, vol. i. p. 364; Leake, North. Greece, vol. i. pp. 36, 90.) A coin of Orcicum has for type a head of Apollo. (Eckhel, vol. ii. p. 167.) [L. B. J.]

ORIGENOMESCI [ORIGENOMESCI]

ORIGICAM (Οριγικάμ). Ptolemy (ii. 9. § 7) makes this town the chief place of the Atri-
bati or Atrabates in Balearia. There is nothing that fixes the position of Origica except its re-
ssemblance to the name Orchis, which Clever sugges-
ted. Orchies is between Donway and Tourneay, and appears to be beyond the limits of the At-
rabates, whose chief town in Caesar's time was Nem-
tacum (Arvias). [G. L.]

ORINGIS. [AUREMNA.]

ORIPPO, a town of Hispania Baetica, on the road from Gades to Hispallia. (Plin. iii. 1. a. 3; I. Vit. p. 410.) Commonly identified with Villa de los Hermaños, though some have men-
tioned Flores, Esp. Segr. i. p. 111, Med. ii. p. 512; Mironet, l. p. 23, Suppl. i. p. 39; Sewack, Med. p. 77.)

[TH. D. B.]

COIN OF ORIPPO.

ORITAE (Οριταῖ), a people inhabiting the sea-
coast of Gedeoia, with whom Alexander fell in on his march from the Indus to Persia. (Arrian, vi. 21, 23, 24, &c.) Their territory appears to have been bounded on the east by the Arimach, and on the west by a mountain spur which reached the sea at Cape Morea. (Vincent, Voy. of Neorochus, i. p. 217.) There is considerable variation in the manner in which their names are written in dif-
ferent authorities: thus they appear as Oritate in Arri-an (Indic. 23. Exped. Alex. vi. 22); Οριταῖ in Strabo (v. p. 720). Dionysius Perieget. (1. 1006), Piatarch (Alex. c. 66), and Stephanus B.; as Ori in Arri-an (vi. 28) and Pliny (vi. 23. § 26); and Horitae in Curtius (ix. 10. 6); yet there can be no doubt that they are one and the same people. Arrian and Strabo have described them at some

length. According to the former, they were an Indian nation (vi. 21; cf. Diod. xvii. 105), who wore the same arms and dress as those people, but differed from them in manners and institutions (Ind. c. 23). According to the latter they were a race living under their own laws (v. p. 720), and armed with javelins hardened at the point by fire and poisoned (v. p. 723). In another place Ar-
rian appears to have given the true Indians to the river Arbata (or Parvata), the eastern boundary of the Oritae (Indic. c. 22); and the same view is taken by Pliny (vii. 2). Pliny calls them "Ihebho-
paghi Oritae" (vii. 23. § 29); Curtius "Indi mari-
timius." (ix. 10. 8.) It is true that the true form of the name was Hortia, as the Nabian geo-
grapher places a town called Hora on the route to Piraius in Macedonia. (Comp. D'Anville, Eclair-
cissement, fo. p. 42; Edrisi, Geog. Nub. p. 58.)

ORIUNDUS. [BARRAMA.]

ORMENIUM (Ορμηνίου), a town of Themiscy,
a town in the Catalogue of Ships along with Hyperpie and Asterium as belonging to Euryyous (Horn. Il. ii. 734). It was said to have been founded by Ormenus, the grandson of Aesolus, and was the birthplace of Phoenix. (Demetr. Secpains, ap. Strab. i. p. 438, seq.) Strabo identifies this town with a place in Mysia called Ornimenion; which is at the foot of Mt. Pelion, at the distance of 27 stadia from Demetrius, on the road passing through Iolcaus, which was 7 stadia from Demetrius and 20 from Orniminium. (Strab. l. c.) Leake, however, observes that the Ormenium of Homer can hardly have been the same as the Orminium of Strabo, since it appears from the situation of Asterium that Euryyous ruled over the plains of Themiscy, which are watered by the Apidanus and Enipeus. (Leake, Northern Greece, vol. iv. p. 434, seq.)

ORMINUM (Ορμίνου μεσον), a mountain in the north-eastern part of Bithynia, terminating in Cape Podium (Ptol. v. i. §§ 10, 11). Alcinous sup-
poses it to be the same as the mountain now called Demne Jolok. [L.]

ONEREAE. [OPOLOEIS.] A town in the Argeia, mentioned in the IIiad (ii 571), which is said to have derived its name from Ornes, the son of Erechtheus. Ornes retained its ancient Cy-
 nirian inhabitants, when Argos was conquered by the Durians. It continued independent of Argos for a long time; but it was finally conquered by the Argives, who removed the Ornes to their own city. (Paus. ii. 25. § 6, viii. 27. § 1.) Thucy-
dides mentions (v. 67) the Ornetae and Cleonaei as allies (οἰκυμενοις) of the Argives in b. c. 418; and the same historian relates (vi. 7) that Ornes was destroyed by the Argives in b. c. 416. (Comp. Diod. xii. 81.) It might therefore be inferred that the destruction of Ornes by the Argives in b. c. 416 is the event referred to by Pausanias. But Müller concludes from a well-known passage of Hera-
dotus (vii. 73) that Ornes had been conquered by Argos long before, that its inhabitants were reduced to the condition of Perioeci; and that all the Perioeci in the Argeia were called Ornetae from this place. But the Ornetae mentioned by Thucydides (x. 67) had not been Perioeci, since they are called alli; and the passage of Herodotus does not require, and in fact hardly admits of, Müller's interpretation. "The Cynurians," says Herodotus (I. c.), "have become Doricized by the Argives and by time, being Ornetae and Perioeci." These words would seem
clearly to mean that, while the other Crurnished become Paroeci, the Orneae continued independent,—an interpretation which is in accordance with the account of Theophrastus. (Müller, *Aegyptica*, p. 48, note 151; *Aegyptus*, iii. 4, § 31: *Arsinoë*, ed. Th. v. c. 8.) With respect to the site of Orneae we learn from Pausanias (v. 25 § 5) that it was situated on the ruins of Phyllais and Sieyonia, at the distance of 120 stadia from Argos, being 60 stadia from Lyrcia, which was also 60 stadia from Argos. Strabo (viii. p. 382) says that Orneae was situated on a river, and that above the town of the Sieyoniae; for the other passage of Strabo (viii. p. 578), which states that Orneae lay between Corinth and Sieyonia, and that it was not mentioned by Homer, is probably an interpolation. (See Kramer's *Strabo*, vol. ii. p. 186.) Orneae stood on the northern of the two roads, which led from Argos to Mantinea. This northern road was called Climax, and followed the course of the Inachus. [An, following Pococke, p. 301.] Rosc supposes Orneae to have been situated on the river, which flows from the south by the village of Lione and which helps to form the western arm of the Asopos. Leake places it too far to the east on the direct road from Argos to Phlius. (Rosc, *Reisen im Peloponnes*, p. 133; comp. Leake, *Moeres*, vol. ii. p. 35; *O.R.*, 4.)

**ORNE.** (Ornae), a town of Thrace mentioned only by Hierocles (p. 632). [T. H. D.]

**ORNIAE.** (Ornionae, Ptol. ii. 6 § 38), a tribe of the Astures in Hispania Tarraconensis. Their chief town was Intercatia. [T. H. D.]

**ORNITON POLIS.** (Ornitonic polis), a city of the Sidonians, according to Sclavus (ap. Pausan., * loc.*). Rosc supposes that the town is exactly by Strabo between Tyre and Sidon (p. 768). Pliny mentions together "Sarepta et Ornitonia oppida et Sidon" (v. 19). Beland suggests that it may be "Tarnegovia superior," which the Talmud places above Caesarea; Tarnegolda in Hebrew being equivalent to the Gallus of Latin = Ἐφραί in Greek. Pococke conjectures that it may be represented by an ancient site on the shore of the Phoenician plain, where he noticed "the traces of a former site called 'Alūsā, consisting of confused heaps of stones, with several old wells." There are also "many sepulchral grooves, hewn out of the hard limestone rock," in the precipitous base of the projecting mountain which here approaches the coast,-furnishing clear indications of an ancient city in the vicinity. (Bib. *Rec.*, v. iii. p. 411, and note 2; Pococke, *Observations*, vol. ii. p. 84.)

**OBANDA.** A town in the mountains of Pisidia, near the south-western shore of lake Trogitis (Liv. xxxviii. 97. 99; *Plin. v. 26*). From this town the whole district derived the name of Oranienus tractus, the inhabitants of which, called Oranidenses or Orandici (Orandiscus or Orandanus), possessed, besides the chief town Oranda, also Mithassa and Pappas (Liv. xxxviii. 18. 19; *Polyb. xxii. 25, *Ptol. v. 4. § 12.3 Hamilton (Researches, i. p. 478) believes that the ruins he found on the slope of a hill near lake Oranda marked the site of Oranda; but it would seem that its remains must be looked for a little further east.

**OBOATIS.** [Arosma.]

**OBOIAE.** (Oboia), a town on the western coast of Enoes, between Aedepeus and Aegae, which possessed an oracle of Apollo Selinuntius. (Strab. p. 445 comp. *ib. ix. 405.*) The town was partly destroyed by an earthquake and an inundation of the sea in n. c. 426. (Thuc. iii. 89.) This town seems to be the one mentioned by Stephanus under the name of Oropae ('Oropo), who describes it as "the city of Apollo, near a very renowned temple of Apollo." (Steph. B. s. v. *Kopropo.*) There are some remains of the walls of Orbeae at Routis, which word is only a corruption of the ancient name. (Leake, *Northern Greece*, vol. ii. p. 178.)

**OBOS, or ORBIS.** (Orpos), a river of Narbonensis in Gallia. Ptolemy (iv. 10 § 2) places the river Oboeus between the mouth of the Aude and the Aradus (Hérault), which shows that it is the Orbe. In Strabo's text (iv. p. 182) it is written Oboia, which Grockard unnecessarily corrects, for Orbis and Obris were probably used indifferently, and it seems that Obris is the original reading in Mela (ii. 5, ed. J. Vossii, note). Mela says that the Orbe flows past Bastarres (Béziers), and that it also passes Basturas on the [G. L.]. In the Ora Maritima (v. 590) the name is Orobis. The Orbe rises in the Cévennes in the north-west part of the department of Hérault, and has a very winding course in the upper part. It is above 60 miles long.

**OBOLANUM, in the north part of Gallia, is placed by the Antonine Itineraries as a town in the province of Proconsularium (Reina) to Trier. It is placed halfway between Epomeum (Epomc) and Andanthes, which D'Anville supposes to be Epernach, by which he means Echternach: others place Andanthes about *Aveno*. The name Arden is clearly represented Oromanes, in which the last remains as it is said, have been found. Arden is in the diocese of Luxembourg.

**OROMASCI, a people of North Gallia, whose position is thus described by Pliny (iv. c. 17), who is proceeding in his description of the Scheldt southwards:—"Deinde Menapi, Morini, Oromanesiaci juncto pace qui Grossiarus vocatur." In Hadrian's text the name is written Oroninasmaciand, yet he says that the MSS. have Orinasmaci. The name is otherwise unknown. D'Anville supposes that the name Oromanesiaci is represented by the name of a tract of country between Calais and Gravelines, which is Mark or Merk, and borders on the Boulonnais, in which the pagus Grossiarus was. [Gros- *Solauchum.* This is mere guess, but it is all that we can do for him regarding Orominesiaci, the most renowned river of Syria, used by the poet Juvenal for the country, "in Tiberim defluxit Orontes." (Juv. iii.) Its original name, according to Strabo, was Typhon (Topyn), and his account both of its earlier and later names, follows his description of Antioch. The river Orontes flows near the city. This
ORONITES. (vi. 2. § 4). They derive their name from Ἐρυσέα, a pure old Persian root, which was usually Hellenized into Oropes or Oronites. (Rawlinson, Journ. of Geog. Soc. x. p. 73.)

OROPUS (Ὀρόπος, rarely Ὠρόπος, Pau. vii. 11. § 4; comp. Steph. B. s. v. Ὠρόπος, and according to Steph B. Ὠρόπος, a town on the borders of Attica and Boeotia, and the capital of a district, called after it Ὠροπία (Ὄροπία). This district is a maritime plain, through which the Asopus flows into the sea, and extends for 5 miles along the shore. It is separated from the plain of Eleusis by a long line of some hills, which are a continuation of the principal chain of the Diacarian mountains. Oropus was originally a town of Boeotia; and, from its position in the maritime plain of the Asopus, it naturally belonged to that country. (Paus. i. 34. § 1.) It was, however, a frequent subject of dispute between the Athenians and Boeotians; and the former people obtained possession of it long before the Peloponnesian War. It continued in their hands till n. c. 412, when the Boeotians recovered possession of it. (Thuc. viii. 60.) A few years afterwards (n. c. 402) the Boeotians, in consequence of a sedition of the Oropi, removed the town 7 stadia from the sea. (Diod. xiv. 17.) During the next 60 years the town was alternately in the hands of the Athenians and Boeotians. The town is a very strong one in its walls. (Hell. vii. 4. § 1, &c.), till at length Philip after the battle of Chaeronea gave it to the Athenians. (Paus. i. 34. § 1.) In n. c. 318 the Oropians recovered their liberty. (Diod. xviii. 56.) In n. c. 312 Cassander obtained possession of the city: but Ptolemaios, the general of Antigonus, soon afterwards expelled the Macedonian garrison and returned the city to the Boeotians (Diod. xiv. 77.) It has been concluded from a passage of Diodorus (p. 11, ed. Hudson) that Oropus continued to belong to Thebes in the next century; but the expression olesia Ὠρώπεων is corrupt, and no safe conclusion can therefore be drawn from the passage. Leake proposes to read ολείς Ωρώπεων, Wordsworth so Ωρώπεων, but C. Müller, the latest editor of Diodorus, reads ολείς Ωρώπεων. Diodorus calls the inhabitants Athenian Boeotians, an epithet which he also applies to the inhabitants of Plataea. Strabo also describes Oropus as a Boeotian town (Ge. p. 404); but Livy (alv. 27), Pausanias (i. c.), and Pliny (iv. 7, c. 11) place it in Attica. How long the Oropi inhabited the inland city is disputed. Pausanias, even supra, says that Oropus was upon the sea (τελ θάλασσα, i. 34. § 1); and the inhabitants had probably returned to their old town long before his time. Although Oropus was so frequently in the hands of the Athenians, its name is never found among the Athenian demes. Its territory, however, if not the town itself, appears to have been made an Attic deme under the name of Graea (Ὑρώπεα), but Homer Oropus does not occur, but Graes is mentioned among the Boeotian towns (II. ii. 498); and this ancient name appears to have been revived by the Athenians as the official title of Oropus. Aristotle says that Oropus was called Graes in his time (ap. Steph. B. s. ν. Ὠρόπος); and accordingly we find in an inscription, a name of Oropus (Ὅρο羊毛) mentioned as a deme of the tribe Pandionis (Boe. & Meir, Die Demen von Attika, p. 6, seq.) In the passage of Thucydides (ii. 23) παριστάτε Ὠρόπος τὴν γῆν Πειραιαῖαν καλομένην, ἢ κατα- μεταίχθη Ὑπέροποι Ἀθηναίων οἴκοις, ἐδώροισαν, all the existing MSS. have Πειραιάκε, but Stephanus, who quotes the passage, reads Πειραῖακε, which Poppo
ORTHAGORIS.

and other modern editors have received into the text.
It is, however, right to observe that the district of Oropus was frequently designated as the border country or country over the border (τῆς γείτονα γῆς, Thuc. iii. 91).

According to Dicaearchus (L. c.) the Oropians were notorious for their grasping exactations, levied upon travelers, which was their principle and distance from Athens to Oropus, and therefore it is concluded by Xenos, a comic poet:

Πῶς τοι έλεγες, ἱπποτής τεῦχος ἕρμης ἐστίν.
Κακὶς τοις γένεσι καὶ Οἰνοπέδες.

The position of Oropus is thus defined by Strabon.

"The beginning [of Boeotia] is Oropus, and the sacred Delphinion, opposite to which is old Eretria in Euboea, distant 60 stadia. After Delphinion is Oropus at the distance of 20 stadia, opposite to which is the present Eretria, distant 40 stadia. Then comes Delium."

(Strab. ix. p. 403.) The modern village of Oropó stands at the distance of nearly two miles from the sea, on the right bank of the Evrópí, ancient the river, through which is a fragment of the ancient buildings and sepulchral stones. There are also Hellenic remains at the Ξάκη or wharf upon the bay, from which persons usually embark for Euboea; this place is also called άνεπος γόλυς ἀνέστολος, from a ruined church dedicated to the "Holy Apostles." Leake originally placed Oropus at Oropós and Delphinion at Sámos; but in the second edition of his Demí he leaves the position of Oropus doubtful. It seems, however, most probable that Oropus originally stood upon the coast, and was removed inland only for a short time. In the Peloponnesian War Thucydides speaks of sailing to and anchoring at Oropus (iii. 91, viii. 95); and Pausanias, also, has a reference to the place. Doubtless, however, Oropus was upon the coast. Hence there can be little doubt that Skóla is the site of Oropus, and that Oropós is the inland site which the Oropians occupied only for a time. It is true that the distance of Oropó from the sea is more than double the 7 stadia assigned by Diodorus, but it is possible that he may have originally written 17 stadia. If Oropus and Delphinion were thus at Euboea, and Oropó was more to the eastward nearer the confines of Attica.

In the territory of Oropus was the celebrated temple of the hero Amphiarasus. According to Pausanias (i. 34. § 1) it was 12 stadia distant from Oropus. Strabo places it in the district of Psophia, which stood between Rhámmus and Oropus, and which was subsequently an Attic demus (i. 392). Livy calls it the temple of Amphícolos (xl. 27), who, we know from Pausanias, was worshipped conjointly with Amphiarasus. Livy further describes it as a place rendered agreeable by fountains and rivers; which leads one to look for it at one of two torrents which join the sea between Skóla and Kálamo, which is probably the ancient Psophia. The mouth of one of these torrents is distant about a mile and a half from Skóla; at half a mile from the mouth are some remains of antiquity. The other torrent is about three miles further to the eastward; on which, at a mile above the plain, are remains of ancient walls. This place, which is near Kálamo, is called Maervo-Dhláissi, the epithets Maervo (black) distinguishing it from another site of Deílium. The distance of the Hellenic remains on the first-mentioned torrent agree with the 12 stadia of Pausanias; but, on the other hand, inscriptions have been found at Maervo-Dhláissi and Kálamo, in which the name of Amphiarasus occurs. Dicaearchus (L. c.) describes the road from Athens to Oropus as leading through bay-trees (δέντα δασφυλών) and the temple of Amphiarasus. Wordsworth very ingeniously conjectures δέντα "Αφράδων instead of δέντα δασφυλών, observing that it is not probable that a topographer would have described a route of about nine miles, with the origin of Athens to Oropus, by telling his readers that it passed through "bay-trees and a temple." Although this reading has been rejected by Leake, it is admitted into the text of Dicaearchus by C. Müller. (Leake, Northern Greece, vol. ii. p. 444, seq., Demí of Attica, p. 112, seq.; Finlay, Remarks on the Topography of Oropus and Deílium, in Transactions of the Royal Society of Literature, 1839, p. 396, seq.; Wordsworth, Athens and Attica, p. 23, seq.)

OROSINES, a river of Thrace, flowing into the Euxine. (Plin. iv. 18.)

T. H. D.

OBOŠPEDA (Οπόςπεδα, Strab. iii. p. 161, seq.), called by Ptolemy Oroşpeda (Οπόρσπεδα, ii. 6. § 21), a mountain chain in Hispánia Tarraconensia, called by Pausanias Hispánia; [Aσκόρρας Monas. It is stated by the geographer in the sacred chain of Sierra de los Monos. It is the highest inland mountain of Spain (11,000 feet), at first very rugged and bald, but becoming wooded as it approaches the sea at Calpe. It abounds in silver mines, whence we find part of it called Mon Argentarius. [Aσκόρρας Monas. It is stated by the geographer in the sacred chain of Sierra de los Monos. It is the highest inland mountain of Spain (11,000 feet), at first very rugged and bald, but becoming wooded as it approaches the sea at Calpe. It abounds in silver mines, whence we find part of it called Mon Argentarius.

T. H. D.

OŘREA. 1. (Ορφέα, Ptol. ii. 3. § 14), a town of the Veneciæns, on the E. coast of Britannia Barba.- Parsley (Brit. Rom. p. 373) identifies it with Orrocks, on the little river Oros in Fife- shire.

T. H. D.

ORBOKA, a mountain with a bay, on the east coast of Arabia, without the straits of the Persian Gulf. (Plin. vi. 28. x. 32.) Mr. Forster explains the name to mean literally in Arabic "the transverse mountain." He adds: "Its position is effectually determined by the name of the town. Corbuxa, or Ecbua, which is the name of the town, where, about a third of a degree south of Daba, a great mountain, at right angles with the mountains of Lima, runs right down to the sea, while its base lies the port of Chorfaskan." (Geog. of Arabia, vol. ii. p. 228.)

G. W.

OBINSUS, a tributary of the Maeander, flowing in a north-western direction, and discharging itself into the main river a few miles below Antioch (Plin. v. 29). As some MSS. of Pliny have Moysynus, and as Hierocles (p. 665) and other ecclesiastical writers (Notit. Episc. Phryg. Poc. p. 27) speak of a town Moysna in those parts, the river was probably called Moysnym. Its modern name is said to be Hugnia, that is the river described by Col. Leake (Asia Minor, p. 249) as descending from Gheirou and Karjasan.

L. S.

ORTACEA, a small stream of Elymias, which Pliny states flowed into the Persian Gulf; its mouths were blocked up and rendered unfit for navigation by the mud it brought down (vi. 27. 31. a). [V.]

ORTAGBEA. [Μαονεκα]

ORTHAGORIS, a town of Macedonia, of which coins are extant. Pliny (iv. 11. a. 18) says that Ortagues was the ancient name of Mooneca; but we learn from an ancient geographer (Hudson, Geogr. Misc. vol. iv. p. 42) that Ortha-
ORTHE.

ORTHE (Ορθή), a town of Perrheadia in Thessaly, mentioned by Homer (II. ii. 739), was said by Strabo (i. p. 440) to have become the acropolis of Phalana. [Phalana.] It occurs, however, in the lists of Pliny (iv. 9. s. 16) as a distinct town from Phalana.

ORTHOSIA (Ορθοσία), a town of Syria mentioned by Strabo as Poliomy, near the river Eleutherus, the confluence of the Eleutherus and the Tripoli. (Strab. xvi. p. 735; Ptol. v. 15. § 4.) The former makes it the northern extremity of Phoenicia, Pelasgus being the southern (p. 756), a distance, according to Artemidorus, of 3650 stadia (p. 760). It was 1150 stadia south of the Orontes. (ib.) Poliomy places both Simyra and Orthosia south of the Eleutherus, but Strabo is right in both of it: "agreeable whereabouts," writes Shaw, "we still find, upon the northern banks of this river (Nahr-el-Bord), the ruins of a considerable city in a district named Ortosia. In P退役军人’s table, also, Orthosia is placed 30 miles south of Antarcus and 12 miles north of Tripoli. The situation of it is likewise illustrated by a medal of Antoninus Pius, struck at Orthosia, upon the reverse of which we have the goddess Astarte treading upon a river; for this city was built upon a rising ground, on the northern banks of the river, within half a furlong of the sea: and as the rugged eminences of Mount Libanus lie at a small distance, in a parallel with the shore, Orthosia must have been a place of the great road; it should have formed the entire command of the road (the only one there is) betwixt Phoenicia and the maritime parts of Syria." (Truesd. p. 270, 271.) The difficulties and discrepancies of ancient authors are well stated by Pococke. (Observations, vol. ii. pp. 204, 205, notes d. e.) He assumes the Nahr Kibar for the Eleutherus, and places Orthosia on the river Acon, between Nahr Kibar and El-Bord. (Manmadrell, Journey, March 8.)

ORTHOSIA (Ορθοσία), a town of Caria, not far from Alabanda, on the left bank of the Maeander, and apparently on or near a hill of the same name (Strab. xiv. p. 605; Plin. xxxvii. 23). Near this town the Phoenicians, it is said, once settled Carisba (Polych. xy. 5; Lív. xiv. 25; comp. Ptol. v. 2. § 19; Plin. v. 29, xxxvii. 9, 25; Hieroc. 688). The ancient remains near Kurpeli probably mark the site of Orthosia (Leake, Asia Minor, p. 234); though others, regarding them as belonging to Alabanda, identify it with Dakēs-shaw.[144] (Dakēs-shaw, Ptol. vii. 1. § 30; viii. 27. § 18), a town on the eastern side of the peninsula of Hindostan, described by Ptolemy as the Palace of Sornax. It was in the district of the Soretas, and has been identified, conjecturally, by Forbiger with the present Utshar or Uticara. [V.]

ORTOSIA (Ορτοσία). 1. An ancient city of Latam, situated on the confines of the Aeacian territory. It is twice mentioned during the wars of the Romans with the latter people: first, in n. c. 481, when we are distinctly told that it was a Latin city, which was besieged and taken by the Aeacians (Liv. ii. 48; Dionys. viii. 81); and again in n. c. 457, when the Acarnanians, under Orestades, took Corbin, and, after putting to the sword the Roman garrison there, made themselves masters of Ortosia also; but the consul Horatius engaged and defeated them on Mount Algidas, and after driving them from that position, recovered possession both of Corbin and Ortosia. (Liv. iii. 30; Dionys. x. 26.) From these accounts it is clear that Ortosia was situated somewhere in the neighbourhood of Corbin and Mount Algidas; but we have no more precise clue to its position. No mention of it is found in later times, and it probably ceased to exist. The name is much corrupted in both the passages of Dionysius; in the first of which it is written Ὀρτοσία, but the Vatican MS. has Ὀρτοσία for Ὀρπρεώς: in the second it is written Ὀρτοσία, and it is probable that the Hortenses, a people mentioned by Pliny (iii. 5. s. 9) among the populi Albanenses, are the inhabitants of Ortosia; and it is possible, as suggested by Niebuhr, that the Ὀρπρεώς (a name otherwise wholly unknown), who are found in Dionysius’s list of the thirty cities of the Latin League, may be also the same people. (Dio, c. 63; Niebuhr, vol. ii. p. 18, note.) The sites which have been assigned to Ortosia are wholly conjectural.

2. (Ortosia a Mare), a considerable town of the Frontani, situated on the coast of the Adriatic, about midway between the mouth of the Aternum (Pescura) and that of the Sagrus (Sagro). Strabo tells us that it was the capital of the Frontani (v. 243). He erroneously places it S. of the Sagrus; but the passage is evidently corrupt, as is one in which he speaks of Ortosia or Histionum (for the reading is uncertain) as a resort of pirates. (Strab. l.c., and Kramer ad loc.) Poliomy correctly places it between the Sagrus and the Aternum; though he erroneously assigns it to the Peligni. Pliny mentions it as one of the principal places possessed by that people. (Plin. iii. 12. 17; Plin. iii. 1. § 19.) Some inscriptions have been published in which it bears the title of a colony, but these are of dubious authenticity (see Zumpt, de Colon.: p. 356, note): it is not mentioned as such in the Liber Columarianus. The Itineraire places it on the road from the mouth of the Aternum to Anxanum (Lamia). The name is still retained by the modern town of Ortosia; and antiquities found on the spot leave no doubt that it occupies the same site with the ancient one. (Inst. Ant. p. 313; Tab. Feat. Rom., Plin. iii. p. 67.) [E. B. B.]

ORTOSPANA (Ορτοσπανία, Strab. xi. p. 514, xii. p. 733; epigrafei: § 36: Opis, Ptol. vi. 18. § 5; Amm. Marc. xxxiii. 6), an ancient city of Bactriana, which there is good reason for supposing is identical with the modern town of Xedul. The name is written variously in ancient authors Ortospana or Ortosparum; the latter is the form adopted by Pliny (vi. 17. s. 21). Three principal roads
leading through Baetica; and at this place; hence the notice in Strabo (l. c.) of the 3 in Ebrovad
τραίτες. Grekapur has (as appears to us), on no sufficient ground, identified Ortospesa with the present
Kandahar. If the reading of some of the MSS. of Ptolomy be correct, Kābiṣel may be a corruption of Eibāviya.

It is noteworthy, that in the earlier editions of Ptolomy (vi. 18. § 3) mention is made of a person
who he calls Kābiṣel; in the latest of Nobbe (Tauchnitz, 1848) the name is changed to Bahālī. It is not improbable that Ptolomy here is speaking of Kābiṣel, as Lasen has observed.

(Ibid. Alterth. vol. i. p. 29.) The three roads may be the pass of Bahālī. It is probable that the Sabellian
Kisik, and that from Anberdā to Khosar. [V.]

ORTOSPEDA. [OROTPENDA].

ORTYGI.A. [DELIO].

ORTYGI.A. [STRACUM].

ORUDIII († μητέρα δρακόντων, Ptol. viii. i. § 25, 36), a chain of mountains in India inta Gaugam, which were, according to Ptolomy, the sources of the river Pyrēs (Pyrēs). It is difficult now to identify them with certainty, but Forbiger conjectures that they may be represented by the present Nello-Molla.

OBZ. [ARCADIA, Vol. i. p. 193, a.]

OSQA. 1. (Osera, Ptol. ii. 6. § 66), a town of the Illyrians in the N. of Hispania Tarraconensis, on the road from Turaco and Beida to Ossac-
agnusta (Ibn. Am. pp. 391, 451), and under the jurisdiction of the last-mentioned city. Pliny alone (iii.
3. a. 4) places the Ossaces in Vescitania, a district mentioned nowhere else. It was a Roman colony, and had a mint. We learn from Pilutuma (Sert. c. 14) that it was a large town, and the place where the mint of the Ossaces was quinarian (Ossacum) by Strabo, in an apparently corrupt passage (iii. p. 181; v. Ubert, vol. ii. pt. i.
p. 451.) It seems to have possessed silver mines (LIV. xxiv. 10, 46, xl. 43), unless the "argentum
Ossaceum" here mentioned merely refers to the minted silver of the town. Florus, however (Med. ii. 520), has pointed out the impossibility of some writers not allowing such vast quantities of minted silver as we find recorded in ancient writers under the term "argentum Ossaceum," "signatum Ossaceum;" and is of opinion that Ossaceum in these phrases means Sponsiā, by a corruption from the national name, Suse-caru. (Cl. Cas. E. c. i. 60; Vell. Pat. ii. 26). In the Severan Forum, there are six coins, namely, of Florus, Med. ii. p. 513; Sestini, p. 176; Misanett, l. p. 46, Suppl. i. p. 92; Murray's Handbook of Spain, p. 448.

2. A town of the Turdetani in Hispania Baetica, which some have identified with Ussacor, but which Ubert (vol. ii. pt. i. p. 370) thinks must be sought to the W. of that place. (Ptol. ii. 4. § 13; Plin. ii. 1. a. 3.) The pretended coins of the Ussacores are not genuine. (Florus, Med. i. c.; Sestini, p. 73; Misanett, i. p. 48; Suppl. i. p. 40; Sestini, p. 78; Ubert, l. c.)

[TE. D.]

OSIRIA. [LEPPONTI].

OSCI. ORI or OPICI (in Greek always Oscoi; the original form of the name was Oeskra, which was still used by Ennius, op. Fest. s. v. p. 198), a nation of Central Italy, who at a very early period appear to have been spread over a considerable part of the peninsula. So far as we can ascertain they were the Osca or Osci, and that at the earliest time when they might have anything like a definite account, of the central part of Italy, from Campania and the borders of Latium to the Adriatic; while on the S. they adjoined the Osconians, whom there is good reason to regard as a Pelasgic tribe. Throughout this extent they were subsequently conquered and reduced to subject status by Latins, Sabines, and other peoples, and the land was virtually occupied by the Oscans. The relation between the Sabellians and the Oscans is very obscure; but it is probable that the former were comparatively few in number, and adopted the language of the conquered peoples, as we know that the language spoken by the Sabellians and Samnites in later times was Osco. (Liv. x. 29.) Whether it remained unmixed, or had been modified in any degree by the language of the Sabellians, which was probably a cognate dialect, we have no means of determining, as all our existing monuments of the language are of a date long subsequent to the Sabellian conquest. The political affinities of the Oscans, and their relations to the Sabellian and other races of Central Italy, have been already considered under the article ITALIA; it only remains to add a few words concerning what is known of the Osco language.

Niebuhr has justly remarked that "the Osco language is by no means an inexplicable mystery, like those of the Illyrians, Albanians, and other nations who have been lost to us. With the Sabellian and Oscan languages we can still work, we can compare them, and come to distinct conclusions concerning the general character and affinities of the language. The Oscans were closely connected with the Latin; not merely as the Latin was with the Greek and other branches of the great Indo-European family, as offshoots from the same original stock, but as cognate and nearly contiguous peoples. Charles F. N. B. Real, in his Recherches sur les formes latines dans les phrases Romaines (Flowers, Med. ii. p. 512; Sestini, p. 176; Misanett, l. p. 46, Suppl. i. p. 92; Murray's Handbook of Spain, p. 448.)
neighbourhood of Bantis, on the borders of Apulia and Lucania, and which refers to the municipal affairs of that town; 2. the Cippus Abellanus, so called from its having been found at Abella in Campania, and containing a treaty or agreement between the two neighbouring cities of Nola and Abella; and 3. a bronze tablet recently discovered in the neighbourhood of Aquania in Lucania, containing a dedication of various sacred offerings. It is remarkable that these three monuments have been found in nearly the most distant quarters of the Ocean territory. By the assistance of the numerous minor inscriptions, we may fix pretty clearly the limits within which the language was spoken. They include, besides Campania, the towns of Proper, the land of the Hirpini and Frentani, and the northern part of Apulia. No inscriptions in Ocean have been found in Lucania (except immediately on its borders) or Bruttium, though it is probable that in both of these countries the Sabellian conquerors introduced the Ocean language, or one closely connected with it, and which is distinctly told by Festus that the Bruttians spoke Greek and Ocean. (Fest. p. 35, M.) We learn also with certainty that not only the vernacular, but even the official, use of the Ocean language continued in Central Italy long after the Roman conquest. Indeed few, if any, of the extant inscriptions date from an early period. The coins issued under Titinius allude to it as a dialect still in common use in his time, about A.D. 170. (Fest. s. v. Opescus, p. 189.) The coins struck by the Samnites and their allies during the Social War (s. c. 90—88) have Ocean inscriptions; but it is probable that, after the close of that contest and the general admission of the Italians to the Roman franchise, Latin became universal as the official language of Italy. Ocean inscriptions have continued to be spoken, not only in the more secluded mountain districts, but even in the towns, in Campania at least, until a much later period; as we find at Pompeii inscriptions rudely scratched or painted on the walls, with their hasty execution and temporary character cannot be supposed to have existed long before the destruction of the city in A.D. 79.

(Concerning the remains of the Ocean language see Mommsen, Unter-italischen Dialekte, 4th Leipzig, 1850; Kienze, Philologische Abhandlungen, 8vo, Berlin, 1839; and Donaldson, Varro's Manuscripts, pp. 104—108.)

We have no evidence of the Oceanics having any literature, properly so called; but it was certainly from them that the Romans derived the dramatic entertainments called Atellanae, a kind of rude farce, probably bearing considerable resemblance to the performances of Pulcinello, still so popular at Naples and in its neighbourhood. When these were transplanted to Rome they were naturally rendered into Latin; but though Sicil is probably mistaken in speaking of the Fabules Atellane of his day as still performed at Rome in Ocean, it is very natural to suppose that they were still so exhibited in Campania as long as the Ocean language continued in common use in that country. (Sisrav. v. p. 233; concerning the Fabulae Atellane see Mommsen, l. c. p. 235.) For Pulcinella itself see Litt. Antiquities, p. 376, &c.; Munk, de Fabulae Atellane, Lips. 1840.)

OSCEINIUM, a name which appears in the Jerusalem Itin. on the road from Vasaetas (Bosna) to Elusa (Elusa). (Origio; Elusates.) The order of names in Vasaetas, Tras Arboras, Osceiniurn, Satium or Satrium, and Elusa. Osceiniurn is marked at the distance viii. from the two places between whose walls it lies. D'Anville finds on this road a place named Esquives, which in name and position agrees pretty well with the Osceiniurn of the Itin. (G. L.)

OSERIATRES (Oseriateres), a tribe of Pannonia Superior, dwelling on the banks of the river Dravus; but nothing is known about them but their name. (Ptol. ii. 15, § 2; Plin. ii. 38.)

OSI, a German tribe mentioned only by Tacitus (Grsec. 28, 43), as dwelling beyond the Quadri, in a woody and mountainous country. But their national customs, as well as their language, were those of the Pannonians. They were, moreover, tributary to the Quadri and Sarmatians. The exact districts they inhabited cannot be determined, nor do we know whether they had migrated into Germany from Pannonia, or whether they were an ancient remnant of Pannonians in those districts. (L. S.)

OSIANA, a town in the west of Cappadocia, between the river Ialy and lake Taita, on the road from Arzacya to Cassarea (H. Ant. p. 206). Its site must probably be looked for in the district of Jurab or Urgab. (L. S.)

OSISMI or OSISMI (Oserimus), a Celtic people who joined the Veneti in the war against Caesar, n. c. 56. (B. G. iii. 9.) There is nothing in Cassar which shows their position further than this, that they were on the peninsula of Bretaigne. Prolesy (ii. 8, § 5) makes them extend as far south as the Gobesum headland, and his name of Vorcanium as their chief city. (Gobarum.) If we accept the authority of Mela, who says (iii. 6) that the island Serra (Sese) is opposite to the abores of the Oisimii, this will help us to determine the southern limit of the Oisimii, and will confirm the conjectures of Gobesum being the headland called Ria Pointe, which is opposite to the small island Sese, or as it is improperly called Iles des Soisins or being somewhere near that headland. In another passage (iii. 2) Mela makes the great bend of the west coast of Gallia commence where the limits of the Oisimii end: "ab illis enim iterum ad septentriones littorium est et per Littorines, Carpenites ad ultimum Gallicarum septem Meridiones." Fliny (v. 8) describes this great peninsula of Bretaigne thus: "Gallia Lugdunensis contains a considerable peninsula, which runs out into the ocean with a circuit of 625 miles, beginning from the border of the Osimii, the neck being 125 miles in width: south of it are the Namnetae." It is plain then that Fliny placed the Oisimii along the north coast of France, and there is Mela's authority for placing them on the west coast of the peninsula. The neck of the peninsula which Fliny describes, may be determined by a line drawn from the bay of St. Brieuc on the north to Lorient on the south, or rather to some of the bays east of it, at Montsaint-Michel. It seems a fair conclusion, that the Osimii occupied a large part of the peninsula of Bretaigne; or as Strabo (iv. p. 195) says: "Next to the Veneti are the Oisimii, whom Pytheas calls Timili, who dwell in a peninsula which runs out considerably into the ocean, but not so far as Pytheas says and those who believe him." He does not tell us how far Pytheas said that the peninsula ran out into the sea, but if we had Pytheas's words we might find that he knew something about it. The conclusion of D'Anville is justified by the ancient authorities. He says: "It seems that it has been agreed up to the present time to limit the territory
of the Osamii to the northern coast of Bases Bragge, though there are the strongest reasons for thinking that they occupied the extremity of the same continent in all its breadth and that in their discourse of the Osamii was a part of the territory as well as the diocese of Livon." D'Anville observes that there is no part of ancient Gaul the geography of which is more obscure.

[GE.

OSMIDA (Oysida, Seyl. p. 18), a district of Crete, which Mr. Pashley's map places at the sources of the Mesa
do-potama. (Hück, Krete, vol. 1 p. 15.) [EBJ.

OSPIRAGUS, a branch of the river Erigon, in Lyceesia, upon which the consul Sulpicius pitched his camp in the campaign of a c. 200 (Liv. xxxi. 39); perhaps the same as the Schena
tius, an affluent of the Erigon, which falls into it to the N. of Sitoula. [EBJ.

OSQUADES, one of the peoples of Aquitania mentioned by Pliny (v. 19). He mentions Osqu
dates Montani and Osquades Campestres, but he enumerates many names between the two, from which we may conclude that the Campestres did not border on the Montani, for if they had, it is probable that he would have enumerated the Campestres immediately after the Montani instead of placing between them the names of other inhabitants. Besides this, we must look for the Montani on the north side of the Pyrenees and in the valleys of the Pyrenees, and the Campest
tres in the low country of Aquitania. There are no means for determining the position of either the Montani or the Campestres, except from the resemblances between the ancient and the modern names in this part of Aquitania, which resemblance is often very great. Thus D'Anville supposes that the Osquades Montani may have occupied the valley of Ossos, which extends from the foot of the Pyrenees to Osorun, on a branch of the Adour. This is prob
able enough, but his attempt to find a position for the Campestres is unsuccessful. [GL.

OSKROBEVE, a small district in the NW. corner of Mesopotamia (taken in its most extended sense), which there is some reason for supposing would be more correctly written Oriskoiva. It does not appear in any writer earlier than the times of the Auto
nines, and is not therefore mentioned by either Strabo or Ptolemy. Ptolemaeus states that it de
rived its name from a certain Oros, who ruled there (Ptol. v. 17, 12); and Dion Cassius declares that the name of the man who betrayed the Roman army under Crassus was Abgarus the Orosorean (xii. 19; see for the same name, lviii. 18, and lvii. 12.) Again, Herodian calls the people who dwelt in those parts Orosenii (ili. 9, lv. 7, vii. 1). Ammianus writes the name Odrosene (iv. 5, 3, xxiv. 1). The name prevailed in the country as late as the seventh century. (Herod. p. 75.) In the Notitia Imperat. Oroesene was placed under a "Praeses Provinciae," and appears to have been sometimes included in Mesopotamia, sometimes kept separate from it. (See Justinian, Notit. cit. § 11; Ioan. Malalas, xi. p. 274, ed. Robertson, de Eulog. p. 110.) It is most likely that the correct form of the name is Oriskoova; and that this is connected with the Mararskofo of Isidorus. (Statham, Parch. 1.; and see Dion, lviii. 2, for the name of Mamme, a chief of the Mesopotamian Arabs, who gave himself up to Trajan.) Not im
possibly, the Oroes of Pliny may refer to the same district. (vi. 30, 113.) [EDMERS.]

[IV.

OSSA (Ose, Ptol. iii. 13. § 15), a town of the

Bisaltae, which, before the annexation of Bisaltai to the kingdom of Macedonia, must have been a place of some importance from the fact of its pos
sessing an autonomous coinage. (Ezkbiel, vol. i. p. 78.) It has been identified with Sokhi, a large vil
lage on the S. side of the Ngixta mountain, where some Hellenic remains are found on the surrounding heights. Another ancient site at Labon, on the N. road from Serrès to Salonik, has also claims to be considered the representative of Ossa. (Leake, North. Greece, vol. iii. pp. 215, 235.) [EBJ.

COIN OF OSA.

OSSA (Ose, a lofty mountain in Thessaly on the coast of Magnesia, separated from Olympus only by the narrow vale of Tempe. Hence it was sup
posed by the ancients that these mountains were once united, and had been separated by an earth
dike. (Ptol. v. 17, 12; Strabo, iv. 5, 3, xxiv. 17; Lucan, vii. 347; Claudian, Respon. Præs. p. 183.) Ossa is conical in form and has only one summit. Polybius mentions it as one of the highest moun
tains in Greece (xxiv. 10); but it is considerably lower than Olympus, and according to Ovid even lower than Pelion. (Ov. Fast. iii. 441.) Accord
ing to Diodorus, who speaks, however, only from conjecture, Ossa must be 5000 feet high. To the south of Ossa rises Mt. Pelion, and the last falls of the two mountains are united by a low ridge. (Herod. vii. 129.) Olympus, Ossa, and Pelion differ greatly in character; and the conical peak, standing between the other two, is well contrasted with the broad majesty of Olympus, and the ex

tended outline of Pelion. The length of Ossa along the coast is said by Strabo to be 80 stadia (iv. p. 443). It is hardly necessary to allude to the passages in the poets, in which Ossa is mentioned, along with Olympus and Pelion, in the war of the giants and the gods. (Hom.Od. xi. 312; Virgil, Georg. i. 263, etc.) The modern name of Ossa is Úassos. (M. Lucknow, Thessaly, p. 120.) It is described by D'Anville in his "Guide de la Touristique," vol. ii. p. 106; Leake, Northern, Greece, vol. i. p. 434, vol. iv. pp. 411, 513; Médit,
és, Mémoire sur le Pelion et l'Ossa, Paris, 1853.)

2. A mountain in Elis near Olympia. (Vol. I p. 817, 17.)

OSSARIAE (Osebías), a people who dwelt in the Paisy on the banks of the Acentus (Cen
bub), and who surrendered themselves to Alexander the Great after the conquest of the Mali (Médita). (Arrian, vi. 15.)

OSSARENE (Ossarph, Ptol. v. 13. § 9; Ts
sarphi, Interp.), a canton of Armenia situated on the banks of the river Gyrum. St. Martin (Méth. sur l'Armenie, vol. i. p. 801) is of opinion that it may be the same as the Gozarrene of Strabo.

[EBJ.

OSET, also called Julia Constantin (Ptol. iii. 3), a town of Bactria, on the right bank of the river Bactris, and opposite to Hispalia. It is probably the modern S. Jews de Afora, near Castello de la Osetta, where there are some Roman remains.
OSSIGERDA

(Ossigera, Exp. S. x. p. 106, Med. ii. p. 598; M領導
seti. 28; Seinti, Med. Isp. p. 73.) [T. H. D.]

COIN OF OSSET.

OSSIGERDA or OSSICERDA (Ossiguras, Ptol. ii. 6 § 63), a town of the Edetani in Hispania Tarraconensis. It was a municipium in the jurisdiction of Caesareae (Plin. liii. 3. a. 4, who calls the inhabitants Osigerdenses.) It had a mint (Flores, Med. ii. p. 532, iii. p. 109; Mionnet, i. p. 47, Suppl. i. p. 95; Seinti, p. 177.) Ubert (vol. ii. pt. 1 p. 417) identifies it with Ossere, near Segora, in the valley of the Bidasoa [T. H. D.]

OSSEGI LACONICUM, a town on the borders of Hispania Baetica, at the place where the Baetis enters that country (Plin. liii. 3; now Marquis), where there are Roman ruins and inscriptions. (Flores, Esp. xii. 367, v. 24.) [T. H. D.]

OSSON'NOBA (Ossorina, Ptol. ii. 5 § 3), a town, the site of which is marked by two rocks in the river Tages and Anas, on the road from Eboris to Ebora and Pax Julia. (Tin. Ant. pp. 418, 426.) [Lustamia, p. 230, a.] It is the same town mentioned by Strabo in a corrupt passage (ili. p. 143), by Mela (ili. 1 § 6), Pliny (iv. 21. a. 33), and others. Commonly identified with Estag, lying a little N. of Faro, near the mouth of the Sulcis, where Roman ruins and inscriptions are still found. One of the latter has a large coin. (Ubert, vol. ii. pt. 1 p. 387.) [T. H. D.]

OSTEOIDES (Osteodiis), a small island in the Thyrrenian sea, lying off the N. coast of Sicily, and W. of the Aeolian Islands. Diodorus tells us that it derived its name (the Bodn) (from the circumstance of the Carthaginians having occasion got rid of a body of 6000 turbulent and disaffected mercenaries by landing them on this island, which was barren and uninhabited, and leaving them there to perish. (Diol. v. 11.) He describes it as situated in the open sea, to the west of the Liparisan or Aeolian Islands; a description which applies only to the island now called Ustica. The difficulty is, that both Pliny and Ptolemy distinguish Utica (Ost-vaia) from Osteodes, as if they were two separate islands (Plin. iii. 8. a. 14; Pol. iii. 4. § 17). The former writer says, "a Solunte lexv. M. Osteodes, contra Paronis Utica." But as there is in fact but one island in the open sea W. of the Liparides (which is apparently referred), it seems certain that this must have been the Ostede of the Greeks, which was afterwards known to the Romans as Ustica, and that the existence of the two names led the geographers to suppose they were two distinct islands. Mela does not mention Utica, but notices Osteodes, which he reckons one of the Aeolian group; and its name is thus explained, in the Table, in a manner that affords no real clue to its position. (Mal. ii. 7. § 18; Tab. Peut.)

Ustica is an island of volcanic origin, about 10 miles in circumference, and is situated about 40 miles N. of the Capo di Castello near Palermo, and 80 miles W. of Alicudi, the westernmost of the Lipari Islands. It is at this day well inhabited, and existing remains show that it must have been so in the time of the Romans also. (Smyth's Sicily, p. 279.)

OSTIA (Ostia: Edr. Ostienae: Ostia), a city of Latium, situated at the mouth of the Tiber, from which position it derives its name. It stood on the left bank of the river, at a distance of 16 miles from Rome, by the road which derived from it the name of Via Ostiense. (Tin. Ant. p. 801.) All ancient writers agree in representing it as founded by the Roman king Ancus Marcus; and it seems certain that it always retained the position of a colony of Rome, and was at no period independent. From its position, indeed, it naturally commanded the port of Rome, and was essential to that city, not only for the purpose of maintaining that naval supremacy which it had established before the close of the regal period, but for securing its supplies of corn and other imported produce which was carried up the Tiber. Ancus Marcus at the same time established salt-works on the coast, which continued for a time to supply both Rome itself and the neighbouring country in the interior with that necessary article. (Liv. i. 33; Dionys. iii. 44; Cic. de Rep. ii. 18; Strab. v. p. 323; Flor. i. 4; Enutrop. i 5; Fest. p. 197.) There can be no doubt that the importance of Ostia must have continued to increase with the growing prosperity of Rome; but it is remarkable that we meet with no mention of its name in history until the period of the Second Punk War. At that time it appears as a commercial and naval station of the utmost importance; and was not only the port to which a corn from Sicily and Sardinia was brought for the supply of Rome itself, as well as of the Roman legions in the field, but was the permanent station of a Roman fleet, for the protection both of the capital, and the neighbouring shores of Italy. (Liv. xxii. 11, 57, 57, xiii. 38, xxv. 20, xxvii. 22.) It was at this time still reckoned one of the "colonia maritimae," but on account of its peculiar importance in relation to Rome, it enjoyed special privileges; so that in c. o. 77, for instance, the Roman colonies endeavoured to establish a claim to exemption from levies for military service, which was allowed only in the case of Ostia and Antium; the citizens of which were at the same time compelled to be constantly present as a garrison within their own walls. (Liv. xxvii. 58.) On a subsequent occasion (c. o. 191) they obtained a still greater exemption from the naval service also; but their claim was at once disallowed by the senate. (Id. xxviii. 3.) Even after the complete establishment of the naval power of the Roman Republic, Ostia seems to have continued to be the usual station of a Roman fleet, and in c. o. 67 it was there that a squadron, which had been sent out to the representation of the Cilician pirates, was attacked by the pirates themselves, and the ships either destroyed or taken. (Cic pro Leg. Man. 12; Dion Cass. xxxiv. 5.) Ostia itself also suffered severely during the civil wars of Sulla and Marius, having been taken by the latter in c. o. 87, and given up to plunder and devastation by his soldiers. (Appian, B. C. 67; Liv. Epic. lxix; Oros. v. 19; Flor. iii. 21. § 12.)

But its position at the mouth of the Tiber, as the port of Rome, secured it from decay; and so im-
important was the trade of Ostia become, especially on account of the supplies of corn which it furnished to the capital, that it was made the place of residence of one of the four quaestors of Italy, and gave name to one of the "provinciae quaestoriarum" into which that country was divided. (Cic. pro Murena. 8. pro Sert. 17; Suet. Claud. 24.) But the increasing commerce of Ostia rendered its natural disadvantages as a port only the more sensible; and there can be little doubt that those disadvantages were themselves continually increasing. It had been originally founded, as we are expressly told, close to the mouth of the Tiber, from which it is now distant above three miles; and the process of alluvial deposition, which has wrought this change, has been undoubtedly going on throughout the intervening period. Hence Strabo describes in strong terms the disadvantages of Ostia in his day, and calls it "a city without a port, on account of the alluvial deposit continually brought down by the Tiber, which compelled the larger class of vessels to ride at anchor in the open roadstead at great risk, while their cargoes were unloaded into boats or barges, by which they were carried up the river to Rome. Other vessels were then hove up the Tiber, after they had been lightened by discharging a part of their cargoes." (Strab. v. pp. 231, 232.) Dionysius gives a more favourable view, but which does not substantially differ from the preceding account. (Dionys. ill. 44.) These evils had already attracted the attention of the dictator Caesar, and among the projects ascribed to him was one for forming an artificial port or basin at Ostia (Plin. Caz. 22); but this was neglected by his successors, until the increasing difficulty of supplying Rome with corn compelled Claudius to undertake the work.

That emperor, instead of attempting to cleanse and restore the original port of Ostia at the mouth of the Tiber, determined on the construction of an entirely new basin, which was excavated in the seashore about two miles to the N. of Ostia, and which was made to communicate with the river by an artificial cut or canal. This port was protected and enlarged by two mole projecting out into the sea, so as to enclose an extensive space, while in the interval between them a breakwater or artificial island was thrown up, crowned by a lighthouse. (Dion Cass. lx. 11; Suet. Claud. 26; Plin. ix. 6, xvi. 40. a. 76; Juv. xii. 75—81.) This great work was called the Portus Augusti, on which account its construction, or at least commencement, is by some writers referred to the emperor Augustus; but there is no authority for this; and Dion Cassius distinctly assigns the commencement as well as completion of it to Claudius. Nero, however, appears to have put the finishing hand to the work, and in consequence struck coins on which he claims it for his own. (Eckhel, vol. vi. p. 276.) After this it was considerably augmented by Trajan, who added an inner basin down a horizontal form, surrounded with quays and extensive ranges of buildings for magazines and storehouses. This port was called by him Portus Traiani; and hence we afterwards meet in inscriptions with the "Portus Augusti et Traiani," and sometimes "Portus utterque" in the same sense. (Juv. 1.c., et Schol. ad loc.; Gruter, Insocr. p. 306. 16, p. 446. 3.) At the same time he repaired the artificial channel of communication with

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**Plan of Ostia**

A. Main channel of the Tiber.
B. Right arm of ditto, the Fossa Trajana, now called Primaevico.
C. Fiume Mere, dry bed of ancient course of the Tiber.
D. Modern village of Ostia.
E. Ruins of ancient Ostia.
F. Portus Augusti.
G. Portus Nei.
H. Insula Sacra.
OSTIA.

The Tiber, which now assumed the name of Fiume Trajana, and is undoubtedly the same which still exists under the name of Fiumicino, and forms the right arm of the Tiber, from which it separates about a mile and a half above the site of Ostia.

The new port thus constructed seems to have contributed to the growth of a new town around it, which was generally known by the name of PORTUS OSTENSIS, sometimes also PORTUS Urbis or PORTUS Romae, but much more frequently, at least in later times, simply PORTUS. It seems to have been designed more particularly for the importation of corn for the supply of the capital, an object of which the importance became felt more and more, as the population of Rome continued to increase, while it became more absolutely dependent upon foreign produce. The adjoining district on the right bank of the Tiber was portioned out among a body of colonists before the time of Trajan (Lib. Colum. p. 328); and a new line of buildings was constructed on the right bank of the Tiber from Rome to the new port, which obtained the name of Via Portuensis. In the reign of Constantine the city of Portus was erected into an episcopal see (Anastas. Vit. Silvest. 34); and the same emperor surrounded it with strong walls and towers, which are still in considerable part extant. Meanwhile the Ostian road, which was formerly sinking into decay, received notice of it during the earlier periods of the Roman Empire show it to have been still a flourishing and populous city, and successive emperors concurred in improving it and adorning it with public buildings. It was particularly indebted to the care of Hadrian (Guiter, Incer. p. 249. 7) and Septimius Severus, numerous inscriptions in honour of whom are discovered among its ruins. (Nihby, Distorsov, vol. ii. pp. 484, 468.) Aurelian, also, we are told, adorned it with a forum, which bore his name, and which was decorated by his successor Tacitus with 100 columns of Numidic marble. (Vigso. Aurel. 45; Tac. 10.) The existing remains confirm the inference which we should draw from these accounts, and show that Ostia must have continued to be a flourishing town till towards the close of the Roman Empire, and far superior in the number and splendour of its public buildings to the neighbouring town of Portus. But the security of the latter place, which was well fortified, while Ostia was wholly unprotected by walls (Procop. B. 5. c. 12. p. 102); and the city of Ostia had, besides the advantage of Portus; and the artificial port seems to have obtained an increasing preference over the natural mouth of the Tiber. Rutillius says that in his time (about A.D. 414) the left arm, or main channel of the river, was so obstructed with sand as to be wholly deserted (Hist. i. 181); but this would appear to be an exaggerated statement, as Ostia was more than a century later described as being more navigable (Procop. I. c.).

OSTIA.

Ostia was, however, in his day already in a state of great decay, and the road which led from thence to Rome (the Via Ostiensis) was neglected and abandoned, while the Via Portuensis on the other side of the Tiber was still the scene of considerable traffic. The importance of Ostia diminished, and Ostia became exposed to the attacks of hostile barbarians. In A.D. 409 Alaric, king of the Goths, made himself master of the port, and with it of the stores of corn for the supply of the capital, which compelled the senate to capitulate on the terms that he chose to dictate (Zosim. vi. 6); and again during the wars of Bellissarion and Vitiges (in 557) the Gothic king, by making himself master of Portus, was able to reduce his adversary to severe distress (Procop. B. G. i. 26, 36c.). The decline of Ostia continued throughout the earlier part of the middle ages; in 827 it is described as altogether in ruins, and continued to be so described by the Saracens throughout that century seem to have completed its desolation.

But meanwhile the artificial ports of Claudius and Trajan were beginning in their turn to suffer from the deposit of sand which is constantly going on along these shores; and no attempt being made in these ages of confusion and disorder to arrest the progress of the evil, they were both gradually filled up so as to be rendered altogether useless. In the 10th century, the port of Trajan was already reduced to a mere lake or pool, altogether cut off from the sea, and only communicating by a ditch with the Tiber. (Ughelli, Italia Sacra, vol. i. p. 134.) The consequence was that for a time the trade was again forced to have recourse to the left arm of the river; and the modern Ostia, which is a castle or fort, and has been founded by Pope Gregory IV., a little above the ruins of the ancient city, became again for a period of some centuries the landing-place of travellers and the port of Rome. It was not till 1618 that Pope Paul V. once more caused the canal of Trajan to be restored and cleared out, and continued to the present line of the present town of Ostia, where a canal called Fiumiccino was constructed; and from this time the whole traffic carried on by the Tiber with Rome (which is however but inconsiderable) has been confined to this arm of the river. The main channel, on the other hand, having been completely neglected, has become so obstructed with sand near the mouth as to be wholly impassable.

The modern village of Ostia is a very poor place, with the ruins of an old castle, but retains little more than 50 permanent inhabitants, who are principally employed in the neighbouring salt-works. Its climate in summer is extremely unhealthy. The ruins of the ancient city begin about half a mile below it, and extend along the left bank of the Tiber for a space of near a mile and a half in length, and a mile in breadth. Though extensive, they are for the most part in a very dilapidated and imperfect state, so as to have little or no interest as architectural monuments; but among them may be distinctly traced the remains of a theatre, a temple of the Corinthian order, the forum part of which is probably the same that surrounded it; and near the Torre Bove, respectively close to the Tiber, are the ruins of buildings that appear to indicate this as the site of the actual port or emporium of Ostia in the imperial period. The great number and beauty of the statues and other works of art, which have been brought to light by the excavations carried on at successive periods on the site of Ostia, are calculated to give a high notion of the opulence and prosperity of the ancient city.

The ruins of Portus, which are also very considerable, are of an entirely different character from those of Ostia. They are found on the right bank of the Tiber, about 2 miles from the present line of sea-coast at Fiumicino, and are still known as Portus; while the inner basin of Trajan, the hexagonal harbor, of which may be distinctly traced, though it is in great part filled with sand, is still popularly known by the name of II Trajano. The quays of solid masonry that surrounded it are still well preserved; while extensive, though shapeless, masses of ruins adjoining it appear to have been those of the magazines and storerooms attached to the port. The

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remains of the port of Claudius are less distinct; the line of the moles which bound it may, however, be traced, though they are altogether buried in sand; the gate and the mole light still visible in the 15th century, when the ruins were visited and described by Pope Paul II., but has now entirely disappeared. A considerable part of the ancient walls with which the city was fortified by Constantine is still visible; they were strengthened with towers, and closely resemble in their style of construction the older walls of Rome situated on the road from Ostia to Capua. Between the site of Ostia and that of Portus is the island, formed by the two branches of the Tiber, which is about 3 miles in length by 2 in breadth. It is commonly known as the Insula Sacra, an appellation first given to it by Procopius, who describes it in detail (B. G. i. 26). The origin of the epithet is unknown, but it appears to have been in Christian times regarded as consecrated, having been, according to Anastasius, bestowed by Constantine upon the church. It is described in exaggerated terms by a writer of the 6th century (Aethicus, Cosmogr. p. 716, ed. Gronov.) for its beauty and fertility, whence he says it was termed "Liburan Almns Veneris;" but in spring it is still covered with fields and gardens, and only distinguished by the beauty of its towers. The formation of this island obviously dates only from the construction of the right arm of the Tiber, now known as Il Fiumicino, which, as already shown, is probably wholly artificial. No writer before the time of the Roman Empire alludes to more than one mouth of the river.

The topography of Ostia and Portus, and the vicissitudes and changes which the two ports at the mouth of the Tiber have undergone, are fully traced, and the existing ruins described in detail, by Nibby (Dintorni di Roma, vol. ii. p. 436–474, 602–660); as well as by Preller, in the Berichte der Sächsischen Gesellschaft für die year 1849 (pp. 5–38). The plan of Ostia is copied from one given by the latter writer.

OSTIAE, OSTIDAMNII. Stephanus (s. v. ‘Ostiaianes’) has preserved a notice of a Gallic people whom he describes "as a nation on the western Ocean, whom Artemidorus names Cassini, and Pythaeus names Ostiian." Strabo (p. 65) observes of Pythaeus that what he says of the Ostiian and the Cassines is confirmed by the testimony of Lycurgus, the last false. Whether false or true, we learn from Strabo that Pythaeus spoke of the Ostiian of Gallia; and we can safely infer that Pythaeus placed them on the west coast of Gallia opposite to Britain. A passage of Strabo has been cited under Osismii, in which it is stated of the Osismii that Pythaeus named them Tindii. Ukert (Gallien, p. 366) purposely to change ὀσίμις Tauvus in this passage of Strabo into ὀσίμις οπταλος. The proposal is reasonable. The text of Strabo is probably corrupt here. These Ostiian of Pythaeus can be no other than the Osismii.

Eratosthenes mentions a people of Gallia named Ostidamnii on the west coast of Gallia. He also spoke (Stobaeus) of the district of the Osidamnii, which is called Calabium. It is clear that he was speaking of the peninsula of Brëtagna. The Osidania, Osidamnii, Osismii are evidently the same people.

OSTIPPO, a free city of Hispania Baetica, in the jurisdiction of Astigi (Plin. iii. 1. 3), and on the road from Hispalis to Corduba. (Hisp. Asti. p. 111.) It has not been satisfactorily identified. But, according to Ukert (vol. ii. pt. 1. p. 360), it must probably be sought in the neighbourhood of the modern Ecaja.

OSTRIS (Orros. Orstaniae), a town of Umbria. It is a district once occupied by the Semnones mentioned both by Pliny and Polyaenus (Plin. iii. 14. a. 19; Pol. iii. 1. § 51), but of very uncertain site. [UMBRIA].

OSTRACINUS (? ‘Ostrakos), a town on the road from Alexandria to Palestine in A. D. 69, as described by Josephus (B. J. iv. 11. § 5), Ostracina appears to have been one day’s march from the temple of Jupiter Casius in the Arabian hills, and about the same distance from the lake Sebaste. It was destitute of wells, and supplied with water brought by a canal from the Delta. (Comp. Mart. Capella, c. 6. [W. B. D.])

OSTRICINA, a mountain on the road from Mantinea to Methydrium. [MANTINEA, p. 262, b.]

OSTUDIZUS (also written Ostdiuzus and Ostdiuros, Ptolemy, Ap. ii. 137, 230, 322; and in Hilar. viii. p. 1346, Catudassia), a town in Thessalosta, on the road from Eumenus to Thessalonica. [T. H. D.]

OSTUR, a town of Spain, not mentioned in any ancient writer, but which appears upon coins. There is still a place called Ostur near Alcora in Valencia, which has some Roman ruins, and which abounds with acorns,—the figure of which also appears upon the coins. (Flores, Med. ii. p. 535, iii. 1. p. 279; Mommsen, ii. p. 95, ap. UKERT, vol. ii. pt. 1. p. 416.) [T. H. D.]

OTADINI (Othadnion, Ptol. ii. 3. § 10), a British tribe on the E. coast of Britannia Barba, in the province of Valentia, lying S. of the Boderia estuary, or Forth of Forth, down to the river Tyne; and therefore including the counties of Haddington, Berwick, Roxburgh, and the greater part of Berwickshire. Their chief cities were Curia and Bremenium. [T. H. D.]

OTENE (Othene, Ptol. v. 13. § 9, where the reading Marturp is incorrect), a canton of Armenia, separated from Atropates by the river Araxes, (Ptol. vi. 15.) St. Martin (Mém. sur l’Arménie, vol. i. p. 86) identifies it with the provinces known to the native geographers by the name of Osidamnium, what is now called Karo-bagh, to the N. of the Araxes. [E. B. J.

OTESIA, a town of Cispadane Gaul, known only from the mention of the Osismii by Pliny (iii. 15. a. 20) among the municipal towns of the Eighth Region. But an inscription given by Cluverius makes mention of the "Respublica Osisminorum," and it is probable that Alawesia and Oopria, which are found in Phlegon among the towns of the same part of Italy, are only corruptions of the same name. (Phlegon, Macrov. 1; Cluver. Ital. p. 202.) Its site is wholly uncertain. [E. B. H.]

OTHRYS (Os Othryos), a lofty chain of mountains, which shuts in one pass of the Thracian front of the Black Sea. It branches off from Mount Tymphium, a summit in the range of Pindus, and runs nearly due east through Pithoios to the sea coast, thus summing the waters which flow into the Peneus from those of the Spercheus. (Strab. ix. p. 433, 453; comp. Herod. vii. 129; Ptol. iv. 8. a. 15.) On its northern side, many offshoots extend into the plain of Pharnassa. It is lofty and covered with wood, whence the poets give it the epithet of "nivalis."
OTIS.

(Virg. Aen. vii. 675) and "nameromus" (Lucan, v. 337). It is now usually called Gere, from a large village of this name upon its sides; but its highest summit, which lies to the east of this village, is named Jeracevomi, and is 5569 feet above the level of the sea. The suburb of the whole range is a limen of various and highly-inclined strata occasionally mixed with iron ore, amethystite and asbestos. (Leake, Northern Greece, voi. ii. p. 17, iv. p. 350, seq.; Journal of Geog. Society, vol. iv. p. 266.)

OTIS, a town on the Euphrates below Babylon, just above the commencement of the Babylonian Marshes. (Plin. vi. 26.)

OTTOROBORAS ('Otrorobóras, Ptol. vi. 16. §§ 2, 3), the E. termination of the Emori Montes. This is an example of a Sanscrit word which has been preserved in Ptolemy's geography, as it is merely the Greek form of the Uttarabharas of the "Mahabharata," or the highland of the happy Indian Hyperboreans, who lived there sheltered from the cold blasts, about whom, under the name of Attacoris, as Pliny (vi. 20) relates, a certain Ammonetus wrote a book. Ammianus (xxii. 6. § 65), copying Ptolemy, has OPPORORAS, and O Pororóras. The conjecture of Vitruvius (De architect. xiv. 6), that the men living in the desert of whom Ctesias (Ind. 8, ed. Böhr) speaks, belong to this imaginative geography, which saw in the snow-covered summits of the Himadryas the chosen habitation of the Gods and of the Blessed, according to Ptolemy (vi. 16. § 5, viii. 24. § 7) there was a people of the Ottoroberas, with a town of the same name, to the E. of the caus. Mediana and a lake which is one of Ptolemy's points of recorded astronomical observations, having about 14 hrs. 45 min. in its longest day, and being 7 hrs. E. of Alexandria, there must have been some real locality bearing this name, which must be assigned to E. Thèbes. (Lassen, Ind. At. vol. i. pp. 511, 847.) [E. B. J.]

VIVALA (Vivala, Strabo), a town of Noricum, on the road from Leunacum to Augsburg Vindelicorum. (Itin. Ant. pp. 235, 258, 277; Tab. Peut., where it is called Ovilia.) It is said, according to an inscription, to have been a Roman colony under the name of Aurelia Antoniniensia. (Mucur, Noticiae, i. pp. 217, 235, 366, &c., 285, &c.) [L.S.]

OXIAE. [Echidnai.] OXIAE (Oxiale) was the place which was formed by two very large rivers, the Azaraxes (Jaxartes) and Dymas (probably the Demus of Ptolemy, vi. 12. § 3), at the foot of the Soli Montes. (Ann. Marc. xxiii. 6. § 59.) This has been supposed to intimate, though very vaguely, the formation of the Sea of Aral; but there seems to be more reason for identifying it with the lake of Khorassan to the SSE. of Bokhara, formed by the Zor-afahans or "gold-scatterer" river of Samarcand, called also the Kobi, or more correctly the river of the Koh-ak or hilllock. This river is the Polytemuss, which, according to Aristobulus (ap. Strab. xi. p. 518), traversed Sogdiana, and was lost in the sands; while Q. Curtius (vii. 37) describes it as entering a great salt lake, continuing its course under ground, though it really discharges itself into this lake, which the Uzbeks call Denogh, the Turkish word for "sea." The Greeks translated the indigenous name Oskhol—the valley of which is one of the four Paradises of the Persian poets—into that of Polytemuss, "the very precious,"—an epithet which it well deserves from the benefits it showers upon this region, the plain of Bokhara, famed for its gigantic melons. Ptolemy (vi. 12. § 3), if a correction be made in his latitudes, which are uniformly put too far forward to the N., gives the OXIAE PALUS (\Oξίαια Πάλις,) its true position between Zeriana and Tribactra (Balahk and Byzamund). "From the mountains of the Soli," says that geographer, "descend several rivers with no name, but which are commoints; one of these forms the Oxiana Palus." The Soli Montes of Ptolemy are the Asfereh mountains, by which the volcanic chain of the Thins—Schems is prolonged to the N. and S. break of Bolor, and Kasawert. It is singular that Ptolemy does not connect the Polytemuss with his Oxian lake, but mentions it (vi. 14. § 2) as one of the rivers discharging itself into the Caspian between the Oxus and Jaxartes. Pliny knows nothing of the Polytemuss; and his Oxus Lacus (vii. 18, xxxii. 29; Solin. 49) is either the crescent-shaped lake of Sirikel, on the Baumi Dungai, or "terraced roof of the world," near the pass of Pami, from which the infant Oxus [Oxus] issues, or some other Alpine lake in the Bolor chain, from which this river derives most of its waters. The marshes of the Oxus are the Massagetas. The Jaxartes, in its course from Arkous to the lake Laghiana (l. 202) flows, with the exception of one of its 40 channels, indicate some vague notion of the Sea of Aral. Strabo (xi. p. 531), when he blames the opinion of Herodotus and Callisthenes, about the 40 channels of the Araxes, also (p. 512) asserts that some of the Massagetas live in marshes formed by rivers and in islands; adding (p. 579) that this district is flooded by the Araxes, which is divided by many channels, of which only one discharges itself into the sea of Hyrcania, while the others reach the Northern Ocean. It is surprising that Strabo does not give to this river of the country of the Massagetas (which is undoubtedly the same as that of which Herodotus speaks) the name of Jaxartes, which he mentions so often (pp. 505, 509, 518, 529), and carefully distinguishes (pp. 577—592) from the Araxes of the Massaetian, or Armenian river, which was known to Hecataeus (Fr. 170). Strabo (p. 515) as well as Herodotus (l. 202) allude to the seals, with the skins of which the natives clothe themselves; and it is well known that these animals are found in the Sea of Aral as well as in the Caspian, and the lakes Seriz and Oroz; for these and other reasons it would seem that both Herodotus and Strabo were acquainted with that series of lagoons from which the Sea of Aral has been formed. This was the opinion of Bayar (Acta Petrop. vol. i. p. 398) and of D'Anville, who (Carte du Monde des Grecs et des Romains, 1763) designates the Aral by these words, "Poules remplies Araxes apot Herodotum." With Herodotus all this network of lagoons forms a basin of the interior, while Strabo connects it with the N. Ocean, directly, and not through the medium of the Hyrcanian sea, and the channel by which, according to the systematic cosmographers of Alexandria, this sea was united to the Ocean. It must be remembered that Strabo distinguishes clearly between the single mouth of the Araxes of the Massagetas (Jaxartes) and the numerous channels which go directly to the N. Ocean. This statement acquires great importance as implying traditions of a channel of communication between the waters of the Aral and the icy seas; a communication which probably took place along that remarkable depression of 50° of longitude in length,
OXUS.

in a direction from SW. to NE., from the Aral to the "embouchure of the Oth. The characteristic feature of this depression is an immense number of chains of small lagoons surrounding each other, and becoming in a circular form, or like a necklace. These lakes are probably the traces of Strabo's channel. The first distinct statement of the Sea of Aral, described as a vast and broad lake, situated to the E. of the river Oural or Jaxk, occurs in Monastier of Constanti- nople, surmised the "Protector," who in the time of his visit (1220 A.D.) was the known Emperor, Huin. 18., 1892). But it is only with the series of Arab geographers, at the head of whom must be placed El-Istakhry, that any positive information upon the topography of these regions commences. (Humboldt, Asia Centrale, vol. ii. pp. 121—364.)

OXUS MONTES ( revolves 3, Polt. vi. 12. §§ 1, 4), a chain of mountains between the rivers Oxus and Jaxartes, in a direction from SW. to NE., and which separated Scythia from Sogdiana. They are identified with the metallic group of Aserah and Atabag— the Botom, Botum, or Batum ("geological"), and the Edreii ("geographers"). In xv. p. 198—200). The Oxus River of Strabo (Ox. 175), which he also calls the hill-crest of Aryaninae (Q. Curt. viii. 11), has been identified by Droysen, as quoted by Thirwall (Hist. of Greece, vol. vi. p. 300), with the pass of Kolkaha or Derbend, in the Kas-Kurangh, between Kish and Hisar; but as it is called the rock of the Oxus, it must be looked for on that river, which is probably Kurgan-Tiippa on the Aras. (Wilson, Aryaninae, p. 167; Ritter, Erdkunde, vol. vii. p. 734; Humboldt, Asia Centrale, vol. ii. pp. 18—20.) [E. B. J.]

OXINES ('Oxines), a small river on the coast of Bithynia, according to Arrian (Peripl. p. 14) between Heraclia and Phyllium, and according to Marmbrant (p. 70) 90 stadia to the north-east of Cape Posidium. (Comp. Anonym. Peripl. p. 4, where, as in Arrian, its name is Oxinas.) It is probably the modern Tebrizk.

OXINGIS. [Aureli.]

OXTHRACAE ("Oxthram, Appian, B. Hipp. c. 58), a town on the Lusitania, and according to Appian the largest they had; but it is not mentioned by the other historians. [T. E. D.]

OXUS ("Oxus), Polyb. x. 48; Strab. i. 73, xi. pp. 507, 509, 510, 513, 514, 516—518; Polt. vi. 9. §§ 1, 2, 10. §§ 1, 2, 11. §§ 1—4, 7, 12. §§ 1, 14. §§ 1, 2, 14, 18. § 1; Agathem. ii. 10; Arrian, Anab. iii. 28, 29, 30, ir. 15, vili. 10, 16; Plut. Alex. 87; Diónys. 747; Pomp. Mela, iii. § 6; Plin. vi. 16; Q. Curt. vii. 8, 10; Amm. Marc. xxiii. 6. § 232, a river of Central Asia, on the course of which there appears a considerable discrepancy between the statements of ancient and modern geographers. Besides affirming that the Oxus flowed through Hyrcania to the Caspian or Hircanian sea, Strabo (in. 509) adds, upon the authority of Aristobulus, that it was one of the streams that formed the great commercial route to the north which was navigable, and that by it much valuable merchandise was conveyed to the Hircanian sea, and thence to Albania, and by the river Cyrus to the Exune. Pliny (vi. 19) also quotes M. Varro, who says that it was ascertained at the time when Pomponius was carrying on hostilities in the East against Mithridates, that a journey of 100 days was necessary from the frontier of India for the barbarians to be brought to the traveller to the Icaura, which flowed into the Oxus; the voyage continued along that river into the Caspian, and across it to the Eurus, from whence a land journey of no more than five days carried Indian merchandise to Phasis in Pontus. In 40 B.C. Porus (Strab. L. c.) was received at the admiral of Seleucus and Antiochus, had navigated the Caspian, and that the results of his observations were in perfect accord with these statements. With such definite accounts mistake is almost impossible; yet the country between the Caspian and the Oxus has been crossed in several directions, and not only by native adventurers, but by Roman and Persian, who are ascertained to take a direction to the NW. instead of to the SW.; and it flows not into the Caspian, but the sea of Aral. Sir A. Barnes (Travels in Bo- hara, vol. ii. p. 188) doubts whether the Oxus could indeed have had any other than its present course, for physical obstacles oppose its entrance into the Caspian S. of the bay of Baldaus, and N. of that point its natural receptacle is the Aral; and that this has been the case for nine centuries at least there is the evidence of Ibn Hankil (Istakryan). (Oriental Geography, p. 239, ed. Ouseley, London, 1800.) Singularly enough, Pomponius Mela (L. c.) describes very concisely the course of the Oxus almost the exact contrary to "Jaxartes and Oxus per desertas Scythiae ex Sogdiana regionem perventibus in Sythicum sinum eunctum, ille sono fontes grande, hoc incuro aliumus grandior; et aliquid quoad occasum a oriente cursum, juxta Dabas primum indicat: curramus ad Septentriones usque verso inter Amanuros et Pascias apud apertum." The course of the Oxus or Ojlikos, as it is termed in the Thracian and Persia, which treat upon its basin, or Amuls Deryad, as the natives on its banks call it, whether we consider the Bodabek branch or Kokha to be its source, or which rises in the Alpine lake of Sir-i-lol, on the snow-covered heights of the Tatarie and Caspian, has a direction from SE. to NW. The volume of its waters takes the same course from 32° to 45°, in the form of the regularity from Khooomos to Chadhir. About the parallel of 40° the Oxus turns from SSE. to SWNW., and its waters, diminished by the numerous channels of irrigation which from the days of Herodotus (iii. 117) have been the only means of fertilizing the barren plains of Khurasan, reach the Aral at 45° 40'. Marmbrant (vol. iv. p. 492) and others have seen in the by Strabo Mela a convincing proof, that in his time the Oxus had no longer communication with the Caspian. But it can hardly be supposed that the commerce of India by the Caspian and the Oxus had ceased in the little interval of time which separates Mela from Strabo and M. Varro. Besides, the statement of the Roman geographer remains singularly isolated. Ptolemy (L. c.), less than a century after Mela, directs the Caspian again from E. to W. into the Caspian. The lower course of the river, far from following a direction from S. to N., is represented, in the ancient maps, which are traced after Ptolemy's positions, as flowing from N. to S.W. But a more convincing proof has been brought forward by A. G. Cowan (Journ. Asiatique, Dec. 1833, p. 498), who opposes the authority of Hamalalah, a famous geographer of the 14th century, who tells the Persian Eristotes, who asserted that while one branch of the Oxus had its débouché into the sea Khooomos (Aral), there was a branch which pursued a W. course to the river of India, and that the country between them had been conquered by a Macedonian (Purchas, vol. iii. p. 236; Hakluyt, vol. i. p. 569), who visited the Caspian in 1559, also says that
OXYBII.

The Oxybi formerly fell into the Gulf of Balkon. He is the author of the story that the Turkomans, in the hope of preventing the diminution of its waters in the upper part of its course, dammed up the mouth of the river. Evidence still more positive of the "débouche" into the Caspian of a considerable river which is now dry, is afforded by observations on the sea-coast, particularly in the Bay of Balkon. The earliest of these is the survey of that bay by Captain Woodrooffe, in 1743, by order of Nadir Shah, who lays down the course of the river, which he was told was the Oxus (Hawkesworth, Trav. vol. i. p. 130.) The accuracy of his survey has been confirmed by the more elaborate investigations of the Russian surveyors, the results of which are embodied in the Periplus of the Caspian compiled by Eckwold (Alla Geogr. d. Casp. Mirvès, Berlin, 1838), and these leave no doubt that a river, which could have been no other than the Oxus, formerly entered the Caspian at the SE. of the Bay of Balkon by two branches; in one of these there are still pools of water; the other is dry. How far they may be traceable inland is yet to be ascertained; but enough has been determined to justify the belief of the ancient world, that the Oxus was a channel of communication between the Ox and the Caspian, and that Alexander as approaching the river from Bactria, which was distant from it 400 stadia; their estimate is correct, and there are no fables about the breadth of the river. Arrian, who follows Aristobulus, says that it was 6 stadia. The very topography of the river's bank may almost be traced in Curtius; for there are low and peaked hillocks near the passage of the Oxus, which are a remnant of the Kuh Kalai, adds that the Oxus was a muddy river that bore much slime along with it; and Burns (vol. ii. p. 7) found that one-forth of the stream is clay suspended in water. Polybius' (I. c.) statement about the impetuous course of the river and of its falls is untrue, as its channel is remarkably free from rocks, rapids, and waterfalls. This is the manner in which the Asapit enter Hyrcania, either under the vault formed by the fall of the waters (comp. Strab. p. 510), or over its submerged stream. It is still a popular belief that the waters of the Aral pass by a subterraneous channel to the Caspian. At Kerve Goomehes, where the caravans halt, between the two seas, it is said by some that the water is heard rushing beneath. (Burnes, vol. ii. p. 188.)

The conclusions to which von Humboldt (Asia Centrales, vol. ii. pp. 162 - 197) arrived as to the physical causes which may have interrupted the connection between the Caspian and the Oxus are given in the article Jaxartes. For all that concerns the modern geography of the basin of the Oxus the travels of our countrymen, to whom we owe most of our real knowledge of these countries, should be consulted — Elphinstone, Burnes, Wood, and Lord. Professor Wilson (Ariaenc, pp. 143 — 145) has treated this long- vexed question with great ability, and shown that there is every reason for believing the statements of the ancients that the Oxus was once the great highway of nations, and was an easy access to the great inland-Caspian basin.

[EB. J.]

OXYBII (O'qibai), "a part of the Ligyes," as Stephanus says (v. c.), on the authority of Quadratius. Strabo (p. 185) terminates his description of the coast of Gallia Narbonensis, in which he proceeds from west to east, by mentioning the harbour Oxybium, so called from the Oxybii Ligyes. The Oxybii were a Ligurian people on the south coast of Gallia Narbonensis; but it is not easy to fix their position precisely. They were west of the Var and not far from it, and they were near to or bordered on the Decimes. The Oxybii had a town Aegitna, but its position is unknown. A brief sketch of the history of this people is written under DECLATES. Pliny (iii. c. 4) places the Oxybii east of the Argenticus river (Argentata) and west of the Decimes. The Oxybii, therefore, occupied the coast east from Frigus as far as the Argenticus, after which they had the remainder of the coast to the Var. Antipolis (Antichis) was in the country of the Decimes.

[G. L.]

OXYDRAECAE (O'qishämyn), a great nation of the Paspip, who, with the Malli, occupied the banks of the Hydaspes and Acesines, and strenuously resisted the advance of Alexander through their country. It was a common belief of the ancients, that it was in a battle with these people that Ptolemy saved the life of Alexander, and hence obtained the name of Soter. (Steph. B.) Arrian, however, transfers the story to the siege of the Malli (Mallidas), where Alexander was in imminent danger of his life and was severely wounded (vi. 11). The name is written by different authors. Thus Strabo writes it Sydracae (xxv. p. 701), in which Pliny concurs (xii. 6), who makes their country the limit of Alexander's advance eastward; in Diodorus they appear under the form of Syracusae (xvii. 98); lastly, in Orison as Saba- gnae (iii. 19). The name is clearly of Indian origin, hence it has been conjectured by Fott, that the titles commended to this manner represent the Hellenised form of the SanscritCASTHERE (king) corresponding with the Zend CASTHRA. (Pott, Etym. Forsch. p. lxvii.)

[V.]

OXYDRAECAE (O'qishämyn), a tribe of ancient Scyrians, appear to have occupied the district to the N. of the Oxus, between that river and the Jazartes. (I. c. 1.

OXYMAGIS (O'qisamay), Arrian, Ioudic. 4), a river which flowed into the Gauges, according to Arrian, in the territory of the Pasailes. The same people are mentioned by Pliny (vi. 19) and Ptolemy (vii. 9. § 15) under the name of Tasulae; and may be identified with the Sanscrit Pasaile, and as dwelling near Conjanca, in the plain country between the Sauzas and the Ganges. In the immediate neighbourhood is the river Jamwati, which has been doubtless Grecised into Oxymagis. The Sanscrit appellation means "abounding in sugar-cane," which applies perfectly to the land through which it flows. (Cf. Ritter, Asia, ii. p. 547; Schwanzbeck, Frugis. Megapankhm, p. 28.)

OXYNEIA (O'qisamay), a town of these, situated on the Ion, a tributary of the Peneus, and perhaps the capital of the Talara, occupied probably the valley of Mirtina. It is described by Strabo as distant 130 stadia from Assora. (Strab. vii. p. 337; Leake, Northern Greece, vol. iv. p. 279.)

OXYERNICHUS (O'qisamay, Strab. xvii. p. 819; Plin. iv. 5. § 59; Steph. B. 4. c. 11; Amm. Marc. x. 16; Oxynichinum, It. Anton. p. 157. ed. Parthey: Ech. O'qisamayhe), was the chief town of the Nomos Oxyrinchitis, in Lower Aegypt. The appellation of the nome and its capital was derived from a fish of the sturgeon species (Acipenser Sturio, Linnaeus; Athen. vii. p. 519), which was an object of religious worship, and had a temple dedi-
OZENE.

The town stood nearly opposite Cyropolis, on the western bank of the Nile and the Joseph Canal, lat. 28° 6' N. At the village of Boulne, which stands on part of the site of Ozynychus, there are some remains—broken columns and cornices—of the ancient city (Jomard, Descrip. de l'Egypte, vol. ii. ch. 16. p. 55 ; Champollion, l'Egypte, vol. i. p. 803, seq.). And a single Cornish column (D'Annon, l'Egypte, pl. 31), without leaves or volutes, partly buried in the sand, indicates a structure of a later period, probably of the age of Diocletian, which was the site of an episcopal see, and Apollonius dated from thence an epistle to the Council of Sarcenia (Epiph. Haeres. ix. 23.). Roman coins were minted at Ozynychus in the age of Hadrian and Antoninus Pius. (1.) Hadrian, with the reverse of Pallas, holding in her right hand a statue of Victory, in her left a spear; or, (2.) Serapias holding a stag in his right hand. (3.) Antoninus, with a reverse, Pallas holding in her right hand an ax, in her left a statue of Victory. (Eckhel, vol. iv. p. 112.)

OZENE ('Oz'ēnē, Peripl. M. Eryth. c. 48, ed. Müller), the principal emporium of the interior of the district of W. India, anciently called Linyres. The Phoenicians named it the Saca or Saccari Ujshai, the present Oujjai. This place is held by all Indian authors to be one of great antiquity, and a royal capital—as Ptolemy calls it—the palace of a king of Tiangatze (vii. 1. § 63). We know for certain that it was the capital of Vikramaditya, who in a. c. 56 expelled the Saccas or Selhianis from his country, and founded the well-known Indian state, which has been called from this circumstance the Sacca sara. (Lassen, de Persp. p. 57; Bohlen, Alte Ind. i. p. 94; Ritter, v. p. 486.) The author of the Periplus states that great variety of commerce was sent down from Osene to Barayza. (L.; c. v.)

OZOGARDANA, a town in the middle of Mesopotamia, recorded by Ammianus, in his account of the advance of Julianus through that country (xxiv. c. 9). He states that the inhabitants preserve there a throne or seat of judgment which they say belonged to Trajan. The same story is told in almost the same words by Zosimus of a place he calls Zargadzis (iii. 15). The place now cannot with certainty be fixed. All the Macedonians think it the same as shortly afterwards bore the name of Porcia, from Porsius (v. 2. p. 204); and Rechard holds it to be the same as Is or Isamemopolis (the present Hiu).

PACTYTA. (Pacttēa, Actyta.) A small river of Lydia, which flows down from Mount Tmolus in a northern direction, and, after passing on the west of Sardis, empties itself into the Euxine. (Procop. De Aed. i. 15; Strab. viii. p. 554, 591, xii. p. 625, foll.; Plut. v. 2. § 6; Flin. v. 30.) In ancient times the Pactus had carried in its mud, it is said, a great quantity of small particles of gold-dust, which were carefully collected, and were believed to have been the source of the immense wealth possessed by Croesus and his ancestors; but in Strabo's time gold-dust was no longer found in it. The gold of this river, which was hence called Chryseis, is often spoken of by the poets. (Soph. Phil. 392; Dionys. Perig. 831; Hom. Hymn. in Del. 249; Virg. Aen. x. 149; Horat. Epod. xv. 30; Ov. Met. xi. 83, &c.; Senec. Phaed. 504; Iun. v. 249; Silius It. 158.) The little stream, which is a part of the Pactus, is still very deep, still carries along with it a quantity of a redish mud, and is now called Sarabat. (L.; S.)

PACTYTA. (PACTYTA, Herod. vi. 36; Strab. vii. p. 331), a town on the coast of the Propontis, 36 stadia from Caria, whither Alcibiades retired after the Athenians had sent him to作 for the second time deprived him of the command.
PACTYCE.

(Diod. xxii. 74; Nepos, Aec. 7; cf. Plin. iv. 18; Scyl. p. 28.) Perhaps St. George. [T. H. D.]

PACTYCE (Paucyce), a district of North-Western India, which, there is every reason to suppose, must have been nearly the same as the modern Kusseir, but probably extended westward across the Indus. It is certainly mentioned with that group of uncertainty which attaches to almost all that he relates of the far East. Thus in the catalogue of the produce of the different satrapies of the Persian empire, Pactyce is reckoned after Bactrians, and is connected with the Armenians, which gives it an extent too far to the W. (iii. 93). Again, in his account of the army of Xerxes, Herodotus mentions the Pactyces in connection with the Sagartians, and places them under the command of a Persian (vii. 67). And in the subsequent description of the former people, he states that their dress is the same as that of the Pactyces (vii. 85). Evidently, therefore, he here imagines the country and the people to have occupied a district to the N. and NE. of Persis. Again, Herodotus states (iv. 89) that the bravest of the Indian tribes are those who are in the immediate neighbourhood of the city of Caspatyrus and Pactyce; and he connects the same two places together where he states (iv. c. 44) that the celebrated voyage of Scylax of Caryanda, which was promoted by Dareios, the son of Hystaspes, commenced from the River Indus; and that Scylax went up the river to the main settlement of the Kusseir, Caspatyrus, and Pactyce. Scylax, however, having known the hazards of his voyage (ap. Str. B. r. a. 4), placed Caspatyrus in the country of the Gandarri (Fraugs. p. 94, ed. Klau- sen): hence the strong inference that Pactyce was part of Gandaric, if not, as Larcher has supposed, actually the same.

PACTYCE. [CARCINUM.]

PADAIL [India, p. 59, b.]

PADIS [India, c. 39], a small stream of Persis, which appears to have flowed into the Persian Gulf near the present Abusir. It is not possible to identify this and some other names mentioned by Arrian from the Journals of Nearchus, owing to the physical changes which have taken place in the coast-line.

PADIS [India, c. 39], a tributary of Gallus Caspadaranus, which flows only from Pliny, who mentions the Padanates among the municipia of that region (Plin. iii. 15. a. 36). But he affords us no clue to its position. Clever would identify it with Bandino, between Ferraia and Miranda, but this is a mere conjecture.

Padus (Hab. Po), the principal river of Northern Italy, and much the largest river in Italy altogether. Hence Virgil calls it" flaviorum rex" (Georg. i. 481), and Strabo even erroneously terms it the greatest river in Europe after the Danube. (Strab. iv. p. 204.) It has its sources in the Monte Fico, or Mons Venustus, one of the highest summits of the Western Alps (Plin. iii. 16. a. 30; Mal. ii. 4. 5); and the river rises at an altitude of more than 10,000 feet. After a very short course through a mountain valley it descends into the plain a few miles from Salerno, and from thence flows without interruption through a plain or broad level valley all the way to the sea. Its course from Salerno, as far as Chi-

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(through the district of the ancient Vagnenni and Taurini), is nearly NE.; but after rounding the hills of the Monferrato, it turns due E., and pursues this course with but little variation the whole way to the Adriatic. The great plain or valley of the Po is in fact one of the most important physical features of Italy. Bounded on the N. by the Alps, and on the S. by the Apennines, both of which range have in this part of their course a general direction from W. to E., it forms a gigantic trough-like basin, which receives the whole of the waters that flow from the southern slopes of the Alps and the northern ones of the Apennines. Hence, as Pliny justly observes (l. c.), there is hardly (P. 7. the Tuscan, in the same space, receives so many and such important tributaries. Those from the north, on its left bank, are the most considerable, being fed by the perpetual snows of the Alps; and many of these form extensive lakes at the points where they first reach the plain; after quitting which they are deep and navigable rivers, though in some places even very tepid. Pliny states that the Padus receives in all thirty tributary rivers, but it is difficult to know which he reckons as such; he himself enumerates only seventeen; but this number can be increased almost indefinitely, if we include smaller streams. The principal tributaries will be here enumerated in order, beginning from the source, and proceeding along the left bank. They are: 1. the Clinus (Chissone), not noticed by Pliny, but the name of which is found in the Tabula; 2. the Ducula, commonly called Daris Minor, or Dora Riparia; 3. the Studa (Stura); 4. the Orgna (Orco); 5. the Ducula Major, or Bantica (Dora Baieta), one of the greatest of all the tributaries of the Padus; 6. the Senara, a name still very general among the people; 7. the Adda (Adda), flowing from the Lacus Verbanus (Lago Maggiore); 8. the Lanius or Laminus (Lambrico), a much less important stream, and which does not rise in the high Alps; 9. the Adda (Adda), flowing from the Lucus Larus or Lago di Como; 10. the Ollius (Opio), which flows from the Locus Sabinae (Lago d'Iseo), and joins the river at its mouth; 11. the Mella (Mella) and Clusius (Cliese); 12. the Mincius (Minio), flowing from the Lago di Garda, or Laca Benacca. Below this the Po cannot be said to receive any regular tributary; for though it communicates at more than one point with the Tartaro and Adige (Athesis), the channels are all artificial, and the bulk of the waters of the Adige are carried out to the sea by their own separate channel. [ATHENS.]

On the southern or right bank of the Padus its principal tributaries are: 1. the Tamarus (Tamaro), a large river, which has itself received the important tributary streams of the Stura and Bor- smada, so that it brings with it almost all the waters of the Maritime Alps and adjoining tract of the Ligurian Apennines; 2. the Ticino, a river of above 400 miles. Pliny estimates it at 300 Roman miles without including the windings, which add about 88 more. (Plin. iii. 16. a. 20.) Both statements are beneath the truth. According to modern authorities its course, including its windings, is calculated at 380 Italian, or 475 Roman miles. (Cass. VIII. 17. 1.; Plin. X. 17. 2.) It enters the Adriatic by a course of above 400 miles. After a very short course through a mountain valley it descends into the plain a few miles from Salerno, and from thence flows without interruption through a plain or broad level valley all the way to the sea. Its course from Salerno, as far as Chi-
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where it separates from the main stream. Several smaller tributaries of the river in the highest part of its course are noticed in the Tabula or by the classical writers, which are not mentioned by any ancient author; but their names are for the most part corrupt and uncertain.

Though flowing for the most part through a great plain, the Padus thus derives the great mass of its waters directly from two great mountain ranges, and the consequence is that it is always a strong, rapid, and full river, and has been in all ages subject to violent inundations. (Virg. Georg. i. 481; Plin. l.c.) The whole soil of the lower valley of the Po is indeed a pure alluvial deposit, and may be considered, like the valley of the Mississippi or the Delta of the Nile, as formed by the gradual accumulation of mud, sand, and gravel, brought down by the river itself and its tributary streams. But this process was for the most part long anterior to the historical period; and there can be no doubt that this portion of Italy had already acquired very much its present character and configuration as early as the time of the first Etruscan settlements. The valley of the Padus, as well as the river itself, are well described by Polibius (the earliest exact antecedent in whom the Padus is named), by Strabo, and by the historians of the Roman period by Strabo and Pliny. (Pol. ii. 16; Strab. iv. pp. 303, 304, v. p. 212; Plin. iii. 16. a. 20.)

Considerable changes have, however, taken place in the lower part of its course, near the Adriatic sea. Here the river forms a kind of great delta, analogous in many respects to that of the Nile; and the phenomena is corroborated, as in that case, by the existence of great lagoons bordering the coast of the Adriatic, which are bounded by narrow strips or bars of sand, separating them from the sea, though leaving open occasional channels of communication, so that the lagoons are always salt and affected by the tides, which are more sensible in this part of the Adriatic than in the Mediterranean. (Strab. v. p. 291.) These lagoons, which are well described by Strabo, extended in his time from Ravenna to Althium, both of which cities stood in the lagoons or marshes, and were built on piles, in the same manner as the modern Venice. But the whole of these could not be fairly considered as belonging to the Delta of the Padus; the more northern being formed by the mouths of other rivers, the Althium, Medesina, &c., which had no direct or natural communication with the great river. They all, however, communicated with the Padus, and with one another, by channels or canals more or less artificial; and as this was already the case in the time of Pliny, that author distinctly reckons the mouths of the Padus to extend from Ravenna to Althium. (Plin. l.c.) From the earliest period that this tract was occupied by a settled people, the necessity must have been felt of embanking the various arms and channels of the river, for protection against inundation, as well as of constructing artificial cuts and channels, both for carrying off its superfluous waters and for purposes of communication. The whole of this kind of work is ascribed to the Etruscans (Plin. l.c.), and from that time to the present day, they have been carried on with occasional interruptions. But in addition to these artificial changes, the river has from time to time burst its banks and forced for itself new channels, or diverted the mass of its waters into those which were previously unimportant. The most remarkable of these changes which is recorded with certainty, took place in 1152, when the main stream of the Po, which then flowed S. of Ferrara, suddenly changed its course, and has ever since flowed about 3 miles N. of that city. Hence it is probable that the true source of the Po, from the Po di Goro to the Po di Lecce, were in ancient times comparatively inconsiderable.

Polibius (ii. 16) describes the Padus as having only two principal months, which separated at a place called Trigeboli (the site of which cannot be determined); the one of these is called by him Padus (or Po, the name which was the principal channel, and the one commonly navigated, he calls Olana or Holana ("Olana"). This last is in all probability the channel still called Po di Volese, which until the great inundation of 1152, above noticed, was still the principal mouth of the Po. The other is probably the southernmost branch of the river, which separates from the preceding at Ferrara, and is carried at the present day by a wholly artificial channel into the sea at Primaro, from whence it derives the name of Po di Primaro. Its present mouth is about 15 miles N. of Ravenna; but it seems that in the days of Pliny, and probably in those of Polibius also, it discharged itself into the lagoons which then surrounded Ravenna on all sides. Pliny tells us that it had been temporarily regulated, and perhaps altered, by that emperor. (Plin. iii. 16. a. 20.) The same author gives us a detailed enumeration of the mouths of the Padus as they existed in his day, but from the causes of change already adverted to, it is very difficult, if not impossible, to identify those of the present day called the mouth of the Reno. This was also known as the Spinetricum Ostium, from the once celebrated city of Spina, which was situated on its banks (Spinæ). It was probably the same with the modern Po di Primaro. 3. Ostium Caprasiae. 4. Sagia. 5. Veluna, previously called Olana; this is evidently the Padus of Polibius, and is the mouth of the river, formerly called Oronon; the two preceding cannot be identified, but there has been openings communicating with the great lagoons of Comacchio. 6. The Carbonaria, perhaps the Po di Goro. 7. The Fossio Filistina, which seems to have been an artificial canal, conveying the waters of the Tantarius, still called Tortaro, to the sea. This cannot be identified, the changes of the mouths of the river in this part being too considerable. The whole of the present delta, formed by the actual mouths of the Po (from the Po di Goro to the Po di Lecce), must have been formed since the great change of 1152; its progress for some centuries back can be accurately traced; and we know that it has advanced not less than 9 miles in little more than 800 years, 

* Much curious information concerning the deltas of
PADUS.

The changes which have taken place on this line of coast are due not only to the pushing forward of the coast-line at the actual mouths of the rivers, but to the filling up of the lagunes. These in ancient times extended beyond Ravenna on the S.; but that city is now surrounded on all sides by dry land, and the lagunes of the N. of the Po are now separated. Here the lagunes of Comacchio extend over a space of more than 20 miles in length, as far as the mouth of the Po di Volano; but from that point to the port of Brondolo, where the Venetian lagunes begin, though the whole country is very low and marshy, it is no longer covered with water, as it was almost so at no distant period. It is now, therefore, impossible to determine what were the particular lagunes designated by Pliny as the Septem Maria, and indeed the passage in which he alludes to them is not very clear; but as he calls them Africornor Paludes, they would seem to have been in the neighbourhood of Adria, and may probably have been the extensive lagunes (now converted into marshes) on either side of the Po. In a later period the name seems to have been differently used. The Itineraries speak of the navigation "per Septem Maria [a Ravenna] Altumus usque," so that the name seems here to be applied to the whole extent of the lagunes; and it is employed in the same sense by Prosdocimianus (vill. 7); while the Tabula, on the contrary, gives the name to particular estuaries or small gulfs of the coast of Ravenna to Altinum. This line, which is given in much detail, must have been by water, though not so specified, as there never could have been a road along the line in question; but it is impossible to identify with any certainty the stations or points named. (Hist. Ast. p. 126; Tab. Peut.)

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A later work speaks of the Padus as navigable for a distance of 2000 stadia, or 250 Roman miles from the sea. (Pol. II. 16.) Strabo notices it as navigable from Placentia downwards to Ravenna, without saying that it was not practicable higher up; and Pliny correctly describes it as beginning to be navigable from Augusta Taurinorum (Turigo), more than 100 miles from the estuary of the Po. (Hist. Ast. p. 145; Manlio Ovocida [I. 1. Hier. p. 575], and Biringiponidos (Hieroc. p. 599). The place is described by Basilius (Epist. 74) as one of the most wretched holes on earth. It is said to have derived its name from a small stream in the neighbourhood. (Const. Purp. Vit. Basil. 38; comp. Celsin. p. 775; Jo. Scyl. Plut. pp. 829, 844.) The place is still called Podena.

PAEANIA. [Attica, p. 523, b.]

PAEANIIUM (Paeanum), a town in Aetolia, on the Achelea, a little S. of Ithoria, and N. of Oeniades, which was on the other side of the river. It was only 7 stadia in circumference, and was destroyed by Philip, a. c. 219. (Polyb. iv. 85.) Paeanum was perhaps rebuilt, and may be the same town as Phana (Φῆνα), which was taken by the Acheleans, and which we learn from the narrative in Pananias was near the sea. (Pana. x. 18.) Stephanus mentions Phana as a town of Italy; but for Phæanus Ίαραλατ., we ought probably to read Phæanæ Araliae. (Steph. B. s. v. Φῆνα.)

PAELONIA [Paelon.] (Palaeonia), a town of the Longines in Aetolia, variously identified with Apleua, Polis de Leno, and Conoco de Pilomena. (T. H. D.)

PAEMANI, mentioned in Caesar (B. G. ii. 4) with the Condreti, Eborones, and Caesorei, and the four peoples are included in the name of Germani. D'Anville conjectures that they were near the Conedu, who probably held the country which is now called Codova. (Condrus.) The Paemani may have occupied the country called Pays de Paneme, of which Durbuy, Larochette in the Ourthe, and Rockfort on the Homme are the chief towns.

PAEON (Paeus, Scyl. p. 28), a town of Thrace, mentioned only by Scylus. (T. H. D.)

PAEONEYS (Payoeevs, Hom. I. 845, xvi. 827, xvi. 348, xxi. 139; Harrod. iv. 83, 49, v. 1, 13, 98, vill. 113, 185; Thuc. ii. 95; Scob. i. pp. 6, 28, vii. pp. 316, 318, 323, 329, 330, 331; Arrian. Anab. ii. 9. § 2, ii. 13. § 4; Plut. Alex. 59; Polyan. Const. iv. 12. § 5; Estiant. ad Hes. I. xvi. 337; Lit. xiii. 51), a people divided into several tribes, with whom the Argolic colonisation of Eumathis, appear to have occupied the entire country afterwards called Macedonias, with the exception of that portion of it which was considered a part of Thrace. As the Macedonian kingdom increased, the district called PAMBRIA...
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(Paeseus; Thuc. ii. 99; Polyb. v. 97, xxiv. 8; Strab. vii. pp. 318, 319, 329, 331; Ptol. iii. 13. § 28; Liv. xxxii. 19, xxxviii. 17, xxxix. 54, xl. 3, xiv. 25; Phil. iv. 17, vi. 99) was curtailed of its possessions when the same still continued to be applied in a general sense to the great belt of interior country which covered Upper and Lower Macedonia to the N. and NE., and a portion of which was a monarchy nominally independent of Macedonia until fifty years after the death of Alexander the Great. The banks of the river Strymon, which was crossed by the Macedonian army under Alexander during his march from Locris to Samothrace, and which he passed on his return to the Hellespont, are described as the scene of the illustrious exploit which he there performed. (Herod. ii. 12. 16.) These two towns were tributary to the Kingdom of Macedon, and after the death of Philip the Great were afterwards taken possession of by the Thracians. When the Macedonians had acquired Emathia, Almopia, Crestonia, and Mygydonia, the kings of Paeonia still continued to rule over the country beyond the straits of the Alus, until Philip, son of Amyntas, twice reduced them to terms, when weakened by the recent death of their king Agias, and the Greeks at length subdued by Alexander. (Diodor. xiv. 6, 24, xxvii. 8; after which they were probably submissively to the Macedonian sovereigns. An inscribed marble which has been discovered in the acropolis of Athens records an interchange of good offices between the Athenians and Andolose, king of Paeonia, in the archonship of Dictimus, a.c. 584, or a few years after, at the request of Philip and Alexander, to establish the kingdom. (Diodor. xiv. 24, xxvii. 8; after which they were probably submissively to the Macedonian sovereigns. An inscribed marble which has been discovered in the acropolis of Athens records an interchange of good offices between the Athenians and Andolose, king of Paeonia, in the archonship of Dictimus, a.c. 584, or a few years after, at the request of Philip and Alexander, to establish the kingdom. (Diodor. xiv. 24, xxvii. 8; after which they were probably submissively to the Macedonian sovereigns. An inscribed marble which has been discovered in the acropolis of Athens records an interchange of good offices between the Athenians and Andolose, king of Paeonia, in the archonship of Dictimus, a.c. 584, or a few years after, at the request of Philip and Alexander, to establish the kingdom.) The coins of Andolose, who reigned at that time, and adopted, after the death of Alexander, the common types of that prince and his successors,—the head of Alexander in the character of young Hercules, and on the obverse the figure of Zeus Aspellochos,—prove the coinage of the kingdom. (Strab. v. 251.) The only evidence of a flourishing condition and prosperity of Paeonia, is to be found in the numbers of its coins and in the splendid architectural remains, so well known as the temples of Paestum. From its northerly position, it must have been one of the first cities that suffered from the advancing power of the Lucanians, and it is certainly one of the first Greek colonies that fell into the hands of these people. (Strab. v. 251.) The date of this event is very uncertain; but it is probable that it must have taken place before a.c. 390, when the city of Lafas was besieged by the Lucanians, and had apparently become the bolwark of Magna Graecia on that side. [MAGNA GREA.] We learn from a curious passage of Aristoxenus (p. Athen. iv. 23), that at the time of Herodotus, Paeonia was not expelled, but compelled to submit to the authority of the Lucanians, and receive a barbarian colony within their walls. They still retained many of their customs, and for ages afterwards continued to assemble at a certain festival every year with the express purpose of bewailing their captivity, and preserving the traditions of their prosperity. It would appear
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from Livy (viii. 17), though the passage is not quite distinct, that it was recovered by Alexander, king of Epirus, as late as n. c. 350; but if so, it certainly soon fell again into the hands of the barbarians.

Posidonia passed with the rest of Lucania into the possession of the Romans. We find no mention of it on this occasion; but in n. c. 375, immediately after the departure of Pyrrhus from Italy, the Romans established a colony there for the security of their newly acquired territory on this side. (Livy. Epit. xiv.; Vell. Pat. i. 14; Strab. v. p. 251.) It was probably at this period that the name was changed, or corrupted, into Pasistrum, though the change may have already taken place at the time when the city fell into the hands of the Lucanians.

But, from the time that it became a Roman colony, the name of Paestum seems to have exclusively prevailed; and even its coins, which are inscribed with Greek characters, have the legend PAESTUM and PAETISTANUN. (Eckhel, vol. i. p. 158.) We hear here of Pasistrum which was the seat of one of the Colonies Latins, and distinguished itself by its unshaken fidelity throughout the Second Punic War. Thus the Paestani are mentioned as sending golden paterae as a present to the Roman senate just before the battle of Cannae (Livy. xxiii. 56). Again in n. c. 210 they furnished ships to the sea of a Cretan which under the command of C. Quintus repaired to the siege of Tarentum; and the following year they were among the eighteen colonies which still pressed their readiness to furnish supplies and recruits to the Roman armies, notwithstanding the long-continued pressure of the war (Livy. xxvii. 39, xxvii. 10.)

Paestum was therefore at this period still a flourishing and considerable town, but we hear little more of it during the Roman Republic. It is incidentally mentioned by Cicero in one of his letters (Ep. ad Att. xi. 17); and is noticed by all the geographers as a still suburban municipal town. Strabo, however, observes that it was rendered unhealthy by the stagnation of a small river which flowed beneath its walls (v. p. 251); and it was probably, therefore, already on the decline when it became one of the eight Praefecturae of Lucania at a considerably later period; and inscriptions attest its continued existence throughout the Roman Empire. (Strab. i. c.; Plin. iii. 5. a. 10; Pol. iii. 1. § 8; Lib. Colon. p. 209; Orell. Inscr. 135, 2495, 3078; Bull. d. Inst. Arch. 1836, p. 128.) In some of these it bears the title of a Cretan; but it is uncertain at what period it attained that rank: it certainly cannot refer to the original Latin colony, as that must have become merged in the municipal condition by the effect of the Lex Julia. We learn from ecclesiastical authorities that it became a bishopric at least as early as the fifth century; and it is probable that its final decay and desolation was the result of the ravages of the Saracens in the tenth century. At that time the episcopal see was removed to the neighbouring town of Capaccio, in an elevated situation a few miles inland.

Paestum was chiefly celebrated in ancient times for its roses, which possessed the peculiarity of flowering twice a year, and were considered as surpassing all others in fragrance. (Virg. Georg. iv. 118; Ovid. Met. xvi. 708; Propert. iv. 5. 59; Martial. iv. 41. 10, vi. 80. 6; Auson. Idyll. 14. 11.) The roses that still grow wild among the ruins are said to retain their ancient property, and flower regularly both in May and November.

The site of Paestum appears to have continued wholly uninhabited from the time when the episcopal see was removed till within a very recent period. It was not till the middle of the last century that attention was drawn to the ruins which are now so celebrated. Though they can hardly be said to have been then first discovered, as they must always have been a conspicuous object from the Bay of Salerno, and could not but have been known in their immediate neighbourhood, they were certainly unknown to the rest of Europe. Even the diligent Oliviarius, writing in 1624, notices the fact that there were ruins which bore the name of Paestum, without any allusion to their ancient site and importance. (Oliviarius. p. 1255.) They seem to have been known to a certain Count Gasola, in the service of Charles VII., King of Naples, before the middle of the last century, and were described by Antonini, in his work on the topography of Lucania (Naples, 1745), and noticed by Mazzaocchi, who has inserted a dissertation on the history of Paestum in his work on the Heraclean Tablets (pp. 496-511). In the beginning of the eighteenth century they became the subject of the special works of Magnoni and Paoli, and were visited by travellers from all parts of Europe. Among these, Swinburne in 1779, has left a very accurate description of the ruins; and their architectural details are given by Wilkins in his Magna Graecia (fol. Oxford, 1786).

The principal ruins consist of the walls, and three temples standing within the space enclosed by them. The whole circuit of the walls can be clearly made out, and they are in many places standing to a considerable height; several of the towers also remain at the angles, and vestiges of the ancient gates, which are four in number; one of these, on the E. side of the town, is nearly perfect, and surrounded by a regularly constructed arch. The whole circuit of the walls forms an irregular polygon, about 3 miles in circumference. The two principal temples stand not far from the southern gate of the city. The finest and most ancient of these is commonly known as the temple of Neptune; but there is no authority for the name, beyond the fact of a Pool having stood near the Greek colonists. It is unquestionably the tuteal deity of the city which derived from him its ancient name of Posidonia. The temple was hypaethral, or had its cella open to the sky, and is 195 feet long by 79 wide: it is remarkably perfect; not a single column is wanting, and the entablature and pediments are almost entire. The style of architecture is Doric, but its proportions are heavier, and the style altogether more massive and solid than any other extant edifice of the kind. On this account some of the earlier antiquaries disputed the fact of its Greek origin, and ascribed it to the Phenicians or Etruscans; but there is not a shadow of foundation for this; we have no trace of any settlement of the Phenicians in the Greek colonies, and the architecture is of pure Greek style, though probably one of the most ancient specimens of the Doric order now remaining. About 100 yards from the temple of Neptune, and nearer to the south gate, is the second edifice, which on account of some particulars in its plan has been called a Basilica, but is unquestionably also a temple. It is of the kind called pseudo-dipteral; but differs from every other ancient building known in having nine columns at each end, while the interior is divided into two parts by a single range of columns running along the centre of the building. It was probably a temple consecrated to two different divinities, or rather, in...
fact, two temples united in one. It has 18 columns in each side, and is 180 feet long by 80 in width. The third temple, which is at some distance from the other two, nearer to the N. gate of the town, and is commonly known as the Temple of Ceres or Vesta (though there is no reason for either name), is much smaller than the other two, being only 108 feet in length by 48 in breadth; it presents so remarkable architectural peculiarities, but is, as well as the so-called Basilica, of much later date than the great temple. Mr. Wilkins, indeed, would assign them both to the Roman period; but it is difficult to reconcile this with the history of the city, which never appears to have been a place of much importance under the Roman rule. (Swinburne’s Travels, vol. ii. pp. 131–138; Wilkins’s Magna Graecia, pp. 55–67.)

The other remains are of little importance. The vestiges of an amphitheatre exist near the centre of the city; and not far from them are the fallen ruins of a fourth temple, of small size and clearly of Roman date. Excavations have also laid bare the foundations of many houses and other buildings, and the traces of a portico, which appear to indicate the site of the ancient forum. The remains of an aqueduct are also visible outside the walls; and numerous tombs (some of which are said to be of much interest) have been recently brought to light.

The small river which (as already noticed by Strabo), by stagnating under the walls of Paestum, renders its situation so unhealthy, is now called the Salso; its ancient name is not mentioned. It forms extensive deposits of a calcareous stone, resembling the Roman travertina, which forms an excellent building material, with which both the walls and edifices of the city have been constructed. The malaria, which caused the site to be wholly abandoned during the middle ages, has already sensibly diminished, since the resort of travellers has again attracted a small population to the spot, and given rise to some cultivation.

About five miles from Paestum, at the mouth of the Silaurus or Selin, stood, in ancient times, a celebrated temple of Jove, which, according to the tradition adopted both by Strabo and Pliny, was founded by the Argonauts under Jason (Strab. vi. p. 232; Plin. iii. 5. s. 10). It is of the Argive Hera, or Juno, the Troezenian colonists set up the temple on the N. bank, probably more correctly, to the headland called I at the entrance to the bay, and is now known as the Teletaean (Strab. v. 5. s. 10; Plin. iii. 5. s. 10; Mel. ii. 6.)

PAESULA (Nauui) in Hispalia Baetica. (Identified by Uberti with uncertain.)

PAESUS (Nauuros), a port of Troas, at the entrance of Lampsacus and Parium. (Herod. v. 117.) At one from Miletus; but in Strabo’s time was destroyed, and ferried themselves to Lamprocus, a Milesian colony. The place continued to be called Paesus, and now bears the name PAGAEAE. [PAGAEAE]

PAGALA (a Nauys) a town on the coast of Garamantes, came after Jason. It seems probable that it is the Segada or Pegala of Pliny (iv. 10.) also in the country of the Pegallae (i. 54). It cannot be identified.

PAGASAS (Pegasa) an island of the Hesperides, off the coast of Garamantes. (Reg. i. 3. v. 8. s. 15; Mela, ii. 3.)

PAGASAE (Pegasa) a town on the coast of Segeda or Pegala. (Strab. ix. p. 438; Pegasaus Ser. 159; Plin. l. c.) Pegasa is the headland where Jason built his ship Argo. It seems probable that it is the spot where Jason built his ship Argo. It was the place where some of the ancients derived the name of that vessel (Pegasa) from the numerous and fierce horsemen who were found at this spot. (Dem. ol. i. 1.)

where for Nauys we ought
PAGYRITAE (Παγυρίται, Ptol. iii. 3. § 22), a people of European Sarmatia, whose position cannot be made out. Schrafik (Stor. Aët. vol. i. p. 211) connects the termination of their name with the word "gura," which the Poles and other Russian-Carpathian stocks use for "gura," or "mountain." [E. B. J.]

PALACIUM (Παλακίον), a fortress in the Tauric Chersonese, built by Scilius, king of the Tagrian-Scythians, to resist the attacks of Mithridates and his generals. (Strab. vii. p. 516.) The name, which it seems to have taken from his son Palaeus (Strab. pp. 306, 309), still survives in the modern Balakah, which Dr. Clark (Travels, vol. ii. p. 309) inaccurately supposes to be derived from the Genoese "Bella Clava," or "The Fair Harbour." Its harbour was the Symbolon Portus Συμβόλον λιμάν. (Strab. vii. pp. 308, 309; Arrian, Peripl. p. 20; Ptol. iii. 6. § 2; Ptole. iv. 26), or the Cembaro or Cembaro of the middle ages, the narrow entrance to which has been described by Strabo (L. c.) with such fidelity to nature. According to him, the harbour, together with that of Cenus (Scabaeopolis), constituted by their approach an isthmus of 40 stadia; this with a wall fenced the Lesser Peninsula, having within it the city of Chersonesus. The Sinus Portus-China of Pomponius Mela (ii. l. § 8), from the position he assigns to it between Cimnetopolis and the next point to the W., can only agree with Balakah, which is truly "καλὸς λιμάν. Περιοχής, ο Bitcoins duolac is.It is almost impossible to say that the poet's graphic picture of details freshly drawn from the visible world, is as true of other land-locked basins, edged in by cliffs, as when applied to the greyish-blue, or light red Jura rocks, which form in the entrance the straits of Balakah. [E. B. J.]

PALAEE, a town of Thrace, according to Lupia near Mousolosia. (Itin. Ant. p. 568.) [T. H. D.]

PALAEA. 1. (Paläaia), a place in the Troad on the coast, 130 stadia from Andreia. (Strab. xiii. p. 514.)

2. (Παλαία κάστ. in Laconia. [Pleia.]

Palaëbylos (Παλαϊβλος, Strab. xv. p. 755; Παλαϊβλος, Ptol. v. 15. § 21), a town of Phoenicia, which Strabo places after the Climax or promontory called Ras-Watta-Salam, forming the N. extremity of the Bay of Karuan. The site, which is unknown, was therefore probably between the Climax, in the steep cliffs of which it was necessary to cut steps—whereby the name—and the river Lykus, among the hills which closely border the shore, and rise to the height of 1000 feet. Ptolemy (L. c.) calls it a city of the interior, and the Peuge-Table places it 7 M. from Berythus, but does not give its distance from Byblos. (Kemrich, Phoenicia, p. 12. London, 1855.) [E. B. J.]

PALAIAMYNUS. (Μυδύς)

Palaëobyblus. (Palaëobyblus.)

Palaepharus, or Palaepharsalus, that is either old Pharae or Pherae or old Pharsalus, according to the difference of the readings in the text of Livy (xxii. 13).

Palaëpolis (Neapoli.)
PALAEBUS. (Παλαέβος: Eik. Παλαέβος), a town on the W. coast of Accasia, on the Ionian sea, which is placed by Strabo between Leucas and Alysia. Its exact site is unknown. Leake places it in the valley of Loredii. In the first year of the Peloponnesian War (s. c. 431) Palaebus was in alliance with the Athenians; and when the latter people took the neighbouring town of Solium, which was a Corinthian colony, they gave both it and its territory to the inhabitants of Palaebus. (Thuc. ii. 30; Strab. x. pp. 450, 459.)

Palaestimundum (Plin. vi. 22. s. 24), a great town in the ancient Taprobane (Ceylon), an account of which was given to the Romans by Annius Plancus, who spent six months there during the reign of the emperor Claudius. According to him, it was situated on a river of the same name, which, flowing from a great inland lake, entered the sea by three mouths. It is probable that it is represented by the present Trincomalee, in the neighbourhood of which are the remains of ancient and extensive works for the regulation of the course of the river—now called the Mahavela-Ganga. (Brookes, Geogr. Journ. vol. iii. p. 223.) The name occurs under the form Palaesimundus in the Periphas Mar. Ethiop., and in Manethon, as Palaesimundus, of the northern part of the island itself. Thus the first speaks of viris Palaesimundis, but anciently Taprobane (c. 61, ed. Müller); and the second states that the island of Taprobane was formerly called Palaesimundus, but is now called Salice (c. 35, ed. Müller).

Ptolomy and Stephanus, who follows him, state that the island Palace m. exeixto xhordov, rei de kai tov antioth, on the northern part of the island itself. Thus the first speaks of viris Le-

Palaestina, (Παλαύστα, Παλαυστίνα, Παλαύστη, Παλαύστη̂, Παλαύστης), the most commonly received and classical name for the country, otherwise called the Land of Canaan, Judea, the Holy Land, &c. This name has the authority of the prophetic books, among the sacred writers; and was received by the earliest secular historians. Herodotus calls the Hebrews Syrians of Palestine; and states that the sea-border of Syria, inhabited, according to him, by Phoenicians from the Red Sea, was called Palaestina, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina in the valley of Loredii. In the first year of the Peloponnesian War, as seen this, was called Palaestina, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina in the valley of Loredii. In the first year of the Peloponnesian War, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina in the valley of Loredii. In the first year of the Peloponnesian War, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina in the valley of Loredii. In the first year of the Peloponnesian War, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina in the valley of Loredii. In the first year of the Peloponnesian War, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina in the valley of Loredii. In the first year of the Peloponnesian War, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina in the valley of Loredii. In the first year of the Peloponnesian War, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina in the valley of Loredii. In the first year of the Peloponnesian War, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina in the valley of Loredii. In the first year of the Peloponnesian War, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina in the valley of Loredii. In the first year of the Peloponnesian War, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina in the valley of Loredii. In the first year of the Peloponnesian War, as far as Egypt (vii. 89). He elsewhere places Syria Palaestina in the valley of Loredii. In the first year of the Peloponnesian War, as far as Egypt (vii. 89).
those boundaries, as do the sacred writers and Josephus, we may now take a general view of its physical features which have always so much to do with the formation of the character of the inhabitants. It is well marked in its principal features, in the book of Deuteronomy, as "a land of brooks of water, of fountains and depths, that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil-olive, and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass" (viii. 7—9 comp. xi. 11, 12). The great variety of its natural productions must be ascribed to the diversified character of its surface and the richness of its soil, which was obviously taxed to the utmost by the industry of its numerous inhabitants; for there is no part of the hill country, however at present desolate, however, with this alluvial near the edges of ancient agricultural labour in its scarped rocks and ruined terrace-walls; while in the vicinity of its modern villages, the rude traditional style of husbandry, unimproved and unvaried for 3000 years, enables the traveller to realise the ancient fertility of this highly favoured land, and the occupation of the soil is as well described in the descriptions of their poetry, all whose images are borrowed from agricultural and pastoral pursuits. As the peculiar characteristic feature in the geography of Greece is the vast proportion of its sea-border to its superficial area, so the peculiarity of the geography of Palestine may be said to be the undue proportion of its sea to its hither. In the district of Tripoli, Akka, and Damascus, the descriptions of soil prevail. In general that of the mountainous parts of Palestine and central Syria is dry and stony, being formed in a great measure from the debris of rocks, of which a large portion of the surface of the districts of Lebanon, the Hermon, and Leesia, with the mountainous countries of Judea, are composed; it is mixed, however, with the alluvial brought down by the irrigating streams. The second and richest district are the plains of Esdraelon, Zabulon, Baalbek, part of the Decapolis, and Damascus, as well as the valleys of the Jordan and Orontes, which for the most part consist of a fat soamy soil. Being almost without a pebble, it becomes almost a marsh drained by the season of the rains, and août, which, when saturated by the rains, is almost a quagmire, and in the early part of the summer becomes a marsh: when cultivated, most abundant crops of tobacco, cotton, and grain are obtained. The remainder of the territory chiefly consists of the plains called Baaw by the Arabic, and Modern by the Hebrews, both words signifying only a tract of land left entirely to nature, and being applied to the pasture tracts about almost every town in Syria, as well as to those spots where vegetation almost entirely fails. Such spots prevail in the tracts towards the eastern side of the country, where the soil is mostly an indurated clay, with irregular ridges of limy stone hills separating different parts of the surface. The best description of this soil is occasionally diversified by hill and dale, and has very much the appearance of some of our downs, but is covered with the liquorice plant, mixed with aromatic shrubs and, occasionally some dwarf trees, such as the tamarisk and acacia. Many of the tracts eastward of the Jordan (Peneae) are of this description, particularly those near the Hermon, which, under the name of Roman Arabia, had Bousa for its capital. The inferior tracts are frequently coated with pebbles and black flints, having little, and sometimes no vegetation. Such are the greater portions of the south-east of Gazze and Hebron, and that part of the pashalick which borders upon Arabia Deserta, where scarcity of water has produced a wilderness, which at best is only capable of nourishing a limited number of sheep, goats, and camels: its condition is the worst in summer, at which season little or no rain falls throughout the eastern parts of Syria.

Owing to the impregnality of its surface, Palestine has a great variety of temperature and climate, which have been distributed as follows. — (1) The cold; (2) warm and humid; (3) warm and dry. The first belongs principally to the Lebanon range and to Mount Hermon, in the extreme north of the country, but is shared in some measure by the mountain districts of Nudda, Jerusalem, and Hebron, where the winters are often very severe, the springs mild, and a refreshing breeze tempers the summer heat. The second embraces the slopes adjoining the coast of the Mediterranean, together with the adjacent plains of Akka, Jaffa, and Gaza; also those in the interior, such as Esdraelon, the valley of the Jordan, the valley of the Orontes, and the plains of Damascus, which prevail in the south-eastern parts of Syria, the contiguity of which to the arid deserts of burning sand, exposes them to the furnace blasts of the sirocco untempered by the humid winds which prevail to the west of the central highlands, while the depression of the southern part of the Jordan valley and the Dead Sea gives the plain of Arabah, and the districts in the vicinity of that sea an Egyptian climate. (Col. Chesney, Expedition to the Euphrates, &c. vol. i. pp. 533—537.)

II. GEOLOGY, NATURAL DIVISIONS, AND PRODUCTIONS.

The general geographical position of Palestine is well described in the following extract: — "That great mountain chain known to the ancients under the various names of Imaus, Caucasus, and Tanus, which extends due east and west from China to Asia Minor; this chain, at the point where it enters Asia Minor, throws off to the southward a subordinating ridge of hills, which forms the barrier between the Western and the Eastern parts of that part of Assyria. After pursuing a tortuous course for some time, and breaking into the parallel ridges of Libanus and Anti-Libanus, it runs with many breaks and diversifications through Palestine and the Arabian peninsula to the Indian Ocean. One of the most remarkable of these breaks is the great plain of Esdraelon, the battle-field of the East. From this point . . . the ridge or mountainous tract extends, without interruption, to the south end of the Dead Sea, or further. This whole tract rises gradually towards the south, forming the hill country of Ephraim and Judah, until, in the vicinity of Hebron, it attains an altitude of 2820 feet above the level of the Mediterranean. At a point exactly opposite to the extreme North of the Dead Sea, i.e. due west from it, where the entire ridge has an elevation of about 2710 feet, and close to the saddle of the ridge, a very remarkable feature of this rocky process, so to call it, occurs. The appearance is as if a single, but vast wave of this sea of rock, rising and swelling gradually from north to south, had been suddenly checked in its advance, and, after a
considerable subsidence below the general level, left standing perfectly isolated from the surrounding mass, both as to its front and sides. Add, that about the middle of this wave there is a slight depression, channelling it from north-west to south-east, and you have before you the "natural limestone rock which forms the site of Jerusalem." (Christian Remembrancer, No. lxvi. N. S., vol. xviii. pp. 425, 426.) A few additions to this graphic sketch of the general geography of Palestine will suffice to complete the description of its main features, and to furnish a nomenclature for the more detailed notices which must follow. This addition will be best supplied by the naturalist Rusegger, whose travels have furnished a desideratum in the geography of Palestine. It will, however, be more convenient to consider below his third division of the country, comprehending the river Jordan and the Dead Sea, with its volcanic phenomena, as those articles have been placed for the sake of the garden-terrace, and a few scattered pines, entirely devoid of wood.

The want of grass begins to show itself in Syria, and especially on the sides of the promontory, owing to the long continued droughts. The Syrian mountains along the coast north of Carmel, and especially the sides of Lebanon, are, with the exception of the garden-terrace, and a few scattered pines, entirely devoid of wood.

(2.) The land immediately towards the east, which follows the line of coast from south to north, at a distance now greater now less, rises in the form of a lofty mountain chain, the summits of which are for the most part rounded, and rarely peaked; forming numerous plateaux, and including the whole space between the coast on the west, and the valley of the Jordan, with the Dead Sea and the lake of Tiberias, on the east, having an average breadth of from 8 to 10 German miles.

This mountain chain commences in the south with the range of Jebel Kharil, which, towards the west and southeast, stretches to the plain of Gaza and the sandy deserts of the ismaun, and towards the south and southeast joins the mountain country of Arabia Petraea, and towards the east sinks suddenly into the basin of the Dead Sea. Immediately joined to Jebel Kharil are Jebel el-Kods and the mountains of Ephraim, sinking on the east into the valley of the Jordan, and on the west into the beach of the plain of Jaffa. Further north follows Jebel Nebi, with the other mountains of Samaria, bounded on the east by the valley of the Jordan, on the west by the coast district; and towards the north-west extending to the sea, and forming the promontory of Carmel. North of Mery 'Ibn Amir are the mountains of Galilee, Hermon, Tabor, Jebel Safid, Saron, &c. This group sinks into the basin of the lake of Tiberias and the upper valley of the Jordan, on the east, on the west into the coast district of Acre and Sour, extends into the sea in several promontories, and is united to the chain of Lebanon at Seida, by Jebel-ed-Draa, and by the mountains of the Upper Jordan and of Hasbela to Jebel-es-Sheik, or Jebel-es-Tefji, and through the channel of Antilibanus to the Mediterranean.

The whole mountain chain in the district just described belongs to the Jura and chalk formation. Crystaline and platoic rocks there are none, and the volcanic formations are to be found only in the mountains surrounding the basin of the lake of Tiberias. The highest points are situated in the north near the edge of the mountains of the district, and especially Jebel-es-Sheik, in the eastern and southeastern part of Galilee. (Jebel-es-Sheik is 9500 feet above the sea.) Further south the mountains become perceptibly lower, and the highest of the mountains of Judaea are scarcely 4000 feet above the sea.

The character of the southern part of this range is very different from that of the northern. The plateaux and slopes of the central chain of Judaea are wild, rocky, and devoid of vegetation; the valleys numerous, deep, and narrow. In the lowlands, wherever productive soil is collected, and there is a supply of water, there springs up a rich vegetation. All the plants of the temperate region of Europe flourish well, and the various tropical fruits in perfection, especially the vine and olive.

In Samaria the character of the land is more genial; vegetation flourishes on all sides, and several of the mountains are clothed with wood to their summits. With still greater beauty and grandeur does nature exhibit herself in Galilee. The mountains become higher, their form bolder and sharper,
The great Hermon (Jobel-es-Saleikh) rises high above the sea, and is the highest mountain in the country. It is the most remarkable of all the mountains of the country, and is the highest peak of the range of mountains which extend from the Mediterranean to the Dead Sea. It is a beautiful pastoral land, and extends to the heights of the mountains. Considerable mountain streams water the valleys.

3. To the east of this mountain chain lies the valley of the Jordan, the most remarkable of all the valleys of the country. It is at its greatest width as it approaches the sea, and as it approaches the coast it narrows considerably. It is a beautiful pastoral land, and extends to the heights of the mountains. Considerable mountain streams water the valleys.

4. On the east of the Dead Sea lies the Jordan valley, with the sea of Tiberias. It rises like a wall on a steep mountain range of Judea. The Jordan river, which rises in the mountains of Moab, flows through this valley and is joined by the Dead Sea and the Gulf of Elath.

III. The Jordan.

1. The most celebrated river of Judaea, and of all the countries of the world, is the Jordan. Its etymology has not been satisfactorily investigated by the ancients. It is called Jor, and Jizzor, by some, and also Jozor, by others. It is the Jordan river, which flows through the valley of Tiberias. It is the Jordan river, which flows through the valley of Tiberias. It is the Jordan river, which flows through the valley of Tiberias. It is the Jordan river, which flows through the valley of Tiberias.

2. The second fountain of the Jordan is at Tell el-Kadi. It is at Tell el-Kadi. It is at Tell el-Kadi. It is at Tell el-Kadi. It is at Tell el-Kadi.

3. A mile to the west of Tell el-Kadi, runs the Nahr Hasbea, the Jordan river, little inferior to either of the former. It rises 6 or 8 miles to the north, the little village of Hasbea, being joined in its course by a stream from Mount Hermon, contributes considerably to the bulk of the Jordan. It is therefore somewhat remarkable that this tributary has been unnoticed until comparatively modern times. (Robinson, Bib. Res. vol. iii. p. 354, note 3.)

These three principal sources of the Jordan, as the natives affirm, do not intermingle their waters until they meet in the small lake now called Bakr.
el-Huleh, "the waters of Meron" of Scripture (Josh. xi. 5, 7), the SKHECHONITES PALUS of Josephus (Ant. v. 6 § 1, Bell. Jud. iii. 12 § 7, iv. 1 § 1); but the plain between this lake and Paneas is hard to be explored, in consequence of numerous fountains and the rivulets into which the main channel is divided. (Robinson, l.c. pp. 835, 354; Bibliotheca Sacra, 1843, pp. 12, 13.)

This point was investigated by Dr. Robinson in 1852, and he found that both the Leddas and the Hasdey unite their waters with the stream from Banaias, some distance above the lake, to which they run in one stream. (Journal R. Geog. Soc. vol. xxiv. pp. 337-339.)

This region, now called Marj el-Huleh, might well be designated $\delta\tau\o\epsilon$ or $\lambda\gamma\nu\tau\o\nu\iota\nu\d\o\o\d\o\i\nu\i\o\nu$, "the marshes of Jordan," by which name, however, the author of the first book of Maccabees (1 Macc. ix. 42) and Josephus (Ant. xii. i. § 3) would seem to signify the marshy plain to the south of the Dead Sea. The water of this reservoir was at one time supposed to be the source of the Jordan, and was ascribed to the Euphrates; but, as already noticed, the sand and silt of the northern part of the lake have long since covered the bed of this ancient channel, which is now filled with a similar deposit of sand and silt.

Attention has been lately called to a peculiar phenomenon exhibited by this river, the problems relating to which have been solved twice within the last few years by the enterprise of English and American sailors. In the spring of the year 1858 a series of barometrical observations by M. Berton gave to the Dead Sea a depression of 1374 feet below the level of the Mediterranean, and to the sea of Tiberias a depression of 755 feet, thus establishing a fall of 619 feet between the two lakes. At the close of the same year, similar observations were made by Russegger, with somewhat different results; the depression of the Dead Sea being given as 1429 feet, the sea of Tiberias 666 feet, and the consequent fall of the Jordan between the two, 763 feet.

Herr von Wildenbruch repeated the observations by barometer in 1845, with the following results:—Depression of the Dead Sea 1446 feet, of the sea of Tiberias 845 feet, difference 601 feet. He carried his observations further north, even to the source of Tell-el-Kadi, with the following results:—At Jacob's bridge, about 2½ miles from the southern extremity of Bahar Huleh, he found the Jordan 89½ feet above the Mediterranean; at the Bahar Huleh 100 feet; and at the source tell el-Kadi, between the two, a direct course of 117 miles:—the most rapid fall being between the bridge of Jacob and the sea of Tiberias, a distance of only 8 miles, in which the river falls 845 feet, or 116 feet per mile. Results so remarkable did not find easy credence, although they were further tested by a trigonometrical survey by the King's Royal Engineers, in 1841, which confirmed the barometrical observations for the Dead Sea, but were remarkably at variance with the statement for the sea of Tiberias, giving to the former a depression of 1313 feet, and to the latter of 338 feet, and a difference of level between the two of 984 feet. The whole subject is ably treated by Mr. Petermann, in a paper read before the Geographical Society, chiefly in answer to the strictures of Dr. Robinson, in a communication made to the same society,—both of which papers were subsequently published in the journal of the society (vol. xviii. part 2, 1848). In consequence of these last, the writer in 1842 followed the course of the Jordan from the sea of Tiberias to the sea of Huleh, and found it to be a continuous torrent, rushing down in a narrow rocky channel between almost precipitous mountains. It is well described by Harrington, who explored it in 1843, as a "continuous waterfall" (cited by Petermann, l.c. p. 103).

The lower Jordan, between the sea of Tiberias and the Dead Sea, was subsequently explored by Lient. Molyneux in 1847, and by an American expedition under Lient. Lynch in the following year. The following extracts from the very graphic account of this expedition, already referred to, will give the best idea of the character of this interesting river, hitherto so little known. Immediately on leaving the sea of Tiberias they found the river upwards of 100 feet broad and 4 or 5 deep; but on reaching the banks of a bridal lane 8 miles down the stream they found the passage obstructed by the ruins, and their difficulties commenced; for seven hours they scarcely ever had sufficient water to swim the boat for 100 yards together. In many places the river is split into a number of small streams, and consequently without much water in any of them. Occasionally the boat had to be carried upwards of 100 yards over rocks and through thorny bushes; and in some places they had high, steep, sandy cliffs all along the banks of the river. In other places the boat had to be carried on the backs of the camels, the stream being quite impracticable. The Ghur, or great valley of the Jordan, is about 8 or 9 miles broad and 8, and the space is anything but flat—rolling but a continuation of the mountains, with yellow dried-up weeds, which look when distant like corn stubbles. These hills, however, sink into insignificance when compared to the ranges of the mountains which enclose the Ghur; and it is therefore only by comparison that this part of the Ghur is entitled to be called a valley. Within this broader valley is a smaller one on a lower level, through which the river runs; and its winding course, which is marked by luxuriant vegetation, resembles a gigantic serpent twisting down the valley. So tortuous is its course, that it would be quite impossible to give any account of its various turnings in its way from the lake of Tiberias to the Dead Sea...
PALAESTINA.

tortuous manner between them. In many places these cliffs are like walls. About this part of the Jordan the lower plain might be perhaps 1½ or 2 miles broad, and so full of the most rank and luxuriant vegetation, like a jungle, that in a few spots only can anything approach its banks. Below Beisan the higher terraces of the Jordan's valley plains are lost in the fertile space below; the hills become irregular and only partly cultivated; and by degrees the whole Ghōr resumes its original form. The zigzag course of the river is still pretty marked by lines of green foliage on its banks, as it veers from the cliffs on one side to those on the other. This general character of the river and of the Ghōr is continued to the Dead Sea, the mountains on either side of the upper valley approaching or receding, and the river winding in the lower valley between bare cliffs of soft limestone, in some places not less than 300 or 400 feet high, having many shallows and some large falls. The American expedition added little to the information contained in the paper of old and the countryman who only visited his exploit one month. Lient. Lynch's report, however, fully confirms all Lient. Molyneux's observations; and he sums up the results of the survey in the following sentence:—"The great secret of the depression between lakes Tiberias and the Dead Sea is solved by the tortuous course of the Jordan. In a space of 60 miles of latitudes and 4 or 5 miles of longitude, the Jordan traverses at least 200 miles. We have plunged down twenty-seven threatening rapids, besides a great many of lesser magnitude." (Lynch, Narrative of the United States' Expedition to the Jordan, &c., p. 265.) It is satisfactory also to find that the trigonometrical survey of the American expedition confirms the results arrived at by Lient. Symonds. (Dr. Robinson, Theological Review for 1848, pp. 764—768.)

It is obvious that these phenomena have an important bearing on the historical notices of the river; and it is curious to observe (as Mr. Petermann has remarked), in examining the results of De Berton, Robinson and Fenn of the American expedition both of the Dead Sea and of the lake of Tiberias, increases in a chronological order (with only one exception); which may perhaps indicate that a continual change is going on in the level of the entire Ghōr, especially as it is well proved that the whole Jordan valley, with its lakes, not only has been but still is subject to volcanic action; as Ruessiger has remarked that the mountains between Jerusalem and the Jordan, in the valley of the Jordan itself, and those around the Dead Sea, bear unequivocal evidence of volcanic agency, such as disruptions, upheavals, faults, &c., &c.—proofs of which agency are still notorious in continual earthquakes, hot springs, and fumaroles in the region.

One of the earliest historical facts connected with this river is its periodical overflow during the season of barley-harvest (Josh. iii. 15; 1 Chron. xii. 15; Jeremiah, xii. 5; see Blunt's Undesigned Coincidences, pp. 113, 114); and allusion is made to this fact after the captivity. (Ecclesi. xxiv. 26; Aristaenus, Epist. ad Philip. vi.) The river in the vicinity of Jericho was visited by the writer at all seasons of the year, but he never witnessed an overflow, nor were the Bedonins who inhabit its banks acquainted with the phenomenon. The American expedition went down the river in the month of April, and were off Jericho at Easter, yet they wit-nessed nothing of the kind, though Lient. Lynch remarks, "the river is in the latter stage of a freshet; a few weeks earlier or later, and passage would have been impracticable." Considerably further north, however, not far below Beisan, Lient. Molyneux remarks "a quantity of deposit in the plain of the Ghōr, with mounds on the banks, and various places at a distance from the river, from which it was evident that the Jordan widely overflows its banks; and the sheik informed him that in winter it is occasionally half a mile across; which accounts for the luxuriant vegetation in this part of the Ghōr" (l. c. p. 117). It would appear from this that the submerge of the banks of the Dead Sea and the more rapid fall of the Jordan consequent upon it, which has also cut out for it a deeper channel, has prevented the overflow except in those parts where the fall is not so rapid.

Another change may also be accounted for in the same manner. "The fords of the Jordan" were once few and far between, as is evident from the historical notices. (Josh. ii. 7; Judges, iii. 28, viii. 24, xii. 5.) But Lient. Molyneux says of the upper part of its course, "I am within the mark when I say that there are many hundreds of places where we might have walked across, without wetting our feet, on the large rocks and stones" (p. 115).

The thick jungle on the banks of the river was formerly a covert for wild beasts, from which they were dislodged by the periodical overflow of the river; and "the lion coming up from the swelling of Jordan" is a familiar figure in the prophet Jeremiah (xxix. 1, 44). It was supposed until very recently that not only the lion but all other wild beasts were extinct in Palestine, or that the wild boar was the sole surviving member of the genus in company with Lient. Molyneux reported having seen "two tigers and a boar" in their passage down the stream (p. 118).

The principal tributaries of the Jordan join it from the east; the most considerable are the Yarmuk [GADARA] and the Zerka [JABBAK].

This river is principally noted in sacred history for the miraculous deliverance of the children of Israel under Joshua (iii.).—the miracle was repeated twice afterwards in the passage of Eiljah and Eliasah (2 Kings, ii. 8, 14).—and for the baptism of our Lord (St. Matt. iii. &c.). It is honoured with scanty notice by the classical geographers. Strabo reckons it the largest river of Syria (vi. p. 755). Pliny is somewhat more communicative. He speaks of Panas as its source, consistently with Josephus. "Jordania annis erituar fonte Panasae, qui nomen dedit Caesaris: annis amnoo, et quatenus locorum situs palitur ambicioso, accolique sem praebens, veint invius. Asphaltdien lacum dirum natura petis, a quo praeesto ebisset, aquasque lanitas perlient, Ergo ultima parvum convallium fons occulta in lacum se fundens quaeque plures Geneassar vocant, etc." (Hist. Nat. v. 15.)

Tacitus, though more brief, is still more accurate, as he notices the Bahr Huleh as well as the sea of Tiberias. "Neo Jordanes pelago acquirit: sed unum atque altem lacum, integre perdit: tertio retinet." (Hist. v. 6.)

The ancient name for El-Ghor was Ailun, and the modern native name of the Jordan is Es-Shiriah.

(Karl von Raumer, Palastina, 2nd ed., 1850, pp. 48—54, 449—452; Bitter, Erdkunde, g.e. West Asien, vol. 15, pp. 181—556, A.D. 1850, Der
IV. THE DEAD SEA.

Of all the natural phenomena of Palestine, the Dead Sea is that which has most attracted the notice of geographers and naturalists both in ancient and modern times, as exhibiting peculiarities and suggesting questions of great interest in a geological point of view.

Names.—The earliest allusion to this sea, which, according to the prevailing theory, refers to its original formation, is found in the book of Genesis (xv. 3), where it is identified with the vale "of Sodom," and denominated "the Salt Sea" (H. Sodamo τών διώξων, LXX.); comp. Num. xxxv. 3, 12); which Salt Sea is elsewhere identified with "the sea of the Philistines" (Deut. ii. 25; Josh. iii. 16, xii. 8). Sodamo is the name given to a fountain available by the prophets Joel (i. 20), Zachariah (xvii. 8), and Es- sikel (xiv. 18), the "former," or "eastern sea." Its common name among the classical authors, first found in Diodorus Siculus (inf. cit.), and adopted by Josephus, is "Asphaltitis Lacus" (Asphalitinos λίμνη), or simply Ἀσφαλιτίνη. The name by which it is known among the Europeans has the authority of Justin (xxxvi. 3. § 6) and Pausaniai (v. 7. § 4), who call it Sodamo ἡ θαλάσσα, "Mortum Mare." Its modern native name is Bahir Lut, "the Sea of Lot,"—therein perpetuating the memorial of the catastrophes to which it may owe its formation, or by which it is certain that its features were essentially altered and modified. The name assigned it by Strabo must be referred to a slip of the author; for it is too much to assume with Falconer that the geographer had written Ἀσφαλίτις λίμνη, when all the copies read Ἀσφαλίως λίμνη.

So copious are the modern notices of this remarkable inland sea, that it would be vain to attempt even an abridgment of them; and the necessity for doing which is increased by the earnest supposition that a successful surveying expedition, conducted by Lieut. Lynch of the American navy, whose published narrative has set at rest many questions connected with its physical formation. The principal ancient writers will be quoted in detail and in chronological order, that is may appear how far they have borrowed one from another, or may be regarded as independent witnesses. Their notices will then be substantiated orcontroverted by modern writers. The questions relating to the formation of the sea, its volcanic origin, and the other igneous phenomena in the country, will be reserved for another chapter.

The earliest extant writer who has noticed at any length the marvels of the Dead Sea, is Diodorus Siculus (v. 45), who has twice described it; first in his geographical survey of the country (ii. 48), and subsequently in his account of the expedition of Demetrius against the Nabataeans (xii. 98), to which last account a few particulars are added, which were omitted in the earlier book. "We ought not to pass over the character of this lake (Asphalitoinsa) unmentioned. It is situated in the midst of the saltary of Idumaea, in length extending about 500 stadia, and in breadth about 60. Its water is very salt, and of an extremely noxious temper. Moreover, no other fish nor terrestrial ordinary marine animals can live in it: and although great rivers remarkable for their sweetness flow into it, yet by its smell it counteracts their effect. From the centre of it there rises every year a large mass of solid bitumen, sometimes more than 3 pletrea in size, sometimes a little less than one pletrea. For this reason the neighbors of the barbarians usually call the greater, bull, and the lesser, calf. The bitumen floating on the surface of the water appears at a distance like an island. The time of the rising of the bitumen is known about twenty days before it takes place; for around the lake to the distance of several stadia the smell of the bitumen spreads with a noxious air, and all the silver, gold, and brass in the neighborhood loses its proper colour; which, however, returns again as soon as all the bitumen is ejected. The fire which burns beneath the ground and the stench render the inhabitants of the neighboring country sickly and very short-lived. It is nevertheless well fitted for the cultivation of palms, wherever it is traversed by streams of clear water, either from springs or from sources of irrigation. In a neighboring valley grows the plant called balsam, which yields an abundant income, as the plant grows in no other part of the world, and it is much used by physicians as a medicine. The bitumen which rises to the surface is carried away by the inhabitants of both sides of the lake, who are hostilely inclined towards each other. They carry away the bitumen in a singular manner without boats: they construct large rafts of reeds, which they launch into the lake. Upon each of these not more than three can sit, two of whom row with oars attached to the raft, and the third, armed with a bow, drives off those who are sailing up from the opposite side, or who venture to use violence; but when they come near to the bitumen they leap on it with axes in their hands, and, cutting it like soft stone, they load their rafts, and then return. If the raft break and any one fall off, even though he may be unable to swim, he does not sink as in other water, but floats as well as one who could swim; for the water naturally in the lake is not capable of expansion, or which contains air, but solid substances, which have a density like that of gold, silver, and lead, and the like: but even these sink much more slowly in this water than they would if they were thrown into any other lake. This source of wealth the barbarians possess, and they transport it into Egypt and there sell it for the purposes of embalming the dead; for unless this bitumen is mixed with the other spices, the bodies will not long remain undecayed."

It has been mentioned that Strabo (cir. A. D. 14) describes it under the name of Sibornis Lacus, a palpable confusion, as regards the name, with the sea of Sibon, which the former confines of Egypt (for Sibon Lacus), as is evident from his statement that it stretched along the sea-coast, as well as from the length which he assigns it, corresponding as it does with the 200 stadia given by Diodorus Siculus as the length of the true Sibornis Lacus, which that author properly places between Ceesarea and *

* In book ii. he says the smaller masses were two pletrea in size.
Palaestina.

Egypt (c. 30). The mistake is in the more unaccountable, as he not only describes the Dead Sea in a manner which shows that he was thoroughly acquainted with its peculiarities, but also cites the opinions of more ancient authors, who had described and attempted to explain its phenomena. His notice is peculiarly interesting from the accounts which he gives of the formation of the bitumen, and the other instances by which he records the vicinity of the operation of volcanic agency, of which more will be said in the following chapter. The native traditions of the catastrophe of the cities of the plain, and the still existing monuments of their overthrow, are facts not mentioned by the earlier historian.

The lake Sirbonis is of great extent: some have stated its circumference at 3000 stadia; it stretches along near the sea-coast, in length a little more than 300 stadia, deep, and with exceedingly heavy water, so that it is not necessary to swim, but one who advances into it up to his waist is immediately borne up. It is full of asphalt, which it vomits up at uncertain seasons from the midst of the depth, together with bubbles like those of boiling water, and the surface, covered with asparagum, which appears most combustible. Together with the asphalt there rises much smoke, smoky, and invisible to the sight, by which brass, silver, and everything shining, even gold, is tarnished; and by the tarnishing of their vessels the inhabitants of the neighbourhood know the time when the asphalt begins to rise, and make preparations for collecting it by competent means. Now the asphalt is the soil of the earth melted by heat, and bubbling up, and again changed into a solid mass by cold water, such as that of the lake, so that it requires to be cut; it then floats on the surface by reason of the nature of the water, which, as I have said, is such that a person who goes into it need not swim, and indeed cannot sink, but is supported by the water. This people sail up on the rafts, and cut and carry off as much as they can of the asphalt: this is what takes place. But Posidonius states that they being sorcerers use certain incantations, and consolidate the asphalt by pouring over it urine and other foul liquids, and then pressing them out. After this they cut it; when they cut it, it is found to have such properties in the bladder of those who suffer from stones. For gold-solder (χρυσοκόλλα, boros) is made with the urine of boys. In the midst of the lake the phenomenon may reasonably take place, because the source of the fire, and that of the asphalt, as well as the principal quantities of it, are in the middle; and the eruption is uncertain, because the movements of fire have no order known to us, as is that of many other gases (σωματες). This also takes place in Apollonia of Epirus. There are many other evidences also of the existence of fire beneath the ground; for several rough burnt rocks are shown near Moassa [Maraada], and caves in several places, and earth formed of ashes, and drops of pitch distilling into the soil. There is an unpleasant odour perceptible from a distance, and houses overthrown in every direction, so as to give probability to the legends of the natives, that formerly thirteen cities stood on this spot, of the principal of which, namely, Sodoma, ruins still remain about 60 stadia in circumference; that the lake was produced by fire, and hot water impregnated with bitumen and sulphur; that the rocks took fire; and that some of the cities were swallowed up, and others were de-
which circumstance its name is derived. It receives no animal body; bulls and camels float in it; and this is the origin of the report that nothing sinks in it. In length it exceeds 100 miles; its greatest breadth is 25 miles; its least 6. On the east of it lies Arabah Nomadum, on the south Machtar, formerly the second fortress of Judaea after Jerusalem. On the same side there is situated a hot-spring, possessing medicinal properties, named Callirrhoe, indicating by its name the virtues of its waters."

(Hist Nat. lib. v. 16.)

The last author who will be here cited is Tacitus, whose account may be given in the original. He appears in this, as in other passages, to have drawn largely on Josephus, but had certainly consulted other writers. He wrote A. D. 97.

"Lacus immenso ambitu, specie maris, sapore corruptor, gravitate odoris acculis pestifer, neque vento impulsitur, neque pisces aut aestu aequo volucres pai- tur. Insulae adsunt, superiusque montes, acu suo curatae, summa navibus transactae. Inde, nullo juventae, infinit, onerete, donec abscedant: nimio fervore possunt ignes, igne cries scorsae vestrumque infectam sanguinem, quasi feminam per mensae axovolunt: sic veteres actuores. Sed gvari locorum tradunt, undantes bituminæ moles pellii, ma-noque trahi ad littus; max, ubi vapore terrae, solis inarurent securibus cuneisque, ut trabes aut saxa, disiciunt. Haud procula inde campi, quae ferunt olium uberes, magnique urbis habitatores, fulminum jacto saturae, ad vendis vendit, terraque ipsum specie territardium, vim frigurantium perdiciad. Nam cancta aponte edita, aut manu salute, aves habres tenus aut flore, seu solidam in speciem adeverunt, et iniuria etiin in uncinam vanescunt. Ego sicut inclinas quondam urbes igne coeleste flagrante congerissem, ipsis halitus lacus infici terram, carrumpit superius spiritum, equosque fluxerit ursaque, soli solidaque jacta gravi." (Hist. v. 6.)

This sea is subsequently noticed by Galen (A. D. 164) and Pausanias (cir. A. D. 174), but their accounts are evidently borrowed from some of those above cited from Greek, Jewish, and Latin writers; in illustration of whose statements reference will now be made, as the northern travellers to have had better opportunities of testing the truth than were presented to them; and it will appear that those statements, even in their most marvellous particulars, are wonderfully trustworthy; and that the hypotheses by which they endeavoured to account for the phenomena of this extraordinary lake are confirmed by the investigations of modern science.

A General Remarks. — It is devoutly to be regretted that the results arrived at by the American exploring expedition, under Lieut. Lyon, have been given to the world only in the loose, unsystematic and thoroughly unsatisfactory notes scattered through the personal narrative published by that officer; and that his official report to his government has not been published. It is to the late travellers to have had the opportunity of testing the truth than were presented to them.

(Vol. v. p. 767, and vol. vii. p. 396.) The distance in a straight line from the fountain Ain-el-Feshkhah, on the west, directly across to the eastern shore, was nearly 6 statute miles. The soundings gave 98 feet as the greatest depth. Another line was run diagonally from the same point to the south-east, to a chain forming the outlet of the hot-springs of Callirrhoe. The bottom of the northern half of the sea is almost an entire plain. Its meridional chains are at a short distance from the shore scarce vary in depth. The deepest soundings thus far are 188 fathoms, or 1128 feet. Near the shore the bottom is generally an incrustation of salt; but the intermediate one is soft, with many rectangular crystals, mostly cubes, of pure salt. The southern half of the sea is as shallow as the northern and is deep, and for about 1 mile of its entire length the depth does not exceed 3 fathoms or 18 feet. Its southern bed presented no crystals, but the shores are lined with incrustations of salt.

Thus, then, the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern part, of silty mud covered by a shallow bay; the last, its northern and largest portion, of mud with incrustations and rectangular crystals of salt, at a great depth, with a narrow ravine running through it, corresponding with the bed of the river Jordan at one extremity and the Wady-el-Jebel at the other. The opposite shores of the peninsula and the west coast present evident marks of disruption.

2. Saltiness. — It will have been seen that the ancient authorities differ widely as to the size of the sea: Diodorus stating it at 500 stadia by 60; Pliny at 100 miles in length, by 25 miles in its widest, and 6 miles in its narrowest part; Josephus at 280 stadia by 150. Strabo's measure evidently belongs to the Sironia Lacus, with which he confounded the Dead Sea, and is copied from Diodorus's description of that lake. Of these measures the earliest, viz. that of Diodorus, comes nearest to modern measurement. We have seen that a straight line from Ain-el-Feshkhah to the east shore measured nearly 8 statute miles; from Ain Jidy directly across to the mouth of the Arnon the distance was about 9 statute miles. The length of the sea does not now remain to be measured by the Americans, but the near agreement of their actual measurement of the width with the computation of Dr. Robinson may give credit to his estimate of the length also. His observations resulted in fixing the breadth of the sea at Ain Jidy at about 9 geographical miles, and the length about 39,—Ain Jidy being situated near the centre of the western coast. (Bib. vol. ii. p. 217.)

3. Saltiness and Specific Gravity. — Its excessive saltness, noticed by Josephus, is attested by all travellers; and is indicated by the presence of crystals of salt in profusion over the bed of the sea,—"at one time Stellwagen's lead brought up nothing but crystals," —as well as by the district of rock-salt at the southern quarter of the sea, where the American officers discovered "a lofty, round pillar, standing detached from the general mass, composed of solid salt, capped with carbonate of lime, cylindrical in form and pyramidal behind, about 40 feet high, resting on a kind of oval pedestal from 40 to 60 feet above the level of the sea." (Stellwagen, Exploration, p. 907.) In the southern bay of the sea, where the water encroaches more or less according to the season, it dries off into shallows and small pools, which in the end deposit a salt as fine and as well bleached, in some instances, as that in regular salt-pans. In this part, where the salt water stagnates and evaporates, Irby and Mangels "found several persons engaged in
peeling off a solid surface of salt, several inches in thickness; they were collecting it and loading it on a barge."

It has been sometimes asserted that the water is so saturated with salt that salt cannot be dissolved in it. The experiment was made in the following manner: the following result: "Tryel the relative density of the water of this sea and of the Atlantic—distilled water being as 1. The water of the Atlantic was 1.02, that of this sea 1.13; the last dissolved 1.4 times the water of the Atlantic, and distilled water, 1.5 times, of its weight of salt. The boats were found to draw 1 inch less in the salt sea than in the water of the Atlantic, in the river." (Lynch, p. 377.) The experiment tried by Vespuccius has been repeated by nearly all travellers, of course with the same result. The density and buoyancy of the waters is such that it is impossible to sink in it. "A muscular man floated nearly breast high, without the least exertion." Several analyses of the waters have been made with various results, to be accounted for, as Dr. Robinson supposes, by the various states of the sea at different seasons; for its body of water is increased to the height of 7 feet or more in the rainy season (Lynch, p. 289), or, according to Dr. Robinson, 10 or 15 feet; for he found traces of its high-water mark, at the mouth of the river mouth at the south of its limit at that time. The following are the results of the analyses, the standard comparison for the specificity of the sea being distilled water at 1000:

<table>
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<tr>
<th>Specific Gravity</th>
<th>Dr. Mar. 1857</th>
<th>Dr. May 1858</th>
<th>Dr. June 1858</th>
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</thead>
<tbody>
<tr>
<td>Silicate of Alkali</td>
<td>1.044</td>
<td>1.043</td>
<td>1.043</td>
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<tr>
<td>Silicate of Magnesia</td>
<td>1.044</td>
<td>1.043</td>
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<tr>
<td>Silicate of Chloride of Potassium</td>
<td>1.044</td>
<td>1.043</td>
<td>1.043</td>
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<tr>
<td>Silicate of Sodium</td>
<td>1.044</td>
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<tr>
<td>Silicate of Aluminum</td>
<td>1.044</td>
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<tr>
<td>Silicate of Ammonium</td>
<td>1.044</td>
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<td>1.043</td>
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(Robinson, Bib. Res. ii. pp. 224, 225.)

Russegger says:—"The excessive saltness of the Dead Sea is easily accounted for by the washing down of the numerous and extensive salt-beds, which are peculiar to the formation of the basin, in which also are found bituminous rocks in sufficient quantity to enable us, without doing violence to science, to explain several chemical and physical peculiarities of this lake-water by the continual contact of these rocks with water strongly impregnated with salt."

(Reise, p. 207.)

4. Evaporation. — The enormous quantity of water brought down by the Jordan, particularly in the rainy season, and by the other streams around the Dead Sea, seems to be very considerable, — as e.g. the Arnon was found to be 82 feet wide and 4 feet deep at its mouth, — is all carried off by evaporation; and, when the small extent of the sea is considered, it is clear that the decomposition of its waters must be very rapid. The ancient writers speak of a noxious smell, of bubbles like those of boiling water, of mud covering the sea-bed, turning all metals, and deleterious to the inhabitants; and its change of aspect thrice a day may also be ascribed to the same cause. Now it is remarkable that nearly all these phenomena have been noticed by recent explorers, and the single one which is not confirmed is accounted for in a manner which must exempt the ancient geographers from the charge of misrepresentation or exaggeration; and it may well be believed that the enormous chemical processes, perpetually going forward in the depths of the sea, may occasionally produce effects upon the surface which have not been chronicled by any modern traveller. Lieut. Lynch, when登陆 near Egerdis, remarked, "a strong smell of sulphuretted hydrogen," though there are no thermal springs in this vicinity; and again, "a foetid sulphureous odour in the night;" — "the north wind, quite fresh, and accompanied with a smell of sulphur." Lieut. Molyneux detected the same disagreeable smell the night before, and he also observed the phenomenon of the gas described to the journal (Journal of the R. Geog. Soc. vol. xviii. p. 127, 1848.) But Lieut. Lynch states that, "although the water was grey, acrid, and disagreeable, it was perfectly inodorous." He is therefore inclined to attribute the noxious smell to the foetid springs and marshes along the shores of the sea, increased, perhaps, by exhalations from stagnant pools in the flat plain which bounds it to the north. (Expedition, pp. 299, 294, 296, 300.) The "pale-blue misty appearance over the sea," the "air over the sea, very misty," and "the two extremities of the sea misty, with constant evaporation" (p. 294), are other notes indicating the unnatural state of the atmosphere surcharged with the gases disengaged by the process. Or, in short, that "the surface of the sea was one wide sheet of phosphorescent foam, so that a dark object could have been discerned at a great distance" (p. 281; comp. Molyneux, l. c. p. 129). A kind of mirage, noticed by many travellers, may be attributed to the same cause. A thin haze-like vapour over the southern sea, — which often in islands we see the two shores" (p. 288). This phenomenon is more fully noticed by Irby and Mangles: "This evening, at sunset, we were deceived by a dark shade on the sea, which assumed so exactly the appearance of an island that we entertained no doubt regarding it, even after looking through a telescope. It is not the only time that such a phenomenon has presented itself to us; in two instances, looking up the sea from its southern extremity, we saw it apparently closed by a low, dark line, like a bar of sand to the northward; and, on a third occasion, two small islands seemed to present themselves between a long sharp promontory and the western shore. We were unable to account for these appearances, but felt little doubt that they are the same that deceived Mr. Seetzen into the supposition that he had discovered an island of some extent, which we have had opportunity of ascertaining, beyond all doubt, does not exist. It is not absolutely impossible, however, that he may have seen one of those temporary islands of bitumen, which Plliny describes as being several leagues in extent." (Trzebel, p. 191.)

Two effects of the heavy atmosphere of the sea remain to be noticed: one, the irresistible feeling of drowsiness which it induced in all who navigated it; the other, confirming, in a remarkable manner, the ancient testimonies, above cited, that the water appeared to be destructive to everything it touched, particularly marshy soil; the villages near its margin were covered with a nasty slimy substance, iron dreadfully corroded, and looked as if covered with coal-tar. (Molyneux, l. c. p. 128.) The "bubbles like those of boiling water," mentioned by Strabo, may be identified with the curious broad strip of foam, lying in a straight line nearly north and south throughout the whole length of the sea, which
seemed to be constantly bubbling and in motion. (Molyneux, p. 159; Lynch, pp. 288, 289.) And even the marvellous fact mentioned by Josephus, of the sea changing its colour three times a day, may derive some occurrence from testimonies already cited, but more especially from the following notice of Lieut. Lynch:—"At one time, to-day, the sea assumed a very great resemblance to milk. ... The great elevation of the surface, and the transparent vapour, its purple tinge contrasting strangely with the extraordinary colour of the sea beneath, and, where they blended in the distance, giving it the appearance of smoke from burning sulphur. It seemed to be a vast caldron of metal, fused but motionless" (p. 284). After this, it looked like a sheet of foam." In the afternoon, of the same day, it "verified the resemblance which it has been said to bear to molten lead;" "at night it had the exact hue of abalone" (p. 276). The earlier testimony of Prince Badoirvi may also be added, who, after citing Josephus, adds, that he had had ocular proof of the fact: "Nam mane habelat squam nigricans terrentem sub aqua, sole interna (sunt in insula calores hic maximus) instar panni fit caerulea: ante occasum, ubi via caloris remittita, tanquam limo permixta, molocies rubet, vel potius flavescit." (Ieroglomnitana Peregrination, p. 96.) A familiarity acquired by three weeks' diligent examination did not remove the feeling of awe inspired by its marvels: "So sudden are the changes of the weather, and so different the aspects it presents, as at times to seem as if we were in a world of enchantments. We are alternately beside and upon the brink and the surface of a huge and sometimes seething caldron." (Lient. Lynch, Bib. Sacr. vol. v. p. 788.)

5. Bitumens.—It is to be regretted that the American travellers have not given a night light shed on the production of the asphalt for which this sea was once so famous. Along almost the whole of the west coast numerous fragments of this substance are found among the pebbles, but there is no record of any considerable masses or fields of it being seen by any European travellers in modern times; unless, as is suggested by Irby and Mangles, the imagination of the natives may have been stirred. But it is curious that the traditions of the natives still confirm the notion of Strabo that drops of pitch are distilled from rocks on the eastern shore;—a story repeated by various Arab sheikhs to Seetsen, Burchhardt, and Robinson, the last of whom also mentions the fact of their belief that the large masses of bitumen appear only after earthquakes. Thus, after the earthquake of 1834, a large quantity was thrown upon the shore near the south-western part of the sea, of which one tribe brought about 60 kantfas into market (each kantfa = 98 lbs.); and that after the earthquake of Jan. 1st, 1837, a large mass of bitumen (one said like an island, another like a house) was discovered floating on the sea, and later collected by the west side, not far to the north of Uesdem. The Arabs swam off to it, and cut it up with axes so as to bring it ashore; as Tacitus tells us was done in his times, though he mentions what he considered the less probable account of its flowing as a black liquid into the ships in a perpetual stream. (Robinson, Bib. Res. vol. ii. pp. 425-427.) The destructive effects of this sea on all living animal life, as well as the ancients held, seems sufficiently proved; for although shells have been found on the shore, they have been evidently washed down by the Jordan or other fresh-water streams, and their inmates destroyed by the sea water; while the birds that have been occasionally seen on its surface may be regarded as denizens of those same streams; and no animal life has been discovered in its waters.

V. VOLCANIC PHAEOMENA.

Something must now be said of the various theories by which it has been attempted to account for the wonderful phenomena above recorded of the depression of the Ghor, or Valley of the Jordan; and of the formation and physical constitution of the Dead Sea. All theories suppose volcanic agency: and it is worthy of observation that, while the earliest historical and poetical records of the country bear witness to its ruin by "fire and brimstone, plagues," and like destructions, and the existing geological monuments confirm the testimony. Independently of the igneous agency by which the cities of the plain were destroyed, much of the descriptive imagery of the psalmists and prophets is borrowed from volcanoes and earthquakes; while there are evidences of an earthquake of very great and probably destructive violence during the reign of Uzziah, King of Judah, which formed a kind of era in the history of the country, being alluded to after an interval of 300 years. (Amos, i. 1; Zechar. iv. 5.) The existing phaenomena may be briefly mentioned, beginning with one recently discovered by the American explorers, of whom Mr. Aulick reports a volcanic formation on the east shore, and brought specimens of lava." (p. 280.) The mountain known as Jebel Macas, at the north-east of the Dead Sea, composed entirely of black bituminous limestone, which burns like coal, has not been investigated so fully as it deserves: but the basaltic columns in the vicinity of the sea of Tiberias have been frequently noticed by travellers. The cliffs of Tiberias are of a dark greyish-colour, and are composed of black bituminous limestone, and Tiberias complete the chain of evidence, and render it highly probable that the extinct volcano noticed by Dr. Robinson at a short distance north-west of Safed, the Frank Mountain, and others, may have been active during the historical period, and furnished the poets and prophets with the sublime imagery of the Bible. The want of the chemical agent among the geological changes that the country has passed through, it may be interesting to hear the opinion of two eminent and scientific writers on the great problem under consideration.

Russeggier, who has himself carefully examined the phaenomena of the country and tested the observations of preceding travellers, thus sums up the result: (Geol. p. 205):—"From its exit from the lake of Tiberias to its entrance into the Dead Sea the Jordan has a fall of 716 Paris feet and thus lies at the latter place 1341 Paris feet below the level of the Mediterranean sea. At the southern extremity of the Dead Sea lies the marshy lowlands of Wady-el-Ghor, the bed of which is composed of the Pomatolite, and is very little higher than the Dead Sea itself. These lowlands join Wady-el-Arabs, the bed of which rises gently to the watershed which separates the water system of the Dead Sea from that of the Red Sea. As the watershed of Wady-el-Arabs is apparently of no considerable height above the level of the Jordan, the bed of its waters may be reckoned from the northern extremity of the plain El-Batikh (to the north of the sea of Tiberias) to this watershed, a distance of full three degrees. All the rock of this region consists of morainal formations, amongst which those of the Jura and
chalk period prevail. It is in the northern part of this country alone that volcanic formations are found in considerable quantities. Nevertheless much of the land in which volcanic rocks are not found bears evident marks of frequent volcanic action, such as hot-springs; the crater-like depressions, such as the basin of Tiberias, and that of the Dead Sea, with its basaltic rocks; the frequent and visible disturbances of the strata of the normal rocks, the numerous crevices, and especially the frequent and violent earthquakes. The line of earthquakes between the cities of Afula, Jerusalem, Nazareth, Tiberias, Safed, Bozilek, Aleppo, from thence takes a direction from south-west to north-east, follows the direction of the central chain of Syria, runs parallel to that of the valley of the Jordan, and has its termination northwards, in the volcanic country on the slope of Taurus (Gazer-Dagh), and southwards in the mountain land of Arabia Petrosa. At several places branches of this great volcanic crevice appear to stretch as far as the sea, and to touch Jaffa, Acco, Beirut, Antioch, — unless, indeed, there is a second crevice, parallel to the first, running along the coast, and connecting the above places. I am of opinion that such is the case, and that there exists also a third crevice, coinciding with the one already mentioned, and united to the principal crevice above mentioned at its northern extremity. This supposition will account for the depression of the valley of the Jordan. At the time of the destruction of Sodom and Gomorrah the surface of the crevice opened, and the great depression of the ground from Jebel-es-Sheikh to the waterless Wady-el-Araba is a result of this. The difference of the regions arising from local circumstances, the volcanic eruptions connected with this phenomenon, the local form of the land, and the different depths of the chasm then formed, caused a more or less extensive depression, and created along the chasm crater-like hollows, some extraordinary depth, as the basin of Tiberias and that of the Dead Sea. These hollows, at several places where branches of this crevice have been filled with water, and formed a system of lakes. Next the waters from the sides of Jebel-es-Sheikh formed the principal stream of Jordan connecting these lakes, having overflowed them successively. This however was not the case with the Dead Sea. The watershed of Wady-el-Araba is probably much more extended than the Dead Sea, and formed a kind of a barrier to the stream of Jordan, judging by the geognostic nature of Wady-el-Araba, formerly seems to have extended so far inland, this barrier must have existed at the time of the depression, since otherwise the Red Sea would have burst into the hollow formed by the sinking of the land. If, however, there existed before the time of the depression a regular fall throughout the whole valley to the Red Sea, it is natural to suppose that at that time the Jordan flowed into the Red Sea, and that when the depression took place its course was interrupted. However this may have been, after the depression the filling of the basin of the Dead Sea continued until it became of such superabundance, that the evaporation of the water was equal to the inflow. Thus the Jordan was not found, owing either to a greater influx of water during rainy seasons, or to a less copious evaporation caused by circumstances of temperature, the sea at one time was considerably higher than at present.

Professor Dunben introduces his theory with other notices of volcanic agency collected from modern books of travel. (Dr. Davy. A Description of active and extinct Volcanoes, 2d ed. pp. 350—363.)
which, with its deep fissures, the earthquakes to which it is subject, and the saline sulphureous springs, which have a temperature of 46° cent., attest the volcanic origin of this depression. "The other substances met with in the neighbourhood are less corrobative of the cause assigned. On the shore of the lake Mr. Maundrell found a kind of bituminous stone, which I infer from his description to be analogous to that of Bardina in Sicily."

It would appear that, even antecedently to the eruption mentioned in Scripture, bitumen-pits abounded in the plain of Siddim. Thus, in the account of the battle between the kings of Sodom and Gomorrah and some of the neighbouring princes (Gen. xiv.), it is said, "And the vale of Siddim was full of slime-pits," which a learned friend assures me ought to be translated fountains of bitumen. "But besides this volcanic eruption, which brought about the destruction of the cities, it would appear that the very plain itself in which they stood was obliterated, and that a lake was formed in its stead. This is collected, not only from the apparent non-existence of the valley in which these cities were placed, but likewise from the express words of Scripture, speaking of the evaporation (compare Job xxii. 29) which took place between the kings of Sodom and Gomorrah and certain adjoining tribes, it is added that the latter assembled in the vale of Siddim, which is the Salt (i.e. the Dead) Sea."

It is therefore supposed that the lake itself occupies the site of this once fertile valley, and that it was paroxysm by paroxysm of the Jordan, which, being without outlet, would fill the hollow until the surface over which they spread themselves proved sufficiently large to cause the loss arising from evaporation to be equivalent to the accessions it received from the rains and snows of the mountains in which it took its rise.

This hypothesis assumes that previously to the existence of the Dead Sea the Jordan must have had an outlet, either into the Mediterranean or into the Red Sea; and accordingly when it was discovered by Burekhardt, that there actually existed a longitudinal valley, parallel to the course which the Jordan took before it reached the Dead Sea, as well as to the larger axis of that expanse of waters, running from north to south, and extending from the southern extremity of the Dead Sea to the extremity of the gulf of Akaba, it was immediately concluded that this valley was in fact the former bed of the Jordan, which river, consequently, prior to the catastrophe by which the Dead Sea was produced, had flowed into this arm of the Red Sea."

"Briefly, then, to recapitulate the train of phenomena by which the destruction of the cities might have been brought about, I would suppose that the river Jordan, prior to that event, continued its course tranquilly through the great longitudinal valley called El-Arabah, into the gulf of Akaba; that a shower of stones and sand from some neighbouring volcano first overwhelmed these places; and that its eruptions, the source of this depression of the whole of the region, from some point apparently intermediate between the lake of Tiberias and the mountains of Lebanon, to the watershed in the parallel of 30°, which occurs in the valley of El-Arabah above mentioned. I would hence infer that the waters of the Jordan, pent up within the valley by a range of mountains to the east and west, and a barrier of elevated table-land to the south, could find no outlet, and consequently by degrees formed a lake in its most depressed portion; which, however, did not occur at once, and therefore is not recorded by Scripture as a part of the catastrophe (see the passage in Ezekiel, xlviii. 8, indicating, if it be interpreted literally, the gradual manner in which the Dead Sea was formed, and likewise perhaps the existence of a tradition that its waters once had their exit in the Red Sea), though reference is made in another passage to its existence in what was before the valley of Siddim.""

If, as Robinson states, extensive beds of salt occur immediately round its margin, the solution of the contents of these by the waters of the lake would account for their present composition, its saltness increasing nearly to the point of saturation, owing to the gradual accession of waters from above, which, on evaporating, would leave their salt behind; whilst the bitumen might either have existed there previously as a consequence of antecedent volcanic eruptions, or have been produced by the very one to which reference is here made.

"I do not, however, see what is gained by attributing the destruction of these cities, as some have preferred to do, to the combustion of these beds of bitumen; for the great fires which have sometimes been started by natural agent with which we are acquainted except the volcano itself, which therefore must in any case be supposed instrumental, and, being invoked, will alone enable us to explain all the facts recorded."

"It must at the same time be confessed that much remains to be done before this or any other explanation of the destruction shall have been adequately disposed of; and I am disappointed to find that amongst the crowd of travellers who have resorted to the Holy Land within the last twenty years, so few have paid that attention to the physical structure of the country which alone could place the subject beyond the limits of doubt and controversy."

"The geologist, for instance, would still find it worth his while to search the rocks which bound the Dead Sea, in order to discover if possible whether there be any crater which might have been in a state of eruption at the period alluded to; he should ascertain whether there are any proofs of a sinking of the ground, from the existence of rapids anywhere along the course of the river, and whether south of the lake there be any evidences of the existence of the Jordan, as well as of a barrier of lava stretching across it, which latter hypothesis Von Buch, I perceive, is still inclined to support; nor should be omit to examine whether vestiges of these devoted cities can be found, as some have stated, submerged beneath the waters, and buried, like Pompeii, under heaps of the ejected materials.""

VI. HISTORICAL GEOGRAPHY.

1. Earliest period. — The first notice we have of the inhabitants of Palestine is in the days of Abraham's immigration, when the Canaanite was in the land, from whom it received its earliest appellation, "the land of Canaan." (Gen. xii. 5, 6; xiii. 7, 12, 18.) The limits of this term as first defined are given in the genealogy of Canaan; but its distribution among the various families of that patriarch is nowhere clearly stated. "Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgasite, and the Hivite, and the Arkite, and the Sinite, and the Arvadite, and the Zemarite, and the Hamathite; and these were the families of the Canaanites spread abroad. And
the border of the Canaanites was from Sidon, as thou comest to Gerar, unto Gaza; as thou goest unto Zebaim, even unto Lasha." (x. 15–19). As several of these names occur no more in the history of Palestine, we must suppose either that the places reappear under other names, or that these tribes, having originally settled within the limits here assigned, afterwards migrated to the north, where we cet different nations in the latter times. Of the eleven families above named, the first six are found in the subsequent history of the country: the descendants of Sidon on the coast to the north; the children of Heth in Hebron, on the south; the Jebusites to the north of these, in the highlands about Jerusalem; the Amorites to the east of the Hittites, on the west of the Dead Sea; the Gergashites, supposed to be a branch of the Hivites next named, who were situated north of the Jebusites in Shechem and its vicinity. (Gen. xxxiv. 2.)

The coast to the south was wrested from the Canaanites in very early times, if they ever possessed it; for throughout the records of history the Philistines, descendants of Japheth, or of Miriam, daughter of Pharaoh, masters of the great plain (x. 14). The distribution of the country among these tribes is involved in further confusion by the introduction of the Perizzites with the Canaanites as joint occupiers of the country (xiii. 7), and by the fact of the Canaanites appearing as a distinct tribe, where the Hittites, the Amorites, the Gergashites, and the Jebusites were only mentioned. The names are now occasionally enumerated (xv. 19–31). It would appear also that while the name Canaanites was used in a more restricted sense in the last cited passage, the names of the particular families were sometimes used in a wider acceptation; which may account for the Hittites, whose seats we have already fixed to the south of Haran, being found in the north of that city, in the neighbourhood of Bethel. (Judges, i. 26.) It may be, however, that the seats of the several tribes in those early times were not fixed, but fluctuated with the tide of conquest or with the necessities of a pastoral people; an example of the former may be found in the victories of Adar-Damun (Gen. xiv.), and of the latter in the many migrations of Abraham, his descendants and of his descendents, which finally transferred the whole of his posterity into Egypt for a period of four centuries (xii. 6–10, xiii. 1—4, 18, xx. 1, xxxvi. 1, &c.). To attempt to trace these various migrations was a fruitless task with the very scanty notices which we possess; but the number and general disposition of the Canaanitic tribes at the period of the Exod. of the Israelites under Joshua may be approximately ascertained, and aid in the description of the distribution of the land among the latter. The tribes then in occupation of the land are said to be seven (Deut. vii. 1), and are thus enumerated:—"Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites," only the last (xvi. 8; L.C.) and Joshua (xii. 1!) the Gergashites are added, which completes the number of these. Of these the Amorites occupied the southern border, or probably shared it with the Amalekites, as it was with the latter that the Israelites were first brought into collision. (Exod. xvii. 8, 9; Num. xiv. 25, 43–45.) This was therefore called "the border of the Amorites" (Deut. i. 19, 20); and their relative position with regard to the other tribes is thus clearly stated:

"The Amalekites dwell in the land of the south, and the Hittites, and the Jebusites, and the Amorites (Joshua, iii. 14, and the Perizzites west of the mountains: and the Canaanites dwell by the sea, and by the coast of Jordan." (Num. xiii. 28, 29.)

The limits of the Amorite territory are further defined by the confederacy of the five sheikhs of Jerusalem, Hebron, Jarmuth, Lachish, and Eglon, all of whom were Amorites (Josh. x. 5); while the hill-country of the Amorites was immediately to the east of the Amorite territory comprising Gibeon, Cherithaim, Beeroth, and Kirjath-jearim was held by the Hivites (ix. 3, 7, 17, xii. 19), who are also found, at the same period, far to the north, "under Hermon in the land of Mizpah" (xi. 3; Judges, iii. 3), as two large and powerful kingdoms of the Amorites existed on the east of the Jordan [Assurrites], the older inhabitants having been driven out. It is worthy of remark that during the occupation of Palestine by these Canaanites it is already called "the land of the Hebrews" or Hebrewites, which can only be accounted for by an actual residence in it of Heber himself and his race, which goes far to prove that the Canaanitic tribes were not only intruders in the Land of Promise. (Gen. xv. 13; Josh. x. 20; Josh. xvi. 10; Judges, xiv. 4.)

For fuller details reference may be made to Reland (Palaestina, cap. xxvii. pp. 155–141) and Bochart (Phall. lib. iv. caps. 34–37).

2. Second period. — We have now to consider the division of Palestine among the twelve tribes of Israel, and on the settlement of the land, and the sons of Nun; and the Scripture statement compared with Josephus will furnish numerous landmarks, which a more careful survey of the country than has yet been made would probably bring to light at the present day. To begin with the cis-Jordanic tribes:

Judah, Simeon, Dan.—The south border of Judah was bounded by the country of Edom and the wilderness of Zin; the frontier being plainly defined by a chain of hills, of considerable elevation, forming a natural barrier from the southern bay of the Dead Sea on the east to the Mediterranean on the west, in which line the following points are named, viz., the ascent or pass of Acrabbon, Ziz, Kades-barnes, Hazron, Adar, Kibra, Arad, Ramon, Damaris, and Edom. These points are, in fact, in the line of the ancient boundary between the Israelites and the Amorites. The east border extended along the whole length of the Dead Sea to the mouth of the Jordan, from which the north border was drawn to the Mediterranean along an irregular line, in which Jerusalem would be nearly the middle point. The road from Jerusalem to Jericho passes immediately within the line, and 'Ain-s-Belz, Wady Kelt, Kediri-ed-dimmun, and 'Ain or Kazer Hagiaj, are easily identified with Enabemesh, the river, Adummim, and Beth-hogla. It passed south of Jerusalem, from Enorgul over the valley of the Hinnom, by Nephast, Mount Ephron, Kirjath-jearim, Bethabara, Timnah, Ekron, Shidron, and Jabneel. Their cities were, as stated in the summary, 39 in number, in the south division of the tribe, on the borders of Edom; but the names, as recounted in the English version, are 39. The discrepancy is to be accounted for, as Reland remarks, by several of the words, regarded as proper, or separate names, being capable of translation as appellatives or as adjectives to other names. In the valley, including under that name the declivity of the western plain and the plain itself, there were 14 + 16 + 9 = 39 towns, with their villages, besides the cities of the Philistines.

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between Ekron and Gaza, which the Israelites did not occupy; in the mountains 11+9+10+6+2 = 38 cities, with their villages; and in the wilderness, i.e. the western side of the Dead Sea, 6 towns and their villages; in all, according to the Hebrew version, no less than 112 towns, exclusive of their future capital, of which the Jebusite still held possession. But the Septuagint version inserts the name of a town in the mountain district, among which are the important towns Bethlehem and Tekoa, which would make the total 123 in the tribe of Judah alone, implying an enormous population, even if we admit that these towns were only large villages with scattered hamlets. It must be remarked, however, that the tribe of Simeon was comprehended within the limits above assigned to the tribe of Judah; and that 17 cities in the south of Judah are referred to Simeon, as is expressly stated: "Out of the portion of the children of Judah was the inheritance of the children of Simeon: for the part of the children of Judah was too much for them: therefore the children of Simeon had their inheritances within the inheritances of them." (Josh. xix. 45.)

As Simeon possessed the southern part of the territory assigned to Judah, so did the tribe of Dan impinge upon its north-west border; and in the list of its seventeen cities are some before assigned to Judah (Josh. xix. 41-45); a limited extent of territory on the confines of the plain of the Philistines, west of Edra, was set out as a colony to the extreme north of the Holy Land, where their city, synonymous with their tribe, situated at the southern base of Mount Hermon, became proverbial in Israel for the worship of the golden calf. (Judges, xvii.)

Benjamin.—The tribe of Benjamin was bounded by Judah on the south, by the Jordan on the east. The northern line was drawn from Jericho westward through the mountains, by Bethel and Ai, through the hill that lay to the south of the lower Beth-horon, from which point the boundary was drawn to Kirjath-jearim of the tribe of Judah. They possessed twenty-six cities, including Jerusalem. (Josh. xvii. 11-22.) It is evident that Josephus is mistaken in stating that they extended from Jericho to the sea; for it is clearer that the tribe of Dan and the plain of Philistia lay between them and the Mediterranean. His remark that the width of their territory was least of all, is more accurate, though his explanation of the fact may be doubted, when he ascribes it to the fruitfulness of the land, which, he adds, comprehended Jericho and Jerusalem.

Ephraim.—The tribe of Ephraim was contiguous on the south with the tribe of Benjamin, as far as the western extremity of the latter; from whence it passed by Tappuah and the river Kanah to the sea. On the east side are named Ateroth-adar and Beth-horon the upper, and on the north, beginning at the sea and going east, Michmethath, the west plain of Edra, Arthoth, Naarah, Jericho, and the Jordan. The cities of Ephraim are not catalogued; but it is remarked that "the separate cities for the children of Ephraim were among the inheritance of the children of Manasseh, all the cities with their villages" (xvi. 5-9). According to Josephus it extended in width from Bethel even to the west plain of Edra, as far as Naarah, Jericho, and the Jordan. The portion of Jericho on the west of Jordan was contiguous to that of Ephraim, and appears to have been allotted to the two tribes jointly, as the same boundaries are assigned to both (xvi. 1-4, comp. 5-8 with xvii. 7-10), but in general the southern part was Ephraim, and the north Manasseh, which latter also possessed towns in the borders of Asher and Issachar, as Bethheaven and Enor, on the east, in Issachar, and Taanach, Megiddo, and Dor, on the west, in Asher (ver. 11). It will have been seen that these twin tribes did not extend to the north into Manasseh, but their eastern boundary excluded the valley of the Jordan, and formed, with their northern boundary, a curved line from Jericho to the sea, south of Mount Carmel.

Issachar.—This tribe covered the whole of the north-east frontier of Manasseh and Ephraim, and so comprehended the valley of the Jordan northward from Tabor, and the eastern part of the plain of Edra, in which Tabor is situated, containing sixteen cities, among which were Shunem and Jessreel of Scripture note, the latter for many years the capital of the kingdom of Israel.

Asher.—To the west of Issachar was Asher, occupying the remainder of the valley of Edra, north of the coast of Acre, and extending along the coast of the Mediterranean, from Mount Carmel to Sidon. Our ignorance of the modern geography of Upper Galilee does not allow us to assign its limits to the east; but there is little doubt that careful inquiry would still recover the sites at least of some of their twenty-two cities, and so restore the eastern boundary to its original limits, continuing along the western borders of Zebulun and Naphtali, which two tribes occupied the highlands of Galilee to the extremity of the Land of Promise.

Zebulun.—Of these two, Zebulun was to the south, contiguous to Issachar, having the sea of Tiberias for its eastern boundary, as far perhaps as the mouth of the northern Jordan. None of its twenty cities can now be identified with certainty; but Japhia is probably represented by the modern village of Yapha, in the plain, not far to the south of Nazareth, which was certainly situated within the borders of this tribe; and Bethlehem may, with great probability, be placed at the modern village of Bethlehem, not far from the ruins of Sephoris to the north-east of Cana of Galilee; for it.

Naphtali.—The northernmost of the tribes was Naphtali, bounded by the Upper Jordan on the east, from its source to its mouth, near which was situated the city of Caesarea, expressly declared by St. Matthew to have been in the borders of Zebulun and Naphtali (ver. 13). On the south was Zebulun, on the west Asher, and on the north the resorts of Libanus and the valley of Goele, now called the Belkau. Of their nineteen cities Kedesh is the most noted in Scripture history; and its ruins, existing under the same name at this day, attest its ancient importance. Josephus absurdly extends their territory to Dumascus, if the reading be not corrupt, as Rashi suggests.

Having described the survey of the tribes, it may be remarked in anticipation of the following section, that the subsequent divisions of the country followed very much the divisions of the tribes: thus the district of Judaea was formed by grouping together the tribes of Judah, Simeon, Dan, and Benjamin; Samaria was contiguous with Ephraim and the half of Manasseh; Issachar and Asher occupied Lower Galilee; Zebulun and Naphtali Upper Galilee.

Trans-Jordanian tribes.—A few words must be
added concerning the two tribes and a half beyond Jordan, although their general disposition has been anticipated in the account of the nations whom they possessed.

[AMORITES.]

[Reuben, Gad, and half Manasseh.-The southern part of the old Amorite conquest on the east of Jordan was assigned by Moses to the Reubenites, where the province was divided from the kingdom of Sihon, with the kingdom of the Amorites, whose capital was at Hebron. [HERMON.] There is, however, some apparent confusion in the accounts; as while Reuben is said to have possessed “from Arnon by the river Arnon,...Hebron,...and all the kingdom of Sihon king of the Amorites,” Gad is also said to have possessed “from Arnon by the river Arnon,...Hebron,...and all the kingdom of Sihon king of the Amorites,” Gad is also said to have possessed “from Arnon by the river Arnon,...Hebron,...and all the kingdom of Sihon king of the Amorites,” while Gad is said to have had “all the cities of Gilead,” Manasseh is said to have had “half Gilead.” (Josh. xiii. comp. ver. 21 with 27, and 25 with 31); while from Numbers (xxviii. 39 — 43) it would appear that Manasseh possessed the whole of Gilead. As the Israelites were not permitted to occupy the country which they found still in the possession of the Amorites, but only so much of it as had been taken from them by Sihon king of the Amorites, the limits of the Israelite possessions towards the Ammonites are not clearly defined [AMMONITE; BANHAN]; and it may be doubted whether the distribution of the country among the two tribes and a half was not regulated rather by convenience or the state of conquest than by any distinct territorial limits: certainly it is that it would be extremely difficult to draw a line which should include all the cities belonging to any one tribe, and whose sites are fixed with any degree of certainty, and yet exclude all other cities mentioned as belonging to one of the other tribes. Generally it may be said that the southernmost of the kingdom lay to the south and west of the trans-Jordanic provinces, while those of Manasseh lay in the mountains to the east of the Jordan valley and the lake of Gennesaret. It is plain only that the Jordan was the border of the tribe, and that of these the tribe of Gad held the northern part of the valley, to “the sea of Chinnereth” (Josh. xiii. 37). When the Gadites are said to have built nine cities, the Reubenites six, it can only be understood to mean that they restored them after they had been dismantled by their old inhabitants, as in the case of Machir the son of Manasseh it is expressly said that he occupied the cities of the dispossessed Amorites. (Num. xxxii. 34—42). It may, perhaps, be concluded from Deut. iii. 1—17 that, while the kingdom of Sihon was divided between the tribes of Gad and Reuben, the whole kingdom of Og was allotted to the half-tribe of Manasseh; as, indeed, it is highly probable that the division of the land on the west of Jordan also followed its ancient distribution among its former inhabitants.]

PALAESTINA.

[3. Third Period.—We have no distinct account of the civil division of the country on the return of the Jews from the captivity, and during its subsequent history, until it was reduced to a Roman province. Under the Persians, the title of “ governor on this side the river” received from the Emperor of Persia, both to the High Priest and the King of Taxim and Ezra, and the description of the strangers, colonists of Samaria, as “men on this side the river” (Ezra), probably indicates the only designation by which Palestine was known, as a comparatively small and insignificant part of one of the satrapies of that enormous kingdom. (Ezra, iv. 10, 17, v. 20, vi. 6, etc.; Neh. iii. 7, iii. 8, etc.) Among the Jews, the ancient divisions were still recognised, but gradually the larger territorial divisions superseded the tribal, and the political geography assumed the more convenient form which we find in the New Testament and in the writings of Josephus, illustrated as they are by the classical geographers Pliny and Ptolemæus.]

THE divisions most familiar to the readers of the New Testament are, Judæa, Galilee, Samaria, Decapolis, and Perææ, in which is comprehended the whole of Palestine, with the exception of the seaboard, the northern part of which is called “the coasts of Tyre and Sidon” by the evangelists, and comprehended under the name of Phœnicia by Josephus and the classical geographers. The first-named districts are very clearly described by Josephus; and his account is the more valuable as confirming the descriptions contained in the Bible of its extreme fertility and populousness, which will, however, present no difficulty to the traveller who has had the opportunity of observing the natural fertility of these parts still rudely cultivated, and the numerous traces of the agricultural industry of ancient times.

Galilee, Upper and Lower.—“There are two Galilees, one called Lower, the other Upper, which are surrounded by Phœnicia and Syria. On the side of the setting sun they are bounded by the frontiers of the territory of Ptolemais, and Carmel, a mountain forest belonging to the Tyrians, but at present to the Tyrians; which is joined by Gaba, called the 'city of knights,' because the knights disbanded by Herod dwell there; and on the south by Samaria and Scythopolis, as far as the river Jordan. On the east it is bounded by Hippene and Gadara, and Gyalanthes and the frontiers of Agrippa's kingdom. The northern limit is Tyre and the Tyrian territory. That which is called Lower Galilee extends in length from Tiberias to Chabulon, near which on the sea-coast is situated Ptolemais. Its greatest breadth is from a village called Xalith, situated in the great plain, to Beræa; from which place also the breadth of Upper Galilee commences, extending to a village named Baca, which separates the Tyrian territory from Galilee. In length, Upper Galilee reaches to Meroth from Thalla, a village near the Jordan.]

"Now the two Galilees, being of such extent, and surrounded by foreign nations, have always resisted every hostile invasion; for its inhabitants are trained to arms from infancy, and are extremely numerous; and neither horde the most ever been wanting in courage, nor the country suffered from paucity of inhabitants, since it is rich, and favourable for pasture, and planted with every variety of tree; so that by its fertility it invites even those
Palaestina.

Who are least given to the pursuit of agriculture. Every part of it, therefore, has been put under cultivation by the inhabitants, and none of it lies idle; but it possesses numerous cities and multitudes of villages, all densely populated on account of its fertility, so that the smallest of them has more than 15,000 inhabitants.

Persera.—"On the whole, then, although Galilee is inferior to Persera in extent, yet it is superior to it in strength. For the former is all under cultivation, and productive in every part; but Persera, although much more extensive, is for the most part rugged and barren, and too wild for the culture of tender produce. Nevertheless, whatever the soil is soft it is very productive; and the plains are covered with various trees (the greater part is planted with olives, vines, and palms), and watered by mountain torrents, and perennial wells sufficient to supply water whenever the mountain streams are dried up by the heat. Its greatest length is from Machaerus to Pella, and its breadth from Philadelphia to the Jordan. It is bounded on the north by Pella, which we have mentioned; on the west by the Jordan. Its southern boundary is Moabitis, and its eastern is Arabia and Sibonitis, and also Philadelphia and Gerassa.

Judaea.—"The country of Samaria lies between Judaea and Galilee; for beginning at the village called Gineses, situated in the great plain, it ends at the topharchy of Acraebatus; its character is in no respect different from that of Judaea, for both abound in mountains and plains, and are suited for agriculture, and productive, wooded, and full of fruits both wild and cultivated. They are not abundantly watered; but much more there. The springs are an exceedingly sweet taste; and, on account of the quantity of good grass, the cattle there produce more milk than elsewhere. But the best proof of their richness and fertility is that both are thickly populated.

Judaea.—"On the confines of the two countries stands the village Amathus, otherwise called Bonera, the boundary of Judaea on the north. The south of it, when measured by length, is bounded by a village, which stands on the confines of Arabia, called by the neighbouring Jews Jarden. In breadth it extends from the Jordan to Joppa, and in the centre of it lies the city Jerusalem; for which cause the city is called by the Jews, not without reason, the navel of the earth. Judaea is not deprived of the advantages of the sea, as it extends along the sea-coast to Polemais. It is divided into eleven districts, of which Jerusalem, as the seat of government, rules, taking precedence over the surrounding country as the head over the body. The other districts, after it, are distributed by topharchies. Gophna is second; and Joppa, Aracabata, then Thana, Lydda, Amman, Pella, Idumaea, Engaddas, Herodias, Jerichus, then Jamnia and Joppa, which take precedence of the neighbouring country.

"Besides these districts, there are Gamalitica and Gauantiani, Batanea, and Trachonitis, parts of the kingdom of Agrippa. Beginning from Mount Libanus, all descends to sea level, as it reaches in breadth to the lake of Tiberias: its length is, from a village called Arpha to Julias. It is inhabited by Jews and Syrians mixed.

"Thus we have given an account, as short as was possible, of Judaea and the neighbouring regions.

Besides this general description of the country according to its divisions in the first century of the Christian era, Josephus has inserted in his history special descriptions of several towns and districts, with details of great geographical interest and importance. These, however, will be found, for the most part, under their several names, in the text. And, Bishar, Elah-Elah, Zabbulon, and Galilee.

Jericho; Jerusalem; Tiberias, Mark, etc.

As the division of Gabinus does not appear to have had a permanent influence, it may be sufficient to notice it, before dismissing Josephus, who is our sole authority for it. He informs us that the Roman general having defeated Alexander the son of Sobulas, and into the hands of five councils (εντασεων) in various parts of the country, which he distributed into so many equal divisions (ταξεων). These seats of judicature were Jerusalem, Gadesara, Amathus, Jericho, and Sephoris in Galilee. (Atst. xiv. 5. § 4.) In the division of the country among the sons of Hedor the Great, Judaea, Idumaea, and the southern part of Judaea, with Samaria, were assigned to Archelaus, with the title of ethnarch. Antipas had Galilee and Perasa, with the title of tetrarch, and Philip, with the same title, Trachonitis, Aranitis, Batanea, and Panaes, mostly without the limits of Palistoe (vid. s. ev.). (Atst. xiv. 13. § 4.) On the death of Herod the son of Herod, under the 40th year of his reign, his government was added to the province of Syria, and administered by a procurator subordinate to the prefect of Syria; the same fate attended the tetrarchy of Philip on his death in the twelfth year of Tiberias, until it was committed to Herod Agrippa by Cairis Caligula, with the title of king, to which was added the tetrarchy of Antipas, his tetrarchy also; to which Oedocias added besides Judaea and Samaria, so that his kingdom equalled in extent that of his grandfather Herod the Great. On his death, his son, who was but seventeen years old, was thought too young to succeed him, and his dominions reverted to the province of Syria. But on the death of Herod the son of Herod, the country was committed to the younger Agrippa, which was afterwards exchanged for the tetrarchies of Philip and Lysanias, to which Nero added the part of Galilee about the sea of Tiberias, and Julias in the Decapolis. After his death, in the third year of Trajan, there is no further mention of the tetrarchies (Beland, Palaestina, lib. i. cap. 30, pp. 174, 175.)

The division into topharchies, mentioned by Josephus, is recognised also by Pliny, though their lists do not exactly coincide. Pliny reckons them as follows:—

1. Jericho.
2. Emmaus.
3. Lydda.
4. Joppa.
5. Acrabata.
7. Thama.
8. Bethlephatnae.
9. Oretine (in which was Jerusalem.)

Of these 8 and 9 are not reckoned by Josephus; but Beland is probably correct in his conjecture that 8 is identical with his Pella, and 9 with his Idumaea, as this district may well be described as εντασι, as under the 40th year of Hedor. The other notices of Pliny are few and fragmentary, but agree in all essential particulars with the synchronous but independent account of Josephus above cited.

Its geography had undergone little variation when Ptolemy wrote in the following century, and the brief notices of that geographer are as accurate as
Palaetius. usual. He calls it Palæstina of Syria, otherwise called Judaea, and describes it as bounded by Syria on the north, by Arabia Petraea on the east and south. Independently of the coast of the Mediterranean, he reckons the districts of Galile, Samaria, Judaea, and Idumæa, but describes the Perea, as a promontory, as the eastern side of Jordan, which may imply that the name was no longer in vogue. He names also the principal cities of these several divisions (v. 16).

The most valuable contributions to the ancient geography of Palæstina are those of Eusebius and his commentator S. Jerome, in the Onomasticon, composed by the former, and translated, with important additions and corrections, by the latter, who has also interspersed in his commentaries and letters numerous geographical notices of extreme value. They are not, however, of such a character as to be available under this general article, but are fully cited under the names of the towns, &c. (See Rendel, Palæst. lib. ii. cap. 12, pp. 479, &c.)

It remains only to add a few words concerning the partition of Palæstina into First, Second, and Third Palæstina, as mentioned by Strabo in the fifth century of the Christian era, in the Code of Theodosius (A. D. 409); and this division is observed to this day in the ecclesiastical documents of the Eastern Church, by which it was adopted from the first; as it is recognized in the Notitiæ, political and ecclesiastical, of the fifth and following centuries. (Quoted fully by Rendel, ib. cap. 94, 95, pp. 204-234.) In this division Palæstina Prima comprehended the old divisions of Judæa and Samaria; Palæstine Secunda, the two Galileæ and the western part of Pæææ; Palæstina Tertia, otherwise called Salutaris, Idumææ and Arabia Petraæ; while the greater part of the ancient Pæææ was comprehended under the name of Arabia.

The source of geographical information for Palæstina are far too numerous for citation, it may suffice to refer to the copious list of authors appended to Dr. Robinson's invaluable work (Bibl. Res. vol. iii. first appendix A, pp. 1-28), and to the still more copious catalogue of Carl Ritter (Erdbesch., Palæstina, 2 vol. B. i. 2. Abt. 1859, pp. 29-91), who in his fifth last volumes, includes within the limits of Palæstina, Petraæ, and Syria, has, with his usual ability systematized and digested the voluminous records of centuries, and completely exhausted a subject which could scarcely be touched within the limits assigned to a general article in such a work as the present.

G. W. Palaetius, [Tyrus.]

Palamnus (Παλαμνος, Syl. p. 10), a river of Illyricum, which flowed into the sea near Epidamnus. This river has been identified with the Pantaenus (Παντανθαι), Ptol. ii. 18. § 3; but this latter corresponds better with the Genus (Τεμνας or Σκαμβος): the Palamnus is probably the same as the Darcoth or Spiranis, to the S. of Durrus. [V.]

Palandus (Παλανδός), a small stream mentioned by Poxemy in the Chersonesus Ausea (vii. 2. § 5). It is supposed by Forbiger that it is the same as that which flows into the gulf of Mætanae near Tauris. Poxemy notices also a town in the same neighbourhood which he calls Palanda (vii. 2. § 36). [V.]

Palas, a district in the south of Germany, on the borders between the Alemanii and Burgundii; it was also called Capallatium; but as it is men-

tioned only by Ammianus Marcellinus (xviii. 2), it is improbable with any degree of certainty to identify it. [L.S.]

Palatium, a place in the Rhaetian Alps, on the road from Tridentum to Verona, still bears its ancient name in the form of Palasum. (It. Ant. p. 275.) [L. S.]

Pales (Παλαια: Ek. Palæa, Palae, Thuc.; Palæa: the city itself is usually also Παλαιατος της Παλαιας, Polyb. v. 3), a town in Cephalenia on the eastern side of a bay in the north-western part of the island. It is first mentioned in the Persian wars, when two hundred of its citizens fought at the battle of Platea, alongside of the Lucediæans and Anactorians. (Herod. i. 28.) It also sent four ships to the assistance of the Corinthiæans against the Cercynæans just before the commencement of the Peloponnesian War (Thuc. i. 27); from which circumstance, together with its fighting along with the Corinthiæans and Anactorians at the battle of Platea, it has been conjectured that Pales was a Corinthiæan colony. But whether this was the case or not, it joined the Athenian alliance, together with most of the other towns of the island, in n. c. 431. (Thuc. ii. 50.) At a later period Pales espoused the side of the Aetolians against the Achaæans, and was accordingly besieged by Philip, who would have taken the city but for the treachery of one of his own officers. (Pol. v. 3, 4.) Polybius describes Pales as surrounded by the sea, and by precipices heights on every side, except the one looking towards Zacynthia. He further states that it possessed a fertile territory, in which a considerable quantity of corn was grown. Pales surrendered to the Romans without resistance in n. c. 189 (Liv. xxxvii. 28); and after the capture of same by the Romans in that year, it became the chief town in the island. It was in existence in the time of Hecateus, to whose work it is called in an inscription Ἐκῆθος λαον ἀπὸ την της Παλαιας. (Böckh, Inscr. No. 840.) According to Pherecydes, Pales was the Homeric Dulichium; this opinion was rejected by Strabo (x. p. 456), but accepted by Pausanias (vi. 15. § 7).

The remains of Pales are seen on a small height, about a mile and a half from the modern Lixouri. Scarcely anything is left of the ancient city; but the name is still retained in that of Palico and of Paliki, the former being the name of the plain around the ruins of the city, and the latter that of the whole peninsula. (Leake, Northern Greece, vol. iii. p. 64.)

[C.]

Palicus, a town of Hispania Tarraconensis, by Ukert (vol. ii. pt. i. p. 420) and others placed in the territory of the Hercenses; by Forbiger (vol. iii. p. 73) in that of the Cossatini. It was on the road from Barbino to Taraco, and is usually identified with Vencescell (Marc. V. iii. 11. p. 14. Päc. C. ii. 41. Päc. Exp. S. xxvii. 43.) [T. H. D.]

Palicorum Lacus (Παλικορως λακων: Lago di Nafstio), a small volcanic lake in the interior of Sicily, about 15 miles W. of N. M. M. 3

[The text is a reference to various geographical and historical locations in the ancient world, discussing their historical context, names, and significance.]
of Leontini. It is a mere pool, being not more than 480 feet in circumference, but early attracted attention from the remarkable phenomena caused by two jets of volcanic gas, which rise under the water, causing a violent ebullition, and sometimes throwing up hot fumes of the most remarkable kind. On this account the spot was, from an early period, considered sacred, and consecrated to the indigenous deities called the Palici, who had a temple on the spot. This enjoyed the privileges of an asylum for fugitive slaves, and was much resorted to also for determining controversies by oaths; an oath taken on a sacred crane or crane, as they are called, being considered to possess peculiar sanctity, and its violation to be punished on the spot by the death of the offender. The remarkable phenomena of the locality are described in detail by Diodorus, as well as by several other writers, and notwithstanding some slight discrepancies, leave no doubt that the spot was the same now called the Apps Nysa, from the naphths with which, as well as sand, they are filled, the name being strongly impregnated. It would, however, seem that in ancient times there were two separate pools or craters, sometimes termed fountains (ρηχαίας), and that they did not, as at the present day, form one considerable pool or lake. Hence they are alluded to by Ovid as "Stagnis Pali- corum," and Virgil notices only one Virgil's notice (a sacred altar, "pinguis et placabilis est Palici." (Diod. xi. 89; Step. B. s. v. Παλίκωρ; Pseudep. Aríst. Mvrob. 56; Macrobr. Μvrob. s. v. 18; Strab. p. 206; Ovid, Met. v. 406; Virg. Aen. ix. 585; Sil. Ital. xiv. 219; Nonn. Dionys. xiii. 511.) The sacred cha- racter of the spot as an asylum for fugitive slaves caused it to be selected for the place in which the great servile insurrection of Sicily in a. c. 102 was first discussed and arranged; and for the same reason Salvinus, the leader of the insurgents, made splendid offerings at the shrine of the Palici. (Diod. xxi. 3, 7.)

There was not in early times any other settlement beside the sacred temple, and the neighbouring village of the Palici; but in a. c. 453, the celebrated chief of the Siculi, founded a city close to the lake, to which he gave the name of Palica (Παλίκωρ), and to which he transferred the inhabitants of Menaeum and other neighbouring towns. This city rose for a short time to considerable prosperity; but was destroyed again shortly after the death of Proculus, and never afterwards restored. (Diod. xii. 88, 90.) Hence the name of it in Stephanus of Byzantium and other writers can only refer to this brief period of its existence. (Steph. B. l. c.; Polemis, ap. Macrobr. l. c.) The modern town of Palagonia is thought to retain the traces of the name of Palica, but certainly does not occupy the site of the city of Duceea, being situated on a lofty hill, at some distance from the Lago di Nysa. Some remains of the temple and other buildings were still visible in the days of Fasello in the neighbourhood of the lake. The locality is fully described by him, and more recently by the Abate Ferrara. (Fasello. del De Reb. Sic. iii. 2; Ferrara, Col. Storia deli Sicili, pp. 101, 102) [E.H.B.]

PALIMBOTA. (Παλιμβοτα). (Ptol. vii. 1. § 73; Step. B. s. v.), a celebrated city of ancient India, situated at the junction of the Ganges and Brahmaposas (Hirmajitaka), at present known by the name of Pátima. Strabo, who states (ii. p. 70) that Megasthenes was sent to Palimbotra as an ambassador to the king Sandrocottus (Chamagrapagou), describes it as a vast town, in the form of a parallelogram 80 stadia in length and 15 in breadth, surrounded by a stockade, in which open spaces were cut to shoot through, and by a ditch. He adds that it was in the country of the Prasili (av. p. 270). Ptolemy describes it as having 37 names. In the description of Megasthenes, at 6000 stadia from the mouths of the Ganges; or on that of Ptolemy, who was sent as an ambassador to Allitirochad, the son of Sandrocotus (ii. p. 70), at 5000 stadia (av. p. 689). Pliny approaches most nearly to the computation of the latter traveller, as he makes the distance from Palimbotra to the town of Samapolomeus 3700 stadia (vi. 17. § 21). Arrian calls it: the greatest of the cities of India, and apparently quotes the same description from Megasthenes which Strabo must have had before him. (Indic. c. 10.) Diodoros attributes to Hercules the building of its walls (ii. 59). Where Pliny says "Amnis Jomasites in Gangyre palimbotro decursus," he is evidently speaking of the river which waters the plains, and of the town (vi. 19). There seems no reason to doubt that the ancient Sanscrit name of this town was Pataliputra. (Lassen, Indisch. Alterth. i. p. 137; Franklin, Inquiry into the ancient Palim- botra, Lond. 1815, who, however, places it wrongly as Epipolomeus.)

PALINDROMUS PROMONTORIUM (Παλινδρομος Χειρων), a promontory of the extreme SW. of the Arabian peninsula, at the Straits of Bah-al-Mandaq, placed by Ptolemy between Oacopia Emprion and Ptolemais Aegypt, in long. 74° 30', lat. 11° 40' (vi. 7 § 7). It now bears the same name as the strait. (Moreby, Stilling Directions for Mariners, 3d ed., 1759.)

PALINURUS or PALINURI PROMONTORY. PALINURUS (Παλινόρους χειρων, Strab.: Cepo Palis- wo), a promontory on the coast of Lucania, on the Tyrrhenian sea, between Velia and Buxetum. It had a port of the same name immediately adjoining it, which still bears the name of the Port of Palinuro. Both headland and port received their name from the island Palinurus. (Steph. B. l. c.) The island, however, is alluded to by many other Latin writers, that it was here that Palinurus, the pilot of Aeneas, was cast on shore and buried. (Virg. Aen. v. 333—371, vi. 387—381; Dionys. l. 53; Lucan, ix. 42; Mel. ii. 4 § 9; Solin. 2. § 13.) We learn from Servius that heroic honours were paid him by the Lucanians (probably by the citizens of Velia), and that he has a cenotaph and sacred grove not far from that city. (Serv. ad Aen. vi. 278.) It does not appear that there was ever a town adjoining the headland; and the port, which is small, though secure and well sheltered, is mentioned only by Dionysius; but the promontory is noticed by all the geographers except Ptolemy, and is described by some as being the northern boundary of a great bay which might be considered as extending to the Columna Rhegina, or the headland on the Sicilian straits. It is in fact the most salient point of the projecting mass of mountains which separate the gulf of Pisoconia from that of Latis or Policastro, and form the chief natural frontier of the coast of Lucania. (Pit. iii. 5. s. a. 10; Mel. ii. 4 § 6; Strab. viii. 1 § 559; Coss. viii. 1 § 5.) Some ruins of ancient buildings are still visible on the summit of the headland, which are popularly known as the tomb of Palinurus. The promontory still retains its ancient name, though vulgarly corrupted into that of Palomado.

Like most mountain promontories, that of Pali-
nurnus was subject to sudden and violent storms, and became, in consequence, on two occasions the scene of great disasters to the Roman fleets. The first was in n. c. 253, when a fleet under the consul Servilius Caepio and Sempronius Balbus, on its return from Africa, was shipwrecked on the coast about Cape Palinurus, and 150 vessels lost with all the crew; the second was in n. c. 362, when a considerable part of the fleet of Augustus, on its way to Sicily, having been compelled by a tempest to seek refuge in the bay or roadstead of Velia, was lost on the rocky coast between that city and the adjoining headland of Palinurus. (Dion. Cass. xlix. i.; Appian, B. C. v. 98; Val. Max. ii. 73.)

PALIO (Palo), a town of Apulia, mentioned only by Pliny, who enumerates the Pallonenses among the "populi" of the interior of that region. (Plin. iii. 11. s. 16.) Its site is probably indicated by the modern village of Paló, about 5 miles south of Bitonto (Batantonum). [E. H. B.]

PALLISIUS. [E. H. B.]

PALLIUS [Pallium], Strab. xvii. p. 838; Scodiam. § 49; Ptol. iv. 5. § 3; Pallinur, Ptole. Tab.; Geography, vol. iii. 3; Panionius, (Ibn. Anton.), a village of the Marmareda, near which was a temple to Hercules (Strab. l. c.), a deity much worshipped in Cyrenaica. (comp. Str. Thr. Res. Cyrenas, p. 291.) Ptolemy (iv. 4. § 5) adds that there was a marsh here with birds and reeds, which was covered with water. It is identified with the Wady Tenenbisk (Pachho, Voyage p. 69; Barth, Wanderingings, pp. 506, 548), where there is a brackish marsh, corresponding to that of Ptolemy (l. c.), and remains of ancient wells and buildings at Meriadict. (Syed.) Hadjar-el-Djem.

It was off this coast that Cato (Lucan, i. 49, with the reading in Pallinurus, with an allusion to the tale of Aeneas) met the flying vessels which bore Cornelia, together with Sextus, from the scene of her husband, Pompeius, s murder. [E. B. J.]

PALLACOAΣ. [Barylonia, p. 362 b.] PALLAE. [Corbica, p. 691, b.]

PALLAN'TIA (Pallantia, Strab. iii. 168; Ptol. ii. 6. § 50), the ancient important town, the capital of the Vaius Palatinus, of the Vaius Hispamerus Transalpinus, and in the jurisdiction of Clunia. (Plin. iii. 3. s. 4.) Strabo (l. c.) wrongly assigns it to the Arravali. Now Polancia on the Caravon. (See D'Anville, Geog. Anc. i. p. 23; Flores, Esp. v. s. 4; Appian, B. C. 35, 80; Mela, li. 5.) For its coins, see Mionnet (l. i. 48). [T. H. D.]

PALLANTIAS (Pallantias, Ptol. ii. 6. § 15), a small river of Hispania Tarraconensis, between the Iberus and Fresum Herculeum, and near Seguntum; now the Polancia near Mercurio. [T. H. D.]

PALLANTHUM (Pallacym, more rarely Pal- lacym; Eid. Pallacym), one of the most ancient towns of Arcadia, in the district Massalia, said to have been founded by Palasias, a son of Philemon, was situated on the W. of Tegea, in a small plain called the Pallactic plain (Pallacymnus libanus, Paus. viii. 44. § 5), which was separated from the territory of Tegea by a choma (xoma) or dyke (Theog.). It was from this town that Evander was said to have led colonists to the banks of the Tiber, and from it the Palatium or Palatine Mount at Rome reputed to have derived its name. (Hes. op. Steph. B. s. v.; Paus. viii. 43. § 2; Liv. i. 5; Ptol. iv. 6; Justin, xilii. 1.) Pallantium took part in the foundation of Megalopoli, n. c. 271 (Paus. viii. 27. § 3); but it continued to exist as an indepenent state, since we find the Pallantians mentioned along with the Tegastae, Megalopolitae and Asseatae, as joining Epaminondas before the battle of Mantinea, n. c. 362. (Xen. Hell. vii. 5. § 5.) Pallantium subsequently sank into a mere village, but was restored and enlarged by the emperor Antoninus Pius, who conferred upon it freedom from taxation and other privileges, and gave it the municipal connection with Rome. The town was visited by Pausanias, who found here a shrine containing statues of Pallas and Evander, a temple of Core (Proserpine), a statue of Polybius; and on the hill above the town, which was anciently used as an acropolis, a temple of the pure (aunsages) gods. (Paus. viii. 45. § 1, 44. §§ 5, 6.) Leake was unable to find remains of Pallantium, and supposed that it occupied a part of Triopolis itself; though at a later time he appears to have adopted the erroneous opinion of Gell, who placed it at the village of Themos, to the S. of Triopolis. (Leake, Morea, vol. i. pp. 117, 118, vol. iii. p. 36; Gell, Itinerary of the Morea, p. 156.) The remains of the town were first discovered by the French expedition at a distance of an hour's distance from the Khan of Makri on the road from Triopolis to Leondari. The ruins have been used so long as a quarry by the inhabitants of Triopolis and of the neighbouring villages, that there are very few traces of the ancient town. Boss discovered the foundations of the temple of the pure gods on the highest point of the acropolis, near the Venus, &c., p. 146; Ross, Reisen im Peloponnes, p. 68, seq.; Curtius Peloponnesos, vol. i. p. 263, seq.

PALLANUM, a town of the Frenitani, the name of which is known only from the Tabula, which places it on the road from Axanum (Lancium) to Histodium; but the distances are corrupt and confused. It is identified with Boss, extensive ruins still remain of an ancient city on a site still called Monte Pallano, about 3 miles SW. of Atessa. It is difficult, however, to reconcile this position with the course of the route given in the Tabula. (Tab. Punt.; Bomandali, vol. iii. p. 43; Zanonni, Carta del Regno di Napoli, vol. 4.) [E. H. B.]

PALLAS LULLUS. [Tartumus Lacus.] PALLAMYON, (Eid. Apl. Herod. vii. T. Thuc. iv. 120; Scyl. p. 65; Strab. vii. 330, x. p. 447, xii. p. 550; Ptol. iii. 3. § 13; Procop. Aed. iv. 5; Steph. B. s. v.; Pomp. Mela, ii. 2. § 9; Plin. iv. 17: Eid. Pallaymon), the westernmost of the three headlands of Chalcisidia, which run out into the Aegean. It is said to have anciently borne the name of Pilmora (Phylora, Herod. l. c.), and to have witnessed the conflict between the gods and the earthborn Gigantes. (Pind. Nem. i. 100, Isthm. vi. 48; Apollod. i. 6. § 1; Lycur. 1408; Strab. vii. p. 380; Steph. B. s. v.) Heyne (Anm. in Apl. etc. comp. Dissert. de Theag. Hea. in Com. Gort. vol. ii. p. 151), who has identified these burning plains with Pallas, a small village, without mentioning any authority, that the very aspect of the country at the present day, proves the agency of earthquakes and subterranean fires; this statement is not confirmed by modern travellers: on the contrary, Dr. Holland states that the peninsula, is in part at least, of primitive formation, and this is confirmed by Virgil (Expedition Scaenica de Moris, p. 327, 1439) in his general description of the natural structure of continental Greece. (Dauenby, Vol- cones, p. 334.) The modern name of the peninsula is Kassimoura, which, besides affording excellent winter pasture for cattle and sheep, also pro-
PALLENE.

duces an abundance of grain of superior quality, as well as wool, honey, and wax, besides raising silkworms. (Leake, North Grecia, vol. iii. p. 163.) A list of the towns in Pallene is given under Chalcyneus.

PALLAS (A. T. c. 337, s.)

PALMA. (B. E. B.)

PALMAM, AD, a station on the coast-road of Syrta, 12 M. P. from Lepria Magna, and 15 M. P. from Quintilliana (Pest. Tab.). This position agrees with that of the ruins found at Sóbel Bérjoi. (Barth, W. Ger. Handb., ii. p. 18.)

PALMÁRIA (Palmarola), a small island in the Tyrrenhian sea, the most westerly of the group now known as the Ponta Islands, or isola di Ponta. It is between 3 and 4 miles long, and not more than a quarter of a mile broad; and was doubtless, in ancient, as well as modern times, a dependency of the neighbouring and more considerable island of Pónta, mentioned in the odium which it bears only 6 miles distant. (Plin. iii. 6. s. 13; Mal. ii. 7. § 18; Varr. R. R. iii. 5. § 7.)

PALMATIS (Tit. Rom. Proc. de Aed. iv. 7. p. 293), a town of Moesia Inferior, between Dorostorum and Marcianopolis (Tab. Peut.), perhaps Kaslau or Kastoria. (T. E. D.)

PALMYRA (Al-Múqāsa), Potl. v. 70, 74, 78, 80. § 10; Appian, B. C. v. 9; Παλμυρα, Joseph. Antiq. viii. 2; and Palmaris, Plin. v. 25. a. 21: 7th. Palmyreneus, or Palmarus, I. d. c.), a city of Syria, situated in 34° 24' N. lat., and 36° 20' E. long. Its Hebrew name, Tadmor, or Thadmor, denotes, like its Greek one, a city of palms; and it is said to have been first assailed by the Arabs, who still call it Tadmor. Tadmor was built, or more probably enlarged, by Solomon in the tenth century a. c. (1 Kings, ix. 18; 2 Chron. viii. 4), and its identity with Palmyra is shown in the passage of Josephus before cited. It is seated in a pleasant and fruitful oasis of the great Syrian desert, and is well watered by several small streams; but the river mentioned as the main source of Palmyra is nowhere to be found. Its situation is fine, under a ridge of hills towards the W., and a little above the level of an extensive plain, which it commands on the E. (Wood, Ruins of Palmyra, p. 5), at a distance of about 140 miles E.N.E. of Damascus. It is not mentioned by Xenophon, who must have passed near it, nor in the accounts of those who crossed the Great. The first historical notice that we find of it is in Appian, who tells us that D. Antony, under pretence of punishing its equivocal conduct, but in reality to enrich his troops with the plunder of a thriving commercial city, directed his march towards it, but was frustrated of his object by the inhabitants remonstrating with their goods to the other side of the Euphrates. (B. Civ. v. c. 9.) This account shows that it must have been a town of considerable wealth; and indeed its advantageous situation must have long rendered it a great depot for the traffic between the east and Damascus and the Phcenician cities on the Mediterranean. Yet its name is not mentioned either by Strabo or Mela. Under the first Roman century it was an independent city; and its situation on the borders of the Roman and Parthisan empires gave it a political importance, which it seems to have preserved by a well-judged course of policy, though naturally exposed to much danger in the quarrels of two such formidable neighbours. ("Inter duas imperia summa, et primus in discordia semper utique cura,") Plin. i. d. c.) It is called a colonia on the coins of Caracalla, and Uljan mentioned it in his first book de Consensus as having the Jus Italicum. It appears, from an inscription, to have assisted the emperor Alexander Severus in his wars against the Parthians. (Wood, Ins. i. 317.) It is not, however, till the reign of Gallienus that we find Palmyra playing any important part in history; and at this period we have notices of it in the works of Zosimus, Vopiscai, and Trebellius Pollio. Odenathus, a noble of Palmyra, and according to Procopius (B. Pers. i. 5) prince of the Saracens who inhabited the suburbs, and his splendid services against the Persians, received from Gallienus the title of Augustus, and was acknowledged by him as his colleague in the empire. After the assassination of Odenathus by his nephew Macedon, the celebrated Zenobia, the wife of the former, whose prudence and courage had been of great assistance to Odenathus in his former contests, was captured and put to death, which it is now only 8 miles from the capital. (Plin. iii. 6. a. 13; Mal. i. 7. § 18; Varr. R. R. iii. 5. § 7.)

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Besides the sovereignty of Syria and Mesopotamia, she is said to have extended her sway over Egypt and Arabia Felix. (Zosimus i. 19, 20.) The latter, however, has been questioned. Claudius, the successor of Gallienus, being engaged in the Gothic War, tacitly acknowledged her authority. But after the termination of the short reign of that emperor, the progress of Zenobia in Asia Minor was regarded by Aurelian with jealousy and alarm. Her arms and intrigues already menaced the security of Bithynia (B. c. 60.), when Aurelian marched against her, and defeated her in two great battles near Antioch and Emesa, at both of which she commanded in person. Zenobia now retreated to Palmyra, and prepared to defend her capital with vigour. The difficulties of the siege are described by Aurelian himself in an original letter preserved by Vopiscai. (A. Souv. c. 56.) After defying for a long time the arms of the conqueror, who, however, sufficed his fame by the cruel execution of Longinus and some of the principal citizens, whom Zenobia had denounced to him. The personal adventures of Zenobia we need not pursue, as they will be found related in the Dictionary of Biography and Mythology. No sooner had Aurelian crossed the Euphrates than he was recalled by the intelligence that the Persians had risen against him. He massacred the small garrison which he had left in their city. The emperor immediately marched again to Palmyra, which now paid the full penalty of its rebellion. In an original letter Aurelian has himself recorded the unpardonable execution, which extended even to old men, women, and children. (Vopiscai. Aev. c. 31.) To the remnant of the Palmyrenians,
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Indeed, he granted a pardon, with permission to repair and inhabit their ruined city, and especially discovered much solicitude for the restoration of the Temple of the Sun. But the effects of the blow were too heavy to be retrieved. From this period (A.D. 273) Palmyra gradually dwindled into an insignificant town, and at length became only a place of refuge for a few families of wandering Arabs. The purpose of exploring them is to ex- hibited was chiefly owing to Oedonathus and Zenobius. For many centuries even the site of Palmyra re- mained totally unknown except to the roving Arabs of the desert, whose magnificent accounts of its ruins at length excited the curiosity of the English mer- chants settled at Aleppo. Under the auspices of the Levant Company, an expedition was sent out in 1676 for the purpose of exploring them; but the persons who com posed it were robbed and ill-treated by the Arabs, and compelled to return without having accom- plished their object. In 1691 the expedition was renewed with better success, and an account of the discoveries then made was published in the transactions of the Royal Society. (Sellers, Antiquitie- tes of Palmyra, Preface. Subsequently Palmyra was visited in 1751 by Wood and Dawkins, who pub- lished the results of their journey in a large folio volume with magnificent engravings. The account in Volney (vol. ii.) is chiefly taken from this work. Among the more recent descriptions may be men- tioned that of Irby and Mangles (Frontise, ch. v.), who visited Palmyra in 1816. The present travellers the plates of Wood and Dawkins have done more than justice to the subject; and although the view of the ruins from a distance, with their line of dazzling white columns extending between one and two miles, and relieved by the contrast of the yellow sand of the desert, is very striking, yet, when examined in detail, they excite but little interest. Taken separately, not a single column or architectural member is worthy of admiration. None of the former exceed 40 feet in height and 4 feet in diameter, and in the boasted avenue they are little more than 30 feet high. The remains of the Tem- ple of the Sun form the most magnificent object, and being of the Ionic order, relieve the monotony of the prevailing Corinthian. There are four sets of columns, which are 40 feet high and 4 feet in diameter, are fluted, and formed of only three or four pieces of stone; and in former times were surmounted by bronze Ionic capitals. The façade of the portico consists of 12 columns, like that of the temple of Baalbec, besides which there are other points of resemblance. On the other hand, however, the modern ruins are far inferior to those at Baalbec. At the time of Meurs. Irby and Mangles' visit the peristyle court of the Temple of the Sun was occupied by the Arab. men of Tadmor; but with this exception, and the Turkish

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burial ground, the space was unencumbered, and there was nothing to obstruct the researches of the antiquary. In some places the lines of the streets and the foundations of the houses were distinctly visible. The sculptures are uniformly coarse and bad; the stone is of a perishable description, and scarcely deserves the name of marble. The sepulchres outside the walls formed perhaps the most interesting part of the remains. These consist of square towers, from three to five stories high, forming sepulchral chambers, with recesses for the reception of the bodies. In these tombs mummies and mummy clothes are found, prepared very much after the Egyptian manner; but there are no paintings, and on the whole they are far from being so in- teresting as the sepulchral chambers at Tanis. Several Greek and Pamphylian inscriptions, and two or three in Latin and Hebrew, have been discovered at Pamphylia. They will be found in Wood's Rassias of Pamphylia, and the follow- ing works have been devoted to the subject: Pococke and Smith, Inscriptiones Graecae Pamphylienses, Utrecht, 1698; Guglielmi, De inscriptionibus Palmy- renis quae in Museo Capitolino adversarum interpretandis Epistolae, Rome, 1782; Barthélemy, in Mem de l'Académie des Insers. tom. xix.; and Swinton, in the Philosophical Transactions, vol. xlviii.

With regard to the general history and antiquities of Pamphylia, besides the works already cited in this article, the following may be consulted: Seller, Antiquities of Pamphylia, London, 1696; Huntington in the Philosophical Transactions, vol. xiii. Nos. 217, 218; a Dissertation by Dr. Halley in the same work; Gibbon's Decline and Fall, ch. xi.; St. Mart. Histoire du Palmyre, Paris, 1825; Addit. in Davenant's sculptured tablet in bas-relief, with seven or eight figures standing and clothed in long robes, supposed to represent priests. Several Greek and Pamphylian inscriptions, and two or three in Latin and Hebrew, have been discovered at Pamphylia. They will be found in Wood's Rassias of Pamphylia, and the follow- ing works have been devoted to the subject: Pococke and Smith, Inscriptiones Graecae Pamphylienses, Utrecht, 1698; Guglielmi, De inscriptionibus Palmy- renis quae in Museo Capitolino adversarum interpretandis Epistolae, Rome, 1782; Barthélemy, in Mem de l'Académie des Insers. tom. xix.; and Swinton, in the Philosophical Transactions, vol. xlviii.

Palmylene (Παλμυρα), a district of Syria, so named after the city of Palmy- ra, and which extended S. from Chalabonit to the desert. (Cf. Plin. v. 34. a. 216.) [T. H. D.]

Palorum Portus. [Mallyca and Ma- garba.]

Paltus (Πάλτως; Ezh. Παλτνίας), a town of Syria upon the coast, subject to the island of Aratus, which was at no great distance from it. According to some accounts Memnon was buried in the neigh- bourhood of Paltus. Pococke places it at Bolda; Shaw at the ruins at the mouth of the Mellock, 6 miles from Jebelis, the ancient Gabala. (Strab. xv. pp. 728, 735; Plin. v. 15. § 8; Gic. ad Fam. xii. 13; Plin. v. 20. a. 18; Mela, i. 13: Steph. B. S. e.; Pococke, vol. i. p. 199; Shaw, p. 324, Oxf. 1738.)

Pambottis Lacus. [Dodoana, p. 784.]


Pamphila (Παμφιλία), a village of Acokia, on the road from Metap to Thernum, and distant 30
PAMPHYLIA.  

PANDATARIA.  

against the Greeks their naval contingent consisted of only 30 ships, while the Lycians furnished 50, and the Cilicians 100. (Herod. vii. 92.) After the destruction of the Persian empire by Alexander, the Pamphylians first became subject to Macedonia, and then to Syria. After the defeat of Antiochus the Great, they were annexed by the Romans to the kingdom of Pergamus (Polyb. xxi. 27), and remained connected with it, until it was made over to the Romans. The Greek colonies, however, did not fall to pieces by Alexander’s conquests. The independent republics even under the Persian dominion (Arrian, Anab. i. 25, foll.); but we have no information at all about their political constitutions. In their manners and social habits, the Pamphylians strongly resembled the Cilicians (Strab. xii. 570, xiv. 670), and took part with them in their piratical proceedings; their maritime towns were in fact the great marts where the produce of the Oriental pirates were disposed of. (Strab. xiv. 664.) Navigation seems to have been their principal occupation, as is evident from the coins of several of their towns. Their language was probably a mixture of Greek and some barbarous dialects, which could scarcely be recognised as a dialect of the Greek. (Arrian, Anab. i. 25.)

PAMPHYLION MARE, PAMPHYLION SI-
NUS (Παμφυλίων πώλης or Παμφυλίων κύβος), a large and deep bay formed by the curving form of the coasts of Lycia, Pamphylia, and Cilicia, beginning in the west at the Cilician promontory, and terminating in the east at Cape Anemurium. The persons and the Cilician tribe of the Olbians is stated by Strabo to be 367 sta. (Strab. ii. pp. 121, 125, xiv. p. 666; Agathem. i. 3, ii. 14; Sto-
benos, i. p. 656; Plin. v. 28, 35; Flor. iii. 6.)

This sea is now called the bay of Adalia. (L. S.)

PANACHICUS MONS. (Achaia, p. 13, a.)

PANACTUM. (Attica, p. 329, a.)

PANAIGRA (Παναΐγρα), a town in the interior of Lycia, on the lake Liya, and near the Nigirt. (Ptol. iv. 6. § 57.)

PANDAE (Plin. vi. 20. s. 23), a tribe of Indians mentioned by Pliny, who, according to him, were alone in the habit of having female sovereigns, owing to a tradition prevailing among them that they were descended from a daughter of Hercules. They would seem from his account to have been a race of great power and influence, as the Cilician towns part at least of the Pamph. Arrian (Ind. 8) tells nearly the same story of a daughter of the Indian Hercules, whom he calls Pandaes. There can be no doubt that both are to be referred to the Indian dynasty of the Pandæans, traces of whose names are met in several ancient authors. (Pandoni Rizzo.)

PANDATARIA (Πανδαταρία; Βανδαταρία), a
small island in the Tyrrenian sea, lying off the Gulf of Gaeta, nearly opposite to the mouth of the Volesus. It appears to have been called in 3.19.1 1 of the mon. 198; Mela, ii. 7. § 18; Ptol. iii. i. § 79.) Strabo says it was 250 stadia from the mainland, which is just about the truth (r. p. 238). He calls it a small island, but well peopled. It was not unfrequently made use of, as well as the neighbouring Pontia, as a place of confinement for state prisoners or political exiles. It was mentioned in the Iliad as the daughter of Augustus, Agrippina, the widow of Germanicus, and Octavia, the first wife of Nero, of whom the two last were put to death in the island. (Tac. Ann. i. 53, xiv. 63; Suet. Tib. 53.) Pandataria is about midway between Pontia (Pomus) and Amasias (Jackis); it is of volcanic origin, like the group of the Pomus Islands, to which it is sometimes referred as belonging; and does not exceed 3 miles in length. Varro notices it as frequented, like the neighbouring islands of Pontia and Palmaria, by flocks of guails and turtle-doves in their annual migrations. (Varr. R. R. iii. 5. § 7.) [E. H. B.]

PANDION, a headland in the south-west of Cilicia, opposite the island of Syrma. (Pompon. Mela, i. 17. § 7.) Liv. viii. 24. mentions this as a small town Pandia, or according to another reading Paydon. [L. S.]

PANDOSIÁ (Πανδοσία; Eth. Πανδοσίας). 1. A city of Bruttium, situated near the frontiers of Lucania. Strabo describes it as a little above Consentia, the precise sense of which expression is far from clear. (Strab. vi. 246.) But according to Livy, "immemstant Lucania ac Bruttii finibus." (Liv. viii. 24.) According to Strabo it was originally an Oenotropic town, and was, even at one time, the capital of the Oenotropic kings (Strab. l. c.); but it seems to have certainly received a Greek colony, as Scylax expressly enumerates it among the Greek cities of this part of Italy, and Scymnus Chiosian, though perhaps less distinctly, asserts the same thing. (Scyl. p. 4. § 12; Scymn. Ch. 326.) It was probably a colony of Crotona; though the statement of Eusebius, who represents it as founded in the same year with Metapontum, would lead us to regard it as an independent and separate colony. (Euseb. Arm. Chron. p. 99.) But the date assigned by him, 351 B.C., is entirely out of the question. [METAPONTUM.] But whether originally an independent settlement or not, it must have been a dependency of Crotona during the period of greatness of that city, and hence we never find its name mentioned among the cities of Magna Graecia. Its only historical celebrity arises from its being the place near which Alexander, king of Epirus, was slain in battle with the Bruttians, c. 326. That monarch had been warned by an oracle to avoid Pandosia, but he understood this as referring to the town of that name in Thessaly, on the banks of the Acheron, and was ignorant of the existence of both a town and river of the same names in Italy. (Strab. vi. p. 256; Liv. viii. 24; Justin. xii. 2; Plin. iii. 1. x. 15.) The name of Pandosia is again mentioned by Livy (xxii. 36) in the Second Punic War, among the Bruttian towns retaken by the consul P. Sempronius, in c. 204; and it is there noticed, together with Consentia, as opposed to the "ignobiles aliæ civitates." It was therefore at this time still a place of some consequence; and flemo seems to imply that it was still in use in his time (Strab. l. c.), but we find no subsequent trace of it. There is great difficulty in determining its position. It is described as a strong fortress, situated on a hill, which had three peaks, whence it was called in 0.13.8 (Strab. l. c.). In addition to the vague statements of Strabo and Livy above cited, it is enumerated by Scymnus Chius between Crotona and Thurii. But it was clearly an inland town, and must probably have stood in the mountains between Consentia and Thurii, though its exact site cannot be determined, and those assigned are all conjectural. The proximity of the river Acheron affords no assistance, as this was evidently an inconsiderable stream, the name of which is not mentioned on any other occasion, and which, therefore, cannot be identified.

Much confusion has arisen between the Bruttian Pandosia and a town of the same name in Lucania (No. 2); and ancient writers have even considered this last as the place where Alexander perished. (Romanzelli, vol. i. pp. 261—263.) It is true that Theopompos (ap. Pline. iii. 11. x. 15), in speaking of that event, described Pandosia as a city of the Lucanians, but this is a very natural error, as it was, in fact, near the boundaries of the two nations. Plin. xxii. 39, mentions the town Pandosia, (xxix. l. c.) and Strabo can leave no doubt that it was really situated in the land of the Bruttians.

2. A town of Lucania, situated near Hercules. It has often been confounded with the preceding; but the distinct existence of a Lucanian town of the name is clearly established by two authorities. Plin. xxxii. describes this town as a modest town in the plain between Pandosia and Hercules," with the river Biris in front of him (Plin. Pyrrh. 16); and the celebrated Tabulae Herculesenses repeatedly refer to the existence of a town of the name in the immediate neighbourhood of Hercules. (Mazzocchi, Tab. Herc. p. 104.) From these notices we may infer that it was situated at a very short distance from Hercules, but apparently further inland; and its site has been fixed with some probability at a spot called Sta Maria d'Anglona, about 7 miles from the sea, and 4 from Hercules. Anglona was an episcopal see down to a late period of the middle ages, but is now wholly deserted. (Mazzocchi, l. c. pp. 104, 105; Romanzelli, vol. i. p. 263.) [E. H. B.]

COIN OF PANDOSIA. PANDOVI REGIO (Πανδοβίων ηδέος, Ptol. vii. 1. § 11), a district at the southern extremity of the Peninsula of Hindostan. The name is in some editions Πανδοβίων, but there is every probability that the above reading is the true reading. There is another district of the same name which is placed by Ptolemy in the Pen-
PANEAS.

PANISSA.

pt. 2, p. 380) believes it to have been the city of Diopolis in the Delta; and he agrees with Champollion (Egypte, vol. ii. p. 130) in identifying it with the modern Menmouâla. It stood between the Tanitic and Mendesian arms of the Nile, a little SE. of the Ostium Mendesian. Potlemy (l. c.) gives it as the site of a large town, which he alone mentions and denominates Neôwer. Panopolis may have been either the surviving suburb of a decayed Deltaic town, or one of the hamlets which sprang up among the ruins of a more ancient city.

W. B. D.

PANGAEUS, PANGAEUS (from παγκούρας or Παγκούρας, from παγκούρας, Herod. v. 16. vol. ii. 112; Timei. ii. 99; Aesch. Pers. 494; Plin. Nat. Hist. iv. 330; Eurip. Rhes. 929, 973; Dion Cass. xiv. 35; Appian, B. C. iv. 87, 106; Plin. iv. 18; Virg. Georg. iv. 462; Lucan, i. 679), the great mountain of Macedonia, which, under the modern name of Phærus, stretching to the E. from the left bank of the Strymon, was at the pass of Amphipolis, bounds all along the great Strymonic basin on the S., and near Prokriates meets the ridges which enclose the same basin on the E. Pangeaus produced gold as well as silver (Herod. vii. 112; Appian, B. C. iv. 106); and its slopes were covered in summer with the Roses comitofica. (Plin. xx. 10; Theophr. H. P. v. 6; Athen. xv. p. 692.) The valleys of the river were fertile and pleasant; the other peoples who, according to Herodotus (t. c.), worked Pangeaus, were the Pieres and Odomants, but particularly the Satræ, who bordered on the mountain. None of their money has reached us: but to the Pangean silver mines may be traced a large coin of Geta, king of the Edonae. (Eudoca.) (Erast., Norther Greeks, vol. iii. pp. 176, 190, 212.)

PANHYLENSES. [Gracia, Vol. i. p. 1016.]

PANIONIUM (Πανιώνιον), a place on the western slope of Mount Mycale, in the territory of Priene, containing the common national sanctuary of Poseidon, at which the Ionians held their regular meetings, from which circumstance the place derives its name. It was a town of Caria, now called Bithia, and contains now only 150 houses. On the NE. side of the village the river, supposed to be the principal source of the Jordan, issues from a spacious cavern under a wall of rock. Around this source are many hewn stones. In the face of the perpendicular rock, directly over the cavern and in other parts, several niches have been cut, apparently to receive statues. Each of these niches had once an inscription; and of them, copied by Burckhardt, appears to have been a dedication by a priest of Pan. There can be no doubt that this cavern is the cave of Pan mentioned above; and the hewn stones around the spring may have belonged perhaps to the temple of Apollo of this place. The spring was copied by Stasius, who gives it as a small lake called Phiala, situated 120 stadia from Panionium towards Trachonitis or the NE. Respecting this lake see Vol. ii. p. 519, b.


(Pternus, Conc. Ephes. p. 478; Pâgôteros, Cassian. Collat. xi. 3). It probably therefore bore another appellation in more ancient times. Mammert (vol. x. 8.

The earlier travellers and geographers looked for the site of the Panionium in some place near the modern village of Tekhangi; but Col. Leake (Asia Minor, p. 260) observes: " The uninhabitable aspect of the river mouth of Mycale, from Cape Trigilium to the modern Tekhous, is such as to render it possible to fix upon any spot, either on the face or at the foot of that mountain, at which Panionium can well be supposed to have stood. Tekhangi, on the other hand, situated in a delightful and well watered valley, was admirably suited to the Panonian festival; and here Sir William Gell found, in a church on the sea-shore, an inscription on which he distinguished the name of Panionium twice. I conceive, therefore, that there can be little doubt of Tekhangi being on the site of Panionium." [L.S.]

PANISSA, a river on the E. coast of Thrace. (Plin. iv. 11. a. 18.)

T. H. D.
PANNONIA.

PANNONIA. (Nádróvos), a town in the interior of Cripta, S. C. of Cremona, retaining the name of Pannonia. (Proc. ii. 14, 15.)

Pannonia Septentrionalis (Pannonia, Ptol. ii. 13. § 13; or Pannonia, Zosim. ii. 43), one of the most important provinces of the Roman empire, on the south and west of the Danube, which forms its boundary in the north and east; in the south it bordered on Illyricum and Moesia, while in the west it was separated from Noricum by Mount Celtis, and from Italy by the Julian Alps. The country extended along the Danube from Vindobona (Vienne) to Singidunum, and accordingly comprised the eastern portions of Austria, Carinthia, Carniola, the part of Hungary between the Danube and Sava, Slavonia, and portions of Croatia and Bosnia. After its subjugation by the Romans, it was divided into Pannonia Superior (the upper Pannonia) and Pannonia Inferior (the lower Pannonia), by a straight line running from Araroba in the north to Servitium in the south, so that the part west of this line constituted Upper Pannonia, and that on the east Lower Pannonia. (Proc. ii. 15. § 16.) In consequence of this division the whole country is sometimes called by the plural name Pannoniae. (Tacitus, Hist. ii. 31.) It is said that the emperors of the first century did promote the productivity of the country by rooting out the large forests and rendering the districts occupied by them fit for agriculture. (Plin. xxxvii. 11. a. 2.)

In the fourth century the emperor Galerius separated the district of Lower Pannonia between the Raab, Danube, and Drava, and constituted it as a separate province under the name of Valeria, in honour of his wife who bore the same name. (Aur. Vict. de Caes. 40; Amm. Mar. xvi. 3, 8.) This province was at first called Pannonia Seconda, and was distinguished from the other by the more severe treatment of the people. (Sext. Ruf. Breu. 11; Notit. Imp.) The three provinces into which Pannonia was divided, were governed by three different officers, a praeses residing at Sabaria, a consular residing at Sirmium, and a praeses who had his seat at Siscia. The part bordering upon Germany, which stood most in need of protection, had always the strongest garrisons, though all Pannonia in general was protected by numerous armies, which were gradually increased to seven legions. Besides these troops the fleet stationed at Vindobona was the strongest of the three fleets maintained on the Danube.

On the Danube the local term for a millstone is a fragment of stone, generally used for grinding corn or other grains. (Proc. ii. 16. § 1.)

In its physical configuration, Pannonia forms a vast plain enclosed only in the west and south by mountains of any considerable height, and traversed only by hills of a moderate size, which form the terminations of the Alpine chains in the west and south, and are for this reason called by Tacitus (Hist. ii. 28) and Tibullus (iv. 1. 109) the Pannonian Alps. The separate parts of these ramifications of the Alps are mentioned under the names of Mount Carvaria, Cuxius, Albae Mons, Claudia, and Alca or Almus. The mountains on the western frontier of Illyricum and Boetia are the sources of some important rivers, such as the Drava and Savus, which flow almost parallel and empty themselves into the Danube. Only one northern tributary of the Drava is mentioned, viz., the Murius; while the Savus receives from the south the Naupactus, Carobodus, Colamus, Osimbus, Usparus, Vindurus, and Dravus. The only other important river in the north-west is the Arrabio. The northern part of Pannonia contained a great lake called the Prisco or Prisno (the Platense), besides which we may notice some smaller lakes, the Ultia, Acidus, between the Sava and the Drava, near their mouth. The climate and fertility of Pannonia are described by the ancients in a manner which little corresponds with what is now known of those countries. It is said to have been a rough, cold, rugged, and not very productive country (Strab. vii. p. 317; Dion Cass. xlix. 37; Herodian, i. 6), though later writers acknowledge the fertility of the plains. (Solini. 21; comp. with Veil. Pat. ii. 110.)

Both statements, however, may be reconciled, if we consider how the emperors of the latter part of the empire did promote the productivity of the country by rooting out the large forests and rendering the districts occupied by them fit for agriculture. (Plin. iii. 28; Appian, Hispr. 23; Hygin. de Limit. Const. p. 306; Aurel. de Caes. 40.) As the forests in those times were probably much more extensive than at present, and as the principal articles of export from Pannonia, and great quantities of it were imported into Italy, (Solin. 29.) Agriculture was not carried on to any great extent, and was for the most part confined to the rearing of barley and oats, from which the Pannonians brewed a kind of beer, called Sabaia (Dion Cass. xlix. 36; Amm. Mar. xxvi. 8), and which formed the chief articles of food. (Oliverus, 20.) Olive trees do not appear, at least in early times, to have grown at all in Pannonia, until the emperor Probus introduced the cultivation of the vine in the neighbourhood of Sirmium. (Vopisc. Prob. 1, 18; Eutrop. ix. 17; Aurel. Vict. de Caes. 37.) Among the valuable productions of the vegetable kingdom, the fragrant salines is mentioned (Plin. xxi. 29), and among the animals dogs excellent for the chase are spoken of by Nemesianus (Cyneg. 126), the cattae by Martial (xxiii. 69), and the charax or black-cock by Athenaeus (ix. p. 398). The rivers must have provided the inhabitants with abundance of fish. The ancients do not speak of any metals found in Pannonia, either because the mines were not worked, or because the metals imported from Pannonia were vaguely said to come from Noricum, where mining was carried on to a great extent.

The inhabitants of Pannonia (Pannonii, Pannonii, Nádróvos, Nádrövos, or Náldores) were a very numerous race, which, in the war against the Romans, could send 100,000 armed men into the field. (Appian, Hispr. 22.) Appian (I. c. 14) states that the Romans regarded them as belonging to Illyricum. Some have inferred from this that the great body of the people were Illyrians; and some tribes, such as the Pyrastae, Mazani, and Dessaetii, are actually described by some as Illyrian and by others as Pan-
Pannonia. The fact that most Greek writers called them Pannonians, and that Tachitus (Geogr. 2.43) speaks of the Pannonian language as different from that of the German tribes, seems to favour the supposition that they were a branch of the Thracian Pannonians who previously spread to the banks of the Danube and the confines of Italy. It must however be observed that Dion Cassius (xlii. 38), who knew the people well, denies that they were Pannonians. There can, however, be no doubt that Celtic tribes also existed in the country, and in the early part of the Roman empire Roman civilization and culture had made considerable progress. They are described as a brave and warlike people, which, at the time when the Romans became acquainted with them, lived in a very low state of civilization, and were notorious for cruelty and love of bloodshed (Dion Cass. l. c.; Appian, Ill. 14; Strab. vii. p. 318; Stat. Silv. iii. 15), as well as for faithlessness and cunning (Tibull. iv. 1. 8). But when their subjugation by the Romans, the civilization of the conquerors produced considerable changes (Vell. Pat. ii. 110); and even the religion of the Pannonians (some of their gods, such as Latobina, Labura, Chartus, are mentioned in inscriptions) gave way to that of the Romans, and Pannonian divinities were identified with Roman ones (Spart. Sesvr. 1. 15). The Romanization of the country was promoted and completed by the establishment of colonies and garrisons, so that at the time of the migration of nations, the country was completely Romanized.

The following are the principal tribes noticed by the ancients in Pannonia; some of them, it must be confessed, are very obscure. In the Upper Pannonia, we meet with the Azali, Cythae, Boii, Colatae, Isci, Isertes, Isierri, Sandrikeri, Latorici, and Varanci, and perhaps also the Lapodes or Lapydes, the Colapianti and Scordisci, though some of these latter may have extended into Illyricum. In Lower Pannonia, we have the Arubici, Hercobonatii, Andianatii, Oxystius, and Catari; besides these, Pliny (ii. 26) mentions the Aviates, Belotes, and Catari, of whom it is not known what districts they inhabited. Towns and villages existed in the country in great numbers even before its conquest by the Romans (Dion Cass. i. 29; Jornand. Get. 50); and Appian's statement (Il. 22), that the Pannonians lived only in villages and isolated farms, probably applies only to some remote and more rugged parts of the country. The most important towns were Vindobona, Carnuntum, Scarinbatia, Sabaria, Arrabo, Pantois, Sicilia, Aegiona, Naupactus, and in Lower Pannonia, Bregenta, Aquincum, Murilia, Cinala, Acremcum, Tacirum, and Sirmium.

The province of Pannonia to its conquest by the Romans, is little known. We learn from Justin (xxiv. 4, xxvii. 8, 12) that some Celtic tribes, probably remnants of the hosts of Brennus, settled in the country. Most of the tribes seem to have been governed by their own chieftains or kings. (Vell. Pat. ii. 114; Sext. Enn. Brev. 7; Jornand. i. 28). The province, as it is often called over its history begins to be somewhat removed in the time of the triumvirates at Rome, b.c. 35, when Octavianus, for no other purpose but that of giving his troops occupation and maintaining them at the expense of others, attacked the Pannonians, and by conquering the town of Sciaea brake the strength of the nation. (Dion Cass. xliii. 36; Appian, Ill. 13, 22, foll.) His general Vibius afterwards completed the conquest of the country. But not many years after this, when a war between Marobodius, king of the Marcomanni, and the Romans was on the point of breaking out, he sent a considerable army to keep Pannonia secure to the submission of the people. When the soldiers received the news of the death of Augustus, they broke out in open rebellion, but were reduced by Drusus. (Tac. Ann. i. 15, foll. 30; Dion Cass. liv. 4.) During the first century Pannonia formed only one province, under the administration of a lieutenant of the emperor. After the division in the second century, we have already spoken. Until the time of the migration of nations, Pannonia remained a part of the Roman empire; many colonies and municipia were established in the country, and fortresses were built for its protection; military roads also were constructed, especially one along the Danube, and a military frontier.
PANOROUS (Πανορός; Ebd. Panouµei, Panorouµianis: Palermo), one of the most important cities of Sicily, situated on the N. coast of the island, about 50 miles from the S.W. extremity, on an extensive bay, which is now known as the Gulf of Pa-
lermo. The name is evidently Greek, and derived from the excellence of its port, or, more strictly speaking, from the anchorage in its spacious bay. (Diod. xxi. 10.) But Panormus was not a Greek colony; it was undoubtedly of Phoenician origin, and appears to have been one of the outposts of the Phoenicians in the island. Hence, when the increasing power of the Greek colonies in the island compelled the Phoenicians to concentrate themselves in their more western port, Panormus, together with Motya and Solin, became one of the chief seats of their power. (Thuc. vi. 2.) We find no mention of the Phoenician name of the city, though it may fairly be presumed that this Greek appellation was not that used by the colonists themselves. It would be natural enough to suppose that the Greek name was only a transliteration of the Phoenician one; but the Punic form of the name, which is found on coins, is read "Machanath," which signifies "a camp," like the Roman "castra," and has no reference to the port. (Gessinus, Mommsen, Phoca. p. 298; Moir's Pana-
niser, vol. iii. p. 335.)

We have no account of the early history of any of these Phoenician colonies in Sicily, or of the process by which they were detached from the dependence of the mother country and became dependencies of Carthage; though it is probable that the change took place when the Phoenicians became the vassals of the Persian monarchy. But it is certain that Car-
thage already held this kind of supremacy over the Sicilian colonies when we first meet with the name of Panormus in history. This is not till s. c. 480, when the great Carthaginian armament under Ham-
nicus landed there and made it their head-quarters before advancing (474 B.C.) to the island of Aegina. (I. c. 480.)

From this time it bore an important part in the wars of the Carthaginians in Sicily, and seems to have gradually become the acknowledged capital of their
PANORMUS.

Dominus in the island. (Polyb. i. 38.) Thus, it is mentioned in the war of a. c. 408 as one of their principal naval stations (Diod. ii. 38); and again in a. c. 274, when it was one of the few cities which remained faithful to the Carthaginians at the time of the siege of Motya. (Id. xiv. 48.) In a. c. 383 it is again noticed as the head-quarters of the Carthaginians in the island (Id. xv. 17); and it is certain that it was never taken, either by Dionysius or by the still more powerful Agathocles. But in a. c. 276, Pyrrhus, after having subdued all the other cities in Sicily held by the Carthaginians, except Lilybaenum and Panormus, attacked and made himself master of the latter city also. (Id. xxii. 10. p. 498.) It, however, soon fell again into the hands of the Carthaginians, who held it at the outbreak of the First Punic War, a. c. 264. It was at this time the most important city of their dominions in the island, and generally made the head-quarters both of their armies and fleets; but was nevertheless taken with but little difficulty by the Roman consul Attius Calatinus and Qn. Cornelius Scipio in a. c. 254. (Polyb. i. 21, 24, 38; Zonar. viii. 14; Diod. xxiiii. 18 p. 505.) After this it became one of the principal cities of the Romans throughout the remainder of the war, and for the same reason became a point of the utmost importance for their strategic operations. (Diod. xxiiii. 19, 21, xxiv. 1; Polyb. i. 39, 55, &c.) It was immediately under the walls of Panormus that the Carthaginians under Hasdrubal were defeated by L. Cassius Metellus in a. c. 250, in the most signal of the decisive battles of the whole war. (Polyb. i. 40; Zonar. viii. 14; Oros. iv. 9.) It was here also that the Romans had to maintain a long-continued struggle with Hamilcar Barca, who had seized on the remarkable isolated mountain called Erckta, forming a kind of natural fortress only about a mile and a half from Panormus [ERKTA], and succeeded in maintaining himself there for the space of three years, notwithstanding all the efforts of the Romans to dislodge him. They were in consequence compelled to maintain an intrenched camp in front of Panormus, at a distance of only five stadia from the foot of the mountain, throughout this protracted contest. (Polyb. i. 56, 57, 58.)

After the Roman conquest of Sicily, Panormus became a municipal town, but enjoyed a privileged condition, retaining its nominal freedom, and immunity from the ordinary burdens imposed on other towns of the province. (Cic. Fextr. iii. 6.) It was in consequence a flourishing and populous town, and the place where the courts of law were held for the whole surrounding district. (Id. vii. 26, v. 7.) Cicero notices it at this time as a political and administrative, as well as a maritime and commercial city of the island. (Id. v. 27.) In the settlement of the affairs of Sicily which seems to have followed the war with Sextus Pompeius, Panormus lost its liberty, but received a Roman colony (Strab. vi. p. 272), whence we find it bearing in inscriptions the title of " Colonia Augusta Panormitanorum." It would seem from Dion Cassius that it received this colony in a. c. 20; and coins, as well as the testimony of Strabo, prove incontestably that it became a colony under Augustus. It is strange, therefore, that Pliny, who notices all the other colonies founded by that emperor in Sicily, has omitted all mention of Panormus as such, though it was certainly an ordinary municipal town. (Plin. iii. 8. s. 14; Dion Cass. liv. 7; Eckel, vol. i. p. 232; Orell. Inscr. 948, 3760.) It subsequently received an accession of military colonists under Verpassian, and again under Hadrian. (L. Colom. p. 211; Zumpt, de Colom. p. 410.) Numerous inscriptions prove that it continued to be a flourishing provincial town throughout the period of the Roman empire; and its name is repeatedly mentioned in the Itineraries (Itin. Anit. pp. 91, 97; Tab. Pest.; Castell. Inscr. Sicil. pp. 26, 27, &c.); but it is certain that it did not attain in ancient times to the predominant position which it now enjoys. It fell into the hands of the Goths, together with the rest of Sicily, and was the last city of the island that was wrested from them by Belisarius in a. d. 535. (Procop. B. G. i. 5, 8.) After this it continued subject to the Byzantine empire till 835, when it was taken by the Saracens, who selected it as the capital of their dominions in the island. It retained this position under the Norman kings, and is still, though not the principal city of Sicily, one of the most populous cities in the island, containing above 160,000 inhabitants.

The situation of Palermo almost vies in beauty with that of Naples. Its beautiful bay affords an excellent roadstead, from whence it doubtless derived its name; and the inner or proper harbour, though not large, is well sheltered and secure. The ancient city probably occupied the site immediately around the port, but there are no means of tracing its topography, as the ground is perfectly level, without any natural features, and all ancient remains have disappeared, or are covered by modern buildings. We learn that it consisted of an outer and inner city; the former might be supposed to be the more recent of the two, and thence called the New City (γη νέα ωδά). Each had its separate enclosure of walls, so that when the outer city was taken by the Romans, the inner was still able for some time to withstand their efforts. (Polyb. i. 38; Diod. xxiiii. 18.) The only ancient remains now visible at Palermo are some slight vestiges of an amphitheatre near the Royal Palace; but numerous inscriptions, as well as fragments of sculpture and other objects of antiquity, have been discovered on the site, and are preserved in the museum at Palermo.

The coins of Panormus are numerous; the more ancient ones have Punic inscriptions, and belong to the period when the city was subject to the Carthaginians, but the beauty of their workmanship shows the unequivocal influence of Greek art. The later ones (struck after the Roman conquest, but while the city still enjoyed nominal freedom) have the legend in Greek letters ΠΑΝΟΡΜΙΤΑΝ. Still later are those of the Roman colony, with Latin legends. Among these, as still the capital of the island, the name is frequently written Panormitanorum; and this orthography, which is found also in the best MSS. of Cicero, seems to have been the usual one in Roman times. (Eckel, vol. i. p. 232; Zumpt, ad Cic. Fextr. ii. 26.)
PANTHIALAEI (Πανθιάλαι, Herod. i. 125),
on one of the tribes of ancient Persis mentioned by Herodotus. Nothing is known of them beyond what he states, that they pursued husbandry as their occupation.

PANTI SINUS (Παντις ἕδας), Ptol. vii. § 7,
a bay on the NE. side of the island of Ceylon. It is probably that which leads up to Trincomalee.
The name in some editions is written Parī. [V.]

PANTICAPAEMUM (Παντικάπαι, Παντικάτα, Scylax, Strab. et alii; Παντικάνων, Ptol. iii. 6. § 4; Εἰκ. Παντικάπαι, Παντικάπαια, Steph. B. a. e. for the probable reading Παντικαπαίας, as Παντικαπαίων occurs on coins, Eckhel, vol. ii. p. 3; also Παντικάπαιας, as if from a form Παντικάπας, Steph. B.; Pantikapaensae, Plin. vii. 7: Kertch), an important Greek city, situated in the Tauric Chersonesus on the western side of the Cimmerian Bosporus, and not far from the entrance to the Lacus Macotis. (Strab. vii. p. 308; Appian, Midhr. 107.)

Scylax says (p. 30, Huda) that Panticapaum was 30 stadia from the Maeotis, which is too short a distance; but Arrian (Peripol. § 29, p. 20, Huda) more correctly makes the distance 60 stadia from Panticapaum to the mouth of the Tanais. After this, however, no authority is given.

Panticapaum derived its name from a river Panticape; but this is a mistake of the learned Byantine, who appears to have recollected the river of this name mentioned by Herodotus, and then confused it with the city Panticapaum, which, however, does not stand upon any river. Ammianus and other historians, however, place it on the Hypanis (xii. 8. § 26). According to a tradition preserved by Stephanus (e. v.) it was founded by a son of Aesilaus, who received the district as a present from the Scythian king Agasates; but we know from history that it was a Milesian colony, and apparently one of the earliest on this coast. (Strab. vii. p. 308; Plin. iv. 12. § 26.)

Ammianus calls it the Portus, as Panticapaeum, or it now is called the Portus, and placed the camp of the legions of the emperor on the Bosporus; but the date of its foundation cannot be determined.

Böckh (Inscr. vol. ii. p. 91) places it about Ol. 59. 4 (n. c. 541), and it must certainly have been earlier than Ol. 75.1 (n. c. 480), which is the date assigned to it by Niebuhr. (Kiesens Schriften, vol. i. p. 378.)

This country connected the name Panticapaum with the name of the town, whose figure, or that of a Satyr, frequently appears on the coins of the city; but this name, as well as that of the river Panticape, probably belonged to the Scythian language, and was, as in similar cases, adopted by the Greeks with a Hellenic termination.

Panticapaum was the capital of the kings of Bosporus (Strab. viii. p. 495; Diod. xii. 44), of whom a brief account is given elsewhere (iv. 13, Huda) as having been killed by the Amazons. Accordingly Panticapaum was frequently called Bosporus, though the latter name was also given to the whole kingdom. Hence, when Demosthenes says that Thermodon was reckoned by many as a good harbour as Bosphorus, he evidently means by the latter the capital and not the kingdom (in Lept. p. 467); and accordingly Panticapaum (iv. 13, Huda) that was called Panticapaum was called Bosporus by some. En
tropius (vii. 9) erroneously makes Panticapaum and Bosporus two different cities. Under the Byzantines Bosporus became the ordinary name of the city (Procop. de Aedif. iii. 7, B. Pers. i. 12, B. Goth. iv. 3); and among the inhabitants of the
PANTICAPAEUM.

Crimea Kertch is still called Bospor. The old name, however, continued in use for a long time; for in the Italian charts of the middle ages we find the town called Pandico or Pandico, as well as Bospor or Vospor.

The walls of the city were repaired by Justinian. (Proc. de Asie, iii. 7.)

The site of Panticapaenum is well described by Strabo. "Panticapæum," he says, "is a hill, 20 stadia in circumference, covered with buildings on every side; towards the east it has a harbour and docks for 30 ships; it has also a citadel" (vi. p. 390). The hill is now called the Arm-chair of Mithridates. The modern town of Kertch stands at the foot of this hill, a great part of it upon alluvial soil, the site of which was probably covered by the sea in ancient times. Hence the bay on the northern side of the city appears to have advanced originally much further into the land; and there was probably at one time a second port on the southern side, of which there now remains only a small lake, separated from the sea by a bar of sand. Foundations of ancient buildings and heaps of brick and pottery are still scattered over the hill of Mithridates; but the most remarkable ancient remains are the numerous tumuli round Kertch, in which many valuable works of art have been discovered, and of which a full account is given in the works mentioned below. The most extraordinary of these tumuli is that of the king Pharnaces; and the mountain called Altum-Oba, or the golden mountain, by the Tartars. One of the tumuli is in the form of a cone, 100 feet high and 450 feet in diameter, and cased on its exterior with large blocks of stone, cubes of 3 or 4 feet, placed without cement or mortar. This remarkable monument has been at all times the subject of mysterious legends, but the truth is, it was not discovered till 1832. This entrance led to a gallery, constructed of layers of worked stone without cement, 60 feet long and 10 feet high, at the end of which was a vaulted chamber, 35 feet high and 20 feet in diameter, the floor of which was 10 feet below the floor of the entrance. This chamber, however, was empty, though on the ground was a large square stone, upon which a Paphlagonian might have rested. This tumulus stands at a spot where two branches of a long rampart meet, which extends N. to the Sea of Aesopus and SE. to the Bosporus just above Nymphaeum. It was probably the ancient boundary of the territory of Panticapaenum and of the kingdom of the Bosporus, before the conquest of Nymphaeum and Thedosia. Within the rampart, 150 paces to the E., there is another monument of the same kind, but unfinished. It consists of a circular esplanade, 500 paces round and 166 in diameter, with an exterior covering of Cyclopean masonry, built of worked stones, 3 feet long and high, of which there are only five layers. But the greatest discovery has been made by the Tartars called by the Tartars Alum-Oba, on the hill of cinders, which is situated outside of the ancient rampart, and 4 miles from Kertch. Here is a tumulus 165 feet in diameter; and as some soldiers were carrying away from it in 1830 the stones with which it was covered, they accidentally opened a passage into the interior. A vestibule, 6 feet square, led into a tomb 15 feet long and 14 broad, which contained bones of a king and queen, golden and silver vases, and other ornaments. Below this tomb was another, still richer; and from the two no less than 120 pounds' weight of gold ornaments are said to have been extracted. From the

forms of the letters found here, as well as from other circumstances, it is supposed that the tomb was erected not later than the fourth century B.C. (Dubois, Voyage autour du Caucase, vol. v. p. 113, seq.; Seymour, Russia on the Black Sea, 4th ed. p. 235, seq.; Neumann, Die Heiligen in Skythienlands, vol. i. p. 478, seq.)

PAPHLAGONIA.

COIN OF PANTICAPAEUM.

PANTICAPES (Παντικάπης), a river of European Sarmatia, between the Borysthenes and the Tanais, rises in a lake, according to Herodotus, in the N., separates the agricultural and nomad Scythians, flows through the district of Ylasses, and falls into the Borysthenes. (Herod. iv. 18, 19, 47, 54; comp. Plin. iv. 12. a. 26; Melas, ii. 1. § 5.) Dionysius Per. (314) says that it rises in the Rhipean mountains. Many suppose it to be the Sameara; but it cannot be identified with certainty with any modern river. For the various opinions held on the subject, see Bähr, ad Herod. iv. 54; Uktur, vol. iii. pt. ii. p. 191. Stephanus Byz. erroneously states that the town of Panticapaenum stood upon a river Panticae. [PANTICAPAEUM.]

PANTICHUM (Παντικέμ), a small coast-town of Bithynia, to the south-east of Chalcedon, on the coast of the Propontis. (I. Ant. p. 140; Hieroc. p. 271; Tut. Pess.) The place still bears the name of Pandik or Pandikhi. [L. S.]

PANTOMATRIUM (Πάντωματριον; Eth. Παντωματρίας; Steph. B. s. v.), a town on the N. coast of Crete, placed by Ptolemy (iii. 17. § 7) between Rhithymna and the promontory of Diium, but by Pliny (iv. 20. a. 20) more to the W., between Aptera and Amphipollis: probably on the modern C. Retino. (Böck. Cretae, i. p. 16, 394.) [T. H. D.]

PANYUSUS (Πανύςους), Plut. iii. 10. § 8; Plin. iv. 11. a. 18), a river of Moesia Inferior, flowing into the Euxine at Odessus (Varna). [T. H. D.]

PAPHLAGONIA (Παφλαγονία; Eth. Παφλαγωνία), a country in the north of Asia Minor, bordering in the west on Bithynia, in the east on Pontus, and in the south on Galatia, while the north is washed by the Euxine. The river Parthenius in the west divided it from Bithynia, the Halys in the east from Pontus, and Mount Olympos in the south from Galatia. (Hecat. Fragm. 140; Scylax, p. 34; Strab. xii. pp. 544, 565; Agathem. ii. 6.) But in the case of this, as of other countries of Asia Minor, the boundaries are somewhat fluctuating. Strabo, for example, when saying that Paphлагonia also bordered on Phrygia in the south, was most probably thinking of those earlier times when the Galatians had not yet established themselves in Phrygia. (vi. 2) again includes Amius beyond the Halys in Paphlagonia, while Mela (i. 19) regards Sinope, on the west of the Halys, as a city of Pontus. It is probable, however, that in early times the Paphlagonians occupied, besides Paphlagonia proper, a considerable tract of country on the east of the Halys, perhaps as far as Themiscarya or even Cape Paxianum (Xenoph. Anab. v. 6. § 1; Strab. xii.}
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p. 548), and that the Halys did not become the permanent boundary until the consolidation of the kingdom of Pontus. The whole length of the country from west to east amounted to about 40 geographical miles, and its extent from north to south about 20. Paphlagonia was on the whole a somewhat hilly and montaneous country, Mount Olympos sending forth its ramifications to the north, sometimes even as far as the coast of the Euxine; but the northern part nevertheless contains extensive and fertile plains. (Xenophon. Anab. v. 6. § 6; foll.; comp. Strab. xii. p. 543; Pococke, Travels, iii. p. 158.) The Olympos is the chief mountain of Paphlagonia. Its numerous branches are not distinguished by any special name, but it extends to other parts of Asia Minor, and were even rich in olive plantations (Strab. xii. p. 546), but the southern, or more montaneous parts, were rough and unproductive, though distinguished for their large forests. Paphlagonian horses were celebrated in the earliest times (Hom. II. ii. 281, foll.); the mules and antelopes (Alopeidæ) were also highly prized. In some parts sheep-breeding was carried on to a considerable extent, while the chase was one of the favourite pursuits of all the Paphlogionians. (Strab. xii. p. 547; Liv. xxxviii. 18.) Stories are related by the ancients according to which fish were dug out of the earth in Paphlagonia. (Strab. xii. p. 562; Athen. viii. p. 881.) The forests in the south furnished abundance of edible roots, the Via of Mount Cyrrus was celebrated. (Theophr. H. Pl. ii. 15; Plin. xvi. 16; Cato, iv. 13; Val. Flacc. v. 16.) Of mineral products we hear little except that a kind of red chalk was found in abundance.

The name Paphlogion is derived from the legends of Paphlogon, a son of Phineus. (Eustath. ad Odyssey D. 207. Dim. P. C. 26. Per Eph. B. 4. xii. Const. Porphy. De Them. i. 7.) Some modern antiquaries have had recourse to the Semitic languages to find the etymology and meaning of the name; but no certain results can be obtained. An ancient name of the country is said to have been Pylaemenia (Plin. vi. 2; Justin, xxxvii. 4). Because the Paphlogionians pretended to be descendants of Pylaemenes, the leader of the Paphlogonian Heneti (Hom. II. xi. 851) in the Trojan War, after whom they also called themselves Pylaemenes. The Paphlogionians, who are spoken of even in the Homeric poems (Ili. ii. 851, v. 577, xiii. 656, 661), appear, like the Lycæans or on that coast, to have been of Syrian origin, and therefore to have belonged to the Semitic nomads, the Phœnicians. (Herod. i. 72, 110; Plut. Lucullus 23; Eustath. ad Dionys. Per. 72.) They widely differed in their language and manners from their Thracian and Cæcil neighbours. Their language, of which Strabo (xiv. p. 552) enumerates some proper names, had to some extent been adopted by the inhabitants of the adjacent former Hellespontine country, as it consisted of a peculiar kind of helmet made of wickerwork, small shields, long spears, javelins, and daggers. (Herod. vii. 72; Xenophon. Anab. v. 2. § 38, 4. § 13.) Their cavalry was very celebrated on account of their excellent horses. (Xenophon. Anab. v. 6. § 8.)

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The Paphlogionians are described by the ancients as a superstitious, silly, and coarse people, though this seems to apply to the inhabitants of the interior more than to those of the coast. (Xenophon. Anab. v. 9. § 6; Aristoph. Ec. 2, 65, 102, 110; Lucian, Alex. 9. foll.) Besides the Paphlogionians proper and the Greek colonists on the coast, we hear of the Hettipers living along whose nationality nothing is known; they may accordingly have been subdivisions of the Paphlogionians themselves, or they may have been foreign immigrants. Until the time of Croesus, the country was governed by native independent princes, but that king made Paphlogonia a part of his empire. (Herod. iii. 90.) The conquest of Lydia by Cyrus, the Paphlogionians were incorporated with the Median empire, in which they formed a part of the third satrapy. (Herod. iii. 90.) But at that great distance from the seat of the government, the satraps found it easy to assert their independence; and independent Paphlogionian kings are accordingly mentioned as early as the time of Xenophon (Anab. v. 6. § 3, § 8). In the time of Alexander the Great, whose expedition did not touch those northern parts, kings of Cappadocia and Paphlogonia are still mentioned. (Arrian, Anab. ii. 4. § 1; iii. 8. § 5; Diod. Sic. xviii. 16.) But this independence, though it may have been merely nominal, ceased soon after, and Paphlogonia and Cappadocia fell to the share of Eumenes, whose son, Soter, became king of Paphlogonia and his neighbour Nicomedes, who made his son, under the name of Palaetanes, king of Paphlogonia. (Justin, xxxvii. 3, 4.) After the conquest of the satraps, the Romans united the coast districts of Paphlogonia with Bithynia, but the interior was again governed by native princes (Strab. i. c. Appian, B. C. ii. 71; Plut. Pompey, 79); and when that kingdom became extinct, the Roman satrap governed the whole with their empire, and henceforth Paphlogonia formed a part of the province of Galatia. (Strab. vi. p. 288, xii. pp. 541, 562.) In the new division of the empire in the fourth century, Paphlogonia became a separate province, only the easternmost part being cut off and added to Pontus. (Herod. pp. 695, 701.) The principal coast towns were Amathus, Erythrae, Crimna, Cyttorum, Aegialus, Abonitchoes, Cimolias, Stephane, Potamia, Armiman, Singia, and Camira. The whole of the interior of the country was divided, according to Strabo, into nine districts, viz. Blemis, Domestis, Filomelis, Cimamata, Tisadanis, Domestis, Sphaiton, and Tesa- tana. The interior contained only few towns, such as Pompeipolis, Gangra, and some mountain forresses. (L. S.)

PAPHUS (Ptol. vii. 80. § 3, &c.; Eth. and Adj. Παφος, Paphus, and Paphius), the name of two towns seated on the SW. extremity of the coast of Cypria. The older town consisted of a peculiar kind of helmet made of wickerwork, small shields, long spears, javelins, and daggers. (Herod. vii. 72; Xenophon. Anab. v. 2. § 28, 4. § 13.) Their cavalry was very celebrated on account of their excellent horses. (Xenophon. Anab. v. 6. § 8.)
denote both Old and New Paphos, but with this distinction, that in prose writers it commonly means New Paphos, whilst in the poets, on the contrary,—for whom the name of Palaeopaphos would have been unwieldy,—it generally signifies Old Paphos, the more peculiar seat of the worship of Aphrodite. In inscriptions, also, both towns are called Πάφος. This indiscriminate use is sometimes productive of ambiguity, especially in the Latin prose authors.

Old Paphos, now Κυάδο or Κοσσάκια (Engel, Kypros, vol. i. p. 125), was said to have been founded by Cinyras, the father of Adonis (Apollod. iii. 14); though according to another legend preserved by Strabo (xii. p. 505),—whose text, however, varies,—it was founded by the Amazons. It was also an oracle there ("velix Paphos," Virg. Aen. x. 51), at the distance of about 10 stadia, or 1 1/4 mile, from the sea, on which, however, it had a roadstead. It was not far distant from the promontory of Zephyrium (Strab. xiv. p. 683) and the mouth of the little river Bocarus. (Herzsch. v. Βάκαρος.) The fable ran that Venus had landed there when she rose from the sea, and was worshipped by the king and his people. (Paus. viii. 456.) According to Panormus (i. 14), her worship was introduced at Paphos from Assyria; but it is much more probable that it was of Phoenician origin. (Phoenicia.) It had been very anciently established, and before the time of Homer, as the grove and altar of Aphrodite at Paphos are mentioned. As the sanctuary, which was the temple to the worship of the goddess centred, not for Cyprus alone, but for the whole earth. The Cinyrasiae, or descendants of Cinyras,—Greek by name, but of Phoenician origin,—were the chief priests. Their power and authority were very great; but it may be inferred from certain inscriptions that they were controlled by a senate and an assembly of the people. There was also an oracle there. (Engel, p. 453.) Few cities have ever been so much sung and glorified by the poets. (Cf. Aesch. Suppl. 525; Virg. Aen. i. 415; Hor. Od. i. 19, 30, iii. 26; Stat. Silv. i. 2. 101; Aristoph. Lysia. 833, &c. &c.) The remains of the vast temple of Aphrodite are still discernible, its circumference being marked by huge foundations walls. After its destruction by the armies of Trajan and Vespasian, on whose coins it is represented, as well as on earlier and later ones, and especially in the most perfect style on those of Septimius Severus. (Engel, vol. i. p. 130.) From these representations, and from the existing remains, Hetsch, an architect of Copenhagen, has attempted to restore the building. (Monats. Arch. 395, p. 261; Eckhel, vol. iii. p. 86.)

New Paphos, now Βόφιλα, was seated on the sea, near the western extremity of the island, and possessed a good harbour. It lay about 60 stadia, or between 7 and 8 miles NW. of the ancient city. (Strab. xiv. p. 683.) It was said to have been founded by Agapenor, chief of the Carians at the siege of Troy (Hom. II. ii. 609), who, after the capture of that town, was driven by the storm, which separated the Grecian fleet, on the coast of Cyprus. (Paus. viii. 5, § 3.) We find Agapenor mentioned as king of the Paphians in a Greek district preserved in the Ancienta (p. 181, Bruckn.); and Agapenor, king of the Carians (vii. 90). He may accordingly have been one of the forms of Typhon, whose worship was widely spread over the Delta. There is indeed an Egyptian god named Rambo (Wilkinson, M. & C. pl. 69, 79), whose attributes answer to those of...
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Are, and who may, accordingly, have been the object of Papremita worship. In the Papremita name, Ar, was found the common meeting of the Greeks and Egyptians, in which the satrap Achaemenes was defeated by Inarua, king of Lower Egypt, B. C. 460. (Herod. Ili. 12, comp. viii. 7; Ctesias, Ecounter. Persic. c. 32; Thuc. i. 104, 109.) It is useless to speculate which of the various mounds of ruins in the Delta cover the site of a town whose exact situation cannot be ascertained.

W. B. D.

PARACANDA. [Maraucand.]

PARACHELOITIS. [Alexandria. p. 63, s.]

PARACHOATRAS (6 Papaydovas, Ptol. vi. 2. § 3, 4. § 1), the great south-eastern chain of the Taurus, which under various names extended from the Caspian Sea to the province of Persia. The portion so called appears to have been the central part of the mountains of Media Apotapote on the N. and those of Persis on the S. Of this portion M. Orontes (now Elumod) was the most considerable. Ancient geographers are not clear as to the extent to which the local names prevailed. Thus Strabo evidently places the Parachorathras far to the N., and seems to have considered it as an extension of the Apotapote. It is probable that M. Hyrcania (xi. pp. 511, 514, 522). Ptolemy seems to have considered it a continuation towards the S. of the portion of the Anti-Taurus which was called M. Jasonius.

[1.]

PARADA, a town in Africa Propria, on the road from Thaphus to Uica. (Hirt. B. Afr. 87.) It seems to have been inhabited by the Libyans, by what is mentioned by Strabo (xxvii. p. 831). Mamert (a. 2. p. 374) places it on Mount Zonum. [T. H. D.]

PARABASUM. [Megapologis, p. 310, b.]

PARAPAPHITIS (Papysparifius), a district of ancient Carmania Deserta (now Kurman) mentioned by Ptolemy (vi. 8, § 12).

[1.]

PARATAEONE (Heresapriste), a district of ancient Persis extended along the whole of its N. frontier in the direction of Media Magna, to which, indeed, it in part belonged. The name is first mentioned by Herodotus, who calls one of the tribes of the Median Parataecani (i. 101). The same district comprehended what are now called the Bakdjer mountains and tribes. The whole country was mentioned by Strabo (xii. p. 515, xii. p. 522, xv. p. 723; Plin. vi. 27. a. 31), and appears to have been inhabited, like the adjacent province of Cosseia, by wild and robber tribes (xvi. p. 744). The inhabitants were called Parataecani (Herod. l. c.; Strab. i. c. xv. p. 732) or Parataecas (Strab. xv. p. 726; Arrian, iii. 19). There has been on the wide discussion with regard to the origin of this name. The best determination seems to be that it is derived from a Persian word, Parata, signifying mountain; and this again from the Sanscrit Parvata. It will be observed that while Herodotus gives the Parataecani a Median origin (l. c.), and Stephanus B. calls Parataeca a Median town, Strabo gives them the distinction named to the Persian province of Appoloniais or Sittacene (xvi. p. 736). There were, however, other places of the same name at considerable distances from the Median or Persian province. Thus, one is mentioned between Bactrians and Sogdians, between the Oxus and Jaxartes (Arrian, iv. 21; Curt. viii. 14, 17), and another between Drangae and Armenia. (Isid. Chron. 5.) In India, too, we find the Paryati Montes, one of the outlying spurs of the still greater chain of the Parapanianus (or Hindu Kes). (Lasso.

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PARAETONIUM (Papawusvus, Syl. ii. 1), Strab. xvii. p. 799; Pomp. Mela, i. 8. § 2; Plin. v. 5; Ptol. iv. 5. § 4; Steph. B.; Itin. Anton.; Hierocles), a town of Marmaria, which was also called Ammonia. (Cleomace, Strab. l. c.) Its celebrity was owing to its spacious harbour, extending to 40 stadia (Strab. l. c.; comp. Dio. i. 31), but which appears to have been increased. It was called Cherson (Hierocles historia sive consendenda, 65.) Paraetonium was 1300 stadia (Strab. l. c.; 1550 stadia, (Strab. l. c.) from Alexandria. From this point Alexander, n. c. 333, set out to visit the oracle of Ammon. (Arrian, Anab. iv. 3. § 3.) When the "world's debate" was decided at Actium, Antonius stopped there, where some Roman troops were stationed under Pircas for the defence of Asyptum. (Plut. Anton. 70; Flor. iv. 11.) The name occurs in Latin poetry. (Ovid, Met. ix. 772, Arcus, lib. 13. 7; Lucan, iii. 295.) Justinian fortified it as a frontier fortress to protect Asyptum from attacks on the W. (Procop. de Aed. vi. 2.) An imperial coin of the elder Faustina has been assigned to this place. (Hartw. in Schol. in Ep. Faustina, l. c. p. 116.) When the Aedilis Ay were sovereigns over this district, the site, where there were ancient remains, retained the name of Baretus; but after their expulsion by the pasha of Asyptum, it was called Berek Sandokh. (Pacho, Voyage dans la Marmaria, p. 297.) [E. B. J.]

PARAGON SIMUS (Papawusvus, Syl. ii. 1), Strab. 9. § 7; Marcian, c. 28. ed. Müller), a gulf on the shore of Gedrosia, a little way beyond the Pron. Carpeja (now Cape Bomboreh), according to Ptolemy. Marcian states that it was of considerable size, and extended as far as the promontory called Alainbad (now Ras Goudud) and the island of Libea or Ziba. It appears to have been in that part of Gedrosia which was inhabited by the Ichthyophii; it is not, however, noticed in Nearchus's voyage. [V.]

PARALATIS (Papawusvus), a town of Lycaonia, and, as its name seems to indicate, situated near a lake. (Plut. v. 6. § 16.) There are coins bearing the inscription "Jul. Ang. Col. Paris" (Echke, vol. iii. p. 58, foll.), from which it appears that the place was marked by a column, and that its elevation to the rank of a colony is not mentioned elsewhere, it has been supposed that the coins are either forged or have been incorrectly read. [L.S.]

PARALIA, or PARALUS. [Attica, p. 322.]

PARALIA, PARAXIA [Chalidon, vol. i. p. 596, a.]

PARAMBOLE (Paramboles, H. Hieros. p. 556; Parenoles, Acts & Alex. Wessel. p. 568), a town of Thrace, on the river Hebrus, still called Parmobole, according to Palma. [T. H. D.]

PARAPIOTAE (Papawusvus), an Indian tribe mentioned by Ptolemy (IV. l. c. 62), and placed by him on the slopes of the Vindus or Vindaka M. (Vindikus Ma) along the coast of N. (Nafinda). Lassen, in his Map of Ancient India, places them along the upper sources of the same river. [v.]

PARAPOTAII (Papawusvus, Strab. Paus. 9. Papawusvus, Steph. B. s. v. Eth. Papawusvus), a town of Phocis on the left bank of the Cephisus (whence its name), and near the frontier of Boeotia. Its position is described as a passage of Theopompus, preserved by Strabo, who says that it is marked at a distance of 40 stadia from Charesia, in the entrance from Boeotia into Phocis, on a height of
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moderate elevation, situated between Parnassus and Mount Helicon; he adds that these two mountains were separated from each other by an interval of 5 stadia, through which the Cephissus flowed. (Strab. x. p. 434.) Parapotamia was destroyed by Xerxes (Hearld. viii. 33), and again a second time by Philip at the conclusion of the Sacred War. (Paus. x. 3. § 1.) It was never rebuilt. Pindar in his life of Sulia (c. 16) speaks of the acropolis of this city by which he describes as a stony height surrounded with a precipice and separated from Mt. Hedyllion only by the river Assos. (Leake, Northern Greece, vol. ii. pp. 97, 195.)

PARASPIAS (Παρασπιάς), a town of Thessaly in the district of Oetae. (Strab. ix. p. 454.)

PARAVAEI (Παραβαέη), Thuc. ii. 68; Rhianus, ep. 96. A port or castle (Cartes, whose territory, contiguous with those of the Orestae, was situated on the banks of the Aous (Βίδας), from which they took their name. In the third year of the Peloponnesian War, a body of them, under their chief Oroedus, joined Ceneus (Thuc. l.c.), the Lacedaemonian commander. Arrian (Anab. i. 7), describing the route of Alexander, says that he passed through the territory of the Paravaeis (Παραβαέη) to Pharsamum in Thessaly, which stood a little to the E. of Trikkala, remarks that Alexander passed by the highlands of Paravaeis.—Λάορι and Smolitsa, with the adjacent mountains.

The seat of this tribe must be confined to the valleys of the main or E. branch of the Aous, and the mountains in which rivers rapids, extending from the Aos Stima or Khmis, as far S. as the borders of Thymphae and the Molosoi, and including the central and fertile district of Kimita, with the N. part of Zagori. (Leake, Northern Greece, vol. iv. pp. 115—130, 195.) [E. B. J.]

PAREMBÖLE (Παρεμβόλη, Melet. Brev. p. 188; Parambale, It. Ant. p. 161; It. Hieros. p. 56., 96. A city of Epirus, on the borders of Aegypt and Aethiopia, and alternately attached to either kingdom. Parembole was situated between Syene and Taphis, on the left bank of the Nile, lat. 23° 40' N. In Roman times it was one of the principal fortresses of the southern extremity of the empire, and was usually occupied by a Roman garrison. At the boundary in Dioctelian's reign, Parembole was handed over to the Nabas, and was frequently assailed by the Blemmyes from the opposite bank of the river. (Procop. B. Pers. i. 19.) The ruins of its temples may still be seen at the village of Debot or Deboh. From the square enclosures of brick found there it would seem to have been a penal settlement for criminals as well as a regular station for soldiers. (Rosellin. Mon. del Culto, p. 189.) [W. B. D.]

PARENTIUM (Παρεντιούμ, Parenoia), a city of Ithria, on the W. coast of the peninsula, about 80 miles N. of Pula. (Plin. iii. 19. s. 23; Ptol. iii. 1. § 37; It. Ant. p. 271; Tab. Peut.; Anon. Rav. iv. 91.) From the mention of the name by Stephanus of Byzantium (s. v.) it is probable that it existed as an Ithrian town previous to the Roman settlement there. Pliny calls it an "oppidum civium Romanorum," and it would seem that it was already one of the most considerable towns in the province, though it did not gain the rank of a colony. But it is mentioned from inscriptions that it subsequently attained this rank under Trajan, at least the titles of Colonii Ulpra Parentium (Orell. Inscr. 72. 3729; Zumpt, de Colon. p. 402.) In common with the other cities of Ithria, its most flourishing period belongs to the close of the Western Empire.

The modern city of Parenoia is a small place, but retains its episcopal see, which dates from a very early period... [E. H. B.]

PARAGYETAE (Παραγιήται), a tribe who, according to Ptolemy (vi. 18. § 3), occupied part of the chain of the Parapamisus (Hindie Kish). There can be little doubt that they lived along what are now called the Solakas Kob, a great chain of mountains which extends nearly parallel from Cidrim to the Panjdeh. There is some doubt as to the correct orthography of their name; and it seems most probable that the real form is Paryyetae or Paryetas, which is also given by Ptolemy as the name of another portion of the chain of the Parapamisus. Both probably derive their name from this group of mountains. [V.]

PARIDION. [PARDION.]

PARIENNA (Παριέννα), a town of Germany, in the country of the Quadi, was probably situated on the river Waag, on the site of the modern Baren or Varis. (Ptol. ii. 11. § 29.) [L. S.]


PARI (Πάρι, Isidor. Mem. Paris. c. 17, ed. Müllcr), a town mentioned by Isidorus of Charax in Drangiana, or, as he calls it, Zarangiana. It has been conjectured by Forger that it is represented by the Modern Pora; Müller, however, thinks it is situated on the banks of the same river, on the site of the ancient city of Chamnion, which was said to have been founded by Thracian colonists, and was destroyed by the Gauls. (Rosellin. Mon. del Culto, p. 189.) [W. B. D.]

PARI (Παρί, Ptol. ii. 3. § 17), a British tribe dwelling on the NE. coast of Britannia Romana, and on the left bank of the Abus (Humber), consequently in the East Riding of Yorkshire. Their chief town was Petuaria (Πετυαρία, Ptol. l.c.), which is thought to be the same with the Praetorium of the Itinerary (pp. 464, 466), and whence there was a road through Humber (folk) to the Roman Wall. Respecting the site of Petuaria there have been many conjectures, and it has been variously identified with Beverley, Burgh, Audley, &c. [T. H. D.]

PARIISIL (Παραίσιλ), Lutetia.

PARIUM (Παρίμ, Euk. Παριμ), a coast-town of Mytilene on the coast of Thrace, on the west of Priapea in the district called Adraistera, from an ancient town which once existed in it (Strab. xiii. p. 588). Pliny, (v. 40) is mistaken in stating that Homer applied the name of Adraistera to Parium, and the only truth that seems to lie at the bottom of his assertion is that a town Adraistera did at one time exist between Priapus and Parium, and that on the destruction of Adraistera all the building materials were transferred to Parium. According to Strabo, Parium was a colony of Milesians, Erythraeans, and Parians; while Pausanias (ix. 27. § 1) calls it simply a colony of Erythrae. According to the common traditions, it had received its name from Parus, a son of Jason. (Esthath. ad Hom. Od. v. 135, ad Dion. Per. 517; Steph. B. a. e.) The harbour of Parium was larger and better than that of the neighbouring Priapus; whence the latter place decayed, while the prosperity of the former increased. In the time of Augustus, Parium became a Roman colony, as is attested by coins and inscriptions. It contained an altar constructed of the stones of an earthen temple; but has been removed to Parium; and this altar, the work of Hermocreon, is described as very remarkable on account of its size and beauty. Strabo and Pliny (vii.
PARMA.

2) mention, as a curiosity, that there existed at Pa-
rium a family called the Ophigenes ('Όφιγενεοι),
the members of which, like the Libyces Phyllis, had it in
their power to cure the bite of a snake by merely
touching the person that had been bitten. Parium
is also mentioned in Herod. v. 117; Xenoph. Anab.
vii. 2 § 7, 3 § 16; Ptol. v. 2 § 2; Appian, Mithrid.
76; Mela, i. 19; Polyaen. vi. 24. The present
town occupying the site of Parium bears the name of
Kemer or Kamaras, and contains a few ancient re-
 mains. The walls fronting the sea still remain, and
are built of large square blocks of marble, without
mortar. The cisterns in the acropolis serve for re-
 servoirs for water, and the fallen architraves of a por-
tico. The modern name Kamaras seems to be de-
 rived from some ancient subterraneous buildings
(καμάρας) which still exist in the place. (Walpole,
Turkey, p. 88; Seesthi, Num. Vet. p. 78.) [L. S.]

COIN OF PARIUM.

PARMA (Παρμα: Eth. Parmenias: Parmas), a
city of Gallia Cispadana, situated on the Via Aemilia,
as the distance of 19 M. P. from Regium Lepidum,
and 40 from Placentia. (Itin. Ant. p. 286.) It
was about 15 miles distant from the Padus, on the
banks of a small stream called the Parma, from
which it probably derived its name; and about 6
miles from the more considerable Taurus or Tarro.
We find no mention of the name before the establish-
ment of the Roman colony, though it is very pro-
bable that there already existed a Gaulish town or
village on the spot: in a. c. 183, after the com-
plete subjugation of the Boii, and the construc-
tion of the Via Aemilia, the Romans proceeded to
secure their footing in this part of Gaul by
establishing the colonies of Mutina and Parma, along
the line of the newly opened highway, which, in
connection with the two previously existing colonies
of Bononia and Placentia, formed a continuous chain
of Roman towns, from one end to the other of the
Via Aemilia. Parma was a "colonia civium," its
settlers retaining their privileges as Roman citi-
zens; it received in the first instance 2000 colonists,
each of whom obtained 8 jugera of land for his allotment.
(Liv. xxxix. 55.) We hear little of Parma for some
time after this: it is mentioned incidentally in a. c.
176, as the head-quarters of the consul C. Clau-
dius (Id. xli. 17); but appears to have suffered little
from the wars with the Gauls and Ligurians;
and hence rose with rapidity to be a flourishing
and prosperous town. But its name is scarcely men-
tioned in history till the period of the Civil Wars;
when it sustained a severe blow, having in a. c. 43
taken a prominent part in favour of the senatorial
party against M. Antony, in consequence of which it
was taken by that general, and plundered in the
most unsparing manner by his troops. (Cic. ad
Pom. x. 35, xl. 13, a., xii. 3, Phil. xiv. 3, 4.) Cicero
states that the town was restored to the senatorial
party by Antony, and can be no doubt but that it
still retained that rank; but under Augustus it received a fresh colony, from
which it derived the title of Colonia Julia Augusta, which we find it bearing in inscriptions. (Gruter, Insocr. p. 492. 5; Umbri, de Colon. p. 354.) Pliny
also styles it a Colonia, and there seems no doubt
that it continued under the Roman Empire to be, as
it was in the time of Strabo, one of the principal
towns of this populous and flourishing part of Italy.
(Plin. iii. 15. a. 20; Strab. v. p. 216; Ptol. iii. 1.
§ 46; Plhegon, Macrob. 1.) But its name is
scarcely mentioned in history; a proof that the
tranquillity that it enjoyed. Its territory was
celebrated for the excellence of its wool, which
according to Martial was inferior only to that of
Apulia. (Martial, xiv. 155; Colum. vii. 2. § 3.)

In a. d. 377, a colony of Goths was settled by order of
Gratian in the territory of Parma, as well as the
adjoining districts, as a proof that they were already suffering from a decay
of the population; and it is probable that it did not
escape the general devastation of the province
of Aemilia by Attila. But it survived these calamities;
it still bears a part as an important town during the
wars of Narses with the Goths and their allies, and
is noticed by P. Diaconus, as one of the wealthy
cities of Aemilia after the Lombard conquest.
(Aegag. &c. 1. 14—17; P. Diacon, Hist. Lang. ii. 18.)
It retained its consideration throughout the middle
ages, and is still a populous and flourishing place
with above 30,000 inhabitants, but has no remains
of antiquity, except a few inscriptions.
The Roman poet Catullus Parmennis would appear
from his name to have been a native of Parma,
but there is no distinct testimony to this effect.

The Itinerary (p. 284) mentions a line of cross-
road which proceeded from Parma across the Apen-
nines to Luca: this must have ascended the valley
of the Parma, or the adjoining one of the Tarus, as
far as the main ridge, and thence descended the
valley of the Macra to Luca. This passage,
throughout the valley, is one of the main lines of natural communication across
this part of the Apenines, and is in all probability
that followed by Hannibal on his advance into
Etruria. [E. H. B.]

PARMAECAMP1 (Παρμαεκάμπος), a tribe
of Southern Germany, on the east of Mount Abnoba
and the Danube; they probably occupied a dis-

[PARNASSUS (Παρνάσος) a town in the nor-
thern part of Cappadocia, on the right bank of
the Halys, and on or near a hill, to which it owed
its name, on the road between Ancyr and Arcelia,
about 68 miles west of the latter town. (Polyb.

PARNASSIUS MONS. [DELPHI.]

PARNES. [ATTICA, p. 391, seq.]

PARNON. [LACONIA, p. 109.]

PAROECOPOLIS (Παροικοπολίς, Ptol. iii. 13.
§ 90), a town of Sittike, in Macedon, on the right
side of the river Sittisi. It is said to be from
Saloniki to Seres, was either Tarraula (Ταρρα-
ύλα, Ptol. L. c.) or Paroecopolis, for these are the only
two towns besides Heraclea which Potemk
assigns to Sittike. If Nigerita be assigned to Tri-
stoma, Paroecopolis will be represented by Skaptechako,
which lies to the N. of the former town. (Leake,
Northern Mount Parnassus ii. p. 229.) [E. E. J.]

PAROLISSUM (Παρολισσός, or Papoulo-
λος, Ptol. iii. 8. § 6; Parolissos, Tab. Peut.; cf.
Orelli, Insocr. no. 8433), a municipal town of Dacia,
seated at the termination of the Roman road towards
the N. According to Marcul (iv. p. 316), on the
Macrosc, M. N. 4
above Wissemburg; according to Reichard, Nagy-
Bonyja.  

[ T. H. D. ]

PAROPAMISADAE (Παροπαμίσαδας or Παρ-
ωμίσαδας, Strab. xvi. p. 689, &c.; Dios. xvi. 62; 
Arrian, Adv. hel. v. 3.; Pol. vi. 18.; Paropamias, 
Mel. i. 2. § 5), the collective name of a number of 
small tribes who lived along the spurs of the great 
chain of the Paropamisus (Hindu Kish), and chiefly 
along its southern and eastern sides. The dis-
tRICT they inhabited, which was called generally 
Παροπαμίσαδων χώρα (Arrian, Adv. v. 3.), was 
besieged by the Paropamisae of Alcaeus, the Skiros, 
and Bactrians, on the E. by the Indus and Panjāb, and 
on the S. by Arachosia. It comprehended therefore 
the whole of Cabotātâ, and a considerable partial 
of Afghānistan. The two principal rivers of this 
district were the Dargameses (now Gori) and Co-
phen (Câbūl river). The population appears to 
have been a free independent mountain race, who 
never till the time of Alexander had been compelled 
to submit to a foreign ruler. During the Persian 
dominion of Asia, as the Paropamisae are not 
mentioned, it may be presumed that they remained 
unsubdued. Their chief tribes were the Bolti (
perhaps Cabotātâ, the inhabitants of Câbūl), the 
Amūr, and the Bactrians (Ptol. vi. 18. § 3). Their 
chief towns were: Oiro-
spanum (Câbūl), Alexandrea (perhaps Bamīdān), 
Gauza, and Capispa or Capusus. The valleys 
between the mountains, though exposed to great 
cold during the winter, were very fertile. (Strab. 
xxvi. p. 725; Curt. vii. 3. § 15.)

PAROPAMISUS (Παροπαμίσας, Strab. xv. 
p. 689.; Ptolemaeus, Pol. vii. 11. § 17; Pārōpam-
īsas, Arrian, Adv. v. 4. § 5.; Παροπαμίσας, 
Steph. B. s. v.; Paropamias, Mela, i. 15. § 2.; Pīlin. 
17. a. 30.), a great chain of mountains extending 
from about 67° 8. long. to 75° 8. long., and along 
33° N. lat., and forming the connecting link between 
the Western Caucasus and the still more eastern 
Imāns or Ḥindū Kish. The general modern name 
is Hindu Kish, but several of the most remarkable 
grains have their own titles; thus the great moun-
tains W. of Čâbūl are now called Koh-i-Babao, and 
those again N. of the Čâbūl river in the direction 
of Jejīlābād bear the title of Nishādah.

The altitude of these mountains, though not so 
great as that of the Hindū Kish, varies from 12,000 
and 18,000 feet. It is difficult to determine whence 
the Greeks obtained the name whereby they have 
recorded these mountains, or which is the best 
orthography to adopt. Yet it seems not unlikely 
that Ptolemy is the most correct, and that in the 
Greek Paropamias we have some traces of the San-
scrit Nishādah.

The ancient writers are by no means clear in 
their accounts of these mountains, and there is a 
perpetual confusion between the Taurus and the 
Caucasus. The reason of this no doubt is, that 
till the time of Alexander's invasion they were 
entirely unknown to the Greeks, and that then 
the officers who described different portions of 
this colossal range had the most confused and 
varied ideas. As the Persians considered the In-
dian chain as a continuation of the Taurus, and 
sometimes of the Caucasus. Thus Strabo, in one 
place, states that the Macedonians called all 
the mountains beyond Ariana eastward, Caucasus, 
but that among the barbarous people they bore severally 
the names of Paropamisus, Emodus, and Imāns (xi. p. 511); in another, he appears to consider the 
range which bounded India on the north to be the 

extreme end of Taurus, which extended to the 
Eastern Sea (iv. p. 689). Arrian appears to have 
thought that Taurus ought to have been the true 
naming of these, as he considers this great chain to 
extend across the whole of Asia from M. Mycale, 
which is opposite to Samos. (Adv. vi. 5.) But 
he adds, that it was named Caucasus by the Mace-
donian soldiers to gratify Alexander, as though, in 
passing into Sogdiana through Bactriana, he had 
crossed the Caucasus. Under the double name of 
Taurus and Caucasus, he states his belief that this 
chain united the whole continent of Asia, and all 
the rest of Asia. (L.c.) Again, in another place, he coincides with the description in Strabo, and asserts that the 
Indian names of Paropamisus, Emodus, &c., are 
local titles of the extended chain of the Taurus. 

(Ind. 2.) Other ancient authors agree more or 
less with these determinations: thus Mela gives 
the whole central chain from E. to W. the name of 
Taurus (1. 15. illi. 7); Curtius calls it Caucasus (vii. 3. § 19. viii. § 3); Pliny, enumerating 
the several groups from E. to W., gives the name of 
Caucasus to that portion W. of the Hindu Kish 
which connects the chain with the Caucasus and 
Taurus of Western Asia (vi. 17. s. 21); Ptolemy 
appears to have considered the Paropamias part 
of the Caucasus (vi. 18. s. 1); lastly, Strabo, 
speaking of the Ouxa, states that it derived its 
waters from the Caucasus (x. 46. xi. 32). It has 
been suggested that the present name of Hindu 
Kish is derived from Indicus Caucasus. [V.]

PAROPUS (Παροπός; Eth. Paropón), a town 
of Sicily mentioned by Polybius (l. 24) during 
the First Punic War that he states to have 
marked its site between Panormus and Thermea (Ter-
mini). It is not noticed by any of the geographers 
except Pliny, who mentions it in his list of the 
sidestriped towns of Sicily (Plin. iii. 8. s. 14); 
and in another passage (l. 8. § 92) speaks of the 
Island of Utica as lying contra Paropones. This 
is all the information we have to position it, and its 
exact site cannot therefore be determined. [E. H. B.]

PARORETAE. [Elias, p. 818, a.]

PAROBELA. [Megapolis, p. 309, 6]

PAROBEIA (Παροποβεία), a city of Thrace on the 
borders of Macedonia (Liv. xxxix. 27. xlii. 51), 
and is called by Stephana B. (s. v.) a city of Macedonia. 
Its inhabitants are mentioned by Pliny (iv. 10. a. 
1) under the name of Parovesi.

PAROBIA. [Phryg.]

PAROS or PARUS (Πάρος; Eth. Paros; Paro), 
an island in the Aegean sea, and one of the 
largest of the Cyclades, lies west of Naxos, from 
which it is separated by a channel about 6 miles 
wide. It was said to have been originally inhabited 
by Grecians and Arcadians, and to have received its 
name from Parus, a son of the Arcadian Parrhasius. 
(Callimach. ap. Steph. B. s. v.) It was also 
reported to have borne the names of Pactia, Deme-
trias, Zaczynthus, Hyléis, Minos, and Cabarnia. 
(Phot. III. 133, sq.; Ephorus, ap. Steph. B. 
s. v.) The Parians did not take part in the battle 
of Salamis, but kept aloof at Cythium, watching 
the course of events. (Herod. vii. 67. 7.) They ex-
PARRESIASIA. PARRHISIA. PARRHISIA, PARRHISIL. PARSICIC MONTES. PARRHISIA, PARRHISIL. [ARCADIA, p. 192, b.]

PARSI MONTES, a small chain of mountains in the western part of Gedrosia, beyond the river Arabres. Forbiger has conjectured that they are the same as the present Beshurd Mts. Connected doubtless with these mountains, and in the same district was the Paris of Potomax (vi. 21. § 5), which he Pliny a metropolis, an opinion of which Marcian assents (c. 24, ed. Müller), and another tribe whom Potomax calls the Parasai or Parsodai (vi. 21. § 4). It seems not unlikely that these are the same people whom Arrian calls Pasairae (Ind. c. 26) and Pliny Parsiae (vi. 23. a. 26). [V.]

PARRHASIL (Plin. vi. 18. a. 29), the name given by Pliny to the title of the rulers of the Calingae, who lived at the mouths of the Ganges. The last edition of Pliny by Sillig reads Protalas for the older form, Parthias. [V.]

PARTHANUM, a town in Bactria, on the road from Lagrescum to Velidiana, where, according to the Notitiae Imperii (in which it is called Parra-

dum), the first Bactrian cohort was stationed. (Plin. Ant. pp. 257, 275.) Its site is generally identified with the modern Partenikirchen. [L. S.]

PASCHENI PARDMYNN (Παρθηνίαν, Παρθηνία, Pardome, Strab. viii. p. 356). Appian, Ill. 1; Dion Cass. xlii. 49; Cic. eis P. 40; Pomp. Mela, ii. 3. § 11; Plin. iii. 26), a people of Grecian Illyricum, who may be placed to the N. in the neighborhood of Epidamnus, and, consequently, next to the Taulentii. They are often mentioned in the course of the war with Illyricum, c. 229, but as friends rather than foes of the Romans, being submitted to their arms. (Ptol. ii. 11; Liv. xxix. 12.) After the death of Philip, king of Macedon, they appear to have been added to the dominions of Ptolemaeus, an Illyrian prince allied to the Romans. (Ptol. xviii. 30; Liv. xxxix. 34, xlv. 30.) Their principal town was PARTHUS (Παρθός, Stephan. B. s. a.), which was taken by Caesar in the course of his campaign with Pompeia. (Cas. B. C. iii. 41.) In Leake's map the site is marked at Archegetas (>). The double-hilled Dimallum, the strongest among the Illyrian places, with two citadels on two heights, connected by a wall (Ptol. iii. 18, vii. 9), was within their territory. There is no indication, however, of its precise position, which, between Preus, Epidamnus and Eugenum and Bargium, the two other fortresses noticed by Livy (xxix. 12), nothing further is known. [E. B. J.]

PARDHENSIS. [HARPIA.]

PARDHENION (τὸ Παρθηνίαν Ἀρτύ), a mountain on the frontiers of Arcadia and Argolia, across which there was an important pass leading from Argos to Sparta (Strab. viii. 356). (Paus. viil. 8. § 4. Strab. viii. pp. 376, 389; Polyb. iv. 23; Liv. xxxiv. 26; Plin. iv. 6. a. 10.) It was sacred to Pan; and it was upon this mountain that the courier Phedippides said that he had had an interview with Pan on returning from Sparta, whither he had gone to ask assistance for the Athenians shortly before the battle of Marathon. (Herod. vi. 105; Paus. i. 28. § 4, viii. 54. § 6.) The pass is still called Parthénion, but the whole mountain bears the name of Róino. It is 3933 feet in height. (Leake, Morea, vol. ii. p. 329, seq.; Peloponnesica, p. 203.)

PARDNHEUM (Παρθηνός), a town in Myzia, in the south of Peg nonzero (Xenoph. Anab. viii. §§ 15, 21; Plin. vi. 33.) Its exact site has not been ascertained. [L. S.]

PARDNHEUM MARE (Παρθηνός κέτωας, Greg. Naz. Or. xix.), the eastern part of the Mare Internum, between Egypt and Cyperus. (Amm. Mar. xiv. 8. § 10; from which writer it also appears that it sometimes called the Isiaca Sea — " a vases (Aegyptas) Isiaceo digeritus est, quo quidam nominatur Parthenum," xii. 15. § 2.) [T. H. D.]

PARDYNIUS (Παρθηνός), the most important river in the west of Paphlagonia. It owes its Greek name probably to a similarity in the sound of its native appellations, which is still Bzurum-Se or Bzur-

tane; though Greek authors had that name from the fact that Artemis loved to bathe in its waters (Scurm. 226, f01) or to hunt on its banks, or from the purity of its waters. The river has its sources on mount Ogaesyas, and in its north-western course formed the boundary between Paphlagonia and Bithynia. It empties itself into the Euxine about 90 stadia west of Astrea. (Hom.
PARTHENOPH.

PARTHENOPH. [NEAR Ph.]  
PARTHIA (ς Παρθία, Strab. xi. pp. 514, 515, etc.; Παρθία, Polyb. x. 28; Steph. B. S.v.; Curt. v. 12; Παρθία Τ. Strab. vi. 5; Παρθία, Plin. vi. 15. s. 16), originally a small district of Western Asia, shut in on all sides by either mountains or deserts. It was bounded on the W. by Media Apourtemata, or the X. of Armenia and M. Cappadocia, and on the S. by Carmania Deserta, M. Par- 
chaothras, and Persia. It comprehended, therefore, the southern part of Khordis, almost all Kohistan, 
and some portion of the great S alt Desert. It was for the most part a mountainous and rugged district. 
The principal mountains were the Labus or Labutas (probably part of the great range now known as 
the Elbur Mts.), the Parchothras (or Khedem), and the Mazarumas. The few rivers 
which it possessed were little more than mountain streams, liable to violent and sudden floods on 
the melting of the snow, but nearly dry during the summer: the only names which have been recorded 
of mountain streams were for the most part the Bidas and the Chostrae. The principal 
divisions of the land were into Camisensa, on the north; Parthysne, to the SW of Camisensa, extending along the 
edge of the Caspian Sea, as far as the Caspian Gates, a district which some have supposed to have been 
the original seat of the population, and that from which the whole country derived its name; 
Chosarana, the upper E. of Armenia and M. Cappadocia, and for the most part a fruitful valley along 
the frontiers of Medias, Apsaracte, the S., and Tabione, along the borders of Carmania Deserta. There were no 
great towns in Parthia, properly so called, but his-
tory has preserved the names of a few which played an important part at different periods: of these, the 
best known are Nisibis, a town of the Parthians, and the chief town of the Parthians, and the royal residence of the dynas-
ty of the Arsacidæ, and Apamea, or Apamea in Xhagiana. 
Little is known of Parthian history at an early 
period; and it is probable that it was subject to the 
great empire of Persia, and subsequently to the first 
erscissors of Alexander, till the first Arsacids threw 
off the Byro-Macedonian rule, and established a native 
power on the throne of Parthia in n. c. 236. From this period it grew rapidly more powerful, till, 
the final decay of the house of the Seleucids, the 
Arachidan dynasty possessed the rule of the 
greater part of Western Asia. Their long wars with 
the Romans are well known: no Eastern race was 
able to make so effectual a resistance to the advance of 
the Romans, as the Parthian arms. The Romans con-
stancy and determination their natural freedom. 
The overthrow of Crassus, B. C. 53, showed what 
even the undisciplined Parthian troops could do 
when fighting for freedom. (Dion Cass. xi. 21.) 
Subsequent to this, the Romans were occasionally 
successful. Thus, in A. D. 34, Vonones was sent as 
a hostage to Rome (Tact. Annal. i. 12); and 
finally the greater part of the country was sub-
ded, successively, by the arms of Trajan, by 
Antoninus, and Caracalla, till, at length, the rise of 
the new Sasanian, or native dynasty of Persia, under 
the command of Araxeses I. put an end to the 
house of Arsaces (A. D. 220). Subsequent to this 
period there is a constant confusion in ancient 
authors between Persians and Parthians. The his-
tory of the Parthian kings is given at length in the 

The inhabitants of Parthia were called Parthae (Παρθα, Polyb. xii. 48; Strab. xvi. p. 509; Arrian, 
Anab. iii. 21; Poli. vi. 13. § 41) or Parthi (Παρθες, 
Herod. iii. 93; Strab. xvi. p. 524; Plin. vi. 25. s. 28; 
Amm. Marc. xxii. 6), and were, in all probability, 
one of the many branches of the great Indo-Germ-
manic family of nations. Their own tradition (if, 
indeed, faithfully reported) was that they came out 
of Scythia, Pliny was famous on this subject, that Parthian 
speak the worst exile in the Scythian tongue. (Justin, xi. 1.) 
Herodotus, too, classed them with the people of 
Chorasmia and Sogdiana (iii. 91, 576); and Strabo 
admits that their manners resembled those of 
the Scythians (xi. p. 515). On the other hand, modern 
research has demonstrated their direct connection with 
the Iranian tribes; their name is found in the Zend 
as Pard, in the Sanscrit Parnawa. (Benfey, 
Review of Wilson's Arabia, Berl. Jahrb. 1842, No. 107.) According to Strabo, who quotes Posidonius as 
his authority, the Parthians were governed by a double 
council, composed of the nobles or relatives of the 
king (according as the reading συνενωσε double) 
and of the Magians (xi. p. 515). As a matter of 
fact, these were famous for their skill in the 
management of the horse and for their use of the 
bow (Dion Cass. xii. 15. 28; Dionysius 1045; Plat. 
Crass. c. 24), and for the peculiar art which they 
practised in shooting with the bow from horseback 
when retreating. This peculiarity is repeatedly 
noticed by the Roman poets. (Virg. Georg. iii. 31; 
Horat. Carm. i. 15. 11; ii. 18. 17; Ovid. Art. Am. 
209.) In their treatment of the kings and 
nobles they were considered to carry their adula-
tion even beyond the usual Oriental excess. (Virg. 
Georg. iv. 211; Martial, Epigr. x. 72, 1—5.) [V.] 
PARTHI.[N.] [PARTHENI.] 
PARTHUM (Παρθουν or Παρθον, Appian, Pm. 
viii. 39), a town in the jurisdiction of Carthage, in 
the northern part of Africa. [T. E. B.] 
PARTHUS, in Illiricum. [P. T. REN.] 
PARUS. [P. R.] 
PARU'TAE (Παρομητα, Polyb. vi. 17. § 3), a tribe 
placed by Ptolemy on the outskirt of the Pay-
ramians in Aria. It is probable that these people 
derive their name from the Sanscrit Paro, mean-
ing mountain tribes. [V.]

PARYADRES (Παραγδρες, Παραγδρες, or Πα-
ραδρες), a range of lofty and rugged mountains in 
the north of Pontus, which is connected with Mount 
Taurus and Mount Caracausus (Strab. xi. p. 497, 
ii. p. 548; Plin. vi. 27, vi. 9, 11). It commences 
at the western extremity of the Montes Moschici, 
proceeds in a south-western direction round Pontus, 
and forms the frontier between Armenia and 
Cappadocia. A more southern branch of the same 
mountain is the Scoedises. Ptolemy (v. 13. §§ 5, 9) 
describes this mountain as containing the sources 
of the Euphrates and Araxes, and accordingly includes 
within its range Mount Abus, from which others 
make those rivers flow. The Paryadres contains 
the sources of only small rivers, of which the largest is 
the Abas. The mountain was in ancient times 
covered with wood, and the population 
upon and about it consisted of robbers (Strab. xii. p. 548). 
Many parts of the mountain are extremely rugged, 
and almost inaccessible, whence Mithridates of 
Pontus built many of his treasure-houses there, and
PARTYTAE.

when pursued by Pompey, concealed himself in its fastnesses. In a climatic point of view the mountain divides Pontus into two distinct regions; for while the north side is stern and cold, its southern side is delightfully warm. Hence the ancients called the point of transition a pass between Trapezus and Satate, the Frigidarium. The modern name of the mountain is generally Kuttay, but it is also called Kuru Bel. (Tourn.ford, Voyage i. lettere 18. p. 107.)

PARTYTAE. [PARYTAE.]"}

PASA'RGADAE (Πασάργαδας), according to Hrodotus, one of the three chief tribes of the ancient Persians (ι. 125); according to other writers, a people of the adjoining province of Carmania (Ptol. vi. 8. § 12; Dionys. v. 1069). The probability is, that they were the inhabitants of Pasargadæ in Persia.

PASA'RGADÆ (Πασάργαδας, Strab. xv. 730), a great city of the early Persians, situated, according to the best authorities, on the small river Cyrus (now Kehr), in a plain on all sides surrounded by mountains. It contained, according to Strabo, a palace, the treasuries, and other memorials of the Persian people, and though not so magnificent as Persepolis was highly esteemed by the antiquaries of antiquity (v. 728). In another place the same geographer states that the most ancient palace was at Pasargadæ; and in its immediate neighbourhood, the tomb of Cyrus, who had a regard for the spot, for that on which he finally overthrew Astyages the Mede (xv. 730). It is by the notice of the tomb of Cyrus in Strabo (x. c.), and more fully in Arrian (vi. 26, 30) that we are now enabled to identify the site of the ancient Pasargadæ with the modern Murgab. At Murgab a building has been noticed by many modern travellers, and especially by Morier and Ke Porter, which corresponds so well with the description in ancient authors that they have not hesitated to pronounce it the tomb of Cyrus; and the whole adjoining plain is strewed with relics of the once great capital. Among other monuments still remaining is a great monolith, on which is a bas-relief, and above the relief, in cuneiform characters, the words "I am Cyrus, the king, the Achaemenian." The same inscription is found repeated on other stones. (Morier, Travels, i. p. 30, pl. 29; Ke Porter, Researches in Persia, p. 149; Burnouf, Mémoires, p. 169; Ouseley, Travels, ii. pl. 49.) The name of the place is found in different authors differently written. Thus Pliny writes "Pasargadae " (vi. 26. a. 29), Piolomy "Pasargadae " (vi. 4. § 7). Sir W. Ouseley (l. c.) thinks that the original name was Parnagardia, the habitation of the Persians, on the analogy Dacian, Frisian, Erci, etc.

PASIDA (Πασίδα), a small port on the coast of Caramania, mentioned by Marcian (Peripl. § 38). Forbiger thinks that it is the same as that called in some editions of Poleney Magida, in others, Masin (vi. 8. § 7). [V.]

PASINUM, PASINUS. [LAVINIA.] (v. Arates, Arrian, ind. c. 25), a place mentioned by Arrian in Gedrosia, as touched at by Nearcirus in his voyage. It is doubtful whether it is to be considered as distinct from another place he has mentioned just before, Bagisara. Kempthorne has identified the latter with a locality now known by the name of Arasab or Hormasab bay, and thinks that a large fishing village in the immediate neighbourhood may be that called by Nearcirus, the inhabitants of which were called Pa{irae or Pairees. Pliny places the Pa{irae along the river Tomeron or Tomeirus. (vi. 25. a. 27.) Nearcirus, however, makes the Tomerus flow at a distance of 900 stadia from Pasira. It is probable that the Rhagarian of Piolomy refers to Bagisarha or Pasira (vi. 21. § 2).

PASITIGRIS. [TORM.]"}

PASSALAE (Πασαλάς, Ptol. vii. 2. § 15), a tribe in India extra Gangem, placed by Piolomy between the Inaus and the M. Depryrus. They must therefore have occupied some of the main valleys on the eastern side of Tibet. Pliny mentions them also (vi. r. a. 22).

PASSARON (Πασαρὸν), the ancient capital of the Molossi in Epeirus, where the kings and assembled people were accustomed to take mutual oaths, the one to govern according to the laws, the other to defend the kingdom. (Plin. Persic. 6.) The town was taken by the Roman praetor L. Anicius Gallus in a. 167. (Liv. xiv. 26, 33, 34.) Its site is uncertain, but it was apparently on the sea-coast, as Anna Comnena mentions (vi. 5. p. 284, ed. Bonn) a harbour called Passara on the coast of Epeirus. If this place is the same as the modern Patsos, at the mouth of a bay, which its inland in a SSW. direction from Ionina, cannot be that of the ancient capital of the Molossi. These ruins are very considerable, and contain among other things a theatre in a very fine state of preservation. (Leake, Northern Greece, vol. iv. p. 81.)

PATARA. [ΠΑΤΑΡΑ.] "Εθ. Παταρεύς, Patareus or Patarus. 1. A small town in Cappadocia or Armonia Minor. (Tab. Peut.)

2. A flourishing maritime and commercial city on the south-west coast of Lycia. The place was large, possessed a good harbour, and was said to have been founded by Patarus, a son of Apollo. (Strab. xiv. p. 666; Steph. B. s. a.) It was situated at a distance of 60 stadia from the mouth of the river Xanthus. (Stadium, Mag. Mag. § 219.) Patarus was most celebrated in antiquity for its temple and oracle of Apollo, whose renown was inferior only to that of Delphi; and the god is often mentioned with the surname Patarus (Παταρεύς, Strab. L. c.; Lycop. 920; Horat. Carm. iii. 46. 64; Stat. Theb. iii. 295; Ov. Met. 515; Virg. Aen. iv. 143; Pomp. Mela, i. 15.) Hrodotus (1. 182) says that the oracle of Apollo was delivered by a priestess only during a certain period of the year; and from Servius (ad Aen. L. c.) we learn that this period was the six winter months. It has been supposed that the town was of Phoecean or Semitic origin; but whatever may be thought on this point, it seems certain that at a later period it received Dorian settlers from Crete; and the worship of Apollo was certainly Dorian. Strabo informs us that Piolomy Philadelphus of Egypt, who enlarged the city, gave it the name of Arinose, but that it nevertheless continued to be called by its ancient name, Patarus. The place is often noticed by ancient writers as one of the principal cities of the Lycians, although it is on the border between Caria and Lycia. (Ptol. viii. 15—17, xxxvii. 39; Polyb. xxii. 26; Cic. p. Flacc. 32; Appian, B. C. iv. 53, 81; Mith. 27; Plin. ii. 112, v. 28; Plut. v. 3. § 3; viii. 17. § 22; Dio. Per. 129, 507. Patarus is mentioned among the Lycian bishoprics in the Acts of Councils (Hieroc. p. 664), and the name Paterus is still attached to its numerous ruins. These, according to the survey of Capt. Beaufort, are situated on the sea-shore, a little to
PATAVIUM.

Lacedaemonian, who in n. c. 301 landed at the mouth of the Medusa, but was attacked by the Patavians, and the greater part of his forces cut off. (Liv. xii. 2.)

It was doubtless their continual hostility with the Gauls that led the Venetians to become the allies of Rome, as soon as that power began to extend its arms into Cisalpine Gaul. (Pol. ii. 23.)

No special mention of Patavium occurs during the wars that followed; and we are left to infer from an inscription (in the basilica), found near the town, that it passed gradually under the dependence and protection of Rome, till it ultimately became an ordinary municipal town. In n. c. 174 it is clear that it still retained at least a semblance of independence, as we hear that it was distracted with domestic divisions, which the citizens appealed to Rome to pacify, and the consul M. Aemilius was selected as deputy for the purpose. (Liv. xii. 27.) But the prosperity of Patavium continued unbroken; for this it was indebted as much to the manufacturing industry of its inhabitants as to the natural fertility of its territory. The neighbouring hills furnished abundance of wool of excellent quality; and this supplied the material for extensive woollen manufactures. The ancient town must have been the scene of the trade of Patavium, that city supplying Rome in the time of Augustus with all the finer and more costly kinds of carpets, hangings, &c. Besides these, however, it carried on many other branches of manufactures also; and so great was the wealth arising from these sources that, according to Strabo, Patavium paid a large part of the war tribute. (ii. 4. 9.)

Besides, this, it traded with many other countries, among others with Patara; Spratt and Forbes, Travels in Lycia, i. p. 31, foll.

PATAVIIA (PATERUMA, Ptol. iii. 8. § 7, wrongly), a small town of Dacia, endowed by the emperor Severus with the jus coloniae. (Ulpian, Dig. i. 8, 9, where it is called Patavaciumus vicus.)

Vulcanus, in the line of the Via Emilia, lies near to the River Po. (II. v. 13.) Pataia (Patavium), in the line of the road from Verona to the town of the ancient city Tauria.

PATAVIUM (Heronotaur: Eth. Patavinius: Patavina: Pataveti, one of the most ancient and important cities of Venetia, situated on the river Medusa (Brenta), about 30 miles from its mouth. According to a tradition recorded in Virgil, and universally received in antiquity, it was founded by Antenor, who escaped thither after the fall of Troy; and Livy, himself a native of the city, confirms this tradition, though he does not mention the name of Patavium, but describes the whole nation of the Veneti as having migrated to this part of Italy under the guidance of Antenor. He identifies them with the Veneti, who were considered as a Sclavonian tribe. (Livy i. 1; Virg. Aen. i. 247; Strabo v. 212; Mal. ii. 4. § 2; Solin. 2. § 10.) The national affinities of the Veneti are considered elsewhere [VENETI]. The story of Antenor may safely be rejected as mythical; but we may infer from the general accordance of ancient writers that Patavium itself was a Venetian city, and apparently from an early period the capital or chief place of the nation. We have very little information as to its history, before it became subject to Rome, and we know only the general fact that it was at an early period an opulent and flourishing city; Strabo even tells us that it could send into the field an army of 120,000 men, but this is evidently an exaggeration, and probably refers to the whole nation of the Veneti, of which it was the capital. (Strab. v. 212.) Whatever was the origin of the Veneti, there seems no doubt they were a people far more advanced in civilisation than the neighbouring Gauls, with whom they were on terms of almost continual hostility. The vigilance rendered necessary by the incursions of the Gauls stood them in stead on occasion of the unexpected attack of Clunyus, the eastward of the river Xanthus, and consist of a theatre excavated in the northern side of a small hill, a ruined temple on the side of the same hill, and a small circular appearance which may have been the seat of the oracle. The town walls surrounded an area of considerable extent; they may easily be traced, as well as the situation of a castle which commanded the harbour, and of several towers which flanked the walls. On the outside of the walls there is a multitude of stone sarcophagi, which in all the inscriptions, his honorific titles, are inscribed, open and empty; and within the walls, temples, altars, pedestals, and fragments of sculpture appear in profusion, but ruined and mutilated. The situation of the harbour is still apparent, but at present it is a swamp, choked up with sand and bushes.” (Beaufort, Hibernia, pp. 2, 6.) The theatre, of which a plan is given in Scule’s Asia Minor (p. 330), was built in the reign of Antoninus Pius; its diameter is 256 feet, and has about 30 rows of seats. There are also ruins of thermae, which, according to an inscription upon them, were built by Vespasian. (Comp. Sir C. Fellows, Tour in Asia Min. p. 232, foll.; Disc. in Lycia, p. 179, foll.; Texier, Description de l’Asie Mine. which contains numerous representations of the ancient city of Patara; Spratt and Forbes, Travels in Lycia, i. p. 31, foll.) [L.S.] PATAVIIA (Hieronotaur: Eth. Patavinius: Patavina: Pataveti, one of the most ancient and important cities of Venetia, situated on the river Medusa (Brenta), about 30 miles from its mouth. 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PATAVIIUM. was the birthplace also of Thrasæus Patas, who was put to death by Nero in A. D. 66. One of the causes of offence which he had given was by assisting as a tragedian in certain games, which were celebrated at Patavium every 30 years in honour of Antoninus, a custom said to be derived from the Trojan founders of the city. (Tac. Ann. xvi. 21; Dion Cass. ix. 26.) We learn also from Livy the story of the famous foundation of the city by the Spartan Cleonymus was preserved by an annual mock fight on the river which flowed through the midst of the town. (Liv. x. 2.) [E. H. B.]

PATERINIUM. (Parsenia), a town of Bithynia on the south of Lake Ascania, between the Sinus Astacanus and the Sinus Clarius. (Pol. v. 1. § 12.)

PATERNUN, a town on the E. coast of the Bruttian peninsula, mentioned only in the itinerary of Antoninus (p. 114); from which we learn that it was situated 27 miles from Boscanum (Rosano), probably in the neighbourhood of the Capo dell' Aíce, the ancient Cape Crimissa; but the supposition that it was the same place with the more ancient city of Crimissa is a mere conjecture; as is also its identification with the modern town of Cirò.

The name of Paternum again occurs in early ecclesiastical records as the see of a bishop, but afterwards wholly disappears. (Holsten. Not. ad Chro. p. 307; Romanelli, vol. i. p. 213.) [E. H. B.]

PATHCIES. (Timiscus.)

PATIGRAN. Ammian (Hist. xvi. 6.), one of the three principal towns mentioned by Ammianus Marcellinus in Media. This place is nowhere else noticed; but it is not impossible that the name is a barbarous corruption of the Tigrana of Pontus (vi. 2. § 9).

PATMOS (Nýrpos: Patmo), one of the Sporades Insulae, in the south-east of the Aegean, to the west of Lep sia and south of Samos, is said to have been 30 Roman miles in circumference. (Pliny, iv. 23; Strab. x. p. 488; Thucyd. iii. 23; Eustath. ad Dion. Per. 350.) On the north-eastern side of the island there was a town with a harbour of the same name as the island, and the southernmost point formed the promontory Amazonus (Stadion. Mar. Mag. p. 488, ed. Hoffmann). This little island is celebrated as the place to which St. John was banished towards the close of the reign of Domitian, and where he is said to have composed the Apocalypse (Rev. i. 9). A cave is still shown in Patmos where the apostle is believed to have received his revelations. (Comp. Iren. i. 22; Euseb. Hist. Eccl. iii. 18; Dion Cass. viii. 1.) The island contains several churches and convents, and a few remains of the ancient town and its castle. (Walpole, Turkey, tom. ii. p. 48; Ross, Reisen auf dem Griech. Inseln, vol. ii. p. 123, foll.)

PATRAE. (Póras); in Herod. i. 145, Parpées, properly the name of the inhabitants: Ec. Pórepév, Thuc.; Parpásès, Pol. iv. 6; Patrænsis: Patrassó, Patras, Patra), a town of Achaia, and one of the twelve Achaean cities, was situated on the coast, W. of the promontory Rhium, near the opening of the Corinthian gulf. (Herod. i. 145; Pol. ii. 41; Strab. viii. p. 386.) The town was built on the south side of Mount Panachæus (Voidié), which rises immediately behind it to the height of 6322 feet. It is said to have been formed by an union of three small places, named Areô (Aro), Anthia (Anthia), and Messasta (Médrías), which had been founded by the Ionians, when they were in the occupation of the country. After the expulsion of the Ionians, the Achaean hero Patras withdrew the inhabitants from Anthia and Messasta to Areô, which he enlarged and called Patrae after himself. The acropolis of the city probably continued to bear the name of Areô, which was often used as synonymous with Patras. Strabo says that Patrae was formed by a coalescence of seven demes; but this statement perhaps refers to the restoration of the town after the restoration of the Carian territory, viii. 18. § 9, seq.; Strab. viii. p. 387.) In the Peloponnesian War Patrae was the only one of the Achaean cities which espoused the Athenian cause; and in a. o. 419, the inhabitants were persuaded by Aeolians to connect their city by means of long walls with its port. (Thuc. v. 52; Plut. Ale. 15.) After the death of Alexander the city fell into the hands of Cassander, but his troops were driven out of it by Aristodemus, the general of Antigonus, a. o. 314. (Diod. xix. 66.) In a. o. 280 Patrae and Dyrræ were the first two Achaean cities which expelled the Macedonians, and their example being shortly afterwards followed by Tritea and Pharsë, the Achaean League was renewed by these four towns. [See Vol. i. p. 15.] In the following year Patrae was the only one of the Achaean cities which sent assistance to the Aeolians, when their country was invaded by the Gauls. In the Social War Patrae is frequently mentioned as the port of which Philip landed in his expedition into Peloponnesus. In the war between the Achaean and the Romans Patrae suffered so severely that the greater part of the inhabitants abandoned the city and took up their abodes in the surrounding villages of Messastas, An-
PATRÆ.

The country around Patras is a fine and fertile plain, and produces at present a large quantity of currants, which form an article of export. The modern town occupies the same site as the ancient city. It stands upon a low hill, and is built on the top of a large S. of the promontory Rhium. (Paus. vii. 28. § 1.) Patras continued an insignificant town down to the time of Augustus, although it is frequently mentioned as the place where persons landed going from Italy to Greece. (Cic. ad Fam. vii. 38. xvi. 1. 5. 6. ad Att. v. 9. vii. 2.) After the battle of Pharsalia (A.D. 48) Patras was settled by the exiles of Corinth, but shortly afterwards surrendered to Callena, Caesar's lieutenant. It was here also that Antony passed the winter (32—31) when preparing for the war against Augustus; and it was taken by Agrippa shortly before the battle of Actium. (Dion Cass. xii. 13. 14. l. 9. 13.) It owed its restoration to Augustus, who restored after the battle of Actium to establish two Roman colonies on the western coast of Greece, and for this purpose made choice of Nicopolis and Patras. Augustus colonised at Patras a considerable body of his soldiers, again collected its inhabitants from the surrounding villages, and added to them those of Rhypes. (Paus. vii. 18. § 7. Phil. iv. 5.) He not only gave Patras dominion over the neighbouring towns of the promontory Rhium (Paus. vii. 22. § 1.) Dyrrhachium (Paus. vii. 17. § 5.) Tritae (Paus. vii. 23. § 6.), but even over Locria. (Paus. x. 38. § 9.) On coins it appears as a Roman colony with the name of Colonias Augustæ Arvæ Patraenis. Strabo describes it in his time as a populous place with a good anchorage, and Pausanias has devoted four chapters to an account of its public buildings. (Strab. viii. p. 494.; Bickh. Inscr. vol. ii. p. 163. n. 2187. Klapreth. Nemet. Journal Asiatique, vol. i. pp. 67, 290.; Uebert, vol. iii. pt. ii. p. 488.)

COIN OF PATRÆ.


the East, or land of the Ganges; or, mythologically, the Lower Regions (Ritter, p. 476). [V.]

PATTALENE (Παττάληνη), Strab. vi. pp. 691, 701; Patala, Palaus, Πατάλα, Ptol. vii. i. § 55; Patala, Plin. vi. 20, 21, 23), the delta-shaped district comprised by the arms of the Indus, and extending from its capital Pattala (now Tata) to the Indian Ocean. It was a very fertile, flat, marshy country, liable to be constantly overflowed by the waters of the great river. The ancients gave, on the whole, a tolerably accurate estimate of the size of this delta, Aristobulus stating that it was 600 stadia in one arm of the Indus, and Nearchus considering the distance to be 800 stadia; they, however, greatly exaggerated the width of the river, at its point of separation, Oneiscirucus deeming this to have been as much as 200 stadia (Strab. vi. p. 701). We may presume this measure to have been made during a time of flood. By Marcian, Pattalene is comprehended in Gedrosia; but there seems reason to suspect that the present text of Marcian has been tampered with (c. 34, ed. Müller, 1855). Arrian does not distinguish between the town and the district of which it was the capital, but calls them both indiscriminately Patala (Anab. v. 3). The district probably extended along the coast from the present Karwalsk on the W. to Chach on the E. [V.]

PATUMUS (Πάτομος, Herod. ii. 159), a town of Arabia, on the borders of Egypt, near which Necho constructed a canal from the Nile to the Arabian Gulf. It is probably the Pithom of Scripture (Exod. i. 11), not far from Bubastis, and near the site of the present Belbay. [T. H. D.]

PAULO (Παύγλωνε, a river of Liguria, rising in the Maritime Alps, and flowing into the sea staidis the walls of Nicea (Nico). (Plin. iii. 5. a. 7; Mel. ii. 4. § 9.) It is now called the Paglione, and is a considerable mountain torrent in winter and spring. [E. H. B.]

PAUS. [CLERTON]

PAUSILYPUS MONS. [NAPOLITAN, p. 410.]

PAUSILYPUS MONS. [NAPOLITAN, p. 410.]

PAUSTUS (Παύστος, Pausilipos), a town of Sicily.

PAXI (Πάξι, the name of two small islands, now called Paxi and Antipaxi, situated between Corcyra and Leucasia. (Polyb. ii. 10; Plin. iv. 12. a. 15; Dion Cass. i. 12.)

PEDEKIONIUS (Πεδεκιόνιος), a place mentioned by Homer (Il. xii. 179), which is said by Eustathius to have been a town in Troas; but it is otherwise entirely unknown. [L. S.]

PEDEIA, a place on the coast of Cilicia, between Pinara and Alea, is mentioned only by Pliny (v. 29), and its exact site is unknown. [L. S.]

PEDEM LABONUM, a promontory in the south-eastern coast of the island of Sicily, to the south of the western coast of the Sinus Glausus. (Pomp. Mela, i. 16; Plin. v. 29; Stadi. Mar. Magn. §§ 236, 233, 234.) Strabo (xiv. p. 651) gives to the same promontory the name of Artemisium, from a temple of Artemis, which stood upon it; its modern name is Bokosmadi. (Leake, Asia Minor, p. 235, fol.)

PEDESUS (Πέδεςος), also called PEDASUS (Plin. v. 29), an ancient city of Caria, in which the Persians suffered a defeat during the revolt of the Ionians. (Herod. v. 121, vi. 20.) It was now the chief seat of the Leleges. Alexander the Great deprived the place of its independence by giving it over to the Halicarnassians, together with five other neighbouring towns. (Plin. l. c.) In the time of Strabo (xiii. p. 611) the town had ceased to exist, and the name of the district, Pedesia (Πεδεσία), was the only remaining memorial of the place. (Comp. Polyb. xviii. 27; Steph. B. s. s.) As Herodotus assigns to Pedessa a portion of the territory of Melius, it is clear that the town must have been situated between the Halicarnassian and the Lelegian territory; but its exact site is still only matter of conjecture, some placing it at the modern Melas, and others at Arabi Hisar, neither of which suppositions is free from inconsistencies. [L. S.]

PEDASUS (Πέδεςος), a small town of Mylas, on the river Satricias, which is mentioned by Homer (Il. vii. 35), was a fastness of the Persians, and at the time of Strabo (xiii. p. 605), who (p. 584) mentions it among the towns of the Leleges, which were destroyed by Achilleus. (Comp. Steph. B. s. e. Plin. v. 32) Pliny (v. 32) conceives that Pedesus was the same place as that which subsequently bore the name of Adramyttium; but as Homer distinctly places it on
the river Salmoeis, the supposition is impossi-

[LI. S.]

PEDASUS. [Methone.]

PEDIAEUS (Πεδιαίος), the largest river of Cy-

prus, rising from the eastern side of Olympus, and

flowing westward, it finally unite into the same. (Ptol. v. 14. § 3; 

Engel, Kypros, vol. i. p. 37.)

PEDIEIS (Πεδιές), the inhabitants of one of the

Phocian towns destroyed by Xerxes. (Herod. 

viii. 38.) From the order in which it stands in the

enumeration of Herodotus, it appears to have stood

near the Cephissus, in some part of the plain be-

tween Mount Olympos and Mount Eetia, and perh-

haps represented by the ruins at Palaik Fvra. (Leake, 

Northern Greece, vol. ii. p. 89.)

PEDNELLUS (Πεδνέλλους), a town in the

Interior of Pisidia, near the Erymeon, above Aspin-

dus (Strab. xii. p. 370; xiv. p. 667; Stephan. B. s. v.; 

Ptol. v. § 8.) Hierocles (p. 681), giving a

greater extension to Pamphylia, assigns the town to

this province. The town formed a small state by

itself, but was always involved in war with the

neighbouring Selge. (Polyb. v. 72, &c.) It is

also mentioned in the ecclesiastical annals and on

coins. (Sestini, p. 96.) Fellows (Asia Minor, 

p. 196, &c.) is inclined to identify the extensive

ruins near the village of Sokkades, with the anci-

terior Pedicles; but on its standing on a narrow tongue of land

projecting between two narrow valleys or ravines with

lofty and precipitous banks; but, from the pecu-

liar nature of the country, this province almost

exactly resembles that of Zagareolo and other nei-

bouring places. No ruins exist at Gallicano; and

from the early decay of Pedum we can hardly expec-

to its ever being of any importance. It was never

really set at rest. Gallicano is 44 miles from 

Palestrina (Præneste), and about the same distance

from La Colonna (Labicum); it is about a

mile on the left of the Via Praenestina, and 19 miles

from Rome. (Cluer, Ital. p. 966; Gell, Top. 


Abeken, Mittel Italien, p. 14.)

PEGAE or PAGAE (Πεγαῖ, Dor. Πεγαῖ; Ἑθ. 

Παγαῖοι), a town of Megaris, on the Alcyonian or 

Corinthian gulf. It was the harbour of Megaris on 

the western coast, and was the most important place 

in the country next to the capital. According 

to Strabo (viii. p. 334) it was situated on the nar-

rowest part of the Megarian isthmus, the distance 

from Pagae to Nissa being 120 stadia. When the 

Megarians joined Athens in a. c. 455, the Athenians 
graciously Pegas, and its harbour was service of 
to them in sending out an expedition against the 
northern coast of Peloponnesus. (Thuc. i. 103, 111.)

The Athenians retained possession of Pegas a short 
time after Megara revolted from them in a. c. 454; 
but, by the thirty years treaty made in the same 
year, they surrendered the place to the Megarians. 
(Thuc. i. 114, 115.) At one period of the Pel-

oponnesian War (a. c. 424) we find Pegae held by 
the aristocratical exiles from Megara. (Thuc. iv. 
66.) Pegas continued to exist till a late period, 
and under the Roman emperors was a place of suffi-
cient importance to be besieged by money. Strabo 
(viii. p. 380) calls τὰς τεῖχος Μεγαρικὴς Ἑγάλα 
Pausanias saw there a chapel of the hero Aigaleos, 
who fell at Glissa in the second expedition of the 
Argives against Thebes, but who was buried at this 
place. He also saw near the road to Pegae, a rock 
covered with marks of arrows, which were supposed 
to have been made by a body of the Persian cavalry
of Mardonius, who in the night had dischargeth their arrows at the rock under the impulse of Artemis, mistaking it for the enemy. In commemoration of this event, there was a brazen statute of Artemis Soteira at Pegae. (Paus. i. 44. § 4.) Pegae is also mentioned in the following passages—Strab. ix. pp. 400, 409; Paus. i. 43. § 8; Ptol. iii. 15. § 6. Strabo, however, loc. cit.; Mela, iii. 3. § 10; Plin. iv. 7. s. 11; Hieroc. p. 645; Tab. Peut, where it is called Pachy. Its site is now occupied by the port of Faisth, not far from the shore of which are found the remains of an ancient fortress. (Leake, Northern Greece, vol. ii. p. 407.)

PEGASEUM STAGNUM, a small lake in the Cystarian plain near Ephesos, from which issue the little river Phryrites, a tributary of the Cystaros. (Plin. v. 31.) The district surrounding the lake is at present an extensive morass. (Comp. Arndell, Seven Churches, p. 23, &c.) [L.S.]

* PEIRAŒUS. [ATHENAE, p. 306.]

PEIRAŒUS and PEIRAŒUM, in Corinthia. (p. 688.)

* PEIRAEUS. [AMMIUS.]

PEIRENE FONS. [CORINTHUS, p. 689, b.]

PEIRESSIAE. [ARISTEUM.]

PEIRUS. [ACHAIA, p. 13, b.]

PEISO. [PELASO.]

PEIUM (Πηῖον), a fortress of the Tolistobogii, in Gelaia, where Deiotaurus kept his treasures. (Strab. xii. 537.)

PHELAGONIA (Πηλαγονία, Strab. vii. pp. 336, 337; Πηλαγονία, Steph. B.), a district of Macedonia, bordering on Illyricum, occupied by the PELAGONIANS (Πηλαγονῖοι, Strab. vii. pp. 327, 331, Fr. 38—40, 454; Ptol. iii. 13. § 34; Plin. iv. 17.). Although Livy employs the name of Pelagonia, corresponding with the fertile plains of Biblos, in his narrative of the campaigns of Sulpicius, as that of a large district containing Strymbara, it is evident, from his account of the division of Macedonia after the Roman conquest, that Pelagonia became the appellation of the chief town of the Pelagonians, and the capital of the Fourth Macedonia, which included all the primitive or Upper Macedonia E. of the range of Pindus and Scænum. Strabo indeed was perhaps not very specically employed as the name of a town until the other two cities of Pelagonia were ruined; for that Pelagonia, or a portion of it, once contained three, may be inferred from the adjacent Tripolitissa, given to it by Strabo (vii. p. 327). The town, which, from the circumstance of its having been the capital of the Fourth Macedonia, must have been of some importance, existed till a late period, as it is noticed in the Symmachus of Hierocles, and by the Byzantine historian, Malchus of Philadelphia, who speaks of the strength of its citadel (ap. Const. Porph. Excerpt. de Legal. p. 81). From its advantageous position it was occupied by Manuel Comnenus, in the war with Gelas II. and the Hungarians. (Nicet. p. 142; Pselus; Xan. xvi. 141.) The name of Pelagonia still exists as the designation of the Greek metropolitan bishopric of Biblos or Mo nastiri, now the chief place of the surrounding country, and the ordinary residence of the governor of Rumilii. At or near the town are many vestiges of ancient buildings of Roman times. The district was exposed to invasions from the Dardani, who bordered on the N., for which reason the communication ("fanes Pelagonis," Liv. xxxi. 34) were carefully guarded by the kings of Macedonia, being of great importance, as one of the direct en- trances from Illyricum into Macedonia by the course of the river Drivan. Between the NE. extremity, Mt. Ljubatin, and the Kisinra of Đavol, there are in the mighty and continuous chain of Scardus (above 7000 feet high) only two passes fit for an army to cross, one near the N. extremity of the chain from Koljanciela to Peirogari or Peirescri, a very high "col," not less than 5000 feet above sea-level; the other considerably to the S., and lower as well as easier, nearly in the latitude of Abridha. Leake (Northern Greece, vol. iii. pp. 318—322) is of opinion that the passes of Pelagonia, in which Perseus was stationed by his father Philip, were this latter depression in the chain over which the modern road from Scodra or Scutari runs, and the Via Egnatia travelled formerly. The Illyrian Autaratas and Dardani, to the N. of Pelagonia, no doubt threatened Macedonia from the former pass, to the NE. of the mountain-chain of Scardus. (Comp. Grote, Greece, c. xxxv. and the references there to Pouqueville, Bon8, Grisebach, and Müller.) Symbata or Strobati was situated apparently on the Erigone, as also were most of the Pelagonian towns. Polybius (v. 108) speaks of a Pelagonian town named PELARIAUM (Πηλαριαύ). Ptolemy (l. c.) assigns to the Pelagones the two towns of Andrastrus and Ebulius (Peiot. Tab., the orthography is not quite certain), and Strabo. (E. B. J.)

PELASGII (Πελασγοῦς), an ancient race, widely spread over Greece and the coast and islands of the Aegean sea in prehistoric times. We also find traces of them in Asia Minor and Italy.

I. THE PELASGIANS IN GREECE.—The earliest mention of the Pelasgians is in Homer (Il. ii. 681), who enumerates several Thessalian tribes as furnishing a contingent under the command of Achilles, and among them he mentions the dwelt in Pelasgian Argos." Homer also speaks of Epirus as a chief abode of the Pelasgii; for Achilles addresses Zene as Δαυδοναίας, Πηλασιάτη (Il. xvi. 233.) And this agrees with Hesiod's description of Dodona as the "seat of the Pelasgii." (Fragm. xviii.) So in the Supplices of Aeschylus, the king declares himself to be ruler of the country through which the Alges and the Strymon flow, as also the whole of the district of the Perras, the Paeonians, and the Dodecanian mountains, as far as the sea. (Suppl. 250, seq.) Herodotus tells us he found traces of the Pelasgi at Dodona, where he says they worshipped all the gods, without giving a name to any (ii. 52). Compare his mythical account of the two priestesses at Dodona (ii. 56) with Homer's description of the Seliti. (Il. xvi. 234, seq.)

Strabo (v. p. 321, C), says: "Nearly all are agreed about the Pelasgi, that they were an ancient tribe (φῶλοι) spread over the whole of Hellas, and especially by the side of the Aeolians in Thessaly. . . . And that part of Thesaly is called Pelasgian Argos, which extends from the coast between the outlets of the Peneus and Thermopylae, as far as the mountain range of Pindus, because the Pelasgi were masters of that region."

We also hear of the Pelasgian in Boetia, where they dwelt for a time, after having, in conjunction with the Thracians, driven out the Aenes, Temnices, Leleges and Hyantes. Afterwards they were, in their turn, driven out by the former inhabitants, and took refuge at Athens under Mt. Hymettus, part of

* Argos probably means a plain, see Kruse's Hellas (vol. i. p. 404).
the city being called after their name. (Strab. ii. p. 401.) And Attic historians speak of their residence there, and say that on account of their migratory disposition they were called wλαργεῖον ('storks) by the Attic people. (Strab. v. p. 221.) This is the character generally given to the Pelasgi, and it is curious to find Herodotus (i. 56) contrasting the stationary habits of the Pelasgians, with the love of wandering exhibited by the Hellenic Dorians. For even his own account of the Pelasgi disproves his general statement; since they could not have existed in different quarters as he designates them, without several migrations, or—which he nowhere asserts—an almost universal extension over Greece and its dependencies. It is true that he says (ii. 56) that Hellas was formerly called Pelasgia, and Thucydides speaks (i. 3) of the name Hellas being of comparatively recent date, and of the Pelasgic name being the most prevalent among the tribes of Greece; but this does not account for the Pelasgi being found in Asia (Hom. Η. x. 429), and for their having introduced Egyptian rites into Greece. (Herod. ii. 51.)

Their sojourn in Attica is related by Herodotus, who says (vi. 187) that they had a portion of ground under Mt. Hymettus assigned them as a reward for their services in building the wall of the Acropolis at Athens, and it is said that they were driven out by the Athenians from envy, because their land was the best cultivated. The Athenians, however, says Herodotus, avenge their expulsion to their licentious conduct. Thucydides also (ii. 17) mentions the Pelasgic settlement beneath the Acropolis, and the oracle relating to it.

In the above quoted Herodotus speaks of Pelasgi as foreign extraction. In another passage (viii. 44) he tells us that the Athenians were formerly Pelasgians, and were so called, with the surname of Cranai. They were called successively Cecropiae, Erechtheidæ and Ions. Strabo (xiii. p. 621) mentions a legend that the inhabitants of Mt. Phricon near Thermopylææ made a descent upon the plate where Cyane afterwards stood, and found it in the possession of Pelasgians, who had suffered from the Trojan War, but were nevertheless in possession of Larissa, which was about 70 stades from Cyane.

We find traces of the Pelasgi in several parts of the Peloponnesus. Herodotus (i. 146) speaks of Argolid Pelasgians, and (vill. 94) tells us that the Ionians in Achaia were formerly called Pelasgian Angialæs (or Pelasgians of the coast). After Danaus and Xuthus came to Peloponnesus, they were called Ionians, from Ion, son of Xuthus.

In the passage of Asopius before referred to (Supp. 250) Argos is called Pelasgia; the king of Argos is also called Ἀρεάκτης ('heroeas') (v. 287), and throughout the play the words Argos and Pelasgia are used indiscriminately. So, too, in the Prometheus Vinctus (v. 860), Argolis is called 'the Pelasgian land.' In a fragment of Sophocles (Inachus) the king is addressed as lord of Argos and of the Tyrrenhi Pelasgi.

In the passage (vii. p. 392) speaks of Pelasgians taking possession of the Peloponnesus, along with other barbarous tribes, and (v. p. 221) says that Euphorus, on Hesiod's authority, traces the origin of the Pelasgi to Lycon, son of Pelasgus, and that he declares his own opinion to be that they were originally Argolidæ, who chose a military life, and, by inducing many others to join them, spread the name far and wide, both among the Greeks and wherever they happened to come. "The Arcadian divine or heroic pedigrees," says Mr. Grote (Hist. Greece, vol. i. ch. ix.), "begins with Pelasgus, whom both Hesiod and Asia considered as an indigeneous man, though Arcadians the Argive represented him as brother of Argos and son of Zeus by Niobe, daughter of Phoroneus; this logographer wished to establish a community of origin between the Argives and the Arcadians." For the legend concerning Lyconus, son of Pelasgus, and his fifty sons, see Grote's Greece, vol. i. p. 235, note.

Dionysius also speaks of Lyconus, Lycon, son of Pelasgus, lived eighteen generations before the Trojan War (lib. i. p. 30, ed. Bieses); and the migration of the Oeno-ctians under Oenomus, son of Lycon, in the next generation, is, in the words of Pausanias (viii. 3, quoted by Niebuhr), "the earliest colony, whether of Greeks or barbarians, whereof a recollection has been preserved."

Pausanias (viii. 2) gives the popular legend current among the Arcadians, that Pelasgus was the first man born there; on which he observes naïvely: "But it is likely that other men were also born with Pelasgus; for how could he have reigned without subjects?" According to this legend Pelasgus is a regular mythic hero, surpassing all his contemporaries in strength and wisdom, and they had nothing to do but what to choose for food and what to abstain from. The use of bee-chest-mast, which the Pythian oracle (Herod. i. 66) ascribed to the Arcadians, was taught them by Pelasgus. His descendants became numerous after three generations, and gave their names to various districts and many towns in Greece. Pausanias also speaks of Pelasgians coming from Iolcos to Pylus and driving out the eponymous founder (iv. 36. § 1).

Dionysius adopts the Achaean legend, viz. that the first abode of the Pelasgi was Achaian Argos. There they were autochthonous, and took their name from Pelasgus. Six generations afterwards they left Peloponnesus, and migrated to Easmia, the leaders of the colony being Achaean, and Pithias, and Pelasgus, sons of Larissa and Poseidon. These three gave names to three districts, Achaia, Phthiotis, and Pelasgiæa. Here they abode for five generations, and in the sixth they were driven out of Thessaly by the Curetes and Leleges, who are now called Locrians and Astolians, with whom were joined many others of the inhabitants of the district of Mt. Parnassus, led by Deucalion (i. 17. p. 46). They dispersed in different directions: some settled in Hesioctis, between Olympus and Ossa; others in Boeotia, Phocis, and Euboea; the main body, however, took refuge with their kinmen in Epirus, in the neighbourhood of Dodona (L. 18).

We now come to II. The Pelasgians in the Islands of the Aegean,

Homer (Od. xix. 175—177) mentions the Pelasgians (called Πελάσγοι), as one of the five tribes in Crete, the remaining four being the Aeaceans, Eteorectes, and Dorians (called τριγονείς). See Strabo's comment on this passage (v. p. 221), and x. pp. 475, 476, where two different explanations of the epithet τριγονείς are given.

Herodotus (ii. 51) speaks of Pelasgi living in Samothrace, where they performed the mysteries called Samoctracian orgies. Lemnos and Imbro were also inhabited by them (v. 26). So also Strabo (v. p. 221), quoting Antiochus. Thucydides (iv. 109) speaks of the Tyrrheni Pelasgi, who occupied Lemnos; and Pausanias
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(vii. 2. § 2) says the Pelasgians drove out the Myrmans and Lacedaemonians from Lemnos. The perpetrators of the Lemnian massacre were Pelasgians. (Herod. vii. 138—140; compare Pind. Pyth. Od. iv. 449 [232, Bkh.]; Orph. Arg. v. 470; Stanley, Comm. in Asch. ii. 323.)

Herodotus also reckons the inhabitants of seventeen islands on the coast of Asia as belonging to the Pelasgian race (vii. 95). According to Strabo (xiii. p. 521) Menocrates declared the whole coast of Ionia, beginning at Mycale, to be peopled by Pelasgi, and the neighbouring islands likewise; and the Lesbians say they were under the command of Pelagis, who was called by the poet the leader of the Pelasgi, and from whom their mountain was called Pylossen. And the Chians say their founders were Pelasgi from Thessaly.

Dioscorus (i. 18) says that the first Pelasgian colony was led by Macar to Lesbos, after the Pelasgi had been driven out of Thessaly.

Diodorus Siculus (v. 88) gives a different account of this colony. He says that Xanthus, the son of Triopus, chief of the Pelasgi from Argos, settled first in Lycia, and afterwards crossed over with his followers to Lesbos, which he found unoccupied, and divided among them. This was seven generations before the flood of Deucalion. When this occurred, Lesbos was desert, and so were great parts of Zenos (according to Hesiod), occupied the second time, and the island received its name from his son-in-law. Smycon of Chios (quoted by Krane, Hellen) speaks of Pelasgians being in Sciothos and Scyros.

We next come to

III. The Pelasgians in Asia.—On this point we have Homer's authority that there were Pelasgians among the Achaeans, and when they fought against the Greeks they wore Hellenic armor. Strabo (v. p. 221) quotes Homer's statement that the neighbours of the Cilicians in the Troad were Pelasgians, and that they dwelt about Larissa. (II. ii. 641.) This name probably signifies a fortress built on a precipice or overhanging rock, and is an indication, wherever it occurs, of the presence of Pelasgi. There were several places of the same name in Greece and two or three in Asia Minor, which are enumerated by Strabo (ix. p. 440, xiii. p. 620). According to this geographer most of the Carians were Leages and Pelagi. They first occupied the islands, then the sea-coast. He argues, from the names of the tribes of Pelasgians (II. ii. 840), that their number was considerable.

Dioscorus (i. 18) says that the Pelagi, on being driven out of Thessaly, crossed over into Asia, and acquired many cities on the sea-coast.

Two cities were in existence in the time of Herodotus, namely, Scylace and Place, on the Propontis, which he believed to be Pelasgian cities, and which he says (i. 57) spoke similar dialects, but unlike their neighbours. That dialect was, on Herodotus's testimony, not Greek, but resembling the dialect of the Crotonitae, or rather Cretonians, a tribe among the Edones in Thrace.

Bishop Thirwall, comparing this passage with another, in which Herodotus is enumerating the dialects that prevailed among the Ionian Greeks, and uses the same terms, infers from the comparison that "the Pelasgian language which Herodotus heard on the Hellespont and elsewhere sounded to him a strange jargon; as did the dialect of Ephesians to a Milesian, and as the Bolognese does to a Florentine" (vol. i. p. 53). Mr. Grote differs from Bishop Thirwall in his estimate of these expressions of Herodotus, who, he thinks, must have known better than any one whether a language which he heard was Greek or not, and concludes that "Herodotus pronounces the Pelasgians of his day to speak a substantive language differing from Greek, but whether differing from it in a greater or less degree (e.g. in the degree of Latin or of Phoenician), we have no means of deciding" (vol. i. pp. 351—353).

Heeren (Ancient Greece, p. 26, note) has some remarks on Herodotus's opinion respecting the language spoken by the Pelasgians in his day, in which he seems to raise an imaginary difficulty that he may have the pleasure of overthrusting it.

Before quitting the coasts of the Aegean, it is necessary to quote Thucydides's observation (iv. 109), that "the Pelasgian race is said to be the most widely prevalent in the Chalcidice peninsula and in the adjoining islands," and that he regarded them as "a people of obscure origin, served by Alkaeus" (xiv. p. 639); "that Theyralp was, in the time of Pelasgus, suddenly converted by an earthquake from a vast lake into a fertile plain, irrigated by the Penesius, the waters of which before had been shut in by mountains."

The latter is a poetical version of a geological truth, which, though not falling within the province of history, recommends itself at once to the notice of the geographer.

We now come to

IV. The Pelasgians in Italy.—Legendary history has connected the Pelasgian race with more than one portion of the Italian peninsula. The name Oenotria, by which the southern part of Italy was formerly known (see Aristotle, Pol. vii. 2) suggests an affinity between the early inhabitants of that country and the Arcadian Pelasgians. The name Tyrrenii or Tyrrenian, which we have seen is used identically with that of Pelasgi, suggests another link. Innumerable legends, which furnished logographers with matters of their discourse, connected the Umbrians, the Peucetians, and other tribes in the north of Italy and on the coast of the Adriatic with the Pelasgians from Epirus and Thessaly. Some of these are given by Strabo. He quotes Anticleides to the effect that some of the Lemnian Pelasgians crossed over into Italy with Tyrreni, son of Arys (v. p. 221). Again, he quotes Hieronymus's assertion, that the Thessalian Pelasgians were driven out from the neighbourhood of Larissa by the Lapithae, and took refuge in Italy (ix. p. 443).

Pausanias's account of the Pelasgian colony led by Oenotrus has already been given. Dioscorus (i. 11. p. 30) confirms it, saying that Oenotrus son of Lycaon led a colony into Italy seventeen generations before the Trojan War. According to Dionysius, a colony of Pelasgians came over from Thessaly and settled among the Abergines, with whom they waged war against the Sicels (i. 17. p. 45.)

Another body came from the neighbourhood of Dodeca, whence, finding the territory unable to sup—
port them, they crossed over in ships to Italy, called Saturnia, in obedience to the oracle. The winds bore them to Spinae, on one of the mouths of the Po, where they established themselves, and by the help of their fleet acquired great power. They were, however, eventually driven out by an insurrection of the neighbouring herbarians, who were in turn overpowered by the Romans (i. 18). The Pelasgians thence migrated inland, crossed the Apennines, and entered the country of the Umbrians, who bordered on the Aborigines, and extended over a great part of Italy, being a numerous and powerful people. Here they established themselves for some time, and took some small towns from the Umbrians; but, being overpowered by them, they removed into the country of the Aborigines. When they came to Cotyle, they recognised the spot where the oracle had told them they were to offer up a sacrifice to Jupiter, Pluto, and Phoebeus. On this they invited the Aborigines, who came to attack them, to join alliance with them, which invitation they, being hard pressed by the Sicels, accepted, and gave the Pelasgi Velia to dwell in. The latter then helped the Aborigines to conquer Crotona in Umbria, and to drive the Sicels out of their land. Together they founded several cities, Caere, Agysia, Pisa, Saturnium, and others, which were taken by the Tyrrenians. Dionysius says that Platerium and Forsenia retained in his time certain faint traces of the old Pelasgic population, especially in the weapons of war—arms, Argolic spears and shields—and the institution of feasts, and other religious rites. There was a temple of Hera at Falerium, exactly like that at Argos, where were similar sacrifices, and similar priestesses, canophs, and choruses of maidens.

The Pelasgians also occupied parts of Campania, driving out the Aurunci, and founded Larissas and other cities. Some of these remained, after undergoing many changes of inhabitants, in Dionysius's time. Of Larissa there was no memorial save the name, and this was not commonly known; but its site was not far from Forum Populi. (Plin. iii. 15.) They took many cities from the Sicels, too, and established their town in the conquered lands. The Pelasgians, having driven out the Sicels, increased in power and extent of territory. Eventually, however, they incurred the anger of the gods, and suffered various penalties at their hands. On consulting the oracle, they were told that they had neglected to perform their oaths, in not sacrificing their first-born as well as the fruits of the field. Myrillus tells this story, adding that the Pelasgians were soon dispersed in different directions, some returning to Greece, and others remaining in Italy by the friendly intervention of the Aborigines. They were a warlike race, and acquired great skill in naval matters from their residence with the Tyrrenians. On this account they were often invited by other nations to serve as auxiliaries, and bore the names of Tyrreni and Pelasgi indiscriminately (i. 18—23).

Respecting the former name he says that it was given them on account of the forts, tēpas, which they built. Hellanicus of Lesbos says that the Tyrreni, formerly called Pelasgi, received the name which they bear after their arrival in Italy. For the counter-story of Myrillus, Dionys. i. 26. Dionysius thinks all are mistaken who hold the Tyrreni and the Pelasgi to be the same race. He thinks no argument can be drawn from the fact of their names being used indiscriminately, as that was very common, e.g., in the case of the Trojans and Phrygians. Moreover, the Greeks called all Italians—Lati, Umbrians, Anasones, &c.—Tyrrenians. Even Rome was believed by many to be a Tyrrenian city. Dionysius quotes Herodotus (i. 57) in support of his opinion that the Pelasgians and Tyrrenians are not of the same origin... It would be a wonderful thing, he says, if the Corinodites spake the same dialect as the Placieni on the Hellespont, both being Pelasgi, but should not speak the same dialect as the Tyrrenians, if they were also Pelasgi. For the contrary of the proposition—if δυσμελιζων, then δυσμελεθαι—holds good: i.e. if ἀλλογλωσσων, then ἀλλογλωσσες. If the case were reversed, there might be a show of reason for believing them of the same origin; for it might be said that distance had obliterated early traces of resemblance: but when they are so near each other as the Corinodites and Tyrreni this supposition is untenable (i. 29).

Hence Dionysius believes the Pelasgians and Tyrrenians to be distinct. He sums up all by saying that those Pelasgians who survived the final disperasion and ruin of the race existed amongst the Aborigines and their descendants helped them and other tribes to build Rome (i. 30).

It is unnecessary to remark the difference between Corontia in Umbria and Creton in Thrace, which Dionysius unapologetically passes over. The above somewhat lengthy extracts have been made from his Roman Antiquities, because they give us a very partial specimen of the way in which scattered traditions were dressed up in a quasi-historical garb, and decked out with any stray evidence which local names or language might supply.

The common native tradition of the Latins only testifies to an immigration of so-called Aborigines, not to any mixture of Pelasgi with them. On the other hand, another, which has received the testimony of Varro, and which agrees in other respects with the narration of Dionysius, speaks of an immigration of Pelasgians, but says nothing of Aborigines mixed with or allied with them. Certain Roman historians have combined these two traditions in a different way to that of Dionysius, making the Aborigines the descendants of the Pelasgian invaders, and the same people with the Pelasgians. This, for instance, is, without any doubt, the meaning of Cat's assertion that the Aborigines came over into Italy many generations before the Trojan War, out of Achaea; for so he named the old Pelasgi Greece by the common appellation of his time. (Schwager, Römische Gesch. iii. 3.) We find the same tradition of a Pelasgic immigration into Latium confirmed by many other testimonies. Pliny declares that writing was brought into Latium by the Pelasgians. It is a question, however, whether by these Pelasgi he means those who came out of Thessaly and Dodona, or the Arcadians of Evander.

Other traditions assert the name of Rome to be Pelasgic; the name Saturnalia from a feast originally instituted by the Pelasgians who settled on the Saturnian hill.

"In other parts of Italy we stumble repeatedly," says Schwager, "on the same wide-extended name. Thus, it is said that the Hernici were descended from the Pelași. Picenum also is said to have been occupied by the Pelași. Dionys. Report also says that the towns of Nuceria, Herculanum, and Pompeii were founded by them, or that they dwelt there for a certain time. Other instances have been already given of towns and districts with which legendary history has associated the name of the Pelași."
In short, the whole of Italy was, if we are to believe the authorities adduced, inhabited in ancient times by the Pelasgians. In later times they appear as vassals of the Illyriots; the common fate of original races that have been subjugated.

Upon these and similar traditions Niebuhr has grounded a hypothesis, which at present is generally received, and against which conclusive objections can only be made of a sort which can be charged with little likelihood of being borne into a lake. These sporadic Pelasgic tribes did not seem to these logographers to be fragments and relics, but colonies that had been sent out and had migrated, like the equally scattered colonies of the Hellenes. Hence the numerous traditions about the expeditions and wanderings of the Pelasgi. All these traditions are written in the highest historical value. They are nothing but a hypothesis of the logographers, framed out of the supposition that those scattered colonies of the Pelasgi had arisen and were produced by a series of migrations. There is nothing historical about them except, indeed, the fact which lies at the bottom of the hypothesis, namely, the existence in later times of scattered Pelasgic tribes—a fact which, however, implies much more the original greatness and extension of the Pelasgic nation. If the Pelasgians vanish gradually as historical times begin, the cause of this is, that they were transformed into other nations. Thus, in Greece they became gradually Hellenised, as a nation which, in spite of all distinction, was actually related to the Hellenes; and even in Italy they form a considerable portion of the later tribes of the peninsula, and owed their origin in the main to the mixture of races.

The half-Greek element which the Latin language contains, is, according to this view of Niebuhr's, Pelasgic, and owes its origin to the Pelasgic portion of the Latin nation, which Niebuhr and K. O. Müller (Estrucker) agree in finding in the Sicilians.

This hypothesis of Niebuhr's, generally received as it is, wants, nevertheless, a sound historical foundation. It has received at the hands of Schwiegier (Rom. Gesch.) a careful examination, and is condemned on the following grounds:

1. The absence of any indigenous name for the Pelasgians in Italy.
2. The evident traces of Roman writers on the subject having obtained their information from the Greek logographers.
3. The contradictory accounts given by different writers of the migrations of the Pelasgians, according as they follow Hellenic and Pherecydes or Myrillus.
4. The absence of any historical monument of the Pelasgi in Italy, whether literary or of another kind.

It only remains to make a few general observations on the evidence for the existence of the Pelasgi, and on the views taken by modern writers on the subject.

1. The modern authorities on the Pelasgi in Greece are: Larcher, Chronologie d'Hérodote, ch. viii. pp. 215—217; K. O. Müller, Etrucker, vol. i. Einleitung, ch. ii. pp. 75—100; Kruse, Hellas, vol. i. p. 509—533; Mayer, Geographic, part ii. introduction, p. 4; Thirlwall, History of Greece, ch. ii.; Grote, vol. i. ch. ix., vol. ii. ch. ii. sub fusc. The latter historian treats of the Pelasgi as belonging not to historical, but legendary Greece. He says, "Whoever has examined the many conflicting systems respecting the Pelasgi, from the literal belief of Cluvier, Larcher, and Raoul-Bochette, to the interpretative and half-credulous processes applied by elder men, such as Niebuhr, or O. Müller, or Dr. Thirlwall, will not be displeased with my resolution to decline so insoluble a problem. No attested facts are now present to us—none were present to Herodotus or Thucydides even in their age—on which to build trustworthy affirmations respecting the antecedents of the Pelasgi. As such is the case, we may without impropriety apply the remark of Herodotus respecting one of the theories which he had heard for explaining the inundation of the Nile by a supposed connection with the ocean—that the man who carries up his story into the invisible world, passes out of the range of criticism." (Vol. iii. p. 343.) Then Mr. Grote's way of disposing of the question too summary, will find it treated with great patience and a fair spirit of criticism by Bishop Thirlwall. The point on which he and Mr. Grote differ—namely, the question whether the language of the Pelasgi was a rough dialect of the Hellenic, or one Helicen—a has been already referred to. As we possess no positive data for determining it, it is needless to do more than refer the reader to the passages quoted. Respecting the architectural remains of the Pelasgi in Greece, a very few words will suffice. The Gate of the Lions at Mycenae, mentioned by Pausanias (ii. 15—16), is the only monument of the plastic art of Greece in prehistoric times. The walls of Tiryns, of polygonal masonry, appear to be of equal antiquity, and are ascribed to the Cyclopes. [MYKEMA.] These bear a strong resemblance to the Tyrrhenian-Pelasgic remains in Italy, specimens of which are given in Dümpter's Etruriae Regalis, v. g. the walls of Cosa, Segna (Segna) and Faesulae (Picolo). And a small amount of evidence is thereby afforded in favour of Niebuhr's theory of an original Pelasgic population existing in the peninsula of Greece and Italy. But this is much diminished by the fact, that similar remains are found in parts of Asia Minor where no traces exist of any Pelasgic traditions. And we are obliged therefore to fall back upon the view first adopted by A. W. Schlegel, that the peninsula of Greece and Italy were successively peopled by branches of one original nation, dwelling upon a time in the central part of Western Asia, and speaking one language, out of which, by successive modifications, sprang the different Greek and Italian dialects. 2. The authorities on the Pelasgi in Italy are Niebuhr (H. R. vol. i. p. 55, Tr.): Müller, Etrucker (quoted above); Lancer, Storia di Liscia, etc. Flor. 1824; Lepsius, über die Tyrrhen. Pelasger in Etrurien, Leips. 1842; Steub, über die 3 o 0 S.
PELAGIOTIS.

Urbevörner Ratisbon, geb., 1843; Mommersen, Unteritalischen Dialekte, 1850; Frichard, Natural History of Man, vol. iii. 4; Hefter, Geschichte der Latiner Sprache, p. 11; G. C. Lewis, Credibility of early Roman History, vol. i. p. 289; and Schwager, as quoted above.

The last-mentioned historian, after a careful review of all that ancient and modern authorities have said on the subject, agrees with Mr. Grote in concluding that there is no historical foundation for the commonly received traditions against the Pelasgi. In fact, the tradition is of such a conventional character that if we are to accept the view of the Pelasgic race, everywhere driven out, nowhere settling themselves for good,—of the race which is everywhere and nowhere, always reappearance, and vanishing again without leaving any trace,—the image of this gipsy nation is to me so strange, that we must entertain doubts as to its historic existence.

After they became a powerful nation in Italy, the tradition, which Dinius follows, tells us that they suddenly dispersed. This is in itself strange; but, were any other conclusion of the Pelasgian migrations invented, we should have to point out Pelasgians in Italy, which is impossible. Nothing remains of them but a few names of places, which are manifestly Greek. Let us therefore, inscriptions from the Argolid, and the stories of Mommsen (Unterital. Dial. p. 17) says it is nothing but old Etruscan.

It is not difficult to account for the prevalence of traditions relating to Pelasgi in Italy. Schwager has ably analysed the causes of this, and disproved on historical and linguistic grounds the views of Niebuhr, which he set up in opposition to the Roman grammarians.

There is considerable doubt, as he remarks, in what light we are to regard the name Pelasgi,—whether in that of an ethnographic distinction, or in that of an epithet = antochthones or aborigines. We have both in Greek and Latin words resembling it sufficiently, as, v. g., Пеласги, Пеласгиор, and Priesus. The change from Λ to ο is so common as to need no illustration, and the termination -οιν is nearly the same as -εοι.

These remarks, though they apply with considerable force to the indiscriminate use of the word Pelasgian as applied to Italian races, need not affect the statement of Herodotus concerning the towns of Scylace, Phison, and Creonia, which were accounted in his time Pelasgic, and spoke a different language from their neighbours.

That the name Pelasgi once indicated an existing race we may fairly allow; but we cannot form any historical conception of a people whom Herodotus calls stationary and others migratory, and whose earliest abode was between the mouths of Gess and Olympia, and also Arcadia and Argolis. On the whole we can partly appreciate Niebuhr's feelings when he wrote of the Pelasgi,—"The name of this people is irksome to the historian, hating as he does that spurious philology which raises pretensions to knowledge concerning races so completely buried in silence." (Rom. Hist. i. p. 26, Transl.)

The name of the Gessa [Attica] [Attius] is almost continuous with that which descends from the Gras Sasso towards the SE. through the country of the Vestini, but the great mountain barrier thus formed is interrupted by a deep gorge, through which the Aternus forces its way to the sea, having turned abruptly to the NE. immediately after receiving the river that of the Pelagian district was thus shut in on all sides by natural barriers, except towards the N., where they met the Vestini in the valley of the Aternus.

A tradition recorded by Festus (s. a. Peligni, p. 222), but on what authority we know not, represented the Peligni as of Illyrian origin; but this statement is far outweighed by the express testimony to Clazomenae. (Thuc. vili. 31; Plin. v. 31. s. 38, xxix. 2. s. 9; Steph. B. s. v.; see Vol. I. p. 639, a.)

PELECAS (Παινεύς), a mountain in Myus, which lay between the Apylian plain and the river Megistus. (Pol. v. 77.) It is probably the continuation of Mt. Temnus, separating the valley of the Aeseus from that of the Megistus. It has been remarked by Forbiger that there is a striking sameness of name and that of the woody mountain in Thessaly mentioned by Homer, as whose temple was said to be long strange, but the existence of which was subsequently unknown. (Hom. Il. vi. 397. viii. 396. 425. xxii. 479; Strab. iiil. p. 614.)

PELECES. [Αττίκη, p. 326, s.]

PELENDONES (Πελενδόνης), Pltol. ii. 6. § 54, a Celtiberian people in Hispania Tarraconensis, between the sources of the Durus and Iberus, and situated to the E. of the Arveni. Under the Romans they were in the jurisdiction of Clunia. They consisted of four tribes, and one of their towns was Numantia. We find also among their cities, Visontium, Olbia, Varia, &c. (Plin. iii. S. 4, iv. 20. a. 34.)

[Π. H. D.]

PELETHRONIUM (Πελεθρωνίων), a part of Mt. Pelion, whose Virg. gives the Lapithas the epithet of Pelethroni. (Stoch. vii. p. 299; Steph. B. s. v. = Virg. Georg. iii. 115.)

PELIGNI (Πελίγνοι) a people of Central Italy, occupying an inland district in the heart of the Apennines. They bordered on the Marsi towards the W., on the Samnites to the S., the Frontiani on the E., and the Vestini to the N. Their territory was as large as an ex. square, being confined in the upper part of the Gessio, a tributary of the Aternus, of which the ancient name is nowhere recorded, and a small part of the valley of the Aternus itself along its right bank. The valley of the Gessio is one of those upland valleys at a considerable elevation above the sea, running parallel with the course of the Apennines, which are so remarkable a feature in the configuration of the central chain of those mountains [APENNINUS]. It is separated from the Marsi and the basin of the lake Fuscinus on the W. by a narrow and strongly marked mountain ridge of no great elevation; while towards the S. it terminates in the lofty mountain group which connects the central ranges of the Apennines with the great mass of the Majella, the last group, one of the most elevated in the whole of the Apennines, attaining a height of 9100 feet above the sea, rises on the SE. frontier of the Peligni, while the Monte Morrone, a long ridge of scarcely inferior height, runs out from the point of its junction with the Majella in a N.W. direction, forming a gigantic barrier, which completely shuts the Peligni on the SE., separating them from the Frontiani and Marsi. This mountain ridge is almost continuous with that which descends from the Gras Sasso towards the SE. through the country of the Vestini, but the great mountain barrier thus formed is interrupted by a deep gorge, through which the Aternus forces its way to the sea, having turned abruptly to the NE. immediately after receiving the river that of the Pelagian district was thus shut in on all sides by natural barriers, except towards the N., where they met the Vestini in the valley of the Aternus.

A tradition recorded by Festus (s. a. Peligni, p. 222), but on what authority we know not, represented the Peligni as of Illyrian origin; but this statement is far outweighed by the express testimony
of Ovid, that they were of Sabine descent. (Ovid, Fast. iii. 95.) The authority of the poet, himself a native of the district, is strongly confirmed by the internal probabilities of the case, there being little doubt that all these upland valleys of the Central Apennines were peopled by the Sabines, who, radiating from Amulium as a centre, spread themselves towards the Etrurian and Latine districts, and so descended towards the valley of the Tiber on the W. and SW. Hence the Pergini were of kindred race with their neighbours, the Vestini, Marrucini, and Marsi, and this circumstance, coupled with their geographical proximity, 'sufficiently explains the close union which we find subsisting in historical times between the four nations. It is probable, indeed, that these four tribes formed a kind of league or confederacy amongst themselves (Liv. viii. 29), though its bonds must have been somewhat lax, as we find them occasionally engaging in war or concluding peace singly, though more frequently all four would adopt the same policy.

The first mention of the Pergini in Roman history occurs in Liv. iii. 343, when we are told that the Latins, who had been threatening war with Rome, turned their arms against the Pergini (Liv. vii. 38); but we have no account of the causes or result of the war. Soon after we find the Pergini, as well as their neighbours, the Marsi, on friendly terms with the Romans, so that they afforded a free passage to the Roman army which was proceeding through Samnium to Campania (Liv. viii. 6); and even when their neighbours the Vestini declared themselves in favour of the Samnites, they seem to have refused to follow the example. (Id. viii. 29.) In n. c. 308, however, they joined the Marsi in their defection from Rome, and shared in their defeat by Fabius (Id. ix. 41); but a few years afterwards (n. c. 304) they were induced to sue for peace, and obtained a treaty, apparently on favourable terms. (Id. 45; Diod. xx. 101.) From this period they became the faithful and steadfast allies of Rome, and gave a striking proof of their zeal in n. c. 295, by attacking the Samnite army on its retreat from the great battle of Sentinum, and cutting to pieces 1000 of the fugitives. (Diod. x. 50.) After the separation of Italy, as the Romans, the Pergini are seldom mentioned in history; but it is certain that they continued to furnish regularly their contingents to the Roman armies, and, notwithstanding their small numbers, occupied a distinguished position among the auxiliary troops, the Perginian cohorts being on several occasions mentioned with distinction. (Dionys. xx. Fr. Didot; Ennius, Asv. viii. Fr. 6; Liv. xxiv. 14, xlv. 40.) Their name is omitted by Polibius in his catalogue of the forces of the Italian allies in n. c. 225 (Fol. ii. 24), but this is probably by mere accident. During the Second Punic War they maintained unshaken their fidelity to Rome, though their territory was repeatedly ravaged by Hannibal; and besides furnishing their quota of troops to the Roman armies, they were still able in n. c. 205 to raise volunteers for the arms of Scipio. (Liv. xxvii. 9, xxvi. 11. xxvii. 45.) At the outbreak of the Social War, the Pergini, in conjunction with their neighbours and confederates the Marsi, were among the first to declare themselves against Rome; and the choice of their chief city, Corfinium, to be the capital of the confederates, and therefore the destined capital of Italy, had their plans proved successful, at once assigned them a prominent place among the nations arrayed against Rome. (Appian, B. C. i. 38; Liv. Epit. ixvi.; Oros. v. 18; Vell. Pat. ii. 16; Diod. xxxvii. 2.) The choice of Corfinium was probably determined by its strength as a fortress, as well as by its central position in regard to the northern confederates; at a later period of the war it was abandoned by the allies, who transferred their senate and capital to Asessina. (Diod. L. c.) The name of the Pergini has been preserved in the name of a town which is still inhabited, though it is certain that they continued to take an active part in it throughout, and it is probable that they were almost uniformly associated with the Marsi. But in n. c. 90 we are told that they sustained a severe defeat by Ser. Sulpicius Galba (Liv. Epit. ixixii.); and before the close of the following year they were received to submission, together with the Marrucini and Vestini, by Cn. Pompeius Strabo, a. c. 88. (Liv. Epit. ixvii.) It is certain that the Pergini, as well as their neighbours, were at this time, or very soon after, admitted to the Roman franchise, for the sake of which they had originally engaged in the war; they were enrolled in the Serbian tribe, together with the Marsi and Sabines. (Cic. in Fusc. 15; Schol. ad Enni. in soc. 49.) The Pergini again figure in the history of the Civil War between Caesar and Pompey, B. C. 49, when their chief town, Corfinium, was occupied by Domitius Ahenobarbus with twenty cohorts, which he had raised for the most part among the Marsi and Pergini, and with which he at first checked the advance of Caesar; but the praetorian disaffection among his own troops quickly compelled him to surrender. (Cass. B. C. l. 1—23.) Sulmo, which had been also garrisoned by Domitius, yielded without resistance to Caesar. (Ib. 17.) The Pergini, in common with the other mountain tribes, seem to have retained to a considerable extent their national character and feeling, long after they had become merged in the condition of Roman citizens, and as late as the civil war between Vespasian and Vitellius (A. D. 69) they are mentioned as declaring themselves, as a people, in favour of the former. (Tac. Hist. iii. 59.) This is the last notice of them which occurs in history; but they are described by all the geographers as a distinct people, retaining the remaining vestiges of their national character. (Strab. p. 241; Plin. iii. 12. a. 17; Prot. iii. l. § 64.) For the purposes they were included in the Fourth Region of Augustus (Plin. L. c.); and in the latter division of this part of Italy, their territory was comprised, together with that of the Marsi, in the province called Valeria. (Lib. Colon. p. 228.) It now forms a part of the province of Abruzzo Ultramarino. The position of the Pergini, surrounded on all sides by the loftiest ranges of the Apennines, while the valley of the Gizio itself is at a considerable elevation above the sea, naturally rendered the climate one of the coldest in Italy. Horace uses the expression "Pergina frigora," as one almost proverbial for extreme cold; and Ovid, who was a native of Sulmo, regards it almost as the coldest and wintry climate of his native district. (Flor. Caes. 19. 8; Ovid, Fast. iv. 81, 685, Trist. iv. 9.) On the other hand, it derived from the same cause the advantage of being watered by numerous and perennial streams, fed by the snows of the neighbouring mountains, where they are said to linger throughout the summer. (Ovid, Amor. ii. 16, Fast. iv. 685.) The broad valley of the Gizio was, however, sufficiently fertile; it produced considerable quantities of corn, and wine in abundance, though not of superior quality, and a few sheltered spots would even admit
of the growth of olives. (Ovid, Amor. ii. 16. 7; Martial, i. 27. 5, xii. 121.) Of the character of
the Peligni, we have only that they were sedentary,
as rivalling in bravery their neighbours the Marsi
(Plin. iii. 12. a. 17; Cic. de Viris. 15; Sil. Ital.
viii. 510), and that from their secluded position
they always retained the primitive simplicity of
their habits. From an expression of Horace it
would appear also that they shared with the Marsi
the talent of skill in magical incantations. (Hor.
Epod. 17. 60.)

The Peligni had only three principal towns, Co-
finium, Sulmo, and Superaquum, of which the
two first only are now known historically, and were
doubtless much the most important places. But
Pliny notices all three in his list of towns, and the
same names are found also in the Liber Coloniarum.
(Plin. l. c.; Lib. Colon. pp. 298, 299.) Hence
these are obviously the three alluded to by Ovid,
when he calls his native town of Sulmo “Peligini
pars tertia ruinis” (Amor. ii. 16); and it thus ap-
ppears there were no other places in the district
which enjoyed municipal rank and had a territory
of their own. Cuculum, mentioned only by Strabo
(v. 1), on the coast to the north of the Via Valeria,
is evidently the modern Cuculo, and must have
been in the territory of the Peligni, but was
probably an insignificant place. Statulium, known
only from the Tabula as a station on the Via Valeria,
7 miles from Corfinium, on the E. of the Mons
Imius, must have been situated at or near the
village of Statulium.

The territory of the Peligni must always have
been an important point in regard to the communica-
tions of the different nations of Central Italy. On
the one side a natural pass, now known as the Forca
Caruso, called in the Tabula the Mons Imius,
connected the basin of the Giseo and lower valley
of the Aternum with the land of the Marsi and
basin of the lake Fucinus; on the other the remarkable
pass or gorge through which the Aternum forces its
way just below Popoli, afforded a natural outlet,
through which these upper valleys had a direct
communication with the sea. These two passes, in
conjunction with that which led from the basin of
the Fucinus to Caruso, formed a natural line of
way south to the Adriatic, and through the
adjoining Anynthus which was undesubdivided frequented long before the Romans subdued the several nations
through which it passed, and ages before the Via
Valeria was laid down as an artificial road. That
highway, indeed, was not continued through the
land of the Peligni, and thence to the sea, until
the reign of the emperor Claudius [CIMFRNIA].
In the direction also the valley of the Giseo,
opening into that of the Aternum, afforded direct
means of communication with Reate, Interamna,
and the valley of the Tiber, while at its southern ex-
tremity a practicable pass led through the heart
of the Apennines into the valley of the Saurus, and thus
opened a direct line of communication with the
interior of Samnium that passed by the southern
branch of the river, and as well as the early period at which it
was frequented, is shown by the circumstance that it
was followed by the Roman armies in n. c. 340,
when the Samnites, as well as the Marsi and Peligni,
were friendly, and the revolt of the Latins cut off
their natural line of march into Campania. (Liv.
viii. 6.)

This line of road, as given in the Tabula, led
from Corfinium by Sulmo to Anfidenae, and thence
to Asvernium and Venafrum. At the distance of 7
miles from Sulmo that itinerary places a station
called “Jovis Labor,” evidently the site of a temple,
on the highest part of the pass. The spot is still
called Campo di Gioia, and it is probable that the
true reading is “Jovis Paleni,” the adjoining moun-
tain being still called Monte di Palena, and a village
or small town at the foot of it bearing the same
name. (Clement, Ital. p. 759; Holsten. Not. ad
Cicatorium. 209.) In Roman times the name of Labour
appears that the ancient road followed a more cir-
cumtuous but easier line than the modern highroad,
and thus avoided the passage of the Pianetto
Migno, an upland valley at the highest part of the
pass, much dreaded in winter and spring on ac-
count of the terrific storms of wind and snow to
which it is subject. (Craven’s Abruzzi, vol. ii. pp.
45—50.)

PELINAEUS. [CHIUSO.]

PELINA, more commonly PE LINAEUM (ΠΕΛΙΝΑ, Steph. B. s. a. v.; Plin. iv. 8. a. 15; Pe-
naviius, Scylax, p. 25; Pind. Pyth. x. 4; Strab.
ix. p. 437; Arrian, Anab. i. 7; Liv. xxxvi. 10; Pe-
navi o v on o coins, Eckhel, vol. ii. p. 146; Eck.
Anab. i. 9; in the Itinerary of Hittisadeon, a little above the left bank of the
Peneus. (Strab. l. c.) It seems to have been a
place of some importance even in the time of
Pindar (l. c.). Alexander the Great passed through
the town in his rapid march from Illyria to Boeotia.
(Arrian, l. c.) It did not revolt from the Mace-
donians, as did the other Thessalian cities, after the
death of Alexander the Great. (Diod. xvii. 11.)

In the war between Antiochus and the Romans,
B. c. 191, Pelinæaem was occupied by the Atha-
manians, but was soon afterwards recovered by the
Romans. (Liv. xxxvi. 14.) There are consider-
able remains of Pelinæum at Old Kardzikâ
or Gorgîkâ. “The city occupied the face of a
rocky height, together with a large semicircular
space at the foot of it on the southern.
The southern wall is more than half a mile in length, and
the whole circumference near three miles.” (Leake,

PELIIUM (ΠΕΛΙΝΟ, Arrian, Anab. i. 5; ΠΕΛΙΟ,
Quadratus, op. Steph. B. s. a. v.; Liv. xxxi. 40), a
town of the Thracian Odrysae, in Euzius, and
commanding the pass which led into that
country. From its situation it was a place of con-
siderable importance, and was attacked by Alex-
ander on his return from the expedition against the
Getae, in the war against the two Illyrian kings
Cleitus and Glaucias. On the defeat of the
Illyrians Oleius set the town on fire. According to
Arrian (l. c.), Pelium was situated at the foot of a
woody mountain, and close to a narrow defile through
which the Eordius flowed, leaving in one part
space only for four shields abreast, a description
which corresponds so exactly with the pass of Tsam-
gon, or Kisura of Devol, both as to the river,
and breadth of one part of the pass, that the identity
can hardly be questioned. Pelium will then be
either Philae or Pergamos, but the former has the
preference by its name, which seems to be a vulgar
sounding of Πελινος. (Leake, Northern Greece,
vol. iii. p. 323.) The consul Sulpicius, in his first
campaign against Philip (Liv. l. c.), crossed from
Eordus, or Sartigöö, which he had ravaged over
part of the plain of Greece, and through Anemodius
to Kaporia, whence he decoyed to Pelium, which he
occupied, leaving a strong garrison in it, as it
was an advantageous post for making excursions into the enemy's territory.

PELIUM (Πελιον), a lofty mountain in Thessaly, extending along the coast of Magnesia. It rises to the south of Ossa, and the last falls of the two mountains are connected by a low ridge. (Herod. vii. 129.) It forms a chain of some extent, stretching from Mt. Ossa to the extremity of Magnesia, where it terminates in the promontories of Sepias and Aeantium. It attains its greatest height above Iolcos. According to Ovid it is lower than Ossa (Fast. iii. 441), which Dodwell describes as about 6000 feet high. In form it has a broad and extended outline, and is well contrasted with the steeply conical shape of Ossa. On its eastern side Mt. Pelium rises almost precipitously from the sea; and its rocky and inhospitable shore (ἀκατάληπτος ἄνωθεν, Eurip. Aët. 595) proved fatal to the fleet of Xerxes. (Leake, Northern Greece, vol. iv. p. 384.) Mt. Pelium is still covered with venerable forests, to which frequent allusion is made in the ancient poets. Homer constantly gives it the epithet of ἔβρευσθολος (Il. ii. 744, &c.). Its northern summit is clothed with oaks, and its eastern side abounds with chestnuts; besides which there are forests of beeches, elms, and pines. (Diosecur. Descrip. Mont. Pet. in Geogr. Graec. Min. p. 106, ed. Paris, 1853; Ov. Fast. v. 381; Valer. Flacc. ii. 8.)

Mt. Pelium is celebrated in mythology. It plays an important part in the war of the giants and the gods; since the giants are said to have piled Ossa upon Pelium, in order to scale Olympus. It has been observed that this part of the fable is well explained by the respective forms of Ossa and Pelium. As Pelium is viewed from Athens, it appears to be seen at a considerable distance from each other,—a concavity between them, but so slight as almost to give the effect of a table-mountain, upon which fiction might readily suppose that another hill of the conical form of Ossa should recline. (Holland, Travels, vol. ii. p. 96.) Mt. Pelium was said to be the residence of the Centaurs, and more especially of Chiron. (Hesych. s.v. Achiæ, Athenaeus.) It is probable that the number of medicinal plants found on the mountain perhaps gave rise. (Diosecur. l.c.; Hom. Il. ii. 743, xvi. 143; Pind. Pyth. ii. 83, iii. 7; Virg. Georg. iii. 92.)

According to Diosecurus (l.c.), the cave of Cheiron and a temple of Zeus Actaeus occupied the summit of the mountain. The same writer relates that it was the custom of the sons of the principal citizens of Demetrias, selected by the priest, to ascend every year to this temple, clothed with thick skins, on account of the cold. Between the two summits of Mt. Pelium there is a fine cavern, now commonly known by the name of the cave of Achilles, and which accords with the position of the cave described by Plutarch. (Diosecur. l.c.) The same writer likewise speaks of two rivers of Mt. Pelium, called Cranaxidion and Brychyon. One of them is now named Zerwokhia, and falls into the gulf between Neokhori and St. George. (Leake, Northern Greece, vol. iv. p. 384, seq.) Lastly, Pelium was connected with the tale of the Argonauts, since the timber of their ship was built was cut down in the forests of this mountain. The north-western summit of Mt. Pelium is now named Pleasidhi; but the mountain is frequently called Zagora, from the town of this name immediately below the summit on the eastern side. (Leake, l.c.)

Pella, Médières, Mémoire sur le Pélion et l'Ossa, Paris, 1858.)

PELIA (Πηλια, Herod. vii. 123; Thuc. ii. 99, 100; Strab. vii. pp. 320, 323, 330, Plut. 29, 23; Ptol. iii. 13. § 89, viii. 12. § 8, Pline. iv. 17; Isid. Hist. s. a.; Paus. Tab.; Hérod. Hierocles), the capital of Macedonia. At the time when Xerxes passed through Macedon, Pella, which Herodotus (l.c.) calls a νότερα αὐτοῦ, was in the hands of the Bottiaeans. Philip was the first to make Pella, which Amyntas had been obliged to evacuate (Xen. Hell. v. 2. § 13; comp. Diodor. xiv. 39, xvi. 19), a place of importance (Dem. de Cor. p. 247), and (led the royal residence there; there was a navigation from the sea by the Lydia, though the marshes, which was 120 stadia in length, exclusive of the Lydia. (Scyl. p. 26.) These marshes were called Βαβικός (Βαβικορ) as appears from an epigram (Theocr. Chius, ap. Pind. de Econ. vol. viii. p. 360, ed. Reiske), in which Aristotle is reproached for preferring a residence near them to that of the Academy. Archestratus (ap. Athen. vii. p. 328, a.) related that the lake produced a fish called "chronia," of great size, and particularly fat in summer. From its position on a hill surrounded by waters, the metropolis of Philip, and the birthplace of Alexander (Juv. x. 168; Lucan, x. 26), soon grew into a considerable city. Had Alexander not been engaged from Macedon, it would probably have attained greater importance. Antipater lived there as regent of Macedonia, but Cassander spent less of his time at Pella, than at Thessalonica and Cassandra; from the time of Antigonus Gonatas till that of Perseus, a period of nearly a century, Pella remained the capital, and was a splendid town, and (led the royal residence there; xxvi. 7, xlii. 41, 51, 67, xxlili. 48, xlv. 10.) Livy (xlv. 46) has left the following description, derived undoubtedly from Polybius, of the construction of the city towards the lake. "Pella stands upon a height sloping to the SW., and is bounded by marshes which are impassable both in winter and summer, and are caused by the overflowing of a lake. The lake is called the "sea" (the "sea";) and to this "sea" is assigned, in which the number of medicinal plants found on the mountain perhaps gave rise. (Diosecur. l.c.; Hom. Il. ii. 743, xvi. 143; Pind. Pyth. ii. 83, iii. 7; Virg. Georg. iii. 92.) According to Diosecurus (l.c.), the cave of Cheiron and a temple of Zeus Actaeus occupied the summit of the mountain. The same writer relates that it was the custom of the sons of the principal citizens of Demetrias, selected by the priest, to ascend every year to this temple, clothed with thick skins, on account of the cold. Between the two summits of Mt. Pelium there is a fine cavern, now commonly known by the name of the cave of Achilles, and which accords with the position of the cave described by Plutarch. (Diosecur. l.c.) The same writer likewise speaks of two rivers of Mt. Pelium, called Cranaxidion and Brychyon. One of them is now named Zerwokhia, and falls into the gulf between Neokhori and St. George. (Leake, Northern Greece, vol. iv. p. 384, seq.) Lastly, Pelium was connected with the tale of the Argonauts, since the timber of their ship was built was cut down in the forests of this mountain. The north-western summit of Mt. Pelium is now named Pleasidhi; but the mountain is frequently called Zagora, from the town of this name immediately below the summit on the eastern side. (Leake, l.c.)
called by the Bulgarians Peł, and by the Greeks Πέλλα. Below the fountain, are some remains of buildings, said to have been baths, and still called τὰ Λουσία. These baths are alluded to by the comic poet Machon (ap. Athen. viii. p. 348, e.) as producing biliary complaints. Although little remains of Pella, a clear idea may be formed of its extent and general plan by means of the description in Livy, compared with the existing traces, consisting mainly of "tumuli." The circumference of the ancient city has been estimated about 3 miles. The sources of the fountains, of which there were two, were probably about the centre of the site: and the modern road may possibly be in the exact line of a main street which traverses it from E. to W.

The temple of Minerva Alcionea is the only public building mentioned in history (Liv. xiiii. 51), but of its situation nothing at present is known. Felix Beaujour, who was consul-general at Saloniki (Tableau du Commerce de la Grèce, vol. i. p. 87), asserted that he saw the remains of a port, and of a canal communicating with it. Leo (Northern Greece, vol. iii. pp. 261-266), who carefully went over the ground, could find no traces of a port, of which indeed there is no mention in ancient history; remains of a canal could be seen, as he was told, in summer.

An autonomous coin of Pella has the type of an ox feeding, which explains what Steph. B. s. e. describes as a Ξεν. de Ἐλ. (Leske) reports, that it was formerly called Βουργαζ. (Eckhel, vol. ii. p. 73; Sestini, Mon. Ιετ. p. 37.)

[Ε. Β. Ι.]

COIN OF PELLA IN MACEDONIA

PELLA (Πέλλα; Ευθ. Πελλάα). 1. A city of Palestine, and one of the towns of Decapolis in the Perea, being the most northerly place in the latter district. (Plin. v. 18. s. 16; Joseph. B. J. iii. 3. § 3.) Stephanus B. (s. e.) calls it a city of Coele-Syria and Ptolomy (v. 15. § 22) also describes it as a city of Decapolis in Coele-Syria. Stephanus adds that it was also called Butia (Ποτίτια), which appellation seems to be preserved in its modern name El-Budeche. Its name Pella shows that it was either built or colonised by the Macedonians. Pliny describes it as abounding in springs ("aquis divinis," Plin. l. c.). It was taken by Antiochus the Great (Polyb. v. 70), and was afterwards destroyed by Alexander Iannaeus, because its inhabitants would not adopt the Jewish religion (Joseph. Ant. iii. 15 (23)). § 5. E. F. (B. J.) calls it the Pelopoea, but it was afterwards restored by Pompey. (Joseph. Ant. iv. 4 (7). § 4.) Pella was the place to which the Christians of Jerusalem fled before the destruction of the latter city. (Euseb. H. E. iii. 5; Epiphian. de Mens. et Ponder. p. 171; Reland, Palæstina, p. 924.)

An extended town of Syria, on the Orontes, better known under the name of Apamea. [Ἀπάμα, Νο. 1.]

PELLA'NA or PELLENE (Πέλλανα; Πελλένα). Paus. i. 20. § 2; τὰ Πελλανα. Strab. viii. p. 386; Πελλάνη, Xen. Hell. vii. 5. § 9; Polyb. iv. 81, xvi. 37; Plut. Apol. 8), a town of Laconia, on the Eurotas, and on the road from Sparta to Arcadia. It was said to have been the residence of Tyndareus, when he was expelled from Sparta, and was subsequently the frontier-fortress of Sparta on the Eurotas, as Selinissa was on the Gennas. Polybius describes it (iv. 81) as one of the cities of the Locris Tridentis, and the other two being possibly Caryaun and Belmina. It had ceased to be a town in the time of Pausanias, but he noticed there a temple of Aesclapius, and two fountains, named Pellania and Loncesa.

Below Pellana, was the Characoma (Χαρακόμα), a fortification or wall in the narrow part of the valley; and near the town was the ditch, which according to the law of Agia, was to separate the lots of the Spartans from those of the Perioeci. (Plut. l. c.)

Pausanias says that Pellana was 100 stadia from Belmina; but he does not specify its distance from Sparta, nor on which bank of the river it stood. It was probably on the left bank of the river at Mt. Burdik, which is distant 55 stadia from Sparta, and 100 from Mt. Alimis, the site of Belmina. Mt. Burdik has two peaked summits, on each of which stands a chapel; and the bank of the river, which is only separated from the mountain by a narrow meadow, is supported for the length of 200 yards by an Hellenic wall. Some copious springs issue from the foot of the rocks, and from a stream which joins the river at the southern end of the meadow, where the wall ends. There are still the remains of an aqueduct, which appears to have carried the waters of these fountains to Sparta. The acropolis of Pellana may have occupied one of the summits of the mountain, but there are no traces of antiquity in either of the chapels. (Leske, Morea, vol. iii. p. 13, sq.; Boblaye, Archéologues, t. p. 76; Ross, Recherches sur Pellenésie, p. 191; Curtius, Peloponnesos, vol. ii. p. 235.)

PELLONE. 1. (ΠΕΛΛΩΝ), Dor. ΠΕΛΛΟΝ, ΠΕΛ-ΛΩΝ, Steph. B. s. e. : Ευθ. Πελλωνις, Pellenensis, Liv. xxiv. 29; Pellenaea, Plin. iv. 6: Τεσσαρος, ου Να-γραν, a town of Achaia, and the most easterly of the twelve Achaean cities, whose territory bordered upon that of Sicyon on the E. and uponthat of Aegira on the W. It was situated 60 stadia from the sea. On an elevated spot, upon a strongly fortified hill, the summit of which rose into an inaccessible peak, dividing the city into two parts. Its name was derived by the inhabitants themselves from the giant Pallus, and by the Argives from the Argive Pellen, a son of Phorbas. (Herod. i. 145; Poli. ii. 41; Strab. viii. p. 388; Paus. vii. 26. §§ 13—14; Apoll. Rhod. i. 176.) Pellenae was a city of great antiquity. It is mentioned in the Homeric catalogue; and according to a tradition, preserved by Thucydides, the inhabitants of Scione in the peninsula of Pallene in Macedonia professed to be descended from the Achaean Pelleneans, who were driven on the Macedonian coast, on their return from Troy. (Hom. Η. ii. 574; Thuc. iv. 120.) At the commencement of the Peloponnesian war, Pellenae was the only one of the Achaean towns which espoused the Spartan cause, though the other states afterwards followed their example. (Thuc. ii. 9.)

In the time of Alexander the Great, Pellene fell under the dominion of one of its citizens, the name of Maeron, a distinguished athlete, who raised himself to the tyranny by Alexander's assistance. (Paus. vii. 27. § 7.) In the wars which followed the re-establishment of the Achaean League, Pellene was several times taken and re-taken by the contend ing parties. (Pol. ii. 52, iv. 8, 13; Plut. Cleom. 17, Arat. 31, 32.) The buildings of Pellene are de-
scibed by Pausanias (vii. 27). Of these, the most important were a temple of Athena, with a statue of the goddess, said to have been one of the earliest works of Phidias; a temple of Dionysus Lamper, in whose honour a festival, Lamperia, was celebrated; a temple of Apollo Theoukous, to whom a festival, Theoukousia, was celebrated; a gymnasion, &c. See Strabo vii. 2. 11, and city was the Myseum, (Móseum), a temple of the Myse Demeiter; and near it a temple of Asclepius, called Cyrus (Κύρος): at both of these places there were copious springs. The ruins of Pelee are situated at Ζυγόρα, and are now called Τιρκού. The two temples of Myseum and Cyrus are placed by Leake at Τρίκκαλα, S.E. of the ancient city. (Leake, Morea, vol. iii. p. 315, Peloponnesiacs, p. 391.)

Between Aegium and Pelene, there was a village also called Pelee, celebrated for the manufacture of a particular kind of cloak, which were given as prizes in the agonistic contests in the city. (Strab. viii. p. 386; Pind. Ol. ix. 146, with Schol.; Aristoph. Αξ. 1451, with Schol.; Ηιον. and Phot. s. e. Πελοπόννησος, ουράνος.) K. C. Miller (Don. vol. ii. p. 430), however, questions this second Pelee; he supposes that Strabo is describing Pelee as both citadel and village, and he corrects the text, κενος μετά καλάντη καὶ Κάλλαντης, instead of Πελ-Λάντης; but the context renders this conjecture improbable.

The harbour of Pelene was called Aristonatae (Ἀριστοναταις), and was distant 60 stadia from Pelee, and 120 from Aegium. It is said to have been so called from the Argonantes having landed there in the course of their voyage. (Paus. vii. 26. § 14, ii. 12. § 2.) It was probably on the site of the modern Kamári. (Leake, Morea, vol. iii. p. 384.) A little to the E., near the coast, was the fortress Ουλυβος (Οὐλυβώς), dependent upon Pelee; Leake places it at Χυλο-καστρα. It would thus have stood at the entrance of the gorge leading from the maritime plain into the territory of Pelee, and would have been a position of great importance to the safety of that district. (Xen. Bell. vii. 14. §§ 17, 18; Plin. iv. 6; Mel. iii. 3; Steph. B. s. e.; Leake, vol. ii. p. 234.) N. of Pelee or Genoussa (Γενούσσα), to which Homer gives the epithet of lofty (αἰνωριωτος). According to Pausanias its proper name was Donousa (Δονούσα), which was changed by Peleistratus into Genoussa, when he collected the poems of Homer. Pausanias says that it was a fortress belonging to the Sicy- onians, and lay between Aegium and Pelene; but from its position we may infer that it was at one time dependent upon Pelee. Leake places it at Κόργυρ, the lofty mountain, at the foot of which is Kamári, the ancient Aristonatae. (Hom. II. ii. 573; Paus. vii. 26. § 13; Leake, vol. iii. p. 385.)

2. A town in Laconia. (Pellama.)

**COIN OF PELÉNE.**

**PELODES PORTUS. [ΒΟΥΣΑΡΥ]TOM.]**

**PELOPIS INSULAE,** nine small islands lying off Methana, on the Argolic coast. (Paus. ii. 34. § 8.) They must be the islands lying between Epidaurus and Aegina, of which Pitynoos (Ἀμ-
stationed, with the view both of threatening the city and preventing the Romans from crossing the straits.
(Pol. i. 11.) And at a later period, during the contest between Octavian and Sextus Pompey in the neighbourhood of Messana, the headland of Pelorus once more became an important post, being one of the points sedulously guarded by Pompey in order to prevent his adversary from effecting a landing. (Appian. B. C. v. 105, 116.)

The actual promontory of Pelorus, as already mentioned, is a low spit or point of sand, about 2 miles in length, which has evidently been drawn up by the waves from the open sea into a sandy ridge through the straits. (Symh. Sic. p. 107.) A tradition reported by Diodorus, but as ancient as the time of Herodotus, represented it as an artificial work constructed by the giant Orion. (Diod. iv. 85.) Within this sandy point, between the beach and the hills, are enclosed two small lakes or pools which are famous for producing the best sea and cockles in Sicily (See Serv. ad Aen. iii. 411.) but no remains of either building are now visible.

PELORUS (Πελορος), a small river of Iberia, in Asia, probably a tributary of the Cyrus. (Dion Cass. xxxvii. 2; comp. Graecurd. Strab. vol. ii. p. 575.)

PELESI (Anr. Vict. de Cass. 40) or PELESI (Phyl.) 27), a considerable lake in the north of Pannonia. A large portion of it was drained by the emperor Galerius, who conducted its waters into the Danube, and thus reclaimed large tracts of land, which formed an important addition to the province. (Anr. Vict. l.c.) The modern name of this lake is Plataissae; during rainy seasons it still overflows its banks far and wide, and forms extensive marashes, which are probably the very districts that were drained by Galerius. Lake Peleo is mentioned under different modifications of this name, such as Lacus Pelosodis (Jornand. Get. 52, 53) and Peleos (Geogr. Rav. iv. 19), while in the middle ages it was called Pelissa. Michan (Noric. i. p. 3, &c.) regarded Peleo and Pelas and Pelas and Peleo as two different places, one as the former, with Pliny, near the Deserta Bororum, and identifying it with the Neusiedlersee, while he admits the Peleo to be the Plataissae. This hypothesis, however, can hardly be sustained, as it is pretty certain that the Neusiedlersee did not exist in the times of the Romans, but was formed at a later period. (Comp. Scheinwiner, Ambiguidades et Historia Subcretion, p. 17, &c.; Liechtenbroem, Geogr. des Oester. Kunsirthen, vol. iii. p. 1245, &c.)

PELTAE (Πελτη: Eth. Peltrn, Pelteni), a according to Xenophon (Anab. i. 2. §10), at a distance of 10 parasangs from Celaenae, at the head of the river Maenander. Xenophon describes it as a populous city, and states that the army of Cyrus remained there three days, during which games and sacrifices were performed. The Penting, Table, where the name is erroneously written Pelss, places it, quite in accordance with Xenophon, 26 miles from Apamea Cibotos, to the conventus of which Peltae belonged. (Plin. v. 29; comp. Ptol. v. 2. §25; Steph. B. s. a. Strabo (xii. p. 576) mentions Peltai as the smallest towns of Phrygia, and the Notitiae name it among the episcopal cities of Phrygia Pacatana, which fixing Pelis as the town, and derived from it the name of the Peltasian plain (Πελταιας or Πελταειας; Strab. xii. p. 629). Kiepert (AP. Frans, Fünf Inschriften, p. 36) fixes the site of Peltai at the place where Mr. Hamilton found ruins of an ancient city, about 8 miles south of Sandalbus (Journal of the Roy. Geog. Society, viii. p. 144), while Hamilton himself (Researches, ii. p. 903) thinks that it must have been situated more to the south-west, near the modern Iskela. But this latter hypothesis seems to place it far west.

PELTEMNUM (Eth. Pelturnas; -tsis: Anacodea), a considerable town of the Vestini, and one of the four sacred to that people by Pline (iii. 12. a. 17). Its name is not found in the Itineraries, but its importance is attested by various inscriptions. One of these confirms the fact mentioned by Pline, that the Ainesates were closely connected with, or dependent on, Peltenum, apparently the more important place of the two. We learn from the Liber Coloniarum (p. 229) that it contained the rank of a colony, probably under Augustus, and that its importance is attested by various inscriptions. One of these dates from the time of A. D. 242; it was reduced to the condition of a Praefectura, though it seems to have been still a flourishing town. (Orell. Inscr. no. 4036; Zumpt, de Coloniiis, p. 359, not.) Its site was unknown to Cluvierius, but can be fixed with certainty at a spot called Anacodion, about 14 miles south of Aquila, on the road from thence to Popoli. The ancient name is retained by a neighbouring church, called in ecclesiastical documents S. Paolo a Pelteino. A considerable part of the circuit of the ancient walls is still visible, with remains of various public buildings, and the ruins of an amphitheatre of recent date. (Giovenazzi, Ansel. p. 119; Romenani, vol. iii. pp. 264—268; Orelli, Inscr. 106, 3961, 3981.)

PELVA, a town of Dalmatia, which the Antones used to place on the road from Sirmium to Salona. Schaffarik (Slav. Alt. vol. i. pp. 60, 247) identifies it with Pleson, a place in Bosnia, with a river of the same name, of which Pelve is the Latin name. (See E. B.)

PELUSIUM (Πελούσιον, Ptol. iv. 5. §11, viii. 15. §11; Stephe. B. s. a.; Strab. xvii. p. 802, seq. Eth. Πελούσιων, Πελούσιον), was a city of Lower Egypt, situated upon the easternmost bank of the Nile, the Ostium Pelusiacum, to which it gave its name. It was the site of the Hebrew Scriptures (Exek. xxx. 15); and this word, as well as its Egyptian (appellation, Peremou or Peremos, and so Greek (φαυλος) import the city of the omen or mud (φαυλα, Coptic, mud). Pelusium lying between the seaboard and the Deltaic marshes, about two and a half miles from the sea. The Ostium Pelusiacum was choked by sand as early as the first century B.C.,
PELUSIUM.

and the coast-line has now advanced far beyond its ancient limits, so that the city, even in the third century A.D., was at least four miles from the Mediterranean. The principal produce of the neighbouring lands was flax, and the linum Pelusiacum (Plin. xix. 1. s. 3) was both abundant and of a very fine quality. It was, however, as a border-fortress on the frontier, as the key of Egypt as regarded Syria and the sea, and as a place of great strength, that Pelusium was most remarkable. From its position it was directly exposed to attack by the invaders of Egypt; several important battles were fought under its walls, and it was often besieged and taken. The following are the most memorable events in the history of Pelusium:

1. Sennacherib, king of Assyria, B.C. 720—715, in the reign of Sethos the Aethiopian (25th dynasty) advanced from Palestine by the way of Libna and Lachish upon Pelusium, but retired without fighting from before its walls (lachish, xxxi. 8; Herod. ii. 141; Strabon. xiii. p. 604). His retreat was ascribed to the fear of the Pharaoh's forces marching towards Sethos, his rival. In the night, while the Assyrians slept, a host of field-mice gnawed the bow-strings and shield-straps of the Assyrians, who fled, and many of them were slain in their flight by the Egyptians. Herodotus saw in the temple of Hephaestos at Memphis, a record of this victory of the Egyptians, viz. a statue of Sethos holding a mouse in his hand. The story is probably true. From history the temple became a symbol of Egypt the mouse implied destruction. (Comp. Horapollo, Hieroglyph. i. 50; Aelian, H. An. vi. 41.)

2. The decisive battle which transferred the throne of the Pharaohs to Cambyses, king of the Medo-Persians, was fought near Pelusium in B.C. 525. The fields are full of new graves, the bones of the combatants when Herodotus visited Lower Egypt; and the skulls of the Egyptians were distinguishable from those of the Persians by their superior hardness, a fact confirmed by the mummies, and which the historian ascribes to the Egyptians shaving their heads from infancy, and to the Persians covering them up with folds of cloth or linen. (Herod. iii. 61.) As almost disappeared from history, we have no particular interest, as found at Tisch, near Domietta. (Champollion, L'Egypte, vol. ii. p. 82; Denon, Description de l'Egypte, vol. i. p. 208, iii. p. 306.)

3. In B.C. 373, Pharnabazus, satrap of Phrygia, and Iphicrates, the commander of the Athenian armament, appeared before Pelusium, but retired without attacking it, Nectanebus, king of Egypt, having added to its former forces by laying the neighbouring lands under water, and blocking up the navigable channels of the Nile by embankments. (Diodor. xv. 42; Nepos, Iph. c. 5.)

4. Pelusium was attacked and taken by the Persians, B.C. 309. The city contained at the time a garrison of 5000 Greek mercenaries under the command of Phililphon. At first, owing to the rashness of the Thebans in the Persian service, the defenders had the advantage. But the Assyrian king Nectanebus hastily venturing on a pitched battle, his troops were cut to pieces, and Pelusium surrendered to the Theban general Lactares on honourable conditions. (Diodor. xvi. 43.)

5. In B.C. 355, Pelusium opened its gates to Alexander the Great, who placed it under the command of one of those officers entitled "Companions of the King." (Arrian, Exped. 3. 11, sqq.; Quint. Curt. iv. 53.)

6. In B.C. 173, Antiochus Epiphanes utterly

PELENE.

defeated the troops of Ptolemy Philometor under the walls of Pelusium, which he took and retained after he had retired from the rest of Egypt. (Polyb. 8. 3; Hieronym. in Daniel, xi.) On the fall of the Syrian kingdom, however, if not earlier, Pelusium had been restored to its rightful owners, since it was, however, as a border-fortress on the frontier, as the key of Egypt as regarded Syria and the sea, and as a place of great strength, that Pelusium was most remarkable. From its position it was directly exposed to attack by the invaders of Egypt; several important battles were fought under its walls, and it was often besieged and taken. The following are the most memorable events in the history of Pelusium:

7. In B.C. 55, it belonged to Egypt, and Marcus Antonius, as general of the horse to the Roman consul Gabinius, defeated the Egyptian army, and made himself master of the city. Ptolemy Auletes, in whose behalf the Romans invaded Egypt at this time, wished to put the Pelusians to the sword; but his intention was thwarted by Antonius. (Plut. Anton. c. 8; Val. Max. l. 5.)

8. In B.C. 31, immediately after his victory at Actium, Augustus appeared before Pelusium, and was admitted by its governor Seleucus within its walls.

Of the six military roads formed or adopted by the Romans in Egypt, the following are mentioned in the Itinerarium of Antoninus as connected with Pelusium:

1. From Memphis to Pelusium. This road joined the great road from Pselia to Nubia at Babylon, nearly opposite Memphis, and coincided with it as far as Scenae Veteranorum. The two roads, viz. that from Pselia to Scenae Veteranorum, which turned off to the east at Helipolis, and that from Memphis to Pelusium, connected the latter city with the capital of Lower Egypt, Trajan's canal, and Arinis, or Siss, on the Sinus Heropoleit. 2. From Acca to Alexandria, ran along the Mediterranean sea from Paphus to Pelusium. Pelusium suffered greatly from the Persian invasion of Egypt in B.C. 501 (Ezra X, 22), but it offered a protracted, though, in the end, an ineffectual resistance to the arms of Amor, the son of Asi, in B.C. 618. As on former occasions, the surrender of the key of the Delta, was nearly equivalent to the subjugation of Egypt itself. The khallifs, however, neglected the harbours of their new conquest generally; and from this epoch Pelusium, which had long been on the decline, now became almost disused. From hence to this day, to have no particular interest, are found at Tisch, near Domietta. (Champollion, L'Egypte, vol. ii. p. 82; Denon, Description de l'Egypte, vol. i. p. 208, iii. p. 306.)

[GEORGE B. D.]
to have possessed a large tract of mountainous country to the N. of the Dassaretas, and extending to the E. as far as the frontier of Macedon, while on the W. and N.W. it almost reached to the Labastes and the dominions of Gentius. (Liv. xliii. 20, 21, 22, 23, 25, zviv. 11.) The principal city of this warlike tribe was Uscana; besides which they had the two fortresses of Drauiduc and Oankrum. [E. B. J.]

PENIEL or PENUEL (i. e. "Face of God," Elph. or LXX.), a place beyond Jordan, where Jacob wrestled with the angel (Gen. xlii. 30), and where a town was afterwards founded by the tribe of Gad. (Judges, viii. 8.)

PENIUS, a small river of Colchis, falling into the Euxine, on which stood a town of the same name. (Plin. iv. 4; Ov. ex Pont. iv. 10. 47.)

PENNELOCUS, in the Antonine Itin., and PENNELOCUS in the Ptolemy Table, is a place in Gallia in the country of the Nantuates, between Vivicus (Vexou) and Tarnaja (St. Maurice). In the Itin. the distance of Pennelocus from Vivicus is marked vii.; but it is uncertain whether they are Roman miles or Gallic leagues. It is generally assumed that Villeneuve at the eastern end of the Lake of Vivicus was the site of Palensiocum, and that the distance from Vexou does not agree. D'Anville found in some old maps a place called Penna on the direction of the road, but the position of Penna does not agree with the distances in the Itin. Pennelocus was in the Vallis Penninae or the Velise. [G. L.]

PENNINAE ALPES. [Alpes, p. 108, n.]

PENNOCRUM. A town in the territory of the Cornuti in Britannia Romana, sometimes identified with Penbridge in Staffordshire, but more probably Strutton. (Itin. Ant. p. 470; Camden, p. 636.) [T. H. D.]

PENTADEMITAE (Πεταδημίται), a tribe of Teuthrania in Mysia, which is mentioned only by Ploemey (v. 2. § 15). [L. S.]

PENTAPOLIS [Πεντάπολις.]

PENTADACTYLOS (Πεντάδακτυλος φως, Ptol. iv. 5. § 35), a mountain in Egypt, on the Arabian Gulf, S. of Berenice.

PENTELE. [Attica, p. 337, a.]

PENTILEUIUM (Πεντίλευιον), a fortress near Phenice, in the north of Arcadia, situated upon a mountain of the same name. For details see PENSET.

PENTELICUS MONS. [Attica, pp. 322, a., 323, b.]

PENTRI (Πέντρι), a tribe of the Samnitse, and apparently one of the most important of the subdivisions of that nation. Their capital city was Bovilarnum (Liv. ix. 31), in the very heart of the Samnite territory, and it is therefore probable that they occupied the whole of that rugged and mountainous district which extends from the frontiers of Latinum, in the valley of the Liris, to those of the Fruntani, towards the Adriatic. But it is impossible to determine their exact limits, or to separate their history from that of the remaining Samnites. It is probable, indeed, that throughout the long war of the Romans with the Samnites, the Pentri were the leading tribe of the latter people, and always took part in the war, whether specified or not. The only occasion when we hear of their separating themselves from the rest of their countrymen, is during the Second Punic War, when we are told that all the other Samnites, except the Pentri, declared in favour of Hannibal after the battle of Cannae, a. c. 216.

(Pen. 374)

PEPUSA. (Liv. xxvi. 61.) This is the last occasion on which we find their name in history; all trace of the distinction between them and the other Samnites seems to have been subsequently lost, and they are not even mentioned by Strabo or Pliny. The geographical account of their country is given under the article SAMNITUM. [E. H. B.]

PEOB (Φουρός, LXX.), a mountain in the land of Moab. (Nimrod. xliii. 28.) It is placed by Eusebius (s. a. Αφαγία Μαύδ) between Livias and Eubus, over against Jobs. [J.]

PEOS ARTEMIDOS. [Πεος Αρτέμιδος.]

PEPARETHUS (Πεπαρέθος; Eθ. Πεπαρέθος), an island in the Aegean sea, lying off the coast of Thessaly, to the east of Halonnesus. Pliny describes it as 9 miles in circuit, and says that it was formerly called Evemus (iv. 12. a 35). It was said to have been colonised by some Cretans under the command of Stephylus. (Scymn. Ch. 579; Hom. II. Άρσιπ. 30.)

Paparethus was an island of some importance, as appears from its frequent mention in history, and from its possessing three towns (ρηνάυα, Scylax, p. 53), one of which bore the same name as the island. (Strab. ix. p. 436.) The town suffered from an earthquake in the Peloponnesian War, a. d. 426; Thuc. ii. 82. 1; and the d. 828. 2. by Alexander of Phereus (Diod. iv. 95. 5), and the island was laid waste by Philip, because the inhabitants, at the instigation of the Athenians, had taken possession of Halonnesus. (Dem. de Cor. p. 248, Epist. Phil. p. 162.) In a. d. 207, Philip sent a garrison to the city of Paparethus, to defend it against the Romans. (Polyb. i. 8.) Pliny (v. 1. 200) destroyed it in a. d. 200, that it might not fall into the hands of the latter. (Livy. xxxi. 28.)

Paparethus was celebrated in antiquity for its wine (Athên. i. p. 29; Hes. plur. Frgm. 13; Plin. iv. 7. a 9) and oil. (Ov. Met. vii. 470.) Dioscurides, the earliest Greek historian who wrote upon the foundation of Rome,cs a nation of Paparethis. [See Dict. of Bibl. Vol. i. p. 101.] Paparethus is now called Khilidhronikos, and still produces wine, which finds a good market on the mainland. (Leake, Northern Greece, vol. iii. p. 112.)

PEPERINE (Πεπέρινη), an island off the SW. coast of India, which undoubtedly derived its name from producing pepper. (Ptol. vii. 1. § 9.)

Pepinuses. [P. S.; Πεπινούσες, B.]

PETRI, a town of Laconia, on the eastern coast of the Messenian gulf, distant 20 stadia from Thalamae. In front of it was an island of the same name, which Pausanias describes as not larger than a great rock, in which stood, in the open air, brazen statues of the Dioscuri, a foot high. There was a tradition, that the Dioscuri were born in this island. The island is at the mouth of the river Miles, which is the minor Parnius of Strabo (vii. p. 361). In the island, there are two ancient tombs, which are called those of the Dioscuri. The Messenians said that their territories originally extended as far as Paphnus. [Mesemb. p. 345, a.] (Paus. 11. 26. §§ 3, 4; Gell, Itin. of the Mores, p. 338; Leake, Mores, vol. i. p. 132, Paus. 11. 4. 5; Boebyse, I. 3. 178; Böhlau, Kriechbes, gef. p. 93; Curtius, Peloponnesium, vol. ii. pp. 283, 284.)

PEPUSA (Πεπούσα), a town in the western part of Phrygia, which is mentioned only by late writers. It gave its name to an obscure body of heroes noticed by Epiphanius (Haereses xivii. 14); but they did not exist long, since their town was ruined and deserted when he wrote. (Comp. Philostr.
PERAEA.

Hist. Eccl. iv. 8, where it is called Petusa; Aristaeus, Com. in Cam. 8, where its name is Pexusa.) Kiepert (ap. Franz. Fünf itinerarien, p. 33) believes that its site may possibly be marked by the ruins found by Arundell (Discoveries in As. Min. i. pp. 101, 127) near Bekehr el Kama, in the north of Bashan. [L.S.]

PERAEA (Περαια), the name of several places lying beyond (πέραις) a river or on the other side of a sea.

1. The district of Palestine lying beyond the Jordan, and more particularly the country between the Jordan on the W., the city of Pella on the N., the city of Philadelphia and Arabia Petreae on the E., and the land of the Moabites on the S. [P. Laestry, p. 539.]

2. 'H τῶν Ποταμῶν Petraea, Strab. xiv. pp. 651, 652; Polyb. xvii. 2, 6, 8, xxi. 25; Liv. xxxii. 33, xxxiii. 18; χώρα τῶν Ποταμῶν ἡ ἐν τῇ περαιᾷ, Scal. p. 38), a portion of the S. coast of Caria, opposite to Rhodes, and subject to it. It commenced at Mt. Phoenix, and extended as far as the frontiers of Caria at Croton. The peninsula, which bears to Mt. Phoenix was called the Rhodian Chersonesus. (Pll. xxxii. 2, 20; Diod. v. 60, 62.) For a description of this district, which is very beautiful and fertile, see vol. i. pp. 519., b. 530, a.

3. (Περαια Tiberias, Strab. xiii. p. 596), a small district on the coast of Myisa, opposite to Tenea, and extending from the promontory Sigeum to Alexandria Troas.

PERAEA. [Corinthius, p. 685, b.]

PEREAEIHEIS. [Megalopolis, p. 310, a.]


PERCO'TE (Περόπτη, Eth. Peróptos), an ancient town of Myisa, on the Hellespont, between Abur dus and Lamprocus, and probably on the little river Percoetes. (Hom. II. i. 835, xi. 229; Xenoph. Hell. v. i. § 25.) Percoetes continued to exist long after the Trojan War, as is spoken of by Herodotus (v. 117), Scal. (p. 35), Apollodorus Rhodius (i. 932), Arrian (Asab. i. 15), Pline (v. 31), and Stephanus Byz. (s. a.v.). The city was taken by the Persians in the time of Xerxes, and under the name discovered to Themistocles by the king of Persia. (Plut. Them. 30; Athen. i. p. 29.) According to Strabo (xiii. p. 590) its ancient name had been Perope. Modern travellers are unanimous in identifying its site with Burgas or Berga, a small Turkish town on the left bank of a small river, situated on a sloping hill in a charming district. (Sithoepe's Journal, in Walpole's Turkish i. p. 91; Eichler, Wulfrahm, p. 454.) [L. S.]

PERCO'TES (Περόπτης), a small river of Myisa, flowing from Mount Ida into the Hellespont. (Hom. II. ii. 835.) It is easily identified as the stream flowing in the valley of the modern town of Berga. [Comp. Perieb'Te.]

PERE'TES, a town in Mauretania Caesariensis, 25 M. from Stifi, perhaps Nas-al-Daud. (It. Ant. pp. 29, 36; Coll. Episc. c. 121.)

PERGA.

PEREG. [Perga.]

PERGAMUM. [Ilum.]

PERGAMUM (Πέργαμον : Eth. Pergamob, Pergameno), sometimes also called PERGAMUS (Ptol. v. 2. § 14, vii. 17. § 10; Steph. B. s. v.), an ancient city, in a most beautiful district of Thrace in Myisa, on the north of the river Calcus. Near the point where Pergamum was situated, two other rivers, the Selinus and Cetins, emptied them- selves into the Calcus; the Selinus flowed through the city itself, while the Cetins washed its walls. (Strab. xiii. p. 619; Plin. v. 33; Paus. vi. 16. § 1; Liv. xxxvii. 18.) Its distance from the sea was 120 stadia, but communication with the sea was effected by the navigable river Calcus. Pergamum, which is first mentioned by Xenophon (Anab. vii. 8. § 8), was originally a fort and a fortress of considerable strength, being situated on the summit of a conical hill, round the foot of which there were at that time no houses. Subsequently, however, a city arose at the foot of the hill, and the latter then became the acropolis. We have no information as to the foundation of the original town on the hill, but the Per gamenians believed themselves to be the descendants of Arcadians, who had migrated to Asia under the leadership of the Heraclid Telephus (Paus. i. 4. § 8); they derived the name of their town from Pergamus, a son of Pyrrhus, who was believed to have arrived there with his mother Andromache, and, after a successful combat with Arians, the ruler of Teuthanias, to have established himself there. (Paus. i. 11. § 2.) Another tradition makes Pergamus the son of Aileus, with a colony from Epidaurus, proceeded to Pergamum; at all events, the place seems to have been inhabited by many Greeks at the time when Xenophon visited it. Still, however, Pergamum remained a place of not much importance until the time of Saisias, one of the generals of Alexander the Great. This Lydian city chose Pergamum as a place of security for the reception and preservation of his treasures, which amounted to 9000 talents. The care and prudentcure of this treasure was intrusted to Philaretos of Tium, an ennuch from his infancy, and a person in whom Lysimachus placed the greatest confidence. For a time the Philaetos answered the expectations of Lysimachus, but having been ill-treated by Artaic, the wife of his master, he withdrew his allegiance and declared himself independent, n. c. 283. As Lysimachus was prevented by domestic calamities from punishing the offender, Philaretos remained in undisturbed possession of the town and treasures for twenty years, contriving by dexterous management to maintain peace both within and without. He also increased the principality to a nephew of the name of Eumenes, who increased the territory he had inherited, and even gained a victory over Antiochus, the son of Seleucus, in the neighbourhood of Sarde. After a reign of twenty-two years, from n. c. 263 to 241, he was succeeded by his cousin Attalus, who, after a great victory over the Galatians, assumed the title of king, and distinguished himself by his talents and sound policy. (Strab. xiii. pp. 693, 624; Polyb. xviii. 24; Liv. xxxiii. 21.) He espoused the interests of Rome against Philip of Macedonia, and in conjunction with the Rhodian fleet rendered important services to the Romans. It was mainly this Attalus that amassed the wealth for which his name became proverbial. He died at an advanced age, n. c. 197, and was succeeded by his son Eumenes II., from n. c. 197 to 159. He continued his friendship with the Romans, and assisted them against Antiochus the Great and Perseus of Macedonia; after the defeat of Antiochus, the Romans rewarded his services by giving to him all the countries in Asia Minor west of Mount Taurus. Pergamum, the territory of which had hitherto not extended beyond the gulfs of Elaea and Adramyttium, now became a large and powerful kingdom. (Strab. i. e. c.; Liv. xxxviii. 39.) Eumenes III. was nearly killed at
Delphi by assassins said to have been hired by Perseus; yet at a later period he favoured the cause of the Macedonian king, and thereby incurred the ill-will of the Romans. Pergamum was mainly indebted to Eumenes II, for its embellishment and extension. He was a liberal patron of the arts and sciences; he decorated the temple of Zeus Nicephorus, which had been built by Attalus outside the city, with walls and plantations, and erected himself many other public buildings; but the greatest monument of his liberality was the great library which he founded, and which yielded only to that of Alexandria in extent and value. (Clem. i. p. 3.) He was succeeded by his son Attalus II; but the government was carried on by the late king's brother Attalus, surnamed Philadelphia, from b. c. 159 to 138. During this period the Pergamenes again assisted the Romans against the Pseudo-Philip. Attalus also defeated Dicygria, king of the Thracian Gauli, and overthrew Prutias of Bithynia. On his death, his ward and nephew, Attalus III, surnamed Philometor, undertook the ruins of government, from b. c. 138 to 133, and on his death bequeathed his kingdom to the Romans. Soon after, Aristonicus, a natural son of Eumenes II, revolted and claimed the kingdom of Pergamum for himself; but in b. c. 130 he was vanquished and thrown into prison. The kingdom of Pergamum became a Roman province under the name of Asia. (Strab. L c., xiv. p. 646.) The city of Pergamum, however, continued to flourish and prosper under the Roman dominion, so that Pliny (L c.) could still call it "longe clarissimum Asiae Pergamum;" it remained the centre of jurisdiction for the districts, and constituted, with all the main-road, the western Asia converged there. Pergamum was one of the Seven Churches mentioned in the book of Revelations. Under the Byzantine emperors the greatness and prosperity of the city declined; but it still exists under the name of Bergama, and presents to the visitor numerous ruins and extensive remains of its ancient magnificence. A wall facing the town on the side of the ancients, of hewn granite, is 1,000 feet long, and engraved into the rock; above it a course of large substructions forms a spacious area, upon which once rose a temple univallated in sublimity of situation, being visible from the vast plain and the Aegean sea. The ruins of this temple show that it was built in the noblest style. Besides this there are ruins of an ancient temple of Asclepius, which, like the Nicephorion, was outside the city (Tac. Ann. iii. 63; Paus. v. 13. § 2); of a royal palace, which was surrounded by a wall, and connected with the Caicus by an aqueduct; of a pythaeum, a theatre, a gymnasion, a stadium, an amphitheatre, and other public buildings. All these remains attest the unusual splendour of the ancient city, and are proof of the admiration of those stupendous greatness. The numerous coins which we possess of Pergamum attest that Olympia were celebrated there; a vase found there represents a torch-race on horseback; and Pliny (x. 25) relates that public cock-fights took place there every year. Pergamum was celebrated for its manufacture of oil, (Bocchi, de Aegypt. p. 231; Plin. xxviii. 46,) and parchment, which derives its name (charta Pergamen) from the city. The library of Pergamum, which is said to have consisted of no less than 200,000 volumes, was given by Antony to Cleopatra. (Comp. Spon and Wheeler, Voy. i. p. 260, &c.; Clozel-Gouffier, Voyage Pittoresque, ii. p. 25, &c.;

COIN OF PERGE.

PERGAMUS (Περγαμος, Herod. vii. 112,) a fortress in the Pieric hollow, by which Xerxes passed in his march, leaving Mt. Pangaean on his right. It is identified with Pränista, where the lower maritime ridge forms a junction with Pangaean, and separates the Pieric valley from the plain of Philippes. (Lesk, Norwich Græce, vol. iii. p. 178.) [E. B. J.] PERGAMUS (Περγαμος), a town of Crete, to which a mythical origin was ascribed. According to Virgil it was founded by Aeaeus (Aes. iii. 133), according to Velleius Paterculus (i. 1) by Agamenon, and according to Servius by the Trojan prisoners belonging to the fleet of Agamemnon (ad Verg. Alex. L c.) Lycurgus, the Spartan legislator, was said to have died at this place, and his tomb was shown there in the time of Aristoxenus. (Plut. Lyc. 32.) It is said by Servius (L c.) to have been near Cydonia, and is mentioned by Pliny (iv. 12. a. 20) in connection with Cydonia. Consequently it must have been situated in the western part of the island, and is placed by Pashley at Platysis. (Travels in Crete, vol. ii. p. 23.) Scylax says (p. 18, Huds.) that the Dictynnaeus stood in the territory of Pergamus.

PERGA'NTIUM (Περγαντιος; Ech. Περγαντος, Steph. B. s. c.), a city of the Lycites. It is the small island named Pergason, on the south coast of France. It is separated by a narrow channel from a point on the mainland which is turned towards Mace, one of the Stockades or Iles d'Hiera. [G. L.]

PERGE or PERGA (Περγη; Ech. Περγης), an ancient and important city of Pamphylia, between the rivers Cataractes and Cestrus, at a distance of 60 stadia from the mouth of the latter. (Strab. xiv. p. 667; Plin. v. 26; Pomp. Mel. i. 14; Ptole. v. 5. § 7.) It was renowned for the worship of Artemis, whose temple stood on a hill outside the town, and in whose honour annual festivals were celebrated. (Strab. L c.; Callim. Hymn. in Dion. 187; Scylax, p. 39; Dionys. Per. 854.) The coins of Perge represent both the goddess and her temple. Alexander the Great occupied Perge with a part of his army after quitting Phaselis, between which two towns he turned towards the interior. (Arrian, Anab. i. 27; comp. Polyb. v. 75, xxii. 25;
PERIMULA.

Liv. xxxviii. 37.) We learn from the Acts of the Apostles (xiv. 24, 25) that Paul and Barnabas preached the gospel at Perge. (Comp. Acts, xiii. 13.) In the ecclesiastical notices and in Hierocles (p. 672) Perge appears as the metropolis of Pamphylia. (Comp. Steph. B. s. v.; Eckhel, Doctr. Num. i. 5, p. 12.) There are considerable ruins of Perge about 16 miles to the north-east of Adalia, at a place now called Eski-Kalees. (Comp. Leake, Asia Minor, p. 132; Texier, Descrip. de l'Asie Mine., where the ruins are figured in 19 plates; Fellows, Asia Minor, p. 190, sqq.) (T. L. S.)

PERIMULA (Περιμούλα, Ptol. vii. 2. § 5), the name of a town of some commercial importance on the W. side of the Sinus Magnus (or gulf of Sicam), on a tongue of land anciently called the Aurea Chersonesus, and now known by the name of Malacca. Lassen places it in lat. 7° N. In its immediate neighbourhood was a small bay or indentation of the coast, which was called the Sinus Perjumpinicus (Περιμούλια κάλως). (V.)

PERIMULICUS SINUS. [PERIMULA.]

PERITHUS (Περίθος, Ptol. iii. 11. § 6, viii. 11. § 7; Xenoph. Anab. vii. 2. § 8; Eih. Περίθων), a great and flourishing town of Thrace, situated on the Propontis. It lay 22 miles W. of Solymbria, on a small peninsula (Ptol. iv. 15) at the bay which bears its name, and was near the point, like an amphitheatre, on the declivity of a hill (Diod. xvi. 76.) It was originally a Samian colony (Marcian, p. 29; Plut. Qu. Gr. 56), and, according to Synesius (p. 238), was founded about b. c. 599. Panofka, however (p. 23), makes it contemporary with Samothrace, that is about b. c. 1000. It was particularly renowned for its marine defences against Philip of Macedon (Diod. xvi. 74—77; Plut. Phoc. 14. At that time it appears to have been a more important and flourishing town even than Byzantium; and being both a harbour and a point at which several main roads met, it was the seat of an extensive commerce (Procop. de Aed. iv. 9). This circumstance explains the reason why so many of its coins are still extant; from which we learn that large and celebrated festivals were held here (Miœnet, i. 399—415; Eckhel, Doctr. Num. vol. iv. p. 445; Morell, Spec. Rei Num. tab. xiii. 143). According to Tzetzes (Chil. iii. 812), it bore at an early period the name of Mygdonia; and at a later date, but not before the fourth century of our era, it assumed the name of Heracleia; in which we find sometimes used alone, and sometimes with the additions H. Thraciae and H. Perinthos. (Procop. L. c. and B. Vandal. i. 12; Zosim. i. 62; Justin. xvi. 3; Eutrop. iv. 15; Anm. Marc. xxii. 2; Ios. Ant. pp. 175, 176, 332; Jorn. de Regm. Succ. p. 51, &c. On the variations in its name, see Taschuck, ad Melam, ii. 2, vol. iii. pt. ii. p. 102, seq.) Justinian restored the old imperial palace, and the squadrants of the city. (Procop. &c.) It is now called Eski Kraghik, and still contains some ancient ruins and inscriptions. (See Clarke's Travels, viii. p. 122, sqq.) (T. H. D.)

PERISADYES (Περισάδιες, Περισάδιτινοι), an Illyrian people, near the silver mines of Damastium, whose name seems to be corrupted (Strab. vii. p. 326; Kramer and Grohau, ad loc.)

PERITUR, a place in Lower Pannonia (Iltin Hieras, p. 562), probably the same as the one mentioned in the Ptolemy. Table under the name of Firelia, and in the Antonine Itinerary (p. 266) under that of Pyrru or Pyrrum, and situated on the road from Petovia to Siscia. (See Wesseling, It. Hieros. l. c.) (L. S.)

PERIZZITES. [Palaestina, p. 599.]

PERMESSUS. [Bozotta, p. 413, a.]

PERNE (Πέρνη), a small island off the coast of Ionia, which, during an earthquake, became united with the territory of Miletus. (Plin. ii. 91.) There was also a town in Thrace of this name, which is mentioned only by Steph. B. (a. n.) (L. S.)

FERNICIACUM, or PERNACUM in the Table, in North Gallia, is placed on a road from Bagacum (Barovii) to Aduaticus (Tomerns). The road passed from Bagacum to Geminiacum (Gemblow). From Geminiacum to Ferniciacum is xii. in the Anton. Itin., and xiii. in the Table; and from Perniacum to Aduaticus is xii. in the Table. The road is generally straight, but there is no place which we can identify as the site of Perniciacum; and the geographers do not agree on any position. (G. L.)

PERORSI (Περόρσης, Περορρος, Ptol. iv. 6. §§ 16, 17; Polyb. ap. Plin. v. 1. 8, vi. 35), a people of Libya, subdued by Sustonius Paulinus, who ingalled a few centuries after the Pergamum mine, and the extent of maritime country between the Canarius, who dwelt opposite to the Fortunate Islands, and the Phaenius, who occupied the banks of the Seneqal. (Leake, London Geog. Journ. vol. ii. p. 17.) (E. B. J.)

PERPERE'NA (Περπερενα), a place in Myasis, on the south-east of Adrianytium, in the neighbourhood of which is an olive-grove where the people of Ephesus used to grow their vines. It was said by some to be the place in which Thucydides had died. (Strab. xiii. p. 607; Plin. v. 32; Steph. B. s. v. Παπρεδατος, from whom we learn that some called the place Perene; while Ptol. v. 2. § 16, calls it Perpe or Permenre; Galen, Παπραδατος, p. 358; comp. Sestini, p. 75.) Some, without sufficient reason, regard Perpe as identical with Theodotopolis, mentioned by Hierocles (p. 661). (L. S.)

PERRANTHES. [Ambracia.]

PERRAEBI, PERRHAE'BA. [Thessalia.]

PERRHIDAE. [Attica, p. 336, n.]

PERS'BORA (Περσαβορα, Zosim. iii. 17), a very strong place in Mesopotamia, on the W. bank of the Euphrates which the emperor Julian crossed in his march across that country. Zosimus, who gives a detailed account of its siege, states that it was in size and importance second only to Ctesiphon. Ammianus, speaking of the same war, calls the place Piri-sabura (xxiv. c. 2); and Libanius Soph. mentions a city of the same name as the then ruling king of Persia, evidently supposing that it derived its name from Saper (or Shakepa). (Oros. Fum. p. 316.) Foriger has conjectured that it is represented by the present Adbor, and that it was situated near the part of the river Euphrates whence the usual Nahar-sarae flows, and no great distance from the Sippaha of Ptolemy (v. 18. § 7.) (V.)
PERSEPOLIS (Περσεπόλις, Dioec. xvi. 70; Pot. vi. 4, § 4; Curt. v. 4, 6; Persepolin, Strab. xv. 729: Ekh. Persepolisyn, the capital of Persia at the time of the invasion of Alexander, and the seat of the chief palaces of the kings of Persia. It was situated at the opening of an extensive plain (now called Marvdasht), and near the junction of the two streams, the Araxes (Bendamir) and the Medus (Palaides). The ruins, which are still very extensive, bear the local name of the Chel Minur, or Forty Columns. According to Diodorus the city was originally surrounded by a great wall of strength and beauty (xvii. 71). Strabo states that it was, after Susa, the richest city of the Persians, and that it contained a palace of great beauty (xv. p. 729), and adds that Alexander burnt this building to avenge the Greeks for the similar injuries which had been inflicted on them by the Persians (xv. p. 730). Arrian simply states that Alexander burnt the royal palace, contrary to the entreaty of Parmenion, who wished him to spare this magnificent building, but does not mention the name of Persepolis. (Anab. iii. 18). Curtius, who probably drew his account from the many extant notices of Alexander's expedition by different officers who had accompanied him, has fully described the disgraceful burning of the palace and temple of Persepolis by the Greek monarch and his drunken companions. He adds that, as it was chiefly built of cedar, the fire spread rapidly far and wide.

Great light has been thrown upon the monuments which still remain at Persepolis by the researches of Niebuhr and Ker Porter, and still more so by the interpretation of the cuneiform inscriptions by C. C. F. Weiland, whose work, although it does not result in their inquiries, it seems doubtful whether any portion of the present ruins ascend to so high a period as that of the founder of the Persian monarchy, Cyrus. The principal buildings are doubtless due to Dareius the son of Hystaspes, and to Xerxes. The palace and city of Cyrus was at Pasargada, while that of the later monarchs was at Persepolis. (J. B. Findlen, Roy. As. Soc. vol. x.; Lassen, in Ezech. and Gruber's Encycl. l.c.; Ferguson, Palaces of Nineveh and Persopolis Restor. Lond. 1851.) It has been a matter of some doubt how far Persepolis itself ever was the ancient seat of the capital; and many writers have supposed that it was only the high place of the Persian monarchy where the most splendid palaces and temples were grouped together. On the whole, it seems most probable that the rock on which the ruins are now seen was the place where the palaces and temples were placed, and that the city was extended at its feet along the circumjacent plain. Subsequent to the time of Alexander, Persepolis is not mentioned in history except in the second book of the Maccabees, where it is stated that Antiochus Epiphanes made a fruitless attempt to plunder the temples. (2 Maccab. ix. 1.) In the later times of the Muhammedan rule, the fortress of Istakhr, which was about 4 miles from the ruins, seems to have occupied the place of Persepolis; hence the opinion of some writers, that Istakhr itself was part of the ancient city. (Niebuhr, ii. p. 181; Chardin, Voyages, viii. p. 245; Ker Porter, vol. i. p. 576; Ouseley, Travels, ii. p. 522.)

PERSICUS SINUS (§ Persicus insula, Strab. vii. 78, xv. p. 727; Pot. vi. 3, § 1, 4, § 1, myxos, Pot. vi. 19, § 1; § kath βασιλείας Κρίνων, Strab. xvi. p. 765; § Περσική Χώρα, Agathem. l. 3; Mars Persicum, Plin. vi. 13. 16), the great gulf which, extending in a direction nearly NW. and SE., separated the provinces of Susiane and Persia, and the western portion of Carmania from the opposite shores of Arabia Felix. There are great differences and great errors in the accounts which the ancients have left of this gulf; nor indeed are the statements of the same author always consistent the one with the other. Thus some writers gave to it the shape of the human head, of which the narrow opening towards the SE. formed the neck (Mela, iii. 8; Plin. vi. 34. 28). Strabo, in one place states, that, at the entrance, it was only a day's sail across (xv. p. 727), and in another (xvi. p. 765) that from Harmuza the opposite Arabian shore of Mace was visible, in which Ammianus (xxii. 6) agrees with him. He appears to have thought that the Persian Gulf was little inferior in size to the Euxine sea (l. c.), and reckons that it was about 20,000 stadia in length. (Cf. Agathem. l. 3.) He placed it also, according to a certain system of parallelism, due S. of the Caspian (ii. p. 131, cf. also xi. p. 519). The earliest mention of the Persian Gulf would appear to be that of Hecataeus (Steph. B. s. v. Κόρση), but a doubt has been thrown upon this passage, as some MSS. read νοτίως instead of αναχώς.

For the ancient monasteries, see Aeschyl. Persa 60. (Curt. iii. 19; Plin. vi. 23. 25; Amm. Marc. xxii. 6, &c.; § Περσικα, Herod. iv. 3. 1: Ekh. Persa, Persia), the province of Persis, which must be considered as the centre of the ancient realm of Persia, and the district from which the arms of the Persians spread over all the neighbouring nations, was bounded on the N. by Media and part of the chain of the Paracosthas (Strab. xv. 737; Arrian, Ind. c. 40; Amm. Marc. xxii. 6; Chardin, Voy. iii. p. 253); the coast-line appears to have been, as it is now, sandy and hilly, and uninhabitable, owing to the poisonous-bearing winds. (Plin. xii. 20.) The principal mountaine chains bore the names of Paracosthas (Elowend) and Ochus (perhaps Nakhlia), and were, in fact, prolongations to the sea of the still higher ranges of Media. It was watered by no great river, but a number of smaller streams are mentioned, some of them doubtless still more fetid; the fountains made their way through these were the Araxes (Bend-amir), the Medus (Palaides), and the Cyrus (Kūr), in the more inland part of the country; and along the coast, the Bagrads, Padagrus, Heratemis, Rhogonias, Orosias, &c. (Plin. vi. 23. a 26; Arrian, Ind. c. 39; Amm. Marc. xxii. 6; Strab. xvi. p. 737, &c.) The principal cities of Persis were Meshkā, its traditional capital, and the site of the tomb of its first monarch, Cyrus; Persepolis, the far-famed seat of the palaces and temples of Dareius the son of Hystaspes, and his successors; Gābak, one of the residences of the Persian kings; Taock, and Arapdāna.

The Perses were properly the native inhabitants
of this small district; though in later times the name
king was applied generally to the subjects of the
great king, whose empire extended, under Dareius the son
of Hystaspes, from India to the Mediterranean.
In the earliest times of the Old Testament they are
not mentioned by name as a distinct people, and
when, in the later days of the captivity, their name
occurs, they must have been either the inhabitants of the
great empire above noticed (Ezek. xxxviii. 5; Esth.
i. 3—18; Ezra, iv. 5; 1 Maccb. i. 1, &c.), and not
simply of the limited district of Persia. According
to Herodotus, the ancient people were divided into
three leading classes, warriors, husbandmen, and
nomades. In the first class, the Parthagades, Mar-
raphil, and Maspi, were the most important sub-
divisions. The Achemenides, from whom their
well-known line of kings descended, was one of
the families of the Parthagades. The tribes of husband-
men bore the names of Pantithalaei, Derusiatei and
Germanii; those of the nomades were called, Dai,
Mardi, Dropici and Sagartili. (Herod. i. 125.) It
is clear from this account that Herodotus is describing
what took place in the later days of the empire
before his own times, and that his view embraces a
territory far more extensive than that of the small
province of Persia. We must suppose, from his notice
of the nomades tribes, that he extended the Persian
race over a considerable portion of what is now called
Khorasan; indeed, over much of the country which at
the present day forms the realm of Persia. In
still later times or other tribes or subdivisions are met
with, as the Parnesaceni, Messabatae, Stabaei, Suzaei,
Hippopaghi, &c. &c. Herodotus states further that
the most ancient name of the people was Artaei
(Herod. vii. 61), a form which modern philology has
shown to be in close connection with that of the
Arii, the earliest title of their immediate neighbours, the
Medes. Both alike are derived from the old Zend and Sanscrit Arya, signifying a people of noble
descent; a name still preserved in the modern Ftrak
(Ariaka). (Muller, Journ. Asiat. iii. p. 259; Lassen,
Ind. Alterth. ii. p. 7.) There can be no doubt that
the name Persae is itself of Indian origin, the earliest
form in which it is found on the cuneiform inscrip-
P. 4.)

The Persian people seem to have been in all
times noted for the pride and haughtiness of their
language (Aescyl. Pera. 795; Amm. Marc. xxiii. 6);
but, in spite of this habit of boasting, in their
everthing, under Cyrus and his immediate suc-
cessors, they appeared to have made excellent soldiers.

Herodotus describes fully the arms and accoutre-
ments of the foot-soldiers, archers, and lancers of
the army of Xerxes (vii. 61), on which description
the well-known sculptures at Persepolis afford a
still living commentary. (Cf. also Strab. xv. p. 734;
Xen. Cyrop. vi. 3. § 31.) Their cavalry also was
celebrated (Herod. L. c. ix. 79, 81; Xen. Cyrop. vi.
4. § 1.). Scbrabo, who for the most part confines
the name of Persae to the inhabitants of Persia,
has fully described some of the manners and cus-
toms of the people. On the subject of their re-
ligious worship Herodotus and Strabo are not at
one, and each writer gives separate and un-
connected details. The general conclusion to be drawn
is that, in the remotest ages, the Persians were pure
fire-worshippers, and that degrees they adopted
what became in later times a characteristic of their
religious system, the Dualistic arrangement of two
separate principles of good and evil, Hormuzd and
Ahriman. (Strab. xv. p. 727—738; Herod. i. 83,
133; Xen. Cyrop. i. 22.) Many of their ancient
religious customs have continued to the present day;
the fire-worshippers of India still contending that
they are the lineal descendants of the ancient
Persians. The language of the ancient people was
strictly Indo-Germanic, and was nearly connected
with the classical Sanscrit, and of the cuneiform inscrip-
tions at Mervah—, the site of Pasargada, and the place where Cyrus was
buried,—and those of Dareius and Xerxes at Perse-
polis and Ecbatanæ, which have been deciphered by
Colonel Rawlinson and Professor Lassen. (Rawlinson,
Journ. As. Soc. vol. 2.; Lassen, Zeitschrift f. Morgen-
enl. vi. 1; Hitzig, Grammat. d. Doris, Zurich,
1847; Benfey, Pers. Keil-Inscrift, Leipzig, 1847.)

The government of Persia was a rigid monarchy.
Their kings lived apart from their subjects in well
secured palaces (Esth. iv. 2, 6), and rejoiced in
great parks (rapaëwros), well stocked with game
and animals for the chase (Cyrop. i. 8. § 14, viii. 1.
§ 38, Anat. i. 2. § 7; Curt. viii. 1. § 11), and
passed (in later times widely extended) their summer at Ecbatanæ, their
spring at Susa, and their winter at Babylon.
(Nabem.
i. 1; Dan. vii. 2; Esth. i. 5, 5; Xen. Anat. iii. 5.
§ 15, Cyrop. viii. 6. § 22.) Like other eastern
monarchs, the Persian kings possessed a well ap-
pointed harem, many curious details of which we
gather from the history of Esther (cf. also Curt.
ili. § 3; Athen. xiii. p. 557; Plut. Alex. c. 18;)
and they were accustomed to receive from their sub-
jects direct adoration (tarpovkéa), as the pre-
sumed descendants or representatives of Hormusd.
(Plut. Themist. c. 7; Curt. vi. 6. § 2, viii. 5. § 6.)
Their local government was a pure despotism; but
in some extraordinary cases a sort of privy council
was called of the seven chief princes, who stood
around the royal throne, like the Ameshabandar
round the throne of Hormusd. (Herod. vii. 8, viii. 67;
Esth. i. 14, 19, viii. 14.) Whatever document had
once passed the king and had been sealed by the
royal signet was deemed irrevocable. (Esth. i. 19,
vi. 8; Dan. vii. 16; cf. also Chardin, Voy. iii. 418.)
Over the individual provinces—which in the time of Dareius was in
hereditary names (her. iii. 89), but were subsequently much more
numerous (Esth. i. 1), probably from the sub-
division of the larger ones—were placed satrap,
whose business it was to superintend them, to collect
the revenues, and to attend to the progress of agriculture.
(Her. iii. 89, 97; Joseph. Ant. xi. 3, &c.)
Between the satraps and the kings was a well or
organised system of couriers, who were called dorypia
or doroïdi (Plut. Fort. Alex. viii. 794, ed. Reiske),
who conveyed their despatches from station to station
on horses, and had the power, when necessary, to press
horses, boats, and even men into their service.
As this service was very irksome and oppressive, the
word dorypia came to mean compulsion or de-
tention under other circumonences. (Joseph. Ant.
xi. 2. § 3; Esth. iii. 13, 15, viii. 10, 14; Bentley's
Memander, p. 56.)

The history of the Persian empire need not be
repeated here, as it is given under the names of the
respective kings in the Dict. of Biogr.
[V.]

PERUSIA, a town of the Ilertes in Hispuni
Terracoenian, which still exists, situated under the old name
on the Alcombire. (Juv. Ant. p. 591.)

PERUSIA (Περυσία: Ekv. Persinian: Pervia),
one of the most important and powerful cities of

P F 2
Etruria, situated nearly on the eastern frontier of that country, on a lofty hill on the right bank of the Tiber, and overlooking the lake of Thraexyane which now derives from it the name of Lago di Perugia. It closely adjoins the frontiers of Umbria, and hence the tradition reported by Servius, that it was originally an Umbrian city, inhabited by the tribe called Sarniates, is at least a very probable one. (Serv. ad Aen. x. 201.) The same author has, however, preserved to us another tradition, which ascribes the foundation of Perusia to a hero named Auletes, the brother of Ocnus, the reputed founder of Mantua. (Is. x. 198.) Justin's assertion that it was of Achaean origin is therefore to be rejected as a mere fable; but whatever historical value may be attached to the statements of Servius, it seems probable that Perusia, in common with the other chief places in the same part of Etruria, was in the first instance an Umbrian city, and subsequently passed into the hands of the Etruscans, under whom it rose to be a powerful and important city, and one of the chief members of the Etruscan confederacy. It is not till B.C. 310, when the Romans had carried their arms beyond the Caminian forest, that the name of Perusia is heard of in history; but we are told that at that period it was one of the most powerful cities of Etruria. (Liv. iv. 37.)

The three neighbouring cities of Perusia, Cortona, and Arretium, on that occasion, with the object of concluding a peace with Rome for thirty years (Liv. L. c.; Dio. xx. 35); but they seem to have broken it the very next year, and shared in the great defeat of the Etruscans in general at the Vadimonian lake. This was followed by another defeat under the walls of Perusia itself, which compelled that city to sue for peace; but the state which had been plundered at discretion, and was occupied by a Roman garrison, is one of those obvious perversions of the truth that occur so frequently in the Roman annals. (Liv. iv. 40.) When we next meet with the name of Perusia, it is still as an independent and powerful state, which in B.C. 295, in conjunction with Clusium, was able to renew the war with Rome; and though the Romans were defeated by Cn. Fulvius at Caudine, the Romans took the lead in renewing the contest the next year. On that occasion they were again defeated with heavy loss by Fabius, 4500 of their troops slain, and above 1700 taken prisoners. (Id. x. 30, 31.) In consequence of this disaster they were compelled before the close of the year to sue for peace, and, by the payment of a large sum of money, obtained a truce for forty years, B.C. 294. (Id. x. 37.) At this time Livy still calls the three cities of Perusia, Volscini, and Arretium (all of which made peace at the same time) the three most powerful states and chief cities of Etruria. (Id. L.c.)

We find no other mention of Perusia as an independent state; and we have no explanation of the circumstances, or furnish under which it ultimately became a dependency of Rome. But during the Second Punic War it figures among the allied cities which then formed so important a part of the Roman power: its cohorts were serving in her armies (Liv. xxviii. 17), and towards the end of the contest it was one of the "populi" of Etruria which came forward with the offer to furnish subsidies to the fleet of Scipio. Its contribution consisted of corn, and timber for shipbuilding. (Id. xxviii. 45.) With this exception, we meet with no other mention of Perusia till near the close of the republican period, when it bore so conspicuous a part in the civil war between Octavian and L. Antonius, in B.C. 41, as to give to that contest the name of Bellum Perusinum. (Suet. Aug. 9; Tac. Ann. v. 1; Oros. vi. 18.) It was shortly after the outbreak of hostilities on that occasion that L. Antonius, finding himself pressed on all sides by three armies under the command of Brutus, Fulvius, and Octavian himself, threw himself into Perusia, trusting in the great natural strength of the city to enable him to hold out till the arrival of his generals, Ventidius and Asinius Pollio, to his relief. But whether from disaffection or incapacity, these officers failed in coming to his support, and Octavian surrounded the whole hill on which the city stands with strong lines of circumvallation, so as to cut him off from all supplies, especially on the side of the Tiber, on which Antonius had mainly relied. Famine soon made itself felt in the city; the siege was protracted through the winter, and Ventidius was foiled in an attempt to compel Octavian to raise it, and drew off his forces without success. L. Antonius now made a desperate attempt to break through the enemy's lines, but was repulsed with great slaughter, and found himself at length compelled to capitulate. His own life was spared, as were those of most of the Roman nobles who had accompanied him; but the chief citizens of Perusia itself were put to death, the city given up to plunder, and an accidental conflagration having been spread by the wind, ended by completely destroying the whole of the city. (Appian, B.C. 64; Dion Cass. lxi. 14; Veil. Pat. ii. 74; Flor. iv. 5; Suet. Aug. 14, 96.) A story related by several writers of Octavian having sacrificed 300 of the prisoners at an altar consecrated to the memory of Caesar, is in all probability a fiction, or at least an exaggeration. (Dion Cass. l.; Suet. Aug. 15; Secund. 11; Merivale's Roman Empire, vol. iii. p. 227.)

Perusia was raised from its ashes again by Augustus, who settled a fresh body of citizens there, and the city assumed in consequence the surname of Augusta Perusia, which we find it bearing in inscriptions; but it did not obtain the rank or title of a colony; and its territory was confined to the district of tribus. (Appian, B.C. 64; Dion Cass. lxi. 14; Orell. Inscr. 93—95, 608.) Notwithstanding this restriction, it appears to have speedily risen again into a flourishing municipal town. It is noticed by Strabo as one of the chief towns in the interior of Etruria, and its municipal consideration is attested by numerous inscriptions. (Strab. v. p. 226; Plin. iii. 5, 8, 9; Pol. iii. 1, 49; Orell. Inscr. 2531, 3795, 4038.) From one of these we learn that it acquired under the Roman Empire the title of Colonia Vibia; but the origin of this is unknown, though it is probable that it was derived from the emperor Trajanus Gallus, who appears to have bestowed some conspicuous benefits on the place. (Vergiliöö, Íphig. Íerseg. pp. 579—580; Zumpt, Íe Coloniae, p. 537.) The name of Perusia is again mentioned in history till after the fall of the Roman Empire, but its natural strength of position rendered it a place of importance in the troubled times that followed; and it figures conspicuously in the Gothic wars, when it is called by Procopius a strong fortress and the chief city of Etruria. It was taken by Belisarius in 547; and with a strong garrison; in 547 it was besieged by Totila, but held out against his arms for nearly two years, and did not surrender till after Belisarius had quitted Italy. It was again recovered by Narses in 552. (Procop. B. G. 1. 16, 17, iii. 6, 25, 35, iv. 53.)
PESLA.

It is still mentioned by Pausanias (Hist. Lang. ii. 16) as one of the chief cities of Tuscia under the Lombards, and in the middle ages became an independent republic. Persugia still continues a considerable city, with 15,000 inhabitants, and is the capital of one of the provinces of the Roman states.

The modern city of Persugia retains considerable vestiges of its ancient date. The most important of these is the remains of the walls, which agree in character with those of Chiusi and Toscan, being composed of long rectangular blocks of travertine, of very regular masonry, wholly different from the ruder and more massive walls of Cortona and Volterra. It is a subject of much doubt whether these walls belong to the Etruscan city, or are of later and Roman times. The ancient gates, two of which still exist, must in all probability be referred to the latter period. The most striking of these is that now known as the Arco d'Augusto, from the inscription "Augusta Perusia" over the arch: this probably dates from the restoration of the city under Augustus, though some writers would assign it to a much earlier period. Another ancient gate was the Porta Marsia, also retains its ancient arch; while several others, though more or less modernised, are certainly of ancient construction as high as the impost. It is thus certain that the ancient city was not more extensive than the modern one; but, like that, it occupied only the summit of the hill, which is of very considerable elevation, and sends down its roots and underfalls on the one side towards the Tiber, on the other towards the lake of Trasymene. Hence the lines of circumvallation drawn round the foot of the hill by Octavian enclosed a space of 56 stadia, or 7 Roman miles (Appian, B. C. v. 33), though the circuit of the city itself did not exceed 3 miles.

The chief remains of the ancient Etruscan city are the sepulchres without the walls, many of which have been explored, and one—the family tomb of the Volturni—has been preserved in precisely the same state as when first discovered. From the inscriptions, some of which are bilingual, we learn that the family name was written in Etruscan "Velrimas," which is rendered in Latin by Volturnus. Other sepulchres belong to the families whose names assumed the Latin forms, Aria, Caesia, Petronia, Vettia, and Vib. Another of these tombs is remarkable for the careful construction and regular masonry of its arched vault, on which is engraved an Etruscan inscription of colossal length. But a far more important monument of that people is an inscription now preserved in the museum at Perugia, which extends to forty-six lines in length, and is the only considerable fragment of the language which has been preserved to us. [Etruria, p. 585.] Numerous sarcophagi, urns, vases, and other relics from the various tombs, are preserved in the same museum, as well as many inscriptions of the Roman period. [Vermiglioli, Iterascrips Perusini, 2 vol. 40; Perugia, 1834; Id. II Sepolcro dei Volturni, 4to, Perugia, 1841; Dennis's Etruria, vol. ii. pp. 458—459.]

We learn from ancient authors that Juno was regarded as the tutelary deity of Persia till after the burning of the city in a.D. 40, when the temple of Vulcan being the only edifice that escaped the conflagration, that deity was adopted by the surviving citizens as their peculiar patron. (Dion Cass. xlvii. 14; Appian. B. C. v. 49.)

PECUS or PESCLA (Not. Imp. c. 28, vol. i. p. 75, ed. Bicking), is probably the border-fortress in the N. of the Thebaid, which Ptosyne (iv. 5. § 71) calls Πεσκονήσου και Πεσκολούς. Pesla stood on the right bank of the Nile, and was the quarters of a German company (turna) of cavalry (D'Anville, Mémo. sur l'Égypte, p. 190). [W. B. D.]

PESER, PESONUS (Peregrina, Persus, Perusius).—The principal town of the Tolistoiboi, in the west of Galatia, situated on the southern slope of Mount Dindymus or Aglatias, near the left bank of the river Sangarius, from whose sources it was about 15 miles distant. (Paus. i. 4. § 3; Strab. xii. p. 567.) It was 16 miles south of Germa, on the road from Ancra to Amorium. (I. Ant. pp. 201, 202.) It was the greatest commercial town in those parts, and was believed to have derived its name from the image of its great patron divinity, which was said to have fallen from heaven. (Herodian, i. 11; Amm. Marc. xxi. 9.) Pessinus owes its greatest celebrity to the goddess Ares or Cybele, whom the natives called Agalatia, and to whom an immensely rich temple was dedicated. Her priests were the civil and military rulers of the place; but in later times their honours and powers were greatly reduced. (Strab. l. c., x. p. 469; Diod. Sic. iii. 58, &c.) Her temple contained her image, which, according to some, was of stone (Liv. xxix. 10, 11), or, according to others, of wood, and was believed to have fallen from heaven. (Apolod. iii. 11; Amm. Marc. R.G.) The name of the goddess appears to have extended all over the ancient world; and in n. c. 204, in accordance with a command of the Sibylline books, the Romans sent a special embassy to Pessinus to fetch her statue, it being believed that the safety of Rome depended on its removal to Italy. (Liv. l. c.; Strab. xii. p. 567.) The statue was set up in the temple of Victory, on the Palatine. The goddess, however, continued nevertheless to be worshipped at Pessinus; and the Galli, her priests, sent a deputation to Manlius when he was encamped on the banks of the Sangarius. (Liv. xxxviii. 18; Polyb. xxx. 4.) At a still later period, the emperor Julian worshipped the goddess in her ancient temple. (Amm. Marc. l. c.) The kings of Parthia adorned the sanctuary with a magnificent edifice and, probably coins of the period. Under the Roman dominion the town of Pessinus began to decay, although in the new division of the empire under Constantine it was made the capital of the province Galatia Salutaris. (Hier. p. 697.) After the sixth century the town is no longer mentioned in history. Considerable ruins of Pessinus, especially a well-preserved theatre, exist at a distance of 9 or 10 miles to the south-east of Vesri Hisar, where they were first discovered by Texier. (Descript. de l'Asie Mineure.) They extend over three hills, separated by valleys or ravines. The marble seats of the theatre are nearly entire, but the scene is already destroyed; the whole district is covered with blocks of marble, shale, and fragments of columns and other fragments, showing that the place must have been one of unusual magnificence. (Hamilton, Researches, i. p. 438, foll.; Leake, Asia Minor, p. 82, foll., who seems to be mistaken in looking for Pessinus on the right bank of the Sangarius. [L. S.]

PETALA, PETALAI, PETALAE, incorrectly called Petalia (Peraia) by Strabo (5. p. 444), small islands off the coast of Euboea, at the entrance of the Euripus, now Petalia. (P. L. iv. 12. a. 23; Leake, Northern Greece, vol. ii. p. 423.)
PETAVONIUM.

PETAVONIUM (Πεταβώνιον, Ptol. ii. 6 § 35), a town of the Superai in Hispania Tarraconensia, SE. of Asturica. (Itin. Ant. p. 423.) [T. H. D.]

PETELIA or PETILLIA (Πέτελια: Edh. Πέτηλιον, Petelium: Str. Rom.]) an ancient city of Brutantium, situated about 12 miles N. of Crotone, and 3 miles from the E. coast of the peninsula. According to the Greek traditions it was a very ancient city, founded by Philoctetes after the Trojan War. (Strab. vi. p. 254; Virg. Aen. iii. 401; Serv. ad loc.) This legend probably indicates that it was really a town of the Chones, an Oenotrian tribe; as the foundation of Chone, in the same neighbourhood, was also ascribed to Philoctetes. It was only a small place (Virg. L. c.), but in a strong situation. We have no account of its receiving a Greek colony, nor is its name ever mentioned among the Greek cities of this part of Italy; but, like so many of the Oenotrian towns, became to a great extent Hel lenised or imbued with Greek culture and manners. It was undoubtedly for a long time subject to Crotone, although comprised within the territory of that city, and probably for this reason its name is never mentioned during the early history of Magna Graecia. But after the irruption of the Lucanians, it fell into the hands of that people, by whom it was strongly fortified, and became one of their most important strongholds. (Strab. i. c.) It is apparently on this account, that Strabo calls it "the metropolis of the Lucanians," though it certainly was not included in Lucania as the term was understood in his day. Petelia first became conspicuous in history during the Second Punic War, when its citizens remained faithful to the Roman alliance, notwithstanding the general defection of the Brutantians around them, n. c. 216. They were in consequence besieged by the Brutantians as well as by a Carthaginian force under Himilco; but though abandoned to their fate by the Roman senate, to whom they had in vain sued for assistance, they made a desperate resistance; and it was not till after a siege of several months, in which they had suffered the utmost extremities of famine, that they were at length compelled to surrender. (Liv. xxii. 20, 21; Appian, M. A. 136; Fronto, Hist. iv. 5, § 18; Val. Max. vi. 6, § 2; Sil. Ital. xii. 431.) The few inhabitants who escaped, were after the close of the war restored by the Romans to their native town (Appian, l. c.), and were doubtless treated with especial favour; so that Petelia rose again to a prosperous condition, and in the days of Strabo was one of the few cities of Brutantium that was still tolerably flourishing and populous. (Strab. vi. p. 254.) We learn from inscriptions that it still continued to be a flourishing municipal town under the Roman Empire (Orell. Inscr. 137, 3058, 3939; Mommsen, Inscr. R. N. pp. 5, 6): it is mentioned by all the geographers and its name is still found in the Tabula, which is quoted by Heiberg from Tacitus to Crotone (Mel. ii. 4, § 8; Plin. iii. 10. 15; Ptol. iii. 1, § 75; Tab. Peut.) But we are unable to trace its history further: its identification with Strongoli is, however, satisfactorily made out by the inscriptions which have been found in the latter city. Strongoli is an episcopal see, with about 7000 inhabitants; its situation on a lofty and rugged hill, commanding the plain of the Noto (Nesithenes), corresponds with the accounts of Petelia, which is represented as occupying a position of great natural strength. There are no ruins of the ancient city, but numerous minor objects of antiquity have been found on the spot, besides the inscriptions above referred to.

The existence of a second town of the name of Petelia in Lucania, which has been admitted by several writers, rests mainly on the passage of Strabo where he calls Petelia the metropolis of Lucania; but he is certainly speaking of the well-known city of the name, which was undoubtedly in Brutantium. The inscriptions published by Antonini, to prove that there was a town of this name in the mountains near Velia, are in all probability spurious (Mommsen, It. R. N. App. p. 2), though they have been adopted, and his authority followed by Romaneili and Cramer. (Romaneili, vol. i. p. 348; Cramer's Italy, vol. ii. p. 367.)

The PETELINESI MONTES (τὰ Πετελίνια ὄρη), mentioned by Pintarch (Cyr. 11), to which Spartacus retired after his defeat by Crassus, are evidently the rugged group of the Apennines S. of the Crathis, between Petelia and Consentia. [E. H. B.]

PETEON (Πέτεος: Edh. Πετεός), a town of Boeotia, mentioned by Herodotus (II. ii. 500), was situated near the road from Thebes to Athens. (Strab. i. p. 410.) Strabo contradicts himself in the course of the same page (l. c.), in one passage placing Peteon in the Thesibis, and in another in the Haliartia. (Comp. Plut. Narr. Am. 4; Plin. iv. 7. s. 12; Steph. B. s. v.) The position of Peteon is uncertain. Leake supposes it may be represented by some ancient town at the southeastern extremity of the lake Paralimni. (Norther Greece, vol. ii. p. 326.)

PETINESCA, in the country of the Helvetii, is placed in the Itins. between Aventicum (Avenocae) and Salodurum (Solodurum); at the distance of xiii. in the Anton. Itin. from Aventicum and xiii. in the Tabularium; at the distance of x. from Salodurum in both the Itinerares. Some geographers have placed Petinesca at a place named Vercà, but the distance does not agree with that given by the Itins. between Petinesca and Salodurum, as D'Anville observes, who also says that the position of Biane (Biel) corresponds to the ancient numbers, if we take them to indicate Gallic leagues. Oliver also placed Petinesca in this position. [G. L.]

PETITARUS. [A. CH. L.]

PETOVIO (Πετώβιος, or Πετώβιος, Ptol. ii. 15. § 4: Petevio), also called Petovio (Itin. Ant. p. 262; and in inscriptions op. Orelli, n. 3592), Petavio, and Petavion, was an important town in Upper Iannia, on the river Dravus and the frontiers of Noricum. In inscriptions it is called a Roman colony, and bears the surname of Ulpius; whence it may be inferred that it received Roman colonists from either Trajan or Hadrian, who probably also extended the place. Its importance is sufficiently attested by the fact that it was the station of the Legio XIII. Gemina, and that an imperial palace existed outside its walls. (Tac. Hist. iii. 1; Amm. Marc. xiv. 56. 4; Hieroc. Hist. iv. 19.) The modern town of Pettas is situated on the left bank of the Draus; and as coins, inscriptions, and other ancient remains are found only on the opposite side, it is probable that the ancient Petovio was situated on the right bank opposite to the modern Pettas. (Comp. K. Mayer, Vorkunde der Steyrerraumsche Alterthümer, Grätz, 1782, 4to; Muchar, Noricum, i. p. 364.)

PETRA (Πέτρα), "rock," the name of several towns. 1. In Europe. 1. PETRA PETRUS, in Umbria. [I. T.]
PETRA.

2. [Πετρα: Εθ. Πετρίνθως, Πετρίνθος: Πετραλία], a city of Sicily, mentioned both by Pliny and Ptolemy among the inland towns of the island. Cicero also notices the Petrini among the communities that suffered from the exactions of Verres (Cic. Vere. iii. 39; Plin. iii. 8. a. 14; Ptol. iii. 4. § 14); and their name is mentioned at an earlier period by Diodorus as submitting to the Romans during the First Punic War. (Diod. xxiii. 18; Esc. H. p. 505.) The name is written Petrasa by Silius Italicus and Ptolemy, and the Petrini of the Antonine Itinerary is in all probability the same place. ([τίμ. Ant. p. 96.) Though so often mentioned by ancient authors, they afford very little clue to its position; but it is probable that the name is retained by the modern Petralia, a small town about 8 miles W. of Gagus, supposed to represent the ancient Eocyum. (Engyton.) Ptolemy indeed places these two towns near one another, though he erroneously transfers them both to the neighbourhood of Syracuse, which is wholly at variance with the mention of Petra in Diodorus among the towns subject to the Carthaginians as late as n. c. 254. (Civer. Sic. p. 367.) [E. H. B.]

3. A fortress of Macedonia, among the mountains beyond Libethra, the pass of which was disputed by the Thessalian Perrhaebi and the Macedonian kings. (Liv. xxxix. 26, xlv. 32.) It commanded a pass which led to Thyrium in Thessaly, by the back of Olympus. By this road L. Aemilius Paulus was enabled to throw a detachment on the rear of the Macedonian army which was encamped on the Enipeus, after the forces of Perseus had been defeated, in the pass of the rock, now called by P. Scipio Nasica, who had been sent against it with the consul's eldest son Q. Fabius Maximus. (Liv. xlv. 41.) Petra was situated on a great insular rock naturally separated from the adjoining mountain at the pass which leads from Elasmos or Serrana into the maritime plains of Macedonia. Here, which is at once the least difficult and most direct of the routes across the Olympos barrier, or the frontier between Macedonia and Thessaly, exactly on the Zygoas, are the ruins of Petra. (Lak. North. Greece, vol. iii. pp. 387, 430.) (E. B. J.)

4. A fortress of the Maedi, in Thrace. (Liv. xl. 22.)

5. A town in Illyricum, situated upon a hill upon the coast, which had only a moderately good harbour. (Cass. B. C. iii. 42.)

6. A place in the Corinthia. [Vol. I. p. 685, a.]


PETRA. II. In Asia. 1. [Πετρα, Ptol. v. 17, § 5, viii. 20, § 19; Pètra or Perä, Said. a. e. Pwóθkox; the Delta of the Old Testament, 2 Kie. xi. 17; Isth. xvi. 1; revising its various names see Robinson, Biblical Researches, vol. ii. Notes and Ill. p. 653), the chief town of Arabia Petraea, once the capital of the Idumeans and subsequently of the Nabataei, now Wady Musa. [NABATAREI.

Petra was situated in the eastern part of Arabia Petraea, in the district called under the Christian emperors of Rome Palæstina Tertia (Vet. Rom. Ital. p. 731, Wessel.; Malal. Chronogr. xvi. p. 400, ed. Bonn.). According to the division of the ancient geographers, it lay in the northern district, Gebalene; whilst the modern ones place it in the southern portion, Edh-Sherah, the Seif, or mountain-land, of the Old Testament (Genesis, xxxvi. 8).

It was seated between the Dead Sea and the Elanitic gulf; being, according to Diodorus Siculus (axa. 96), 300 stadia S. of the former, whilst the Tab. Peut. places it 98 Roman miles N. of the latter. Its site is a wilderness overtopped by Mount Hor, and diversified by cliffs, ravines, plains, and Wady, or watered valleys, for the most part but ill cultivated. Strabo (xvi. p. 779) describes it as seated in a plain surrounded with rocks, hemmed in with barren and streamless deserts, though the plain itself is well watered. For a description of the extent of the plain at rather less than 2 miles, agrees very nearly with that of Strabo, and both are confirmed by the reports of modern travellers. "It is an area in the bosom of a mountain, swelling into mounds, and intersected with gullies." (Irb and Manges, ch. viii.) It must not, however, be understood to be completely hemmed in with rocks. Towards the N. and S. the view is open; and from the eastern part of the valley the summit of Mount Hor is seen over the western cliffs. (Robinson, ii. p. 528.) According to Pliny (l. c.) Petra was a place of great resort for travellers.

Petra was subdued by A. Cornelius Palma, a lieutenant of Trajan's (Dion. Cass. xviii. 14), and remained under the Roman dominion for an indeterminate time, as we hear of the province of Arabia being enlarged by Septimius Severus a. d. 195 (id. Ixxx. 1, 2; Ec. viii. 18). It must have been during this period that those temples and mausoleums were made, the remains of which still arrest the attention of the traveller; for though the predominant style of the architecture is Egyptian, it is mixed with florid Graeco-Roman ornament, which clearly indicate their origin. (Robinson, ii. p. 532.)

The valley of Wady Musa, which leads to the town, is about 150 feet broad at its entrance, and is incircled with cliffs of red sandstone, which gradually increase from a height of 40 or 50 feet to 200 or 250 feet. Their height has been greatly exaggerated, having been estimated by some travellers at 700 and even 1000 feet (Irb and Manges, vii. Stephens, ii. p. 70; see Robinson, ii. p. 517 and note). The valley gradually contracts, till at one spot it becomes only about 12 feet broad, and is so overlapped by the cliffs that the light of day is almost excluded. The ravine or Six of Wady Musa extends, with many windings, for a good English mile. It forms the principal, and the Pharaohs were only the annexers to Petra, the entrance being broken through the wall. (Diod. Sic. ii. 48, xix. 97; Robinson, ii. p. 516; Labord, p. 55.) This valley contains a wonderful necropolis heewn in the rocks. The tombs, which adjoin or surmount one another, exhibit now a front with six Ionic columns, now with four slender pyramids, and by their mixture of Greek, Roman, and Oriental architecture remind the spectator of the remains which are found in the valley of Japhetshaphat and in other parts of Palestine. The further side of the ravine is spanned by a bold arch, perhaps a triumphal one, with finely-sculptured niches evidently intended for statues. This, like the other remains of this extraordinary spot, is ascribed by the natives either to the Pharaohs or to the Jinaars, but the Six. The bottom of the valley, in which it almost vanishes, winds the stream mentioned by Strabo and Pliny, the small but charming Wady Musa. In ancient times its bed seems to have been paved, as many traces still show. Its stream was spanned by frequent bridges, its sides strengthened with stone walls or quays, and numerous small canals derived
from it supplied the inhabitants with water. But now its banks are overgrown with hyacinths, oleanders, and other flowers and shrubs, and overshadowed by lofty trees.

Opposite to where the Siq terminates, in a second ravine-like but broader valley, another monument, the finest one at Petra, and perhaps in all Syria, strikes the eye of the traveller. This is the Khinnak—well preserved, considering its age and climate, and still elegant and interesting. Some of its columns, so fine in work and all the freshness and beauty of its colouring. It has two rows of six columns over one another, with statues between, with capitals and sculptured pediments, the upper one of which is divided by a little round temple crowned with an urn. The Arabs imagine that the urn contains a treasure.—El Khinnak, whence the name,—which they ascribe to Pharnab (Robinson, ii. p. 519). The interior does not correspond with the magnificence of the façade, being a plain lofty hall, with a chamber adjoining each of its three sides. It was either a mausoleum, or, more probably, a temple.

From this spot the cliffs on both sides the Wady are pierced with numerous excavations, the chambers in which are usually small. Among the façades are occasionally of some size and magnificence; all, however, so various that scarce two are exactly alike. After a gentle curve the Wady expands, and here on its left side lies the theatre, entirely hewn out of the rock. Its diameter at the bottom is 120 feet (Irbey and Mangels, p. 428), and its depth, about 70 feet. There are thirty-eight rows of seats, capable of accommodating at least 3000 spectators. Strangely enough, it is entirely surrounded with tombs. One of these is inscribed with the name of Q. Praefectus Florentinum (Loborde, p. 59), probably the governor of Arabia Petraea under Hadrian or Antoninus Pius. Another has a Greek inscription, not yet deciphered. A striking effect is produced by the bright and lively tints of the variegated stone, out of which springs the wild fig and tamarisk, while creeping plants overspread the walls, and thorons and brambles cover the pedestals and cornices (Isisah, xxxiv. 13). Travellers are agreed that these excavations were mostly tombs, though some think they may originally have served as dwellings. A few were, doubtless, temples for the worship of St. George, but subsequently converted into Christian churches.

Proceeding down the stream, at about 150 paces from the theatre, the cliffs begin to expand, and soon vanish altogether, to give place to a small plain, about a mile square, surrounded with gently eminences. The brook, which now turns to the W., traverses the middle of this plain till it reaches a ledge of sandstone cliffs, at a distance of rather more than a mile. This was the site of Petra, and is still covered with heaps of hewn stones, traces of paved streets, and foundations of houses. There are remains of several larger and smaller temples, of a bridge, of a triumphal arch of degenerate architecture, and of the walls of a great public building—Kaur Faron, or the palace of Pharon.

On an eminence south of this is a single column (Zob Faron, i. e. hasta virilis Pharonis), connected with the foundation-walls of a temple whose pillars lie scattered around in broken fragments. Loborde (p. 59) thinks that the Acropolis occupied an isolated hill on the W. At the NW. extremity of the cliffs is the Deir, or cloister, hewn in the rock. A ravine, like the Siq, with many windings, leads to it, and the approach is partly by a path 5 or 6 feet broad, with steps cut in the rock with inexpressible labour. Its façade is larger than that of the Khinnak; but, as in that building, the interior does not answer to it, consisting of a large square chamber, with a recess resembling the niche for the altar in Greek ecclesiastical architecture, and bearing evident signs of having been converted from a heathen into a Christian temple. The inscription carved on the lintel of its doorless doorway, from which Greek Scripture, was at length brought by the Mahometans. From that time it remained unvisited, except by some crusading kings of Jerusalem; and perhaps by the single European traveller, Thetmar, at the beginning of the 13th century. It was discovered by Burckhardt, whose account of it still continues to be the best. (Robinson, ii. p. 527.) Loborde's work is chiefly valuable for the engravings. See also Irbey and Mangels, Travels, ch. viii; Robinson, Bibl. Researches, vol. ii. p. 512, seq. [T. H. D.]

2. A town in the land of the Lazi in Colchis, founded by Joanna Thibias, a general of Justinian, in order to keep the Lazi in subjection. It was situated upon a rock near the coast, and was very strong (Procop. B. Pers. ii. 14, 17.). It was taken by Chosroes in A. D. 541, and its subsequent siege by the Romans is described by Gibbon as one of the most remarkables of the age. The first siege was relieved; but it was again attacked by the Romans, and was at length taken by assault after a long protracted resistance, A. D. 541. It was then destroyed by the Romans, and from that time disappears from history. Its ruins, which are now called Oudjenar, are described by Dubois. [Procop. B. Pers. ii. 17, 20, 30, B. Goth. iv. 11, 12; Gibbon, c. xii. vol. v. p. 201, ed. Smith; Dubois, Voyages autour du Caucase, vol. iii. p. 86, seq.]

3. A very strong fortress in Sagdiana, held by Arimazes when Alexander attacked it. (Curt. viii. 11; comp. Arrian, iv. 19; Strab. xi. p. 517.) It is probably the modern Koiteen, near the pass of Kelepja or Derbend. [See Dict. of Biogr. Vol. I. p. 286.]

PETRAS MAJOR (Πηράς ἡ μέγας), Scyl. p. 45; Ptol. iv. 5 § 3; Stadim. § 39), a harbour of Marmaria, a day's sail from Phoinik Portus, and the same as the large harbour which Strabo (xiv. a. 808) places by Ardanaes Pron. The place is described as lying opposite to Chersonesus of Crete, at a distance of 3000 stadia. It agrees in position with Port Bardia, where there are springs to the W. of Marse Solonum. [E. B. J.]

PETRAS MINOR (Πηράς ἡ μικρός), Scyl. c.; Ptol. iv. 5 § 3; Stadim. § 39), a harbour of Marmaria, half a day's sail from Antipyrgus. It has been identified with Magharab-el-Habab, where there are a great number of catacombs remarkable for their Graeco-Egyptian style. These curious excavations, of which plans are given in Pacco (Voyage dans la Marmarique, Planches, pl. v.), are to be identified according to that traveller (p. 49), with the sinuous caverns of Bombara (Boufara), resembling the Egyptian hypogaeum, which the Greeks called "Syringes," mentioned by Synesius (Ep. 104); but Barth (Wenderungen, p. 512) has shown that the description of the bishop of Potлемai cannot be applied to these catacombs and their locality. A coin with the epigraph ΠΕ-ΠΑ, which Pellerin referred to this port in Marmaria is by Eckhel (iv 116) assigned to a Cretan mint. [E. B. J.]
PETRIA. A fortress in the N. of Britannia Romana, between the Wall and the river Irthing, where the Ala Petriana was quartered. Camden (p. 1030) identifies it with Old Pentir; but Horsley (Brit. Rom. p. 107) and others fix it with more probability, at Cambeck Fort or Castle-steads. (Not. Imp.) It is called Banna by the Geogr. Rav. (Horsley, p. 488.) [T. H. D.]

PETRIANIA. [Petra, No. 2.]

PETROCORII (Πηροκόρει, Ptol. ii. 7 § 12), a Gallic people, whom Ptolemy places in Aquitania. He names the chief city Vesunna, which is Perigord. Caesar mentions them (vi. 75) as sending a contingent of 5000 men to aid in raising the siege of Alesia; this is all that he says about them. The passage in Pliney (iv. 18. s. 83) in which he describes the peoples of the Petrocorii is doubtful: "Cedurici, Nitiobrigae (a correction, see Nitiobriges), Tarne- que amno discreti a Tolosanis Petrocorii." This passage makes the Tarni (Tarn) the boundary between the territory of Tolosa (Toulouse) and the Petrocorii, which is not true, for the Cedurici were between the Petrocorii and the territory of Tolosa. Scarcely less improbable is "Cedurici, Nitiobrigae, Tarne amni discreti a Tolosanis Petrocorii." But this is not true, for the Nitiobriges did not extend to the Tarn. Strabo (iv. pp. 190, 191) mentions the Petrocorii among the people between the Garonne and the Loire, and near the Nitiobriges, Cadurci, Lemovices, and Arverni. He says that there were iron mines in the country. The Petrocorii occupied the diocese of Perigordus and Sarlat (D'Anville). Besides Vesunna their territory contained Correze, Truyet, Dioullion, and some other small places. [G. L.]

PETROMANTALUM, in Gallia, is placed by the Antonine Itinerary on a road which runs from Carcasson to through Rolomagna (Pithmius). It also appears on a road from Caesearonagus (Beaucaire) to Briva Isarae or Pontisae, on the Oise, a branch of the Seine. In the Table the name is written Petumenvico. The site is uncertain. The name bears some resemblance to that of Magni; but the site of Magni does not accurately correspond to the distances in the Itinerary. [G. L.]

PETROSCETA. [Martinville, p. 282, b.]

PETRUIA. [Panthe.

PEUCE (Πεύχε, Ptol. iii. 10 § 2; Strab. vii. p. 305), an island of Moesia Inferior, formed by the two southernmost mouths of the Danube. It derived its name from the abundance of pine-trees which grew upon it. (Eratosth. in Schol Apollon. iv. 310.) It was of a triangular shape (Apollon. I. iv. 23). It was larger as Rhodes. By Ptolemy (v. 84. s. 2) it is called a Getaic island; by Valerius Flaccus (vii. 217) a Sarmatian one. It has been identified with the modern island of Pusina or St. George, between Badabog and Ismael; but we must recollect that these parts were but little known to the ancients, and that in the lapse of time the mouths of the Danube have greatly changed their course. (Plin. iv. 12. s. 24; Mela, ii. 7; Adv. Ausc. Orb. 440; Dion. Perieg. 401; Claud. IV Cons. Honor. 630, &c.) [T. H. D.]

PEUCELATOIS (Πευκελατης, Arrian, Anatol.

PHAEI. [Indic. 4: Πευξεια Περγαμ.] Strab. xv. p. 698; Plin. vi. 17. s. 21: Ech. Peucatenses, Pline; Πευκαλατις, Dionys. Per. 11432), a district of India on the NW. frontier, along the Gophen or Cebul river, in the direction of the Pamir. The actual name of the town, which was probably Peucela, is nowhere found, but the form of the word leaves no doubt that it is, like the majority of the names which have been preserved by Arrian, of gentile Semitic or Indian origin. Strabo and Pliney both call the city itself Peucatenses. Arrian in one place gives the name to a district (iv. 22), without mentioning that of the capital or chief town; in another he calls the capital Peucelactis, or, according to the Florentine MS., Peucela. (Indic. c. 1.) There can be little doubt that this is the same place or district mentioned in Ptolemy under the form of Peucela (vili. 11 § 44), and in the Perip. Mar. Eryth. (c. 47). Both are connected with the Gandarissi, — the Sanscrit Gandarasa,— and both are alike placed in NW. India. Prof. Wilson has shown that the Greek name is derived from the Sanscrit Pukhdkara or Pukhalaka, the Pukhaolaca, of the Hindus, which was placed by them in the country of the Gandarissi, and also by the modern Pandharis of Strabo, and which is still represented by the modern Petchey or Pakholi, in the neighborhood of Pukhdkara. (Wilson, Arrian, pp. 183, 184.)

PEUCETII (Πευκετικης), a people of Southern Italy, inhabiting the southern part of Apulia. This name was that by which the people were identified in the Greeks, but the Romans called them Pescidicti, which, according to Strabo, was the national appellation employed also by themselves. (Strab. vii. pp. 277, 282.) Their national affinities and origin, as well as the geographical details of the country occupied by them, will be found in the article Apulia. [E. H. B.]

PEUCINCUS (Πευκινκος, Ptol. iii. 5 § 18, 10 § 9; Strab. vii. p. 305, seq.; Pline, iv. 14. s. 28) was a branch of the Bastarnae, inhabiting the island of Peuce. Tacitus (Germ. 46) and Jornandes (Goth. 16) write the name Peucini, which also appears in several MSS. of Strabo; whilst Ammianus Marcellinus (xxii. 6. § 43) calls them Peuci, and Zosimus (iv. 42) Peucini. [T. H. D.]

PHABIRANUM (Φαβιρανος), a city in the country of the Chanci Minores, that is, the district between the Albia and Visurgis (Ptol. ii. 11 § 27), is generally identified with the modern city of Bre- men; though some, with more probability, look for its site at Brennero. (Wilhelm, Germaniens, p. 162.) [L. E.]

PHACIUM (Φαξιος; Eth. Φακιος). A town on the coast of Thessaly, in the district Pegasiotis, placed by Leake a little below the right bank of the Peucina at Alifaka, but by Kiepert upon the left bank. Brasidas marched through Phaciium in b. c. 454. (Thuc. iv. 78.) The town was laid waste by Philip, b. c. 198 (Liv. xxiii. 13), and was occupied by the Roman general Plancus, in the war with Aemilius Paulus, b. c. 191. (Liv. xxxvi. 13.) Phaciium is probably the same place as Phucus, which Polybius (xxii. 25) calls a town of Macedonia. (Comp. Steph. B. s. v.: Leaks, Northern Greece, vol. iv. p. 493.)

PHACUSSA (Pline. iv. 12. s. 33: Φαχουσσα, pl. Steph. B. s. v.), an island in the Aegean sea, one of the Sphacteriae. [PHAEOCAE. [Corcyra.]

PHAEIDAEDES. [Delphit. p. 764.]

PHAEIDIAS. [MEGALEXPOLIS. p. 509, b.]

PHALENIANEA (Φαλενια), a town in Raetia
or Vindelicia, only on the lower bank of the Danube is mentioned by Ptolemy (ii. 12. § 4). [L.S.]

PHAENO (Παένος, Euseb. Onomast. s. v. Φαέων; Φαέων, Hieroc. p. 723), formerly a city of Idumaean, and afterwards a village of Arabia Petraea, between Petra and Zoar, containing copper mines, where condemned criminals worked. It was identified with Puxon, one of the stations of the Israelites in their wanderings. (Niem. xxxiii. 42; see Beland, Palasmata, p. 951; Wesseling, ad Hieroc. l. c.)

PHAESTUS. I. (Φαίστιον: Eth. Φαίστιον), a town in the S. of Crete, distant 60 stadia from Gortyna, and 20 from the sea. (Strab. x. p. 479; Plin. iv. 12. s. 20.) It was said to have derived its name from an eponymous hero Phaestus, son of Hercules, who migrated from Silos to Crete. (Paus. ii. 6. § 7; Steph. B. s. v.; Eustath. ad Hom. I. c.) According to others it was founded by Minos. (Diod. iv. 78; Strab. l. c.) It is mentioned by Homer (Il. ii. 648), and was evidently one of the most ancient places in the island. It was destroyed by the Gortynians, who took possession of its territory. (Strab. l. c.) Its port was Matelum, from which it was distant 40 stadia, though it was only 20 from the coast. (Strab. l. c.) We also learn from Strabo that Epimenides was a native of Phaestus. The inhabitants were celebrated for their sharp and witty sayings. (Ath. vii. 261. c.) Phaestus is mentioned also by Skylax, p. 18; Polib. iv. 55.

Stephanus B. (s. v. Φαίστον) mentions in the territory of Phaestus a place called Lissos, which he identifies with a rock in the Odyssey (iii. 293), where in its editions it is not used as a proper name, but as an adjective, -λησθής, "smooth." Strabo (l. c.) mentions a place Olympos or Olyssae in the territory of Phaestus (Ολυμπός τῆς Φαιστίας); but this name is evidently Phaestus, and instead of it we ought probably to read Lissos. This place must not be confounded with Lissus, which was situated much more to the W. (Kramer, ad Strab. l. c.)

COIN OF PHAESTUS.

2. A town of Thessaly in the district of Pelasgiotis, a little to the right of the Peneus. It was taken by the Roman praetor Baebius in B.C. 191. (Liv. xxxvi. 13.)

3. A town of the Locri Oeselae in the interior, with a port called the port of Apollo Phaestina. (Paus. iii. 22.) A lake or lagoon was called Vilia, where are the ruins of a fortress of no great extent, and the port of Apollo near C. Andromakhe. (Leake, Northern Greece, vol. ii. p. 621.)

4. The later name of Phryza in Tripillya in Elymus. (Pryza.)

PHAEGES (Φαέγησ, Hes. opp. Steph. B. s. v.; Steph. ll. v. 27; Strab. vii. p. 331, Fr. 33), a fortress in the Pieric hollow, and the first place after the passage of the Strymon. It is identified with the post station of Orfanon, on the great road from Greece to Constantinople, where Greek coins have been often found, and, among other small productions of Hellenic art, oval sling bullets of lead, or the "glanides" of which Lucan (vii. 512) speaks in his description of the battle of Pharnacia. These are generally inscribed with Greek names in characters of the best kind, or with some emblem, such as a thunderbolt. (Leake, Northern Greece, vol. iii. p. 176; Clarke, Travels, vol. viii. p. 1170.)

PHAIA (Φαία, Stadiasmus. § 43; Φαία, Ptol. iv. 5.) a harbour of Marmarica, the name of which Olshausen (Phoenisches Ortsnamen, in Rhein. Mus. 1852, p. 324) connects with a Phoenician original. Barth (Reise, p. 505) has identified it with a small bay upon the coast, a little to the N. of Wady Tarum.

PHALAC'CHTHIA (Φαλακρίθα), a town of Thessaly in the district of Thessaliotis. (Ptol. iii. 13. § 45.)

PHALACRA (Φαλάκρα), a promontory of Mount Ida, in Mycia, of which the exact position is unknown. (Eustath. ad Hom. ii. viii. 47; Schol. ad Nisam. AS. 276; ad Iuven. 40, 1170.) Stephanus Byz., who mentions it under the name Phalacras, states that all barren and sterile mountains were called Phalacra. [L.S.]

PHALACRINE. [Falarchium.]

PHALACRUM. [Corcyra, p. 669, b.]

PHALAESEAE (Φαλαεσαί: Eth. Φαλαμεσαι), a town of Arcadia, in the district of Malea, on the road from Megapoli to Sparta, 20 stadia from the Hermus towards Bophina. Leake originally placed it near Gordikhe, but subsequently a little to the eastward of Bura, where Gell remarked some Hellenic remains among the ruins of the Burnika Kal-lyvria. (Paus. viii. 35. § 3; Steph. B. s. v.; Leake, Morea, vol. ii. p. 238; Peloponomica, p. 237.)

PHALANNA (Φαλαννα: Eth. Φαλαννα), a town of the Perrhaebi in Thessaly, situated on the left bank of the Peneus, SW. of Gonnus. Strabo says (iv. 9. s. 16) that the Homeric Orthe became the acropolis of Phalanna; but in the lists of Pliny (iv. 9. s. 16) Orthe and Phalanna occur as two distinct towns. Phalanna was said to have derived its name from a daughter of Tyrnis. (Steph. B. s. v.) It was written Phalannus in Ephorus, and was called Hippia by Herodotus. (Steph. B.) Phalanna is mentioned in the war between the Romans and Persians, n. c. 171. (Liv. xii. 54, 65.) Phalanna probably stood at Karadjzak, where are the remains of an ancient city upon a hill above the village. (Leake, Northern Greece, vol. iii. p. 379, iv. p. 239.)

PHALANTHUM (Φαλανθον: Eth. Φαλανθων), a town and mountain of Arcadia, in the district of Orchomenia, near Methydrium. (Paus. viii. 35. § 9; Steph. B. s. v.; Leake, Peloponomica, p. 240.)

PHALARA. [Lamia.]

PHALARUS. [Bosotita, p. 412, b.]

PHALERNUM (Φαλαρένομα: Eth. Φαλαρένομα), a town of Crete, situated on the NW. side of the island, a little S. of the promontory Cimarus or Corycus, described by Dicaearchus as having a closed-up port and a temple of Artemis called Dicitunya. Strabo says that Phalasarna was 60 stadia from Polyrrhenia, of which it was the port-town; and that it was a day's journey from Phalasarna to Phalasarna, which is Phalasarna, being the first city to the west of the island. (Strab. x. pp. 474, 479; Skylax, pp. 17, 18; Dicaearch. Descrip. Grec. 119; Steph. B. s. v.; Plin. iv. 12. s. 20.) The Cydonians had at
PHALERUM.  

one time taken possession of Phalasarna, but were compelled by the Romans to give it up. (Polyb. xxiii. 15.)

There are considerable remains of the walls of Phalasarna. They exist in a greater or less degree of preservation, from its northern side, where it seems to have reached the sea, to its south-western point, cutting off the acropolis and the town along with it as a whole, and other remains, the most curious of which is an enormous chair on the SW. side of the city, cut out of the solid rock; the height of the arms above the seat is 2 feet 11 inches, and its other dimensions are in proportion. It was no doubt dedicated to some deity, probably to Artemis. Near this chair there are a number of tombs, hewn in the solid rock, nearly 30 in number. (Pashley, Travels in Crete, vol. ii. p. 62, seq.)

PHALERUM. [Attica, pp. 304, 305.]

PHALORIA (Liv.; Φαλώρια, Φαλόρια, Steph. B. s. v.; Eth. Φαλόριος, Φαλόριοτης), a town of Histiaeots in Thessaly, apparently between Trieca and the Macedonian frontier. Leake places it in one of the three roadside towns, Attica, Thessaly, Arcadia, in the northward of Trikala, either at Sidinia or at Arditium. (Liv. xxxii. 15, xxxiii. 13, xxxix. 25; Leake, Northern Greece, vol. iv. pp. 528, 529.)

PHALYCUM (Φάλυκος), a town of Megara mentioned by Theophrastus (Hist. Pl. ii. 8), is clearly the same place as the Alycum (Ἀλυκος) of Plutarch, who relates that it derived its name from a son of Sciron, who was buried there. (Theocr. 1. 41.) It perhaps stood at the entrance of the Scironian pass, where Dodwell (vol. ii. p. 179) noticed some ancient vestiges, which he erroneously supposed to be those of Tripodiscus. [Tripodiscus.]

PHAHA, a town in Aetolia. [Paralia.]

PHAHA. [Chios, p. 609.]

PHAHA (Φάθα), a town in Aetolia, Strab. xi. p. 494; Pol. v. 9 § 6; Φαθαγορα, τα Φαθαγορα, Herod. ap. Steph. B. s. v.; Strab. xi. p. 495; Scymn. Ch. 891; Arrian, ap. Eustath. ad Dionys. Per. 306, 549; Φαθαγορα, Dion. Per. 530; comp. Prician, 556; Avien. 735; Φαθαγορα, Steph. B. s. v. Ταμ- ραθ, Φαθαγορα νόσα, Scylx, p. 31; Anonym. Per. de Eustath. p. 216, Phanagoria, Strab. xxiii. 8; Φαθαγορα, Procop. B. Goth. iv. 5; Eth. Φαθαγορατίς, less correctly Φαθαγορατίς, Steph. B. s. v.), a Greek city on the Asiatic side of the Cimmerian Bosporus, founded by the Teians under Phanagoria or Phanagoras, who fled thither from the Persians. (Eustath. ad Dionys. Per.; Scymn. Ch., Steph. B., Persip. B. Eust. ii. 90.) was situated upon an island, now called Timas, formed by the main branch of the Anticytes (Kabos), which flows into the Black Sea, and a smaller branch, which falls into the sea of Aesof. The main branch of the Kabos forms a lake before it enters the sea, called in ancient times Corocondamis (Strab. xi. p. 494), now the Kabanalos Limus, on the left of which, especially near the port, there are extensive remains (Strab. xi. p. 495; respecting Phanagoria being upon an island, see Steph. B., Eustath., Amm. Marc., L. C.) the city became the great emporium for all the traffic between the coast of the Palus Macotis and the countries on the southern side of the Caucasus, and was chosen by the kings of Bosporus as their capital in the early part of the Christian era. (Strab. B. s. v.) It was at Phanagoria that the insurrection broke out against Mithridates the Great, shortly before his death; and his sons, who held the citadel, were obliged to surrender to the insurgents. (Appian, Mithr. 108; Dict. of Biog. Vol. ii. p. 1109 b.) In the sixth century of our era, Phanagoria was taken by the neighbouring barbarians and destroyed. (Procop. B. Goth. iv. 5.) The most remarkable building in Phanagoria seems to have been a temple of Aphrodite, surmounted by a statue of the goddess, when attacked by the giants in this place, is said to have been summoned by her. The body of a serpent, concealed in and having the giants separately to him to be slain (διαφανομένη ἢ Αφροδίτη, Strab. xi. p. 495; Steph. B. s. v. Αφροδίτη; Böckh, Inschr. No. 2120.) We learn from an inscription that this temple was repaired by Saturates, one of the kings of Bosporus. The site of Phanagoria is now only a mass of bricks and pottery; and there is no building above ground. One cause of the disappearance of all the ancient monuments at Phanagoria was in the foundry of the Roman colony of Tamatracibin. Dutour noticed traces of towers towards the eastern extremity of the town, where the citadel of Aetolium stood. The town of Tamatracibin contains several ancient remains, fragments of columns, &c., which have been brought from Phanagoria. There are numerous tombs above the site of Phanagoria, but they have not been explored like those at Pantaipeaum. In one of them, however, which was opened towards the end of last century there was found a bracelets of the purest gold, weighing nearly 300 pounds, and a richly ornamented gold vase with the initials of the inscription of the god, having two heads, which were studded with rubies so as to imitate eyes and also ornamented with rows of gems. It weighed three-quarters of a pound. (Clarke, Travels, vol. i. p. 394, seq.; Pallass, Reisen, vol. ii. p. 236, &c.; Dubois, Voyage autour du Cau- case, vol. v. p. 64, seq.; Uerkert, vol. iii. pt. ii. p. 491.)

PHANAGORIA (Φαναγορία), a strongly fortified town of Chaznia in Epirus, and a place of military importance. It stood on the site of the modern Gourniki, a fortified village 2 miles south of the sea of Epirus, and about 1 mile to the east of the ancient town. (Strab. iii. p. 735.) It was of the same name as the modern town of Phanagoria. (Pol. v. 6 § 3, where it is erroneously called Phanagaros.) Phanagoria contained the towns of Eupatoria, Cabiris, Pokensimon, and others. [PONTUS.] [L. S.]

PHANNOTE (Φάνωτος, Pol.), a strongly fortified town of Chaznia in Epirus, and a place of military importance. It stood on the site of the modern Gourniki, a fortified village 2 miles south of the sea of Epirus, and about 1 mile to the east of the ancient town. (Strab. iii. p. 735.) It was of the same name as the modern town of Phanagoria. (Pol. v. 6 § 3, where it is erroneously called Phanagaros.) Phanagoria contained the towns of Eupatoria, Cabiris, Pokensimon, and others. [PONTUS.] [L. S.]

PHARA (Φάρα). 1. Sometimes PHARA (Φάρα), Strab. viii. p. 388; Phrases, Plin. iv. 6; Φάραι, Herod. i. 145, properly the name of the people: Εθ. Φαραῖος, Strab. i. c.; Φάραιος, Polib. iv. 6; Steph. B. s. v. the territory Φαραί, Strab. i. c.; Polib. iv. 59), a town of Achaea, and one of the twelve cities of the Achaean league situated on the island of the same name, in the sea of Epirus, 70 stadia from the sea, and 150 stadia from Patrae. It was one of the four cities which took the lead in restoring the Achaean League in b. c. 280. In the Social War (b. c. 220, seq.)
suffered from the attacks of the Aetolians and Eleans. Its territory was annexed by Augustus to Patrae, when the latter city was made a Roman colony after the battle of Actium. Pharae contained a large agora, with a curious statue of Hermes. The remains of the city have been found on the left bank of the Kamesizis, near Præceda. (Herod. i. 33. 3; Paus. vi. 38; Strab. vii. 22. § 1, seqq.; Plin. iv. 6; Leake, Moros, vol. ii. p. 155.)

2. (Φαρά, Strab. Paus.; Φήρα, Hom. H. i. v. 543; Φαρά, Ιl. ix. 151; Φαρά, Xeni. Hal. iv. 8; § 7; Ech. Φάρας, Strab. viii. p. 588; Φαράμης, Paus. iv. 30. § 3; Kalamadis), an ancient town of Messenia, situated upon a hill rising from the left bank of the river Neda, and at a distance of a mile from the Messenian gulf. Strabo describes it as situated 5 stadia from the sea (viii. p. 361), and Pausanias 6 (iv. 31. § 3); but it is probable that the earth deposited at the mouth of the river Neda has, in the course of centuries, encroached upon the sea. Pharae occupied the site of Kalamadis, the modern city of Kalamata, and in antiquity it is to be supposed to have been the chief town in the southern Messenian plain. It was said to have been founded by Pharis, the son of Hermes. (Paus. iv. 30. § 2.) In the Iliad it is mentioned as the well-built city of the wealthy Diocles, a vassal of the Atrides (v. 543), and as one of the seven places offered by Agamemnon to Achilles (vii. p. 151); in the Odyssey, Telema- chus rests here on his journey from Fylos to Sparta (iii. 490). After the capture of Messene by the Achaeans in s. c. 182, Pharae, Abia, and Thuria separated themselves from Messene, and became each a distinct member of the league. (Polyb. xxiv. 1.) Pharae was annexed to Laconia by Augustus (Paus. iv. 30. § 2), but it was restored to Messenia by Tiberius. [Messene, p. 345.] Pausanias found at Pharae temples of Fortune, and of Niconaschus and Gorgias, grandsons of Asclepius. Outside the city there was a grove of Apollo Carneius, and in it a fountain of water. (Paus. iv. 30. § 3, seqq., iv. 31. § 1.) Strabo correctly describes Pharae as having an anchorage, but only for summer (viii. p. 361); and a stockade 15 meters of the city was made for safety for Armeanoi, so called from a river strongly impregnated with salt flowing into the sea at this place: it is the ῖδραυλος (H. i. v. 543). Pausanias found (iv. 30. § 2) as on the road from Abia to Pharae.

There are no ancient remains at Kalamadis, which, on looking, as the place has always been well occupied and inhabited. The height above the town is crowned by a ruined castle of the middle ages. It was the residence of several of the Latin chieftains of the Moros. William Villehardouin II. was born here. In 1655 it was conquered and enlarged by the Venetians. It was the head-quarters of the government of 1770, and again of the government of the revolution of 1821, which spread from thence over the whole peninsula. (Leake, Moros, vol. i. p. 342, seq.; Boblaye, Récherches, fac. p. 104; Curtius, Peloponnesos, vol. ii. p. 158.)

3. The latter name of the Homeric Phare or Pharisia in Laconia. [PHA.]

PHA. PHARAN or PHARAN (Φάρας), the name of a district of Palestine, between this country and Aegypt. (Gem. xxi. 21; 1 Kings, xii. 18.) It is usually identified with the Wady Feiδα, a beautiful and well watered valley, surrounded by mountains, NW. of Sinai, and near the western arm of the Red Sea (Niebuhr, Reisebeschreib., vol. i. p. 240, Arabeim, p. 402); but though Feiδα may have preserved the ancient name of the desert, it appears from Numbers (x. 12, 33, xxii. 28) that the latter was situated in the desert of Kadesh, which was upon the borders of the country of the Edomites, and which the Israelites reached after the desert of Mid Sinai, on the road that leads from the land of Edom. (Burckhardt, Syria, p. 618.)

In the Wady Feiδα are the remains of an ancient church, assigned to the fifth century, and which was the seat of a bishopric as early as A. D. 400. (Robinson, Biblical Researches, vol. i. p. 186.)

This city is described under the name of Feiδα by the Arabic Edrais, about A. D. 1150, and by Makritzi about A. D. 1400. (Burckhardt, Syria, p. 617.) It is apparently the same as Pharana (Φαράν), described by Stephanus B. (s. v.) as a city between Aegypt and Arabia, and by Ptolemy (v. 17. §§ 1, 3) as a city of Arabia Petraea near the western arm of the Red Sea. A species of anemmoth in this valley had the name of Pharantia. (Plin. x. 20.) This Pharae is also described by Josephus (B. J. iv. 9. § 4) as obviously a different place from the Wady Feiδα, somewhere in the vicinity of the Dead Sea, and is perhaps connected with the desert of Paran, spoken of above. (Robinson, Biblical Researches, vol. i. p. 553.)

PHARAEAE, PHARABEAETHUS (Φάραβαιτος, Plut. iv. 5. § 59; Steph. B. s. v.: Ed. Φαραβαίτος, Herod. ii. 165; Φαραβείτος, Strab. xvii. p. 802), the capital of the Pharaebite Nome in Lower Aegypt. (Plin. v. 9. s. a.) It stood W. of the Pelaian arm of the Nile, 16 miles S. of Tanais. The name was a Præfet- tura under the Roman emperors; and under the Pharaeboi was one of the districts assigned to the Cæsarian division of the Aegyptian army. Pharaohbeus is now Horbeig, where the French Commission found some remains of Aegyptian statuary (Champlin, E. Egypt, vol. ii. p. 99). [W.B.D.]

PHARACODON (Φαρακόδων, Φαρακόδωος; Ed. Φαρακοδών), a city of Histisaitos in Thessaly, situated to the left of the Peneus, between Pelin- nus and Aigion, 11 miles from the latter city, and at the ruins situated upon the slope of the rocky height above Grasino. (Strab. i. p. 438; Steph. B. s. v.; Leake, Northern Greece, vol. iv. p. 316, seq.)

PHARE or PHARIS, afterwards called PHARAI (Φαραι, Φαρος, Φαρα), a town of Laconia in the Spartan plain, situated upon the road from Amycle to the sea. (Paus. iii. 20. § 3.) It was mentioned in the Iliad (ii. 583), and was one of the ancient Achaean towns. It maintained its independence till the reign of Teleclus, king of Sparta; and, after its conquest, continued to be a Lacedaemonian town under the name of Pharae. (Paus. iii. 2. § 16.) It was said to have been plundered by Aristomenes in the second Messenian War. (Paus. iv. 16. § 8.) It is also mentioned in a corrupt passage of Strabo (vii. p. 364), and by other ancient writers. (Lycophr. 552; Stat. Theb. iv. 226; Steph. B. s. v. Φαρα.) Pharis has been rightly placed at the deserted village of Bajik, which is on the old road from Amycle, and contains an ancient "Treasury," like those of Mycæs and Orchomenus, which is in accordance with Pharis having been one of the old Achaean cities before the Dorian conquest. It is surprising that the French Commission have given no description or drawing of
PHARMACUS.  

this remarkable monument. The only account we possess of it, is by Mure, who observes that "it is, like that of Mycenae, a tumulus, with an interior vault, entered by a door on one side, the access to which was pierced horizontally through the slope of the hill. Its situation, on the summit of a knoll, itself of rather conical form, while it increases the apparent size of the tumulus, adds much to its general loftiness and grandeur of effect. The roof of the vault, with the greater part of its material, is now gone, its shape being represented by a round cavity or crater on the summit of the tumulus. The doorway is still entire. It is 6 feet wide at its upper and narrower part. The stone lintel is 15 feet in length. The vault itself was probably between 30 and 40 feet in diameter." Mure adds: "Mene- lass is said to have been buried at Amyclae. This may, therefore, have been the royal vault of the Spartan branch, as the Mycenaean monument was of the Meemathrm branch. Our information is based on the supposition that the monument to have been a sepulchre, and not a treasury, it stood at the distance of 4 or 5 miles from Amyclae, if this town was placed at Aghiad Kyriaki, and more than 2 miles, even if placed, according to the French Commission, at Skirokothrour. [Amyclae.] In addition to this, Meneleus, ac- cording to Homer, was the first to assert the throne of the Meeleus family, and he is supposed to have been more inno- cent than his brother Telamon; his name is often mentioned in connection with the name of Pharnaces (Mure, Tour in Greece, vol. ii. p. 246; Leake, Morce, vol. iii. p. 3, Peloponnesiaca, p. 354; Curtius, Peloponi- nesos, vol. ii. p. 246.)

PHARMACEUS (Φάρμακος), a small island before the entrance of the bay of Iassus, not far from Cape Poseidion; its distance from Miletus is stated at 12 miles. It is said that this island Atalus was killed, and his Julia Cinara was once captured by pirates. (Stadiacum Mar. Mag. p. 282; Stephan. B. s. v.; Suet. Cesar. 4; Plut. Cesar. 1.) It still bears its ancient name Pharmaco. [L. S.]

PHARMATENUS (Φάρματενος), a small coast river of Pontus, 130 stadia to the west of Pharmacia. (Arrian, Periplus Pont. Eux. p. 17; Anonym. Periplus. P. E. p. 12.) Its inhabitants were once identified with the Boasarai. [L. S.]

PHARMACIA (Φαρμακια; Eth. Φαρμακευτες), an important city on the coast of Pontus Ptolemais, was by sea 150 stadia distant from Cape Zephyrium (Arrian, Periplus Pont. Eux. p. 17; Anonym. Periplus, P. E. p. 12.), but by land 24 miles. According to Pliny, it was a city of 8 miles in length, 6 miles in breadth, and 95 or 100 miles west of Trapezus. (Comp. Tab. Pont., where it is called Cannaecus for Cerasus, this latter city being confounded with Pharmacia.) It was evidently founded by one Pharmaces, probably the grandson of Mithridates the Great; and the latter during his wars with the Romans kept his horse in Pharmacia. Its name is said to have been taken from the neighbouring Cotyrus, and the town was strongly fortified. (Strab. xi. p. 548; Plut. Lucull. 18.) The place acquired great prosperity through its commerce and navigation, and through the iron-works of the Chalybes in its vicinity. (Strab. xi. pp. 549, 551.) According to Sclavus (p. 53) the site of this town had previously been occupied by a small town, on the same site; but whether this is true, however, nothing is known. But that he actually conceived Choredae to have occupied the site of Pharmacia, is clear from the mention of the island of Ares ("Ares ρήσος") in connection with it, for that island is known to have been situated off Pharmacia. (Arrian and Anonym. Periplus, l. c.) Arrian is the only one who affirms that Pharmacia occupied the site of Cerasus; and although he is copied in this instance by the anonymous geographer, yet that writer afterwards correctly places Cerasus 150 stadia further east (p. 15). The error probably arose from a confusion of the names Choredae and Cerasus; but in consequence of this error, the name of Phar- macia was in the middle ages transferred to Pharmacia, which hence still bears the name of Keramant or Keramants. (Comp. Hamilton, Researches, i. pp. 250, 261, foll.; Cramer, Asia Minor, i. p. 281.) Pharmacia is also mentioned by Stephanus Byz., (s. e.), several times by Strabo (ii. p. 126, xi. p. 489, xi. pp. 547, 549, 560, xiv. p. 577), and by Ptolemy (v. 6 § 5). Respecting its coins, see Eckhel (Docet. Num. vol. iii. p. 357). Another town of the same name in Phrygia is mentioned by Stephanus Byz. (s. e.).

PHARODINI. [VARINI.] PHAROS (Φάρος, Ephorus, ap. Steph. B. Fr. 163; Strab. viii. p. 315), an island off the coast of Illyricum, which was colonised by Greek settlers from Paros, who, in the first instance, gave it the name of their own island, which was afterwards changed to Pharos. In this settlement, which took place b. c. 325, they were assisted by the elder Dionysius. When the Romans took over the island, the Phrygians, as a c. 229, Demetrius, a Greek of Pharsa, betrayed his mistress, Queen Teuta, for which he was rewarded with the greater part of her dominions. (Polyb. ii. 11.) The traitor, relying on his connection with the court of Macedon, set the Romans at defiance; he soon brought the vengeance of the republic upon himself and his native island, which was taken by L. Aemilius Lepidus, b. c. 219. (Polyb. iii. 16; Zonar. viii. 20.) Pliny (iii. 30) and Ptolemy (ii. 17. § 14) speak of the island and city under the same name, PHARIA (Φαρία), and Polybius (l. c.) says the latter was strongly fortified. The city, the ancient capital, stood at Stari Grad or Cilka Veca, to the N. of the island, where remains of walls have been found, and coins with the legend ΦΑΡΙΩΝ. After the fall of the Roman Empire the island continued for a long time in the hands of the Narentine pirates. Its Slavonic name is Hvar, a corruption of Pharos; and in Italian it is called Lézina or Lisina. For coins of Pharos see Eckhel, vol. ii. p. 160; Sestini, Monet. Vat. p. 42; Mionnet, Diction. des Mon. p. 46; (Williamson, Diction. des Mon. pp. 243-251; Neibergau, Die Sud-Slav. pp. 107-111.)

PHAROS (Φάρος, Strab. xvii. p. 791, seq.; Steph. B. s. v.: Eth. Φαρα), a long narrow strip of rock lying off the northern coast of Aegypt, having the New Port of Alexandria E. and the Old Harbour SW. [ALEXANDRIA, Vol. L. p. 247.] Its name is said to have been derived from a certain pilot of Meneleus, who, on his return from the Trojan War, died there from a serpent's bite. Pharos is mention'd in the Odyssey (iv. 355), and is described as one day's sail from Aegypt. This account has caused considerable perplexity, since Pharos is actually rather less than a mile from the seaboard of the Delta; and it is not probable that the "island" in the case of that is remote, it is not. It is perfectly intelligible, however, if we suppose the author of the Odyssey to mean by Aegypt, not the country itself but its river, since the Pharos is now even nearly a day's sail from the Canopic arm of the Nile. Any other theory is untenable; for this portion of the coast of the Delta consists of rocky bar and
shelves, which remain unchanged, and, though its surface has been heightened, its superficial area has not been materially increased since the city was peopled. Pharsos was inhabited by fishermen under the Pharaohs of Egypt; but it first became a place of importance under the Macedonian kings. During his survey of the coast, B.C. 332, Alexander the Great perceived that the island would form, with the help of art, an excellent breakwater to the harbor of his projected capital. He accordingly caused its southern extremity to be connected with the mainland by a stone mole seven stadia, or about an English mile, in length, which from this circumstance was called the Heptastadium or Seven-furlong Bridge. At either end the mole was left open for the passage of ships, and the apertures were covered by suspension bridges. In later times a street of houses was erected on the mole itself, converted the island of Pharsae into a suburb of Alexandria, and a considerable portion of the modern city stands on the foundations of the old Heptastadium. Yet, long after its junction with the Delta, Pharsae was spoken of as an island (§ 306, 307) Aetius, Pal. Hist. ii. 28, 29; Mommsen, Zonar. iv. 103, 104). The southern portion of this rocky ledge (קופס), the most densely populated; but the celebrated lighthouse, or the Tower of the Pharsae, stood at the N.E. point, directly in a line with point Pharillon, on the eastern horn of the New Port. The lighthouse was erected, at a cost of 800 talents, in the reign of Ptolemy I. It was planned by Trepaliphs, a successor of Philadelphus. Its architect was Sostratus of Cnidus, who, according to Pliny (xxxvi. 12, s. 18), was permitted by his royal patron to inscribe his own name upon its base. There is indeed another story, in which it is related that Sostratus, being forbidden to engrave his name on his work, secretly cut it in deep letters into a stone of the building, which was eventually covered with some softer and perishable material, on which were inscribed the style and titles of Ptolemy. Thus a few generations would read the name of the king, but posterity would behold the authentic impress of the architect. (Strab. xvii. p. 791; Suidas, s. v. Φόραι; Steph. B. s. v.; Lucian, de Consecr. Hist. c. 62.) Pharsae was the scene of several temples, the most conspicuous of which was one dedicated to Hephaestus, standing near the southern extremity of the Heptastadium. That Pharsae, in common with many of the Deltaic cities, contained a considerable population of Jews, is rendered probable by the fact that here the translators of the Hebrew Scriptures resided during the progress of their work. (Joseph. Antiq. xii. 2. 13.) Julius Caesar established a colony at Pharsae, less perhaps to recruit a declining population than with a view to garrison a post so important as regarded the turbulent Alexandrians. (Caesar, B. C. iv. 112.) Subsequently the island seems to have been comparatively deserted, and inhabited by fishermen almost exclusively. (Monteux, Sur la Phare d'Alexandrie, Mémo. de l'Acad. des Inscript. ix. p. 285.)

PHARPAR. [DAMASCUS.]

PHARRASIL. [PHLEIS.]

PHARSALUS (Φαρσαλος; Ech. Φαρσάλια). The territory is Φαρσαλία, Strab. ix. p. 450), one of the most important cities of Thessaly, situated in the central district of Thessaly, near the confines of Phthiotis, upon the left bank of the Enipeus, and at the foot of Mt. Narthacium. The town is first mentioned after the Persian wars; but it is probable that it existed much earlier, since there is no other locality in this part of the house to be referred to for the combination of strength, resources, and convenience. Hence it has been supposed that the city was probably named Phthia at a remote period, and was the capital of Phthiotis. (See Leake, Northern Greece, vol. iv. p. 484.) Among its ruins there are some remains which belong apparently to the most ancient times. On one side of the northern gateway of the acropolis are the remains of Cyclopean walls; and in the middle of the acropolis is a subterranean construction, built in the same manner as the treasury of Ateus at Myconae. Leake observes that Pharsalus "is one of the most important military positions in Greece, as standing at the entrance of the most direct and central of the passes which lead from the acropolis of Thessaly to the very heart of the Sporades and Thermopylae. With a view to ancient warfare, the place had all the best attributes of a Hellenic polis or fortified town: a hill rising gradually to the height of 600 or 700 feet above the adjacent plain, defended on three sides by precipices, crowned with a small level for an acropolis, watered in every part of it by springs and fountains, its site more abundantly at the foot by sources so copious as to form a perennial stream. With these local advantages, and one of the most fertile plains in Greece for its territory, Pharsalus inevitably attained to the highest rank among the states of Thessaly, and became one of the largest cities of Greece, as its rulers, at the time of its greatest prosperity, built three square miles in circuit, and of the form of an irregular triangle. The acropolis consisted of two rocky tabular summits, united by a lower ridge. It was about 500 yards long, and from 100 to 50 broad, but still narrower in the connecting ridge. Livy speaks of Palaephasalus (xlv. 1), and Strabo distinguishes between Old and New Pharsalus. (Strab. ix. p. 431.) It is probable that at the time of these notices the acropolis and the upper part of the town were known by the name of Palaephasalus, and that it was only the lower part of the town which was then inhabited. Pharsalus is mentioned by Sclavus (p. 23) among the towns of Thessaly. In B.C. 435 it was besieged by Philip, who carried the town by siege. In B.C. 14 the most celebrated victory of Boeotia, but without success. (Thuc. i. 111.) At the commencement of the Peloponnesian War, Pharsalus was one of the Thessalian towns that sent succour to the Athenians. (Thuc. ii. 22.) Medius, tyrant of Larissa, took Pharsalus by force, about B.C. 395. (Diody. xiv. 82.) Pharsalus, under the conduct of Pausanias, was the scene of a battle for a time, but subsequently formed an alliance with him. (Xen. Hell. vi. 1. § 2, seq.) In the war between Antiochus and the Romans, Pharsalus was for a time in the possession of the Syrian monarch; but on the retreat of the latter, it surrendered to the consuls Atilius and Clodius, B.C. 191. (Liv. xxxvi. 14.) Pharsalus, however, is not celebrated for the memorable battle fought in its neighborhood between Caesar and Pompey, B.C. 48. It is a curious fact that Caesar has not mentioned the place where he gained his great victory; and we are indebted for the name to other authorities. The exact site of the battle has been pointed out by Leake with his usual accuracy; (C. Gr. i. 475, seq.) nor has he been without merit in his narrative of the battle (History of the Romans under the Empire, vol. ii. p. 286, seq.), has raised some difficulties in the
PHARSALUS.

Terpretation of Caesar's description, which have been commented upon by Leake in an essay printed in the Transactions of the Royal Society of Literature (vol. iv. p. 66, 2nd Series), from which the following account is taken.

A few days previous to the battle Caesar had taken possession of Metropolis, a city westward of Pharsalus, and had encamped in the plain between these two cities. Meantime Pompey arrived at Larissa, and from thence advanced southwards towards Pharsalus; but Caesar having cut off their approach to the foot of the heights, which are adjacent to the modern Æraus on the east, Caesar's camp, or rather his last position before the battle, was in the plain between Pharsalus and the Enipeus, at the distance of about 3 miles from the still extant north-western angle of the walls of Pharsalus. There was a distance of 30 stadia, or about 4 Roman miles, from the two camps. (Appian, B. C. ii. 65.) Appian adds that the army of Pompey, when drawn up for battle, extended from the city of Pharsalus to the Enipeus, and that Caesar drew up his forces opposite to him. (B. C. ii. 75.) The battle was fought in the plain immediately below the city of Pharsalus to the north. There is a level of about 2½ miles in breadth between the Enipeus and the southern walls of Pharsalus, on which stood the northern walls of Pharsalus. Merivale is mistaken in saying that "the plain of Pharsalus, or 5 or 6 miles in breadth, extends along the left bank of the Enipeus." It is true that 5 or 6 miles is about the breadth of the plain, but this breadth is equally divided between the two sides of the river; nor is there anything to support Merivale's conjecture that the course of the river may have changed since the time of the battle. Leake observes that the plain of 2½ miles in breadth was amply sufficient for 45,000 men drawn up in the usual manner of three orders, each ten in depth, and that there would be still space enough for the 10,000 cavalry, upon which Pompey founded chiefly his hopes of victory, for the breadth of the plain being too great for Caesar's numbers, he thought himself sure of being able, by his commanding force of cavalry, to turn the enemy's right.

At first Pompey drew up his forces at the foot of the hills; but when Caesar refused to fight in this position, and began to move towards Scutussia, Pompey retired into the rear of the hills, and assumed the position already described. His right wing being protected by the Enipeus, which has precipitous banks, he placed his cavalry, as well as all his archers and slingers, on the left. Caesar's left wing was in like manner protected by the Enipeus; and in the rear of his right wing, behind his small body of horse, he stationed six cohorts, in order to sustain the anticipated attack of the enemy's cavalry. Pompey resolved to await the charge. Caesar's line advanced, halted midway to recover their breath, and then charged the enemy. While the two lines were thus occupied, Pompey's cavalry on the left began to execute the movement upon which he placed his hopes of victory; but after doing this, they were unexpectedly assailed by the six cohorts and put to flight. These cohorts now advanced against the rear of Pompey's left; while Caesar at the same time brought up to his front the third line, which had been kept in reserve. Pompey's troops now gave way in every direction. Caesar then advanced to attack the fortified camp of the enemy, which was defended for some time by the cohorts left in charge of it; but at length they fled to the mountains at the back of the camp. Pompey proceeded straightforward to Larissa, and from thence by night to the sea-coast. The hill on which the Pompeians had taken refuge being without water, they soon quitted it and took the road towards Larissa. Caesar followed them with four legions, and, by taking a shorter road, came up with them at the distance of 6 miles. The fugitives now retired into another mountain, at the foot of which there was a river; but Caesar having cut off their approach to the water before nightfall, they descended from their position in the morning and laid down their arms. Caesar proceeded on the same day to Larissa. Leake observes that the mountain towards Larissa to which the Pompeians retired was probably near Scutussa, since in that direction alone is any mountain to be found with a river at the foot of it.

In the time of the Hellenes, Pharsalus was a free state (iv. 8. 15). It is also mentioned by Hierocles (p. 642) in the sixth century. It is now named Æraus (τα Æρασα), and the modern town lies at the foot of the ancient Aeropolis.

PHARUSII. 591

COIN OF PHARUSIS.'s

PHARUSII (Φαρουσίως, Symb. ii. p. 131, xvii. pp. 826, 827; Polt. iv. 6. § 17; Polyb. ap. Plin. v. 1. s. vi. 35), a people on the W. coast of N. Africa, about the situation of whom Strabo, Pliny, and Ptolemy are in perfect agreement with one another, if the thirty journeys of Strabo (p. 826) between them and Lixus (El-Aratta), on the W. coast of Morocco, S. of Cape Bojador, is not to be considered as an error either of his information or of the text; which latter is not improbable, as numbers in MSS. are often corrupt. Nor is this mere conjecture, because Strabo contradicts himself by asserting in another place (p. 828) that the Pharussii had a great desert between them and Mauretania, which they crossed, like natives of the present day, with bags of water hung from the bellies of their horses. (Leake, London Geog. Journ. vol. ii. p. 16.)

This locality, extending from beyond Cape Bojador to the banks of the Senegal, was the seat of the many towns of the Tyrians, amounting, according to some (Strab. p. 825), to as many as 300, which were destroyed by the Phins. Pharsalus was a set town (Comp. Humboldt, Cosmos, vol. ii. p. 129, note 123, trans.) Strabo reckons this number of 300 commercial settlements, from which this part of the coast of the Atlantic received the name of Sinus Emporique, as an exaggeration. He appears in this to have followed the criticism of Artemidorus upon Erate strenue, whom Strabo depreciates. The number 300 may be an exaggeration, or one not intended to be literally taken; but it is incredible that Erate strenue should represent a coast as covered with Phoenician factories where none existed.

When Ezekiel prophesies the fall of Tyre, it is said (xxvi. 10) "The men of Phere (the common version reads Peres), and Lud, and Phut were in thine armies." These shores thus joined with the Phut or Mauretanos, and the Ludim, who were
nomads of Africa (the Septemgint and the Vulgate understand the Lydians), may be reasonably supposed to belong to that region. Without the vowel points, the name will represent the powerful and warlike tribe whom the Greeks call Pharsaei. The similarity of the names seems to have given rise to the strange story which Sallust (B. J. 18) copied from the Punic books, that Hercules had led an army of Persians into Africa. ("Pharsaei quandam Persas"") (litt. v. 11. 1. comp. Pompey, the iii. 10. § 3.) The fierce tribes of Africa thus furnished the Phoenicians with inexterminable supplies of mercenary troops, as they afterwards did to Carthage. (Kenrick, Phoenicia, pp. 135, 277.) [E. B. J.]

PHARYGAE. [TAPFEH.]

PHARYGIUM (Φαρυγίον), a promontory of Phoebe, with a station for shipping, lying E. of Anticyra, between Marathus and Myra, now called Aghid. (Strab. i. p. 423; Leake, Northern Greece, vol. ii. p. 549.)

PHASELIS (Φασελίς, Joseph. Steph. B. s. v. Φασελίς, Ptol. v. 16. § 7; Phaselis, Plin. viii. 4. s. 19. xxii. 5. s. 11. Ed. Φασελίνη), a town of Pamphylia, by Herod. in the Anon. or Chor. N. of Jericho, by which means a tract formerly desert was rendered fertile and productive. (Joseph. xvi. 5. § 2. xvii. 11. § 5. xviii. 2. § 2. B. J. i. 21. § 9.) The name seems still to have existed in the middle ages, for Brucardus, quoted by Robinson, speaks of a village named Phaselisum, situated a league N. of Dik, and corresponding to the position of Ed. Φασελίς, where there are ruins; (Robinson, Biblical Researches, vol. ii. p. 305.)

PHASELIS (Φασελίς, Ed. Φασελίνη), a maritimes town of Lycia, on the Pamphylian gulf, whence some say that it was a town of Pamphylia (Plin. v. 36; Steph. B. s. v. Dionys. Per. 855; Studiam. Mar. Mag. § 205); but Strabo (xiv. p. 667) distinctly informs us that Phaselis belonged to Lycia, and that Olbia was the first Pamphylian town on the coast. The town was a Dorian colony (Herod. ii. 178), situated on a headland, and conspicuous to those sailing from Cilicia to Rhodes. (Liv. xxxvii. 23; Cic. in Terr. ii. 4.) Behind it rose a mountain of the same name, probably in ancient times higher than the modern Mount of the same name (Studiam. Mar. Mag. § 204; Strab. xiv. p. 666); and in its vicinity there was a lake and a mountaingrass leading between Mount Clinax and the sea-coast into Pamphylia. Phaselis had three harbours, and rose to a high degree of prosperity, though it did not belong to the political confederacy of the other Lycian towns, but formed an independent state by itself. It is mentioned by Thucydides (ii. 69, comp. viii. 88, 89; Polyb. xxx. 9) as a place of some importance to the commerce of the Athenians with Phoenicia and Cilicia. At a later period, having become the haunt of the pirates, it was attacked and taken by Servilius Iunius. (Cic. in Verr. iv. 10; Frutol. vi. 3; Flor. iii. 6.) Although it was a small place it was the site of a religious sanctuary which it richly merited its ancient prosperity; and Lucan (viii. 249 &c.) describes it as nearly deserted when visited by Pompey in his flight from Pharsalus. According to Athenaeus (xiv. p. 688) the town was celebrated for the manufacture of rose-perfume, and Nicander (ap. Athen. p. 683) praised its roses. It was the capital of the ancient Phaselis (Φασηλίς), a kind of light sailing boat, were invented at Phaselis, whence all the coins of the town show the image of such a boat. Pausanias (iii. 3. § 6) reports that the spear of Achilles was exhibited in the temple of Athena at Phaselis. In Hierocles (p. 683) the name of the river which is corrupted into Phaydes; and the Acts of Councils show it to have been the sea of a bishop. It may also be remarked that Phaselis was the birthplace of Theodectes, a tragic poet and rhetorician of some note. (Steph. B. s. v.; comp. Scylax, p. 39; Ptol. v. 3. § 5. § 2.; Eckhel, Doctr. Antiq. iii. 6. p. 61; Zosimus, ii. 16.) The Phaselis of the ancients was the ancient Phaselis. The lake in its vicinity, says Beaufort (Karamanias, p. 56), is now a mere swamp, occupying the middle of the isthmus, and was probably the source of those baneful exhalations which, according to Livy and Cicero, rendered Phaselis so unhealthy. The principal port was formed by a stone pier, at the western side of the isthmus; it projected about 200 yards into the sea, by which it has been entirely overthrown. The theatre is scooped out of the hill, and fronting it are the remains of several large buildings. There are also numerous sarcophagi, some of them of the whitest marble, and of very neat workmanship. The modern name of Phaselis is Taurussos. (Comp. Paus. Anti Minor, p. 211, 297; Leake, Anti Minor, p. 190.) [L. S.]

COIN OF PHASELIS.

PHASIA'NI (Φασίανι), a tribe in the eastern part of Pontus, on the river Phasis, from which both they and the district called Φασιανή ἀρχαὶ derived their names. (Xenoph. Anab. iv. 6. § 5, viii. 8. § 25; Diodor. xiv. 29; Eustath. ad Dionys. Per. 689.) [L. S.]

PHASIS (Φασίς), a navigable river in Colchis, on the east of the Euxine, which was regarded in ancient times as the stream which flowed from Colchis to Asia, and as the remotest point in the east to which a sailing on the Euxine could proceed. (Strab. xi. p. 497; Eustath. ad Dionys. Per. 687; Arrian, Perip. Pont. Eu. p. 19; Herod. iv. 40; Plat. Phaed. p. 109; Anonym. Perip. Pont. p. 1; Propopp. Bell. Goth. iv. 2. 6.) Subsequently it came to be looked upon as forming the boundary line between Asia Minor and Colchis. Its sources are in the southeasternmost part of the Montes Moschisci (Plin. vi. 4; Solin. 20); and as these mountains were sometimes regarded as a part of Mount Caucasus, Aristotle and others place its sources in the Caucasus. (Strab. xi. p. 492, xii. p. 548; Aristot. Met. l. 13; Propopp. l. c.; Geogr. Her. iv. 20.) Strabo (xi. p. 497; comp. Procop. Bell. Pers. ii. 29) and some other authors (Arrian, Perip. Pont. Eu. ii. 401) places the Phasis in a general way along the mountains of Armenia, and Apollonius specifies its source as existing in the country of the Ama rantes, in Colchis. For the first part of its course westward it bore the name Bosa (Procopp. Bell. Pers. ii. 29), and after receiving the waters of its tributaries from the Amanarites and the stations themselves, itself a navigable river into the Euxine, near the town of Phasis. (Strab. xii. pp. 498, 500; Plin. l. c.) Some of the most ancient writers believed
that the Phasis was connected with the Northern Ocean. (Schol. ad Apollon, Rhod. iv. 239; Pind. Pyth. iv. 576, Isthm. ii. 61.) The length of its course was also erroneously estimated by some at 800 stadia, or 90 miles, but Aristarchus (Cosmogr. p. 719) states it is more correctly to be only 305 miles. The fact is that its course is by no means very long, but rapid, and of such a nature as to form almost a semicircle; whence Agathemerus (I. 10) states that its mouth was not far from its sources. (Comp. Strab. xii. p. 500; Arsat. Pers. ii. 30; Arsat. Pers. i. 32; Marc. xxii. 8; Piso. 673.) The water of the Phasis is described as very cold, and so light that it swam alike oil on the Euxine. (Arrian, Perip. Pont. Est. p. 7, &c.; Procop. Bell. Persi. ii. 30; comp. Herod. Theog. 340; Heucat. Fragm. 187; Herod. iv. 37, 45, 66; Scalig. p. 25; Polyb. iv. 56, v. 55; Ptole. v. 8, §§ 1, 2.) The different statements of its course and the course of this river probably arose from the fact that different rivers were understood by the name Phasis; but one which in later times was commonly designated by it, is undoubtably the modern Bolor or Bless, which is sometimes also mentioned under the name Foka, a corruption of Phasis. It has formed a part of the boundary of the town of Foka, and the river called Phasis by Aeschylus (Ap. Argum. L. c.) is the Hypanis; and that the Phasis of Xenophon (Anab. iv. 3, § 4) is no other than the Araxes, which is actually mentioned by Constantine Porphyry, (Ad Deum. Imp. 45) under the two names Eruas and Phasis. (L. S.)

The Phasis (or Phasia), the easternmost tributary of the coast of the Euxine, on the southern bank, and near the mouth of the river Phasis, which is said to have received this name from the town having previously been called Arcturus. (Plut. de Flum. s. v.; Eustath. ad Dion. Per. 689.) It was situated in a plain between the river, the sea, and a lake, and had been founded by the Milesians as a commercial station. (Stob. vii. p. 496; Steph. B. s. v.) The country around it was very fertile, and rich in timber, and carried on a considerable export trade. In the time of Ammianus Marcellinus (xxii. 8), the place still existed as a fort, with a garrison of 400 picked men. It contained a temple of Cybele, the great goddess of the Phœnicians. (Comp. Arist. Pol. ii. 30, 4; Ptole. xiv. p. 4; Scalig. p. 32; Strab. xi. pp. 497, 500; Ptole. v. 10, § 2, vii. 19, § 4; Pomp. Mela. i. 19; Plin. vi. 4; Zoil. ii. 38.) Some geographers regard Phasis and Sebastopolis as two names belonging to the same place [Sebastopolis]. The name of the town and river Phasis still survives in the languages of Europe in the wood where the ancient city stood, and in other rivers and places in that island, but hardly possible now to identify it with any modern stream. Forbiger has conjectured that it is the same as the Asaroch. Lassen has supposed it to be the Amb, in that portion of the island which was called Nagadulupa. If this be so, it flowed into the sea a little to the N. of the promontory of rocks which connects Ceylon with the mainland of Hindostan. Forbiger further supposes that this is the same river which Pliny calls Cydras in his account of the island of Taphra (vii. 32, a. 34). [V.]

PHAURA. (Attica, p. 350, &c.)

PHAZAN'TI (φαζαντί), a small town in the west of Pontus, south of Gazelonia, and north of Amasia; it contained hot mineral springs, which, according to Hamilton (Researches, i. p. 333), are the modern baths of Cunea. (Strab. xii. pp. 553, 560, 661.) Pompey, after his victory over Mithridates, planted a colony there, which was afterwards transferred into Neapolis, from which the whole district was called Neapolitica, having previously been called Phazamontis. (Strab. xii. p. 560; Steph. B. s. v. Phazamontis, for thus the name is erroneously written.) Phasemon is generally supposed to correspond in situation with the modern town of Marfus or Marsuf.

PHECA or PREGADUM, a fortress near Gembloni in Thessaly. (Liv. xxxi. 41, xxxii. 14.)

PHEGAEA. (Attica, p. 330, &c.)

PHEGIA. (Proph. Att.)

PHEIA or PHEA (φεια), Hom. II. vii. 138, Od. xvi. 297; Φειά, Thuc. Strab.; Φεια, Steph. B. s. v.; Et. Φειρίας, Steph. B. s. v.), a city of Elis in the Phiaitica, situated near the coast, in the promontory of Ithychus (C. of Katokolo) with the mainland. Strabo erroneously speaks of two promontories upon this part of the coast; one called Phia, from the name of the neighbouring town, and another more to the south, of which he has not given the name. (Strab. viii. 543.) Phia is mentioned by Herodotus, who placed it near the贿on, which is apparently the mountain torrent north of Ithychus, and which flows into the sea on the northern side of the lofty mountain Skaphidik (Hom. L. c.) Upon a very conspicuous peak on the isthmus of Ithychus are the ruins of a castle of the middle age, called Pontikokasero, built upon the remains of the Helenic walls of Phia. On either side of Ithychus there is a gulf, which is a small creek, was the port of Phia; the southern one is the broad bay of Katokolo, which is now much frequented, but was too open and exposed for ancient navigation. The position of these harbours explains the narrative of Thucydides, who relates that in the first year of the Peloponnesian War (B.C. 431), the Athenian fleet, having sailed from Methone in Messenia, landed at Phia (that is, in the bay of Katokolo), and laid waste the country; but a storm having arisen, they sailed round the promontory of Ithychus into the harbour of Phia. In front of the harbour was a small island, which Polybius calls Phiais (Strab. i. c.; Polya. iv. 9). About a mile north of the small creek at Pontikokasero, it is reported there is a harbour called Khoritis, which Leake is disposed to identify with the port mentioned by Thucydides, on the ground that the historian describes it "not as the port of Phia, but as a harbour in the district Phia" (τον τοις Φεια λιμανα); but we think it more probable that the historian intended the creek at the foot of Pontikokasero, or somewhere else in Phia. He stood on the isthmus of Ithychus, and either at Khoritis nor at the mouth of the torrent of Skaphidik, at one or other of which spots Phia is placed by Boblaye, though at neither are there any ancient remains. (Leake, Morea, vol. ii. p. 189, seq.; Peloponnesocon, p. 213, seq.; Boblaye, Naukeiros, &c. p. 131; Curtius, Poloponnesos, vol. ii. p. 44, seq.)

PHELIA. (Lacord. p. 110, &c.)
PHELLOE.

Phellos is mentioned by Homer (H. ii. 605), and was more celebrated in mythical than in historical times. Virgil (Aen. viii. 163) represents it as the residence of Evander; and its celebrity in mythical times is indicated by its connection with Hercules. Pausanias found the city in a state of complete decay. The acropolis contained a ruined temple of Athena Trionia, with a brazen statue of Poseidon Hippius. On the descent from the acropolis was the road by which Phellos was communicated with the place of Iphicles, the brother of Hercules. There was also a temple of Hermes, who was the principal deity of the city. (Paus. viii. 14. § 4, seq.)

The lower slopes of the mountain, upon which the remains of Pheneus stand, is occupied by a village now called Fossikó. There is, however, some difficulty in the description of Pausanias compared with the existing site. Pausanias says that the acropolis was precipitous on every side, and that only a small part of it was artificially fortified; but the summit of the insulated hill, upon which the remains of Pheneus are found, is too small apparently for the acropolis of such an important city, and moreover it has a regular slope, though a very rugged surface. Hence Leake, as well as the rest, supposed that it was not the acropolis of Pheneus, and that the lower town was in part of the subjacent plain; but the entire hill is not of that precipitous kind which the description of Pausanias would lead one to suppose, and it is not impossible that the acropolis may have been on some other height in the neighbourhood, and that the part on which it was visited remains are found may have been part of the lower city.

There were several roads from Pheneus to the surrounding towns. Of these the northern road to Achaia ran through the Pheneis plain. Upon this road, at the distance of 15 stadia from the city, was a temple of Apollo Pythius, which was in ruins in the time of Pausanias. A little above the temple the road divided, the one leading to the left through the city of Mr. Crathis to Aegae and the other to the right running to Pellene: the boundaries of Aegae and Pheneus were marked by a temple of Artemis Pyronia, and those of Pellene and Pheneus by that which is called Forina (Φόρινα Πέρινα), supposed by Leake to be a river, but by Curtius a rock. (Paus. viii. 15. § 1.)

On the left of the Pheneis plain is a great mountain, now called Turtovría, which is not mentioned by Pausanias. He describes, however, the two roads which led westward from Pheneus around this mountain,—that to the right or NW. leading to Nonacris and the river Styx, and that to the left to Cleitor. (Paus. viii. 17. § 6.) Nonacris was in the territory of Pheneus. (NONACRIS.) The road to Cleitor ran at first along the canal of Herculea, and then crossed the mountain, which formed the natural boundary between the Pheneis and Cleitor, close to the village of Lycuria, which still bears its ancient name. On the other side of the mountain the road passed by the sources of the river Ladon, and then turned to the right to Nonacris, where the river ran along a narrow valley, from which the Ladon springs, was called Pentelkhia (Πεντελκήα), Hesych. and Phot. s. v.) The fortress, named Penteleum (Πεντελέα), which Pindar says was near Pheneus, must have been situated upon this mountain. (Pind. Arat. 39, Closs. 17.)

The northern road from Pheneus led to Orchomenos, and was the way by which Pausanias came to the former city. The road passed from the Or-
chomenian plain to that of Pheneia through a narrow ravine (Φεραϊκή), in the middle of which was a fountain called Callimacheus, which gave name to the village of Caryeae. The mountains on either side were named Oxyrhys (Οξύρης) and Scitaitha (Σκίταιθα), and at the foot of either was a subterranean channel, which carried off the water from the plain. (Paus. viii. 13. § 6, § 1.) This ravine is now called Gida, from a village of this name, which occupies the site of Caryae. The mountains on either side are evidently the Oxyrhys and Scitaitha of Pausanias, and at the foot of either there is a katastôlê, as he has remarked.

The eastern road from Pheneia led to Smyrna, across Mt. Geroneum (now Sipheus), which formed the boundary between the territories of the two cities.

To the left of Mt. Geroneum near the road was a mountain called Trigera (Τριγέρα), or the three fountains; and near the latter was another mountain called Sepia (Σεπία), where Aeusus is said to have perished from the bite of a snake. (Paus. viii. 16. §§ 1, 2.) (Leake, Morea, vol. iii. p. 135, seq.; Peloponnesiacs, p. 385, seq.; Curtius, Peloponnesus, vol. i. p. 185, seq.)

PHESY."
PHIGALIA.

(Paus. vii. 39. §§ 4, 5.) In B.C. 375 Phigalia was rent asunder by hostile factions; and the supporters of the Lacedaemonian party, being expelled from the city, took possession of a fortress in the neighbourhood named Hersea, from which they made excursions against Phigalia. (Diod. xV. 40.) In the wars between the Aetolians and Achaean Phigalia became for some time the head-quarters of the Aetolians, who from the walls plundered Messenia, till they were forced to retreat by Philip of Macedon. (Polyb. iv. 3, seq.; 79, seq.) The Phigalians possessed several peculiar customs, respecting which Harmodius of Lepreum wrote a special work. This author relates that they were given to excess both in eating and drinking, to which their cold and vernal climate may perhaps have contributed. (Ath. iv. p. 434.) Such a place was still a place of importance when visited by Pausanias. He describes it as situated upon a lofty and precipitous hill, the greater part of the walls being built upon the rocks. There are still considerable remains of the ancient walls above the modern village of Fesitza. The city was upwards of two miles in circumference. The rock upon which it stood, slopes down towards the Neda; on the western side it is bounded by a ravine and on the eastern by the torrent Lymax, which flows into the Neda. The walls are of the usual thickness, faced with masonry of the second order, and filled in the middle with rubble. On the summit of the acropolis within a distance of 300 yards from a detached citadel 80 yards in length, containing a round tower at the extremity, measuring 18 feet in the interior diameter. In ancient times a temple of Artemis Soteira stood upon the summit of the acropolis. On the slope of the mountain lay the gymnasion and the temple of Dionysus Acratorphus; and on the ground below, where the village of upper Fesitza stands, was the agora, adjoined with a statue of the Panhellenic Arrachion, who lost his life in the Olympic games, and with the sepulchre of the Orestheanians, who perished to restore the Phigalians to their native city. (Paus. vii. 39. §§ 5, 6, 40. § 1.) Upon a rock, difficult to approach, near the union of the Lymax and the Neda, was a temple of Eurynome, supposed to have been erected by the Persians, which was opened only once a year. In the same neighbourhood, and at the distance of 12 stadia from the city, were some warm baths, traces of which, according to the French Commission, are visible at the village of Tragoli, but the waters have long ceased to flow. (Paus. vii. 41. § 4, seq.)

PHIGALIA.

Phigalia was surrounded by mountains, of which Pausanias mentions two by name, Cotilium (Ϋβ Κοτίλιον) and Elaium (Ϋβ 'Ελαίον), the former to the left of the city, at the distance of 30 stadia, and the latter to the right at the distance of 30 stadia. As Cotilium lies to the NE. of Phigalia, and Pausanias in this description seems to have looked towards the east, Mt. Elesion should probably be placed on the opposite side of Phigalia, and consequently to the south of the Neda, in which case it would correspond to the lofty mountain of Kiasoko. Mt. Elesion contained a cavern sacred to Demeter the Black, situated in a grove of oaks. Nor the position of Mt. Cotilium there is no doubt. On it was situated the temple of Apollo Epixenus, which was built in the Peloponnesian War by Ictinus, the architect of the Parthenon at Athens. It was erected by the Phigalians in consequence of a relief afforded by Apollo during the plague in the Peloponnesian War, when he received the surname of Epinicus. The temple stood in a place called Eneas, and according to Pausanias excelled all the temples of Peloponnesus, except that of Athena Alea at Tegea, in the beauty of the stone and the accuracy of its masonry. He particularly mentions that the roof was of stone as well as the rest of the building. (Paus. vii. 41. §§ 7, 8.) This temple still remains almost entire, and is next to the Theseum at Athens the best preserved of the temples of Greece. It stands in a glen (whence the name Baeata, Dor. for Βησάτα, Βίβεα) near the summit of Mt. Cotilium, in the midst of a wilderness of rocks, studded with old knotty oaks. An eye-witness remarks that "there is certainly no remnant of the archaic art in Peloponnesus, and the temple is one that has entirely fascinated the imagination than this temple; whether by its own size and beauty, by the contrast it offers to the wild desolation of the surrounding scenery, or the extent and variety of the prospect from its site." (Murs. Tovt in Greece, vol. ii. p. 270.) A spring rises about 10 minutes SW. of the temple, and soon afterwards loses itself in the ground, as Pausanias has described. North of the temple was the highest summit of the mountain, which one reaches in 10 minutes' time by a broad road constructed by the Greeks. This summit was called Cotilium (Κοτιλίον), whence the whole mountain derived the name of Cotilium; here was a sanctuary of Aphrodite, of which there are still some traces. The ground on the summit of the temple has given to the whole of the surrounding district the name of the Columns (στοάι στόλων ή κολωνίων). The temple is at least two hours and a half from the ruins of the city, and consequently more than the 40 stadia, which Pausanias mentions as the distance from Phigalia to Cotilium; but this distance perhaps is the nearest part of the mountain from the city.

In modern times the temple remained long unknown, except to the shepherds of the country. Chandler, in
PHIGAMUS

PHILAE.

1765, was the first who gave any account of it; it was subsequently visited and described by Gell, Dodwell, and others; and in 1813 the whole temple was cleared of its ruins (see C. Caust., Inst. Ant. i. 220; Strabo, xiii. 2, 528, comp. xii. 579), who places Aspera above the Calycadnus. (Curtius, vol. i. p. 316, sec.)

PHIGAMUS (Φιγάμος or Φυγάμος), a small coastal river in Pontus, flowing into the Euxine 160 stadia west of Polemonium. (Arrian, Perip. Pont. 1. 59.) It bounded the territory of the Thracian Illyrians (Strabo, xiii. 2, 528; comp. xii. 579).

PHILA, one of the small islands on the south coast of Gallia, which Pliny (iii. 5) enumerates between the Sthocheaides (İles d'Héra) and Lero and Lerina (Les Lérins). Pliny's words are: "Tres Sthocheaides ... Ab his Sturrum, Phoeina, Phila ... Liburna et Leren adversamus Antipolis." There seem to be no means of determining which of the islets best ten the İles d'Héra and Santu Maria Margerita represent these three small islands of Pliny. [LE RON.]

PHILA (Φιλία), a frontier fortress of Macedonia towards Magnesia, and distant 5 M. from Heraclea, which stood near the mouth of the Penes, on the left bank. It was occupied by the Romans with the Greeks in 27 B.C. (Xen. Anab. p. 11) [L. S.]

PHILADELPHIA (Φιλαδέλφεια: Eik. Φιλα-

Jeffery.). 1. An important city in the east of Lydia, on the north-western side of Mount Tmolus, and not far from the southern bank of the river Cogamus, at a distance of 28 miles from Sardis. (Plin. vi. 30; It. Ant. p. 336.) The town was founded by Attalus Philadelphus of Pergamum. (Steph. B. s. v.; Strabo, xiii. 2, 528, comp. xii. 579), who places it about 292 B.C. (Curtius, Inst. Ant. i. 220), as it is attested by the book of Revelations (ii. 7). The town, which is men-

tioned also by Ptolemy (v. 2, § 17) and Hierocles (p. 669), resolutely defended itself against the Turks on more than one occasion, until at length it was completely conquered by them in 1565. (Strabo, xiii. 2, 528, comp. xii. 579; Mich. Duc. p. 76; Chalcocd. p. 38.) It now bears the name of Akabaker, but is a mean though considerable town. Many parts of its ancient walls are still standing, and its ruined churches amount to about twenty-four. (Chas. Trusc., p. 310, fol.; Richter, Weltfahrt, p. 313, fol.)

2. A town in the district of Cyzicus, in Chalcedon. The best house on the Calycadnus, above Abyrodesias. (Iul. v. 8, § 5; Hieroc. p. 710, who mentions it among the episcopal sees of Isauria.) Beaufort (Karavannis, p. 223) supposes the site to be represented by the town of Most or Mood, which Leake regards as the site once occupied by Claudinopis (Aeus Minor, P. 17.)

3. A town of Palestine in the district of Peraea, east of Jordan, near the river Jabok, was the later name of Rashbat-Amon, sometimes called Rabbah only, the ancient capital of the Ammonites. (Deut. iii. 11; Jos. xiii. 25.) It was besieged by Joab and taken by David. (2 Sam. xi. 1, xii. 26—31; 1 Chron. xx. 1.) It recovered its independence at a later period, and the early Christian fathers prophesied its destruction. (Jer. xlix. 5; Ezek. xxv. 5.) Subsequently, when this part of Palestine was subject to Alexandria, the city was restored by Ptolemy Philadelphia, who gave it the name of Philadelphia. (Steph. B. s. v.; Euseb. Onom. s. s. Fisid., "Aṣ arousal.) Stephanoz says that Philadelphia was a part of Alexandria in Egypt, and lastly Philadelphia. It is frequently mentioned under its new name by Josephus (B. J. i. 6, § 3, i. 19, § 5, ii. 18, § 1), and also by Ptolemy (v. 17, § 23), Pliny (v. 18, s. 16), Hierocles (p. 722), and upon coins. (Echell, vol. iii. p. 351.) The old name, however, did not go out of use; for Polybius speaks of the city under the name of Rabbath-Ammon ("Φασαρμάς, v. 71); and the ruins are now called Aṣ arousal, a name which they also bore in the time of Abulfeda. (Tab. Sbr. p. 91.) Bürckhardt has given a description of these ruins, with a plan. The most important are the remains of a large theatre. There are also remains of several temples, some of the columns being three feet and a half in diameter. At the bottom of the theatre are the ruins of the town. (Bürckhardt, Syria, p. 357.)

PHILAE (Φιλαί), Strab. i. p. 40, xvii. p. 803, 818, 820; Diod. i. 22; Ptol. iv. 5, § 74; Senec. Quest. Nat. iv. 1; Plin. v. 9, s. 10), was, as the number of the word both in the Greek and Latin denotes, the appellation of two small islands situated in lat. 24° 13', just above the cataract of Syene, on the river Nile. (Strab. vol. iii. p. 399) computes the distance between these islands and Syene at about 64 miles. Philae proper, although the smaller, is, from its numerous and picturesque ruins, the more interesting of the two. It is not more than 1250 English feet, or rather less than a quarter of a mile, in length and about 500 in width; it consists of a composition of Syenite stones: its sides are steep and perhaps escarped by the hand of man, and on their summits was built a lofty wall encompassing the island. For Philae, being accounted one of the burying-places of Osiris, was held in high reverence both by the Egyptians and the Nubians and the Asiatics to the S. and it was not unfrequent for Syrian captives to dwell therein, and was accordingly sequestered and denominated the "unspeakable." (Hes.
PHILAE.

Pliat. In. et Osir. p. 359; Diod. i. 22). It was reported too that neither birds flew over it nor fish approached its shores. (Seneq. Quaest. Nat. iv. 2.) These indeed were the traditions of a remote period; since in the time of the Macedonian kings of Assyry, Philae was struck, repeated to, partly by Egyptians, partly by Greeks, to the tomb of Osiris, partly by persons on secular errands, that the priests petitioned Ptolemy Phryson (n. c. 170—117) to prohibit public functionaries at least from coming thither and living at their expense. The obelisk on which this petition was engraved was brought into England by Mr. Bankes, and its height and inclined with that of the Rosetta stone, threw great light upon the Egyptian phono-
etic alphabet. The islands of Philae were not, however, merely sacerdotal abodes; they were the centres of commerce also between Memoi and Mem-
phia. For the rapidity of the cataracts were at most seasons impracticable, and the commodities exchanged between Assyry and Thebopolitan Philae were reciprocally landed and re-embarked at Syene and Philae. The neighbouring granite-quarries attracted hither also a numerous population of miners and stonemasons; and, for the convenience of this traffic, a gallery or road was formed in the rocks along the E. bank of the Nile, portions of which are still ex-
tant. This road is also remarkable for the singular
effects of light and shade resulting from its position near the tropic of Cancer. As the sun approaches its northern limit the shadows from the projecting cornices and moldings of the temples sink lower and lower down the plain surfaces of the walls, until, the sun having reached its highest altitude, the vertical walls are overspread with dark shadows, formed in contrast with the forms and realities which enshrine all surrounding objects. (Ritter, Erdkunde, vol. i. p. 680, seq.)

The hieroglyphic name of the smaller island is Philaik, or boundary. As their southern frontier, the Pharaohs of Assyry kept there a strong garrison, and, for the same reason, it was a barrack also for Memphite soldiers. The most conspicuous feature of both islands is their architectural wealth. Monuments of very various ages, extending from the Pharaohs to the Caesars, occupy nearly their whole area. The prin-
cipal structures, however, lie at the S. end of the smaller island. The most ancient, at present dis-
covered, are the remains of a temple of Aathor (Aphrodite), built in the reign of Nectanabas. The other ruins are for the most part coeval with the Ptolemaic times, more especially with the reigns of Philadelphia, Epiphane, and Philometer (n. c. 282
—145), with many traces of Roman work as recent as Claudius I. (A. D. 41—54). The chief temple in Philae, dedicated to Ammon Osiris, was ap-
proached from the river through a double colonnade. In front of the propyla were two colossal lions in granite, behind which stood a pair of obelisks, each 44 feet high. The propyla were pyramidal in form and colossal in dimensions. One stood between the drons and pronose, another between the pro-
naos and the portico, while a smaller one led into that which is approached from the char-

The story of Osiris is everywhere represented on the walls of this temple, and two of its inner chambers are particularly rich in symbolic imagery. Upon the two great propyla are Greek inscriptions intersected and partially destroyed by Egyptian figures but the inscrip-
tions belong to the Macedonian era, and are of earlier date than the sculptures, which were prob-
ably inserted during that interval of renaissance for the native religion which followed the extinction of the Greek dynasty in Assyry. (n. c. 30.) The monuments in both islands indeed attest, beyond any others in the Egyptian figurative art, the splendour of the Egyptian art centuries after the last of the Pha-
raos had ceased to reign. Great pains have been taken to mutilate the sculptures of this temple. The work of demolition is attributable, in the first

instance, to the zeal of the early Christians, and afterwards to the policy of the Iconoclasts, who cur-
pried favour for themselves with the Byzantine court by the destruction of statues as well as Christian images. The soil of Philaik was carefully prepared for the reception of its buildings,—being levelled where it was uneven, and supported by masonry where it was crumbling or insecure. For example, the western wall of the Great Temple, and the correspond-
ing part of the dromos, are supported by very strong foundations, and the level of the floor is formed by the resting on the granite which in this region forms the bed of the Nile. Here and there steps are hewn out from the wall to facilitate the communication be-
tween the temple and the river.

At the S. extremity of the dromos of the Great Temple is a smaller temple, apparently dedicated to Isis, and adorned by a number of Egyptian coins, which are surmounted with the head of that goddess. Its porch consists of twelve columns, four in front and three deep. Their capitals represent various forms and combinations of the palm-branch, the dhoum-leaf, and the lotus-flower. These, as well as the sculptures on the columns, the ceilings, and the walls, were painted in the most vivid colours, which, owing to the dreyness of the climate, have lost little of their original brillian.

Philae was a seat of the Christian religion as well as of the ancient Assyryian faith. Ruins of a Christian church are still visible, and more than one admiral bears traces of having been made to serve at different arms the purposes of a chapel of Osiris and of Christ. For a more particular account of the architectural remains of Philae we must refer the reader to the works of Déon, Gau, Boesslin, Rus-
segger, and Hamilton (Assyriacus). The latter has minutely described this island—the Loretto of ancient Assyry. The Greek inscriptions found there are transcribed and elucidated by Leclerq.

A little W. of Philae lies a larger island, anciently called Sfen or Sennut, but now by the Arabs Baghd. It is very precipitous, and from its most elevated peak affords a fine view of the Nile, from its smooth surface S. of the islands to its plunge over the shelves of rock that form the First Cataract. Philae, Baghd, and another lesser island, divide the river into four principal branches. It is the first turn to the W. and then to the N., where the cataract begins. Bagh, like Philae, was a holy island; its rocks are inscribed with the names and titles of Amnon III., Ramesses the Great, Psammitichus, Apries, and Amaasis, together with memorials of the Macedonian and Roman rulers of Assyry. Its principal ruins consist of the propylon and two
PHILAea. columns of a temple, which was apparently of small dimensions, but of elegant proportions. Near them are the fragments of two colossal granite statues, and also an excellent piece of masonry of much later date, having the aspect of an arch belonging to some Greek church or Saracen mosque. [W. B. D.]

PHILAea [Φίλαεα], a fort on the coast of Cilicia, is mentioned only in the Stadiasmus Maria Magdalenae (M. 157, 158). [L.] PHILANETRION PHILAEONORUM AKAEE [Φίλαεος or Φίλαεον Αἰγών, Scyl. p. 47; Polib. iii. 39. § 2, x. 40. § 7; Strab. iii. p. 171, xvii. p. 836; Ptol. iv. 3. § 14, iv. 4. § 8; Stadiam. § 84; Pomp. Mela. i. 7. § 6; Plin. v. 4], the E. frontier of Carthage towards Cyrena, in the middle of the Greater Syria. About the middle of the fourth century B.C., according to a wild story which may be read in Salust (B. J. 79; comp. Val. Max. v. 6. § 4), these monuments commemorated the patriotic sacrifice of the two Philaeus, Carthaginian envoys. These pilgrims, which no longer existed in the time of Strabo (p. 171), continued to give a name to the spot from which they had disappeared. The best account of its entrenchments and topography is given by Boccheius, a little to the W. of Maktar, the modern frontier between Skirt and Barka. The Pentinger Table has a station of this name 25 M. P. from Anabrisia; and, at the same distance from the latter, the Antonine Itinerary has a station Benadaddari, probably a Punic name for Pandynus, the name noted by Strabo for Cyrena. Boccheius, Exposition to the Coast of Africa (p. 218; Barth., Wanderungen, pp. 343, 366, 371). [E. B. J.]

PHILAIADA. [Αρτινια, p. 332, b.]

PHILANOCTERM [Ηρμονεία, p. 1058, a.]

PHILAE (Mela. ii. 2. § 5), or PHILIAS (Tab. Peut.; Geogr. Rav. vi. 6. v. 12; Φίλαιας, Scymn. v. 722; Steph. B. 698, who, however, has also the forms Φίλας and Φιλατις). Paus. v. 1. 2. 7, who also says that it was called Φιλίτας, with which name it is likewise found in Arrian, Per. F. Eur. p. 25; comp. Zosim. i. 34), a town on the coast of Thrace, built by the Byzantines, on a promontory of the same name. It still exists under the slightly altered appellation of Pilea or Plume. [T. H. D.]

PHILIA (Φίλεια ἤρας, Ptol. iii. 11. § 4), a promontory on the coast of Thrace, 310 stadia SE. of Salmydessus (Karos Burnu?), with a town of the same name. [T. H. D.]

PHILIPPI (Φίλιπποι; Εἰκ. Φιλίππειον, Φιλίππιον), a city of Macedonia, which took its name from its founder, Philip, the father of Alexander. Originally, it had been called Creuseus (Κρευσέας, Strab. vii. p. 321; Appian, B. C. iv. 105, 107; Steph. B. s. a. Φίλιππος), or the "Place of Fountains," from the numerous streams in which the Angites takes its source. Near Crenides were the principal mines of gold in a hill called according to Appian (C. C.) Dionysius Collis (Δέσπος Διονυσίου), probably the same as the Mount "Pyramus," on which an encampment of Dionysus interpreted by the Bessi. (Herod. viii. 111.) Crenides does not appear to have belonged to the Thasians in early times, although it was under their dominion in the 105th Olympiad (B.C. 360). When Philip of Macedon got possession of the mines, he worked them with so much success, that they yielded 100 talents a year, although previously they had not been very productive. (Diod. xvi. 4—8.) The old city was enlarged by Philip, after the capture of Amy- phopolis, Pbdna, and Potidaea, and fortified to protect his frontiers against the Thracian mountaineers. On the plain of Philippi, between Boeotia and Pangeus, the last battle was lost by the republicans of Rome. Appian (C. C.) has given a clear description of Philippi, and the position on which Cassius and Brutus encamped. The town was situated on a steep hill, bordered to the N. by the forests through which the Cassian army advanced,—to the W. by a marsh, beyond which was the Ister, by the passes of the Sappae and Corpili, and to the W. by the plains of Myrminus, Drabecus, and the Strymon, which were 350 stadia in length. Not far from Philippi, was the hill of Dionysus, containing the gold mines called Aysla; and 18 stadia from the town, were two other heights, 8 stadia from the enemy. Octavian Caesar was opposed to Brutus on the "left hand of the even field." Here, in the autumn of a. d. 42, in the first engagement, Brutus was successful against Octavius, while Antonius had the advantage over Cassius. Brutus, incompetent to maintain the discipline of his troops, was forced to fight again; and in an engagement he took place on the night of the 20th. Twenty days afterwards, the Republic perished. Regarding the battle a curious mistake was repeated by the Roman writers (Manil. i. 908; Ovid, Met. v. 824; Flor. iv. 42; Lucan, i. 680, vii. 854, iii. 371; Juv. viii. 242), who represented it as fought on the same ground as Pharsalia,—a mistake which may have arisen from the slight error of the lines of Virgil (Georg. i. 490), and favoured by the fact of the double engagement at Philippi. (Merivale, Hist. of Roman Empire, vol. ii. p. 214.) Augustus afterwards presented it with the privileges of "a colony," with the name, Col. Jul. Aug. Philippus. (Orelli, Iac. 512, 3658, 5746, 4064; and coins; Basche, vol. iii. pt. 2. p. 1120, and conferta upon him the title of "Augustus." Liv. t. 4.) It was here, in his second missionary journey, that St. Paul, accompanied by Silas, came into contact with the itinerant traders in popular superstitions (Acts. xvi. 12—40); and the city was again visited by the Apostle on his departure from Greece. (Acts, xx. 6.) The Gospel obtained a home in Europe here, for the first time, according to the Fourth and Fifth of N.T., its great teacher, from his prison, under the walls of Nero's palace, sent a letter of grateful acknowledgment to his Macedonian convert. Philippi was...
PHILIPPI PROM.

PHILIPPI PROM. (Φίλιππος Πρωτ., Stadiums. § 28), a headland on the coast of the Great Syria, identified with the HTRP Παρω. of Ptolemy (iv. 3. 14), and with the remarkable projection of high cliff into the sea, on which are traces of a strong fortress, at Rds Berqasudd. Beechey (Expedition to the N. Coast of Africa. p. 188) identifies this cliff, which he calls Bonergesveld, with Enophrasion; but this is a mistake, as is shown by Barc' (Wandersuss. p. 367), who refers the station to BERKE (Pet. Tab.) to this headland. [E. B. J.]

PHILIPPOPOLIS. 1. (Φιλίπποπολις, Ptol. iii. 11. § 12; Polyb. v. 100; Steph. B. s. v.), a town of Thrace, founded by Philip of Macedon, on the site of a previously existing town, called Eumolpia or Poseuropolis. (Amn. Marc. xxii. 10. § 4; Ptol. iv. 11. a. 16.) From its situation on a hill with three peaks or summits, it was also called Trinomontium. (Ptol. L.; Ptol. L. C.) It lay on the SE. side of the Hauras. The Thracians, however, retained possession of it (Polyb. L. C.; Liv. xxcix. 53), and it remained in their hands till they were subjugated by the Romans. Its size may be inferred from the fact that it was reckoned 100,000 persons in it (Amn. Marc. xxxi. 5. § 17); though doubtless many persons from the environs had taken refuge there. The assumption that it likewise bore the name of Hadrianopolis, rests only on an interpolation in Ptolemy. It is still called Philippopolis, and continues to be one of the most considerable towns of Thrace. (Tae. Amm. iii. 38; Itin. Ant. p. 136; Hieroc. 635.)

2. A city of Arabia, near Bostra, founded by the Roman emperor Philippus, who reigned A.D. 244—249, and who was a native of Bostra. (Aurel. Victor. de Caesar. 28; Cedrenus, p. 257, ed. Paris., vol. i. p. 451, ed. Bonn; Zonar. xix. 19.) Some writers suppose that Philippopolis was only a later name of Bostra, and it may be admitted that the words of Cedrenus and Zonaras are ambiguous; but they are mentioned as two different places in the Councils. (Labbe, Concil. vol. viii. pp. 644, 675; Wesseling, ad Hieroc. p. 723.)

PHILISTINI. [Palaestina.]

PHILOBOEOTUS (Φιλοβοεώτας), a fertile woody hill in the plain of Elateia in Phocis, at the foot of which there was water. (Ptol. Sull. 16.) This description, according to Leake, agrees with the remarkable insulated conical height between Betoa and the Cephissus. (Northern Greece, vol. iii. ii. 42.)

PHILOCALEIA (Φιλοκαλεία), a town on the coast of Pontus Cappadocius, 90 stadia to the east of Argyria, and 100 to the west of Corallia. (Arr. Perip. Pont. Eux. p. 17; Anonym. Perip. P. E. p. 13; Ptol. vi. 4.) Cramer (Asia Minor, i. p. 263) is inclined to identify it with the modern Kisdile, half-way between Kerassos and Trabzon; while Hamilton (Researches, i. p. 254) seeks its site near the promontory of Kara Bouroun, where a large river falls into the sea, which is more in accordance with Pliny's words. [L. S.]

PHILOMETLEIUM, PHILOMETLEM (Φιλομητλεί, Philemetlaos, Philomenes), a town in the south-eastern part of Phrygia, which perhaps derives its name from the number of sibyls found in the district. It was situated in a plain not far from the borders of Lycaonia, on the great road from Synnada to Iconium. (Cic. ad Fam. iii. 8, xvi. 4; Strab. xiv. p. 663, comp. with xii. p. 577; Ptol. v. 2. § 25; Steph. B. s. v.) Philometleum belonged to the conventus of Synnada (Ptol. v. 25), and is mentioned by the historians in their writings as belonging to the rulers of the district (Hiero. p. 679; Ptol. L. C.), the Pisidians in their pronunciation changing its name into Philomedes or Philomede. (Procop. Hist. Arch. 18.) The town is often alluded to by the Byzantine historians in the wars of the Greek emperors with the sultans of Iconium. (Anna Comn. p. 473; Procop. L. C.; Niceph. B. D. 164. C. Leake (Asin Arch. p. 59) believes that the place was situated near the river Iglum; but it is more probable that we have to look for its site at Adsaher, where ruins and inscriptions attest the existence of an ancient town. (Hamilton, Researches, i. p. 472, ii. p. 184; Arundell, Discoveries, i. p. 262, fol.)

PHILÓTEREA. 1. (Φιλότερεα), Strab. xvi. p. 769; Steph. B. s. v.; Ptol. v. 39. a. 33; Polyb. vi. 4. § 14; Philoteria, Apoll. ap. Steph. B. s. v.; Ev. Φιλοτέρειας), a town in Upper Aegypt in the country of the Troglydotes, on the Arabian Gulf, near Myos-Hormus. It was named after a sister of Poltem Philadelpheus, and was founded by Satyrus, who was sent by Poltem to explore the country of the Troglydotes. (Strab. L. C.; see Meineke, ad Steph. B. L. C.)

2. (Ev. Φιλοτέρειας), a city in Cilicia-Syria on the lake of Tibarinis. (Steph. B. s. v.; Polyb. v. 70.) Stephenus says that in consequence of the Ethnic Φιλοτέρεια some called the city Φιλοτέρεια; and in Polybina it is written Φιλοτέρεια.

PHILÔTREIA. [PHILÔTEREA, No. 2.]

PHILÔTERESIS (Φιλότερεσις), an island off the coast of Pontus, in the Euxine. It must have been situated near Cape Zephyrium, opposite the district inhabited by the Philaves, from which, in all probability, it derived its name. (Apollo. Rhod. ii. 1231; comp. Amm. Marc. xxii. 8; Dionys. Per. 766; Steph. B. s. v.; Hamilton (Researches, i. p. 516) identifies it with the small rock 8 miles west of Cape Zephyrion, and between it and the island of Kerassos Aega.)

PHINNI (Φίννι). [ΜΙΝΝΙ.]

PHINOPOLIS (Φίνωπολις, Ptol. iii. 11. § 4; Strab. vii. p. 319), a maritime town of Thrace, not far from the junction of the Busporus with the
PHINTIA.

Eutresis, and close to the town of Philea. It has been variously identified with *Iassakele*, *Mausolos*, and *Derbeas*. (Mela, ii. 2; Plin. iv. 11. s. 18, v. 32. s. 43.)

PHINTIAS (*Phintias*: *Eub. Phintiasis: Aliaceata*), a city on the S. coast of Sicily, situated at the mouth of the river Himera, about midway between Agrigentum and Gela. It was not an ancient city, but a city in the 5th cent. B.C. by Phintias, a tyrant of Agrigentum, who bestowed on it his own name, and laid it out on a great scale, with its walls, temples, and agora. He then peopled it with the inhabitants of Gela, which he utterly destroyed, compelling the whole population to migrate to his newly founded city. (Diod. xxii. 2. p. 495.) Phintias, however, never rose to a degree of importance sufficient to be considered as an independent city, and is mentioned in the First Punic War (B.C. 449) as affording shelter to a Roman fleet, which was, however, attacked in the roadstead by that of the Carthaginians, and many of the ships sunk. (Diod. xxiv. 1. p. 508.) Cicero also alludes to it as a seaport, carrying on a considerable export trade in corn. (De Fin., lib. 1. c. 38. 30 s. c. B.C. by Phintias, a son of the tyrant of Agrigentum, who had to fall into the same state of decay with the other cities on the S. coast of Sicily, as he does not mention it among the few exceptions. (Strab. vi. p. 272.) Pliny, indeed, notices the Phintians (or Phinthineans as the name is written in some MSS.) among the stipendiary towns of Sicily; and its name is referred by Strabo to Phintias, but it is strange that both these writers reckon it among the inland towns of Sicily, though its maritime position is clearly attested both by Didymus and Cicero. The Antonine Itinerary also gives a place called "Phintis," doubtless a corruption of Phintias, which it places on the road from Agrigentum along the coast towards Syracuse, at the distance of 200 stadia from the former city. (Itin. Ant. p. 95.) This distance agrees tolerably well with that from Girgenti to Aliaceata, though somewhat below the truth; and it seems probable that the latter city, which is a place of some trade, though its harbour is a mere roadstead, occupies the site of the ancient Phintias. There is indeed no doubt that it was founded during the 4th cent. B.C. by Phintias, the tyrant of Agrigentum, above Aliaceata, that the site was occupied in ancient times; and, though these have been regarded by local antiquarians as the ruins of Gela, there is little doubt of the correctness of the opinion advanced by Cluverius, that that city is to be placed on the site of *Terracina*, and the vestiges which remain at *Aliaceata* are those of Phintias. (Cluver. loc. cit. p. 200, 214. See also the article GELA.) The remains themselves are of little interest. [E.B.B.]

PHINTONI or PHINTONIS INSULA (Φιντονιών Ἰσλά), a small island in the strait between Sardinia and Corsica, mentioned both by Pliney and Ptolemy. It is probably the one now called the *Isola della Maddalena*, the most considerable of the group so situated. (Plin. vi. 21. 13; Ptol. iii. 3. § 8.)

PHILLA (Φίλλα), an island in the lake Tritonis in the interior of Libya (Herod. iv. 178), which Stephanus B, copying from Herodotus, calls an island in Aegeus, confounding it with the island of Phileas in the Nile.


PHLILUS (Φιλίος; Euth. Φιλίωρος, the territory Φιλιωρία), an independent city in the north-eastern part of Calabria, whose territory was bounded on the N. by Scaena, on the W. by Arcadia, and on the S. by Euboea. This territory is a small valley about 900 feet above the level of the sea, surrounded by mountains, from which streams flow down on every side, joining the river Asopus in the middle of the plain. The mountain in the southern part of the plain, from which the principal sources of the Asopus springs, is called *Carmen* (Καρμέν) in antiquity, now Polyform, (Strab. viii. p. 382.) The territory of Phlius was celebrated in antiquity for its wine. (Athen. i. p. 27, d.) According to Strabo (viii. p. 382), the ancient capital of the country was *Araetaea* (Ἀραεταία) on mount Celosse, which city is mentioned by Homer (Iliad. i. 271); but the inhabitants subsequently went to the city of Phlius, on the Tiber. 30 stadia. Pausanias (vii. 4. § 4, 5), however, does not speak of any migration, but says that the ancient city was named Arantia (Ἀραντία), from its founder Aras, an autochthon, that it was afterwards called Aretaea from a daughter of Aras, and that it finally received the name of Phlius, from Phileus, a son of the Iliad. (vii. 4. § 6.) The name of Arantia was retained in the time of Pausanias in the hill Arantins, on which the city stood. Hence the statement of grammarians that both Arantia and Aretaea were ancient names of Phlius. (Steph. B. s. vo. Φιλίος, Ἀραντία; Schol. ad Apoll. Rhod. i. 115.) According to Stephanus B. (s. vo. Φιλίος, Φιλίωρος, the territory Φιλιωρία), the chief places were *Nymurus* and Chitonophyile. Phlius was subsequently conquered by Dorians under Rhegnesia, who came from Sicyon. Some of the inhabitants migrated to Samos, others to Clazomenae; among the settlers at Samos was Hipparchus, from whom Pythagoras derived his descent. (Paus. ii. 13. § 1, seq.) Like most of the other Doric states, Phlius was governed by an archon; and, though it is subject to a tyrant Leon, a contemporary of Pythagoras. (Diog. Laërt. i. 12, viii. 8; Cic. Tusc. v. 3.) Phlius sent 200 soldiers to Thermopylae (Herod. vii. 202), and 1000 to Plataea (ix. 28). During the whole of the Peloponnesian War, it remained faithful to Sparta and hostile to Argos. (Thuc. v. 57, seq. vi. 14.) But in 346 B.C. it seems to have taken place in the government, for in that year we find some of the citizens in exile who professed to be the friends of the Lacedaemonians. The Phliasians, however, still continued faithful to Sparta, and received a severe defeat from Ephorites in the year already mentioned. So much were they weakened by this blow that they were obliged to admit a Lacedaemonian garrison within their walls, which they had been unwilling to do before, lest their allies should restore the exiles. But the Lacedaemonians did not betray the confidence placed in them, and quitted the city without making any change in the government. (Xen. Hell. iv. 4. § 15, seq.) Ten years afterwards (B.C. 368) the exiles induced the Spartan government to evacuate the place, and the fate of Mantinea before their eyes, the Phliasians thought it more prudent to comply with the request of the Spartans, and received the exiles. (Xen. Hell. v. 2. § 8, seq.) But disputes arising between the returned exiles and those who were in possession of the government, the former again appealed to the Spartans, and Agelaus, king of the phliasians, is recorded in B.C. 380 to reduce the city. At this period Phlius contained 5000 citizens. Agelaus laid siege to the city, which held out for a year and eight months.
PHILUS

It was at length obliged to surrender through failure of provisions in a.c. 379; and Agesilaus appointed a council of 100 members (half from the exiles and half from thebes), with powers of life and death over the citizens, and authorised to frame a new constitution. (Xen. Hell. v. 3, § 10, seq. Plut. Ages. 24; Diod. xv. 20.) From this time the Philians remained faithful to Sparta throughout the whole of the Theban war, though they had to suffer much from the devastation of their territory by their hostile neighbours. The Argives occupied and fortified Tricarmanum above Philus, and the Thracians on the Sicyonian frontier. (Xen. Hell. vii. 2, § 1.) In a.c. 368 the city was nearly taken by the exiles, who, nought belonging to the democratic party, and had been driven into exile after the capture of the city by Agesilaus. In this year a body of Arcadians and Eleians, who were marching through Nemea to join Epaminondas at the Isthmus, were persuaded by the Philian exiles to assist them in capturing the city. During the night the exiles stole to the foot of the Acropolis; and in the morning when the scouts stationed by the citizens on the hill Tricarmanum announced that the enemy were in sight, the exiles seized the opportunity to scale the Acropolis, of which they obtained possession. However, repulsed in their attempt to force their way into the town, and were eventually obliged to abandon the citadel also. The Arcadians and Argives were at the same time repulsed from the walls. (Xen. Hell. vii. 2, §§ 5—9.) In the following year Philus was exposed to a still more formidable attack from the Theban commander at Sicyon, assisted by Euphron, tyrant of that city. The Arcadians on the right Fortified the Thymian, which the Philians had fortified, as already narrated (Xen. Hell. vii. 2, § 1), Thebes having been repulsed by the Thebans on the lofty hill of Spirid, the northern prolongation of Tricarmanum, between the villages Simina and Scipadai, on the summit are the remains of a large round tower, probably built by the Franks or Byzantines. In the southern part of the Thymian, which is mentioned only by Polybius (iv. 67, 68, 73), and which lay on the road from Corinth over the mountain Apelaron into the Symplegia. (Lek. Morea, vol. iii. p. 339, seq.; Ross, Reisen in Peloponnes, p. 25, seq.; Curtius, Peloponnesos, vol. ii. p. 470, seq.)

PHILYA

MAP OF THE NEIGHBOURHOOD OF PHILUS.

A. Philus.
B. Aratta or Arantia.
C. Mount Tricarmanum.
D. The Asopus.
1. Rual, perhaps of Celae.
2. The gate leading to Corinth.
3. Panodasas on Mount Tricarmanum.
4. The way to Nemea.

PHILUS. [Attica, p. 332, b.]
PHYLICONIUM (Philyonion), a city of Phocis, of unknown site, destroyed at the end of the Phocian War. (Paus. x. 3, § 2; Steph. B. s. a.) Pliny calls it Philyon, and erroneously represents it as a city of Boetia (iv. 7, s. a. 12). PHOCAEA (Φοκαία), in Eth. Φωκάεις or Φωκαίας, the most northern of the Ionian cities in Asia Minor, was situated on a peninsula, between the Sinus Cyaneus and the Sinus Hermus, and at a distance of 300 stadia from Smyrna. (Strab. xiv. p. 632; Plin. v. 31; Pomp. Mela, i. 17.) It was said to have been founded by emigrants from Phocaea in Ionia. The government of the two cities was divided, the Phoecines and Philocenes and Damson. (Strab. l. c. p. 633; Paus. vii. 3, § 5.) The first settlers did not conquer the territory, but received it as a gift from the Cumaeans.

The town, however, did not become a member of the Ionian confederacy until it placed princes of the line of Croesus at the head of the government. It had two excellent harbours: Neaustathmus and Lampert, and before the entrance into them was situated the little island of Bacchosion, which was adorned with temples and splendid buildings (Liv. xxviii. 32); and owing to this favourable position, and the enterprising spirit of its inhabitants, the town soon rose to great eminence among the maritime cities of the ancient world. Herodotus (i. 153, &c.) states that the trade of the town occasioned frequent distant voyages, and made themselves acquainted with the coasts of the Adriatic, and the Tyrrhenian and Iberian seas; and that they were the first to visit Tartessus. Arganthesii, king of the Tartessianians, came so attached to them as to try to prevail upon them to quit Ionia and settle in his own dominions, but without success, and then, by a large sum of money to fortify their own city against the Persians. The Phoecaeans accordingly surrounded their city by a wall of several stadia in circumference, and of a very solid construction. In the war of Cyrus, Phocaea was one of the first towns that was besieged by the army of Cyrus, under the command of Hapagoras. Neaustathmus was called upon to surrender, the Phoecaeans, conscious of being unable to resist the enemy much longer, asked and obtained a truce of one day, pretending that they would consider his proposal. But in the interval they embarked with their wives and children and their most valuable effects, and sailed to Chios. There they endeavoured by purchase to obtain possession of the group of islands called Cremnesia, and belonging to the Chians; but their request being refused, they resolved to sail to Corisca, where twenty years before these occurrences they had planted the colony of Alalia. Before setting out they landed at Phocaea and put the Persian garrison to the sword. They then bound themselves by a solemn oath to abandon their native country; nevertheless, however, one half of their number, unable to overcome their feelings, remained behind. The rest proceeded to Corisca, where they were kindly received by their colonists. Soon they became formidable to the neighbouring nations by their piracy and depredations, so that the Tyrrhenians and Carthaginians were obliged to pay their tribute. This obtained indeed in defeating their enemies, but their loss was so great that they despaired of being able to continue the contest, and proceeded to Rhegium, in the south of Italy. Not long after their arrival there, they were induced to settle at Elaea or Velia, in Lucania, which, in the course of time, became a flourishing town. Among the numerous colonies of the Phocaens the most important was Massilia or Marseille, in the south of France, and the most western Marmaca, in Hispania Baetica. After the emigration of half the population, Phocaens continued to exist under the Persian dominion; but was greatly reduced in its commerce and prosperity, we may infer from the fact that it furnished only three ships to the fleet of the revolted Ionians at the battle of Lade; but their commander was nevertheless the oldest man among the Ionians. (Herod. vi. 11—17.) After these events Phoecaea is little mentioned (Thucyd. i. 13, viii. 31; Hymn. Iph. ii. 85; Clayx. p. 37). Later, in the war of the Romans against Antiochus, when Phocaens was besieged by a Roman fleet, Livy (xxxvii. 31) describes the place as follows:—"... The town is situated in the innermost recess of a bay; its shape is oblong, and its walls enclose a space of 2500 paces; they afterwards unite so as to form a narrower wedge: this they themselves call Lampert, and it is about 1200 paces in breadth. A tongue of land running out into the sea a distance of 1000 paces, divides the bay nearly into two equal parts, and forms on each side of the narrow isthmus a very safe port. The one towards the south was called Neaustathmus, from its being able to contain a great number of ships, the other was situated close to the Lampert." At a still later period or earlier, when the Romans, after a desperate resistance, and given up to plunder by the praetor Aemilius, though the inhabitants had voluntarily opened their gates. The town with its territory, however, was restored to the inhabitants by Aemilius. (Liv. l. c. 39; Polyb. xxii. 37, comp. v. 77, xxii. 4; Liv. xxxiii. 89.) At a still later period and probably then, when the Romans by supporting the cause of Aristonicus, the claimant of the throne of Pergamus, and they would have been severely punished had not the inhabitants of Massilia interceded in their behalf. (Justin. xxxvii. 1, xiiii. 3; Strab. p. 646.) The existence of Phocaens can be traced throughout the imperial period from coins, which extend down to the time of the Philipii, and even through the period of the Lower Empire. (Hieron. p. 661.) From Michael Ducas (Ann. p. 89) we learn that a new town was built not far from the ancient city by some Genoese, in A.D. 1421. This latter, situated on the isthmus mentioned by Livy, not far from the ruins of the ancient city, is the place now called Foggia Nova: the ruins bear the name of Palazzo Fecheny (Chandler, Travect, p. 96; Arundell, Seven Churches, p. 294; Hamilton, Researches, ii. p. 4; Eckhel, Doct. Num. i. p. 53, &c.; Racche, Lec. Rei Num. iii. 2, p. 1225, &c.; Sestini, p. 83; Thieven, Phocoasica, Born, 1842, 8vo.)

Another town of the same name in the peninsula of Mount Mycon, in Caria, is mentioned by Stephanus B. (s. v.).

L. S.

COIN OF PHOCAEA.

PHOCAEAE. [L Kontini, p. 159, b.]

PHOCICUM. [Phociis.]

PHOCIS (Φωκης: Eth. Φωκής, Phoecenis), a small country in central Greece, bounded on the N. by Doris, on the NE. and E. by the Locri Epiphanesii and Opuntii, on the SE. by Boeotia, on the W. by the
Osolian Locrians, and on the S. by the Corinthian gulf. The Phocians at one period of their history possessed a sea-seat, Delphi, on the Euboan sea intervening between the Locri Epipolaiti and Opuntii (Strab. x. pp. 424, 425). Phocis is a mountainous country. The greater part of it is occupied by the lofty and rugged range of Parnassus, the lower portion of which, named Cephissus, descends to the Corinthian gulf between Cirrus and Anticyra; between the latter was the fertile valley of Crius, extending to the Corinthian gulf. On the S. it extends into the Peloponnese. The Locrians and the Locrian mountains, lofty and difficult of access on the side of the Epipolaiti, but less precipitous on the side of the Opuntii. [Locrius.] Between Mount Parnassus and the Locrian mountains flowed the river Cephissus, which empties itself into the lake Copais in Boeotia. [Copais, p. 416, seq.] In the valley of Phocis flowing into the Corinthian gulf near Bulis. [Bulis.] Phocis is said to have been originally inhabited by a group of tribes who formed the population of Greece before the appearance of the Hellenes. Among the earliest inhabitants we find mention of Legeus (Diosc. v. p. 401; Thuc. ii. 29; comp. Paus. i. 41 § 8), and Hyantes. (Strab. l. c.) The aboriginal inhabitants were conquered by the Phlegyas from Orchomenus. (Paus. viii. 4 § 4), x. 4 § 1.) The country around Thesprotia and Delphi is said to have been first called Phocis from Phocus, a son of Orion, and grandson of Sisyphus of Corinth; and the name is said to have been afterwards extended to the whole country from Phoc, a son of Aeacus, who arrived there not long afterwards. (Paus. ii. 29 § 3; x. 1 § 1.) This statement would seem to show that the Phocians were believed to be a mixed Aeolic and Achaean race, as Sisyphus was one of the Aeolic heroes, and Aeacus one of the Achaeans. In the Trojan War the inhabitants appear under the name of Phocians, and were led against Troy by Schedus and Epaphroditus, the sons of Iphitus. (Hom. Il. ii. 517.) Phocis owes its chief importance in history to the cultivation of grapes, which was mainly done by the Phocians. But after the Dorians had obtained possession of the temple, they disowned their connection with the Phocians; and in historical times a violent antipathy existed between the Phocians and Delphians. [Delphi, p. 762.] The Phocians proper dwelt chiefly in small towns situated on either side of the Copais and Troy river. They formed an ancient confederation, which assembled in a building named Phocicum, near Paulus. (Paus. x. 5 § 1.) They maintained their independence against the Thessalians, who made several attempts to subdue them before the Persian War, and upon one occasion they inflicted a severe loss upon the Thessalians near Hyampolis. (Herod. vii. 27, seq.; Paus. i. 18, 2.) Next, however, the Thessalians were able to wreak their vengeance upon their ancient enemies. They conducted the Persian army into Phocis, and twice the Phocian cities were destroyed by the invaders. The inhabitants had previously escaped to the summits of Parnassus or across the mountains into the territory of the Locrians on the S. In 329 B.C. some of the Phocians were subsequently compelled to serve in the army of Mardonius, but those who had taken refuge on Mt. Parnassus saluted from their fastnesses and annoyed the Persian army. (Herod. ix. 17, 31; Paus. x. 1 § 11.)

It has been already remarked that the oracle at Delphi originally belonged to the Phocians. The latter, though dispossessed by the Delphians, had never relinquished their claims to it. In 450 B.C. the oracle was again in their possession; the Lacedaemonians sent an army to deprive them of it and restore it to the Delphians; but upon the retreat of the Lacedaemonians against the Aetaeans, a number of Phocians under Ariston, the son of Aineas, as it is thought, handed over the temple to the Phocians. (Thuc. i. 112.) In the Peloponnesian War the Phocians were zealous allies of the Athenians. (Comp. Thuc. iii. 93.) In the treaty of Nicias (a. 421), however, it was expressly stipulated that the Delphians should be independent of the Phocians (Thuc. v. 18); and from this time the temple continued in the undisputed possession of the Delphians till the Sacred War. After the battle of Leuctra (a. 371), the Phocians became subject to the Thebans. (Xen. Hell. vi. 5 § 23.) After the death of Epaminondas they deserted the Theban alliance; and the Thebans, in revenge, induced the Amphictyonic Council to join the Phocians to their alliance. (Xen. Hell. vii. 1 § 6.) The Amphictyonic Council banished the Phocians to Athens; they were afterwards restored, and were allowed to retain the temple of Apollo. (Paus. x. 5 § 9.) They were again expelled after a short time, and were allowed to return, but with all their property seized. (Xen. Hell. vii. 1 § 6.) The Phocians were afterwards restored, and were allowed to retain the temple of Apollo. (Paus. x. 5 § 9.) They were again expelled after a short time, and were allowed to return, but with all their property seized. (Xen. Hell. vii. 1 § 6.) The Phocians were afterwards restored, and were allowed to retain the temple of Apollo. (Paus. x. 5 § 9.) They were again expelled after a short time, and were allowed to return, but with all their property seized. (Xen. Hell. vii. 1 § 6.) The Phocians were afterwards restored, and were allowed to retain the temple of Apollo. (Paus. x. 5 § 9.) They were again expelled after a short time, and were allowed to return, but with all their property seized. (Xen. Hell. vii. 1 § 6.) The Phocians were afterwards restored, and were allowed to retain the temple of Apollo. (Paus. x. 5 § 9.)
PHOCUSA.


PHOCUSAE.

PHOCUSAE, PHUCUSAE (Φοκούσαι), Ptol. iv. 5. § 75; Φοκούσαι, Athen. i. p. 30. d.; Hesych. s. v.; Steph. B.), islands lying off Zephyrion in Marmarica (Μαρμαρία), which the Coast-describer (Stadiasmus. § 20) calls DELPHINE. [E. B. J.]

PHOEBATAE, PHOEBATIS. [DASSARETAE.]

PHOBRIA. [BEPHRA.]

PHOEONCE (Φόιεντζ), a city of Chaeonia in Epeirus, situated a little inland north of Butphroton (Strab. vii. p. 324), upon a river, the ancient name of which is not recorded. It is described by Polybius, in b. c. 230, as the strongest, most powerful, and richest of the cities of Epeirus. (Polyb. ii. 5. 8.) In that year it was captured by a party of Illyrians, assisted by some Gallic mercenaries; and the Epipote, who had marched to the rescue of the place, were surprised by a sally of the Illyrians from the city, and put to the rout with great slaughter. (Polyb. l. c.) Phoenix continued to be an important city, and it was here that a treaty of peace was negotiated between Philip and the Romans towards the close of the Second Punic War, b. c. 204. (Liv. xxxix. 12. Polyb. xxxvi. 27.) Phoenix appears to have escaped the fate of the other Epeirian cities, when they were destroyed by order of the senate, through the influence of Charopus, one of its citizens. (Polyb. xxxxi. 22.) It is mentioned by Polieny (iii. 14. § 7) and Hierocles (p. 633), and was restored by Justinian. (Procop. de Aedif. iv. 1.) Procopius says that it was situated in a low spot, surrounded by marshes, and that Justinian built a citadel upon a neighbouring hill. The remains of the ancient city are found on a hill which still bears the name of Feisiri. * The entire hill was surrounded by Hellenic walls. At the south-eastern extremity was the citadel, 200 yards in length, some of the walls of which are still about 20 ft. in height. . . . About the middle of the height is the emplacement of a very large theatre, the only remains of which are a small piece of rough wall, which enclosed the back of the upper seats; at the bottom, in the place of the scene, is a small circular foundation, apparently that of a town of later date. Between them ran the transept of the citadel, the remains of a Roman construction, built in courses of tiles." (Leake Northern Greece, vol. i. p. 66.)

PHOENICIA, a country on the coast of Syria, bounded on the E. by Mount Lebanon.
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that he makes the river Eleutherus the N. boundary, and does not mention Aradus, which lay a little to the N. of that stream. There can be no question, however, that Aradus belonged to Pho- necia. So, too, at the southern extremity, the town of Dover, unquestionably Phoenician, whilst Carafa, the first town S. of the Chersones, be- longed to Palestine.

Phoenicia, as thus defined, lies between lat. 32° 38' and 34° 55' N., and long. 35°—36° E. It forms a narrow slip of land about 120 miles in length, and seldom more, but frequently less, than 12 miles broad. The range of Libanus, which skirts the greater part of its eastern side, throws out spurs which form promontories on the coast, the most remarkable of which are Theb-prosopon (Θέβ- προσόπον) between the towns of Trieris and Botrys, and the Promontorium Album between Tyre and Ecdippa. Farther to the S. Mount Carmel forms another bold promontory. The whole of Phoenicia presents a succession of headlands and bays which are traversed by numerous small rivers which descend from the mountains and render it well watered and fruitful. The coast-line trends in a south-westerly direction; so that whilst its northern extremity lies nearly under long. 36°, its southern one is about under 35°. Aradus, its most northerly town, lies on the side of the entrance of the Bay of Tyre, 2 and 3 miles from the mainland, and nearly opposite to the southern extremity of Mount Barylna. On the coast over against it lay Antaradas. From this point to Tripolis the coast forms an extensive bay, into which several rivers fall, the principal being the Eleutherus (Ναξρ-ελ-Κεβορ), which flows through the district of Ruba and 2 hours from the sea. To the N. of the Eleutherus lie the towns of Simyra and Marathus; to the S. the principal town before arriving at Tripolis was Orthosia, close to the sea-shore. Tripolis stands on a promontory about half a mile broad, and running a mile into the sea. It is washed by a little river now called El-KadiAna, "the holy." Tripolis derived its name from being the federal town of the three leading Phoenician cities, Tyre, Sidon, and Aradus, each of which had here its separate quarter. To the S. of Tripolis the country rises into chalk hills, which press so closely on the sea as to leave no room for cultivation, and scarcely even for a road, and which form the bold promontory already mentioned of Thenprosopon. (Ras-el-Abiad.) The chief towns of this district are Calamos and Trieris. To the S. of Then- prosopon the hills recede a little from the sea, but at a distance of between 20 and 30 miles form another lofty promontory called Climax (Ras Walla Silma), from the circumstance that the steepness of the cliffs rendered it necessary to cut steps in them for the ascent of several rivers descending into the sea, the principal of which is the Adonis (Ναξρ-ελ-Ιβραμ). The chief towns are Botrys, 7 miles S. of Thenprosopon, and Byblis, a little S. of the Adonis. Palai-byblis lay still farther S., but its site is unknown. Aphaeis, noted for its licentious wor- ship of Venus, was seated in the interior, at the source of a stream now called Adonis in Libanus and 2. The promontory of Climax formed the N. point of the bay, now called Karmara, the S. extremity of which, at a distance of about 12 miles, is formed by the head- land Ras-en-Nahr-el-Kelb, on which the town of Berytus formerly stood. At about the middle of this bay the river Lycus (Ναξρ-ελ-Κεβορ) discharges itself into the sea through a narrow channel the nearly perpendicular cliffs of which are 200 feet in height. At the eastern extremity of the valley of the Lycus rises the Gebel-el-Sannis, the highest summit of Libanus. The southern side of this valley is enclosed by steep and almost inaccessible cliffs, which traces of a system of the Nile, still visible, made probably by the Egyptians during their wars in Palestine. A lower and broader road of more gradual ascent was constructed by the em- peror M. Aurelius. To the S. of this spot, the plain between Libanus and the sea at Berytus is of greater length than in any other part of Phoenicia. The latter consists of a tableland of gentle undulations, very fertile, and produces orange and mulberry trees in abundance. This plain extends southwards as far as the river Tamyras, a distance of about 10 miles. Berytus (Beirut) is washed by the river Magoras. From the headland on which it stands— the most projecting point in Phoenicia—the coast again forms a long curve down to Sidon. On this part of it, the land consists of gentle undulations, very fertile, and produces the finest fruits in Syria. Sidon stands on a small promontory of about 2 miles S. of the Bostrænus. From Sidon a plain extends to a distance of about 8 miles S., as far as Sarepta, the Zarephath of the Book of Kings (1 Kings, xviii. 9), which stands on an eminence near the ancient settlement of Samea, or S. Nine miles to the N. of Tyre the site of the ancient Ornithopolis is supposed to be marked by a place called Adrom or Adrom. At this place the plain, which had expanded after passing Sarepta, again contracts to about 3 miles, and runs along the coast in gentle undulations to Tyre, where it expands to a width of about 6 miles. The hills which bound it are, however, of no great height, and are cultivated to the summit. At about 5 miles N. of Tyre this plain is crossed by the river Kasimieh, supposed to be the ancient Leontes, the most considerable of Phoenicia, and the only one which makes its way through the barrier of the mountains. It rises in the valley of Bekaa, between Libanus and Anti- libanus, at a height of about 400 feet above the level of the sea. The upper part of its course, in which it is known by the name of El-Litani, is consequently precipitous and romantic, till it forces its way through the defiles at the southern extremity of Libanus. Sudden and violent gusts of wind frequently rush down its valley, rendering the navigation of this part of the coast very dangerous. From Tamys, the site of which will be found described under its proper head, the coast runs in a westerly direction for a distance of about 8 miles, to the Promontorium Album (Ras-el-Abiad), before mentioned,—a bluff headland consisting of white perpendicular cliffs 300 feet high. The road from Tyre to its summit seems originally to have been constructed of steps, whence it was called Climax Tyrianus or the Tyrian staircase; but subsequently a road was laboriously cut through the rock, it is said, by Alexander the Great. From this promontory the coast proceeds in a straight and almost southerly direction to Pholemais or Acco (Acre), a distance of between 20 and 30 miles. About midway lay
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Eclipses, now Zeb, the Achabhi of Scripture (Josh. xix. 29), regarded by the Jews after the captivity as the northern boundary of Judæa. Ptolemais stands on the right bank of the river Belus (Naaman), but at a little distance from it. To the SE. a fertile plain stretches itself out as far as the hills of Galilee.

From Ptolemais the coast forms a deep bay, about 8 miles across, the further extremity of which is formed by the promontory of Carmel. It is now called the bay or gulf of Khafsya. The bold and lofty headland of Carmel, the ancient source of the fire-spur of the mountain of the same name, a range of no great height, from 1200 to 1500 feet, which runs for 18 miles in a direction from SE. to NW., gradually sinking as it approaches the coast. A convent near the capes or promontory is about 582 feet above the sea. On its NE. side flows the Kishon of Scripture, which, when not swollen by rains, is a small stream finding its way through the sand into the sea. Towards the bay the sides of Carmel are steep and rugged, but on the south they slope gently and are more fertile. Carmel was celebrated in Hebrew song for its beauty and fertility; and though its orchards and vineyards no longer exist, the slopes are covered by the profusion of its shrubs and the luxuriance of its wild-flowers. From the promontory of Carmel the coast gradually sinks, and at its lowest point stands Doræ, a town celebrated in ancient times for the manufacture of the Phoenician purple. Beyond this point we shall not pursue the description of the coast; for although between Doræ and Egypt some towns are named by the Bible it is inhabited by Phoenicians, yet in their geographical distribution they belong more properly to Palestine.

That part of the Mediterranean which washed the coast of Phoenicia was called by the Greeks Τῆς Φώκιας ἄλγος (Agathem. ii. 14), or Σιδωνίων Σίλβα (Dion. Per. v. 117), and by the Latins Marseilles (Phyl. v. 13, ix. 12 etc.). Its southern portion, as far as Sidon, is affected by the currents which carry the alluvial soil brought down by the Nile to the eastward; so that towns which were once maritime are now become inland, and the famous harbours of Tyre and Sidon are nearly choked with sand.

On the climate of Phoenicia is tempered by the vicinity of Lebanon, which is capped with snow during the greater part of the year, and retains it in its ravines even during the heats of summer. (Tac. Hist. v. 6.) Hence the temperature is much lower than might be expected from the latitude.

At Seirous, which lies in the centre of Phoenicia, the usual summer heat is about 90° Fahrenheit, whilst the winter temperature is rarely lower than 50°. In the mountains, however, the winter is severe, and heavy falls of snow take place. The rainy season commences towards the end of October, or beginning of November, from which time till March there are considerable falls of rain or snow.

From May till October rain is very unusual. In Phœnicia, as well as in every part of the world, the effects of its configuration and natural features, subject to a great variety of climate, so its vegetable productions are necessarily very various. The sides of Lebanon are clothed with pines, firs, and cypress, besides its far-famed cedars. The lowlands produce corn of all sorts, peaches, pomegranates, grapes, oranges, citrons, figs, dates, and other fruits. It also yields sugar, cotton, tobacco, and silk. The whole coast is subject to earthquakes, the effect of volcanic activity; from which cause, as well as from the action of the currente already mentioned, both Tyre and Sidon have suffered changes which render them no longer to be recognised by the Roman surveyor. Sebastian, a small place, places the coast has been depressed by earthquakes, and at the mouth of the river Lykus are traces of submerged quarries. (Bertol, Topogr. de Tyr. p. 54.) In like manner, the lake Cendivela, at the foot of Carmel, in which Piný (v. 17) describes the river Belus as rising, has now disappeared; though the critical reader (Strabo, v. 15) admits that there was a lake near, and not far from the city. Their postulate is, that the site of the Roman city of Tyre corresponds exactly with the island of Berys, which was a haven for ships. If the present reading of the text is correct, the island once possessed by the Phœnicians was a separate piece of land, and not an islet, or a portion of the mainland laid waste by a sudden deluge. (Ptolem. v. 13, &c.) The geological structure of Phœnicia is recent, and consists of chalk and sandstone, the higher mountains being formed of the Jura limestone. The only metal found is iron, which occurs in considerable quantities in the hills above Berys. In the sandstone of the same district, bituminous wood and brown coal are found, but in small quantities and impregnated with sulphur.

III. ETHNOLOGICAL RELATIONS OF THE PHOENICIANS.

The Phœnicians were called by the Greeks Ἡφαῖες (Hom. Od. iv. 84; Herod. i. 1; Thucyd. i. 8, &c.), and in the Roman period by Phœniciæ (Cic. N. D. ii. 41; Mela, i. 12; Plin. v. 13, &c.). They were a branch of the great Semitic or Aramaean race. The Scriptures give no intimation that they were not indigenous; and when the Hebrews settled in Canaan, Sidon and Tyre were already flourishing cities. (Josh. xix. 28, 29.) By classing, however, the Phœnicians, or Canaanites, among the descend-
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makes them to be colonies of their more celebrated namesakes, in opposition to the testimony of Strabo, and without producing any counter authority. The isle of Tylos or Tyrus is likewise mentioned by Pliny (vi. 32). The account given by Justin is in harmony with these authorities (xiv. 3). He describes the Tyrians as having been disturbed in their native seats by an earthquake, and as migrating thence to the eastward, and settle the Asian lake, and subsequently to the shores of the Mediterranean. A recent writer (Kenrick, Phoenicia, p. 47) takes this Assyrian lake to have been Gennesaret or the Dead Sea, as there was no other collection of waters in S. Assyria to which the term could be applied. This would have formed a natural resting-place in the journey of the emigrants. It must not, however, be concealed, that the account of these writers has been rejected by several very eminent authors, as Bochart, Hengstenberg, Heeren, Niebuhr, and others, and more recently by Movers, a writer who has paid great attention to Phoenician history, and who has discussed this question at considerable length. (Die Phönicier, vol. ii. pt. i. pp. 263–69.) His principal objections are to the Phoenicians, and to the Phoenicians, which go back to the primitive chaos, represent even the gods, as well as the invention of all the arts of life, as indigenous; that the Scriptures, whose testimony is preferable, both on account of its antiquity, and because it arose out of the bosom of the people themselves, make no mention of any such immigration, though at that time its name could not have been obliterated had it really occurred, and though it would have served the purpose of the Jews to represent the Canaanites as intruders; and that the name of the people, being derived from the character of the land, as well as the appellations of different tribes, such as the Giblet at Byblus, the Sidonians as ibid, have, mark them as indigenous. But it may be observed, that the Phoenician traditions rest on the equivocal authority of the pretended Sanconiathe, and come to us in so questionable a shape that they may evidently be made to serve any purpose. Thus Movers himself quotes a passage from Sanconiathe (vol. ii. pt. i. p. 28) to the effect that the Tyrians would not build, because it directly contradicts the statement that they were the descendants of a sea-faring people on the shores of the Persian Gulf; although he had previously cited the same passage (vol. i. p. 143) in proof of the Eusemism of Philo-Sancioniatho, who, it is there said, attributed the invention of navigation to the Cabiri merely because the Phoenician mariners considered themselves as sailors under the protection of their deities. Can such testimony be compared with that of the "loyal-hearted and truthful Herodotus," as Movers characterizes him (vol. i. pt. ii. p. 134), who, if he observed, also founds his account on the traditions of the Phoenicians (des abrol ληβηγον, vii. 89), and which he has done. How much more is it, indeed, a question in what the Phoenicians have found any gratification in misleading him on this point, since the tradition lessened, rather than enhanced, the splendour of their origin. The testimony of the Scriptures on the subject is merely suspect; nor, were it otherwise, could they be an infallible criterion of interest in ethnological inquiries. They were not written with that view, and we have already adverted to a discrepancy in their treatment of this subject. The question, however, is too long to be fully discussed in this place. We have merely adverted to some of the principal heads, and they who wish to pursue the inquiry further are referred to the passage in Movers's work already indicated, and to Mr. Kenrick's Phoenicia (chap. iii.).

IV. HISTORY.

Our knowledge of Phoenician history is only fragmentary. Its native records, both literary and monumental, have not survived, and what few there are are thus reduced to gather from scattered notices in the Old Testament and in the Greek and Roman authors, and sometimes to supply by inference, the annals of a country which stands the second in point of antiquity, which for some thousands of years played a considerable part in the world, and to which Europe owes the germs of her civilization.

In accepting the authority of Herodotus, the Phoenicians must have appeared upon the coasts of the Mediterranean at least twenty-seven or twenty-eight centuries before the birth of Christ. In order to ascertain the age of Hercules, respecting which the Egyptian chronology differed very widely from the Greek, that conscientious historian, after long and anxious deliberations, decided to select as the time of its foundation 6040 B.C., the year in which he had heard that there was a famous temple of Hercules. It was, therefore, expressly for the purpose of settling a chronological point that he was at the trouble of making this voyage, and it is natural to suppose that he did not adopt the information which he received from the priests without some discrimination. From these he learned that the temple had existed 3300 years, and that it was coeval with the foundation of Tyre (ii. 43, 44). Now, as Herodotus flourished about the middle of the fifth century before our aera, it follows that Tyre must have been founded about 2750 years B.C. The high antiquity of this date is undoubtedly startling, and on that account has been rejected by several critics and historians. Yet it does not appear why it should be regarded as altogether improbable. The chronology of the Jews is carried back more than 2000 years b. c.; yet the Hebrew Scriptures uniformly intimate the much higher, and indeed immemorial, antiquity of the Cannities. Again, in Egypt, the present 14th dynasty of its kings (2750–2651 B.C.), who had had an historical existence, and to whom many conquests are attributed before this period. This dynasty was followed by that of the Hyksos, who were probably Cannities, and are described by Manetho as skilful in the art of war, and of fortifying camps and cities. (Scc. pp. 118, 114, ed. Schol. in Pluton. Tun. vol. viii. p. 288, ed. Tauchn.)

If Sidon was older than Tyre, and its mother-city, as it claimed to be, this would add some difficulty to the question, by carrying back the chronology to a still higher period. But even this objection cannot be regarded as fatal to the date assigned to Tyre. If, however, a date of such importance might safely have been planted by one another within a very brief space of time from their origin; and the contest between them in ancient times for priority, not only shows that the question was a very ambiguous one, but also leads to the inference that the difference in their dates could not have been very great. The weight of ancient evidence on either side of the question is pretty nearly balanced. On

* This is the date assigned by Movers; but by some authorities it is placed later.
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federate kings, with the exception of a few fortresses, fell into the power of the Israelites. The defeated host was pursued as far as Sidon; but neither that nor any other town of Phoenicia, properly so called, fell into the hands of the Jews, nor on the whole does the expedition of Joshua to Tyre had much effect on its political condition. Yet there was a constant succession of hostilities between the Phoenicians and some of the Jewish tribes; and in the book of Judges (x. 12) we find the Sidonians mentioned among the oppressors of Israel.

Sidon, then, must have early risen to be a powerful kingdom, as may indeed also be inferred from the Homeric poems, in which no name and the characters are frequently alluded to. Yet a year before the capture of Troy, the Sidonians were defeated by the king of Ascalon, and they were obliged to take refuge—or at all events a great proportion of them—at Tyre. (Justin, xvi. 8. 3.) We are ignorant how this conquest was effected. The name of Ascalon probably refers to the whole province of Philistia; and we know that shortly after this event the Philistines were powerful enough to reduce the kingdom of Israel to the condition of a tributary, and to retain it as such till the time of David. Justin, in the passage just cited, speaks of Tyre as founded by the Sidonians (considering) on this occasion. This expression, however, in no manner implies a first foundation, since in the next chapter he again uses the same word to denote the restoration of Tyre by Alexander the Great. It has been already said, as will appear at a greater length in the account of the Phoenician colonies, that Tyre must have been a city of considerable importance before this period. The research of Justin is corroborated by Josephus, who, in allusion to the foundation of Tyre, says (Ant. viii. 3.), if Justin followed the computation of the Parian marble, the fall of Troy took place in the year 1209 B.C.; and if the disputed date of Solomon's temple be fixed at 969 B.C., the area adopted by Movers (Phoca. ii. pt. i. p. 149) may be a tolerable approximation. It is probable that the city in the passage cited, uses the word dwellings, or a dwelling in, and could no more have meant the original foundation of Tyre than Justin, since that city is mentioned in the Old Testament as in existence two centuries and a half before the building of the temple.

From the period of the Sidonian migration, Tyre must be regarded as the head of the Phoenician nation. During the headship of Sidon, the history of Phoenicia is mythical. Phoenix, who is represented as the father of Cadmus and Europa, is a mere personification of the country; Belus, the first king, is the god Baal; and Agenor, the reputed founder of both of Tyre and Sidon, is nothing but a Greek epithet, perhaps of Hercules. The historical Tyre also, before the age of Solomon, is unconnected. Solomon's relations with Hiram, king of Tyre, led Josephus to search the Tyrian histories of Diodorus and Menander. Hiram succeeded Abiael; and from this time to the foundation of Carthage there is a regular succession of dates and reigns. Tyre was in the ancient city, the original town being on the continent, and the new one on an island about half a mile from the shore. When the latter was founded, the original city obtained the name of Palse-Tyris, or Old Tyre. The island, however, was probably used as a naval station from the very earliest times, and as a place consecrated to the
worship of the national deities Astarte, Belus, and particularly Melcarth, or the Tyrian Hercules. According to Justin, indeed, the oldest temple of Hercules was the Temple of Astarte at Tyre (xvi. 10). Cm. Cant. iv. 5. 2); but this assertion may have been made by the Tyrians in order to evade the request of Alexander, who wished to gain an entrance into their inland city under pretence of sacrificing to that deity.

Hiram succeeded to the crown of Tyre a little before the building of Solomon's temple (c. c. 969). He had already improved the city, and by means of subterranean tunnels gained space enough to build a large square or place, the eurychoros. He maintained friendly relations with king David, which were confirmed by commerce and by intermarriages. Hiram furnished the Jewish monarch with cedarwood and workmen to construct his palace, as well as materials for his proposed temple, the building of which was substantially completed after his death. Solomon, on the other hand, imported the corn and oil of Judah. Under the reign of Solomon this intercourse was cemented by a formal treaty of commerce, by which that monarch engaged to furnish yearly 20,000 cori of wheat, and the like quantity of oil, for the use of Hiram's household, while Hiram, in return, supplied Solomon with workmen to cut flint and prepare the wood for his temple, and others skilful in working metal and stone, in engraving, dyeing, and manufacturing fine linen. Solomon also ceded to Tyre a district in Galilee containing twenty towns. (I Kings, ix. 13; Joseph. Ant. vii. 5.) In these transactions we perceive the relations of Tyre with Phoenicia as an agricultural and an agricultural people; but Hiram was also of great assistance to Solomon in his maritime and commercial enterprises, and his searches after the gold of Ophir, when his victories over the Edomites had given him the command of the Aelianite, or eastern, gulf of the Red Sea. The pilots and mariners for these voyages were furnished by Hiram. Except, however, in connection with the Israelites, we know little concerning the reign of this monarch. He appears to have undertaken an expedition against Cilicia in Cyprus, probably a revolted colony of the Phoenicians, and to have established a festival in honour of Melcarth, or Hercules. (Joseph. L.c.) By his great works at Tyre he established an enormous expense upon the people; and his splendid reign, which lasted thirty-four years, was followed by Israel. His dynasty was continued for seven years in the person of his son, Baleazor, or Baleasartus, and nine years in that of his grandson Abdastatrus. The latter was put to death by the four sons of his nurse, the eldest of whom usurped the supreme power for a space of twelve years. This revolution was checked by Moreru (c. l. p. 349) with the account of the servile insurrection at Tyre given by Justin (xvii. 2), who, however, with his usual neglect of chronology, has placed it a great deal too late. This interregnum, which, according to the account adopted, was a complete reign of terror, was terminated by a counter-revolution. The usurper whose name is not mentioned, either died or was deposed, and the line of Hiram was restored in the person of Astartus,—the Strato of Justin,—a son of Baleasartus. This prince reigned twelve years, and was succeeded by his brother Astarymus, or Asyervmus, who ruled nine years. The latter was murdered by another brother, Phales, who after reigning a few months was in turn assassinated by Ithobaal, a priest of Astarte. Ithobaal is the Ithobaal of Scripture, father of Jessebel, the wife of Ahab, who endeavoured to restore the worship of Baal and Ashtoreth, the kingdom of her husband. (1 Kings, xvi. 31.) In the reign of Ithobaal Phoenicia was visited with a remarkable drought, which also prevailed in Judaea in the time of Ahaz. (Joseph. Ant. viii. 13 § 2; 1 Kings, xvi. 7.) We know nothing further of Ithobaal's reign, except that he founded Botrys, on the coast N. of Sidon, and Aza in Phoenicia. (Joseph. viii. 13 § 2.) He reigned thirty-two years, and was succeeded by his son, Bederon. Bederon, his son, succeeded to the throne, and after a reign of six years was followed by Mattos, or Matta, who reigned for thirty-two years. The reign of his successor, Pygmalion, brings us into contact with classical history and tradition, through the foundation of Carthage by his sister Elisa, or Dido, which took place twenty years after his death. However, this was only a second foundation, as in the case of Tyre itself. The whole story, which indicates a struggle between aristocratical and sacerdotal party and the monarchical power, has been obscured by mythical traditions and the embellishments of poets; but it need not be repeated here, as it will be found in the Dictionary of Biography and Mythology, e. d. Dido.

Pygmalion occupied the throne forty-seven years, and after his reign there is a gap in the history of Tyre. When we can next trace the Phoenicians in the Scriptures, we find them at war with Israel. The prophet Joel, who flourished about the beginning of the ninth century, not long after the conquest of Jerusalem, complained of the outrages committed by Tyre and Sidon on the coasts of Judaea, and his complaints are repeated by Amos, a contemporary prophet. This was the chief period of the maritime ascendancy of the Phoenicians, and their main offence seems to have been the carrying off of youths and maidens and selling them into slavery. Towards the end of the same century we find the Phoenician fleet of Pepheus engaged by the Greeks in the destruction of Tyre.

It was about this period that the Assyrians began to grasp at the countries towards the west, and to seek an establishment on the sea-board of the Mediterranean; a policy which was continued by the succeeding empires of the Babylonians, Medes, and Persians. The expedition of Shalmaneser, who, after the death of Sargon, in 705 B.C., was followed by Ithobaal, king of Tyre. These cities furnished him with sixty ships for a second attempt upon Tyre; but this fleet was defeated by the Tyrians with only twenty vessels. Shalmaneser blockaded them on the land side for a space of five years, and prevented them from having any fresh water except what they could preserve in tanks. How this blockade ended we are not informed, but it was probably by famine.

We have no further accounts of Elihu, except that he had reduced to obedience the revolted town of Cilium in Cyprus previously to this invasion. After his reign another long gap occurs in the history of Phoenicia, or rather of Tyre, its head. This silence would seem to indicate that it was enjoying the blessings of peace, and consequently increasing in prosperity. The Phoenician alliance was courted
by the Egyptian monarchs, and an extensive commerce appears to have been carried on with the port of Naucratis. The next wars in which we find the Phoenicians engaged were with the Babylonians; though the account of Berosus, that Nabopolassar, who reigned towards the end of the seventh century B.C., sailed to Phoenicia in the hope of taking his son Nebuchadnezzar reduced it when in a state of revolt, must be regarded as doubtful. At all events, however, it appears to have been in alliance with the Chaldeans at this period; since we find it related that Apries, king of Egypt, when at war with that nation, conquered Cyprus and Phoenicia. (Herod. ii. 161; Diod. i. 66.) When Nebuchadnezzar succeeded the throne, we find that, after quelling a revolt of the Jews and reducing Jerusalem (b.c. 587), he marched into Phoenicia, took Sidon apparently by assault, with dreadful carnage, and proceeded to invest Tyre. (Ezekiel, xxvi.) For an account of this siege, one of the most memorable in the history of the ancient world, we are again indebted to Josephus (x. 11), but the account is that of the same historian. It is said to have lasted thirteen years. Another Ithobaal was at this time king of Tyre. The description of the siege by Ezekiel would seem to apply to Palae-Tyrus, though it is probable that insular Tyre was also attacked. (Grot. Hist. of Greece, iii. p. 355, note.) The result of the siege is by no means recorded by Herodotus, though as a sequel Joseph. c. Apion. i. 20) that Nebuchadnezzar subdued all Syria and Phoenicia; but there is no evidence of an assault upon Tyre, and the words of Ezekiel (xxix. 17) seem to imply that the siege was unsuccessful. The same dynasty continued to reign. Ithobaal was succeeded by Baal; and the succeeding monarchs for some time preserved internal constancy. The kings were superseded by judges or suffestes, and for a few years the royal line appears to have been restored; but whether by the spontaneous act of the Tyrians, or by compulsion of the Babylonians, is a disputed point.

Ezekiel's description of Tyre at the breaking out of the war as being the head of the Phoenician states. Sidon and Aradus are represented as furnishing soldiers and mariners, and the artisans of Byblus as working in its dockyards. (Ezek. xxvii. 8, 9.) But that war was a severe blow to the power of the Tyrians, which now began to decline. Cyprus was wrested from them by Amasia, king of Egypt, though a branch of the royal family of Tyre appears to have retained the sovereignty of Salamis for some generations. (Herod. v. 104; Isocr. Evag. p. 79. 1, 228.) Merbulus was succeeded by his brother Iribamos, or Huram, during whose reign Cyrus conquered Babylon (538 B.C.). When the latter monarch permitted the Jews to return to Jerusalem, Tyre continued to maintain her independence, and assisted in the work (Ezra, iii. 7), a proof that their commerce was still in a flourishing state. Xenophon (Cyropoeid. i. 1. § 8) represents Cyrus as ruling over Phoenicia as well as Cyprus and Egypt; and though this is not confirmed by any collateral proof, they must at all events have very soon submitted to his son Cambyses. (Herod. iii. 19.) The relations with Persia seem, however, to have been those of a voluntary alliance rather than of a forced subjection; since, though the Phoenicians assisted Cambyses against the Egyptians, they refused to serve against their colonists the Carthaginians. Their fleet was of great assistance to the Persians, and enabled Darius to make himself master of the islands off the coast of Asia Minor. (Thucyd. i. 16; Plat. Menex. c. 9.) Phoenicia, with Palestine and Cyprus, formed the fifth of the twenty nomes into which the empire of Darius was divided. (Herod. iii. 91.) These nomes were, in fact, satrapies; but it does not appear that they interfered with the constitutions of the several countries into which they were established; at all events native princes continued to reign in Phoenicia. Although Sidon became a royal Persian residence, it still had its native king, and so also had Tyre. (Herod. viii. 67.) When Darius was meditating his expedition against Greece, Sidos supplied two triremes and a storehouse to enable Demosthenes to expand his fleet; but this request was not granted. (Herod. iii. 136.) Subsequently the Phoenicians provided the Persians with a fleet wherewith to reduce not only the revolted Ionian cities, but even their own former colony of Cyprus. In the last of these enterprises they were defeated by the Ionian fleet (ib. v. 108, 112); but they were the chief means of reducing the island of Melos (ib. v. 116) by the defeat which they inflicted on the Ionians off Lechaion. (ib. v. 14.) After the subjugation of the Asiatic islands, the Phoenician fleet proceeded to the Thracian Chersonese, where they captured Methiceus, the son of Miltiades (ib. c. 41), and subsequently appear to have sacked the Aegaeus and to have ravaged the coast of Thrace (ib. c. 116). They assisted Xerxes in his expedition against Greece, and along with the Egyptians constructed the bridge of boats across the Hellespont. (ib. vii. 34.) They helped to make the canal over the isthmus of Mount Athos, in which, as well as in other engineering works, they displayed a skill much superior to that of the other eastern nations employed. (ib. c. 26.) In the naval review of Xerxes in the Hellespont they carried off the prize from all competitors by the excellence of their ships and the skill of their mariners; whilst among the Phoenicians themselves the Sidonians were far the most distinguished (ib. cc. 44, 96), and it was in a vessel belonging to the latter people that Xerxes embarked to conduct the review. (ib. c. 90.) The Phoenicians had, it would appear, possessed nearly half of the fleet which Xerxes had collected; yet at the battle of Artemisium they do not appear to have played so distinguished a part as the Egyptians. (ib. vii. 17.) When routed by the Athenians at Salamis they complained to Xerxes, who sat overlooking the battle on his silver-footed throne, that their ships had been treacherously sunk by the Ionians. Just at this instant, however, extraordinary skill and valour were displayed by a Samothracian vessel, and the Great King, charging the Phoenicians with having falsely accused the Ionians in order to screen their own cowardice and ill-conduct, caused many of them to be beheaded. (ib. c. 90.) At the battle of the Eurymedon (c. 466), the Phoenician fleet was totally defeated by the Athenians under Cimon, on which occasion 100 of their vessels were captured (IBid. xi. 62), or according to Thucydides (i. 100) 200, who, however, is probably alluding to the whole number of their fleet. Subsequently the Athenians obtained such naval supremacy that they found them carrying on maritime operations on the coast of Phoenicia of itself; though in their unfortunate expedition to Egypt fifty of their triremes were almost entirely destroyed by the Phoenicians. (Thucyd. i. 109.) This disgrace was wiped out by the Athenians under Anaxicles in a great victory gained over...
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the Phoenicians off Salamis in Cyprus, B.C. 449, when 100 of their ships were taken, many sunk, and the remnant pursued to their own harbours. (Ib. c. 112.) A cessation of hostilities now ensued between the Greeks and Persians, as the Phoenician news was employed to be employed by the latter, but was no longer exposed to the attacks of the Athenians. In B.C. 411 the Phoenicians prepared a fleet of 147 vessels, to assist the Spartans against Athens; but after advancing as far as Aspendus in Pamphylia it was suddenly recalled, either because the demonstration was a move made on the part of Thucydides, the Phoenicians were obliged to defend their own coast, now threatened by the Egyptians. (Thucyd. viii. 87, 108; Diod. xiii. 38, 46.) They next appear as the auxiliaries of the Athenians against the Spartans, who had gained the naval supremacy by the battle of Aegospotami, a preponderance which had changed the former policy of Persia. The allied fleet was led by Conon and Pharmaboeus, and after the defeat of the Spartans the Phoenician seamen were employed in rebuilding the walls of Athens. (Diod. xiv. 83; Nep. Cos. c. 4.) These events led to a more intimate connection between Phocaea and Athens; Phoenician traders appear to have settled in that city, where three Phocian inscriptions have been discovered of the date of about 350 B.C. (Gesner, Mon. Pae. i. 111.) A few years later, a decree was passed by the Athenian senate, establishing a connexion between Strato, king of Sidon, and the Athenians; whilst an immunity from the usual burthens imposed on aliens was granted to Sidonians settling at Athens. (Böckh, Corp. inscr. i. 126.) About this time also, the Phoenicians, as the subjects of Persia, engaged in a disastrous war with Evagoras, prince of Salamis in Cyprus, who ravaged their coasts, and, according to Isocrates (Evag. p. 201) and Diodorus (xiv. 98, 110, xv. 2), captured even Tyre itself. But in 336 B.C. Evagoras was defeated in a great naval engagement, and subsequently became a tributary of Persia. (Conon c. 9.) During all this period Sidon appears to have been the most wealthy and prosperous of the Phoenician cities. (Ib. xvi. 41.) The next important event in the history of the Phoenicians is their revolt from Persia, which ended in a disastrous manner. Sidon had been oppressed by the satraps and generals of Artaxerxes Ochus; and in a general assembly of the Phoenicians at Tripolis, in B.C. 352, it was resolved to throw off the Persian yoke. The royal residence at Sidon was destroyed and the Persians massacred. The Phoenicians then fortified Sidon, and invited Nectanebus, king of Egypt, to assist them. In the following year Ochus made great preparations to quell this revolt, and particularly to punish Sidon; where, when the king of that city, alarmed at the fate which menaced him, treacherously negotiated to betray it to the Persians. He inveigled 100 of the leading citizens into the enemy's camp, where they were put to death, and then persuaded the Egyptian mercenaries to admit the Persians into the city. The Sidonians, who had been expelled by the Egyptians, sought refuge to any escape from the common danger, being thus reduced to despair, shut themselves up with their wives and children, and set fire to their houses. Including slaves, 40,000 persons are said to have perished on this occasion. Tyree, however, suffered the merited reward of his treason, and was either put to death by Ochus or committed suicide. This calamity was a great, but not a fatal, blow to the prosperity of Sidon, which even to a much later period retained a considerable portion of her opulence. (Diod. xvi. 41, seq.; Euseb. l. 12.)

The cruelty of the Persians left a lasting remembrance, which was not wholly unrequited. When about twenty years afterwards Alexander entered Phoenicia, Sidon hastened to open her gates to him. The defeat of Darius at Issus, B.C. 333, opened the whole coast of Phoenicia to the Greeks. On his march Alexander was met by Strato, son of Gerasmatus, king of Arabia, who surrendered that island to him, as well as the principal cities of Phoenicia; and the Tyrians, being the main land, and of the Tyrians was received the submission of Byblos, and entered Sidon at the invitation of the inhabitants. He deposed Strato, his king, a vassal of the Persians; and Abdolomus, who was related to Strato, but who at that time followed the humble occupation of a gardener in the suburbs of the city, was nominated to the vacant throne by Alexander's general Hephaestion. (Curt. iv. 4.) The Tyrians now sent an embassy, professing submission to the Macedonians, but without any real design of giving up their city. (Arrian, ii. 15.) It was impossible, however, for Alexander to proceed on his intended expedition, whilst so important a place lay in his rear, as best best friend, and, in the absence of redresses, perhaps, to become a declared foe. With a dissolution equal to that of the Tyrians, he sought to gain possession of their town by requesting permission to enter and sacrifice to Hercules, the progenitor of the royal race of Macedon, as well as the tutelary god of Tyre. But the Tyrians perceiving his design, directed him to another place; and Alexander, on examining, was convinced he might sacrifice in all liberty and with still greater effect, as the fane, they asserted, was more ancient and venerable than that of the new city in the island. Alexander, however, still hankered after the latter, and made preparations for besieging the new town. (Arrian, ii. 15, 16; Curt. iv. 7, seq.) The method by which he succeeded in capturing Tyre will be found described in another place. (Tyros.) It will suffice here to say, that by means of a causeway, and after a seven months' siege, the city of merchant princes yielded to the arms of Alexander, who was assisted in the enterprise by the ships of Sidon, Byblos, and Aradus. The city was burnt, and most of the inhabitants either killed or sold into slavery. Alexander repulsed it, principally, perhaps, with Carians, who seem to have been intimately connected with the Phoenicians, since we find Caria called Phœnicia by Corinna and Bacchylides. (Athén. iv. p. 174.) After the battle of Arbela, Alexander incorporated Phoenicia, Syria and Cilicia into one province. With the true commercial spirit the Phœnicians availed themselves of his conquests to extend their trade, and their merchants, following the track of the Macedonian army, carried home myrrh andnard from the deserts of Gedrosia. (Arrian. vii. 22, Indic. 18.) Alexander employed them to man the ships which were sent down the Hydros and the Indian Ocean, as well as the Tyrrhenian and the Atlantic; and he sent thence to the Phœnicians to open their way to the Euphrates, with the view of descending to Babylon. (Ib.) By these means he intended to colonise the islands and coasts of the Persian Gulf; but his schemes were frustrated by his death, B.C. 323. After that event Ptolemy, to whom Egypt had fallen, annexed Phœnicia, together with Syria and Palestine, to his kingdom.
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(DED. XVI. 43.) But in the year 315 B.C. Antigonus, returning victorious from Babylon, easily expelled the garrisons of Ptolemy from all the Phoenician towns except Tyre, where he experienced an obstinate resistance. Eighteen years had sufficed to restore it in a considerable degree to its ancient wealth and power; and although the mole still remained it was almost as impregnable as before, and was never reduced till after the siege of fifteen months. From this period down to near the end of the third century B.C. there was an almost constant succession of struggles for the possession of Phoenicia between the Ptolomies on one side and the Seleucids on the other. Ptolemy Eratesus succeeded in reducing it, and it was held by him and his son Philopator down to the year 218 B.C.; when Antiochus the Great, taking advantage of the division and sensus character of the latter, and the consequent disorders of his administration, undertook its recovery. Tyre and Ace were surrendered to him by the treachery of Theodotus, the lieutenant of Philopator, and the Egyptian army and fleet were defeated and driven to take refuge at Sidon. In the following year, Antiochus at Pharnaces took Antiochus at Raphia near the borders of Egypt, and regained possession of Phoenicia and Syria, which he retained till his death, B.C. 205. The reign of his infant son again tempted the ambition of Antiochus. He succeeded in reducing Phoenicia, and after repulsing an attempt of the Egyptians to regain it in B.C. 198, firmly established his dominion, and wished to bring it to its old greatness. Notwithstanding these struggles, Tyre appears to have still enjoyed a considerable share of commercial prosperity, in which, however, she had now to encounter a formidable rival in Alexandria. At first, indeed, that city did not much interfere with her prosperity; but the foundation of Berenice on the Bosphorus by Antiochus Philadelphia, the establishing of a road between that place and Coptos, and the reopening of the canal which connected the gulf of Suez with the Pelusiac branch of the Nile (Strab. p. 781) inflicted a severe blow upon her commerce, and converted Alexandria into the chief emporium for the products of the East.

Phoenicia consisted of several small independent kingdoms, or rather cities, which were sometimes united with and sometimes opposed to one another, just as we find Canna described at the time when it was invaded by the Israelites. (Strab. vi. p. 754; Jos. Ant. x. 279.) This little island was not exempt from the contesting the possession of these kingdoms. The throne was commonly hereditary, but the people seem to have possessed a right of election. (Justin. xvii. 4.) The chief priests exercised great power, and were next in rank to the king. Thus Sicharbas, or Sichaeus, chief priest of the temple of Hercules, was the husband of Dido, and consequently the brother-in-law of king Pygmalion. There seems also to have been a powerful aristocracy, but on what it was founded is unknown. Thus a body of nobles, who are called senators, accompanied the emigration of Dido. (Justin. i. c.) During the interregnum at Tyre after the servile insurrection, the government was carried on by elective magistrates, calledjudges and scribes. (Arch. iii. p. 231.) The constitution also obtained at Gades and Carthage, and probably in all the western colonies of Tyre. (Liv. xxxvii. 37; comp. Mvrs. ii. p. 534.) Kings existed in Phoenicia down to the time of Alexander the Great. (Arrian. ii. 24.) The federal constitution of Phoenicia resembled a Grecian hegemony; either Tyre or Sidon was always at the head, and other cities like Carthage and Bybus likewise had kings. During the earliest period of its history, Sidon appears to have been the leading city; but after its capture by the king
of Ascalon, and the emigration of its inhabitants, as already related, Tyre became dominant, and retained the supremacy till the Persian conquest. Conferences among the Phoenician cities for some common object were frequent, and are mentioned by Joshua and the later historians. These were called Tripos, and subsequent ly, the great council of the Phoenicians assembled on these occasions at Tripoli (Diod. xvi. 41), where, as we have already said, the three leading towns, Sidon, Tyre, and Aradus, had each its separate quarter; from which circumstance, the town derived its name. Aradus, however, does not appear to have retained this privilege till a late period. In Phoenician history, as in the time of Ezekiel it was subordinate to Tyre (xxvii. 8 sqq.); and Byblus, though it had its own king, and is sometimes mentioned as furnishing mariners, seems never to have had a voice in the confederate councils. The population of Phoenicia consisted in great part of slaves. Its military force, as might be supposed from the nature of the country, was chiefly cavalry; and in order to defend themselves from the attacks of the Assyrians and Persians, the Phoenicians were compelled to employ mercenary troops, who were perhaps mostly Africans. (Diod. i. c.; Ezekiel, xxviii.)

VI. RELIGION.

The nature of the Phoenician religion can only be gathered from incidental allusions in the Greek and Roman writers, and in the Scriptures. A few coins and idols have been found in Cyprus, but connected only with the local Phoenician religion in that island. The most systematic account will be found in the Fratresvatio Evangelica of Eusebius, where those who were from Sennacherib's captivity is there mentioned. It is but few and remote times have been translated into Greek by Philo of Byblus. It would be too long to enter here into his fanciful cosmogony, which was of an atheistic nature, and was characterised chiefly by a personification of the elements. From the wind Kol-pis, and Buas, his wife, were produced Aeon and Protagonus, the first mortals. These had three sons, Light, Fire, and Flame, who produced a race of goddesses and mountains were named, as Cassius, Libanus, Anti-libanus and Brathy, and who with their descendants discovered the various arts of life. In later times a human origin was assigned to the gods, that is, they were regarded as deified men; and this new theology was absurdly grafted on the old cosmogony. Elymian, and his wife Beruth, are their progenitors, who dwelt near Byblus. From Elym descend Oros (Heaven), who weds his sister Ge (Earth), and has her four sons, Ilus (or Cronos), Betutus, Dagon, and Atlas; and three daughters, Astarte, Rhes, and Dione. Cronos, grown to man's estate, despoils his father, and puts to death his own son Sed, and one of his daughters. Ouranos, returning from banishment, is treachery-wise put to death by Cronos, who afterwards travels about the world, establishing Athena in Attica and making Tantus king of Egypt. (Kenrick, Phoen. p. 292.)

Baal and Ashtaroth, the two chief divinities of Phoenicia, were the sun and moon. The name of Baal in the Phoenician: Bala and Bentus is the first king of Assyria and Phoenicia. At a later period Baal became a distinct supreme God, and the sun obtained a separate worship (2 Kings, xxviii. 35). As the supreme god, the Greeks and Romans identified him with their Zeus, or Jupiter, and not with Apollo. Bel or Baal was also identified with the planet Saturn. We find his name prefixed to that of other deities, as Baal-Phugor, the god of licentiousness, Baal-Zebub, the god of fleses, etc. as well as to that of many places in which he had temples, as Baal-Gad, Baal-Hamon, etc. Groves on elevated places were dedicated to his worship, and human victims were offered on their altars. (Jerem. xix. 4, 5.) He was worshipped with fana tical rites, his votaries crying aloud, and cutting themselves with knives and lances. Ashtaroth or Astarte, the principal female divinity, was identified by the Greeks and Romans sometimes with Juno, sometimes with Venus, though properly and orig inally with the goddess of the crescent moon. The principal seat of her worship was Sidon. She was symbolised by a heifer, or a figure with a heifer's head, and horns resembling the crescent moon. The name of Astarte was Phoenician (Pa. Lucian, de Dea Syr. c. 4); but she does not appear with that appellation in the early Greek writers, who regard Aphrodite, or Venus Urania, as the principal Phoenician goddess. Herodotus (i. 105, 131, i. 8) says that her worship was transferred from Ascalon, its oldest seat, to Cyprus and Cythera, and identifies her with the Babylonian Mylitta, the character of whose worship was unequivocal. Her original or symbol, like that of many of the oldest deities, was a conical stone, as in the case of the Paphian Venus (Tso. E. ii. 39; Diod. Tyr. Dcc. 36), and of Pessinus (Liv. xxix. 11), and others. In Cyprus her worship degenerated into licentiousness, but the Cyprian coins bear the primitive image of the conical stone. In Carthage, on the contrary, she appeared as a virgin, with martial attributes, and was worshipped with severe rites. She must be distinguished from Astarte, who has also a temple at Ascalon, and was represented as half woman, half fish. It is characteristic of the religion of the Phoenicians, that though they adored false gods, they were not so much idolaters as the Egyptians, Greeks, and Romans, since their temples had either no representation of the deity, or only a rude symbol. The worship of Astarte seems to have been first corrupted at Babylonia, where Adonis was wounded by the boar on Lebanon, was worshipped at Aphaca, about 7 miles E. of Byblus, near the source of the stream which bears his name, and which was said to be annually reddened with his blood. (Zosim. i. 58; Pa. Lucian, de Dea Syr. c. 9.) By the Phoenicians Adonis was also regarded as the sun, and his death typified the return of his rites at Aphaca, when abolished by Constantine, were palliated with every species of abomination. (Euseb. V. Const. i. 55.)

Cronos, or Saturn, is said by the Greek and Latin writers to have been one of the principal Phoenician deities, but it is not easy to identify him. Human victims formed the most striking feature of his worship: but he was an epicurean, and was said to please, and the most acceptable offering was an only child. (Polyb. de Aba. ii. 56; Euseb. Land. Const. i. 4.) His image was of bronze (Diod. xii. 14), and, according to the description of Diodorus, resembled that of Moloch or Milcom, the god of the Ammonites. To Moloch, his sacrifices were offered to several Phoenician deities. The gods hitherto described were common to all the Phoenicians; Melkarth *, whose name literally

* It is singular that the name of Melcarth read backwards is, with the exception of the second and last letters, identical with Hercules.
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denotes "king of the city," was peculiar to the Tyrians. He appears in Greek mythology under the slightly altered appellation of Melicertes. Cicero (N. D. iii. 16) calls the Tyrian Hercules the son of Jupiter and Asteria, that is of Baal and Astartoth. There was a festival at Tyre called "The Awakening of Hercules," which was also connected with his character as a sun-god. (Joseph. Ant. viii. 5.) In his temple at Gades there was no image, and his symbol was an ever-burning fire.

Another Phoenician deity was Dagon, who had a fish's tail, and seems to have been identical with the Osannes of Babylon. The Phoenician goddess Ooza was identified by the Greeks with Athena. One of the gates of Tyre was named after her, and she was also worshipped at Corinth. (Euphoron. Stephec. Byz. s. v.; Hesych. s. v.; Taet. ad Lycoch. Cact. 658.) It is even probable that the Athena Polias of Athens was derived from Tyre. The Palladium of Troy was also of Phoenician origin.

As among a maritime people, the Phoenicians had several marine deities, as Poseidon, Nereus, and Pontus. Poseidon was worshipped at Byblos, and a marine Jupiter at Sidon. The present deities of navigation were, however, the Cabiri, the seat of whose worship was also at Byblos, and whose images, under the name of Pataeci, were worshipped at other ports of Phoenicia. (Herod. ii. 37.) They were the sons of Hephaestus, or the Egyptian Isis, and were represented as ridiculous little pigmy figures. By the Greeks and Romans they were identified with their Anaeus, Lares, and Penates. Asclepius, who was identified with the air, was their brother, and also had a temple at Byblos. (Paus. vii. 23. § 6.)

We know nothing of the religious rites and sacred festivals of the Phoenicians. They practised circumcision, which they learned from the Egyptians; but, owing to their intercourse with the Greeks, the rite does not seem to have been very strictly observed. (Herod. ii. 104; Aristoph. Aes. 504.) We are unable to trace their speculative opinions, and little is known of the origin of their deities. They seem to have been material and atheistic, and, like the other Semitic nations, the Phoenicians had no idea of a future state of existence.

VII. MANNERS, LITERATURE, AND ART.

The commercial habits of the Phoenicians did not impair their natural spirit, and Charon (vii. 2) represents the Tyrians as ambitious of military glory. Their reputation for wisdom and enterprise peeps out in the jealous and often irreligious bitterness with which they are spoken of by Hebrew writers. Their wealth and power was envied by their neighbours, who made use of their services, and abused them in return. (Ezek. xxxviii. 2, 12; Isaiah, xxvii. 11.) The unscrupulous character of Phoenician subtlety by the proverb Ἐνα φέος τοῦ Φοινικίου (Suid.), which may be rendered by our " Set a thief to catch a thief," and their reputation for versatility was marked by the saying Πείθου σιωπή Φωνήσεως, "A Phoenician lies." (Strab. iii. p. 170.) But a successful commercial nation is always liable to immorality, which tends to overgrow its commerce, and sometimes in confusion, with Syria, Phoenicia was denounced by the Romans for the corruption of its morals, and as the nursery of mountebanks and musicians. (Hor. Sat. ii. 2. 1; Juv. iii. 62, viii. 159; Athen. xv. 53.) The mines of Tyre and Byblos were renowned far and wide. (Exp. tot. Monici, Hudson, Geogr. Mira. iii. p. 6.)

Ancient authority almost unanimously attributes the invention of an alphabet to the Phoenicians. Lucan (Phars. iii. 230) ascribes the use of writing to them before the invention of the papyrus in Egypt. The Phoenicians of Carthage, who were reputed to have introduced the use of writing among the Ionians; and Herodotus says that he saw the Cyprian letters at Thebes. (Herod. v. 58, 59; Pim. vii. 57; Diod. v. 24; Tac. Ann. xi. 14; Mela, i. 12, &c.) The inscriptions found in Thera and Melos exhibit the oldest forms of Greek letters hitherto discovered; and these islands were colonised by Phoenicians. No inscriptions have been found on the Phoenician colonies — none of which, however, are older than the fourth century B.C. — the Phoenician alphabet is seen to consist, like the Hebrew, of twenty-two letters. It was probably more scanty at first, since the Greek alphabet, which was borrowed from it, consisted originally of only sixteen letters. (Clem. Comment.) (Homoer. ad Akr. 42.) The old Hebrew alphabet had only fifteen. The use of hieroglyphics in Egypt was, in all probability, older. (Tac. l.c.)

The connection of this Phoenetic system with the Phoenician alphabet cannot be traced with any certainty; yet it is probable that the latter is only a more or less simple and primitive form of the Phoenician alphabet. (Ad Aeg. 42.) The Phoenician letters denote some natural object, as aleph, an ox, beth, a house, dalath, a door, &c.; whereas it has been conjectured that the figures of these objects were taken to represent the sounds of the respective letters; but the resemblance of the forms is rather fanciful.

Phoenician bricks, inscribed with Phoenician characters, have long been known, and indicate the residence of Phoenicians at Babylon. In the recent discoveries at Niniveh other bricks have been found with inscriptions both in the Phoenician and cuneiform character. Phoenician inscriptions have also been discovered in Egypt, but in an Aramaean dialect. (Gesen. Mon. Phoen. lib. ii. c. 9.) The purest examples of the Phoenician alphabet are found in the inscriptions of Malta, Athens, Cyprus, and Carthage, and on the coins of Phoenicia and Sicily.

The original literature of the Phoenicians has wholly perished, and even in Greek translations but little has been preserved. Their earliest works seem to have been chiefly of a philosophical and theological nature. Of their two oldest writers, Sanchuniathon and Mochus, or Moschus, of Sidon, accounts will be found in the Dictionary of Biography and Mythology, as well as a discussion of the question respecting the genuineness of the remains attributed to the former; on which subject the reader may also consult Lobeck (Aegyptiaca, ii. p. 1264, sqq.), Orelli (Sanskritorum Theosophia Exeg. p. xiii. &c.), Gresemer (Symbolik, pt. i. p. 110, 3rd edit.), Morev (Die Phönis. i. p. 120, sqq.; and in the Jahrebcher für Theologie u. christl. Philosophie, 1836, vol. vii. p. i.), and Kenrick (Phoenicia, ch. xi.).

Later Phoenician writers are known only under Greek names, as Theodorus, Hypsareutes, Philostratus, &c., and blend Greek legends with their native authors. We find Josephus (Jos. Apion i. 17), that there were at Tyre public records, very carefully kept, and extending through a long series of years, upon which the latter histories seem to have been founded; but unfortunately these have all perished. Thus we are deprived of the
annals of one of the oldest and most remarkable people of antiquity; and, by a perverse fate, the inventors of letters have been deprived of that benefit which their discovery has bestowed on other, and often less distinguished, nations which have borrowed it.

The arithmetical system of the Phoenicians resembled that of the Egyptians. The units were marked by simple strokes, whilst 10 was denoted either by a horizontal line or by a semicircle; 20 by the letter Ν; and 100 had also a special mark, with strokes for the units denoting additional hundreds. (Gesenius. Mon. Phoen. i. c. 6.) Their weights and measures were nearly the same as those of the Jews.

The Phoenicians, and more particularly the Sidonians, excelled in the glyptic and plastic arts. Their drinking vessels, of gold and silver, are frequently mentioned in Homer; as the silver vase which Achilles proposed as the reward of the victor in the funeral games in honour of Patroclus (Iliad, xxi. 743), and the bowl given to Telemachus by Menelaus. (Od. iv. 618; comp. Strabo. vii. p. 757.) The Phoenicians probably also manufactured fictile and glass vessels; but the origin of the vases called Phoenician, found in Southern Italy, rests on no certain authority. They particularly excelled in works in bronze. Thus the pillars which stood for Solomon's temple were 18 cubits in height and 12 in circumference, with capitals 5 cubits high. From the nature of their country their architecture must have consisted more of wood than of stone; but they must have attained to great art in the preparation of the materials, since those designed for the temple of Solomon required no further labour, but only to be put together, when they arrived at Jerusalem. The internal decorations were carvings in olive-wood, cedar, and gold. The Phoenicians do not appear to have excelled in sculpture. This was probably owing to the nature of their religion. Their idols were not, like those of Greece and Rome, elaborate representations of the human form, but mere rude and shapeless statues called Exocti; and frequently their temples were entirely empty. Figures of the Phoenician Venus, but of very rude sculpture, have, however, been found in Cyprus. The Phoenicians brought to great perfection the art of carving and inlaying in ivory, and the manufacture of jewellery and female ornaments, which proved of such irresistible attraction to the Greeks and Jewish women of the time, that Asenath, as may be seen in the story of Exodus in Homer (Od. xvi. 415), and in the indignant denunciations of Isaiah (iii. 19), They likewise excelled in the art of engraving gems. (2 Chron. i. 14.) Music is said to have been an invention of the Sidonians (Sanchoniath. p. 82, ed. Orelli), and a peculiar sort of citara was called κυριάρχης. (Athens. iv. 163.)

VIII. MANUFACTURES, COMMERCE, AND NAVIGATION.

The staple manufacture of Phoenicia was the celebrated purple dye; but it was not a monopoly. Ezekiel (xxvii. 7) characterises the purple dye as coming from Greece; and Egypt and Arabia also rivalled Phoenicia in the export of vegetable materials. The peculiarity of the Phoenician article was that it was obtained from fish of the genera buccinum and murex, which were almost peculiar to the Phoenician coast, and which even there were found in perfection only on the rocky part between the Tyrian Climax and the promontory of Carmel. The liquor is con-

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tained in a little vein or canal which follows the spiral line of these molluscs, and yields but a very small drop. The fluid, which is extracted with a pointed instrument, is of a yellowish white, or cream colour, and smells like garlic. If applied to linen, cotton, or wool, and exposed to the sun by day, or the light of the moon, it successively becomes green, blue, red, and deep purple; and when washed in soap and water a bright and permanent crimson is produced. The buccinum, which is so named from its trumpet shape, is found on rocks near the shore, but the murex must be dredged in deep water. The latter, in its general form, resembles the buccinum, but is smaller and more spinous. The Helix tuscumana, also found on the Phoenician coast, yields a similar fluid. The superiority of the Tyrian purple was owing to the abundance and quality of the fish, and probably also to some chemical secret. The best accounts of these fish will be found in Aristotle (H. Anim. lib. v.) and Pliny (ix. 61. 62); and especially in a paper by Heurne in the Memoures de l'Academie des Sciences, 1711; and of the manufacture of the purple in Amati, De Restitutione Purpurariwm, and Don Michael Rosa, Dissertatio dell'Purpore e delle Materie Vesticare presso gli Antichi. The trade seems to have been confined to Tyre, though the posts speak of Sidonian purple. (Ov. Fast. iii. 27.) The Phoenicians had the exclusive privilege of manufacturing the imperial purple, and decrees were promulgated prohibiting its use by all except magistrates. (Flav. Vopisc. Asur. c. 45; Suet. Nero, 32.) The manufacture seems to have flourished till the capture of Constantineople by the Turks. As Tyre was famed for its purple, so Sidon was renowned for its glass, which was made from the fine sand on the coast near Mount Carmel. Pliny (xxxvi. 65) describes its discovery as accidental. Some merchants who had arrived on this coast with a cargo of natron, employed some lumps of it, instead of stones, to prop up their caudron, and the natron being melted by the heat of the fire, produced a stream of glass on the sand. It is probable, however, that the art was derived from Egypt, where it was flourished in very ancient times. The Sidonians made use of the blowpipe, the lathe or wheel, and the graver. They also cast glass mirrors, and were probably acquainted with the art of imitating precious stones by means of glass. (Plin. l. c.) The Phoenicians were also famous for their glass, which was adorned with clear and tinted glass, and embroidered robes, as we see in the description of those brought from Sidon by Paris (πυράκαφα κατακάταχα, ἐπομοντος Σιδώνιος, Iliad, vi. 289), and in Scriptural allusions. (2 Chron. ii. 14, &c.) Phoenicia was likewise celebrated for its perfumes. (Juv. viii. 159; Plin. vi. 3. 8.)

Asyria and Egypt, as well as Phoenicia, had reached a high pitch of civilisation, yet the geographical position of the former, and the habits and policy of the latter, prevented them from communicating it. On the Phoenicians, therefore, devolved the beneficent task of civilising mankind by means of commerce, for which their maritime situation on the borders of Europe and Asia admirably fitted them. Their ships were the carriers of the produce and manufactures of Asyria and Egypt (Herod. i. 1); but their maritime superiority led them to combine with it the profession of piracy, which in that age was not regarded as disgraceful. (Thucyd. i. 5; Hom. Od. xxv. 415, &c.) They were especially noted as slave-dealers. (Herod.
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which long thus been brought to them overland. (Herod. i. 1.) At a later period, however, they seem to have themselves engaged in the caravan trade, and we have already mentioned their journeys in the track of Alexander. Their pedlars, or retail dealers, probably traversed Syria and Palestine from the earliest times. (Proverbs, xxxi. 24; Jastoph, xxiii. 8.) In the time of Herodotus the Phoenicians had factories, or settlements for the purposes of trade. Thus the Tyrians had a fish-market at Jerusalem (Nehemiah, xiii. 16), chiefly perhaps for the salted tunnies which they brought from the Euxine. They had also a settlement at Memphis (Herod. ii. 118), and, after the close of the wars between the Greeks and Persians, at Athens, as already related, as well as at other places.

In their original seats on the Persian Gulf the Phoenicians used only rafts (Plin. viii. 57); but on the coasts of the Mediterranean they constructed regular vessels. In their early voyages, which combined piracy with trade, they probably employed the pentecostal, a long and swift vessel of 50 oars. (Comp. Herod. i. 163.) The threimone, or dromon, and gadas, or tub-like merchantman adapted for storage, which took its name from a milk-pail, were later inventions. (Ibid. iii. 136.) The excellent arrangements of a Phoenician vessel are described in a passage of Xenophon before cited. (Xenophon. vi. 18; Jastoph. i. 16.) We have already described the Poteirion, or figure-heads of their vessels. The Phoenicians were the first to steer by observation of the stars (Plin. viii. 66; Manil. i. 297, sqq.); and could thus venture out to sea whilst the Greeks and Romans were still creeping along the coast. Astronomy indeed had been previously studied by the Egyptians and Babylonians, but the Phoenicians were the first who applied arithmetic to it, and thus made it practically useful. (Strab. xvi. 757.) Herodotus (iv. 49) relates a story that, at the instance of Neco, king of Egypt, a Phoenician vessel circumnavigated Africa, setting off from the Red Sea and returning by the Mediterranean; and though the father of history doubted the account himself, yet the details which he gives are in themselves so genuine, as well as of the circumnavigators that they had the sun on their right hand, or to the N. of them, as must really have been the case, is so unlikely to have been invented, that there seems to be no good reason for doubting the achievement. (Comp. Remnell, Geogr. of Herodotus, p. 692, sqq.; Grote, Hist. of Greece, iii. pp. 377, sqq.)

IX. Colonies.

The foundation of colonies forms so marked a feature in Phoenician history, that it is necessary to give a general sketch of the colonial system of the Phoenicians, although an account of each settlement appears under its proper head. Their position made them a commercial and maritime people, and the nature of their country, which would not admit of a great increase of inhabitants, led them to plant colonies. Before the rise of the maritime power of the Greeks they had the command of the sea for many centuries, and their colonisation thus proceeded without interruption. Their settlements, like those of the Greeks, were of the true nature of cities, and not, like the Roman system, mere military occupations; that is, a portion of the population migrated to and settled in these distant possessions. Hence they resembled our own colonies in America or
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Australia, as distinguished from our occupation of India. A modern writer has, with much erudition and ingenuity, endeavoured to trace the progress of Phoenician colonisation from the threefold cycle of ancient myths respecting the wanderings of Bel or Baal—The Great Crosses of the Greeks, and patron god of Byblus and Berytus; of Astarte or Io (Venus—Urania), who was especially worshipped at Sidon; and of Melchir or the Tyrian Hercules. (Movas, Phoen. vol. ii. pt. ii. ch. 3.) With these myths are combined the legends of the rape of Europa, of the wanderings of Cadmus and Harmonia, of Helen, Didon or Astarte (Venus). The story of the origin of the Phoenicians in Egypt, which may lie at the bottom of these myths can hardly be disputed; but a critical discussion of them would require more space than can be here devoted to the subject, and we must therefore content ourselves with giving a short sketch of what seems to be the most probable march of Phoenician colonisation.

Cyprus, which lies within sight of Phoenicia, was probably one of the first places colonised there. Its name of Chittim, mentioned in Genesis (x.), is preserved in that of Cithium, its chief town. (Cic. Fam. iv. 20.) Paphos and Palaepaphos, at the SW. extremity of the island, and Glyucas, near the SE. point, were the chief seats of the worship of Venus—Urania, the goddess of which was carried over to the Phoenicians by the colonisation of Europe. The origin of the colony is likewise shown by the legend of the conquest of Cyprus by Belus, king of Sidon (— "tum Belus optimum Vastabat Cyprum, et victor ditiones tenetat," Virg. Aen. i. 621, et ib. Serv.), who was the reputed founder of Cithium, Loppathus, and other Cyprian towns. (Alex. Ephes. in Stephanus. v. Adath.) Many inscriptions have been found in this island. Hence the Phoenicians seem to have proceeded to the coast of Asia Minor, the islands of the Greek Archipelago, and the coast of Greece itself. Phoenician myths and traditions are interwoven with the earliest history of Greece, and long preceded the Trojan War. Such are the legends of the flight of Europa and the birth of Cadmus in Rhodes and Crete, of Cadmus in Thasus, Boeotia, Euboea and Thera. Rhodes seems to have been early visited by the Phoenicians; and, if it did not actually become their colony, there are at least numerous traces that they were once predominant in the island. It is mentioned in Genesis (x. 4.) in connection with Cithium and Tartessus. (Comp. Ephialtes. ad. Horae. 30; 33; and Movas, vol. ii. pt. ii. p. 248, note 137.) Conon, a writer who flourished in the Augustan period, mentions that the Heliaides, the ruling dynasty in Rhodes, were expelled by the Phoenicians. (Fab. 47, ap. Phot. p. 187), and numerous other traditions testify their occupation of the island. Traces of the Phoenicians may also be found in Crete, though they are farther north than at Rhodes. It is the scene of the myth of Europa, the Sidonian Astarte: and the towns of Ithaca, which also bore the name of Araden (Steph. B. s. v. "Trason; Hieroc. § 11; Acta, xxvii. 13.), Lebena, and Phoen- nice, were reputed to have been founded by them. We learn from Thucydides (i. 8.) that the greater part of the Cyclades were colonised by Phoenicians. There are traces of them in Eolia, Lycia, and Caria. We have already alluded to their intimate connection with the last-named country, and Thucy- dides, in the passage just cited, mixes the Carians and Phoenicians together. Chios and Samos are also connected with the Phoenicians by ancient myths; and at Tenedos, Melicerte, worshipped with

the sacrifice of infants, is the Tyrian Melchab, also called Palaemon by the Greeks. (Lycophr. Cass. 259.) There are traces of Phoenician colonies in Bithynia, but not more eastward in the Euxine, though it cannot be doubted that their voyages extended farther. Mythological analogies indicate their presence in Imброс and Lemnos, and there are distinct historical evidences of their settlements in the neighbouring island of Thasos. Herodotus had himself beheld the gigantic traces of their mining operations there, in which they appeared to have turned a whole mountain upside-down (v. 47.). The fables of the Phoenicians, and the mythical truth of their geographical travels, has been abundantly confirmed by the discoveries of modern travellers in the interior of Europe. (Id. ii. 44.) They had also settlements for the purposes of mining at Mount Pangaeus, on the opposite coast of Thrace. (Plin. vii. 57; Strab. xiv. p. 680.) According to Strabo (x. p. 447.), Cadmus and his Arabs once dwelt at Chalcis in Euboea, having crossed over from Boeotia. Of the settlement of the Phoenicians in the latter country, there is historical testimony, to whatever credibility the legend of Cadmus may be entitled. (Herod. v. 57.) The name of "Oryxa, or Onea, by which Minerva was worshipped at Thebes, and which was also given to one of the city gates, was pure Pho- nician. (Ephor. ap. Stephan. B. s. v.: cf. Pausan. ix. 12.) From Thebes the Cadmean were expelled by the Sigeanae, and retired amongst the Thracians and an Illyrian people (Herod. v. 61.); and Illirius, a son of Cadmus and Harmonia, was said to have given name to their country. (Apollod. iii. 5. § 4.) The Paphians, the ancient inhabitants of Cephalæa, were the reputed descendants of Cadmus. (Odyss. xv. 428.)

Australia required bold navigation; but with the instinct of a commercial and maritime people, the Phoenicians seized its promontories and adjacent isles for the purpose of trading with the natives. (Thucyd. vi. 2.) Subsequently, however, they were gradually driven from their possessions by the growing power of the Greek colonies in that island and the island of Cyprus, which was ultimately confined to its NW. corner (ib.), which was the nearest approach to the throngh. Daedalus, an epitaph of Hephaestus, the father of the Phoenician Cabiri, is represented as flying from Crete to Sicily. (Diod. iv. 77.) The Venus of Mount Eryx was probably of Phoenician origin from the veneration paid to her by the Carthaginians. (Aelian, H. An. iv. 2; Athen. ix. p. 384.) An inscription found at Segesta mentions a priestess of Venus-Urania, which was the Phoenician Venus. (Rhein. Mus. vol. iv. p. 91.) There is some difficulty, however, with regard to the temples of this deity, from the attempts which have frequently been made to connect them with the wanderings of the Trojans after the capture of their city. Thus Dyonysius of Halicarnassus (Ant. R. i. 90) attributes the temple of Venus at Cythera to Aenes, whilst by Herodotus (i. 105) it is assigned to the Phoenicians. The migration of the latter to the western side of Sicily must have taken place after the year 736 B.C., the date of the arrival of the Greek colonists. There are no traces of the Phoenicians in Italy, but the islands between Sicily and Africa seem to have been occupied by them. Diodorus (v. 12) mentions Melite, or Malta, as a Phoenician colony. In later times, however, it was occupied by the Carthaginians, so that here, as in the rest of these islands, it is difficult to distinguish whether the antiquities belong to them, or to the Phoenicians. Farther westward we may track the
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latter in Sardinia, where Claudian (Bell. Gild. 580) mentions Carnalis as founded by the Tyrians, in contradiction to Scril, founded by the Carthaginians. And the coins of Aebusus (Ivocs) seem to denote the occupation of it by the Phoenicians, since they have emblems of the Cabiriac worship.

The very early intercourse between Phoenicians and the north of Spain is attested by the mention of Tarabish, or Tartessus, in the 10th chap. of Genesis. To the same purport is the legend of the expedition of Hercules against Chrysaor, the father of Geryon, which was of course naval, and which sailed from Crete. (Herod. iv. 8; Diod. iv. 17, seqv. v. 17, &c.) The account of Diodorus leads us to conclude that this was an earlier colony than some of the immediately situated ones. The Phoenicians had no doubt carried on a commercial intercourse with Tartessus long before the foundation of Gadeira or Cadiz. The date of the latter event can be ascertained with very remarkable accuracy. Velleius Paterculus (i. 2) informs us that it was founded a few years before Utica; and from Aristotle (de Meta.) we learn that it was founded 287 years before Christianity. Now as the latter city must have been founded at least 800 years B.C., it follows that Gadeira must have been built about eleven centuries before our era. The temple of Hercules, or Melcarth, at this place retained, even down to the time of Silius Italicus, the primitive form, proving its independence among the Phoenicians, of which we have no image, and the only visible symbol of a god was an ever-burning fire; the ministering priests were barefooted and clad in linen, and the entrance of women and swine was prohibited. (Pauic. iii. 22, seq.) Long before this period, however, it had ceased to be a Phoenician colony; for the Phocaeans who sailed to Tartessus in the time of Cyrus, about 556 B.C., were independent states, and not by its own king Arganthonius. (Herod. l. 163.) Many other towns were doubtless founded in the S. of Spain by the Phoenicians; but the subsequent occupation of the country by the Carthaginians renders it difficult to determine which were genuine and which genuine Phoenician. It is possible, however, that some of the Phoenician colonies, or of the Carthaginians, can be traced, as Carteia, Malaca, Sexti, &c., were of Tyrian foundation. To this early and long continued connection with Phoenicia we may perhaps ascribe that superior civilization and inmemmorable use of writing which Strabo (iii. 139) observed among the Tartudii and Turdetani.

Further in the Atlantic, it is possible that the Phoenicians may have had settlements in the Cassiterides, or tin districts on the coast of Cornwall and the Scilly Islands; and that northwards they may have extended their voyages as far as the Belica in search of amber. (Britannicae Ins. Vol. i. p. 453, seq.) (Comp. Hearne, Researches, &c. ii. pp. 53, 68.) But the minting of these islands, or of the Carthaginian colonies, cannot be traced back to the Phoenicians. There are no more described traces of Phoenician occupation on the NW. or Atlantic coast of Africa. Abyssia, like Calpe, was one of the Pillars of Hercules, and his temple at Lixus in Mauretania was said to be older even than that at Gadeira. (Plin. xiii. 4. a. 29.) Tinga was founded by Antaeus, with whom Hercules is said to have principally carried on commerce. (Strab. iii. p. 140); and the Sinus Emporicus (Ευμονη, Strab. xvi. 827), on the W. coast of Mauretania, seems to have been so named from the commercial settlements of the Phoenicians. Carne was the limit of their voyages on this coast; but the situation of Carne is still a subject of discussion. (Cte.)

With regard to their colonies on the N. or Mediterranean coast of Africa, Strabo (l. p. 48) tells us that the Phoenicians occupied the middle parts of Africa soon after the Trojan War, and they were probably acquainted with such former towns. Their earliest recorded settlement was Itaca, or Utica, on the western extremity of what was afterwards called the gulf of Cartaghe, the date of which has been already mentioned. Pliny (xvi. 79) relates that the cedar beams of the temple of Apollo at Utica had lasted since its foundation, 1175 years before his time; and as Pliny wrote about 78 years after the birth of Christ, corroborates the date before assigned to the foundation of Carthage and Utica. The Phoenicians also founded other towns on this coast, as Hippo, Hadrumetum, Leptis, &c. (Sall. Jug. c. 19), and especially Carthage, on which it is unnecessary to expatiate here. (Cart.)

The principal modern works on Phoenicia are, Bochart's Geographic Sacra, a performance of unbounded learning, but the conclusions of which, from the defective state of critical and ethnographical science at the time when it was written, cannot always be accepted; Genesius, Monumenta Pho- enica; Movers' article Phœniciæ, in Erard and Grüber's Encyclop. W. of all nations; and the Phœnicia, of which two volumes are published, but which is still incomplete; and Mr. Kerrich's Phœni- cia, 8vo. London, 1855, to which the compiler of this article is much indebted. The reader may also consult with advantage Hengstenberg, De Rebus Tyrronicis, Berlin, 1839, and Beiräde zur Einlei- tung in das Alte Testament; Herren, Historical Researches, &c. vol. ii. Oxford, 1838; Grae, History of Greece, vol. iii. ch. 18; Forbiger, Handbuch der alten Geschichte, vol. ii. p. 659, seqq.; Russegger, Reisen; Burchard, Syria; Robinson, Biblical Researches, &c.

PHOENICE. [PHILA.]

PHOENICUS. [ MEDBOR. No. 3.]

PHOENICUS. [Boscotia. p. 412, &c.]

PHOENICUS (Φοινικης). 1. A port of Ionias, at the foot of Mount Mimnas. (Thucyd. viii. 34.) Livy (lvvi. 45) notices it in his account of the naval operations of the Romans and their allies against Antiocbus (comp. Steph. B. s. e.); but its identification is not easy, Links (Asia Minor, p. 263) regarding it as the same as the modern port of ?Ithome, and Hamilton (Researches, ii. p. 5) as the port of Egypt-Lemes.

2. A port of Lycia, a little to the east of Patara; it was scarcely 2 miles distant from the latter place, and surrounded on all sides by high cliffs. In the war against Antiocbus a Roman fleet took its station there with a view of taking Patara. (Liv. xxvii. 16.) Beaufort (Karummaca, p. 7) observes that Livy's description answers accurately to the bay of Kalamaki, as to Mount Phoenicus in Lycia, see OLYMPUS, Vol. II. p. 480. [L. S.]

PHOENICUS. [PHYCUS]

PHOENICUS (Φοινικης Αιγαυς, Strab. xvii. p. 799; Ptol. iv. 5. § 7; Diodorus, § 12), a harbor on the E. coast of the Euxine, on the islands Didyma, which must not be confounded with those which Ptolomy (iv. 5. § 76) places off the Cerneousa Parva on the coast of Aegypt. Its position must be sought between Drisynis,
PHRYGIA.

PHRYGIA (Φρυγία), a mountain of Locris, above Thermopylae. (Strab. xiii. pp. 589, 631; Stephan. B. s. a.)

PHRONICOS. [Cyme.]

PHRIXUS (Φρίξος), a tributary of the Erainus, in the Argive. [Argos, p. 201, s.]

PHRUSIS. [From S.]

PHRYGIA (Φρυγία) (Eth. Φρύγης, Phryges), one of the most important provinces of Asia Minor. Its inhabitants, the Phrygians, are to us among the most obscure in antiquity, at least so far as their origin and nationality are concerned. Still, however, there are many indications which seem calculated to lead us to definite conclusions. Some regard them as a Thracian tribe (Briges or Bryges), who had immigrated into Asia; others consider them to have been Armenians; and others, again, to have been a mixed race. Their Thracian origin is mentioned by Strabo (vii. p. 295, x. p. 471) and Stephanus B. (s. v.); and Herodotus (i. 73) mentions a Thracian migration, according to which the Phrygians, under the name of Briges, were the neighbours of the Macedonians before they migrated into Asia. This migration, according to Xanthus (ap. Strab. xiv. p. 680), took place after the Trojan War, and according to Conon (ap. Phot. Cod. p. 130, ed. Beek.) 90 years before that war. All these statements, however, can hardly refer to an original migration of the Phrygians from Europe into Asia, but the migration spoken of by these authors seems to refer rather to the return to Asia of a portion of...
the nation settled in Asia; for the Phrygians are not only repeatedly spoken of in the Homeric poems (II. ii. 882, iii. 185, x. 431, xvi. 717, xxiv. 553), but are generally admitted to be one of the most ancient nations in Asia Minor (see the story in Herod. ii. 2), whence they, or rather a portion of them, must at one time have nested into Europe; so that in our traditions the account of their migrations has been reversed, as in many other cases. The geographical position of the Phrygians points to the highlands of Armenia as the land of their first abode, and the relationship between the Phrygians and Armenians is attested by some singular coincidences. In the army of Xerxes these two nations appear under one command. (Thuc. i. 158.) The Phrygian name of the hero Heracles (vii. 23) adds the remark that the Armenians were the descendants of the Phrygians. Endorus (ap. Steph. B. s. a. V. Apeitia, and Eustath. ad Dion. Per. 694) mentions the same circumstance, and moreover alludes to a similarity in the languages of the two peoples. Both are said to have lived in the same region, that is, to have mingled with the Thracian, and the name of both, lastly, are used as synonyms. (Attic. Græc. Oxom. iv. p. 257, ed. Cramer.) Under these circumstances it is impossible not to come to the conclusion that the Phrygians were Armenians; though here, again, the account of their migrations is unhistorical. These cities are not being descended from the Phrygians, but from the Armenians from the Phrygians. The time when they descended from the Armenian highlands cannot be determined, and unquestionably belongs to the remotest ages, for the Phrygians are described as the most ancient inhabitants of Asia Minor. (Pana. i. 14. § 2; Claudian, in Emp. ii. 251, &c.; Appoll. Alex. iii. 10. 10.) The influence of the Phrygian legend of a great flood, connected with king Annacus or Nanacus, also are very significant. This king resided on Ionia, the most eastern city of Phrygia; and after his death, at the age of 300 years, a great flood overwhelmed the country, as had been foretold by an ancient oracle. (Zosim. vi. 10; Sidon. a. No. ii. 762; 766.) The Phrygians of this part of the world, however, are said to have first risen out of the flood, and the ark and Mount Ararat are mentioned in connection with the Phrygian town of Celeæas. After this the Phrygians are said to have been the first to adopt idolatry. (Oros. Sibyll. i. 196, 262, 266, viii. 12—15.) The influence of the Old Testament upon these traditions is unmistakable, but the identity of the Phrygians and Armenians is thereby nevertheless confirmed. Another argument in favour of our supposition may be derived from the architectural remains which have been discovered in modern times, and are scarcely noticed at all by the ancient writers. Vitruvius (ii. 1) remarks that the Phrygians built many houses of their country, and formed in their passages and rooms for habitations, so far as the nature of the hills permitted. This statement is most fully confirmed by modern travellers, who have found such habitations cut into rocks in almost all parts of the Asiatic peninsula. (Hamilton, Researches, ii. p. 250, 266; Texier, Description de l'Asie Mineure, p. 125.) These immense towns thus formed out of the natural rock.) A few of these architectural monuments are adorned with inscriptions in Phrygian. (Texier and Stuart, A Description of some ancient Monuments with Inscriptions still existing in Lydia and Phrygia, London, 1842.) These inscriptions must be of Phrygian origin, as is attested by such proper names as Midas, Aetes, Areages, and others, which occur in them, though some have unsuccessfully attempted to make out that they are Greek. The impression which these stupendous works, and above all the rock-city, makes upon the beholder, is that he before him works excented by human hands at a most remote period, not, as Vitruvius intimates, because there was a want of timber, but because the first robust inhabitants thought it safest and most convenient to construct such habitations for themselves. They do not contain the slightest trace of a resemblance with Greek or Roman structures; but while we assert this, we cannot, that they must be in the hand, that they display a striking resemblance to those structures which in Greece we are in the habit of calling Pelasgian or Cyclopian, whence Texier designates the above mentioned rock-city (near Boghaghien, between the Hylos and Ibris) by the name of a Pelasgian city. (Comp. Hamilton, Researches, i. p. 288, 405, &c.) Even the lion gate of Mycenae reappears in several places. (Ainsworth, Travels and Researches, ii. p. 58; Leake, Asia Minor, p. 28.) These facts throw a surprising light upon the legend about the migration of the Phrygian Pelops into Argolis, and the tombs of the Phrygians in Peloponnesus, mentioned by Athenaeus (XII. p. 576). But yet much remains to be done by more systematic exploration of the countries in Asia Minor, and by the interpretation of their monuments. One conclusion, however, can even now be arrived at, viz. that there must have been a time when the race of the Phrygians formed, if not the sole population of Asia Minor, at least by far the most important, bordering in the east on their kinmen, in the north and west on tribes of the Semitic race. This conclusion is supported by many facts derived from ancient writers. Independently of several Greek and Trojan legends referring to the southern coasts of Asia Minor, the name of the Phrygian mountain Olympus also occurs in Cilicia and Lycia; the north of Phrygia was called Bithynia was that the town of Otria on the Ascanian lake reminds us of the Phrygian chief Otrus. (Hom. ii. iii. 186.) In the west of Asia Minor, the country about Mount Sipylos was once occupied by Phrygians (Strab. xii. p. 571); the Trojan Thebe also bore the name Mygdonia, which is synonymous with Phrygia (Strab. xiii. p. 589). Mygdonians are mentioned in the neighbourhood of Miletus (Aslian. V. B. viii. 5), and Polyeus (Strat. viii. 37) relates that the Bybryces, in conjunction with the Phocaeans, carried war against the neighbouring barbarians.

From all this we infer that Trojans, Myrians, Maenians, Mygdonians, and Doliomians were all branches of the great Phrygian race. In the Illdid the Trojans appear in an exalted relation, for Hecuba is a Phrygian princess (xxvi. 718). Prigias is the ally of the Phrygians against the Amazons (iii. 184, &c.), the name Hector is said to be Phrygian (Hesych. s. a. Oapis), and the names Paris and Scamandrius seem likewise to be Phrygian for the Greek Alexander and Astyanax. It is as well known that the Roman poets use the names Trojan and Phrygian as synonyms. From the Homeric hymn on Aphrodite (113) it might be inferred that Trojans and Phrygians spoke different languages; but that passage is equally clear, if it is taken as alluding
only to a dialectic difference. Now as the Trojans throughout the Homeric poems appear as a people akin to the Greeks, and are even called Hellenes by Dionysius of Halicarnassus (Ant. Rom. l. 61), it follows that the Phrygians also must have been related to the Greeks. This, again, is further supported by the fact that the tradition about Pelops, which we have already alluded to, king Midas is said to have been the first of all foreigners to have dedicated, about the middle of the eighth century B.C., a present to the Delphic oracle (Herod. i. 14); and Plato (Cratyl. p. 410) mentions several words which were common to the Greeks and the Phrygians. (Strab. iv. 693; Labiadzski, Opera, vol. iii. p. 64, &c. ed. To Water; and, lastly, the Armenian language itself is now proved to be akin to the Greek. (Schröder, Thesaurus Ling. Arm. p. 51.) The radical identity of the Phrygians, Trojans, and Greeks being thus established, we shall proceed to show that many other Asiatic nations belonged to the same stock as the Phrygians. The name of the Mygdonians, as already observed, is often used synonymously with that of the Phrygians (Paus. a. 27. § 1), and in Homer (II. iii. 186) the leader of the Phrygians is called Mygdon. According to Stephanus B. (a. e. Myrdoria), lastly, Mygdonia was the name of a district in Great Phrygia, as well as of a part of Macedonia. The Dolonias, who extended westward as far as the Asopos, were separated from the Mygdonians by the river Rhodacnos. (Strab. xiv. p. 681; Schol. ad Apollon. Rhod. i. 936, 943, 1115.) At a later time they disappear from history, their name being absorbed by that of the Phrygians. The Mygdonians are easily recognisable as a Phrygian people, both from their history and the coins belonging to the same stock as the Phrygians. The name of the Mygdonians, as already observed, is often used synonymously with that of the Phrygians (ad Diom. P. 981; Schol. a. e. oibov xronov.) As to the Eumolpaei, who are mentioned by a few names as a tribe of Asia Minor, which are usually designated by the name Pelasgians, thus unquestionably were branches of the great Phrygian stock, and the whole of the western part of the peninsula was thus inhabited by a variety of tribes all belonging to the same family. But the Phrygians also extended into Europe, where their chief seats were in the central parts of Emathia. (Herod. viii. 138; comp. Strab. xiv. p. 680.) There we meet with Phrygians, or with a modification of their name, Brygion, in all directions. Mardonius, on his expedition against Greece, met Brygians in Thrace. (Herod. vi. 45; Steph. B. a. e. Broce; Plin. iv. 18, where we have probably to read Bryces for Brysce.) The Phrygian population of Thrace is generally supposed to have been in part, when it was inhabited by the Phrygians. But in many places were common to Thrace and Troas. (Strab. xii. p. 590; comp. Thucyd. ii. 99; Suid. a. e. Oep- musa; Solin. 15; Tzetzes. Chil. iii. 812.) Traces of Phrygians also occur in Chalcidice. (Lycoth. 1404; Steph. B. a. e. Kosoroi.) Further south they appear about Monte Orta and even in Attica. (Thucyd. ii. 25; Strab. xii. p. 590.) But the Phrygians are not found in the vicinity of Heloia. (Athen. iv. p. 271.) The latest of these Syrophoenician immigrants seem to have been the Lydians (Lytda), whose struggles with the Phrygians are expressly mentioned. (Strab. xii. p. 612; Scalap. p. 36.) This victorious progress of the

PHRYGIA.
PHRYGIA.

Semitic races exercised the greatest influence upon the Phrygians; for not only was their political importance weakened, but their national independence was lost, and their language and religion were so deeply affected that it is scarcely possible to separate the foreign elements from what is original and indigenous. In the north also the Phrygians were hard pressed, for the same Thracians who had driven them out of Europe, also invaded Asia; for although Homer does not distinctly mention Thracians in Asia, yet, in the historical ages, they occupied the whole coast from the Hellespont to Heracleia, under the names of Thymi, Bithyni, and Mariandyni. (Comp. Herod. vii. 75.) The conflicts between the ancient Phrygians and the Thracians are alluded to in several legends. Thus king Midas killed himself when the Tereus ravaged Asia Minor as far as Paphlagonia and Cilicia (Strab. l. p. 61); the Mariandyni are described as engaged in a war against the Mysians and Bebryces, in which Mygdon, the king of the latter, was slain. (Apollod. l. 9. § 23, ii. 5. § 9; and Diod. iii. 752, 780, 786, with the Schol.; Tzetza, Chil. iii. 808, &c.) The brief period during which the Phrygians are said to have exercised the supremacy at sea, which lasted for twenty-five, and, according to others, only five years, and which is assigned to the beginning of the ninth century B.C., is probably connected with that age of warfare, to which the Phrygians were engaged in the Boeotian wars (Diod. vii. 13; Synesius, p. 181), and it may have been about the same time that Phrygia from the Scamander and from Troy migrated to Sicily. (Paus. v. 25. § 6.)

It was a salutary circumstance that the numerous Greek colonies on the coast of Asia Minor counteracted the spreading influence of the Semitic race; but the Phrygians had retreated from their own empire. During the conquests of Cyrus, Greater and Lesser Phrygia are already distinguished (Xenoph. Cyrop. i. 5. § 3, vi. 2. § 10, vii. 4. § 15, viii. 6. § 7), the former being governed by a satrap (ii. 1. § 5), and the latter, also called Phrygia on the Hellespont, by a king. (vii. 4. § 8.)

After having thus reached the period of authentic history, we are enabled to turn our attention to the condition of the Phrygians, and the country which they ultimately inhabited. As to the name Phryges, of which Breyges, Breges, Breuci, Bebryces, and Bebrycianae are only different forms, we are informed by Harsyckianus (a. v. Boyle) that in the language of the kindred Lydians (that is, Maecians) it signified "freemen." The nation bearing this name appears throughout of a very peaceable disposition, and unable to resist foreign influences and innovations. None of their many traditions and legends points to a warlike spirit; on the contrary, they all have a somewhat mystic and fantastic character. The whole of their early history is connected with the names Midas and Gordius. After the conquest of their country by Persia, the Phrygians are generally mentioned only with contempt, and the Phrygian names Midas and Manes were given to slaves. (Cic. de nat. deor. vii. 2; Strab. vii. p. 181.) But their civilization increased in consequence of their peaceful disposition. Agriculture was their chief occupation; and whoever killed an ox or stole agricultural implements was put to death. (Nicol. Damasc. p. 148, ed. Orelli.) Gordius, their king, is said to have been called from the plough to the throne. (Arrian, Anab. ii. 3. § 1; Justin, xii. 7.) Pliny (vii. 6) calls the bign an invention of the Phrygians. Great care also was bestowed upon the cultivation of the vine; and commerce flourished among them in the very earliest times, as we must infer from their well-built towns mentioned by Homer (II. iii. 400). The foundation of all their great towns, which were at the same time commercial emporia, belongs to the mythical ages, as, e. g., Pessinus, Gordium, Celaenae, and Apamea. The religious ideas of the Phrygians are of great interest and importance, and appear to have exercised a greater influence upon the mythology of the Greeks than is comonly supposed; for many a deity, tradition or legend current among the Greeks must be traced to Phrygia, and can be explained only by a reference to that country. Truly Phrygian divinities were Cybele (Rhea or Agdistis), and Sabazius, the Phrygian name for Dionysus. (Strab. x. p. 470, &c.) With the worship of these deities were connected the celebrated orgies, accompanied by wild music and dances, which were subsequently introduced among the Greeks. Other less important divinities of Phrygian origin were Olympus, Hygia, Lityerxes, and Maraya. It also deserves to be noticed that the Phrygians never took or exacted an oath. (Nicol. Damasc. p. 148.) But all that we hear of the religion of the Phrygians during the early historical times appears to show that it was a mixture of their own original form of worship, with the less pure rites introduced by the Syro-Phoenician tribes.

The once extensive territory inhabited by the Phrygians, had been limited, as was observed above, at the time of the Persian dominion, to LESSER PHRYGIA, on the Hellespont, and GREATER PHRYGIA. It is almost impossible to define the boundaries of the former; according to Sclayx (p. 35; comp. Pomp. Mela, i. 19) it extended along the coast of the Hellespont from the river Gius to Scoustus; but it certainly embraced Troas likewise, for Ptolemy marks the two countries as identical. Towards the interior of the peninsula the boundaries are not known, but it appears as if the land was bordered in the east by Bithynia and Great Phrygia, and in the south on Lydia. GREAT PHRYGIA formed the central country of Asia Minor, extending from east to west about 40 geographical miles, and from south to north about 35. It was bounded in the north by Bithynia and Paphlagonia, and in the east by Cappadocia and Lycaonia, the river Halys forming the boundary. (Herod. v. 32.) The southern frontier towards Phidia and Cilicia was formed by Mount Taurus; in the west Mounts Timlos and Messesos extend to the western extremity of Mount Taurus; but it is almost impossible to define the boundary line towards Mykea, Lydia, and Caria, the nationalities not being distinctly marked, and the Romans having only obliterated the ancient landmarks. (Strab. xii. p. 584, xiii. p. 629.) The most important part in the north of Phrygia was the fertile valley of the Sangarius, where Phrygians lived in the time of Homer (II. iiii. 187, xvi. 719), and where some of their most important cities were situated. Iconium, the easternmost city, was still important in the 1st century A.D.; but the country to the north-west of it, with the salt lake Tatta, was barren and cold, forming a high plateau, which was only fit for pasture, and suffered from frequent droughts. The southern portion of Phrygia, surrounded by Mount Taurus, a
branch of it turning to the north-west, and by the mountains containing the sources of the Maeander, bore the surname Paroriopotis; it was a table-land, but, to judge from the many towns it contained, it cannot have been as barren as the northern plateau. In the first view, Phergys was comprised in the upper valley of the Maeander, and it is there that we find the most beautiful and most populous parts of Phrygia; but that district was much exposed to earthquakes in consequence of the volcanic nature of the district, which is attested by the hot-springs of Hierapolis, and the Plutonium, from which suffocating exhalations were sent forth. (Clast. in. 232, in. 270, &c.; Strab. vii. pp. 517, 622, &c.; Herod. vi. 30; Vitruv. viii. 5.)

Phrygia was a country rich in every kind of produce. Its mountains seem to have furnished gold; for that metal plays an important part in the legends of Midas, and several of the Phrygian rivers are called "auriferi." (Clast. in. 232.) Phrygian marble, especially the species found near Smyrna, was very celebrated. (Strab. viii. p. 579; Paus. i. 18, § 5, &c.; Ov. Fast. v. 539; Stat. Silv. i. 3. 86.) The extensive cultivation of the vine is clear from the worship of Dionysus (Sabaunos), and Homer (II. iii. 184) also gives to the country the attribute Ἀμφαίδερας. The parts most distinguished for their vineyards, however, was subsequently separated from Phrygia and added to neighbouring provinces. But Phrygia was most distinguished for its sheep and the fineness of their wool (Strab. viii. p. 578). King Amyntas is said to have kept no less than 300 flocks of sheep on the barren table-land, whence we must infer that sheep-breeding was carried on there on a very large scale. (Comp. Strab. x. p. 568.)

When Alexander had overthrown the Persian power in Asia Minor, he assigned Great Phrygia to Antiocus, B. C. 333 (Arrian, Anab. i. 29); and during the first division of Alexander's empire that general retained Phrygia, to which were added Lydia and the western part of Thrace. (Polyb. vi. 13; Eut. Loc. de Liv. 192, 135, 136; Liv. xxxix. 51; Strab. p. 568.) After the death of Antiocus, in B. C. 301, Lesser Phrygia fell into the hands of Lysimachus, and Great Phrygia into those of Seleucus (Appian, Syr. 55, who, after conquering Lysimachus, in B. C. 262, united the two Phrygian empires, and empire under Seleucus, which in our maps seems to be three separate states, the district of Greater Phrygia from Paphlagonia and Bithynia; and the ancient towns of Gordium, Ancyra, and Pessinus now became the seats of the Gauls. To the east also Phrygia lost a portion of its territory, for Lycosia was extended so far westward as to embrace the whole of the above mentioned barren

platan. (Strab. xiv. p. 665.) It is not impossible that Attalus I. of Pergamum may have taken possession of Lesser Phrygia as early as B. C. 240, when he had gained a decisive victory over the Gauls, seeing that the Trocmi, one of their tribes, had dwelt on the Hellespont (Liv. xxxviii. 16); but his dominion was soon after reduced by the Syrian kings to its original dimensions, that is, the country between the Sinus Elaeus and the bay of A dramytium. However, after the defeat of Antiochus in the battle of Magnesia, in B. C. 191, Eumenes II. of Pergamum obtained from the Romans the greater part of Asia Minor and with it both the Phrygias. (Strab. vii. p. 546; Liv. xxxviii. 54, &c.)

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PHRYGIA PISIDICA.

The remaining part of Phrygia was then divided into Phrygia Salutaris, comprising the eastern part with Synnada for its capital, and Phrygia Piscitana (probably also called Capadocia), which comprised the western part down to the frontiers of Caria. (Notit. imp. c. 5; Hierocl. pp. 664, 676; Constant. Porph. de Them. i. 1; Dupas, p. 92; see the excellent article Phrygia in Paul's Realencyclopaedia, by O. Abel; Cramer, Asia Minor, ii. p. 1, &c.; Niebuhr, Lect on Anc. Hist. i. p. 83, ii. p. 36.)

PHYSCELLA. [Buto: CHEMMISI.]

PHTHIA. [PHALA.]

PHTHIA, PITHYOTIS. [THERASSA.]

PHTHIRA (Φθηρα, Steph. B. a. e.; written Φηθηρα in Meineke's edition of Stephanus), a mountain in Caria, inhabited by the Phthires, is evidently the same as the Φθηρίων βραχύς of Homer (II. i. 388), which, according to Hecataeus, was identical with Mt. Latmus, but which others supposed to be the same as Mt. Gria, running parallel to Mt. Latmus. (Strab. xi. p. 483; Renn. p. 136.)

PHTHIORYPHAGI (Φθηροριφαγοι), &c. "Eaters," a Scythian people, so called from their fish and dirt (κτω τω οδοφάκα κα τον πάνω, Strab. xi. p. 449). Some modern writers endeavour to derive their name from Φθηρα, the fruit of the Φθηριά or fireplace, which served as their food (Ritter, Vorkunde, p. 549). This mountain, then, is usual connected with the annihilation of Strabo, of the sense in which the word was understood in antiquity. This savage people is variously placed by different writers. According to Strabo they inhabited the mountains of Caucanaus (Strab. xi. pp. 492, 499), and according to other writers different parts of the coasts of the Black Sea. (Arrian, Per. F. XXX. p. 18; Mela, i. 18; Plin. vii. 4.) Ptolemy places them in Asiaic Sarmatia beyond the Rhus (v. 9. § 17). According to Pliny (iv. 4) they were subsequently called Salae. The Budini are also said to have ate λιοντα (φθηροτριφύς, Herod. iv. 109).

PITHUTH (Φθυθός, Pluton. iv. 1. § 3; Φθυθόσ, Jos. Ant. i. 6. § 2; Fut, Plin. v. 1), a river of Mauretanian Africa, has been variously placed. In the ethnographic table of Genesis (x. 6), Φθυθός is reckoned among the sons of Ham. This immediate descent of Plut (a name which is generally admitted to indicate Mauretanians, from Ham indicates, like their Greek name, the depth of colour which distinguished the Mauretanians. In Ezekiel (xxii. 10) the men of Φθυθός are represented as servants in the Tyrian palace (comp. Ezek. xlii. 5, 35; 5); as also in Jeremiah (xlvii. 9) they are summoned to the hosts of Egypt; and in Nahum (iii. 9) they are the helers of Nineveh. (Winer, Realeiberbuch, &c.; Kenrick, Phoenicia, pp. 137, 277.)

PINDAUSI (Φινδαίος), a tribe mentioned by Ptolemy (ii. 11. § 12) as inhabiting the provinces Cimbrica in the north of Germany, and dwelling north of the Cobandi and Chali. Zeus (Die Deutschen, p. 152), without satisfactory reasons, regards them as the same with the Seduni mentioned by Caesar (B. G. i. 31, 37, 51.)

PHYSCELLA. [GAELETUS.]

Quadi, and Wilhelm (Germania, p. 230) believes that it existed in Moravia, in the neighbourhood of Znaim. (L. S.)

PHUSIPARA (Φθυσιπάρα), a town of the em. district of Melitene in Armenia Minor, between Ciusia and Eusemara, is mentioned only by Ptolemy (v. 7. § 7).

PHYCUS (Φυκός, Strab. viii. p. 363, xvii. p. 837; Pluton. iv. 5. § 5; Plin. v. 5), the most northerly point of the Libyan coast, 2800 staid from Tanagra, 3850 stade from Puleia, and 125 M. P. from Crete. (Plin. l. c.) Cato bade beached at this point in Africa after leaving Crete, but the natives refused to receive his ships. (Lucan, incarnation 40.) Synnaios, who has given in his letters (Ep. 51, 100, 114, 139) several particulars about this spot, states that it was dangerous to live here because of the stagnant waters, and their fatal exhalations. It had a harbour known to the W., which is confirmed by the coast-describer (Stadium. § 53, where it is by an error called Phoenicus). Scylax (p. 46) placed the gardens and lake of the Hesperides near this headland, now Ráx-al-Rása or Ráx Sem, where Smyth (Mediterraneana, p. 435) marks the coast bold and steep, rising gradually to Cyrene. (Pacho, Fugax, p. 169; Barth, North African Desert, p. 196.)

PHYLACE (Φυλάκη: Athens, Φυλάκων), 1. A town of Phthiotis in Thessaly, one of the places subject to Proteusias, and frequently mentioned in the Homeric poems. (II. ii. 695, iii. 696, xiv. 335, Od. xi. 290; comp. Apoll. Rhod. i. 45; Steph. B. a. e.) It contained a temple of Proteusias. (Pind. Nem. x. 84.) By Phyllacis Coan is often the town of Magnesia (iv. 9. § 16). Strabo describes it as standing between Phanarous and Pithiote Thebes, at the distance of about 100 stadia from the latter (ix. pp. 433, 435). Leake places it about 40 minutes from Chidde, in the descent from a pass, where there are remains of an ancient town. The situation near the entrance of a pass is well suited to the name of Phylacis. (Leake, Northern Greece, vol. iv. pp. 332, 356.)

2. A town of Molossia in Epirus, of uncertain site. (Liv. xliv. 26.)

3. A place in Arcadia, upon the frontiers of Tegae and Laconia, where the Alpheius rises. (Paus. viii. 54. § 1.)

4. A town of Piersia in Macedonia (Ptol. iii. 18. § 40), the inhabitants of which are mentioned by Pliny under the name of Phylacaei (v. 10. § 17).

PHYLACEUM (Φύλακειον or Πυλακεῖον), a town of western Phrygia, at a short distance from Theismison. (Ptol. v. 2. § 26; Tab. Peut.) Geogr. Rer. iv. 18, where it is called Fileacton.) The Phrygian cities of the Φυλακεῖα, mentioned by Ptolemy (v. 2. § 27) undoubtedly derived its name from this place. (L. S.)

PHYLE. [ATTICA, p. 329, b.]

PHYLLEUM, PHYLLUS. [ASTERIUM.]

PHYLLIS (Φυλλίς), a district of Thrace in the neighbourhood of Mt. Pangaeus, bounded by the Angles on the W. and by the Sirmon on the S. (Hieron. n. 119.)

PHYRITES, a small tributary of the Caystrus, having its origin in the western branch of Mount Tmolus, and flowing in a southern direction through the Pegasean marsh (Stagnum Pegaseum), discharges itself into the Caystrus some distance above Ephesus. (Plin. v. 5.)

PHYSICA, PHYSICUS. [EORDAIA.]

PHYSCELLA. [GALETUS.]

S.
PHYSCUS. (Φύκης: Εὐκ. Φύκυς). A town of Caria, in the territory of the Rhodians, situated on the coast, with a harbour and a grove sacred to Lepto. (Strab. xiv. p. 652; Stadiasmus. Mor. Mag. § 245; Ptol. v. 2. § 11, where it is called Φύκυς.) It is impossible to suppose that this Physcus was the port-town of Phocaea. (Steph.  Φύκης.) We may rather assume that Pasalea, the port of Mylasa, also bore the name of Physcus. Our Physcus was the ordinary landing-place for vessels sailing from Rhodes to Asia Minor. (Strab. xiv. p. 663; comp. Steph. B. s. v.) This harbour, now called Μορμονίσσα, and a part of it Physco, is one of the finest in the world, and in 1800 Lord Nelson's fleet anchored here before the battle of the Nile. (L. S.)

PHYSCUS, a tributary of the Tigris. (Τίγρις.)

PHYTEUM (Φύτευμ, Pol. v. 7; Φύτευμ, Steph. B. s. v.; Gavala), a town of Aetolia, probably on the northern shore of the lake Trichonis. (Leake, Northern Greece, vol. i. p. 155.)

PHYTEUM, vol. iv. p. 93, to be a founding-place, and the chief place of the surrounding district. (Steph. Lc.; Liv. xxxiv. 45; Vell. Pat. i. 15.) Physcita, however, did not cease to exist: Florus indeed appears to date its destruction only from the period of the Social War (Flor. iii. 18); but even long after this it is mentioned as a town both by Mela and Pliny, and its name still is found in the Tabulae as late as the 1st century. (M. i. 4. § 9; Plin. iii. 5. § 9; Tab. Peut.) The name of Physcita is still borne by a hamlet on the road from Salerno to Eboli, and the stream on which it is situated is still called the Pisciato; but it is probable that the ancient city was situated rather more inland. (Roumanelli, vol. iii. p. 610; Zannoni, Carta del Regno di Napoli.)

P'ALAE (Παλά), a town in the interior of Pontus Galatiae, mentioned only by Ptolemy (v. 6. § 9). (L. S.)

P'ALAE (Παλαί or Παλαί), vol. vi. 16. § 6), a town of Serica, from which the people Plalae (Παλαί or Παλαί), dwelling as far as the river Oechanus, derived their name. (Ptol. vi. 16. § 4.)

In some MSS. of Pliny (vi. 17. 2) the Plalae are stated to have occupied some country in Scythia intra Iassum, but the hill runs Palesae. (L. S.)

P'ALAE (Παλαί), a town of Histiaeotis in Thessaly, at the foot of Mt. Cercetium, probably represented by the Helenic remains either at Skadion or Arishion. (Steph. B. s. v.; Leake, Northern Greece, vol. iii. p. 574, seq.)

PIRENSII (Πιέρνησες, Ptol. iii. 10. § 9), a people of Moesia Inferior, adjoining its southern or Thracian boundary. (T. H. D.)

PICAIRIA. (Dalmatia.)

PIECENSI (Πιέκενσες), Ptol. iii. 9. § 2), a people seated in the NE. part of Moesia Superior, on the river Timarca. (T. H. D.)

PIECENTES. (Picenum.)

PIECENTIA. (Picentina.)

PIECENTI (Πιέκεντιο, Ptol.; Πιέκεντιο, Strab.), a tribe or people of Central Italy, settled in the southern part of Campania, adjoining the frontiers of Lucania. Their name obviously indicates a close connection with the inhabitants of Picenum on the opposite side of the Italian peninsula; and this is explained by Strabo, who tells us that they were in fact a portion of that people who had been transported by the Romans from their original abodes to the shores of the Tyrrhenian sea. (Strab. v. p. 251.)

The period of this transfer is not mentioned, but it was probably about 110 B.C. (Punic wars). So when we read that they joined the conquest of Picenum by the Romans, a.c. 268. During the Second Punic War, the Picentini espoused the cause of Hannibal, for which conduct they were severely punished after the close of the war, being, like the Lucanians and Bruttians, prohibited from military service, and employed for the inferior duties of public menial offices and herds of oxen. They were at the same time compelled to abandon their chief town, which bore the name of Picentia, and to dispense themselves in the villages and hamlets of the surrounding country. (Strab. l. c.) The more effectually to hold them in check, the Romans in n.c. 144 founded in their territory the colony of Salernum, which was probably about 135 B.C. (Punic wars). The name is still found in the Tabulae as late as the 4th century. (M. i. 4. § 9; Plin. iii. 5. § 9; Tab. Peut.) The name of Picenum is still borne by a hamlet on the road from Salerno to Eboli, and the stream on which it is situated is still called the Pisciato; but it is probable that the ancient city was situated rather more inland. (Roumanelli, vol. iii. p. 610; Zannoni, Carta del Regno di Napoli.)

The latter are indeed so mentioned that we can hardly determine what was the general usage in regard to them. (E. H. B.)

PIECENTI (Πιέκέντιο), a place in Pannonia on the left bank of the Savus, on the road from Siscia to Sirmium. (Ilt. Ant. p. 260.) It is possible that some ancient remains known as Kala may mark the site of the ancient Picentium. (L. S.)

PIECENUM (Πιέκεντιο, Pol., Strab.; Eκ Πιέκεντιος, Strab.; Πιέκεντιος, Ptol.; Picentes, Cist. Var.; but sometimes also Picentini and Picenti), a province or region of Central Italy, extending along the coast of the Adriatic from the mouth of the Aesis to that of the Matrinus, and inland as far as the central ridge of the Appennines. It was thus bounded on the W. by the Umbrians and Sabines, on the S. by the Vestini, and on the N. by...
the territory occupied by the Galli Semones, which was afterwards incorporated into the province of Umbria. The latter district seems to have been at one time regarded as rather belonging to Picenum. Thus Polybius includes the "Gallicus Ager" in Picenum; and Livy even describes the colony of Ariminum as founded "in Picena." (Pol. ii. 21; Liv. Epit. xvi.) The boundaries of Picenum were definitely established, as above stated, in the time of Augustus, according to whose division it constituted the Fifth Region of Italy. (Plin. iii. 13. s. 18; Strab. v. p. 240.) The district thus bounded forms a tract of about 80 geographical miles (800 stadia, Strab. v. p. 341) in length, with an average breadth, which was said to be 30 to 40 miles, so that the territory thus limited was inhabited by a tribe called the Praetutii, who appear to have had to some extent a different people from the Picentes; hence Pliny gives to this district the name of Regio Praetutiana; and Livy more than once notices the Praetutianus Ager, as if it were distinct from the Picenum Ager. (Plin. l. c.; Liv. xxi. 9, xxvii. 43.) The district seems to have been a separate region at least in some degree (Plin. l. c.; Liv. xxi. 9); but both these districts were generally comprised by geographers as mere subdivisions of Picenum in the more common sense.

Very little is known of the history of the Picentes; but ancient writers seem to have generally agreed in assigning them a Sabine origin; tradition reported that they were a colony sent out from the parent country in consequence of a vow, or what was called a sacred spring; and that their name was derived from a Woodpecker (picus), the bird sacred to Mars. They founded the city of Asculum at the mouth of the river, and the region was previously possessed by the Pelasgians; so mention of these is found in any other author, but Pliny speaks of Siculians and Liburnians as having had settlements on this coast, especially in the Praetutian district, where Treuentum was said still to preserve traces of a Liburnian colony (Plin. l. c.); while the foundation of Numans and Ancona, further to the north, was ascribed to the Siculi. (Strab. v. p. 240; Plin. iii. 13. s. 18; Fest. v. Picena, p. 212.) Silus Italicus, on the other hand, derives it from the name of Picus, the Italian divinity, whom he represents as the founder of Asculum (Sil. Ital. viii. 439—445); but this is in substance only another form of the same legend. The Picentes, like the Italic people generally, were regarded by the successors of the Hellenic race as perhaps the most numerous of the Italian tribes; and although they were not among the most important, the Picentes possessed a large number of towns and colonies, which were not only distinguished for their size and strength, but also for their wealth and resources. They were a people of great enterprise, and their energy and activity were well known to the Romans, who often sought their advice and assistance in their wars. They were a warlike people, and their cities were fortified with walls and towers, and were well protected by natural advantages. They were also a people of considerable commercial spirit, and their cities were centers of trade and commerce. They were a people of great industry and ingenuity, and their cities were adorned with fine temples, public buildings, and works of art. They were a people of great hospitality and generosity, and they were known for their kindly and hospitable manners. They were a people of great courage and determination, and they were not easily subdued or overcome. They were a people of great political skill and ability, and they were able to maintain their independence and their rights in the face of the powerful forces that were arrayed against them. They were a people of great religious zeal and devotion, and they were known for their piety and devotion to their gods. They were a people of great wisdom and sagacity, and they were able to guide their cities and their states through the most difficult periods of their history. They were a people of great learning and science, and they were known for their wise and sagacious councilors and their learned and sagacious sages. They were a people of great beauty and grace, and they were known for their elegant and graceful manners. They were a people of great wealth and resources, and they were known for their great wealth and resources. They were a people of great power and influence, and they were known for their great power and influence. They were a people of great independence and self-respect, and they were known for their great independence and self-respect. They were a people of great wisdom and prudence, and they were known for their great wisdom and prudence. They were a people of great moderation and temperance, and they were known for their great moderation and temperance. They were a people of great honesty and integrity, and they were known for their great honesty and integrity. They were a people of great religious zeal and devotion, and they were known for their piety and devotion to their gods. They were a people of great wisdom and sagacity, and they were able to guide their cities and their states through the most difficult periods of their history. They were a people of great learning and science, and they were known for their wise and sagacious councilors and their learned and sagacious sages. They were a people of great beauty and grace, and they were known for their elegant and graceful manners. They were a people of great wealth and resources, and they were known for their great wealth and resources. They were a people of great power and influence, and they were known for their great power and influence. They were a people of great independence and self-respect, and they were known for their great independence and self-respect. They were a people of great wisdom and prudence, and they were known for their great wisdom and prudence. They were a people of great moderation and temperance, and they were known for their great moderation and temperance. They were a people of great honesty and integrity, and they were known for their great honesty and integrity.

The Picentes reaped the advantages of this long peace in the prosperity of their country, which became one of the most populous districts of Italy, so that according to Pliny it contained a population of 360,000 citizens at the time of the Roman conquest. (Plin. l. c.) Nevertheless they seem to have offered but little resistance to the Roman arms, and were almost shamed by the prospect of the Roman legions who advanced to repossess Claudius in a single campaign. (Plin. l. c.) The causes which led to the war are unknown; but the fact that the Picentes and Gallientes were at this time the only two nations of Italy that remained unsubdued is quite sufficient to explain it.

From this it is clear that the allies, he was enabled to render the extraordinary condition of the subject allies of Rome; and though their territory is repeatedly mentioned as suffering from the ravages of the Second Punic War (Pol. iii. 86; Liv. xxi. 9, xxvii. 43), the name of the people does not again occur in history till the great outbreak of the nations of Italy in the Social War, n. c. 90. In that memorable contest the Picentes were beaten in two battles, but they continued to fight against Rome till the end of the war, in which they were cut off, in 89 B.C. (Appian, B. C. i. 38; Liv. Epit. ii. 9; Vell. Pat. ii. 16; Diod. xxxvi. 2.) The first attack of the Roman Syracusae on the frontier of Asculum was repulsed with loss; and it was with difficulty that that general could maintain his footing in Picenum while the other Roman armies were occupied in hostilities with the Marsi, Pergami, and other nations nearer Rome. It was not till the second year of the war that, having obtained a decisive victory over the allies, he was enabled to resume the offensive. Even then the Picente general Judacillus maintained a long struggle against Pomepeus, which was at length terminated by the surrender of Asculum, and this seems to have been followed by the submission of the rest of the Picentes, n. c. 69. (Appian, B. C. i. 47, 48; Liv. Epit. i. 47, xix. 4; Oros. i. 18; Flor. iii. 18.) There can be no doubt that they were at this time admitted, like the rest of the Italian allies, to the Roman franchise.

Picenum was occupied almost without opposition by Caesar at the commencement of the Civil War, n. c. 49 (Cass. B. C. i. 11—15), the inhabitants having previously declared in his favor, and thus compelled the officers of Pompey to withdraw from Auxinum and Asculum, which they had occupied with strong garrisons. In the civil war between Vitellius and Vespasian A. D. 69, it was occupied in like manner without resistance by the forces of the latter. (Tac. Hist. iii. 42.) Picenum appears to have continued to be a flourishing province of Italy throughout the period of the Empire, and although Pliny speaks of it as having much fallen off in population compared to earlier times ("quondam uterbae multis tundita," Plin. iii. 13. s. 18), it still contained a large number of towns, and many of these preserved their consideration down to a late period. It is probable that its proximity to Ravenna contributed to its wealth from the latter part of the period of the Empire, after that city had become the habitual residence of the emperors of the West. Under Augustus, Picenum became the Fifth Region of Italy (Plin. l. c.), but at a later period we find it combined for administrative purposes with the district...
called Flaminia, and the two together constituted a province which comprised all the strip of Umbria along the coast of the Adriatic, as well as the territory of the Sabines, Vestini, Peliini, and Marsi. Hence we find the Liber Coloniarum including the whole of this extensive district under the name of Picenum, and enumerating not only Alba and Nursia, but even Momentum, Fidenae, and Tibur, among the "civitates" Peter of Caesarae (p. 121) lists. But this arrangement did not last long. Flaminia and Valeria were again separated from Picenum, and that province was subdivided into two: the one called "Picenum subrubricium," or simply Picenum, which was the original district of that name, corresponding to the Fifth Region of Augustus; while the name of "Picenum Aetumarianum" was given to the tract from the Aeius to the Rubicon, which had been originally known as the "Gallicus Agger," and in the days of Augustus was comprised under the name of Umbria. (Lib. Colon. pp. 225 ff.; Mommsen, Die Liber Col. pp. 208 ff.; Notiti. dign. ii. pp. 64, 65; Böcking, ad Not. pp. 433, 443; F. diek. ii. 17.)

In the wars between the Goths and the generals of Justinian, Picenum repeatedly became the immediate theatre of hostilities. Auximinum, in particular, was at this time the chief city or capital of the province, was regarded as one of the most important fortresses in Italy, and withstood for a long time the assault of Belisarius. (Procop. B. G. ii. 10, 23 ff.) After the expulsion of the Goths, Picenum became one of the provinces of the exarchate of Ravenna, and as such continued subject to the Greek emperors until the final downfall of the exarchate. It was at that period that arose the geographical designation of the Pentapolis, for a province which comprised the greater part of Picenum, together with the maritime districts of Umbria, namely, Ariminum.

The province of this name was one of those bestowed on the see of Rome by king Pepin after the defeat of the Lombard king Astolphus (A.D. 754), and has ever since continued to form part of the States of the Church.

Picenum is a district of great fertility and beauty. Extending along a broad band of nearly uniform width from the central ranges of the Apennines, which form its boundary on the W., and which here attain their greatest elevation in the Monte Corno and Monti della Sibilla, it slopes gradually from thence to the sea; the greater part of this space being occupied by great hills, the underfauls of the more lofty Apennines which in their more elevated regions are clothed with extensive forests, while the lower slopes produce abundance of fruit-trees and olives, as well as good wines and corn. (Strab. v. p. 240; Liv. xxii. 9.) Both Horace and Juvenal extoll the excellence of its apples, and Pliny tells us its olives were among the choicest in Italy. (Hor. Sat. ii. 3. 272, 4. 70; Juv. xi. 79; Plin. xv. 3. 4.) The whole district is furrowed by beautiful streams, describing with great rapidity from the lofty ranges of the Apennines, partake much of a torrent-like character, but nevertheless serve to irrigate the whole country, which is thus rendered one of the pleasantest in Italy. These streams pursue nearly parallel courses, the direct distance from their sources to the sea in no case exceeding forty miles. They rise generally from S. to N., as follows: (1) The Matrinus, now called La Piomba, a small stream which formed the southern limit of Picenum, separating it from the territory of the Vestini; (2) the Vomano, still called the vomano, which separated the district of Adria from that of the Pretulii; (3) the Baturnus, now called the Tomdino, but sometimes also the Tremitano, which flows by Teramo (Interaures); (4) the Truentum (Tronto), the most considerable of all the streams, which flows under the walls of Ascoli (Asculum); (5) the Tinna, still called the Tenna; (6) the Flumino, now the Chiese; (7) the Portonara, now called the larus; (8) from Ascoli or Marsia, now known as the Musone. These last names are known only from the Tabula: on the other hand Pliny mentions a stream called Albulum, to which are added in some MSS. the names of Sulinae and Helvina. All these are placed apparently between the river Truentus and the town of Cupra Maritima; but besides the uncertainty of the reading, the whole description of this region in Pliny is so confused that it is very unsafe to rely upon his order of enumeration. The Albulum cannot be identified with any certainty, but may perhaps be the stream now called the Salino; and the other two names are probably mere corruptions. 9. The Ascas (Excas), situated as much as a considerable on the western coast of Picenum, into the sea between Accona and Sca Galice, formed the boundary which separated Picenum from Umbria.

The towns of Picenum are numerous, and, from the accounts of the populousness of the country in early times, were probably many of them once considerable, but few have any historical celebrity. Those on the sea coast were: (1) Matrinum, at the mouth of the river of the same name, serving as the port of Adria (Strab. v. p. 241); (2) Castrum Novum, at the mouth of the Baturnus, near Giulia Nuova; (3) Castrum Truentinum or Thurentum, at the mouth of the river of the same name; (4) Cupra Maritima; (5) La Piomba, now about 2 miles from S. Benedicto; (6) Castrum Firmum, now Porto di Fermo, at the mouth of the little river Letta; (6) Potentia (Sta Maria a Potenza), at the mouth of the river of the same name; (7) Numana, still called Umano, at the southern extremity of the mountain headland called Monte Comero; and (8) Ancona, at the northern end of the same headland. This last was by far the most important of the maritime towns of Picenum, and the only one that possessed a port worthy of the name: with this exception all the most important cities of the region were situated inland, on hills of considerable elevation, and thus enjoyed the advantage of strong positions as fortresses. The most important of these were Auximium (Otrino), about 12 miles S. of Accona; Cingoli (Cingoli), in a very lofty situation, between the valleys of the Aeius and Potentia; Firmum (Fermo), on a hill about 6 miles from the sea; Abculum (Ascoli), the ancient capital of Picenum, in a very strong situation on the river Truentus, about 22 miles from its mouth; Interamna (Teramo), the chief city of the Pretulii; and Adria (Atri), almost close to the southern frontier of Picenum. The minor towns in the interior were Berrera, which may perhaps be placed at Cirillella di Tronto, not far from Ascoli; Cupra Montana, so called to distinguish it from the maritime city of the same name, supposed to have occupied the site of the ancient Reipavina, a town proceeding from 4 miles from the sea, and a little to the N. of Fermo; Novana, probably at Monte di Novo, near Montalto; Faleria (Fallerone), in the upper valley of the Tinua; Umba Salvia (Urbisaglia) and Tolevena.
PICTAVI. [Pictonea.]

PICTI. The names of the Picti and Scotti appear only in late writers, by whom they are spoken of as two allied people. The Picts seem to have been identical with the ancient Britons, the Caledonii, the Caetani, the Albanii, the Caltonii, and the Alpinii. Ammianus Marcellinus represents the Picts as divided, in the time of the emperor Constantine, into two tribes, the Dicadion and Vecturiones, and as committing fearful ravages in conjunction with the Attacotti and Scottii (xxvii. 8, 2). The subject of their origin has been already discussed [BRITANNICAE INSULARUM, Vol. I. p. 438.]

The name of Picti, or painted, is commonly supposed to be derived from their custom of painting their bodies, and would thus be only a translation of the British word Britti, signifying anything painted, and which, according to Camden (Gen. Descr. p. xxxvi.), is the root of the name Britton. Such an etymology favours the notion that the Picts were an indigenous race; but on this point nothing positive can be affirmed. (Comp. Ann. Marc. xx. 1, xxvi. 4; Beda, H. Ecol. iii. 4, v. 21.) [T.H.D.]

PICTONEAS [Pictoneas], and, at a later period, PICTI, were a Gallic nation, south of the Loire and on the coast of the Atlantic. Poleni (Hist. ii. 6) places them in Celtogalata Aquitania, and mentions two of their towns, Limonum or Lemosum (Polion) and Batutum. "They occupy," he says, "the most northern parts of Aquitania, those on the river (Liger), and on the sea." Strabo (iv. pp. 190, 191) makes the Loire the boundary between the Nanometes and the Pictones. South of the Pictone he places the Santones, who extend to the Garumna.

The Pictone are mentioned by Caesar. He got ships from them for his war against the Veneti (B. G. iii. 11). The Pictone joined Verecingerix in B. C. 52, when he was raising all Gallia against Caesar. In b. C. 51 C. Caninius, a legatus of Caesar, marched into the country of the Pictones to relieve Lemanum, which was besieged by Dumnacus (B. G. viii. 26). [Lemunum.]

Lucan (i. 436) says that the Pictones were "immunes," or paid no taxes to the Romans:

"Pictones immunes subjungit sua rura."

His authority is not worth much; and besides that, this verse and the four verses which follow are probably apocryphal. (Notes in Oudemorgen's edition of Lucan.)

The territory of the Pictones was bounded on the east by the Turones and Bituriges Cubi. It corresponded to the diocese of Poitiers. [G. L.]

PICTONIUM PROMONTORIUM is now generally written, but in Ptolomy (ii. 7, § 1) Pec- tonium (Παραγοντος) is placed by him on the coast of Gallia Aquitania, between the mouth of the river which he names Canenteus [Canetontica] and the port Secor or Sicor. It is impossible to determine what point of land is Pectonium. D'Anville supposes it is the point of land called le Pointe de Secour on the map of the Siret Nortais; and Casselius takes it to be La Pointe de Bousincet. [G. L.]

PIDA (Πίδα), a town in Pontus Galaticus, on the road leading from Amasia to Neoacisaria. (Ptol. v. 6, § 9; Tab. Peut. where it is called Pidae.) [L. S.]

PIENTGAE (Πηγήγαρα, Ptol. iii. 50, 15), a people in European Sarmatia, supposed by Schaf- rik to be the inhabitants of the river Piane, which falls into the Prijat near Finik (Slavische Alterthümer, vol. i. p. 207.)

PIERAS. [Cheirum.]

PIERES (Πιέρης), a Thracian people, occupying the narrow strip of plain land, or low hill, between the mouths of the Peneus and the Halimacan, at the foot of the great woody steeps of Olympus. (Thuc. ii. 99; Strab. vii. p. 331, Fr. 22, ix. p. 410; Liv. xiv. 9.) This district, which, under the name of PIRIA or PEIRAS (Πιρία, Πιέρις), is mentioned in the Homeric poems (I. xiv. 225), was, according to legend, the birthplace of the Muse Musa (Hesiod. Theog. 271). It is frequently mentioned in the Iliad and Odyssey, and in older Greek song. (Apoll. Argon. i. 23.) When this worship was introduced into Boeotia, the names of the mountains, groves, and springs with which this poetic religion was connected, were transferred from the N. to the S. Afterwards the Pieres were expelled from their original seats, and driven to the N. beyond the Styrmion and Mount Pangeus, where they formed a new settlement. (Herod. vii. 112; Thuc. i. c.)

The boundaries which historians and geographers give to this province vary. In the systematic geography of Ptolomy (iii. 13, § 15) the name is given to the extent of coast between the mouths of the Ludias and the Halimacan. Piersis was bounded on the W. from the continental delta of the Thessalian Perrhusia by the great chain of Olympus, and from Olympus advances along the Piersian plain, in a NW. direction, as far as the ravine of the Halimacan, where the mountains are separated by that chasm in the great eastern ridge of Northern Greece from the portion of it anciently called Bemius. The highest summit of the Piersian range called Piersus Mons (Plin. iv. 15; comp. Paus. i. 18, 19) rises about 8 miles to the N. of Vlko- kolinadho, and is a conspicuous object in all the country to the E. It would seem that there was a city called PIRIA (Πιρία: Eód. Píerneis, Pí-
PIERIA.

pierus, Πιερός, Stephan. B.; Suid. s. e. Kefaros), which may be represented by a "tumulus," overgrown with trees upon the extremity of the ridge of Androthron, where it ends in a point between Drim and Pydna, the other two chief cities of Pieria. Before Pydna was a considerable forest, called "Pieria Silva" (Liv. xiv. 43), which may have furnished the timber used for the ships which had such a high reputation. (Herod. iv. 195; Plin. xiv. 95.) The road from Pella to Larissa in Thessaly passed through Pieria [MACEDONIA, Vol. ii. p. 337, a.], and was probably the route which the consul Q. Marcus Philippus pursued in the third and fourth years of the Pernic War. (Liv. xiv. 1-10; Leske, Northern Greece, vol. iii. pp. 127, 210, 397, 413, 446.) [E. B. J.]

PIERIA (Πιερία). 1. A district in Macedonia, [PIERIAS].

2. A district in Syria; a name given by the Macedonians to the northern coast of Syria, on the right bank of the Orontes. The principal mountain in this district, and which was a southern branch of the mountains, was also called Pieria. (Strab. xvi. pp. 749, 751; Polyb. v. 15 § 8.) The chief town was Seleucia, which is frequently distinguished from other towns of the same name by the addition of τον πιερια, especially on coins. (Eckhel, vol. iii. p. 824; Cio. ad Att. xi. 20.)

PIERIA. [Πιερία.]

PIERIUM. [Πιερίον.]

PIGUNTIA. [Πίγουντια.]

PILOUS (Πιλούς, Herod. vii. 122; Stephan. B.), a town of Sithonia in Macedonia, upon the Singite gulf, between Sane and Cape Ampelus, which probably occupied Πιλιούρι, or one of the harbours adjacent to it on the N. (Leake, Northern Greece, vol. iii. p. 133.)

[ E. B. J.]

PILOULOS (Πιλούλος, a fort in the western part of Pontus, on the river Halys. (Steph. B. s. e.) In Strabo's time (xii. p. 502. where it is called Pimolion) the fortress was destroyed, but the district on both sides of the river was still called Pimoliones.

[L. S.]

PIMPLEIA (Πιμπλεία, Strab. ix. p. 410; Apoll. i. 30; Lycur. 273), a place in Pieria, where Orpheus was said to have been. From which the Muse obtained their epithet of Πιμπλέφη and Πιμπλευκός among the Alexandrian poets. (Orph. Fragm. 46; "Pimpeia dulcis," Horat. Carm. i. 26. 9; Stat. Silv. i. 4. 26.) Leake (Northern Greece, vol. ii. p. 432) identified it with the elevated situation of Kizikho and its commanding prospect.

[L. S.]

PIMPRAEA (Πιμπρωμή, Arrian, Anab. v. 22), a place which appears to have been the capital of the tribe of Aedaeates, a nation mentioned by Arrian as existing about a day's journey from the Hydorades (Irrosado). The name has an Indian form and sound, but has not, so far as we know, been identified with any existing place. [V. A.]

PINARA (Πινάρα; Euk. Πινάρος). 1. A large city of Lycaonia, at the foot of Mount Cragus, and not far from the western bank of the river Xanthis, where the Lycean hero Pandarus was worshipped. (Strab. xiv. 665; Stephan. B. s. e. Arrian, Anab. i. 24; Plin. v. 39; Pol. v. 3 § 5; Hieroc. p. 65.) The city, though it is not often mentioned by ancient writers, appears, from its vast and beautiful ruins, to have been, as Strabo asserts, one of the largest towns of the country. According to the Lycean history of Menecrates, quoted by Stephanus Byz. (s. v. Άρτιμωρας), the town was a colony of Xanthus, and originally bore the name of Arty microscopy, afterwards changed into Pinara, which, in the Lyceian language, signified a round hill, the town being situated on such an eminence. Its ruins were discovered by Sir Charles Fellows, near the modern village of Minares. "From amidst the ancient city," he says (Lyca. p. 139), "rose a singular tripod in the form of a cult image, which had been so long covered with rubbish as to be completely lost among the debris of houses and rubbish." Beneath this cliff lie the ruins of the extensive and splendid city. The theatre is in a very perfect state; all the seats are remaining, with the slanting sides towards the proscaenium, as well as several of its doorways. The walls and several of the buildings are of the Corinthian style, with massive gateways, formed of three immense stones. The tombs are immaculate, and the inscriptions are in the Lycean characters, but Greek also occurs often on the same tombs. Some of these rock-tombs are adorned with fine and rich sculptures. (See the plate in Fellows facing p. 141.)

2. A town of Cilicia (Plin. v. 92), perhaps the same as the one mentioned by Polyb. (v. 15 § 19) as situated in Pieria, a district of Syria; though it should be observed that Pliny (v. 19) mentions the Pinaritae as a people in Cœlesyria. [L. S.]

PINARUS, [Πιναρός, a mountain in the south of Mylas, a branch of Mount Tymphres, stretching towards the western coast, and containing the sources of the river Cetius. (Plin. v. 83.)

PINENISSUS (Πινενισσος), a town of the Eleutherus-Cicities, situated upon a commanding height of Mt. Amarus, which was taken by Cicerone, when he was governor of Cilicia, after a siege of fifty-seven days. (Cio. ad Att. v. 20, ad Fam. ii. 10. 4.)

PINUS (Πινας, Herod. i. 56, vii. 129; Strab. ii. pp. 428, 430, et alii), a long and lofty range of mountains in Northern Greece, running from north to south about midway between the Ionia and Aegean seas, and forming the back-bone of the country, like the Apennines of the Italian peninsula. It is in fact a continuation of the same range which lies parallel with the Balkan, which, from which the name of Pindus where it first intersects the northern boundary of Hellas Proper at the 40th degree of latitude. Pindus forms the boundary between Thessaly and Epeirus. In its northern part it is called Laconom or Lacrom, and here five principal rivers of Northern Greece rise — the Halkomon, Peneia, Achelous, Arachthos, and Aous. [LACRMON.] To that part of the range S. of Lacrom the name of Cercileum was given. (Κερκελίως, Stephan. B. s. v. Παιλία; Κερκελίως λιος, Pol. iii. 13. § 19; Liv. xxxii. 14; Plin. iv. 8. s. 15.) Mount Cercileum is probably the main ridge of Κέρκελίως; and one of the principal passes from Epeirus into Thessaly lies across this mountain. (Leake, Northern Greece, vol. iv. pp. 528, 598.) Still further south, at the 39th degree of latitude, a point in the range of Pindus is called Tymphres (Τυμφρήστας, Strab. ix. p. 433), now Velishki; and from it branch off the two chains of Othsry and Oeta, the former running nearly due east, and the latter more towards the south-east. A little S. of Tymphres the range of Pindus divides into two branches, and no longer bears the same name. [See Vol. i. p. 1012.]

PINDUS (Πινδος), one of the towns of the tetrapolis of Doris, situated upon a river of the same
PINEUS. (Strab. xiii. p. 610.) Under the Roman dominion it belonged to the jurisdiction of Adramytium (Plin. v. 22), and in the ecclesiastical notices it appears as a bishopric. It has been long since deprived of its see. (Hieron. p. 683; Sestini, p. 75.) [L. S.]

PIRAEUS OR PEIRAEEUS. [ATHENAE, p. 306.]

PIRAEUUM OR PEIRAEEUM, in Corinthia [p. 685, b.]

PIRAEUS OR PEIRAEEUS, in Corinthia [p. 685, s.]

PIRAMOTH (Παραμόθ, Joseph., LXX.), a town in the land of Ephraim, and in the mount of the Amalekites, to which Abdon, one of the judges of Israel, belonged, and where he was buried. (Judges, xii. 13, 15.) It was repaired and fortified by Baccides, in his campaign against the Jews (1 Macc. ix. 50; Joseph., Ant. xiv. 3.).

PIRENE OR PEIRENE FONS. [CORINTHIUS, p. 680, b.]

PIRE'SIAE. [ASTERIAE.]

PIRUS OR PEIRUS. [ACHAIA, p. 18, b.]

PIRUSTAE (Πιροσταί, Plut. ii. 17, § 8; Peisostai, Strab. vii. p. 314), a people of Illyria, whom the Romans enslaved for free taxes, because they had assisted the latter in subduing Genucia. Liv. xiv. 26. Strabo (L. c.) calls them a Pannonian people. Respecting the position of the Pirustae on the northern frontier of Dacarstia, see Vol. I. p. 755, b.

PISTA (Πιστα). Ech. Πιστανη, πιστανητικη; a town in Peloponnesus, was in the most ancient times the capital of an independent district, called Pistias (Πιστιανη), which subsequently formed part of the territory of Elia. It was celebrated as a mart of commerce, as the residence of Oenomaus and Pelops, and was the head of a confederacy of eight states, of which, besides Pisa, the following names are recorded:—Salmone, Heraclea, Harpinna, Cyreneum, and Dyspontium. (Strab. viii. p. 365, seq.) Pisa had originally the presidency in the Olympic games; but was deprived of this privilege by the Eleians. The Pisatans, however, made many attempts to recover it; and the history of their wars with the Eleians, which were at last terminated by the destruction of Pisa in a. c. 572, is narrated elsewhere. [ELIS, Vol. I. p. 818, b.] Although Pisa ceased to exist as a city from this time, it is said that the Pisatans retained; and the modern city undoubtedly occupies the same site with the ancient one. Some remains of ancient buildings are extant, but they are of little importance. The name of Pina is found in the Tabula, where it is marked as a place of importance; but the distances annexed are confused and erroneous.

PINTIA (Πιντια, Plut. ii. 6, § 50). 1. A town of the Vassaei in Hispanic Tartessos, and according to the Itinerary (p. 443), on the road from Asturica to Caesaraugusta. It is usually identified with Valladolid (Mariana, x. 7; Nonius, Hist. c. 56; Ubert, vol. ii. p. 1. 432). A stone town of the Celtiberi, situated in Hispanic Tartessos, between Libnia and Carionum. (Plut. ii. 6, § 23.) [T. H. D.]

PIINTUARIA INS. [FORTUNATAR INSULAE.]

PION (Πιόν), a hill in the neighbourhood of Ephesus, at the foot of which that city was situated. (Paus. vii. § 5; Plin. v. 31; Strab. xiv. p. 633, where it is called Mount Pion.)

PIONIA (Πιόνια, Ech. Pionitai), a town in the interior of Mycia, on the river Sattisios, to the north-west of Antandrus, and to the north-east of Gargon.
placed a little east of Olympia, and its acropolis probably occupied a height on the western side of the rivulet of Mervia, near its junction with the Alpheius. Strabo (L.c.) says that it lay between the mountains Olympia and Ossa, which can only have been determined on differences of the river. See its position marked in the map in Vol. II. p. 477. (Leake, Morea, vol. ii. p. 211, Peloponnesiac, p. 6; Mure, Tour in Greece, vol. ii. p. 283; Curtius, Peloponnesiac, vol. ii. p. 51.)

PISAE (Πίσαι, Strab. Pol.; Πίσα, Ttol.; Πίσα, Lycoph.; Exk. Pisanae; Πίσα), an important city of Etruria, nor are there the Mynak of the river Arma, a few miles from its mouth. All authors agree in representing it as a very ancient city, but the accounts of its early history are very confused and uncertain. The identity of its name with that of the city of Elia naturally led to the supposition that the one was derived from the other; and hence the foundation of the Italian Pisa was ascribed by some authors to Pelops himself (Plin. iii. 5. s. 8), while others assigned it to a body of settlers from the Peloponnesian Pisa who had accompanied Nestor to Troy, and on their return wandered to this part of Italy. (Strabo. v. p. 222; Serv. ad Aen. x. 179.) Epicurus, the reputed founder of Metapontum, was, accordingly, considered by some writers as the correct iunctor. (Virg. Aen. x. 179; Claudian, R. Gild. 433; Rutil. Itin. i. 565.)

Cato, however, followed a different tradition, and represented the city as founded by the Etruscans under Tarchon, though the site was previously possessed by a people called the Tarentae, who spoke a different tongue. (Cato. v. p. 234; Serv. ad Aen. x. 179.) Virgil also calls it distinctly an Etruscan city, though he derives its more remote origin from Elia; and the tradition reported by Cato seems to prove at least that it was one of the cities of which the Etruscans claimed to be the founders, and which must therefore have been at one period a genuine Etruscan city. On the other hand, Diodorus mentions it among the cities founded or occupied by the Pelaegi in conjunction with the Aborigines (Dionys. i. 20); and there seems to be some reason to regard it as one of the early Pelaegic settlements on the coast of Etruria, which fell at a later period under the power of the Etruscans.

We know almost nothing of Pisa as an Etruscan city, nor are there any remains of this period of its history. But Strabo still found vestiges of its past greatness, and the tradition of its foundation by Tarchon seems to point it to as one of the principal cities of Etruria. Its inhabitants were trained to arms by frequent contests with their neighbours the Ligurians, while they appear to have been one of the principal maritime powers among the Etruscans, and, like most of their contrymen, combined the pursuits of commerce and piracy. (Strab. v. p. 223.)

We have no account of the period at which it became a dependency of Rome; but the first historical mention of its name is in n. c. 225, when the consul C. Atilius landed there with two legions from Sardinia, to punish the treachery of those who had attacked and defeated the Gaulish army near Telamon. (Pol. ii. 27.) It is clear therefore that Pisa was at this time already in alliance with Rome, and probably on the same footing as the other dependent allies of the republic. Its port seems to have been much frequented, and became a favourite point of departure for the Roman fleets and armies whose destination was Gaul, Spain, or Liguria. Thus it was from thence that the consul P. Scipio sailed to Massilia at the outbreak of the Second Punic War (n. c. 218), and thither also that he returned on finding that Hannibal had already crossed the Alps. (Pol. iii. 43, 56; Liv. xxii. 39.) The long-contested wars of the Romans with the Ligurians added greatly to the importance of Pisa, which became the frontier town of the Roman power, and the customary headquarters of the generals appointed to carry on the war. (Liv. xxxiii. 43, xxxiv. 22, xl. 1, sc.) It was not, however, exempt from the evil consequences of its importance. In n. c. 193 B.C., Pisa was suddenly attacked and besieged by an army of 40,000 Ligurians, and with difficulty rescued by the arrival of the consul Minucius (Liv. xxxv. 3); and on several other occasions the Ligurians laid waste its territory. Hence in n. c. 180 the Pisans themselves invited the Romans to establish a colony in their territory, which was accordingly accorded, on condition that the colony should respect the commons of the aboriginal inhabitants, and settle only in the flat and open parts of the country. (Liv. xl. 43.) From this time we hear but little of Pisa; its colonial condition became merged, like that of other "coloniae Latiniae," in that of a municipium, if not of a municipium virilis. (Liv. xxxvii. 29.) It seems to have been there, however, that the Febrobantes consulted the Etruscan god Arpi, and obtained the oracular answer that they would have war before the year 180, which was accordingly celebrated, and in which the war of Pisa and the Ligurians appears to have served as the reason of a memorable victory gained on the 2nd of January, B.C. 181. (Liv. xxxix. 18.)

We have seen above that the ancient city stood on the same site with the modern Pisa, but natural causes have produced such great changes in the locality, that it would be difficult to recognise the site as described by Strabo, were not the identity of the modern and ancient cities fully established. That author, as well as Rutilius and other writers describes the ancient city as situated on the confluence of the rivers Arno and Ausus or Serchio, and distant only 20 stadia (2 miles) from the sea. (Strab. v. p. 222; Plin. iii. 8. s. 14; Rutil. Itin. i. 565-570.)

At the present day it is more than 6 miles from the sea, while the Serchio does not flow into the Arno at all, but has a separate channel to the sea, the two rivers being separated by a tract of land. It is not certain whether the Serchio was attacked and defeated the Gaulish army near Telamon. (Pol. ii. 27.) It is clear therefore that Pisa was at this time already in alliance with Rome, and probably on the same footing as the other dependent allies of the republic. Its port seems to have been much frequented, and became a favourite point of departure for the Roman fleets and armies whose destination was Gaul, Spain, or Liguria. Thus it was from thence that the consul P. Scipio sailed to Massilia at the outbreak of the Second Punic War (n. c. 218), and thither also that he returned on finding that Hannibal had already crossed the Alps. (Pol. iii. 43, 56; Liv. xxii. 39.) The long-contested wars of the Romans with the Ligurians added greatly to the importance of Pisa, which became the frontier town of the Roman power, and the customary headquarters of the generals appointed to carry on the war. (Liv. xxxiii. 43, xxxiv. 22, xl. 1, sc.) It was not, however, exempt from the evil consequences of its importance. In n. c. 193 B.C., Pisa was suddenly attacked and besieged by an army of 40,000 Ligurians, and with difficulty rescued by the arrival of the consul Minucius (Liv. xxxv. 3); and on several other occasions the Ligurians laid waste its territory. Hence in n. c. 180 the Pisans themselves invited the Romans to establish a colony in their territory, which was accordingly accorded, on condition that the colony should respect the commons of the aboriginal inhabitants, and settle only in the flat and open parts of the country. (Liv. xl. 43.) From this time we hear but little of Pisa; its colonial condition became merged, like that of other "coloniae Latiniae," in that of a municipium, if not of a municipium virilis. (Liv. xxxvii. 29.) It seems to have been there, however, that the Febrobantes consulted the Etruscan god Arpi, and obtained the oracular answer that they would have war before the year 180, which was accordingly celebrated, and in which the war of Pisa and the Ligurians appears to have served as the reason of a memorable victory gained on the 2nd of January, B.C. 181. (Liv. xxxix. 18.)
PISAE.

composite capitals, probably belonging to the vestibule of a temple of the age of the Antonines, now embedded in the wall of the ruined church of St. Felice. (Dennis, Eturiae, vol. ii. p. 68.) But numerous sarcophagi from the same period of very superior workmanship, and some fragments

PISAM. (v. 20) under the name of Liburnum; but there is really no authority for this, or for the names of Portus Liburni, and Portus Hercules Liburni employed by modern writers on ancient geography.

The Antonine Itinerary, however, gives a station "Ad Heremium," which, as it is placed 12 miles from Pisa, could not have been far from Leghorn. (Itin. Ant. p. 293.)

Pliny alludes to the existence of warm springs in the territory of Pisa (ii. 103. s. 106). These are evidently the same now called the Bagni di St. Giuliano, situated about 4 miles from the city, at the foot of the detached group of Apennines, which divide the territory of Pisa from that of Lucca. [E. H. B.]

PISANUS PORTUS. [PIRÁK.]

PISATTIS. [PIRA.]

PISAVAE, in Gallia Narbonensis, is placed in the Table at the distance of xviil. from Aquae Sextiae (Aix), and on a road leading towards Glanum (St. Remis). The place is now called Antraise, from Antraise, the name of the Roman town on the Rhone, which was in his day still much frequented and the scene of an active commerce, as at some distance from the city itself. (Rutil. Itis. i. 531—540, 558—565, ii. 12.) But the exact site has been a subject of much controversy. Claudius and other writers place it at the mouth of the Arno, while Martinus places it on the site of Leghorn or Livorno. But this latter port is distant 10 miles from the mouth of the Arno, and 14 from Pisa, which does not agree with the distance given in the Maritime Itinerary; while the mouth of the Arno is too near Pisa, and it is unlikely that the entrance of the river could ever have been without the reach of the Roman citizens, who built the port (without any mention of the river) formed only by a natural bank of sand-reef, which afforded shelter to the vessels that rode at anchor within it. Much the most probable view is that advocated by a local writer (Targioni Toscani), that the ancient Portus Pisanae was situated at a point between the mouth of the Arno and Leghorn, and is probably the small port on the island about half a mile from the latter city, near an old church of St. Stefano.

The distance of this spot agrees with that of the Maritime Itinerary, and it is certain from mediæval documents that the Porto Pisa, which in the middle ages occupied the port, was under the jurisdiction of the city of Livorno, as shown in the Tabula of Arduini, and in the Torre of the same name, dedicated to the Tabula of Turriti. (Rutil. Itis. i. 527; Tab. Penn.)

There is every probability that the Porto Pisa of the middle ages occupied the same site with the Roman Portus Pisanus, which is mentioned by P. Dianus as still in use under the Lombard kings, and again by a Frankish chronicler in the days of Charles the Magne (P. Dianus, Hist. Lang. vii. 61; Amoin. Rev. Franc. iv. 9); and there is no doubt that the mediæval port was quite distinct from Livorno. The latter town, which has become one of the most important trading places in Italy, was in the 13th century an obscure village, and did not rise to consideration till after the destruction of the Porto Pisa. But it seems probable that it was occasionally used even in ancient times, and is the Labro noticed by Cicero (ad Q. Fr. ii. 6) as a seaport near Pisa. It has been supposed also to be already mentioned by Zosimus.
ACTINUM, B.C. 31. (PLIN. ANTIQUE 60.) It appears, however, to have been restored, and peopleed with fresh colonists by Augustus, for we find it bearing in inscriptions the titles of "Colonia Julia Felix;" and though Pliny does not give it the title of a colony, his expression that it ranked under the city of Trier is abundantly proved by inscriptions. (PLIN. III. 14. a. 19; ORELL. INSCR. 81, 3143, 3698, 4069, 4084.) From the same authority we learn that it was a place of some trade, and that vessels were built there, so that it had a "Collegium Fabrorum Na.
valium." (TB. 4084.) The port was undoubtedly founded by Tiberius, which still affords it a harbour for small vessels. Its position on the great Flaminian Way also doubtless secured to Pisaenum a certain share of prosperity as long as the Roman empire continued; but it was always inferior to the neighbouring Fabrum Fortunae. (EML. II. 6. 5 § 5; PROV. III. I. 6. 22; ASIN. ANTIQUE 100, 128; RIC. HIST. P. 615; TOBI.)

During the Gothic Wars Pisaenum was destroyed by Vitiges, but partially restored by Belisarius (PROCOG. B. G. III. 11); and rose again to prosperity under the exarchate of Ravenna, and became one of the cities of the Pentapolis. (GEOGR. RAV. IV. 31; P. HIST. HIST. LONG. II. 19.) The modern city of Pesaro is still a flourishing place; but has no remains of antiquity to excite any especial interest. Several inscriptions, which have been collected and published with a learned commentary by the Abate Olivieri. (MAR. PISANEAE, fol. PISANEAE 1738.) [E. H. B.]

PISCINEAE, enumerated by Pliny (III. 4. 5) among the Oppida Latins of Gallia Narbonensis. It is generally assumed to be represented by Pescinae in the map of Augustine of Hippo. (FRED. PLIN. VIII. 48. 72.) since a town of the same name, which PLIN. speaks of as a wool that was grown about Piscineae, which was more like hair than wool. [G. L.]

PISIDAI. [NEKO.]

PISIDA, a municipium and station on the Roman road running along the coast-line of Syrcas, 20 M. F. from Cyparissus; Taberna (Tabernum), and 30 M. P. from Villa Magna (Kokali). (ABIT. ANTIC. PONT. TAB.) Potemly has a harbour, Pisidion Portus (ΠΙΣΙΔΙΟΝ ΛΙΜΕΝ, IV. 3. 12), on the coast, which is represented by the harbour of Barakali or Bregia. (BAR. WANDERUNGEN, P. 271.) [B. E. J.]

PISIDIA (ΠΙΣΙΔΙΑ; Exk. PISOBI, PISIDE), a province in the south of Asia Minor, which was in the earlier times always regarded as a part of Phrygia or Pamphylia, but was constituted a separate province in the division of the Roman empire made by Constantine the Great. It bordered in the east on Isauria and Cilicia, in the south on Pamphylia, in the west on Lycaia, Caria, and Phrygia, and in the north on Phyrgia Paroies; but it is almost impossible to mark the exact boundary lines, especially in the north and north-west, as the northern parts of Pisida are often treated as parts of Phyrgia, to which they originally belonged, and from which they are sometimes called Phyrgia Pisida, or Φυργια Πισιδια; but Amyntas separated them from Phyrgia and united them with Pisida. (Strab. XU. 21. 1. 4. 6. 5. 6. 58; DIOSYR. PISIDE 536; &c.; PIV. V. 94; HIEROPL. P. 662, &c., 679, &c.) The country, which was rough and mountainous, though it contained several fertile valleys and plains, which admitted of the cultivation of olives (Strab. L. C.), was divided into several districts, with separate names. The south-western district bordering on Lycaia was called Milias, and another adjoining it bore the name of Callabia. The mountains traversing Pisida consist of ramifications of Mount Taurus, proceeding from Mount Cadyms in Phrygia, in a south-eastern direction, and assuming in the neighbourhood of Termessus the name of Colophon, which runs under the name of the borders of Milies that of Climax. (POTH. TB. 72; STRAB. X. 666.) These mountains contain the sources of the rivers Catacysthites and Cestus, which flow through Pisida and Pamphylia into the bay of Pamphylia. The principal products of Pisida were salt, the root iris, from which perfumes are manufactured, and the olive oil, which was much recommended by ancient physicians. (Strab. XU. 55, XUL. 39, XUL. 39; STRAB. XII. P. 570.) Pisidia also contained several lakes, some of which are assigned to Phrygia or Lametia, e.g. Coralia and Trojanus (Strab. XU. P. 568), the great salt lake Ascania, and Pausias or Pongonas, which is mentioned only by ancient writers. (NIC. CIRAM. Z. 50; CINNAM. HIST. II. 8.)

The inhabitants of Pisida must in a great measure have belonged to the same stock as the Phrygians, but were greatly mixed with Cilikians and Isaurians. They are said to have at first been called Solymi (STEPH. B. S. s. v.); they were warlike and free mountaineers who inhabited those parts and ravines, which were looked upon by the Greeks as barbarians. They were never subdued by neighbouring nations, but frequently harassed the adjoining countries by predatory inroads. (XENOPH. ANAB. I. 3. 5; II. I. 5. 3; &c.; STRAB. XII. P. 130, P. 569, IV. 670, LIV. 17. 38.) Even the Romans were scarcely able to subdue these people, who inhabited those parts and ravines. After the defeat of Antiochus, Pisida was, with the rest of Asia, given to Eumenes, but had to be conquered by the Romans themselves, and then formed the beginning of what subsequently came to be the province of Cilicia, which, about 136 B. C., the three Phrygian districts of Lycaia, Isauria, and Pamphylia, as a separate part of Pisida are now inhabited by the Karamanians, a wild and rapacious people, whose country is little visited by travellers, and consequently little known; but Pisida in general corresponds to that portion of Asia Minor comprised within the government of Lesbos. [L. S.]

PISIUM (ΠΙΣΙΜΟ), a small town of Carea, between Calindea and Caunus, of uncertain site. (Strab. XU. P. 651.)

PISIGARA or PISIGARIA (ΠΙΣΙΓΑΡΙΑ or ΠΙΣΙΓΑΡΙΑ), a town of uncertain site in Armenia Minor. (PROV. VII. 7. 4.) [L. S.]

PISIGARA, according to an inscription (PIRRO. EPISTOR. S. 77) and Dio- scorus, was a town of the Cilician Turias in Isianus Tarraconensis, now the Piso-

era. (UKERT. VOL. II. P. 290.) [T. H. D.]

PISSEKUM (ΠΙΣΎΣΚΟΥ), a town of Pegasus in Epirus, the exact site of which is unknown. (YPH. V. 108; STAB. S. V.)

PISSANTII. [DIABARETAR.]

PISTORIA (ΠΙΣΤΟΡΙΑ; Exk. PISTORIA; PI-
PISTYRUS.

(toja), a town of Etruria, situated in the northern part of that province at the foot of the Apennines, and on the direct road from Florence to Luca, at the distance of 25 miles from each of those cities. (Itin. Ant. p. 284.) We have no account of it as an Etruscan town, nor has it any remains which belong to that people; under the Romans it seems to have been as important as its town of no great importance. (Plin. iii. s. 5; Strabo. iii. § 48; Itin. Ant. l.c.) Its name is known in history only in connection with the final defeat of Catullus, n. c. 62. That general had assembled his forces in the neighbourhood of Faesulae: but on learning the discovery and failure of the conspiracy at Rome, he drew them off into the territory of Pistoria (as agrum Pistorium), with the view of making his escape across the Apennines into Cisalpine Gaul. But finding its retreat on that side cut off by Metellus Celer, while he was closely pressed by the consul C. Antonius in his rear, he suddenly turned upon the latter and gave him battle, but was cut to pieces with the whole of his remaining forces. For some time it appears that the battle must have been fought in the mountains on the confines of the Pistorian territory, which apparently adjoined that of Faesulae; but we have no more precise clue to its locality. Pistoria is mentioned by Ammianus Marcellinus, at a late period of the Roman Empire, as one of the municipal towns of the district called Tuscia Annonaria (Amm. Marc. xxvi. 3. § 11), but it seems to have never been a place of much consideration in ancient times, and first rose to importance in the middle ages. Pistoria now is a considerable town, and is the see of a bishop. [E. H. B.]

PISTYRUS (Πιστύρος), a city and lake in Thrace, which the army of Xerxes passed on its way from Naxus. (Herod. vi. 105.) The lake is described by Herodotus as 30 stadia in circumference, full of fish, and exceedingly salt. The town is called by Stephanus B. Pistoria or Bistiris (α. ς. Πιστύρος, Βιστίρος). Others have the form Pisteira. (Πιστεῖρα, Harpocr. p. 124; 11; Schol. ad Aesch. Pers. 29)

PISTYRIA (Πιστύρια), a city of Cilicia, between Celeris and Seleucis, 45 stadia to the west of Cape Crani, and to the right of the island of Crambusa. (Stadiarum. Mar. Mag. §§ 172, 173.)

PISTE or PITYE (Πιστή, Πιθή; Εθ. Πιστηρή, Πιθηρη), a town of Caria, of which the site is unknown. (Steph. B. s. v.; Constant. de Theb. l. 14, p. 32, ed. Bomn.)

PIATAUM (Plin. v. 29; Πιταών αδες; Εθ. Πιταώες, Steph. B. s. v.; it is not certain if a town of Caria, or of uncertain site.

PIITANE (Πιτανή; Εθ. Πιταναώες), an ancient city on the coast of Asia Minor, was situated near the mouth of the river Evros on the borders of Thrace, one of the eleven ancient Aeolian settlements, and possessed considerable commercial advantages in having two harbours. (Herod. i. 149; Schol. p. 37; Strab. xiii. pp. 581, 607, 614.)

It was the birthplace of the academic philosopher Arcesilus, and in the reign of Titus it suffered severely from an earthquake. (Oros. vii. 12; comp. Plut. v. 2. § 4; Steph. B. s. v.; Plin. v. 23, xxiv. 49; Or. Met. v. 337.) The town is still mentioned in Hierocles, and its site is universally identified with the modern Tschawdeli or Sonderli. Pliny (l. c.) mentions its vicinity a river Canusus, which is not noticed by any other writer; but it may possibly be the river Pitane, spoken of by Ptolemy (iii. 2. § 3), and which seems to derive its name from the town of Pitane. [L. S.]

PIITANE. [Σπάρτα.]

PITHECUSAE INSULAE. [Ἀκράμαλα.]

PITHÔM. [Πατίμων.]

PITINUM (Πιτίνιον), a town of the Vestini, known only from the Tabula Peutingeriana, which places it on a line of road from Interocera (Ἀντιόρδασος) to Aveia. But the stations on each side of it, Priernum and Eruli, are both unknown, and the distances probably correct. Hence, this itinerary affords us no real clue to its position. But Holstenius has pointed out that the name is retained by the Torre di Pitino, about 2 miles N. of Agnano, and has also shown that in the middle ages Pitinum still subsisted as a city, and was an episcopal see. (Tab. Peut.; Holsten. Not. ad Chreer. p. 139; Romanelli, vol. iii. p. 280.) [E. H. B.]

PITULUM (Πιτιλόμος; Πιλό), a town of Umbria, mentioned only by Pliny (iii. 14. s. 19), who enumerates among the towns of Umbria, "Pitilum, cognomine Pilantives et alii Mergentinii." Both names are otherwise unknown, but according to Cluverius there is a village called Piló in the Apennines between Camerino and Matricula, which probably retains the name of one or the other. (Cluver. Ital. p. 814.) [E. H. B.]

PITYEIA (Πίτυεια; Δήμος, Πίτυεια), a town of Myias, on the coast of the Propontis, between Parium and Priapua. It is mentioned even in the time of Homer. (Ili. i. 829; comp. Apollon. Rhod. i. 933; Strab. xiii. 588; Steph. B. s. v.) It is said to have derived its name from the fires which grew there in abundance, and is generally identified with the modern Skamēkē. [L. S.]

PITYODES (Πιτυόδης), a small island in the Propontis off the coast of Bithynia, near Cape Hyris, and 110 stadia to the north of Cape Acriras. (Plin. v. 44; Steph. B. s. v. Πιτυόδης, who speaks of several islands of this name, which is the same as Πιτυόδης.) The island is probably the one now called Boguk Ada, where Pococke (vol. iii. p. 147) found remains of an ancient town. [L. S.]

PITYONESOS, a small island in the Sannic gulf, lying between Aegina and the coast of Epidaurus, and distant 6 miles from the latter. (Plin. iv. 12. s. 19.)

PITYUS (Πιτυος; Πίτυος), a Greek town in Attic Carystia, on the north-eastern coast of the Black Sea, N. of Dioscurias, from which it was distant 260 stadia according to Artemidorus, and 350 according to Arrian. The real distance, however, is understated by these writers; for from C. Isteria (Dioscurias) to Pityus is not less than 400 stadia in a straight line. (Artemidor. ap. Strab. xi. p. 496; Arrian, Per. F. Eux. p. 18.) Artemidorus described it as the great Pityus, and Pliny as an "opisthion opulentissimum;" but between the time of Artemidorus and Pliny it was described by the Hemiochi (Plin. v. 5), whence Arrian mentions it only as a place for anchorage, and the name does not occur at all in Ptolemy. The town was afterwards rebuilt by the Romans, and is described by Zosimus (l. 29.), in the history of Gallienus, as a fortress surrounded with a very great wall, and having a most excellent harbour. (Comp. Procop. En. Goth. iv. p. 473, ed. Bomn; comp. C. Müller, ad Arrian. L. c. ap. Geogr. Graec. Min. vol. i. p. 592.)

PITYUSA (Πιτυούσα or Πιτυουσα), a contr. of
PITUSAE.

Pitúsa, literally, "abounding in pine-trees."
1. An island off the promontory Scyllæum, or Bucephala, in Tresension in Argolis. (Paus. ii. 34. § 6.) Pliny mentions (v. 12. a. 19) an island Pituse in the Argolic gulf, but from the order in which it occurs in Pliny, it would seem to be a different island from the preceding.

One of the Pomerani in the Propontis, according to Herod. (s. e. [Demonstr.]

PITUSAE (Pitúsa or Pitúsa), Strab. iii. p. 167; Pol. ii. 6. § 77; two islands on the S. coast of Spain, 700 stadia, or nearly 100 miles from Dianium (Plin. iii. 5. a. 11; Liv. xxvii. 37). Their position is thus defined by Diodorus (v. 17): they are three nights' and days' sail from the Colossus of Rhodes; Lev. i. 15; Liv. ii. 3; Plin. xx. 245, and one day and night from Libya; whilst, according to the Itinerary (p. 511), they were 300 stadia from the Balearics, and 400 from Carthage Spara- taria, or Carthaginea. The larger of the two islands was called Eubusus (Eubusus, Pol. L c), the smaller Ophiussus (Ophiussus, Bk.); and as they are almost unapproachable from the main land, and as Eubusus, from its great size, was unimportant, they are sometimes confounded together as one island by the ancients (Diod. v. 16; Liv. l. c.; Diodor. i. 92, &c.).

Their name of Pitusae was derived, like that of many other ancient places, from the abundance of pine-trees which grew upon them. They were 46 miles in extent. Diodorus, and their circumference Eubusus with a Circumferentor for size; and according to Strabo (l. c.) it was 400 stadia in circumference, and of about equal length and breadth. It was hilly in some parts, and not very fruitful, producing but little oil and wine; but its fruits were good, and it afforded excellent pasturage. Snakes and noxious animals were not found on it; whilst, on the contrary, the smaller island contained in it deer as to such a degree that it seems to have taken its name from them (Pli. iii. 14. xx. 21, lxxix. 59, &c.; Mela, ii. 7; Avien. Describ. Orb. 621, &c.). The chief town, also named Eubusus, which lay on the SE. side of the island, was a civitas foederata, and had a mint. (Ramus, Cod. A. v. abs. Græc. et Lat. Mss. Roma. De Aegypto, in virginibus, with a good harbour, and was the resort of many barbarians and foreigners, especially Phoenixians. (Strab. Mela, Diod. L c. c.) The larger island is now Tinos, the smaller, Formentara. [T. H. D.]

PLACENTIA. (Placentia: It. Placentia; Placencia), a city of Galla Cisapane, situated near the S. bank of the Po, just below the point where it receives the waters of the Trebbia. It was on the Via Asinaria, of which it originally formed the terminus, that road being in the first instance carried from Ariminum to Placentia; and was 40 miles distant from Parma. We have no account of the existence of a town on the spot previous to the establishment of the Roman colony, which was settled there in n. c. 219, after the great Gallic war, and the same time with Cremona. (Liv. Epit. xx.; Vell. Pat. I. 14; Pol. iii. 40; Ascon. in Plac. p. 3.) It consisted of not less than 6000 colonists, with Latin rights. But the new colony was scarcely founded, and its walls hardly completed, when the news of the approach of Hannibal produced a general rising of the native Gallic tribes, which attacked Placentia, ravaged its territory, and drove many of the colonists to take refuge at Mutina; but were unable to effect anything against the city itself, which was still in the hands of the Romans in the following year, and became the head-quarters of the army of Scipio both before and after the battle of the Trebbia. (Pol. iii. 40. 66; Liv. xvi. 35. 56, 59. 63; Appian, Hann. 5. 7.) At a later period of the same war, in n. c. 209, Placentia was one of the colonies which proved faithful to Rome at its greatest need, and came forward readily to furnish its quota of men and arms for the war, whereas the older colonies had failed in doing so. (Liv. xxvii. 16.) Shortly after this it withstood the arms of Hadrian, who was induced to lay siege to it, after he had crossed the Alps and descended into Carnyx Gaul, and by so doing lost a great deal of valuable time. After a protracted siege he was compelled to abandon the enterprise, and contented himself with the greater part of the inhabitants into captivity. (Id. xxxi. 10.) After the victory of the consul L. Pa- quius Quinctillius Varus, in 9 B.C., an occasion was restored to the colony; and a few years afterwards L. Vatinius###

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- The text is fragmented and contains errors in page references and dates, which are not clearly linked to each other. It seems to be a historical account of places and events, possibly from a historical or geographical text, but the context is not clear due to the disorganization.

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- The text is difficult to understand due to the fragmented nature and the errors in referencing.

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- The text appears to be a historical account, possibly discussing the locations of Pituse and Placentia, with some mention of Roman colonial settlements and historical events. However, the coherence and accuracy of the text are compromised by the disorganization and errors.
colony, both Pliny and Tacitus giving it this title (Plin. iii. 15. a. 20; Tac. Hist. ii. 19): it had probably received a fresh colony under Augustus. We learn from Tacitus (L.c.) that it was one of the most flourishing and populous cities of the district of Gallia Cispadana; and though of no natural strength, being situated in an open plain, it was well fortified. For the town is bounded by a line from Via Aemilia, and through it is noticed by St. Ambrose, towards the close of the fourth century, as sharing in the desolation that had then befallen the whole of this once flourishing province (Ambro. Ep. 39), it survived all the ravages of the barbarians; and even after the fall of the Western Empire it was a town of some importance. It was there that the Orestes, the father of the unhappy Augustinus, was put to death by Odacer, in A. D. 476. (P. Diss. Hist. Miscell. iv. p. 568.)

Procopius also mentions it during the Gothic wars as a strong fortress and the chief city of the province of Aemilia. It was only taken by Totila, in A. D. 546, by famine. (Procop. B. G. iii. 16, 17.) Considerable later than the Roman period. (P. Diss. Hist. Miscell. iv. 18;) a position which it preserved throughout the middle ages. At the present day it is still a flourishing and populous place, with about 30,000 inhabitants, though partially eclipsed by the superior importance to which Parma has attained since it became the capital of the reigning dukes. There are no remains of antiquity.

Placentia was undoubtedly indebted for its prosperity and importance in ancient times, as well as in the middle ages, to its advantageous situation for the navigation of the Po. Strabo (v. p. 215) speaks of the navigation from thence to Havenna, as if the river first began to be navigable from Placentia downwards; but this is not quite correct. The city itself lay at a short distance from the river; but it had an empirium or port on the stream itself, probably at its confluence with the Trebia, which was itself a considerable town. This was taken and plundered by Hannibal in b. c. 218. (Liv. xxii. 57; Tac. Hist. ii. 19.)

It is clearly mentioned that the Via Aemilia, as originally constructed, led from Ariminum to Placentia, a distance of 178 miles. It was afterwards continued from the latter city to Dertona, from whence a branch proceeded across the Appennines to Genoa (Strab. v. p. 171); while another line was carried from Placentia across the Po direct to Mediolanum, a distance of 120 miles, and thus communicated with the whole of Gallia Transpadana. (Itin. Ant. pp. 98, 127, 258; Itin. Hier. p. 616; Toit. Pet.)

**PLACIA (ПЛЯЦИЯ: Eth. ПЛЯЦИАРЬ), an ancient Pelasgian town in Mycia Olympene, at the foot of Mount Olympus, and on the east of Cyzicus. The place seems to have decayed or to have been destroyed at an early time, as it is not mentioned by later writers. (Herod. i. 57; Scylax, p. 35; Dionys. Hal. i. 23; Stephan. B. s. a. Pidean.)**

**PLACUS (ПЛАКУС), a woodly mountain of Mycia, at the foot of which Thespis is said to have been situated in the iadai (vi. 397, 425, xxii. 479); but Strabo (xiii. p. 614) was unable to learn anything about such a mountain in that neighbourhood. [See PLESCAS.]**

**PLESIA.**

**PLEJURANIA. [ЛУБУРЬЯНЯ.]**

**PLANEIRIA INS. [ФОРТУМУТАР ИНСУЛАЕ.]**

**PLANASIA. [ПЕЛИНА; ЛИБОНА.]**

**PLANASIA.**

**PLANASIA.**

**PLANASSIA, a small island in the Tyrrenhian see, about 10 miles SW. of Ilyta (ИЛЯ), and nearly 40 from the nearest point on the coast of Etruria. It is about 3 miles long by 23 in width, and is low and flat, from whence probably it derived its name. (Plin. iii. 6. a. 12; Procl. i. 1. § 79; Itin. Marius, p. 515.) The Maritime itinerary reckons it 39 miles from Pisa. Strabo says (v. p. 718) that Pliny calls the same distance 38 miles; but this is evidently a mistake for its distance from the mainland. It is remarkable that Pliny mentions Planaria and Planasia as if they were two distinct islands, enumerating the one before and the other after Ilyta; but it is certain that the two names are only different names of the same island, and have been given to the same island. (Varro, Ital. p. 504; Harduin, Ath. iii. 3; Plin. l. c.) In Varro's time it seems to have belonged to M. Piso, who kept large flocks of sheep on the wild state. (Varr. R. R. iii. 5.) It was subsequently used as a place of banishment, and among others it was there that Postumus Agrippa, the grandson of Augustus, spent the last years of his life in exile. (Paul. Aell. l. i. 5; Dion Cass. l. iv. 53, 67; Suet. Aug. 65.) Some ruins of Roman buildings still remain in the island; and its quarries of granite seem to have been certainly worked in ancient times. It is now inhabited only by a few fishermen. [E. H. B.]

**PLANESIA (Плаензия, Strab. iii. p. 189), an island in the Sinus Illinis, on the S. coast of Hispania Tarraconensis, now Isola Piana. [T. H. D.]**

**PLATEA.**

**PLATEA or PLATEAE (ПЛАТЕА, Hom. Herod.; ПЛАТЕА, Thuc. Strab. Paus., &c.; Eth. ПЛАТЭИДС, Plateensis), an ancient city of Boeotia, was situated upon the frontiers of Attica at the foot of Mt. Olithaeron, and between that mountain and the river Asopus, which divided its territory from that of Thebes. (Strab. iv. p. 411.) The two cities were about 61 miles apart by the road, but the direct distance was little more than 5 geographical miles. According to the Thebans Platea was founded by them (Thuc. iii. 61); but Pausanias represents the Plateans as indigenous, and according to their own account they derived their name from a river in Boeotia. (Paus. i. 1. § 1.) Platea is mentioned in Homer among the other Boeotian cities. (Il. 504.) In a. c. 519 Platea, unwilling to submit to the supremacy of Thebes, and unable to resist her powerful neighbour with her own unaided resources, formed a close alliance with Athens, to which she continued faithful during the whole of the Peloponnesian war. (Herod. vi. 198; Thuc. iii. 68.) She sent 1000 men to the assistance of Athens at Marathon, and shared in the glories of that victory. (Herod. l. c.) The Plateans also fought at Artemisium, but were
not present at Salamis, as they had to leave the fleet in order to remove their families and property from the city, in consequence of the approach of the Persian army. (Herod. viii. 44.) Upon the arrival of the Persians shortly afterwards their city was burnt to the ground. (Herod. viii. 50.) In the following year (B.C. 479) their territory was the scene of the memorable battle, which delivered Greece from the Persian invaders. The history of this battle illustrates so completely the topography of the Platæan territory, that it is necessary to give an account of the different positions taken by the contending forces (See accompanying Map). Mardonius proceeded from Attica into Boeotia across Mount Parnes by the pass of Deceleia, and took up a position on the bank of the Asopus, where he caused a fortified camp to be constructed of 10 stadia square. The situation was well selected, since he had the friendly city of Thebes in his rear, and was thus in no danger of falling short of provisions. (Herod. ix. 13.) The Grecian army crossed over from Attica by Mt. Cithaeron; but as Pausanias did not choose to expose his troops to the attacks of the Persian cavalry on the plain, he stationed them on the slopes of the mountain, near Erythrae, where the ground was rugged and uneven. (See Map, First Position.) This position did not, however, altogether preserve them; but, in an attack made by the Persian cavalry, a body of 300 Athenians repulsed them, and killed their leader Mæsitius. This success encouraged Pausanias to descend into the territory of Platæa, more especially as it was better supplied with water than his present position. Marching from Erythrae in a westerly position along the roots of Mt. Cithaeron, and passing by Hysiae, he drew up his army along the right bank of the Asopus, partly upon hills of so great height and partly upon a lofty plain, the right wing being near the fountain Gargaphia, and the left near the chapel of the Platæan hero Andromachus. (Herod. ix. 25—30.) Mardonius drew up his army opposite to them on the other side of the Asopus. (See Map, Second Position.) The two armies remained in this position for some days, neither party being willing to begin the attack. The Persians assailed the Greeks at a distance with their missiles, and prevented them altogether from watering at the Asopus. Meantime the Persian cavalry intercepted the convey of provisions proceeding to the Grecian camp, and on one occasion drove away the Laceraomiasts, who occupied the right wing from the fountain Gargaphia and succeeded in choking it up. This fountain had been of late the only watering-place of the Greeks; and as their ground was now untenable, Pausanias resolved to retreat in the night to a place called the Island (νησος), about 10 stadia in the rear of their present position, and halfway between the latter and the town of Platæa. The spot selected, improperly called an island, was, in fact, a level meadow, comprised between two branches of the river Oreo, which, rising from distinct sources in Mt. Cithaeron,
and running for some space nearly parallel with one another, at length unite and flow in a westery direc-
tion into the gulf of Corinth. (Herod. ix. 51.) The
nature of the ground would thus afford to the
Greeks abundance of water, and protection from the
enemy's cavalry. The retreat, however, though for
so short a space was effectual so as to make all con-
fusion. The Greek centre, chiefly composed of Me-
garians and Corinthians, probably fearing that the
island would not afford them sufficient protection
against the enemy's cavalry, did not halt till they
reached the temple of Hera, which was in front of
the town of Platea. The Lacedaemonians on the
right wing were delayed till the day began to dawn,
by the obstinacy of Amopharetus, and then began to
march across the hills which separated them from
the island. The Athenians on the left wing began
their march at the same time, and got round the
hills to the plain on the other side on their way to
the island. After marching 10 stadia, Pausanias
halted on the banks of the Molos, at a place called
Agrigopias, where stood a temple of the Eleusinian
Demeter. Here he was joined by Amopharetus, and
here he had to sustain the attack of the Persians,
who had rushed across the Asopus and up the hill
after the retreating foe. As soon as Pausanias was
over taken by the Persians, he sent to the Athenians
to entreat them to hasten to his aid; but, being
seen by the Persians prevented them from doing so.
Accordingly the Lacedaemonians and Tegeans had to
encounter the Persians alone without any assist-
ance from the other Greeks, and to them alone
belonged the glory of the victory. The Persians were
defeated with great slaughter, nor did they stop in
their flight till they had again crossed the Asopus
and most of the Boeotians were driven into a com-
fusion, as many as 600 were cut to pieces by the
Theban force. Meantime the Lacedaemonians pur-
sued the Persians to the fortified camp, which, how-
ever, they were unable to take until the Athenians,
more skilled in that species of warfare, came to their
assistance. The barricades were then carried, and a
dreadful battle ensued. With 40,000 men, 40,000 of
which were recruited from the Locrians, and 400,
who retreated with Arrabaxus, only 3000 of the
original 300,000 are said to have escaped. (Herod. ix.
50—70.) On the topography of this battle, see Leake,
Thus this signal victory had been gained on the soil of
Platea, its citizens received especial honour and regu-
lar salaries, and the public money was expended in the
large sum of 80 talents granted to them, which
they employed in erecting a temple to Athens, but
they were charged with the duty of rendering every
year religious honours to the tombs of the warriors
who had fallen in the battle, and of celebrating every
five years the festival of the Eleusinian in com-
memoration of the affair. This festival was known as
the Persian vokes. The festival was sacred to Zeus
Eleutherius, to whom a temple was now erected at
Platea. In return for these services Pausanias and
the other Greeks swore to guarantee the independence
and inviolability of the city and its territory (Thuc.
ii. 71; Plut. Arist. c. 19—21; Strab. i. p. 418;
vantage of it to restore the Plataeans to their native city. (Paus. ix. 1. § 4; Isocrat. Plata. § 13, seq.) But the Plataeans did not long retain possession of their city, for in b.c. 373 it was surprised by the Thebans and again destroyed. The Plataeans were compelled once more to seek refuge at Athens. (Paus. ix. 1. § 4; Diodor. xiv. 46.) The wrongs done to the Plataeans by the Thebans are set forth in a speech of Isocrates, entitled Plataicus, which was perhaps actually delivered at this time by a Plataean speaker before the public assembly at Athens. (Grote's Greece, vol. i. p. 230.) After the battle of Chaeroneia (b.c. 338) the Plataeans were once more restored to their city by Philip. (Paus. ix. 1. § 6; Herod. Lxxx. 27.) It was shortly after this time that Plataea was visited by Dicaearchus, who calls the Plataeans Αθηναίοι Βουκέριοι, and remarks that they have nothing to say for themselves, except that they are colonists of the Athenians, and that the battle between the Greeks and the Persians took place near their town. (Descript. Græc. p. 14, Herod. Lxxx. 27.)

After its restoration by Philip, the city continued to be inhabited till the latest times. It was visited by Pausanias, who mentions three temples, one of Hera, another of Athena Areia, and a third of Demeter Eleusina. Pausanias speaks of only one temple of Hera, which he describes as situated within the city, and to which the adoration and veneration of the Athenians was transferred. (Paus. ix. 4. § 1) The temple of Athena Areia was built according to Pausanias (ix. 4. § 1) out of a share of the spoils of Marathon, but according to Pintarch (Aríst. 20) with the 80 talents out of the spoils of Plataea, as mentioned above. The temple was adorned with pictures by Polygnotus and Onatas, and with a statue of a goddess. Of the temple of Demeter Eleusina we have no details, but it was probably erected in consequence of the battle having been fought near a temple of Demeter Eleusina at Argos. (Herod. i. 57.) The temple of Zeus Eleutherius (Strab. i. p. 413) seems to have been reduced in the time of Pausanias to an altar and a statue. It was situated outside the city. (Paus. ix. 2. §§ 5-7.)

Plataea is mentioned in the sixth century by Hierocles (p. 645, Wesseling) among the cities of Boeotia; and its walls were restored by Justinian. (Procop. de Aedif. iv. 2.)

The ruins of Plataea are situated near the small village of Kòkki. The circuit of the walls may still be traced in great part. They are about two miles and a half in circumference; but this was the size of the city restored by Philip, for not only is the earlier city, before its destruction by the Thebans, described by Thucydides (ii. 77) as small, but we find at the southern extremity of the existing remains more ancient masonry than in any other part. (Paus. ix. 4. § 1; Diodor. xiv. 46.) The Dioscuri, we are told, occupied a part of the ancient city, and their temple was situated on a hill near the sea. It seems certain that the Dioscuri occupied a part of the ancient city, and their temple was situated on a hill near the sea. It seems certain that the Dioscuri occupied a part of the ancient city, and their temple was situated on a hill near the sea. It seems certain that the Dioscuri occupied a part of the ancient city, and their temple was situated on a hill near the sea. 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PLEAURON. 641

1. OLD PLEAURON (ὁ παλαντιὸς Πλευρών, Strab. x. p. 451), was situated in the plain between the Achean and the Euenus, W. of Calydon, at the foot of Mount Curium, from which the Curetes are said to have derived their name. Pleuron and Calydon (Strab. x. p. 450) share the town name of Aetolia in the heroic age, and are said by Strabo (x. p. 450) to have been the ancient ornaments (ὑπομνήματα) of Greece. Pleuron was originally a town of the Curetes, and its inhabitants were engaged in frequent wars with the Aetolians of the neighbouring town of Calydon. The Curetes, whose attack upon Calydon is mentioned in an episode of the Iliad (ix. 239), appear to have been the inhabitants of Pleuron. At the time of the Trojan War, however, Pleuron was an Aetolian city, and its inhabitants sailed against Troy under the command of the Aetolian chief Theseus, the son (not the grandson) of Oeneus. (Il. xii. 639, comp. xiii. 217, xiv. 116.) Ephorus related that the Curetes were expelled from Pleuron, which was formerly called Curetes by the Aetolians (ibid. x. p. 465); and this tradition may also be traced in the statement of Thucydides (iii. 109) that the district, called Calydon and Pleuron in the time of the Peloponnesian War, formerly bore the name of Aetolia. Since Pleuron appears as an Aetolian city in the later period of the heroic age, it is represented in some traditions as the birthplace of Peleus, and hence it is said to have derived its name from Pleuron, a son of Aetolus; and at the very time that some legends represent it as the capital of the Curetes, and engaged in war with Oeneus, king of Calydon, others suppose it to have been governed by the Aetolian Theseus, the brother of Oeneus. Theseus was also represented as the father of Peleus, and hence Pleuron had an heroon or a chapel at Sparta, as being the ancestor of Leda, the daughter of Theseus. But there are all kinds of variations in these traditions. Thus we find in Sophocles Oeneus, and not Theseus, represented as king of Pleuron. (Apollod. i. 7. § 7; Pas. iii. 14. § 8; Soph. Trach. 7.) One of the tragedies of Phrynichus, the subject of which is the death of Meleager, the son of Oeneus, was entitled Πελεονώνας, or the “Pleuromanian Women,” and hence it is not improbable that Phrynichus, as well as Sophocles, represented Oeneus as king of Pleuron. (Pas. x. 31. § 4.) Pleuron is rarely mentioned in the historical period. It was abandoned by its inhabitants, says Strabo, in consequence of the ravages of Demetrius, the Aetolian, a surname probably given to Demetrius II., king of Macedon (who reigned B.C. 239—229), to distinguish him from Demetrius Poliorcetes. (Strab. x. p. 451.) The inhabitants now built the town of

2. NEW PLEAURON (Ἠ παλαντιὸς Πλευρών), which was situated at the foot of Mt. Arachthus. Shortly before the destruction of Corinth (B.C. 146), we find Pleuron, which was then a member of the Achaean League, petitioning the Romans to be disfarved from it. (Pas. vii. 11. § 3.) Leake supposes, on satisfactory grounds, the site of New Pleuron to be represented by the ruins called κάστρο Άρακθους, on a platf. Eburneum, E. of the Castle of Lady Irene, about one hour’s ride from Mesolonghi. These ruins occupy the broad summit of one of the steep and rugged heights of Mt. Zogga (the ancient Arachthus), which bounds the plain of Mesolonghi to the north. Leake says that the walls were about a mile in circumference, but More and Dodwell describe the circuit as nearly two miles. The most remarkable
remains within the ruined walls are a theatre about 100 feet in diameter, and above it a cistern, 100 feet long, 70 broad, and 14 deep, excavated on three sides in the rock, and on the fourth constructed of masonry. In the acropolis Leake discovered some remains of Doric shafts of white marble, which he conjectured might be added to the temple of Athena, of which Dicaearchus speaks (l. 55); but the temple mentioned by Dicaearchus must have been at Old Pleuron, since Dicaearchus was a contemporary of Aristotle and Theophrastus, and could not have been alive at the time of the foundation of New Pleuron. Dodwell, who visited the ruins of this city, erroneously maintains that they are those of Oenoeis, which were, however, situated among the marshes on the other side of the Acheleus. Leake places Old Pleuron further south, at a site called Gephyro-bastro, on the edge of the plain of Mesolonghi, where there are a few Hallianic remains.


PLINTHINE (Πλίνθινη, Strab. xvii. p. 799; Ptol. iv. 5. § 8; Steph. B. a. e.), the frontier town of Aegypt towards Libya. It stood at the head of the Plinthine bay, in latitude 30° 40' N., just within the Mareotis nome, but beyond the limits of the nome of Aegypt. Dodwell, who remains unable to determine the exact site of this town; but it cannot have been far from Tapessiris (Aboveri), of which the ruins are still visible about 25 miles W. of Alexandria. An inferior kind of wine was produced in this region of Aegypt; and Hallianus (Fr. 155) says that the people of Plinthine originally discovered the virtues of the grape. (Ath. ix. 21, 22). [W. B. D.]

PLINTHINETICUS SINUS (Πλίνθινητικὸς σύνος, Herod. ii. 6), the westernmost of the Mediterranean harbours of Aegypt. It was indeed little more than a roadstead, and was exposed to the N. and NW. winds. W. of the Sinus Plinthineteticus began the Region Marmarica. [W. B. D.]

PLITANDUS. [Delt. Plit.]

PLITANDUS, a town of Phrygia on the riverÂ Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â Â...
POECILAS.  

POECILAS (Ποικιλας, Ptol. iii. 15. § 3; Ποικιλας, Stad. Am. Magna Mar., p. 258, ed. Heffmann.), a town on the S. coast of Crete, placed by Ptolemy E. of Tarrha, between this place and the promontory Hermasa; but in the Stad. Am. Magna Mar. W. of Tarrha, between this place and Syria, 60 stadia from the former and 50 from the latter. It is probably represented by the ruins near Trygseti, situated between the places mentioned in the Stad. Am. Magna Mar.

POEICLE (Ποικιλας), a rock on the coast of Cilicia, near the mouth of the Calycadnus, and on the coast of Cape Sarpedon, across which a flight of steps cut in the rock led from Cape Zephyrium to Seleucia. (Strab. xiv. p. 670; Stad. Am. Magna Mar. M. § 161.) Its distance of 60 stadia from the Calycadnus will place it about Perakon. Instead of any steps in the rock, there is an extensive ruin of a walled town, with temples, arcades, aseptacles, and tombs, built round a small level, which had some appearance of having once been a harbour with a narrow opening to the sea. An inscription copied by Beaumont from a tablet over the eastern gate of the ruins accounts for the omission of any notice of this rock, which has been a matter of some importance, and explains that it was Belisarius assembled the fleet and army with which he was preparing to cross over to Ravenna. (Procop. B. G. iii. 10.)

The city was considered as an ancient one, and certainly existed before the Roman conquest of Isthia in A. D. 177, though its name is not mentioned on that occasion. It was undoubtedly the advantages of its excellent port that attracted the attention of the Romans, and led Augustus to establish a colony there, to which he gave the name of Pictas Julia. (Mel. I. c.; Plin. iii. 19. s. a. 23.) Several of the still existing remains prove that he at the same time adorned it with public edifices; and there is no doubt that under the Roman Empire it became a considerable and flourishing town, and, next to Tergeste (Trieste), the most important city of Isthia. (Strab. i. c.; Ptol. iii. 1. § 27; Gruter, Inscr. p. 263. 7, p. 360. 1, p. 432. 5.) It is mentioned in history as the place where Cirratus, the eldest son of Constantine the Great, was put to death by order of his father; and again, in A. D. 354, the Caesar Gallus underwent the same fate there by order of Constantius. (Ammian. Marc. xiv. 11.) After the fall of the Roman Empire in the West it continued to be of some importance, and is mentioned in a letter of Eusebius to his friend there that Belisarius assembled the fleet and army with which he was preparing to cross over to Ravenna. (Procop. B. G. iii. 10.) It probably partook of the prosperity which was enjoyed by all Isthia during the period that Ravenna became the seat of empire, and which was continued throughout the whole period of the Eastern Empire; and for this reason, we may suppose that it was connected by a road along the coast with Tergeste, from which it was 77 miles distant, while the direct communication by sea with Iadera (Zara) seems to have been in frequent use, though the passage was 430 stadia, or 56 Roman miles. (Itin. Asiat. pp. 271, 496.)

Pole is remarkable for the importance and preservation of its ancient remains. Of these by far the most important is the amphitheatre, one of the most elegant designs and execution, corresponding in size and general appearance with the Colosseum of Rome, and is a most remarkable specimen of the Roman workman. Its excavations have not been found, and the amphitheatre is not less than that at Verona. Its position and the preservation of its arches, as well as the remains of the temple of Augustus, made it a favourite object of the Roman conquerors, and was originally erected by a private individual of the name of Sergius, now forms the S. gate of the city. Another gate, and several portions of the Roman walls are also preserved. The whole of these monuments are built of the hard white limestone of the country, closely approaching to marble, which adds
much to their effect. Dante speaks of the environs of Polo, as in his time remarkable for the numerous sarcofagi and ancient tombs with which they were almost wholly occupied. These have now disappeared. (Dante, Inf. ix. 15.)

The antiquities of Polo have been repeatedly described, and illustrated with figures; among others, in the fourth volume of Staunt and Beverl's Athens, fol. Lond. 1816, and in the Voyage Pittoresque de l'Istrie et de la Dalmatie, fol. Paris, 1809; also in Allison's Antiquities of Polo, fol., Lond. 1819.

The harbour of Polo is completely landlocked, so as to have the appearance of a small basin-shaped lake, communicating by a narrow channel with the sea. Off its entrance lies a group of small islands called the Isola Brion, which are probably those called by Pliny Ciessa and Pullaria. (Plin. iii. 26. a. 30.) The southernmost promontory of Istria, about 10 miles distant from Polo, derived from it the name of Polatium Promontorium. It is now called Capo Promontorio. [E. H. B.]

POLIUM (Πολιοῦμ), a city on the coast of Puntes, at the mouth of the small river Sidenum, 10 stadia from Phidiasana, and 130 from Cape Issium. (Arrian, Perip. p. 16; Anonym. Perip. p. 11, &c.; Ptol. v. 6. § 4; Steph. B. s. v.) Pliny (vi. 4) places the town 120 Roman miles from Amisus, which seems to be too great a distance. (Comp. Arist. Hist. iii. xi. 1729, 1730, where it is erroneously called Τελαφιοῦμν, &c. Ping. Neither Strabo nor any writer before him mentions this town, and it is therefore generally believed that it was built on the site of the town of Side, which is not noticed by any writer after Strabo. Its name intimates that it was founded, or at all events was named, after one Polion, perhaps the one who was made king of that part of Puntes, about a. c. 36, by M. Antonius. It had a harbour, and seems to have in the course of time become a place of considerable importance, as the part of Puntes in which it was situated received from it the name of Puntes Polionemusica. The town was situated on the western bank of the Sidenum, where its existence is still attested by the ruins of a small church, and the remains of a massive wall; but the ancient name of the place is preserved by the village of Poulemonon, on the opposite side of the river. (Hamilton, Researches, vol. i. p. 270.)

POLICHNA (Πολίχνη). 1. A town of Locania, mentioned only by Polybius (v. 36), is placed by Leake at the foot of the country on the eastern slope of Mt. Parnon at Réonda (và Phòra), where, among the ruins of a fortified town of the lower empire, are some remains of Hellenic walls. (Leake, Peloponnesiana, p. 384.)

2. A town in the NW. of Messenia on the road from Andania to Dorium and Cyprosia. (Paus. iv. 33. § 6.)

3. A town of Megara, mentioned only in a line of Homer, quoted by Strabo, for which the Athenians substituted another to prove that Salamis at the time of the Trojan War was a dependency of Athens. (Strab. v. 64.)

4. (Edh. Πολικηνή), a town of Crete, whose traditions have been lost, and are mentioned by Cydonia, (Thuc. ii. 85.) In b. c. 429 the Athenians assisted the inhabitants of Polichna in making war upon the Cydonians. (Thuc. L c.) Herodotus also mentions the Polichnes, and says that this people and the Praisli were the only people in Crete who did not join the other Cretans in the expedition against Camenis in Sicily in order to revenge the death of Minos (vii. 170; Steph. B. s. v.). Cramer (Ancient Greece, vol. iii. p. 380) supposes the ruins at Polis S. of Aretho to be those of Polichna, which Phalas, however, regards as those of Lappa or Lampo. (Cret. vol. i. p. 83.)

POLICHE (Πολική), a small town in the upper valley of the Aenos in Troas (Strab. xiii. 535; Plin. v. 39; Steph. B. s. v.; Hieroc. p. 662.) Supposing a place bearing the same name near Clazomenae, see Clazomenae. [L. S.]

POLIMARTIUM (Πολιμαρτίου), a town of Eurus, not far from the right bank of the Tibre, and about 18 miles E. of Fidenbo. The name is not found in any writer before Aemilius Paulus (Hist. Liv. iv. 9), and there is therefore no evidence of its antiquity: but it is certain that there existed an ancient Etruscan city about 2 miles N. of the present village of Bormaro. Some ruins and other slight vestiges of ancient buildings still remain, and numerous sepulchres have been discovered, some of which belonged to the最原始 inhabitants of the place. The other tombs also, and some of them are adorned with paintings in the Etruscan style, but apparently not of early date. (Dessius Etruriae, vol. i. p. 214—238.)

POLIS (Πόλις), a village of the Hysae in Locis Osiolias, which Leake supposes occupied the site of Karidas, where he found an inscription. (Thuc. iii. 108.)

POLISMA (Πολίσμα), a small place on the river Sirmeios in Trosa, was originally called Polos; but it was situated in an unsuitable locality, and soon decayed. (Strab. xiii. p. 601.)

POLITORIUM (Πολιτόριον; Ekh. Πολιτοριον, Steph. B.), an ancient city of Latium, destroyed at a very early period of the Roman history. The account of its capture and destruction by Ancus Marcius comprises indeed all we know concerning it; for the statement cited from Cato (Serv. ad Aen. v. 564), which ascribed its foundation to Polites, the son of Priam, is evidently a mere etymological fiction. According to Livy and Dionysius, it was a city of the Fretal Latins, and was the first which Ancus attacked by the Roman king, who, by the defeat himself master of it with little difficulty, and transported the inhabitants to Rome, where he settled them upon the Aventine. But the Latins having soon after recovered the desert city, Ancus attacked it again, and having taken it a second time, entirely destroyed it, that it might not for the future serve as a shelter to his enemies. (Livy L iii. 37, 38, 43.) The destruction appears to have been complete, for the name of Politiorium never again occurs, except in Pliny's list of the cities of Latium that were utterly extinct. (Plin. iii. 5. s. 5.) In its site is consequently involved in the greatest obscurity; the only clue we have is the circumstance that in the above narrative associated with Telissae, which is equally uncertain, and with Ficana, the position of which at Dragoncillo, on the Via Ostiensia, may be considered as well established. [Fician.] Nibby would place Politiorium at a spot called La Torretta near Decimo, on the Via Latina; while cells considers the remains of a tolda, discovered in the above narrative associated with Telissae, which is equally uncertain, and with Ficana, the position of which at Dragoncillo, on the Via Appia, about a mile and a half from Florina, and 10 miles from Rome, as those of Politiorium. There can be no doubt that the ruins at La Giotta—consisting of considerable fragments of walls, built in a very massive and ancient style, and enclosing a long and
POLLENTIA.

narrow space, bordered by precipitous banks — are those of an ancient Latin city; but whether they mark the site of Pollentia, as supposed by Gell, or of Tellenea, as suggested by Nibby and adopted by Abeken, we are wholly without the means of determining. (Cass. Dio. ii. 13; Nibby, Dict. It. iii. p. 146; Abeken, Mitt. It. ii. p. 63.) The ruins at La Giostra are more fully noticed under the article Tellenea.

[E. H. B.]

POLLENTIA. 1. (Póllentia; Eú. Pollentnia; Polema), a city of Liguria, situated in the interior of that province, at the northern foot of the Apennines, near the confluence of the Stura and Tamaro. It was about 7 miles W. of Alba Pompeia. It was probably a Ligurian town before the Roman conquest, and included in the territory of the Statii, but we do not meet with its name in history until near the close of the Roman republic, when it appears as a town of importance. In a. d. 43, M. Antonius, after his defeat at Mutini, was compelled to retreat across the Apennines, with the view of escape on Pollentia, in which he was, however, anticipated by Decimus Brutus, who had occupied the city with five cohorts. (Cic. ad Fam. i. 13; Sulp. v. 110.) Pollentia is mentioned by Pliny among the "nobilia oppida" which adored the tract of Liguria between the Apennines and the Padus. (Plin. iii. 5. a. 7.) It had considerable manufactures of pottery, and the wool produced in its territory enjoyed great reputation, having a natural dark colour. (Plin. viiii. 48. a. 73. xxii. 12. a. 46; Sil. Ital. vii. 297; Polyb. viii. 4.) It is an important municipal town under the reign of Tiberius, having been severely punished by that emperor for a tumult that occurred in its forum. (Suet. Tib. 37.) But its name is chiefly noted in history as the scene of a great battle fought between Silicho and the Goths under Alaric, in a. d. 405. The circumstances of this battle are obscure; but the place and the event are variously related; for while Claudian celebrates it as a glorious triumph, Orosius describes it as a dubious success, and Cassiodorus and Jordanes boldly claim the victory for the Goths. (Cassiod. B. Get. 580—847; Prudent. in Serm. Forc. ii. 668—749; Oros. vii. 37; Procop. Chon. i. 328.)

POLYXENUS. [Ἀρχίς.]

POLYXENUS (Pólyxenos), a desert island in the Aegean sea, near Melos. (Ptol. iii. 15. § 28; Plin. iv. 12. 23; Mela. ii. 7.) It is either Polybos, or perhaps Antimilos with its wild goats. (Ross, Reisen auf den Griech. Inseln, vol. iii. p. 36.)

POLYANTHES. [Ἀμαντία.]

POLYANTHES. (Pólyanthos), a mountain in Epeiros, mentioned by Strabo (vii. p. 327) along with Tomaros.

POLYBOTUS (Pólybotos), a place in the west of Phrygia Major, a little to the south-east of Synnapis, is mentioned only by Hierocles (p. 677) and a few Byzantine writers (Procop. Hist. Arc. 18; Anna Comm. p. 924; Concli. Nissi. ii. p. 350), who, however, do not give the name correctly. It is Polybotus or Polygotos. Col. Leake (Asia Min. p. 53) identifies the site of Polybotus with the modern bulwadar, which he regards as only a Turkish corruption of the ancient name. [L. S.]

POLYGUS, a place on the south coast of Gallia, mentioned in the Ora Maritima of Avienus (v. 611):
POLYMYDIUM.

"Temusagius omnis civitas Polygynom est, Tuam Manse vionis oppidumque Naustrato." There is nothing to say about a place for whose there is no sufficient evidence. Menard supposed it to be Berosus on the Eumyg de Tum. The name seems to be Greek, and the place be one of the Masmallot settlements on this coast. [Naustrato].

POLYMYDIUM (Polymydim, Strab. xiii. pp. 606, 616; Polymina, Plin. v. 30. a. 92), a small place in Mysia, between the permanent Lacum and Assus, and at the distance of 40 stadia from the former.

POLYRHENIUS (Polyrhei, Ptol. iii. 17. § 10; Polye, Ptolem, Steph. B. c. c. corrected by Meineke into Polyei; Polye, Sclayx, p. 18, corrected by Gail; Polye, Zonob. Prov. v. 50; Polyominium, Plin. iv. 12. a. 30: Eta Polyei, Polyb. iv. 53, 55; Strab. x. p. 479), a town of the Nymphaeus, which occupied the whole western extremity of the island, extending from N. to S. (Sclayx, p. 18). Strabo describes it as lying W. of Cydonia, at the distance of 80 stadia from the sea, and 60 from Phalasarna, and as containing a temple of Dytoma. He adds that the Polyrcnians formerly dwelt in villages, and that the name of the city, ascribed to the Acinaces, or, as the Ancoraci and Locacornians, who built a strong city looking towards the south. (Strab. x. p. 479.) In the civil wars in Crete in the time of the Achaeus League, B. c. 319, the Polyrhenians, who had been subject allies of Ocosus, deserted the latter, and assisted the Lycaens against that city. They also sent auxiliary troops to the assistance of the Achaeans, because the Grecians that supported the Asteiotes. (Polyb. iv. 53, 55.) The ruins of Polyrhenia, called Palaeochristou, near Kiasm-Kastelli, exhibit the remnants of the ancient walls, from 10 to 18 feet high. (Passale, Cret. vol. ii. p. 46, seq.)

POLYTIMETUS. [Osia Falsus.]

POMETIA. [Surnia Pometia.]

POMPEII (Pompeia, Strab.; Pompejus, Dion Cass.; Ede Philopompejus, Pompejus: Pompeii), an ancient city of Campania, situated on the coast of the beautiful gulf of the Crater or Bay of Naples, at the mouth of the river Sarno (Sarno), and immediately at the foot of Mount Vesuvius. It was intermediate between Herculanum and Stabiae. (Strab. x. 5. a. 9; Mela, ii. § 9. 3.) All accounts agree in representing it as a very ancient city: a tradition recorded by Solinus (2. § 5) ascribed its foundation to Hercules; but Dionysius, who expressly notices him as the founder of Herculanum, says nothing of Pompeii (Dionys. i. 44). Strabo says it was first occupied by the Oscans, subsequently by the Tyrrhenians (Italicorum) and Pelasgi, and afterwards by the Samnotes (Strab. l. c.). It continued in the hands of these last, that is, of the branch of the nation who had assumed the name of Campanians [Campania], till it passed under the government of Rome. It is probable that it became from an early period a flourishing town, owing to its advantageous situation at the mouth of the Sarno, which rendered it the port of Nola, Nuceria, and all the rich plain watered by that river. (Strab. l. c.) But we meet with no mention of its name in history previous to the Roman conquest of Campania. In B. c. 310 it is mentioned for the first time, when a Roman fleet under F. Cornelius touched there, and the troops on board proceeded from thence to ravage the territory of Nuceria. (Liv. ix. 28.)

POMPEII. There was a report of the outbreak of the Social War (B. c. 91), in which it appears to have taken a prominent part, as the Pompeians are mentioned by Appian apart from the other Campanians, in enumerating the nations that joined in the insurrection (Appian, B. C. i. 80). In the close of the war (B. c. 89) Pompeii was still in the hands of the insurgents, and it was not till after repeated engagements that L. Sulla, having defeated the Samnite forces under L. Cluentius, and forced them to take refuge within the walls of Nola, was able to form the siege of Pompeii. (Appian, ib. 50; Oros. v. 18; Val. Pat. ii. 16.) The result of this is now well known. It is certain that the town ultimately fell into the hands of Sulla; but whether by force or by capitulation we are not informed; the latter is, however, the most probable, as it escaped the fate of Stabiae, and its inhabitants were admitted to the Roman franchise, though they lost a part of their territory, in which a mill probably under Augustus (5th B. C. is) there, he frequently mentions under the name of "Pompeianum," and which appears to have been a considerable establishment, and one of his favourite residences. (Gic. Acad. i. 3, ad Att. i. 50, ad Fam. vii. 3, xii. 30.) Under the Empire it continued to be resorted to for the same purposes. Sempe praises the beauty of this city on account of its situation, and we learn from him and Tacitus that it was esteemed a flourishing town ("cedere oppidum," Tac. Ann. xv. 22; Sen. Nat. Qua. vi. 1.). In addition to the colony which it received (as already mentioned) under Sulla, and which is alluded to in an inscription as "Colonia Veneria Cornelia" (Monumenta, Inscr. R. N. 2201), it seems to have received a colony at some later period, probably under Augustus (5th B. C.), and is termed a colony by Pliny), as it bears that title in several inscriptions (Monumenta, L. c. 2230—2234).

In the reign of Nero (A. D. 59) its tumult took place in the amphitheatre of Pompeii, arising out of a dispute between the citizens and the newly-settled colonists of Nuceria, which ended in a conflict in which fighting happened. (Strab. vi. 5. 9; Mela, ii. § 9. 3.) All Pompeians were punished for this outbreak by the prohibition of all gladiatorial and theatrical exhibitions for ten years. (Tac. Ann. xiv. 17.) Only a few years after, the city suffered severely from an earthquake, which took place on the 5th of February, A. D. 63. The expressions both of Seneca and Tacitus will lead us to suppose that it was in great part utterly destroyed; and we learn from existing evidence that the damage done was unquestionably very great, the public buildings especially having suffered most severely. (Sen. Nat. Qua. vi. 1; Tac. Ann. xiv. 22.) The city had hardly recovered from this calamity, when it met with one far greater: being totally overwhelmed by the famous eruption of Mount Vesuvius in A. D. 79, which buried Pompeii as well as Herculanum, under a dense bed of ashes and cinders. The loss of life in the former city was the greater, because the inhabitants were assembled in the theatre at the time when the catastrophe took place. (Dio Cass. lxv. 23.) The younger Pliny, in his celebrated letters describing the eruption (Epip. vi. 16, 28), does not even notice the destruction of Pompei or Her-
Pompeii; but his attention is directed principally to the circumstances of his uncle’s death and the phenomena which he had himself witnessed.

From this time the name of Pompeii disappears from history. It is not noticed by Ptolemy; and it is certain that the city was never rebuilt. But the name is again found in the Tabula; and it thus appears that a small place must have again arisen on the site, or, more probably, in the neighbourhood, of the buried city. But all trace of Pompeii was subsequently lost; and in the middle ages its very site was entirely forgotten, so that even the learned and diligent Guerrier was unable to fix it with certainty, and was led to place it at Scafes on the Sorvo, about 2 miles E. of its true position. This difficulty arose, in great measure, from the great physical changes produced by the catastrophes of A.D. 79, which diverted the course of the Sorvo, so that it now flows at some distance from Pompeii,—and at the same time pushed forward the line of the coast, so that the city is now above a mile distant from the sea, which in ancient times undoubtedly bathed its walls.

There is no reason to suppose that Pompeii in ancient times ever rose above the rank of a second-rate provincial town; but the re-discovery of its buried remains in the last century has given it a celebrity to its name exceeding that of the greatest cities. The circumstances of its destruction were peculiarly favourable to the preservation of its remains. It was not overthrown by a torrent of lava, but simply buried by a vast accumulation of volcanic sand, ashes, and cinders (called by the Italians laopoli), which forms a mass of very light, dry, and porous character. At the same time, it is almost certain that the present accumulation of this volcanic deposit (which is in most places 15 feet in depth) did not take place at once, but was formed by successive eruptions; and there is little doubt that the ruins were searched and the most valuable objects removed soon after the catastrophes took place. This seems to be proved by the small number of objects of intrinsic value (such as gold and silver plate) that have been discovered, as well as by the fact that comparatively few skeletons have been found, though it appears certain, from the expressions of Dion Cassius, that great numbers of the inhabitants perished; nor have any of these been found in the theatre, where it is probable that the greatest loss of life occurred.

It was not till 1748 that an accidental discovery drew attention to the remains of Pompeii; and in 1755 regular excavations on the site were first commenced by the Neapolitan government, which have been carried on ever since, though with frequent intervals and interruptions. It is impossible for us here even to attempt to give any account of the results of these excavations and the endless variety of interesting remains that have been brought to light. We shall confine ourselves to those points which bear more immediately on the topography and character of the town of Pompeii, rather than on the general habits, life, and manners of ancient times. More detailed accounts of the remains, and the numerous objects which have been discovered in the course of the excavations, especially the works of art, will be found in the great work of Mauro (Les Reues de Pompeii, continued by Gan, 4 vols. fol., Paris, 1812—1838), and in the two works of Sir W. Gell (Pompeiana, 1st series, 2 vols. 8vo. Lond. 1824; 2nd series, 2 vols. 8vo. 1830); also in the little work published by the Society of Useful Knowledge (Pompeii, 2 vols. 12mo. 1831). A recent French publication by Breton (Pompeii, 8vo. Paris, 1855), also gives a good account of the whole process and results of the discoveries (including the most recent excavations) in a moderate compass and inexpensive form. The still more recent work of Overbeck (8vo. Leipzig, 1856), of which the first part only has yet appeared, contains an excellent compendium of the whole sub-
ject, with especial attention to the works of art discovered.

The area occupied by the ancient city was an irregular oval, about 2 miles in circumference. It was surrounded by a wall, which is still preserved round the whole of the city, except on the side towards the sea, where no traces of it have been found, and it seems certain that it had been pulled down in ancient times to allow for the extension of houses and other buildings down to the water's edge. The wall itself is in many places much ruined, as well as the towers that flank it, and though this may be in part owing to the earthquake of 62, as well as the eruption of 79, it is probable that the defences of the town had before that time been allowed to fall into decay, and perhaps even intentionally dismantled after the Social War. There were seven gates, the most considerable and ornamental of which was that which formed the entrance to the city by the high road from Herculaneum: the others have been called respectively the gate of Vesuvius, the gate of Capua, the gate of Nola, the gate of the Sarnus, the gate of Stabiae, and the gate of the Theatres. The entrances to the town from the side of the sea had ceased to be gates, there being no longer any walls on that side. All these names are of course modern, but are convenient in assisting us to describe the city. The walls were strengthened with an Agger or rampart, faced with masonry, and having a parapet or outer

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**PLAN OF PART OF POMPEII.**

1. Villa of Arrius Diomedes.
2. Gate of Herculaneum.
3. Public Baths.
5. Temple of Jupiter.
6. Temple of Augustus or Pantheon.
7. Seneaulum.
8. Edifice of Eumachia.
10. Temple of Venus.
11. Ancient Greek Temple.
13. Square called the Soldiers' Quarters.
15. Temple of Isis.
17. Street leading to Gate of Nola.
18. Gate leading to Vesuvius.

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"aaa". Towers.
"bbb". Ancient line of coast.
"ccc". Modern road from Naples to Salerno.
POMPEII

wall on its external front: they were further festined at intervals with square towers, which in some parts occur regularly at about 100 yards from each other, in other parts are added much more sparingly. These towers seem to have been subsequent additions to the original walls, being of a different and less solid style of construction. The walls themselves are very solidly built of large blocks of tufa, with polygonal blocks of these, but with many considerable irregularities of construction: the upper part is more regularly finished, and consists of pereirizo. But both walls and towers are in many places patched with coarser masonry and reticulated work; thus showing that they had been frequently repaired, and at distant intervals of time.

The general form was rounded, and the greater part of the streets ran in straight lines: but the principal line of street, which runs from the gate of Herculanenum to the Forum, is an exception, being irregular and crooked as well as very narrow. Though it must undoubtedly have been one of the chief thoroughfares of the city, and the line followed by the houses built, no result can be drawn from it. It does not exceed 12 or 14 feet in width, including the raised trottoirs or footpaths on each side, so that the carriageway could only have admitted the passage of one vehicle at a time. Some of the other streets are broader: but few of them exceed 20 feet in width, and the widest yet found is only about 30. They are uniformly paved with large polygonal blocks of hard tufa or basalt, in the same manner as were the streets of ancient Rome, and the Via Appia, and other great highways in this part of Italy. The principal street, already noticed, was crossed, a little before it reached the Forum, by a long straight line of street which, passing by the temple of Fortune, led direct to the gate of Nola. In the ancient plan, by the two streets the public baths and Thermes, and between these and the temple of Fortune a short broad street led direct to the Forum, of which it seems to have formed the principal entrance. From the Forum two other parallel streets struck off in an easterly direction, which have been followed till they cross another main street, and then lead direct to the gate of Venusia directly across the city to the gate adjoining the theatres. This last line crosses the street already noticed, leading from the gate of Nola westward, and the two divide the whole city into four quarters, though of irregular size. Great part of the city (especially the SE. quarter) has not yet been explored, but recent excavations, by following the line of these main streets, have clearly shown its general plan, and the regularity with which the minor streets branched off at intervals in parallel lines. There is also little doubt that the part of the city already excavated is the most important, as it includes the Forum, with the public buildings adjoining to it, the theatres, amphitheatre, &c.

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to have been surmounted by a gallery or upper story, though no part of this is now preserved. It would seem that this portico had replaced an older arcade on the eastern side of the Forum, a portion of which still remains, so that this alteration was not yet completed when the catastrophe took place. At the north end of the Forum, and projecting out into the open area, are the remains of an edifice which must have been much the Forum of any in the city. It is commonly known, with at least a plausible foundation, as the temple of Jupiter; others dispute its being a temple at all, and have called it the Senaculum, or place of meeting of the local senate. It was raised on a podium or base of considerable elevation, and had a portico of six Corinthian columns, supposed by Sir W. Gell, to be near as large as those in the portico of St. Paul's. From the state in which it was found it seems certain that this edifice (in common with most of the public buildings at Pompeii) had been overthrown by the earthquake of 63, or, at least, so much damaged that it was necessary to restore, and the subsequent work of the process was still incomplete at the time of its final destruction. At the NE. angle of the Forum, adjoining the temple of Jupiter, stood an arch which appears to have been of a triumphal character, though now deprived of all its ornaments: it was the principal entrance to the Forum, and the only one by which the carriages of any description. On the E. side of the Forum there are four edifices, all unquestionably of a public character, though we are much in doubt as to their objects and destination. The first (towards the N.) is generally known as the Pantheon, from its having contained an altar in the centre, with twelve pedestals placed in a circle round it, which are supposed to have supported statues of the twelve chief gods. But no traces have been found of these, and the general plan and arrangement of the building are wholly unlike those of an ordinary temple. A more plausible conjecture is, that it was consecrated to Augustus, and contained a small temple or aedilsica in honour of that emperor, while the court and colonnade was the residence of his priests, the Augustales, who are mentioned in many inscriptions as existing at Pompeii. Next to this building is one which is commonly regarded as the Curia or Senaculum; it had a portico of fluted columns of white marble, which ranged with those of the general portico that surrounded the Forum. South of this again is a building which was certainly a temple, though it is impossible now to say to what divinity it was consecrated; it is commonly called the Temple of Mercury, and is of small size and very irregular form. Between this and the street known as the Street of the Silversmiths, which issued from the Forum near the SE. angle, was a large building which, as we learn from inscription, was a temple to the gods commemorating the building, and was erected by a female priestess named Eumachia. It consists of a large and spacious area (about 130 feet by 65) surrounded by a colonnade, and having a raised platform at the end with a semicircular recess similar to that usually found in a Basilica. But though in this case the founder of the edifice is known, its use is not completely ascertained. It is commonly called the Chalcidicum, but it is probable that that term (which is found in the inscription above noticed) designates only a part of the edifice, not the whole building.
The S. end of the Forum was occupied by three buildings of very similar character, standing side by side, each consisting of a single hall with an apse or semicircular recess at the further extremity. The most probable opinion is that these were the courts of justice, in which the tribunals held their sittings. The western side of the Forum was principally occupied by a Basilica, and a large temple, which is commonly called (though without any authority) the Temple of Venus. The former is the largest.
Pompeii. building in Pompeii; it is of an oblong form, 220 feet in length by 80 in breadth, and abutted endwise on the Forum, from which it was entered by a vestibule with five doorways. The roof was supported by a peristy of 28 Ionic columns of large size, but built of brick, coated with stucco. There is a raised tribunal at the further end, but no ape, which is usually found in buildings of this class. Numerous inscriptions were found scratched on the walls of this edifice, one of which is interesting, as it gives the date of the consulship of M. Lepidus and Q. Catulus (b.c. 78), and thus proves the building to have been erected before that time. Between this edifice and the temple is a street of greater width than usual, which extends from the Forum in a westerly direction, and probably communicated with the port. The Temple of Venus, on the N. side of this street, was an extensive building consisting of a peripteral temple with a small cela, elevated on a podium or basement, surrounded by a much more extensive portico, and the whole again enclosed by a wall, forming the peribolos or sacred enclosure. All parts of the building are profusely decorated with painting. The temple itself is Corinthian, but the columns of the portico seem to have been originally Doric, though afterwards clumsily transformed into Corinthian, or rather an awkward imitation of Corinthian. This is only one among many instances found at Pompeii of very defective architecture, as well as of the frequent changes which the buildings of the city had undergone, and which were still in progress when the city itself was destroyed. The buildings at the NW. corner of the Forum are devoid of architectural character, and seem to have served as the public granaries and prisons.

Temple of Venus.

(The Forum and Temple of Jupiter in the background.)

The open area of the Forum was paved, like that of Rome, with broad slabs of a kind of marble, thus showing that it was never designed for the traffic of any kind of vehicles. It is moreover probable that the whole space, including the porticoes which surrounded it, could be closed at night, or whenever it was required, by iron gates at the several entrances. It was adorned with numerous statues, the pedestals of which still remain: they are all of white marble, but the statues themselves have uniformly disappeared. It is probable either that they had not been re-erected during the process of restoration which the Forum was undergoing, or that they had been searched for and carried off by excavations soon after the destruction of the city. The remaining public buildings of the city may be more briefly described. Besides the temples which surrounded the Forum, the remains of four others have been discovered; three of which are situated in the immediate vicinity of the theatres, a quarter which appears to have had more of architectural ornament than any other part of the city, except the Forum. Of these the most interesting is one which stood a little to the SW. of the great theatre, near the wall of the city, and which is evidently much more ancient than any of the other temples at Pompeii; it is of the Doric order and of pure Greek style, but of very ancient character, much resembling that of Neptune at Paestum and the oldest temples at Selinus. Unfortunately only the basement and a few capitols and other architectural fragments remain.

It is commonly called the Temple of Hercules, but it is obvious that such a name is purely conjectural. It stood in an open area of considerable extent, and of a triangular form, surrounded on two sides by porticoes; but this area, which is commonly called a Forum, has been evidently constructed at a much later period, and with no reference to the temple, which is placed very awkwardly in relation to it. Another temple in the same quarter of the town, immediately adjoining the great theatre, is interesting because we learn with certainty from an inscription that it was consecrated to Iaia, and had been rebuilt by N. Popidius Celerinus from the foundations after its overthrow in the great earthquake of A.D. 63. It is of a good style of architecture, but built chiefly of brick covered with stucco (only the capitals and shafts of the columns being of soft stone), and is of small size. Like most of the temples at Pompeii, it consists of a cela, raised on an elevated podium, and surrounded externally by a more extensive portico. Adjoining this temple was another, the smallest yet found at Pompeii, and in no way remarkable. It has been variously called the temple of Asculapius, and that of Jupiter and Juno. The only temple which remains to be noticed is one situated about 80 yards N. of the Forum at the angle formed by the long main street leading to the gate of Nola, with a short breadth street which led from it direct to the Forum. This was the Temple of Fortune, as we learn from an inscription.
and was erected by a certain M. Tulius, a citizen and magistrate of Pompeii, who has been supposed to be of the family of Cicero; but the absence of the cognomen renders this highly improbable. The epithet of Fortuna Augusta shows that the temple and its inscription are not earlier than the time of Augustus. It is much in ruins, having probably suffered from the earthquake of 62; and has little architectural effect.

Pompeii possessed two Theatres and an Amphitheatre. The former were situated, as seems to have been usual in Greek towns, close together; the larger one being intended and adapted for theatrical performances properly so called; the smaller one serving as a kind of park for exercise. Both were unquestionably of Roman date: the larger one was erected (as we learn from an inscription found in it) by two members of the same family, M. Holocoonus Rufus and M. Holocoonus Celer, both of whom appear to have held high civil offices in the municipal government of Pompeii. The period of its construction may probably be referred to the reign of Augustus. The smaller theatre seems to be of an earlier date, and was erected at the public expense under the direction of the Duumvir or chief magistrates of the city. The large Theatre is to a considerable extent excavated out of the side of a hill, on the slope of which it was situated, thus saving a considerable amount of the expense of construction. But the exterior was still surrounded by a wall, a part of which always rose above the surface of the soil, so that it is singular it should not have long before led to the discovery of the buried city. Its internal disposition and arrangements, without exactly coinciding with the rules laid down by Vitruvius, approach sufficiently near to them to show that it was never built as the Roman, but not the Greek model. Its architect (as we learn from an inscription) was a freedman of the name of M. Ar- torius Primus. It seems to have been almost wholly cased or lined with marble, but the greater part of this, as well as the other decorations of the building, has been carried away by former excavations, probably made after the catastrophe. The interior diameter of the building is 229 feet; it had 29 rows of seats, divided into three stories by galleries or proscinciones, and was capable of containing about 5000 spectators. The smaller Theatre, which communicated with the larger by a covered portico on the level of the orchestra, was not above a fourth of the size of the other, being adapted to receive only about 1500 spectators. We learn from an inscription that it was covered or permanently roofed in, a rare thing with ancient theatres, and doubtless owing to its small size. Its chief architectural peculiarity is that the seats are cut off by the walls at the two sides, so that it is only the lower seats of the cases, of which the semicircle is complete.

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of this on the N., where it communicated with the street, was ornamented by a portico or Propylaeum composed of eight Ionic columns of very elegant style, but consisting of the common volcanic tufa, cases with stucco.

The Amphitheatre is situated at the distance of above 500 yards from the Theatres, at the extreme end of the city. It offers no very interesting details, but contains a few differences from other edifices of the same kind; its dimensions (430 feet by 335) are not such as to place it in the first rank even of provincial structures of the class; and from being in great part excavated out of the soil, it has not the imposing architectural character of the amphitheatres of Verona, Nema- nas, or Pula. It had 24 rows of seats, and about 20,000 feet of sitting-room, so that it was adapted to receive at least 10,000 spectators. From one of the inscriptions found in it, it appears that it was built, or at least commenced, by two local magis- trates, named C. Quintius Valgrus and M. Porcius, after the establishment of the colony under Augustus, and probably in the reign of that emperor.

It is impossible here to enter into any details concerning the results of the excavations in regard to the private dwellings at Pompeii, though these are, in many respects, the most interesting, from the light they have thrown upon the domestic life of the ancient inhabitants, their manners and usages, as well as from the purity and variety of the objects discovered. A few words on the general character of the houses and other private buildings of Pompeii are all that our space will admit of. As these are almost the only remains of a similar kind that have been preserved to us, it must be borne in mind that they can hardly be regarded as representing in their purity the arrangements either of the Greek or Roman mode of building. On one hand Pompeii, though strongly tinted with Greek civilisation, was not a Greek city; on the other hand, though there is no doubt that the houses at Pompeii present much more the Roman plan and arrangement than that of the Greeks, we must not conclude that they represent them in all respects. We know, it must be confessed, too little to build, and we know so as to have a direct communication with both, is a large quadrangular court or area (183 feet long by 148 wide), surrounded on all sides by a Doric portico. Its destination is very uncertain, it has been called a provision market (Forum Num- dinarium); but is more generally regarded as having served for the housing of the poor or quarters of the soldiers. Perhaps a more plausible conjecture is that it was a barrack, not of soldiers but of gladiators. On the W. of this, as well as of the great theatre, was the triangular area or forum already noticed, in which the Greek temple was situated. The opening
only of inferior rooms, a kind of garrets, probably serving for the sleeping-rooms of slaves, and in some cases of the females of the family. From the mode of destruction of the city the upper stories have indeed been almost uniformly totally destroyed; but this circumstance itself, as well as the few traces which occasionally remain, seems to prove that they were built wholly of wood, and could never have formed an important part of the houses. It is only on the W. side of the city, where the ground slopes steeply towards the sea, that houses are found which consisted of three stories or more. Externally the houses had little or nothing of an ornamental character; not a single instance has been found of a portico before a private house; and towards the street they presented either dead walls, with here and there a few small and scanty openings as windows, or ranges of shops, or the most part low and mean in character, even when they occupied (as was often the case) the front of dwellings of a superior description. The interior of the houses of the more wealthy class was arranged apparently on the same model as those at Rome; its disposition is given in detail in the Dictionary of Antiquities under the article Domus where a plan is given of the House of Panas, one of the most extensive and complete of those found at Pompeii. In this case the single house with its garden and appurtenances, including as usual several shops, occupied the whole of an insula or the space bounded by four streets or alleys; but this was unusual; in most cases each insula comprised several houses even where they were of a better description, and must have been the residence of persons of some wealth. Among the most remarkable of these may be mentioned the Hesperidum, that of the Tragic Poet, of Castrer and Pollux, of the Labyrinth, &c. The work of Dr. Overbeck (above cited) gives a very interesting series of these houses, selected so as to afford examples of every description of house, from the humblest dwelling, consisting of only two rooms, to the richly decorated and spacious. (Editions of Gallus and Pansa.)

The style of decoration of these houses presents a very general uniformity of character. The walls are almost invariably ornamented with painting, the atrium and peristyle being decorated with columns; but these are composed only of a soft and coarse stone (volcanic tuff) covered with stucco. The prodigal use of marble, both for columns and slabs to encrust the walls, which had become so general at Rome under the first emperors, apparently not having yet found its way to Pompeii. The rooms are generally enriched with mosaics, some of which possess a very high degree of merit as works of art. The most beautiful yet discovered adorned the house known as the House of the Faun, from a bronze statue of a dancing Faun which was also found in it. The illustrations to Gell's Pompeiiana (2nd series, Lond. 1835) will convey to the reader a sufficient idea of the number and variety of the artistic decorations of the private houses at Pompeii; though several of the most richly ornamented have been discovered since the date of its publication.

Outside the gate leading to Herculanum, in a kind of suburb, stands a house of a different description, being a suburban villa of considerable extent, and adapted to have been the abode of a person of considerable wealth. From the greater space at command this villa comprises much that is not found in the houses within the town; among others a large court or garden (Xystus), a complete suite of private baths, &c. The remains of this villa are of much value and interest for comparison with the numerous ruins which occur elsewhere of similar buildings, often on a much more extensive scale, but in a far less perfect state of preservation; as well as for assisting us to understand the descriptions given by Pliny and Vitruvius of similar structures, with their numerous appurtenances. (For the details of their arrangements the reader is referred to the articles in the Dictionary of Antiquities, and to the work on Pompeii, Lond. 1832, vol. ii. ch. 11.) Between this villa and the gate of the city are the remains of another villa, said to be on a larger scale and more richly decorated than the one just described; but its ruins, which were excavated in 1764, were filled up again, and are now not visible. It has been called, though without the slightest authority, the Villa of Cicero. The one still extant is commonly known as the Villa of Arrius Diomedes, but for no other reason than that
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l to which its site may be looked for in the valley of the Anmias, about the modern Tash Kepi, where Captain King (p. 288) found some ancient remains. In the vicinity of the place was a great mine of the mineral called Sandarsch. (Smet l. e.) Pompeiiopolis is often referred to by later writers. Near it is a spring which rises on a very considerable scale, both of size and architectural character; and though they cannot vie with the enormous mausolea which border in a similar manner the line of the Via Appia near Rome, they derive additional interest from the perfect state of preservation in which they remain; and the Street of the Tombs, as it is commonly called, is perhaps one of the most interesting scenes at Pompeii. The monuments are for the most part those of persons who had held magistracies, or other offices, in the city of Pompeii, and in many cases the site was assigned them by public authority. It is therefore probable that this place of sepulture, immediately outside the gate and on one of the principal approaches to the city, was accorded as peculiarly honourable.

Besides the tombs and the two villas already noticed, there have been found the remains of shops and small houses outside the gate of Herculanenum, and there would appear to have been on this side of the city a considerable suburb. This is supposed to be the one designated in the sepulchral inscription of M. Artina Dicesales as the "Papus Angustarius, Felix Suburbamus." We have as yet no evidence of the existence of any suburbs outside the other gates. It is evident that any estimate of the population of Pompeii must be very vague and uncertain; but still from our accurate knowledge of the spaces it occupied, as well as the character of the houses, it is probable that it formed something like an approximation, and it seems certain that the population of the town itself could not have exceeded about 20,000 persons. This is in accordance with the statements of ancient writers, none of whom would lead us to regard Pompeii as having been more than a second or third rate provincial town.

For the inscriptions found at Pompeii, which are often incorrectly given in the ordinary works on the subject, are carefully edited by Mommsen, in his Inscriptiones Regni Neapolitani (pp. 112—122). These do not, however, include a class of much interest, and peculiar to Pompeii, the inscriptions of a temporary kind which were rudely painted on the walls, or scratched on the plaster of the houses and public buildings. It is remarkable that several of these are in the Oscan dialect, and seem to prove that the use of that ancient language must have continued down to a much later period than is commonly supposed. [Osci]. But the public or official use of the Oscan seems to have ceased after the Social War, and the numerous inscriptions of a provincial character which belong to the age of Augustus and his successors are uniformly in the Latin language.

[EB. B.]

POMPEII PRAESIDIUM (Tab. Pest.; Pompeii, It. Ant. p. 134; Pompeii, It. Hieros, p. 566), a place in Meso Superior, between Horreum Margi and Mainsa, identified either with Kachessia (Reich), or with the town of Latine. (Strab. xii. p. 562; Steph. s. v.) Its name seems to indicate that it was founded by Pompey the Great. In the Itinerary it is marked as 27 miles from Sinope; accord-
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time of that writer; though Theophrastus himself
tells us distinctly that the island was in his days
united to the mainland by the accumulated deposits
of certain rivers. (Theophr. H. P. v. 8. § 3; Plin.
iii. 8. a. §.) Another tradition, preserved to us
also, is the following. (Liv. xii. 11.) The body of this
stream was in B.C. 160, by the consul Cornelius Cestheus,
which, according to the brief notice transmitted to
us, would seem to have been for a time successful
(Liv. Epit. xlvi.); but it is probable that the result
attained was in reality but a partial one; and we
find them relapsing into their former state before the
close of the last century. The destruction of these
supposed cities has been preserved; there can therefore be little doubt that the whole story has
arisen from some misconception.

The Pomptine Marshes are generally represented
as deriving their name from the city of Suessa Pometia,
which appears to have been situated somehow on their borders, though we have no clue to its precise position. 
[Via Pometa.] The "Pomptinum ager," which is repeatedly mentioned by Livy, and which was cultivated with corn, and
part of it portioned out in lots to Roman colonists
(Livy. ii. 54, iv. 25, vi. 5, 21) was probably rather
the district bordering on the marshes than the actual swamp tract, which does not appear to have
been more than occasionally inhabited; though a very
moderate amount of industry must at any time have
sufficed to bring into cultivation considerable portions
of the adjoining plain. As early, however, as the
year 312 B.C. the Appian Way appears to have been
carried through the midst of the marshes (Livy.
x. 29; Diod. x. 38); and a canal conducted along with it
was reported to have been made, which became also much resorted to as a mode of traffic.
[Via Appia.] The institution of the Pomptine
tribe in B.C. 558, and of the Ufensi tribe in B.C.
318 (Livy. vii. 15, ix. 20), would seem also to
point to the existence of a considerable population
in the neighbourhood at least of the Pomptine
Marshes; but still we have unequivocal testimony of
the marshy state of the marshes themselves
in all periods of antiquity. (Sil. Ital. viii. 380; Strab.
v. p. 333, &c.)

...
PONS AENI.

Ufens (Virg. Aen. vii. 801; Sil. Ital. viii. 380), must have been situated in the district of the Pontine Marshes, and was probably merely the name of some portion of the swamps included under that more general designation.

The line of the Appian Way was carried in a perfectly straight line through the Pontine Marshes from the station Sub Launus, at the foot of the Alban Hills, to within a short distance of Tarraconia. The stations along its course and the distances are differently given in the Itineraries; but they may all be readily determined with the assistance of inscriptions and Roman milestones still existing. At the beginning of the marshes, or rather in the level tract immediately adjoining them, was the station of TRES TABERNAE, distant 17 miles from Aricia, at point where a branch road from Antium fell into the Appian Way. The site of this was fixed by the Abbé Chaupuy and other writers at a place called Le Castelle, 3 miles on the Roman side of Cisterna; but there seems no reason to reject the distances given in the Antonine Itinerary, which would place it 3 miles further from Rome, or 3 miles beyond Cisterna, where some ruins still remain, referred by Chaupuy to the station Ad Sponnas of the Jerusalem Itinerary, but which would suit equally well for those of Tres Tabernae. Six miles from this spot, and just 39 miles from Rome (as shown by a milestone still remaining there), is a place called Torre di Trepuzzi, marking the site of TREPONTUM, the spot from whence the canal of the Decennionium commenced, and from which therefore the 19 miles from which it derived its name were measured. Four miles further on considerable remains mark the site of FORUM APPII, which in the Augustan age was a busy and thriving town; but in the fourth century had sunk to a mere Musul or post station. The Antonine Itinerary gives the distance from Rome to Forum Appii at 43 miles, which is exactly correct; from thence to Tarraconia it reckons 18 miles; the Jerusalem Itinerary makes the distance 19 miles, and gives an intermediate station called Ad Medias (Palinodie), which was 9 miles from Forum Appii and 16 from Tarraconia. The site of this is still marked by a spot called Torre di Messa, where a striking Roman monument still remains; but the real distance from Forum Appii is only 8 miles, which coincides with the Antonine Itinerary. (Itin. Ant. p. 107; Itin. Hier. p. 611.) The whole of this part of the road has been carefully examined and described by the Abbé Chaupuy (Découvertes de la Maison d'Horace, vol. iii. pp. 385—435); and the distances discussed and corrected by Westphal, (Röm. Kompagn., pp. 67—70). [E. H. B.]

PONS AENI, or, as it is called in the Penting. Table, Ad Asumum, was a frontier fort in Vindelicia on the river Aens, and was garrisoned by a detachment of cavalry. (It. Ant. pp. 335, 337; Not. Imp.) It is commonly believed that its site is now marked by the village of Pysmen, which in the middle ages bore the name of Pontana; but Muchar (Noricum, i. p. 265) identifies it with Ennodium near Krauburg. [L. S.]

PONS AERARIUS, in Gallia Narbonensis, is placed in the Jerusalem Itin. on the road from Nemausus (Nîmes) to Arles (Arlés), at the distance of xlii. from Nemausus and vii. from Arles. The Antonine Itin. marks six, from Nemausus to Arles, in one distance. The road must therefore have been straight between these two places. D'Auneille fixes the Pons at Bec over a canal which Ugerum (Bessacsin) might have crossed. This canal separated Arles, and probably manusus and Arelate, for the toll was paid at this practice in the Ro to a. 60. § 2: "Redempi exigit."}

PONS ALUUT, a station on the road from Apulia, near Egeta (Fuat, P. 181. 190).}

PONS ARGENTI.

PONS AUFIDI.

PONS AUGUSTI, on the road from Tarraconia to the Sarmizegethusa, and placed near Bistri, the river Bistra, by other writers in this, p. ii. p. 616.)

PONS AUREOLI, a highroad from Mediolanum to Milan, a. p. 268. After the death of Augustus, the soldiers of Claudio retained the name of Augus

PONS CAMPAN, by which the Romans passed to the river Bistra, by other writers in this, p. ii. p. 616.)

PONS DUBIS, in Dodea, is marked by the Cabillonum (Chlou, xiv. from Cabillonum; this site may be a place where the waters of an old river crossed the road. [It. Ant. pp. 264, 265.)

PONS MANSEU, a place in Pannonia, near to Juvia; but not

PONS MITIUS, a bridge on the Via Flaminia near Rome called the Fortuna. A bridge existed on this road at some point; there must certainly

PONS FlAMINIA.
mention of the name in history occurs in the Second Punic War, when Livy tells us that the Roman people met in the Campus Martius and marched from the Milvian Bridge to meet the messengers who brought the tidings of the defeat of Hasdrubal, B.c. 207. (Livy. xxvii. 51.) Hence, when Aurelius Victor reckons it among the works constructed by Asellius Scannius in his censorship (b.c. 110), it is evident that this can refer only to its rebuilding or restoration, for the ponte milvius has always been sailable that there was no stone bridge before that time. At the time of the conspiracy of Catalina, the Milvian Bridge was selected as the place where the ambassadors of the Allobroges were arrested by the orders of Cicero. (Sall. Cat. 45; Cic. ad. Cat. iii. 5.) It is probable that under the Emperors, if not earlier, a suburb extended along Via Flaminia as far as the Milvian Bridge. Hence we are told that it was the point from which Caesar (among his other gigantic schemes) proposed to divert the course of the Tiber, so as to carry it further from the city (Cic. ad. Att. xii. 33.); and again, the emperor Gallienus is said to have proposed to extend the Flaminia portico as far as the Milvian Bridge. (Tact. Gall. 16.) As late as the neighborhood of the bridge was occupied by low taverns, which were much resorted to for purposes of debauchery. (Tac. Ann. xiii. 47.) Its proximity to Rome, to which it was the principal approach from the N., rendered the Milvian Bridge a point of importance during civil wars. Hence it is repeatedly mentioned by Tacitus during those wars which followed the death of Nero (Tac. Hist. i. 87, ii. 89, iii. 82); and again, in A.D. 193, it was there that Didius Julianus was defeated by Severus (Eutrop. viii. 17; Victor. Cesar. 19). At a later period, also, it witnessed the defeat of Maxentius by Constantine (A.D. 312), when the usurper perished in the Tiber. (Vict. Cesar. 40; Eutrop. x. 4; Zosimus ii. 16.) Its military importance was recognized also in the Gothic Wars, when it was occupied by Vitiges during the siege of Rome, in A.D. 537; and again, in 547, when Totila destroyed all the other bridges in the neighborhood of Rome, he spared the Milvian alone. (Procop. B. G. i. 19, ii. 24.) The present bridge is in great part of modern construction; but the foundations and principal piers are ancient. (E. H. B.)

Pons Mosae, in northern Gallia, is mentioned by Tacitus (Hist. iv. 66), but there is nothing said to show where this bridge was. A Roman road ran from Adunatia (Tomerga) across the Mosse (Moasa) past Juliaca (Juliaca) to Colonia (Cologne). It is very probable that the Pons Mosae was on this route, and that it was at Maestrict. The termination triact is a corruption of the Roman word Traiectum. [Traiectum.] (G. L.)

Pons Narria. [Gallaecia, p. 934, b.]

Pons Nervinae. [Gallaecia, p. 954, b.]

Pons Nomaiarum. [Nomaiarum.]

Pons Nolea. [Gallaecia, p. 902, a.] A large bridge on the Via Salaria where that highroad crossed the Anio (Teverone) about 2 miles from Rome. From its position this is certainly the bridge meant by Livy under the name of Pons Anienis, on which the single combat of Manlius Torquatus with the Gaul is described as taking place. (Liv. vii. 9.) The situation of Nolea is well described by Pliny in his Historia Naturalis, in an inscription still remaining that the present bridge was constructed by Nares, in the room of the move ancient one which had been destroyed by Totila in A.D. 547, when he broke up the siege of Rome and withdrew to Tibur. (Procop. B. G. iii. 34; Nibby. Dict. Rom. i. p. 594.) (E. B. S.)

Pons Saravi, a bridge over the Saar (Sarve) in Gallia on the road from Divodorum (Mesos) to Argentoratum (Strasbourg). The Table marks 10 from Decem-pagi (Dijemse) to Tabernae (Saverne). Though the distances are not quite correct, it is clear that Saarburk on the Saar must be the Pons Saravi. It is certain that Saarbruck, on the Saar, for Saarbruck is more than 30 miles north of Saarburg, and quite out of the way. This is an instance in which a hasty conclusion has been derived solely from the sameness of name. (G. L.)

Pons Scaldis, or bridge over the Scheldt in North Gallia, is placed both by the Table and the Antonine Itin. The road from Turnacum (Tournay) to Bagnacum (Boulogne) is a place on the Scheldt named Escout-pont between Valenciennes and Condé which may represent the Pons. (G. L.)

Pons Servillii. [Ulytrium, Vol. ii. p. 36, b.] Pons TILURI, a station on the road from Sirmonium to Selena, in the interior of Dalmatia. (Hist. Anton. ; Thirriat; Persen. Tav.; Geogr. Univ. p. 509.) It may be identified with the passage of the river Cetina or Tettina (Tilurus), at Tripoli, with the opposite height of Gardens, where there are vestiges of a Roman town, which was probably the colony of Axium (Alexia nova), Ptol. ii. 16 (17). § 11 ; Itin. Anton.; Tess. Tab.; Orrell, Itinera inacro. 5002), where an inscription has been found commemorating the restoration of the bridge under the name of Pons Hippa, a Gracised form of the Latin name of the town, which was sometimes spelt as Equum. (Wilkinson, Dalматia, vol. i. p. 238; Neigerbar, Das Sud-Sloven, p. 178.) (E. B. J.)

Pons UCASI, a town on the Tissoe, near the Dacian border. (Itin. Ant. p. 567.) (T. H. D.)

Pons ZITHA, a station on the Roman road running along the coast-line of Syrlina, and a municipium. (Itin. Anton.; Geogr. Rav.) In the Peutinger Table it is wrongly called Lilla. Barth (Wanderungen, p. 263) has fixed its site at the promontory opposite to Minucia, where he found remains of a stone bridge. Some consider or the mainland with the island of the Lotophagi. (R.B.J.)

Pontem, AD, a town of Britain, on the road from Lundinum to Lindinum (Itin. Ant. p. 477), identified by Camden (p. 560) with Panton on the Witham, in Lincolnshire, where a great many Roman coins and antiquities have been discovered. Others take it to have been Farmstead, near Southwell, in Nottinghamshire. (T. H. D.)

PONTES, in north Gallia, is placed in the Ant. Itin. on a road from Samarobriva (Ambiens) to Gesoriacum (Boulogne): it is 36 M. P. from Samaro- briva to Pontes, and 39 M. P. from Pontes to Gesoriacum. The Table, which marks a road between Samarobriva and Gesoriacum, does not place Pontes on it, but it has been supposed that the name现金流 was supposed to be Dowriul on the Authe, 'D'Anville concludes that Pontes is Porches on the Authe, at which place we arrive by following the traces of the old road which still exists under the name of Chaussée de Drumixou. (G. L.)

Pontes, a Roman station in the territory of the Atrebates, seat of the Thanes, on the road from Calleva (Silchester) to Londinium (Itin. Ant. p. 478). It was at or near Old Windsor. (T. H. D.)

PONTES TESSEMI (Diezen), a place in
PONTIA.

Vindelicia, on the road from Amber to Parthium. (It. Ast. p. 275; comp. Muchan, Noricum, i. p. 29.)

PONTIA or PONTIAE (Vindelicia; Pontus), an island in the Tyrrhenian sea, situated off the coast of Italy, nearly opposite to the Ciscean promontory. It is the most considerable of a group of three small islands, now collectively known as the Isole di Ponta; the ancient names of which were, Parma-n exiting to the westward and the most westerly of the three, Pontia in the centre, and Simonia (Zannone) to the NE. (Plin. iii. 6. s. 12; Mel. ii. 7. § 18.) They are all of volcanic origin, like the Pithecusee (Apraria and Procytia), nearer the coast of Campania, and the island of Pandataria (now called Vendolissa), about midway between the two groups. Strabo places Pontia about 250 stadia from the mainland (v. p. 233), which is nearly about the truth, if reckoned (as he does) from the coast near Calata; but the distance from the Ciscean promontory does not exceed 16 geo. miles or 160 stadia. We have no account of Pontia previous to the settlement of a Roman colony there in n.c. 313, except that it was inhabited already by communities of Ciscean Volscians. (Liv. ix. 28; Diodor. xix. 101.) The colonisation of an island at this distance from the mainland offers a complete anomaly in the Roman system of settlements, of which we have no explanation; and this is the more remarkable, because it was not, like most of the maritime colonies, a "colonia maritima civium," but was a Colonia Latina. (Liv. xvi. 10.) Its insular situation preserved it from the ravages of war, and hence it was one of the eighteen which during the most trying period of the Second Punic War displayed its seal and fidelity to the Roman senate, when twelve of the Latin colonies had set a contrary example. (Ibid.) Strabo speaks of it as in his time a well peopled island (v. p. 233). Under the Roman Empire it became, as well as the neighbouring Pandataria, a common place of confinement for state prisoners. Among others, it was here that Nero, the eldest son of Germanicus, was put to death by order of Tiberius. (Suet. T. B. 54, Cal. 15.)

The island of Pontia is about 5 miles long, but very narrow, and interrupted by irregular bays. In some places it is only a few hundred yards across. The two minor islands of the group, Palmarvola and Zannone, are at the present day uninhabited. Varro notices Palmaria and Pontia, as well as Pandataria, as frequented by great flocks of turtle doves and quails, which halted there on their annual migrations to and from the coast of Italy. (Varr. R. R. iii. 5. § 7.)

PONTIAE (Istriae Puteoli, Sylv. p. 46), three islands off the coast of the Greater Syria. Ptolemy (iv. 3. § 36; comp. Stadiasmus, §§ 72—75) calls these Misyrys, Pontia, and Gessa. They may be identified with the reefs of Adhra. (Beesby, Expeditions to the N. Coast of Africa, p. 236, App. P. E. B. iv. 158, 159.) Some of the more eastern are wild and savage to the last degree, especially those of the interior; but on the coast Greek colonies continued to be established ever since the middle of the 7th century B.C., and rose to great power and prosperity, spreading Greek culture and civilization around them.

The modern history of the country, tradition stated that it had been conquered by Nimus, the founder of the Assyrian empire (Diod. ii. 2); after the time of Cyrus the Great it certainly was, at least nominally,
under the dominion of Persia (Herod. iii. 94, vii. 77, &c.), and was governed by hereditary satraps belonging to the royal family of Persia. In the time of Xenophon, the tribes of Pontus governed by native chiefs seem to have still enjoyed a high degree of independence. But in n. c. 365, in the reign of Artaxerxes II, Ariobarzanes subduing several of the Pontian tribes, and thereby laid the foundation of an independent kingdom in those parts. (Diod. xv. 90.) He was succeeded in n. c. 337 by Mithridates II, who reigned till n. c. 302, and who, by skilfully availing himself of the circumstances of the times during the struggles among the successors of Alexander, considerably enlarged his kingdom. After him the throne was occupied by Mithridates III, from n. c. 302 to 266; Ariobarzanes III, from n. c. 266 probably till 240. The chronology of this and the following kings, Mithridates IV, Pharmacides, and Mithridates V, is very uncertain. Under Mithridates VI, from n. c. 120 to 63, the kingdom of Pontus attained the height of its extent and power, but his wars with the Romans led to its subjugation and dismemberment. Pompey, the conqueror of Mithridates, in n. c. 65 annexed the western part of Pontus as far as Isichopolis and the frontiers of Cappadocia to Bithynia (Dion Cass. xiiii. 45; Strab. xii. pp. 641, 543; Vell. Pat. ii. 36). The Pontus we have described is that which is separated from the hills in the interior by a strip of flat marshy ground, about 5 miles in width, which in ancient times was occupied in great measure by lagunes or parului; so that its position is nearly analogous to that of the still more striking Monte Argentario. The Maritime Itinerary places it 30 miles S. of the Yas Volaterrae, and thus just about the truth (Ius. Marit. p. 501). Strabo says it was only one of the ancient Etruscan cities which was situated on the sea-shore (Strab. v. p. 223), and the remark is repeated by Piny; thus apparently excluding Cosa as well as Pyrgi and other smaller places from that designation. It is probable at all events the Pontus was the most considerable of the maritime cities, and there are no grounds for regarding it as one of the Twelve Cities of the League, or as ever rivalling in importance the great cities of the interior. Virgil indeed represents it as one of the Etruscan cities which sent forces to the assistance of Aeneas (Aen. x. 179), a statement that seems to prove his belief in its antiquity, and that of other accounts, represented it as a colony of Volaterrae, and therefore of comparatively recent date. Servius tells us that it was first founded by the Corsicans, from whom it was afterwards wrested by the Volaterrans; and distinctly represents it as of later date than the twelve chief cities of Etruria. (Serv. ad Aen. i. 49.) It probably derived itself from the Brygentes, who, according to Strabo, united with the neighbouring island of Ilva, the iron produced in the latter being all conveyed to Populonium to be smelted, and thence exported to other regions. (Strab. i. c.; Pud. Arist. de Miraq. 95; Var. ap Serv. ad Aen. x. 174.) Hence, in n. c. 205, when Scipio was fitting out his fleet for Africa, and the Etruscan cities came forward to represent it as of Pontine contributions, the Populonians endeavoured to combine with him in iron. (Liv. xxviii. 45.) This is the first occasion on which the name is mentioned in history; a few years later (n. c. 202) we are told that the consul Claudius Nero, on his voyage to Sardinia, took refuge with his fleet in the port of Populonium from the violence of a storm. (Id. xxx. 99.) No further mention of it is made, except that Strabo states it is from Strabo that he sustained a siege from the forces of Sulla at the same time with Volaterrae, and it appears to have never recovered the blow it then received; for in the time of that geographer the city itself was almost desolate, only the temples and a few houses remaining. The port, however, was still
frequented, and a town had grown up around it at the foot of the hill. (Strab. v. p. 233.) Its name is still mentioned as an existing town by all the other geographers, and Ptolemy especially notices the city as well as premonitory of Populonium (Mel. ii. 4. § 9; Plin. iii. 5. s. 8; Ptol. iii. i. § 4); but this is the last evidence of its existence; and before the close of the Western Empire it had fallen into complete decay. It is described by Rutillus at the beginning of the fifth century as entirely deserted, nothing remaining but fragments of its massive walls and the fallen ruins of other edifices. Gregory the Great also describes it towards the close of the sixth century, as in a state of complete decay, though retaining an episcopal see; but at a later period of the middle ages a feudal castle was erected on the site, which, with the few adjacent houses, still bears the name of Populonia, and is a conspicuous object from a distance. (Rutull. Ittii. i. 401—414; Gregor. Ep. ap. Checer. Ital. p. 514.)

The only Etruscan remains now existing at Populonia (with the exception of a few tombs of no interest) are those of the ancient walls, which may be traced in fragments all round the brow of the hill, throughout the entire circuit of the city. This did not exceed a mile and a half in circumference; it was of an irregular form, adapted to the requirements of the ground. The walls are constructed of rude masses of stone, arranged, like those of Volterra, in horizontal layers, but with little regularity; they are not, however, nearly so gigantic in character as those of Volterra, Fiesole, or Corsone. Within the circuit of the walls are to be seen some vaulted chambers, six in a row (which have been erroneously called an amphitheatre), a mosaic pavement, and some reservoirs of water, all unquestionably of Roman date. (Dennis's Etruria, vol. ii. p. 236—238.)

On the highest point of the hill, in the days of Rutillus, stood a lonely watch-tower, serving at the same time as a beacon for ships. (Rutull. Ittii. i. 407.) It was from this point that, according to Strabo, the view comprised not only Corsica (which is mentioned in many points of the mainland), but Sardinia also. (Strabo, l. c.) But this last assertion, though it has been repeated by many writers, is certainly erroneous, as, even if the distances were not too great, the nearer mountains of Ebus would effectually conceal those of Sardinia from the view. (Dennis, vol. ii. p. 239.)

We learn from the Tabula that there were hot springs in the territory of Populonium, which had given rise to a bathing-place called the Aqua Populoniac (Tab. Pent.) These were evidently the same now known as Le Caldane, at the foot of Campiglione, about 6 miles from Populonium, which have been identified by some writers with the "aqua calidae" mentioned by Ptolemy (ii. 10. a. 106); but there is no authority for placing Vetulonia in this neighbourhood. (Dennis, vol. ii. p. 225.) [VETULONIA.]

Populonium was the only city of Etruria which had a silver coinage of its own, of a very peculiar style, the reverse being generally quite plain, without type or legend, and not incuse or indented, as on the earliest Greek coins. The ordinary type is a Gorgon's head or mask, similar to that on many Etruscan monuments. The copper coins give the Etruscan name of the city "Populana" at full— ITTIATNA. It is not improbable (as suggested by Millingen) that the Populonians derived the art of coinage from the Phocaeans of Corsica; but there is certainly no ground for admitting the existence of a Phocaean colony at Populonium itself. (Millingen, Nummus. de l'Asie, Italie, p. 163; Eichler, Num. Vet. Anc. op. pp. 10—18.)

POFTHRIS.

PORCIPERA (Pelorina), a river of Liguria, flowing into the sea about 2 miles W. of Genoa. The name is written Porcifera by Pliny (iii. 5. s. 7), the only one of the geographers who mentions it; but in a curious inscription found near Genoa, it is variously written Porcifera and Porcifera. (Genoa.)

PORDOSELENE (Porosulon), Ekt. Porphyreon, the chief of the Heaconites, a group of small islands lying between Lesbos and the coast of Asia. It contained a town of the same name (Sclav. p. 36; Hudson; Strab. xii. p. 618; Steph. Byz. s. v.). Strabo says (l. c.) that some, in order to avoid the dirty pollution presented by this name, called it Porosulon (Porosulon), which is the form employed by Ptolemy (v. 2. § 5); Pliny (v. 31. s. 38), and Aelian (N. A. ii. 6). At a still later time the name was changed into Proselea, under which form the town appears as a bishopric see. (Hieroc. p. 686; Concil. Chalc. p. 530.)

POESINAS. (Phireus.)

POROSELENE. (Porosulon.)

PORPHYREON (Porosulon), Ekt. Porphyreon, a city of Phocis, mentioned by Sclavus (p. 42; Hudson) between Berytos and Sidon, and marked in the Jerusalem itineraries (where it is written Parphyrioni, p. 583, Wessel), as 5 Roman miles N. of Bebulla. Porphyrion is called a village upon the coast. (Hist. Agr. c. 30. p. 164, Bonn.) It is mentioned by Polybius (v. 65) from whose narrative we learn that it was in the neighbourhood of Platannus. (Platana.) Hence it seems to be correctly placed at the Assa Nise Fisazas, where Pococks relates (vol. ii. p. 432) that he saw some broken pillars, a Corinthian capital, and inscriptions on each side of a mountain termus; this is the side of the mountain, at the back of the Assa, where there are extensive excavated tombs, evidently once belonging to an ancient city. The Crusaders regarded Hasina as the ancient Porphyreon; but there is no authority that a city of this name ever stood in the bay of Assa. Justinian built a church of the Virgin at Porphyreon (Procop. de Aedif. v. 9, p. 329); and it was a place of sufficient importance to be made a bishopric under the metropolite of Tyre. (Robinson, Biblical Research, vol. iii. p. 432.)

POFTHRIS. (Nistrus.)
PORPHYRITES MONS.

PORPHYRITES MONS (Porphyrites Mons, Plut. iv. 5. § 27), a long but very lofty range of mountains which ran along the western shore of the Arabian Sea, nearly from lat. 26° to 27° N. Towards the sea its sides were abrupt, although occasionally scooped into serviceable harbours, e.g. the Portus Albus and Phalerotes. On the land side it sloped more gradually, breaking, however, the eastern desert with numerous bluffs and ridges, sending forth Dietes as Tentyes and Antaeopolis B. and N. respectively. [W. B. D.]

PORSLÜKE, another name for Maximianopolis [MAXIMIANOPOLEIS].

PORTA AUGUSTA (Πορτα Αβγουστα, Plut. lii. 6. § 50), a town of the Vaccaei, in Hispania Tarraconensia; perhaps Torcuemada. [T. H. D.]

PORTHEMUS (Πορθήμος), a harbour in Eubea, belonging to Eretria, described by Demosthenes as opposite to Attica, is the modern Porto Bòscolo, immediately opposite to Rhynnos, in the narrowest part of the Euboean channel, where the breadth is only two miles. It was destroyed by Philip, after expelling the Eretrians; but its advantageous port was for many centuries the place of Athenian commerce. [Dem. Phil. iii. pp. 119, 125, iv. p. 133, de Cor. p. 248; Plin. iv. 12. x. 21; Hieroc. p. 645; Harpocr. Phot. Suid. s. v. Πορθήμος; Leake, Northern Greece, vol. ii. p. 435.]

PORTUS ABUCINI, is mentioned in the Notitia of the Gallic province as in a "Provincia Maxima Sequanorum." It appears to be Portus Aosta, a town of the Sequani, of Ant. Sulp. [G. L.]

PORTUS ACHAERIUM, a harbour in European Sarmatia, upon the coast of the Euxine, and upon the strip of land called the Dromos Achilles. (Plin. iv. 12. a. 26.) [See Vol. I. p. 20, a.]

PORTUS AEGEPATIACI, is mentioned in the Notitia Imperii as being in Belgica Secunda; "Tribunus militum Nerviorum portus Apaepatia." It is a Roman town on the coast southeast. (D. Laville Notes, § 2.) [G. L.]

PORTUS AGANUS. [GARGANUS.]

PORTUS ALBURNUS. [ALBURNUS MONS.]

PORTUS ARGUS. [ILVA.]

PORTUS ARTABORUS. [ARTABORUS.

PORTUS.

PORTUS AUGUSTI. [ONTIA.]

PORTUS COSANUS. [UCORA.]

PORTUS DELPHINI (Plin. iii. 11. 7; Phil. Miscell. Ant. p. 292), a small port on the coast of Liguria, still called Porto Fino, situated at the SE. extremity of a great mountain promontory, which projects into the sea between Genoa and Savona, and forms one of the most striking natural features of that coast. [E. H. B. E.]

PORTUS ERICHI. [LUVA.]

PORTUS GARNAE. [GARGANUS.]

PORTUS HANNIBALIS, a town on the S. coast of Lusitania, not far from Lacobriga (Mela, iii. 1; Isid. Or. xvi. 9), near Abor, where there are traces of Punie ruins. (Flores, Exp. s. xiv. p. 311.) [T. H. D.]

PORTUS HERCULI LIBURI. [PHRAS.]

PORTUS HERCULIS MONECOI. [MONECOI.]
POSEIDONIUM, or POSIDIDIUM (Poseidonion, Thuc. iv. 139; Posidion, Liv. xiv. 11), the SW. cape of Pallene, probably so called from a temple to Poseidon, which still retains its name vulgarly pronounced Posidiski. (Leake, Northern Greece, vol. iii. p. 136.) Müller (Geogr. Graec. Mem. vol. i. p. 39) identifies it with the Tharambres of Skylax (p. 26; comp. Θαρμαθρ, Herod. vii. 123; Θαρμαθρ: Eth. Θαρμαθρα, Step. B.; Lycochr. 1405), which Leake and Kiepert place near the Canastrates Prom., but as Skylax interposes Scione between them, Tharambres corresponds better with Posidiski. [E. B. J.]

POSEIDIANUM, or POSIDIDIUM (Poseidonii, to the name of several promontories sacred to Poseidon. I. In Europe. I. A promontory on the coast of Lucania, opposite to the little island of Leucosia, from which it is still called Petra della Locosa. [Leucosia.]

2 The SW. cape of Pallene in Macedonia, also called Poseidonium. [Poseidionum]: Between Onchesmus and Bouthroton, opposite the NE. of Coryra. (Strab. vii. p. 324; Ptol. iii. 14. § 4; Leake, Northern Greece, vol. i. p. 92.)

3 A promontory in Thessaly, in the district Phthiotis, described by Strabo as lying between the Malac and Pagassaeus gulf, is the promontory called (the Pagassaeus gulf of vol. i. p. 85.) It is called Zalasium by Livy, now C. Sestus (Strab. vii. p. 330, Fr. 32; Ptol. iii. 13. § 17; Liv. xxxi. 46, XXXII. 46, North Greece, vol. i. p. 351.).

POSIDIONUM, or POSIDIDIUM (Poseidionii). II. In Asia. 1. The eastermost promontory of the island of Samos. (Strab. xiv. p. 637.)

2 A promontory on the coast of the island of Chios (Strab. xiv. p. 644; Ptol. v. 2. § 80), now called Cape Helene.

3 A promontory of Bithynia, at the northern extremity of the bay of Cius or Myrina, forming the termination of Mount Argonauticus, is now called Cape Bozburun, in the Sea of Marmora. (Ptol. v. 1. § 4; Marcian, p. 70; Skylax, p. 55, where it is called simply δωροφαται ραι της Κασπίας.)

4 A promontory on the coast of Cilicia, 7 stadia to the west of the town of Mandane, is now called C. Kielisman. (Stadiasmus. Mar. Magm. § 175.)

5 A promontory on the south-west coast of Caria, south of Miletus, to the territory of which it belonged. It forms the northern extremity of the Lycos, and is called a small town of the same name. (Polyb. xvi. 1; Strab. xiv. pp. 639, 651, 658; Plin. v. 31; Pomp. Mela, i. 17; Stadiasmus. Mar. Magm. §§ 275, 275, 276.) Its modern name is C. Baba or del Arbora. [L. S.]

6 A promontory in Arabia, on the eastern side of the entrance of the gulf of Beroeopos, where was a garrison of the Rom. army at Poseidon, which was erected by Ariston, one of whom the Ptolemais had sent to explore the Arabian gulf. This promontory is now called Ras Mohammed. (Artemid. ap. Strab. xvi. p. 776; Diod. iii. 42.) Strabo, or

POTENTIA, or POSTUMIA (Postumia). A fortress in Etruria, at the mouth of the river Tiber, according to Livy (ibid. xiv. 37, 53), was the modern Saloedo, between Osgaia and Ascogna. (T. B. D.)

POSTUMIA, or POSTUMIANA CASTEREA, a fortress in Hispania Baetica, seated on a hill near the town of Solothurn, where it is still called Caceria della Leoncini (Marina, iii. 2; Flores, Exp. S. x. p. 150, iii. p. 14.).

POTAMI (Ποταμος), a fort on the north-eastern part of the coast of Pagapagonia, with a harbour for small craft. According to Arrian (Perip. P. E. 157) the Potami was a part of the Paphagonia, but according to others only 190. (Marcian, p. 72; Anonym. Perip. P. E. 7, who places it 100 stadia to the SW. of Cape Syria.)

POTAMIA (Ποταμια), a district in the SW. of Pagapagonia mentioned by Strabo (xii. p. 583), but without defining its extent or limits. [L. S.]

POTAMOS, or POTAMI. [ATTICA, p. 4.) POTAMI (Ποταμια), or POTAMOS, is mentioned, Agatharch. de Ais, Ποταμια, Egypt. § 104, ed. Paris, 1855), a place mentioned by Agatharchides, which Alexander the Great founded at the mouth of the Indus. Diodorus calls it Πωταμος (i. 46). It has been suspected, with some reason, that the name in both of these authors is an error for Potamia (the present Tatta), which is spoken of in similar terms by Arrian (Hist. x. 4, 37; Jason ii. 2) and by Pliny (ii. 75). On the other hand, the name may readily be conceived as a Graecism for Pataos, a common Indian word for a town or city. [V.]

POTENTIA. 1. (Ποταμίας: Eth. Potentias: Σαμαία ο Πόταμων), a town of Picosium, situated at the mouth of the river S. of the same name, still called the Potamia, and 18 miles S. of Ancona. We have no means of determining whether or not there was an ancient town on the spot previous to the Roman conquest of Picosium; but in b. c. 184 a Roman colony was settled there, at the same time with that at Pisaeum in Umbria. (Liv. xxxi. 44, Vell. Pater. i. 15). The older editions of Livy have Potentia, but there seems no doubt that the true reading is Potentia.) It was, as well as the latter, a "colonia civilis," but does not seem to have ever risen to a position of importance; and with the exception of an accidental notice in Cicero of an earthquake that occurred in its territory (Cic. de Fin. 78), it is not mentioned in any history. It is, however, mentioned by all the geographers as one of the towns of Picosium, and at a later period its name is still found in the Itineraries. (Strab. v. p. 241; Mal. ii. 4. § 6; Plin. iii. 13. a. 18; Ptol. iii. 1. § 31; Itin. Asiat. pp. 101, 313; Tab. Peut.) From the Liber Coloniarum we learn that the last-mentioned Potamia, which there is no evidence of its having retained the rank of a colony under the Roman Empire. (Zumpt, de Col. p. 336.) It became
POTHEUS.  -

Episcopal see in the early ages of Christianity; and the time of its decay or destruction seems to be unknown; but the site is now wholly deserted. Considerable remains of the ancient city are still visible in the time of Holstenius in the plain on the right bank of the Potomac, near its mouth; and the name is still retained by an ancient church and abbey called Sio Maria a Potenae, about a mile from the point of Recanati. (Holsten. Not. ad Cines, p. 184.)

2. (Itamella, Pot.; Eth. Potentiana Potenae), a city of the interior of Lucania, situated in the valley of the Casentynus or Basiento, not far from its source, and above 60 miles from the Gulf of Tarentum. No mention of it occurs in history, and though is noticed by Pline, Pashy, and the Liber Coloniarum, among the municipal towns of Lucania, we have no indication of its superior importance. But from the numerous inscriptions discovered there, it is evident that it was, under the Roman empire, a flourishing municipal town, and must at that period have been one of the most considerable in Lucania, the towns of that province having, for the most part, been taken by the Tarentine. The Itineraries give us two lines of road passing through Potentiae, the one from Velurnia southwards towards Grumentum and Nerulum, the other from Salernum and the valley of the Silarus, which appears to have been continued in the direction of Tarentum. (Plin. iii. 11. a. 15; Poli. iii. 1. § 70; L. C. Col. iv. 1. p. 1001; T. P. Post.; Mommsen, J. R. N. pp. 23, 24.) The modern city of Potenza is the capital of the Basilicata, a province which comprises the greater part of the ancient Lucania; it does not occupy precisely the site of the ancient town, the remains of which are visible at a place called La Murata, in the valley below the modern city. (Romanelli, vol. i. p. 435.)

POTHEREUS, a river of Cretes mentioned by Vitruvius (i. 4), is identified by some with the Catahractes of Potomos. (Catahractes.)

POTIDAEA. [Casandra.]  -
POTIDANIA (Poridadia; Eth. Potidanaria), a town in Aetolia Episcetos, on the borders of Locris, and a part of the territory of Pheneus. (Thuc. iii. 96; Liv. xxvii. 1; Steph. B. a. v.)

POTINAE (Pottina; Eth. Potinii, Pottinii, fem. Potinae), a village of Boeotia, on the road from Thbes to Pataea, distant 10 stadia from the former city. It was in ruins in the time of Pausanias, and contained a grove sacred to Demeter and Kore (Proserpine). Potinace is celebrated in mythology as the residence of Glaucus, who was turned to pieces by his infuriated mares. (Xen. Hell. vii. 4. § 51; Paus. ix. 8. §§ 1, 3; Steph. B. a. v.; Pinn. xxv. 8. 53; Virg. Georg. iii. 268; Ov. Met. 557; Dict. of Biogr. art. Glauclus.) According to Strabo (p. 412) some authorities regarded Potinace as the Hypothesis of Homer (ii. 5. 503). Cell places Potinace in the Aetolian province of the modern village of Tafi. (Cell, Itineraries, p. 110; comp. Leake, Northern Greece, vol. ii. p. 323.)

PRAESA. [Phaeata.]  -
PRACTIUS (Praetorius), a small river in the north of Tress, flowing from Mount Ida, and discharging itself into the Hellespont a little below the mouth of the Serebanus. (Procopius, Antiq. i. 12. § 6.) Some identify it with the modern Bajor, and others with the Musakakoi-Sia. (L. S.)

PRAENESTE (Praenestes, Strab. Appian; Praenestus, Dion. Cass. 12. Praenestes, or Praeneestes, Praenestes, Potenae), one of the most ancient, as well as in early times one of the most powerful and important, of the cities of Latium. It was situated on a projecting point or spur of the Apennines, directly opposite to the Alban Hills, and nearly due E. of Rome, from which it was distant 23 miles. (Strab. v. p. 258; Itiner. Rom. p. 502; Westphal, Römische Kompagnie, p. 106.) Various mythical tales were current in ancient times as to its founder and origin. Of these, that adopted by Virgil ascribed its foundation to Caeculus, a reputed son of Vulcan (Virg. Aen. vii. 678); and this, we learn from Solinus, was the tradition preserved by the Praenestines themselves (Solin. v. 3. § 9). Another tradition, obviously of Greek origin, derived its name and foundation from Praenesteus, a son of Latinus, the offspring of Ulysses and Circe (Steph. B. a. v.; Solin. loc. cit.). Strabo also calls it a Greek city, and tells us that it was previously called Plautopseus (Strab. v. p. 258). Another form of the same name is given by Pline (iii. 5. 39), who tells us it is the site of the ancient city, finally, as if to complete the series of contradictions, its name is found in the lists of the reformed colonies of Alba, the foundation of which is ascribed to Latinus Silvius (Vest. Orig. Gens. Rom. 17; Dion. VIII. ap. Euseb. Arm. p. 185). But there seems no doubt that the earlier traditions were those which assigned it a more ancient foundation, and that the first mention of its name in history is in the list of the cities of the Latin League, as given by Dionysius, and there can be no doubt of its having formed an important member of that confederacy. (Dionys. v. 61.) But as early as n. c. 499, according to Livy, it quitted the cause of the confederates and joined the Romans, an event which latter historian places just before the battle of Regillus. (Livy. ii. 19.) Whether its separation from the rest of the Latins was permanent or not, we have no information; but on the next occasion when the name of Praeneste occurs, it was still in alliance with Rome, and suffered in consequence from the ravages of the Volscians and Galatians. (Liv. iii. 8.) The capture of Rome by the Gauls seems, however, to have introduced a change in the relations of the two cities. Shortly after that event (n. c. 383) the Praenestines are mentioned as making hostile incursions into the territories of the Gabians and Labianae; the Romans at first treated this breach of faith with neglect, apparently from unwillingness to provoke so powerful an enemy; but the next year, the Praenestines having sent an army to the support of the revolted colonists of Velitrae, war was formally declared against them. The Praenestines now joined their former enemies the Volscians, and, in conjunction with them, took by storm the Roman colony of Satricum. (Livy. vi. 21, 32.) The next year the Volscians and Praenestines are again joined by Camillus, but no mention is made of the Praenestines as taking part in it. The following season, however (n. c. 380), they levied a large army, and taking advantage of the domestic dissensions at Rome, which impeded the levy of troops, they advanced to the very gates of the city. From thence they withdrew, however, upon the arrival of a Galatian army, which was attacked and defeated by T. Quintius Cincinnatus, who had been named in all haste dictator. So complete was their rout that they not only fled in confusion to the very gates of Praeneste, but
PRAENESTE.

Cincinnatus, following up his advantage, reduced eight towns which were subject to Praeneste by force of arms, and compelled the city itself to submission (Liv. vi. 26—29). There can be little doubt that the statement of Livy which represents this as an unqualified surrender (deditus) is one of the exaggerations by which the peace of this early Roman history, but the inscription noticed by him, which was placed by Cincinnatus under the statue of Jupiter Imperator, certainly seems to have claimed the capture of Praeneste itself as well as its dependent towns. (Fast. s. v. Triesteum. p. 363.)

Yet the very next year the Praenestines were again in arms, and stimulated by other Latin states against Rome. (Liv. vi. 30.) With this exception we hear no more of them for some time; but a notice which occurs in Diodorus that they concluded a truce with Rome in B.C. 351, shows that they were still acting as an independent part, and kept aloof from the other Latins. (Diod. xvi. 45.) It is, however, certain that they took a prominent part in the great war of Rome in B.C. 340. In the second year of that war they sent forces to the assistance of the Pedani, and, though defeated by the consul Aemilius, they continued the contest the next year together with the Tiburtines; and it was the final defeat of their combined forces by Camillus at Pædes (L. c. 338) that eventually terminated the struggle. (Liv. viii. 45.) But in respect to the distinction was put to the sword, and the towns given up to plunder; its fortifications were dismantled, and a military colony settled by Sulla is possession of its territory. (Appian, L. c.; Liv. xii. 194; Strab. v. p. 259; Fl. iii. 21.) The towns are said to have been at this time transferred from the hill to the plain, which enabled the towns of Fortune with its appurtenances so extended and enlarged as to occupy a great part of the site of the ancient city. (Nibby, Dizion. vol. ii. p. 481; but see Bornemann, All. Lat. Chronogr. p. 207, no. 439.)

But the citadel still remained, and the natural height of the position rendered Praeneste always a place of importance as a stronghold. Hence we find it mentioned as one of the points which Catilina was desirous to occupy, but which had been staunchly guarded by Cicero (Gosc. d. cii. 8); and at a later period L. Antonius retired thither in B.C. 41, on the first outbreak of his dispute with Octavius, and from thence endeavoured to dictate terms to his rival at Rome. Fulvia, the wife of M. Antonius took refuge there at the same time. (Appian, B. C. v. 31, 23, 29.) From this time we hear but little of Praeneste in history; it is probable from the terms in which it is spoken of both by Sestus and Appian, that it never recovered the lost influence or prosperity by Sulla (Strab. i. c.; Appian, B. C. i. 94); but the new colony settled at that time rose again into a flourishing and considerable town. Its proximity to Rome and its elevated and healthy situation made it a favorite resort of the Romans during the summer, and the poets of the first century of the Empire abound in allusions to it as a cool and pleasant place of residence. (Ov., Fast. xx. 30; 7. Stat. Serm. iv. 2. 15; Plin. Ep. v. 6. § 45; Flor. i. 11.) Among others it was much frequented by Augustus himself, and was a favorite place of retirement of Horace. (Stat. Aug. 73; Hor. Carm. iii. 4. 25; Ep. i. 2. 1.) Tiburinus also recovered there from a dangerous attack of illness (Galvani, ed. 1803, p. 78), and his descendants built on the site of the old town which, though not comparable to his celebrated villa at Tibur, was apparently on an extensive scale. It was there that the emperor M. Aurelius was residing when he lost his son Annius Verus, a child of seven years old. (Jul. Capit. M. Ant. 31.)

Praeneste appears to have always retained in hands of the Marian party till B.C. 69, when it afforded a shelter to the younger Marius with the remains of his army, after his defeat by Sulla at Sacripontes. The natural strength of the city had been greatly increased by new fortifications, so that Sulla abandoned all idea of reducing it by force of arms; and was content to live in its walls, and to trust to the slower process of a blockade, the command of which he entrusted to Lucretius Oufala, while he himself carried on operations in the field against the other leaders of the Marian party. Repeated attempts were made by these generals to relieve Praeneste, but without effect; and at length, after the great battle at the Colline Gate and the defeat of the Samnite general Postius Teleinus, the inhabitants opened their gates to Oufala. Marius, despairing of safety, after a vain attempt to escape by a subterranean passage, put an end to his own life. (Appian, B. C. i. 87—94; Plut. Mor. 46; Sall. 29, 34, 32; Vell. Pat. ii. 59; Liv. Epit. lxxxvii., lxxxviii.) The city itself was afterwards given to the use of Sulla, and its name and distinction were put to the sword, and the towns given up to plunder; its fortifications were dismantled; a military colony settled by Sulla is possession of its territory. (Appian, L. c.; Liv. xii. 194; Strab. v. p. 259; Fl. iii. 21.) The towns are said to have been at this time transferred from the hill to the plain, which enabled the towns of Fortune with its appurtenances so extended and enlarged as to occupy a great part of the site of the ancient city. (Nibby, Dizion. vol. ii. p. 481; but see Bornemann, All. Lat. Chronogr. p. 207, no. 439.)
colonial rank and condition. Cicero mentions it by the title of a Colonia (Cic. in Cat. i. 8); and though neither Pliny nor the Liber Coloniarum give it that appellation, its colonial dignity under the Empire is abundantly attested by numerous inscriptions. (Zumpt, de Colom. p. 234; Lüb. Colon. p. 236; Orell. Inscr. 1851, 3051, &c.) A Gallius indeed has a story that the Praenestines applied to Tiberius as their coloni and were granted a Colonia Municipiibus; but if their request was really granted, as he asserts, the change could have lasted for but a short time. (Gell. N. A. xvi. 18; Zumpt, L. c.)

We find scarcely any mention of Praeneste towards the decline of the Western Empire, nor does its name figure in the Gothic war which followed; but it appears again under the Lombard possessions and bears a conspicuous part in the middle ages. At this period it was commonly known as the Civitas Praenestina, and it is in this form of the name—which is already found in an inscription of a.p. 408 (Orell. Inscr. 108)—that it has been gradually corrupted into its modern appellation of Palestrina.

The most famous chance to fall upon the site and gigantic substructions of the temple of Fortune, which, after its restoration and enlargement by Sulla, occupied the whole of the lower slope of the hill, the summit of which was crowned by the ancient citadel. This hill, which is of very considerable elevation (being not less than 2400 feet above the sea, and more than 1500 above its immediate base), presents a great buttress or bastion from the angle of the Apennines towards the Alban Hills, so that it looks down upon and seems to command the whole of the Campagna around Rome. It is in this position, combined with the great strength of the citadel arising from the elevation and steepness of the hill on which it stands, and the position of Praeneste having been of such importance. The site of the ancient citadel, on the summit of the hill, is now occupied by a castle of the middle ages called Castel S. Pietro: but a considerable part of the ancient walls still remains, constructed in a very massive style of polygonal blocks of limestone; and two irregular lines of wall of similar character flank the lower town, which they evidently served to connect with the citadel above. The lower, or modern town, rises in a somewhat pyramidal manner on successive terraces, supported by walls or facings of polygonal masonry, nearly resembling that of the walls of the city. There can be no doubt that these successive stages or terraces at one time belonged to towns of the tenth of Fortune; but it is probable that they are of much older date than the time of Sulla, and previously formed part of the ancient city, the streets of which may have occupied these lines of terraces in the same manner as those of the modern town do at the present day. There are in all five successive terraces, the highest of which was crowned by the temple. Originally it stood on one of the terraces similar building with a vaulted roof, the ruins of which remained till the end of the 13th century, when they were destroyed by Pope Boniface VIII. Below this was a hemicycle, or semicircular building, with a portico, the plan of which may be still traced; and on one of the inferior terraces there stood a small temple, the most perfect and interesting in existence. Various attempts have been made to restore the plan and elevation of the temple, an edifice wholly unlike any other of its kind; but they are all to a great extent conjectural. A detailed account of the existing remains, and of all that can be traced of the plan and arrangement, will be found in Nibby. (D'An- torrè, vol. i. p. 494—510.)

The celebrity of the shrine or sanctuary of Fortune at Praeneste is attested by many ancient writers (Ovid, Fast. vi. 61; Sil. Ital. viii. 366; Lucan, ii. 194; Strab. v. p. 238), and there is no doubt that it was derived from a cult connected with the worship of Jupiter and Saturn. Cicero, who speaks of the temple in his time as one of great antiquity as well as splendour, gives us a legend derived from the records of the Praenestines concerning its foundation, and the institution of the oracle known as the Sortes Praestinae, which was closely associated with the worship of Jupiter and Saturn. (Cic. de Div. ii. 41.) So celebrated was this mode of divination that not only Romans of distinction, but even foreign potentates, are mentioned as consulting them (Val. Max. i. 3. § 1; Liv. xlv. 44; Propert. iii. 24. 3); and though Cicero treats them with contempt, as in his day obtaining credit only with the vulgar, we are told by Suetonius that they were revered from religious scruples from interfering with them, and Domitian consulted them every year. Alexander Severus also appears, on one occasion at least, to have done the same. (Suet. Tib. 63, Domit. 15; Lamprid. Alex. Ser. 4.) Numerous inscriptions also prove that they continued to be frequently consulted at a late period of the Empire, and it was not till after the establishment of Christianity that the custom fell altogether into disuse. (Inscr. ap. Bormann, pp. 212, 213; Orelli, Inscr. 1756—1759.)

The Praenestine goddess seems to have been specially known by the name of Fortuna Primigenia, and her worship was closely associated with that of the infant Jupiter. (Cic. de Div. i. c.; Inscr. sup. viii.) Another title given to Jupiter at Praeneste was specially worshipped at Praeneste was that of Jupiter Imperator, and the statue of the deity at Rome which bore that appellation was considered to have been brought from Praeneste (Liv. vi. 29).

The other ancient remains which have been discovered at Palestrina belong to the later city or the colony of Sulla; and are found in the lower town, where they evidently served to connect with the citadel above. The lower, or modern town, rises in a somewhat pyramidal manner on successive terraces, supported by walls or facings of polygonal masonry, nearly resembling that of the walls of the city. There can be no doubt that these successive stages or terraces at one time belonged to towns of the tenth of Fortune; but it is probable that they are of much older date than the time of Sulla, and previously formed part of the ancient city, the streets of which may have occupied these lines of terraces in the same manner as those of the modern town do at the present day. There are in all five successive terraces, the highest of which was crowned by the temple. Originally it stood on one of the terraces similar building with a vaulted roof, the ruins of which remained till the end of the 13th century, when they were destroyed by Pope Boniface VIII. Below this was a hemicycle, or semicircular building, with a portico, the plan of which may be still traced; and on one of the inferior terraces there stood a small temple, the most perfect and interesting in existence. Various attempts have been made to restore the plan and elevation of the temple, an edifice wholly unlike any other of its kind; but they are all to a great extent
tending to prove the continued importance of Prae-
neste throughout the period of the Roman Empire. (Nibby, vol. ii. pp. 513—515; Foggini, l.c. pp. v—
viii.) Other inscriptions mention the existence of a
theatre and an amphitheatre, a portico and curia,
and a gymnasium; but remains of any of these
edifices can be traced. (Gruter, Insacr. p. 132;
Orelli, Insacr. 2552; Bormann, note 434.)

The celebrated grammarians Verrius Flaccus, al-
ready mentioned, was probably a native of Prae-
neste, as was also the well-known author Aelius
 ánus, who, though he wrote in Greek, was a Roman citi-
zen by birth. (Orelli, s. v. Aelius.) The family
of the Anicii also, so illustrious under the Empire,
seems to have derived its origin from Praene
ne, as a Q. Anicius is mentioned by Pliny as a magistrare
of that city as early as b. c. 304. (Plin. xxxii. 1.
6.) It is probable also that in Livy (xliv. 39) we
should read M. Anicius for Mancius. It is re-
markable that the place-names appear to have had
certain dialectic peculiarities which distinguished
them from the other Latins; these are more than
once alluded to by Plautus, as well as by later
grammarians. (Plaut. Trinum. iii. 1. 8, Truc.
iii. 2. 23; Quintil. Inst. i. 5. § 56; Fest. s. a. Vephe
nus, id. s. a. Tongere.)

Praeneste was a purely Latium city noted for the
excellence of its nuts, which are noticed by Cato.
(R. R. 3. 143; Plin. xviii. 13. 21; Nasvius, op.
Macrobr. Sat. iii. 18.) Hence the Praenestines
seem to have been nicknamed Vicusculae; though another explanation of the term is given by
Festus, who derives it from the walnuts (inacea) with
which the Praenestine garrison of Cassilinum
is said to have been fed. (Cic. de Or. ii. 68; Fest.
 s. a. Vicusculae.) Pliny also mentions the roses of Prae-
neste as among the most celebrated in Italy; and its
wine is noticed by Athenaeus, though it was ap-
parently not one of the choicest kinds. (Plin. xxxi.
4. 10; Athen. i. p. 26, f.)

It is evident from the narrative of Livy (vi.
29) that Praeneste, in the days of its independence,
like Tibur, had a considerable territory, with at
least eight smaller towns as its dependencies; but
the names of none of these are preserved to us,
and we are wholly unable to fix the limits of its
territory.

The name of Via Praenestina was given to the
road which, proceeding from Rome through Gabii
direct to Praeneste, from thence rejoined the Via
Latina at the station near Anagnia. It will be
considered in detail in the article VIA 
PRÆNESTINA.

[PRAEÆNÉTUS (Pópóvævo)], a town on the coast
of Bithynia, on the north side of Mount Arganthoni-
nus, and at the south entrance of the Simus
Astacenus. It was situated 28 Roman miles to
the north-west of Nicaea; and Stephanus B., who calls
it Pópóvævo, states that it was founded by the
Phoenicians. If this be true, it would be a very
ancient place, which can scarcely be conceived, as it
is mentioned only by very late writers. (Pallad. Viti.
Chryse. p. 75; Socra. vi. 16; Hieroc. p. 691, where
it is called Printron; Toth. Poëling, where it is
written Procteis.) According to Cedrenus (p. 457),
it was destroyed by an earthquake. Its site seems to
answer to that of Debrende. [L. S.]

PRÆÆSIDIUM, the name of several fortified
places established by the Romans.

428.)

2. In Basitica, of which Anas to Emerita (S.
Lucar de Gaias).

3. In Gallaecia, 429.

4. In Britanniæ Corniu (Not. I. 1. 2. (Camden, p. 602.)

PRAESIDIUM Syrtes, between Tauro and Ad Turren.

5. In Barth’s (Wander. researches upon the
Syrtis, is to place there are remains of
PRAESIDIUM. PRAESIDIUM.

PRAESIDIUM SUBURBICANUM.

PRAÆSIL. [PRAÆSII (Pópóvævo)], the
Punjib, who was Great. Their kind
been named Oxyen,
been the same ruler
punicus (xv. p. 70);
Syrac. (Ambr. v. 2;
the resemblance
the western port
Praeii. (PRAEÆSII.)

PRAÆSUS, or of Strabo Póoops, [PRAÆSUS, or
Insacr. vol. ii. p. 11;
Póops, steph.

Pronopenus, the son
of the Dictaean Zo-

Praesia is a difficulty in the
the position of the
that Praesia bore
and was distant 70
between the promen-

It is evident that
there is a town, whose term
Leben, must have been
of the island; with
premonitories of Sym-

have been at the
town of the Etro-
DICTAENO, in history: the for-
Cretes, vol. i. p. 20.

Praenæus, a town near
which he according
between Bienna and
by Kiepert. But
(405) that Póopævo
form of the name,
(a form in Steph. F.
were derived, just
became major, and
upon the whole we
was intended by Steph.
mentioned passages.

The territory of the
island to either sea
said to have been
exception of Polich
PRAETORIA AUGUSTA.

COIN OF PRAEIUS OR PRIAMUS.

PRAETORIA AUGUSTA. [AUGUSTA PRAETORIA.]

PRAETORIUM. There were places of this name in Gallia, Hispania, and in other countries which the Romans occupied. A Praetorium is the residence of a praetor and the seat of the supreme court. The word praesus was also used to signify a praetorian palace or building. The table marks a praetorium in Gallia, on a road from Augustoruma (Limoges). At the Praetorium the road divides, one branch going to Augustonemus (Clermont Ferrand in the Auvergne) and the other to Avaricum (Bourges). It is not possible to fix the site of this Praetorium.

PRAETORIUM. 1. A town in the territory of the Lacotati, in the NE. of Hispania Tarraconensis, and on the road from Taraco, in Gaul, to Barcino. (Iustin. Ant. p. 398). Usually identified with La Roca, where there are still considerable Roman remains. (Marsa, Hisp. ii. 20).

2. (Hercopolicus, Ptol. ii. 5. § 17), a place in the most N. part of Braga in the territory of the Parisi, whence there was a separate road from the Roman Wall to Erboracum (Iustin. Ant. pp. 464, 466). It is supposed by Camden (p. 871) to be Beverley in Yorkshire; by others it has been variously identified with Patrixton, Heberstone, Hornsea, Kingston, and Flingborough. Some writers distinguish the Patauria of Ptolomy from the Praetorium of the Itinerary; and Gale (Inscr. p. 24) identifies the former place with Audley on the Derwent. [T.H.D.]

PRAETORIUM, AD (Ipparropov), a place in Upper Pannonia, south of the Sava, on the road from Scitia to Sirmium. (Tab. Peutin.; Ptol. ii. 15. § 6). It was probably a place where a court of justice was held for the inhabitants of the surrounding district, or it contained an imperial palace where the emperors put up when travelling in that country.

[L. S.]

PRAETORIUM AGRIPPINIAE. This Praetorium appears in the Table, and is distinguished by the representation of a large building. D'Anville conjectures that it may have taken its name from Agrippina, the daughter of Germanicus, mother of Nero, who gave her name to the Colonia Agrrippina (Cologne). The Praetorium is placed above Lugdunum Batavorum (Leiden) at the distance of 11. D'Anville concludes that it is Romsey near Leiden, where it is said that many Roman antiquities have been found. (Uert. Galliae, p. 533).

PRAETORIUM LATOVICORUM, a place in Upper Pannonia, on the site now occupied by Novo-stade, on the river Drusk. (It. Ant. p. 259; Tab. Peutin., called simply Praetorium. [L. S.]

PRAETORIUM (Ipparropov), Ptol.: Ith. Ipparropov, Pol.: Praetorium, a tribe of the Sarmatians, who occupied a district of Picenum, bounded by the river Vomana on the S. and apparently by the stream called by Pliny the Alibola on the N. This last cannot be identified with certainty, and the text of Pliny is probably corrupt as well as confused. He appears to place the Alibola N. of the Truentus; but it is certainly an allusion to the S. channel as far to the N. as the latter river, and it is probable that the stream now called the Solinello was their northern limit. We have no account of the origin of the Praetutii, or their relation to the Picentes, from whom they seem to have been regarded as to some extent a distinct people, though more frequently included under the one general appellation. The "Ager Praetutianus" is mentioned by Livy and Polybius, as well as by Pliny, as a well-known district, and Ptolemy even distinguishes it altogether from Picenum, in which, however, it was certainly generally comprised. (Ptol. iii. 88; Liv. xxii. 9, xxvii. 43; Ptol. iii. 13. a. 18; Ptol. iii. i. § 58.). But the name seems to have continued in general use, and became corrupted in the middle ages into Iupiterius and Atruritum, from whence the modern name of Abruzzi (now applied to all the northernmost provinces of the kingdom of Naples) is generally thought to be derived. (Blondi Flavii, Italia illustrata, p. 394.). The chief city of the Praetutii was Interamna, called for distinction sake Praetutianus, which under the name of Castellum is still the seat or town of one of the provinces of the Abruzzi. Ptolemy also assigns to it the town of Bereum. (Ptol. I. c.). Pliny mentions the "Ager Palmaria" in close connection with the Praetutii ("Ager Praetutianus Palmariae", Ptol. I. c.). But this appears to have been only a small district, which was celebrated, as it was the Praetorian region generally, for the excellence of its wines. (Pbn. xxvii. 4. 27; Dio. v. 19.; Stil. It. xxv. 568.).

PRASIA (Pipus: Ith. Ipparropous), a town of Phthiotis in Thessaly, a little S. of Pharsalus. For its position see NARTHACUM. (Xen. Hell. iv. 3. § 9. Ages. 2. § 8; Steph. B. s. a.)

PRASIA (Pipa: Ith. Ipparropous), a very extensive and rich district in the centre of Elisost, along the banks of the Ganges and the Sora, whose chief town was the celebrated Palibothra. The name of its inhabitants, which is written with slight differences in different authors, is most correctly given as Prasis by Strabo (xv. p. 702, 703), and by Pliny (ix. 19. a. 22), who states that their king supported daily not less than 150,000 foot, 30,000 horse, and 9000 elephants. Dioscorides calls them Prasiou (xvii. 93), as does also Plutarch. (Alex. 62.). In Curtius again they occur under the form of Pharrisus (ix. 2. § 3). It was the name of the king of the Prasis, Sandrocottus (Chandragupta), that the famous mission of Megasthenes by Seleucus took place. (Ptol. I. c.; Curt. ix. 2.; Appian, Syr. 55; Plut. Alex. 62.; Justin, iv. 4. 1.; Justin, iv. 4. 1.; Justin, iv. 4. 1.; Justin, iv. 4. 1.) In the concord in stating that this was one of the largest of the Indian empires, and extended through the richest part of India, from the Gangas to the Pamis. There can be no doubt that Prasis is a Graecised form for...
the Samoset Praceinas (meaning the dwellers in the east). (Bohien, Alte Indien, i. p. 33; Ritter, Erdkunde, vol. v. p. 460.) [V.]

PRASIAE or PRAISIAE (Πράσιας, Thuc. Strab. Aristoph.; Πρεσίας, Syl. p. 17; Pol. iii. 17. § 10; Stephan. B.,) a town on the eastern coast of Laconia, described by Pausanias as the farthest of the Eleuthero-Laconian places on this part of the coast, and as distant 200 stadia by sea from Cyphanta. (Paus. iii. 24. § 3.) Styx (L.c.) speaks of it as a city and a harbour. The name of the town was derived by the inhabitants from the name of the waves, which they named (ἡ πλημμένη). It was burnt by the Athenians in the second year of the Peloponnesian War, b. c. 430. (Thuc. ii. 56; Aristoph. Πρα. 242.) Also in b. c. 414 the Athenians, in conjunction with the Argives, ravaged the coast near Prasiae. (Thuc. vi. 105.)

In the Macedonian period Prasiae, with other Laconian towns on this coast, passed into the hands of the Boeotians, whom they called Lapo (Σ. Λαποῖ), whence the name of one of the Argive towns (viii. p. 368), though in another passage he says that it belonged at an earlier period to the Lacedaemonians (viii. p. 374). It was restored to Laconia by Augustus, who made it one of the Eleuthero-Laconian towns. (Paus. iii. 21. § 7; iii. 24. § 3.) Among the curiosities of Prasiae is a cave, in which Isor nursed Dionysus; a temple of Asclepius and another of Achilles, and a small promontory upon which stood four brass figures not more than a foot in height. (Paus. iii. 24. §§ 4, 5.) Leake places Prasiae at Στραυδίου in the Thyreatis; but it more probably stood at Στρυκός, which is the site assigned to it by Bohien, Alte Indien, vol. i. p. 184; (Leach Currus, vol. ii. p. 102; Ross, Rest. in Peloponn., p. 165; Curtius, Peloponneso. cor. v. 737, b. 729, a.)

PRASIAE, a demus in Attica. [Vol. I. p. 331, b.]

PRASIACUS. [Cerateria.]

PRASIL. [Prasila.]

PRAOIGES (Πραιόης) Κάλλος, Pol. vii. 4. § 4), a gulf which Poltemy places on the SW. side of the island of Tepobane or Ceylon. No such gulf can now be traced upon the outline of this island; and there would seem to be some confusion between the gulf and a sea to which the geographers gives the same name of Praisiges, and which he makes extend along the parallel between the island of Menuthia (Zarnoweth) and the Gulf of Siam (vii. 2. § 1). [V.]

PRASUM PROMONTORIUM (Πρασείων λεκτορήματα, Pol. i. 7. § 2, seq., vii. 3. § 6), or the C. of Leakes, was a headland in the region S. of Meroë, to which the ancient geographers gave the appellation of Barbaria. The position of Prasum is unknown; for it is impossible to identify Prasum, the Green Promontory, with Cape Delgado, i.e. Cape Slender, which, as the name implies, is a mere line upon the water. Neither is it certain that Prasum, although a lofty rock, was a portion of the mainland at all, inasmuch as the coast of Zinobar, where Prasum is probably to be found, is distinguished alike for the verdure of its projections and the bright green islands that stretch along and beyond them. Moreover, Agathemerus (p. 57), and Marcianus Heracleota (ap. Hudson, Geog. Min. i. p. 12) mention a sea in this region called, from its colour, the Prasian, the Green. The coast and islands of

Zingobar derive their rich verdant appearance from the prevalence of the bombex or cotton-tree. All that is known of Prasum is that it was 100 or 150 miles S. of the headland of Khanta, lat. 4° S., and a station for that obscure but active and remunerating trade of the niaba, or laflina, and the Caeccars carried on with the eastern spora of Africa. (Cosley, Claudius Polteny and the Nias, pp. 88-90.) [W. B. D.]

PRASUS. [Praeus.]

PRECIATI, a people of Aquinata, who surrendered to F. Crassus, Caesar's legatus in b.c. 42, the town of Præstum, the name of which, however, is not certain, for the MSS. write in several different ways. (Caes. B. G. iii. 27.) [G. L.]

PRELIUS LACUS, a lake mentioned only by Cicero (pro Mil. 27), and in a manner that affords no indication of its position. But it is probable that it is the same which is called Lacus Aprilis in the Itineraries, and apparently Frisia by Pliney (Arsus Lactus). (Strab. x. 485; Plin. iv. 12. s. 22.)

PRESIALIA, a demus in Arcadia, p. 934, b.)

PRIANUS. [Praisus.]

PRIANTAE, a people of Thrausa, on the Hesper. (Plin. iv. 11. s. 18.) Forbiger (vol. iii. p. 1076) conjectures that they may have inhabited the Boeotia mentioned by Herodotus (vii. 108). [T. B. D.]

PRIAPI POSTUS (Πραοίπος Πόστος), Pol. vii. 4. § 4, a sea-god of Moroney. It had on the east side of the island of Tepobane (Ceylon?) been imagined that it was represented by the present Ngombo. The name may not unnaturally have arisen from the Greeks having noticed at this place the prevalence of the Lingam or Phallic worship. [V.]

PRIAPUS (Πραοίπος; Εθν. Πραοίπος), a town of Mycena on the Propontis, situated on a headland on the N. side of Mount Propylus. Sometimes it was a colony of Milesians, and others regarded it as a settlement of Cyzicus; it derived its name from its worship of the god Priapos. It had a good harbour, and ruled over a territory which produced good wine. (Strab. xiii. p. 587; Thucyd. viii. 107; Pomp. Mela, i. 19; Plin. iv. 24, v. 40; Stephan. B. a. e.; Geogr. Rev. ii. 15, v. 10.) Leach Curtus, vol. ii. p. 184.) It is not certain in what direction these Priapuses of antiquity are to be sought. (Sichter, Wallfahrten, p. 425; Basche, Lex. Nez. iv. i. p. 51.)

PRIENE (Πρίενει; Eθ. Πρίεναις, Πρίενοι), an Ionian city, near the coast of Caria, on the southwestern slope of Mount Mycales, and on a little river called Praes. It had originally been situated on the sea-coast, and had two harbours, one of which could be closed (Στύλαξ, p. 337), and a small fleet (Herod. vi. 6); but at the time when Strabo wrote (xii. p. 579) it was at a distance of 60 stadia from the sea, in consequence of the great silurian deposits of the Meander at its mouth. It was besieged and had been originally founded by Assyrians as a city. (Strab. iv. pp. 633, 636; Plin. vii. 2. § 7; Eustath. ad Dionys. 825; Deq. Lastein. i. 5. 2.) But notwithstanding this admiration of Boeotians, Priene was one of the twelve Ionian cities (Herod. i. 142; Aelian, V. H. viii. 5. Vitriv...
PRIFERNUM. 669

PRIFERNUM, a town of the Vestini, mentioned only in the Tabula, which places it 12 miles from Pitium, the same distance from Amiernum, and 7 miles from Aveia. (Tob. Pest.) But the roads in this district are given in so confused a manner, that notwithstanding these data it is impossible to fix its site with any certainty. It is placed by Romanelli (vol. iii. p. 283) in the neighbourhood of Assergio, but this is little more than conjecture. [E. H. B.]

PRIMIS MAGNA and PAVIA (Πρίμις μέγας, Πρίμις μεγάς, Pol. iv. 7. § 19), the names of two towns in Achaea, situated upon the extreme or right bank of the Nile. Primis Magna, called simply Primis by Pliny (iv. 29. s. 35), and Premnis (Πρεμνής) by Strabo (vii. p. 820), was taken by the Roman commander Petronius in the reign of Augustus. After taking Premnis, which is described as a strong place, the Roman commander advanced against Neapata. (Strab. l.c.) Pilemy places it between Neapata and just above Metapontum. Hence it is identified with Tloris. (Comp. Kennicott, Anc. Egypt. vol. ii. p. 464.)

PRIMUSPOLIS (Πρίμουπολις, Consil. Chalcid. pp. 127, 240; falsely Πρίμουπολις, Hieroc. p. 682, and Πρίμουπολις, Consil. Ephes. p. 529), a town in Pamphylia, the later name of Apphendus. (See Wasseling, ad Hieroc. p. 682.)

PRINASSUS (Πρινασσός: Ἐθν. Πρινασσός), a town in Caria, of uncertain site, taken by Philip V., king of Macedonia, and known also by its coins. (Polyb. xvi. 11; Steph. B. s. a.; Sestini, p. 89; Crater, Asia Minore, vol. ii. p. 217.)

PRINIOSSA, an island of the coast of Lycia, in Acaemania, mentioned only by Pliny (iv. 12. a. 19).

PRINUS. [Mantinea, p. 264.]

PRION (Πριών), a mountain in the island of Cos, which is about 2760 feet high. (Plin. v. 86.) From a scholiast (ad Theocrit. vili. 45) it might be inferred that this was the place where Mount Prion; but according to another ancient commentator Ormecos was either a surname of some divinity, or the name of some wealthy and powerful man. [L. S.]

PRION (Πριόν), a river in Arabia. [PRIONOTUS.]

PRIONOTUS MONS (Πριόνοτος βόρος), a mountain in the southern part of Arabia, in the territory of the Adramites, identified by Forster with Ras Broom, a headland forming the termination of a mountain chain and jutting out prominently into the ocean in long. 49°, about 35 miles NE. of Musaidha. Prion was a river flowing into the sea near this promontory. (Pol. vi. 7. §§ 10, 13; Forster, Arabia, vol. ii. p. 304, note 2.)

PRISTA (Πρίστα) (ad Scott. 10. § 10, where, however, some read Τριστα; called in the Ita. Ant. p. 222, Sexantaprista; in the Not. Imp. Sexantaginta Prista; and in Procopius, de Aed. iv. 11, p. 307, Σεξανταπριστα), a place in Moesia Inferior, on the Danube, the station of the 8th cohort of the 1st Legio Ital. Identified with Russchau. [T. H. D.]

PRIVERNE (Πριβερν) (Ed. Priverne, or Piperno Vecchio), an ancient and important city of the Volsciens, afterwards included, with the rest of the territory of that people, in Latium, in the more extended sense of the name. It was situated in the Volceanian mountains, or Monti Lapini; but not, like Setia and Norba, on the front towards the plain of the Pontine Marshes, but at some distance back, in the valley of the Amuseneus. Virgil represents it as an ancient city of the Volsciens, and the residence of Metabus, the father of Camilla (Aen. xi. 540); and there is no reason to doubt that it was originally a city of that people. Its name is not indeed mentioned during any of the earlier wars of the Volsciens against Rome; but only in the name of the people is generally given collectively, and the brunt of the war naturally fell upon those cities which more immediately adjoined the frontiers of Latium. When the name of Priverne first appears in history it is as a city of considerable power and importance, holding an independent position, and able not only to engage in, but to maintain, a war against Rome single-handed. (Pol. iii. c. 388) The devastations wrought upon themselves the hostility of Rome by plundering the lands of the Roman colonists who had been recently settled in the Pontine Plains. The next year they were attacked by the consuls C. Marcius, their forces defeated in the field, and they themselves compelled to submit (Liv. vii. 15, 16). But though their submission was involuntary, the condition was that of conditional surrender (dedictio), they certainly continued to form an independent and even powerful state, and only a few years afterwards again ventured to attack the Roman colonies of Norba and Setia, for which they were speedily punished by the consuls C. Plautius: their city is said to have been taken, and two-thirds of their territory forfeited. (Id. vii.
42, viii. 1.) This was soon after divided among the Roman plebeians. (Id. viii. 11.) They do not appear to have taken any part in the general war of the Latins and Campanians against Rome; but in a. c. 353 they opposed the single town of Capua to the arms single-handed, with only the assistance of a few of the Fundani. Notwithstanding this, the war was deemed of sufficient importance to employ two consular armies; and it was not till after a long siege that Privernum was reduced by C. Plantius, the consul of the following year. The walls of the city were destroyed, and the enemy appeared to have been actually punished; but the rest of the people were admitted to the Roman citizenship,—probably, however, in the first instance without the right of suffrage, though this also must have been granted them in the year a. c. 316, when the Utentinian tribe was constituted, of which Privernum was the chief town. (Liv. viii. 19—21, account of J. Caecus. Val. ii. cclxvii. 6. 1. 2.) According to Festus (p. 233) it became a Praefectura; but notwithstanding this subordinate condition (which was perhaps confined to the short period before it attained the full franchise), it seems to have been a flourishing municipal town under the Roman government. According to one of those which the agrarian law of Servius Rutilus proposed to assign to the Roman populace (Cic. de Leg. Agr. ii. 25); but though it escaped upon this occasion, it subsequently received a military colony (Lid. Colum. p. 336). The period of this is uncertain: according to Zumpt (de Colon. p. 401) it probably did not take place till the reign of Trajan. In inscription, it bears the title of a colony; though others term it a municipium; and neither Pliny nor Ptolomy assign it the rank of a colony. (Plin. iii. 5. a. 8; Ptol. iii. 1. § 63; Zumpt, l. c.) It was noted, as well as the neighbouring Setia, for the excellence of its wine (Plin. xiv. 6. a. 8); but we hear little of Privernum under the Roman Empire, and have no subsequent account of it. In the invasion of Charles the seventh, no writer mentions the city, nor does mention occurs of it in the Itineraries. The ruins of the ancient city, which according to Cluverius are considerable, are situated about 2 miles N. of the modern Piperno, on the site still called Piperno Vecchio. The period or occasion of the abandonment of the ancient site is unknown; but it is certainly probable that the earthquakes, with which this coast is afflicted, is alluded to by Cicero as taking place at Privernum (Cic. de Div. i. 43). On that occasion, we are told, the earth sank down to a great depth,—a phenomenon which may have given rise to a remarkable charm or curiosity still visible in the neighbourhood of Piperno. The ancient city was more probably deserted in consequence of its elevation, which with a great quake which occasionally is alluded to by Cicero as taking place at Privernum (Cic. de Div. i. 43). On that occasion, we are told, the earth sank down to a great depth,—a phenomenon which may have given rise to a remarkable charm or curiosity still visible in the neighbourhood of Piperno. The ancient city was more probably deserted in consequence of its elevation, which with a great earthquake which occasionally is alluded to by Cicero is taking place there. Piperno Vecchio is a small island off the coast of Campania, situated between Cape Misenum (from which it is distant less than 3 miles) and the larger island of Asenaria or Ischia. In common with the latter it is of volcanic formation, and appears to have been subject in ancient times to frequent earthquakes. Pliny and Strabo even tell us that it was a mere fragment broken off from the neighbouring island of Asenaria by one of the violent convulsions of nature to which it was subject. But this statement certainly has no historical foundation. It has been accredoed by Pliny, that both islands had been thrown up by volcanic action from beneath the sea. Such an event, however true as a geological inference, must have long preceded the historical era. (Strab. i. p. 60, li. p. 133, v. pp. 248, 258; Plin. ii. 68.) The same phenomenon led the poets to associate Privernum with Asenaria, and even to connect it with the fable of the giant Typhoeus (Aenarxia); and Silene Italica even assigned it a giant of its own, Minusa. (Verg. Aen. ix. 715; Sil. Ital. vii. 542, xii. 147; Ovid. Met. xiv. 88.)

Virgin's epitaph of "Prochyta alta" is less appropriate than usual,—the island, though gilt with peculiar floras, is distinguished not either with Ischia or the neighbouring headland of Misenum. There does not appear to have been any town on the island in ancient times. Staises (Sirs. ii. 276) terms it a rugged island, and Juv. (Sat. iii. 5) speaks of it as a wretched and lonely place of residence. At the present day, on the contrary, it is occupied by a modern village and several buildings in the Neapolitan dominions, which is being cultivated like a garden and supporting a population of 4000 inhabitants. It is distant between 2 and 3 miles from Cape Misenum, but only a mile and a half from the nearest point of the mainland, which is now known as the Mausolei Quartieri of St. Elmo. (E. H. B.)

PROEUna

PROCONNESUS (Προκόννησος, or Προκόννησ-ις in Zoizim. ii. 30, and Hieroc. p. 662), an island in the western part of the Propontis, between Priapus and Cyiusc, and not, as Strabo (xiii. 589) has it, between Parium and Priapus. The island was particularly celebrated for its rich marble quarries, which supplied most of the neighbouring towns, and especially Terni, with material, not only for public buildings, but for palaces; the palace of Mussolino, also, was built of this marble, which was white intermixed with black streaks. (Vitr. vii. 8.) The island contained in its southern-western part a town of the same name, of which Aristaeus, the poet of the Arimaspe, was a native. (Herod. iv. 14.; comp. Sejus.) The site of the town is mentioned in the Milesians (Strab. xii. p. 587), but being by a Phoenician fleet, acting under the orders of king Darus. (Herod. vi. 33.) Strabo distinguishes between old and new Proconnesus; and Sejus, besides Proconnesus, notices another island called Elaphæus, with a good harbour. Pliny (v. 44) and the Scholiast on Or. 235, having said low, as compiled Elaphæus only as another name for Proconnesus; but Elaphæus was unquestionably a distinct island, situated a little to the south of Proconnesus. The inhabitants of Cyius, at a time when we cannot ascertain, forced the Proconnesians to dwell together with them, and transferred the statute of the goddess Dindymus to their own city. (Paus. viii. 46. § 4.) The island of Proconnesus is mentioned in the ecclesiastical historians and the acts of the Council of Chalcedon. The celebrity of its marble quarries has changed its ancient name into Merow or Mermora; whence the whole of the Propontis is now called the Sea of Mermora. Respecting some anomalous coins of Proconnesus, see Besel, Ana. Vet. xii. 15.

PROCHYTIA (Προχύτια, Prochida), a small island off the coast of Campania, situated between Cape Misenum (from which it is distant less than 3 miles) and the larger island of Asenaria or Ischia. In common with the latter it is of volcanic formation, and appears to have been subject in ancient times to frequent earthquakes. Pliny and Strabo

PROBALITHUS. [Marathon.]

PROBATA [Bokotlia, p. 412, b.]

PROCARSTASIS, the more correct name of Chalcedon, according to Pliny (v. 32, 4 and 43).

PROCHYTIA [Prochida, Prochida], a small island off the coast of Campania, situated between Cape Misenum (from which it is distant less than 3 miles) and the larger island of Asenaria or Ischia. In common with the latter it is of volcanic formation, and appears to have been subject in ancient times to frequent earthquakes. Pliny and Strabo
PROLAQUEUM.

Thessaly (Strab. ix. p. 454), which Stephanus B. writes Prooera (Ῥυόρηα), and calls by mistake a town near the Mantineans, which had been taken by Antiochus, was recovered by the consul Actius. (Liv. xxxvi. 14.) We learn from this passage of Livy that Prooera stood between Pharsalos and Thaumach, and it is accordingly placed by Leake at Gymnokastiro. (Northern Greece, p. 40.)

PROLAQUEUM (Ῥυόρηα), a village or station on the branch of the Via Flaminia which crossed the Apennines from Nuceria (Νοκερα) to Septempeda (Ϲ. Σεπερενία). It was situated at the foot of the pass on the E. side of the mountains, and evidently derived its name from its being at the outlet of a small lake which discharged its waters into the Po-tamou. Cluverius speaks of the lake as still existing in his time: it is not marked on modern maps, but the village of Proorace still preserves the traces of the ancient name. The Itinerary reckons 16 M. P. from Nuceria to Prolaqueum, and 15 from thence to Septempeda. (Itin. Ant. p. 312; Cluver. Ital. p. 614.)

PROMONA (Ῥυόμονα, Appian, L. 4. 41. 6 — 28; Post. Tax.; Geogr. Rav. iv. 18), a town of the Liburni, situated on a hill, and, in addition to its natural defences strongly fortified. Octavius, in the campaign of B.C. 34, surrounded it and the adjacent rocky heights with a wall for the space of 40 stadia, and defeating Titinius, who had come to its relief, forced an entrance into the town, and obliged the enemy to evacuate the citadel. There is every reason to believe that Promona stood on the skirts of the craggy hills, which, with the neighbouring district, now bear the name of Promina. As the Pentinger Table places it on the road from Barnum to Salona, it must be looked for on the SW. side of the mountain of Promina, in the direction of Derinai. (Wieneke, Dimasewa, i. p. 206.) [B. J. B.]

PRONAI. [NEMESES.]

PRONI, PRONIO, or PRONESUS (Ῥυόνιον, Pol.; Ρρόνιον, Thuc.; Ρρώνησος, Strab.), one of the four towns of Cephallenia, situated upon the southern coast. Together with the other towns of Cephallenia it joined the Athenian alliance in B.C. 190. It was visited by Polybius as a small fortress; but it was so situated as to beset Philip that he did not venture to attack it, but sailed against Pale. (Pol. v. 3.) [P.ALE.]

Livy, in his account of the surrender of Cephallenia to the Romans in B.C. 189, speaks of the Nestiatae, Cranii, Palenes, and Samali. Now as we know that Proni was one of the four towns of Cephallenia, it is probable that Nestiatae is a false reading for Pronesitae, which would be the ethic form of Pronaias, the name of the town in Strabo (x. p. 455). Proni or Pronio was one of the three towns which continued to exist in the island after the destruction of Same. (Comp. Plin. iv. 12. a. 19.)

The remains of Proni are found not far above the shore, where a road, about 3 miles to the northward of C. Kapri. (Leake, Northern Greece, vol. iii. p. 62.)

PROPHETHASIA. [DRANGIANA.]

PROPONTIS (Ῥυόποντις: Σεα Μαρμονα), the sea between Thrace and Asia Minor, forming an intermediate sea between the Aegean and the Euxine, and which is crossed by the narrow strait of the Thracian Bosporus, and with the former through the Hellespont. Its ancient name Propontis describes it as "the sea beyond the entrance of the Pontus" or Euxine; while its modern name is derived from the island of Marmona, the ancient Propontis near the western entrance of the sea. (Appal. de Mundo. p. 6; Steph. B. s. v. Πρωποντίς.) The first authors who mention the Propontis under this name are Aeschylus (Per. 876), Herodotus (iv. 85), and Scylax (pp. 28, 35); and Herodotus seems even to have made an accurate measurement of the strait, its breadth being 1400 stadia, and the breadth 500. Later writers, such as Strabo (ii. p. 125) and Agathemerus (i. 14), abandoning the correct view of their predecessor, state that the breadth of the Propontis is almost equal to its length, although, assuming the Propontis to extend as far as Byzantium, they include in its length a portion of the Thracian Bosporus. Modern geographers reckon about 120 miles from one strait to the other, while the greatest breadth of the Propontis from the European to the Asiatic coast does not exceed 40 miles. The form of the Propontis would be nearly oval, were it not that in its southern-eastern part Mt. Argonautis with the promontory of Poseidon forms two deep bays, that of Aeschylus (Σταύρος) and that of Cius (Ϲιαυτος Σιντος). The most important cities on the coasts of the Propontis are: Περινθος, Σελευμήρια, Βυζάντιον, Χαλκηδών, Αστάγιος, Κύθης, and Κυτικής. In the south-west there are several islands, as Προκονχύστης, Οφίνηρα, and Αλόνη; at the extremity of the eastern side, south of Chalcedon, there is a group of small islands called Δαμωνής, while one small island, Barhe, is situated in front of the bay of Cius. (Comp. Polyb. iv. 59, 42; Strab. xii. p. 574, xiii. pp. 563, 583; Post. v. 2. § 1, vi. § 5, viii. 11. § 2, 17. § 2; Agath. i. 13; Dionys. Per. 137; Pompon. Mela, i. 3, 19, ii. 2, 7; Plin. iv. 24, v. 40; Kruse, Uber Herodotes Anmerkung des Pontus Euxinis, in. Breslau, 1820.)

PROSCHIUM (Ῥυόσχιον, Εθν. Προσχίους), a town of Aetolias, between the Achelean and the Eureuns, is said to have been founded by the Aeolians when they removed from the Homerian Pylen higher up into the country. [PYLENE.] Proschium also laid claim to high antiquity, since it possessed a shrine said to have been founded by Hercules to a cup-bearer Cymbaces, whom he had unintelligently slain. It is clear, from a narrative of Thucydides, that Proschium lay west of Calydon and Pfeon, and not at great distance from the Acheleans. Leake places it on the western part of Mt. Zygus (the ancient Arcacinthus), near the monastery of St. George between the Aetolians and the Phocians. (Strab. x. p. 451; Athen. x. p. 411, a; Thess. iii. 102, 106; Steph. B. s. w.; Leake, Northern Greece, vol. i. p. 112.)

PROSEIUS. [ARACDIA, p. 192, b. No. 7.]

PROSOLENE. [PORDOSILENE.]

PROSPALTA. [ATTICA, p. 332, a.]

PROSTMNA (Ῥυόστμνα: Εθν. Προστμνας), Steph. B. a. s., an ancient town in the Argive, in the territory of the Aeguanae, whose territory the Lacedaemonians called the temple of Hera, stood. (Strab. viii. p. 375.) Statius gives it the epithet "celas" (Theb. iv. 44). Pausanias (ii. 17. § 2) mentions only a district of this name. (Leake, Peloponnesiacs, pp. 264, 269.) [See Vol. i. p. 206, 207.]

PROTA (Ῥυόντα), one of a group of small islands in the east of the Hellespont, near the Chalcedonian Bosporus. (Steph. B. s. v. Χαλκείτης.) Its distance from Chalceita was 40 stadia, and it is said still to bear the name of Protea. [L.S.]
PROTE (Προτε). 1. An island off the western coast of Messenia. [See Vol. II. p. 348, b.]

2. One of the Stoichæoi off the southern coast of Gaul. [STOICHEIDES.]

PROTONICA, a place in Bithynia, on the road from Nicaea to Ancyrà. (Ibn. Hieros. p. 573.) It is possibly the same place as Protocoma (Πρωτοκομῆς) mentioned by Ptolemy (v. i. § 13). [I. 35] The location of Protocoma is uncertain. Some, like Caesar, believed that this was the town of Gallia on Italy and was bounded on the south by the Mediterranean. It is possible that the term Gallia Provinçia (Cæsar. B. G. i. 19), a term by which Caesar sometimes distinguishes this part of Gallia from the rest, which he calls "omnis Gallia" (B. G. i. 1) or "tota Gallia." (B. G. vii. 66). The Provinciа in Caesar's time was bounded on the north by the Rhone from the western extremity of the Lacus Lemannus (Lacus of Lemnas) to the junction of the Rhone and the Sarden. Geneva, which belonged to the Allobroges, was the furthest town in that direction. [GENÈVE.]

Along the southern side of the Lake of Geneva the limit was the boundary between the Allobroges who were in the Province and the Nantuates who were not. (B. G. iii. 3.) The eastern part of the Province was called the Orientales (OCCIDENTALIA) and was included in the Province of Gallia Cisalpina, and the country of the Voconzi was in the Ulterior Province or in the Province Gallia (B. G. i. 10). On the west the Mons Cevenna (Cévennes) southward from the latitude of Lugdunum (Léon) was the boundary. The Volcana C evenica divided between the Provinces of Tarraconensis and Narbonensis, and the towns of Narbo (Narbonnae), Carcasi (Carcassonne), and Tolosa (Toulouse), as well as the adjacent countries, were placed in Narbonensis by Ptolemy and Pliny (iii. c. 4). Northern boundary. On the north-west to the north of the Rhone the towns of Novatore (Noves) and Aquincum were included in the Province of Narbonensis, while the towns of Novatorum and Aquincum were included in the Province of Narbonensis therefore then from the Pyrenees northwards, and passed west of Toulouse. It was reached northwards to the Tarn (Thau). We cannot determine the point where the Cévennes became the boundary, but if part of the Eastern was still in the Narbonensis, the boundary may have run along the Rhone to the Cevennes and the Hérault between the eastern and the Pyrenees. Thus in the eastern limit of the Narbonenus the Pointe was the point of the range (la Lozère). From the Lozère northwards the mountain country bordered the Rhone as far as Aquitania. The northern boundary of Narbonensis ran along the Rhone from Lugdunum to Geneva at the west end of the Leman Lake. Pinoy mentions the Bregence (Bregence) and the Jurassische boundary of the Narbonensis but his notion of the direction of the Jurassische was not, though it is true that the range touches a part of the northern boundary. The story makes the Auvergne the southern limit of the eastern boundary of Belgium (ii. 9. § 8); and the Auvergne is also the northern limit of the eastern boundary of Narbonensis. The northern boundary of Belgium from the Adula westward was the northern boundary of Narbonenis. It is difficult to say whether the geographer is making a boundary of his own or following an administrative division; but we may certainly conclude that the Narbonensis contained the upper valley of the Rhone (the Vals), for the Béarnais Alpes form the northern side of the Haute Vallée (Val de la Vals). In this respect the Helvetii were not in the Vals (Helvetia). We may conclude that the Neuchâtel, Sérent, and Nantuates, who were not within the Province as defined by Caesar, were within the limits of the Narbonensis. One of the common roads to Italy was from Octodurus (Martigny in the Valais) or from Aosta, Gressoney (Gressoni. St. Bernard). The Narbonensis is thus a natural division including the upper valley of the Rhone, the Leman lakes and the countries south of it to the Alpes, the country on the south side of the Rhone from the lake
Lyon, and the country south of Lyon. The part of the Provincia south of Lyon is a valley between the Alps on the east and the Cévennes on the west, which becomes wider as we advance south. On the east side the lower Alps and the Alpine valleys cover a large part of the country. On the west, the Cévennes and the mountains north of them leave a very narrow tract between the Rhone and the mountains till we come to the latitude of Ariminum and Nimes. The southern part of the Rhone valley between Massilia and the Pyrenees contains a large extent of level country. The southern part of this great valley is more Italian than Gallic in position, climate, and products. The Rhone, which cuts it into two parts, has numerous branches which join it from the Alps; but the mountain streams which flow into it from the Cévennes are few [Rhodanus].

The rivers of the Provincia west of the Rhone flow from the Cévennes and from the Pyrenees into the Mediterranean. They are all comparatively small. The Clas=muis of Arvius is probably the Caussouen, so far as we can connect it with the Lecus; the Latis, which flows by Montpeller; the Arauris (Héraules) flows west past Agathe (Aude); the Libria or Liria may be the Lèvrons [Libria]; the Obris or Orbis (Orbe); the Narbo or Atax (Aude), which passes Narbonne; the Rusceno or Teta (Têt), and the Tichis (Teich), which enters the Mediterranean near the mouth of the Rhone. Between the Var and the Rhone there are very few streams, for the form of the surface is such that nearly all the drainage runs into the Rhone. There is the Argenteus (Argens), and a few insignificant streams between the Argenteus and the delta of the Rhone.

The extreme western part of the Provincia comprehends a portion of the basin of the Garonne, for Toulous is on this river. The valley of the Aude between the Cévennes and the Pyrenees forms an easy approach from the Mediterranean to the waters of the Garonne and to the Atlantic,—a circumstance which facilitated the commerce between the Mediterranean and the Atlantic, and made this a common route for the trade of the West (Lutetia). The coast from the Pyrenean Promontorium to a point a few miles south of Massilia forms a great bay called the Gallus Sinus; it is generally flat, and in many places it is lined by marshes and lakes. This part of the coast contains the Delta of the Rhone. East of Massilia the country is hilly and dry. The port of Massilia is naturally a poor place. East of it is the port of Telo Martini (Toulon), and a few other ports of little value. Metta’s remark (ii. 5) is true: “On the shore of the Provincia there are some places with some names; but there are few cities, because there are few ports and all the coast is exposed to the Auster and the Africa.” There are a few small islands along the eastern coast, the Stesicsias, Planesia, Lero, and other rocky islets.

The dimensions of the Provincia, according to Agrrippa’s measurement, are said to be 270 M. P. in length and 248 M. P. in breadth. But we neither know how the measures were taken, nor whether the numbers in Pliny’s text (iii. 4) are correct. However we learn that this, like many other parts of the empire, was surveyed and measured under Agrrippa’s orders.

The length of the coast of Narbonensia is above 260 miles. The direct distance from Toulous to the mouth of the Var is near 300 miles; and from the junction of the Rhone and the Saône, the direct distance to the sea measured along a meridian is about 180 miles. But these measures give only an imperfect idea of the area of the country, because the outline is irregular. Strabo (iv. pp. 178, 179) has preserved a measurement which has followed a Roman road from the Pyrenees to the Var. The distances from the temple of Apollo at the Pyrenees to Narbo is 68 Roman miles; thence to Nemaussus 85; from Nemaussus through Ugernum and Tarasco to the warm springs called Sextiae (Aqua Sextiae), which are near Massilia, 53; and thence to Antipolis and to the Varus, 75; the whole making 277 miles. Some reckon, he says, from the Apollo to the Varus 260 stadia, and some add 200 more, for all which there is no agreement about the distance. Two thousand six hundred stadia are 325 Roman miles. When Strabo wrote, the distance along the road from Narbo to the Var was not measured, or he did not know it. The other great road which he describes is a road through the Vocontii and the territory of Cottius: As far as Ugernum he says the road from Narbo to Massilia is the same as the route just described; but from Tarasco to the borders of the Vocontii over the Drusenta and through Caballio (Cavaillon) on the Durance is 63 miles; and again, from Caballio to the other limit of the Vocontii toward the land of Cottius to the village Ebroodunum (Embrunum, Embres) is 40 miles; then through the village Brigantum (Brignon) and Scinecuniae and the passage of the Alpes (the pass of Mont Genevieve) to Ocelum [Ocelum], the limit of the land of Cottius; the country from Scinecunia is reckoned a part of Italy, and from there to Ocelum is 27 miles.” He says in another place (iv. p. 187) that this road through the Vocontii is the shorter, but though the other road along the Massilia did not and the Ligurian territory is longer, the passes over the hills into Italy are easier, for the mountains in those parts sink lower.

These were the two great roads in the Provincia. There was a road in the west from Narbo through Garasso to Tolosa. There was also a road from Arelates (Arètè) to Avenio, Aratus, Valentina, and Vienna (Vienna), to Lugdunum: this was one of Agrippa’s roads (Strab. iv. p. 208). There was no road on the opposite side of the river, or no great road, the land on that side not being well adapted for the construction of a road. There were other roads over the Alps. There was a road from Lugdunum and Vienna up the valley of the Isara (Isère) to the Alpis Graia (Little St. Bernard), which in the time of Augustus was much used (Strab. iv. p. 208); and there was the road from Augusta Praetoria (Acosta) in Italy over the Great St. Bernard to Octodurus (Martigny) and Penniculcia, at the east end of the Lakes of Geneva; and thence into the country of the Helvetii.

Within the limits of Narbonensia there is every variety of surface and climate, Alpine mountains and Alpine valleys, stately rocky tracts and fertile plains, winter for nine months in the year and summer for as many months. Pliny says of it: “Agro Rum cultu, virorum morumque dignatione, ampitudo opum, ornatus provinciae esse potestatem, qua saeculo Romanae Italiae verius quam provincia.” (Pliny, iii. 4.) The climate is only mild in the south part and in the lowlands. As we descend the Rhone a difference is felt. About Arausio (Orange) the olive appears, a tree that marks a warm climate. “All
the Narbonitza," says Strabo, "has the same natural products as Italica; but as we advance towards the north and the Cenomnes (Cévennes), the land planted with the olive and the fig terminates, but all the other things are grown. The grapes also does not ripen well as we advance further north" (v. p. 178). Some of these trees were about the olive itself, and others two or three miles in advance from Nimes by the great road to Clermont Ferrand in the Auvergne, we ascend gradually in a north-west direction to a rocky country well planted with vines, mulberry trees, and olives. After proceeding a few miles further the olives suddenly disappear, a sign that we have passed the limits of the temperature which they require. The country is now an irregular plateau, rocky and sterile, but in parts well planted with mulberries and vines; and there is a little wheat. Before descending to Andusia (Andalousie), which is deep sunk in a gorge of the Vardo (Gardon), a few more olives are seen, but these are the last. We are approaching the rugged Cévennes.

The native population of the Provincia were Aquitani, Celtae, and Ligures. The Aquitani were in the parts along the base of the Pyrenees. The Ligures in the historical period occupied the south-east part of the Provincia, north and east of Marsaille, and it is probable that they were once on the west side of the Rhone also. The Greeks were on the coast, east and west of the city of Marsaille [Marseille]. After the country was reduced to the form of a Province, the Italians flocked to the Provincia to make money. They were petty dealers (mercatores), bankers, and money-lenders (negotatores), sheep-feeders, agriculturists, and traders. (Cic. pro P. Quinctio, c. 3, pro M. Fonteio, c. 5.) The wine of Italy was imported into the Provincia in Cicero's time, and a duty was levied on it, if not at the port, at least in its transit through the country (pro Fonteio, c. 9). Cicero sneeringly says, "We Romans are the most just of men, for we do not allow the Transalpine nations to plant the olive and the vine, in order that our olive plantations and vineyards may be worth more" (de Re Publica, lib. 6). He does not accuse them, for the reasons given above, but rather as a selfish order was made. But the vine is a native of Narbonensis, and the Greeks made wines, as we might safely assume, and they sold it to the Galli. Posidonius, whom Cicero knew, and who had travelled in the country, says that the rich Galli bought Italian wine and wine from the Massaliota. (Posidonius, ep. Athen. iv. p. 192.) If any of the Galli got this wine, the Galli of the Provincia would have it.

This favourite province of the Romans was full of large cities, which under the Empire were ornamented with works both splendid and useful, amphitheatres, temples, theatres, and aqueducts. Many of these buildings have perished, but the magnificent monuments at Arles and Nimes, and the less striking remains in the Provençal Turquerie, show what this country was under Roman dominion.

The tribes or peoples within the limits of the Provincia are very numerous. Pliny has a long list. On the west side of the Rhone at the foot of the Pyrenees were the Consorani and Sordones or Sordi. North of them were the Volcae Tectosages, whose capital was Tolosa; and the Rutani Provinciales. The Volcae Arecomici occupied the country east of the Tectosages and extended to the Rhone. The position of the Tascani, a small people mentioned by Pliny, is only a matter of conjecture [TASCO]. North of the Arecomici only one people is mentioned between the Cévennes and the Rhone, the Helvii [HELVI]. The Ardeche (a mountain stream from the Cévennes) flows through their country into the Rhone. It was by the valley of the Ardeche that Caesar got over the Cévennes into the country of the Arverni through the snow in the depth of winter (B. G. viii. 55). He could go on and tell us for he tells us that he went through the territory of the Helvii.

East of the Rhone the tribes were very numerous for the surface is larger and full of valleys. It has been already observed that the Sedani, Veragi, and Nanthates must have been included in the Narbonenses of Augustus. The Allobroges occupied the country south-west of Geneva, to the Istrie and the Rhone. Pliny's list of names in the Provincia comprises all Picardy's, with some slight variations, except the Commoni, Eliocci, and Senti. Some of the names in Pliny are probably corrupt, and nothing is known about some of the peoples. The following are the principal peoples south of the Narbonenses and Allobroges, the Centonenses, Graecolati, Magi, Catae, Tricori, Segovallaeans, Tricastes, Caures, Vozcenti, Vulcigeles, Bodontici, and Albici, all of them north of the Drusentia or its branches. South of them were the Salyes or Salluvii, the neighbours of Massilia; the Sueci, Oxybi, Decies, and the Nerusi, who were separated from Italy by the Fur.

**PRUSA.** (Προύσα: Eta. Πρωοοεια), generally with the addition of ιδιοι or οιναυς ου Οδοες, to distinguish it from another place of the same name, was situated at the northern foot of Mount Olympus, in Myria. Pliny (v. 45) states that the town was built by Hannibal during his stay at Prusa, which can only mean that it was built by Prusias, whose name it bears, the advice of Hannibal. According to the common text of Strabo (xii. p. 564), it was founded by one Prusias, who waged war against Croesus, for whom Stephano B. (s.v.) substitutes Cyrus. As no such Prusias is known in the age of Croesus or Cyrus, various conjectures have been made upon the passage of Strabo, but with little success. At all events, it is not a town which was by Dion Chrysostomus (Ovart. xiii. p. 585), who was a native of the town, that it was neither very ancient nor very large. It was, however, as Strabo remarks, well governed, continued to flourish under the Roman emperors (Plin. Epiat. x. 85), and was celebrated for its warm baths, which still exist, and bore the name of "the royal waters." (Attal. ii. p. 43; Steph. B. s. v. Προσα.) Under the Greek emperors it suffered much during the wars against the Turks (Nicet. Chron. pp. 386, 389); when at last it fell into their hands, it was for a time the capital of their empire under the name of Brusa or Brousse, which it still bears, for it is still one of the most flourishing towns in Asia Minor. (Brown's "History of Turkey," vol. ii. p. 133; Smith, G. E. "Dictionary of the As. Mon. Vol. V. p. 70; Hamilton, Researches, i. p. 71, &c.)

Plutonien (v. I. § 13) and Pliny (v. 43) mention a town of the same name on the river Hyphasis or Hyphasis, in Bithynia, which, according to Memnon (cc. 39, 42, 49), had formerly been called Cieras (Klepa), and had belonged to the territory of Heraclea, but had been taken by Prusias, who changed its name. But there seems to be some confusion here between Cieras and Clus, the latter of which is known to have received the name of Prusias from the king of that name. (Strab. xii. pp. 556, 556.)
PRYMNESIA or PRYMNESIUS (Πρυμνεια, Πρυμνησις; Etth. Πρυμνησιος), a small town in central Phrygia. (Ptol. v. 2. § 24; Hieroc. p. 677; Conc. Chalcid. p. 673.) Poocke (Travels, iii. c. 15) found an inscription containing the name of the town near Asfom Cara-bisnur. This town (Asia Minor, p. 55) shows that the inscription does not refer to Prynemis, but to some person whose name ended in "mena." No inference, therefore, can be drawn from it as to the site of that town. Franz (Fürst. Inschriften, p. 5) has proved, by incontrovertible arguments from other inscriptions, that Prynemis must have been situated at Seid-el-Ghazii, between Esî-Shahr and Condiâ, where a few remains of an ancient town still exist. (L. S.)

PRYTNANIS (Πρυτανος), a small river in the east of Pontus, which has its sources in the Moeshchii Montes, and flows by the town of Abgabes. (Arrian, Peripl. P. E. p. 7; Anonymous, Peripl. P. E. p. 15, where it is called Prytanaea.) It is perhaps the same river as that called by Scylax (C.C. 255) Pordanias. (L. S.)

PSACUM (Φακα), a promontory on the NW. coast of Crete, forming the termination of Mt. Tityros, now called C. Spada. (Ptol. iii. 15. § 8.)

PSAMATHUS. [Tarsabum.]

PSAPHUS. [Antica. p. 390, a.]

PSCH. or PSEDO PSCH. (PSD) (Πσκόλος, Πςδ. πνευματικι, Πςδ. α. b.) the modern Tunas, one of the enormous lakes S. of Merot, which feed the principal tributaries of the Nile. The 10th parallel of N. latitude nearly bisects the lake Psebau. According to Stephanus, it was five days' journey from Aethiopia, i.e. from Asüma. In the centre of the lake was a populous island — a depot of the ivory trade (Geog. ii. 6. 4); and the inhabitants, no doubt, also by the hunters of the Hippopotamuses, the hides of which animal were exported to Egypt, and employed as coverings for shields. On the S. side the lake was encompassed by lofty mountains, which abounded in mineral wealth (Theophr. de Lapid. p. 695, ed. Schneider), and whose periodical torrents, according to Strabo (c. 5. 7. 6), carried away, when Actaeon was boasting of his prowess, their waters over the plains of the Trogodytes. (W. B. D.)

PSKLICIS (Πςκλης, Strab. xvii. p. 820; Isæus, Anton. p. 162; Πςκλης, Aristid. Aegypt. p. 512), was a town of the region Dodecachosmos situated on the left bank of the Nile. Originally Pseiés was little more than a suburb of the older Aethiopian town Tischompos; but it speedily outgrew its parent, so that in process of time Tischompos was denominated contra-Pselcis. In B.C. 23 the Aethiopian nation, alarmed by the approach of the Romans to their frontiers, harassed the neighbourhood of Philae and Syene, and it became necessary to repel their incursions. C. Petronius, accordingly, on the death of Actaeon, who was then in the government of Egypt, undertook to drive them back, and Pselcis was one of the towns which submitted to him. (Strab. L. c.; Dion Cass. liv. 5.) So long as the Romans maintained their hold on Northern Aethiopia, Pselcis was the permanent headquarters of a troop of German horse. The modern harbour of Passi occupies a portion of the ancient Pselcis. (W. B. D.)

PSESII, or PSESSI (Ψεσσι, Ptol. v. 9. § 17; Ψςσες, Apoll. op. Steph. B. s. c.; in Plin. vi. 7, the old editions have Passi, but Silig reads Pessi; it appears from an inscription that Pessi is the correct form, Insbr. in Jahn's Jahrbucher, vol. xxxvi. p. 225), a people in Sarmatia Asistica, placed by Ptolemy between the lake Macotis and the Hippici Montes after the Siraceni.

PSEUDOCHELIS (Ψευδοχηλις), a town of the Elytiai in Arabia Felix, identified by some modern writers with Moskha. (Ptol. vii. 7. § 7.)

PSEUDOPENIUS. [Harpodera, a city in Asia Minor, p. 21.]

PSEILIS (Ψειλης), a small river on the coast of Phrygia, flowing into the Euxine between Arvania and Calpe, and affording at its mouth a good road for small vessels (Strab. xii. p. 543; Ptol. v. 1. § 5; Anonymous, Peripl. P. E. p. 3; Plin. vi. 1; Arrian, Peripl. P. E. p. 13, where it is called Pilleis; Mari- dian, p. 69, where it is written Pallaus; comp. Steph. B. a. c. 'Aρβανίας.) (L. S.)

PSEPHIS (Ψψφης: Ekh. Ψψφης), a city in the NW. extremity of Arcadia, bounded on the N. by Arcadia, and on the W. by Elis. It was a very ancient place. It is said to have been originally called Ermmathus, and its territory to have been ravaged by the Ermmathian boar. (Paus. viii. 24. § 2; Recast. op. Steph. B. s. v. Ψψφης; Apollod. ii. 5. § 4.) It afterwards received the name of the city of Phiegeus (Ψψφης, Ψψφης), apparently from the oaks (φυγαει), which are still found upon the site of the town; though the ancients, as usual, derived the name from an eponymous founder, Phiegeus. (Steph. B. s. v. Ψψφης, Ψψφης; Paus. L. c.) It was called Psephus by Eusebius and Pseudo-Marcus, sons of Her- cules, who are said to have come from Sicily and dedicated to the town this name after their mother Psephis. (Paus. L. c.) Psephus, while still called Phiegeus, was celebrated as the residence of Alcamen, who fled thither from Argos, after slaying his mother, and married Alphisebioe, the daughter of Phiegeus. (Paus. viii. 24. § 8; Dict. of Sgr. s. v. Αλκαμαζος.) In consequence of their connection with Alcamen, the Psephidi took part in the second expedition against Tedebe, and refused to join the other Greeks in the Trojan War. (Paus. viii. 24. § 10.)

Psephus is rarely mentioned in history. In B.C. 219 it was in possession of the Eleians, and was taken by Philip, king of Macedon, who was then in alliance with the Achaeans. In narrating this alliance Polybius gives an accurate description of the town. "Psephus," he says, "is confidently an ancient foundation of the Arcadians in the district Asania. It is situated in the central part of Peloponnesus, but in the western corner of Arcadia, and adjoining the Achaeans dwelling furthest towards the west. It also overarches conveniently the country of the Eleians, with which it was in close alliance. Philip marched thither in three days from Caphyas, and encamped upon the hills opposite to the city, where he could safely have a view of the whole city and the surrounding places. When the king observed the strength of the place, he was at a

x x 2
loss what to do. On the western side of the town there is a rapid torrent, impassable during the greater part of the winter, and which, rushing down from the mountains, makes the city exceedingly strong and inaccessible, in consequence of the size of the ravine which it has formed. On the eastern side flows the Erymanthus, a large and impetuous river, concerning which there are so many stories. As the western torrent joins the Erymanthus on the southern side of the city, its three sides are surrounded by rivers, and rendered secure in the manner described. On the remaining side towards the north a strong wall hangs over, surrounded by a wall, and serving the purpose of a well-placed citadel. The town itself also is provided with walls, remarkable for their size and construction." (Polyb. iv. 70.)

From this description it is evident that the Erymanthus on the eastern side of the city is the river of Sophos; and that the western torrent, which we learn from Pausanias (viii. 24, § 5) bore the name of Aronas, is the river of Chermodesia. About 300 feet below the junction of these rivers the united stream is joined by a third, smaller than the other two, called the river of Lopès or Skupus, which rises on the frontiers of Cleftor, near Seirae. From these three rivers the place is now called Tripotamno. The banks of the Erymanthus and the Aronas are precipitous, but not very high; between them and the steep summit of the hill upon which the town stood there is a small space of level or gently-rising ground. The summit is a sharp ridge, sending forth two roots, one of which descends nearly to the angle of junction of the two streams, the other almost to the bank of the Erymanthus at the eastern extremity of the city. (Leake, Morea, vol. ii. p. 242.)

Philip, in his attack upon Psophis, crossed the bridge over the Erymanthus, which was probably in the same position as the modern bridge, and then drew up his men in the narrow space between the river and the walls. While the Macedonians were attempting to scale the walls in three separate parties, the three rivers were sally from one side of the upper part of the town. They were, however, driven back by the Cretans in Philip's army, who followed the fugitives into the town. Euripidas and the garrison then retreated into the citadel, and shortly afterwards surrendered to Philip. (Polyb. iv. 71, 72.)

Pausanias saw at Psophis a ruined temple of Aphrodite Erechthe; here was Promachus and Echephron, the tomb of Alcmeon, and near the Erymanthus a temple sacred to that stream. (Paus. viii. 24, § 7.) Leake also noticed a part of a theatre, not mentioned by Pausanias, on the side of the hill towards the Aronas. Nine hundred feet above the junction of the two rivers, and near the walls on the bank of the Erymanthus, they also found some remains of a public building, 96 feet in length, below which there is a source of water in the bank. He conjectures that they may be the remains of the temple of Erymanthus.

Psophis was about 2 miles in circumference. The town-walls followed the crest of the ridge to the northward and the bank above the two rivers on the opposite side; and they are traceable nearly throughout the entire circuit of the place. On the north-eastern side of the town, which is the only part not protected by the two rivers or by the precipices at the back of the hill, there was a double inclosure. Leake could not trace the inclosure of the citadel.

At the distance of 30 stadia from Psophis was

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**PLAN OF PSOPHIS.**

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<tr>
<th>a.</th>
<th>c. Ancient walls.</th>
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<td>b.</td>
<td>Theatre.</td>
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<td>c.</td>
<td>Foundations of a large building.</td>
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<td>d.</td>
<td>Churches.</td>
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<td>e.</td>
<td>Bridge over the Aronas.</td>
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<td>f.</td>
<td>Bridge over the Erymanthus.</td>
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<td>g.</td>
<td>Procession of the army of Philip.</td>
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<td>h.</td>
<td>Khan of Tripotamno.</td>
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**PSYCHIUM (Ψεκίον, Steph. B. a. v.; Ptol. iii. 17, § 4; Ψεκία, Stadiasmus. Mar. Magn. p. 228, Hoffmann: Eik. Ψεκίον), a town on the south coast of Crete, placed by Ploemey between the mouths of the river Massalia and Eletra, and by the Stadiasmus 12 stadia to the west of Scius, a distance which agrees very well with the situation of Kastrí.** (Paslyly, Crete, vol. i. p. 30.)

**PSYCHIEUS (Ψεκίος), a small river in the est. of Pontus, forming the boundary between the tribes of the Colchis and Sarmi. (Arrian, Perip. P. E. p. 6; Anony. Perip. P. E. p. 14, i. 8.)**

**PSYLLI (Ψώλλιοι, Hecat. Fr. 303, ed. Klemm, Herod. iv. 173; Strab. lii. p. 131, xiii. p. 388, xvii. p. 814, 838: Pliny. v. 4, vi. 2, viii. 38, xii. 30, xxv. 76, xxviii. 6; Alciat, Nat. An. vi. 33), a people on the shores of the Greater Syris, who bordered on the Nasamones, occupying that part of the shores of Sort which lies between Aedale Sinnes and Aedale Naus. According to Herodotus (1. 4) they sailed forth against Notes, or the S. wind, and were buried in the sands which were raised by the offended wind. Their country was afterwards occupied by the Nasamones.**

The story gives a vivid picture of those seas of sand, unbathed by dew or rain, where the fine dusty-like particles, rising through the rarefied air, met in dark oppressive clouds. They were supposed by the ancients to have a secret art enabling them to secure themselves from the poison of serpents, like the "Háwees," or snake jugglers of Cairo. (Wilkinson, Ancient Egyptians, vol. v. p. 241; Lale, Modern Egyptians, vol. ii. p. 214; Quatremère, Mém. sur l'Egypte, vol. i. pp. 205—211.)
brought some of these people in his train when he led the way into the depths of the desert which skirts the Lesser Syrtis (Plut. Cat. Min. 56; Lucan, ix. 891); and Octavius made use of the services of these poison-suckers, it was said, in order to restore his victim, Cleopatra, to life. (Dion Cass. ii. 14; comp. Lucan, ix. 891) [E. B. J.]

PSTYLIUM (Ψτυλίον, Ψτυλείριον, or Ψτυλή), a fortified emporium on the coast of Bithynia, between Crenides and Timrippus. (Ptol. v. l. § 7; Arrian, Perip. P. E. 14: Anonym. Perip. P. E. p. 5; Marcian, p. 70; Steph. B. s. v. Ψτυλή; Tab. Presp.: erroneously calls it Scyllum.) [L. S.]

PYRA (Ψυρᾶ), a small island in the Aegean sea, to the north-west of Chios, at a distance of 50 stadia from Cape Maleaeus in Chios, and having only 40 stadia in circumference. It was a lofty, rocky island, and contained on its south-east coast a small town of the same name. (Strab. xiv. p. 645; Plin. v. 56; Steph. B. s. v.; Hom. Od. iii. 171.) Its modern name is Φύρα [E. B. J.]

PSYTTALEIA (Ψυτταλεία), a small island off the Attic coast between Perirrhenis and Salamina. For details see SALAMIS.

PTANDARI or PTANDARA, a place in Cappadocia on the south-west of Arabissus (It. Ant. pp. 178, 180, 310, 212, &c., where we sometimes read the ablatival P tenantis, and sometimes P tenantem.) [L. S.]

PTARENEUS (Πταρνέους, Arrian, Ind. c. 4), a small tributary of the Upper Indus, which flows into that river a little above Peskhwar. Lassen conjectures that it is the present Burrenda. (Lassen, Map of Anc. India.) [V.]

PETELEA, an ancient name of Ephesus. (Plin. v. 56, s. n. 31.)

PETELOS (Πτελεός), a small lake in Mycia, near Ephraim on the coast of the Hellespont (Herod. viii. 43; Strab. xiii. p. 595; Schol. ad Ptol. v. 2 § 8.) [L. S.]

PETELEUM. 1. (Πτέλευμα: Eth. Πτέλευδαι, Πτελεεωδος, Πτελεεωτας), a town of Thessaly, on the south-western side of Pelion, and near the boundary, in the trince of the Siusus, Pagassaeus. It stood between Antron and Halos, and was distant from the latter 110 stadia, according to Artemidorus. (Strab. iv. p. 433.) It is mentioned by Homer as governed by Proteus, to whom the neighbouring town of Antron also belonged. (II ii. 687.) In s. c. 192, Antherea made an incursion on Peloponnesus in order to await the war against the Romans in Greece (Liv. xxxv. 43.) In n. c. 171, the town, having been deserted by its inhabitants, was destroyed by the consul Licinius. (Liv. viii. 67.) It seems never to have recovered from this destruction, as Pliny speaks of Pteleum only as a forest (" nomen Pteleum, Plin. iv. 8. a. 15.) The form Pteleus is used by Lucan (vii. 485), by Ovid, N., x. 271, in the modern village of Ptelea, or Pfeldo, upon a peaked hill crowned by the remains of a town and castle of the middle ages, called Old Pfeldo. On its side is a large marsh, which, as Laken observes, was probably in the more flourishing ages of Greece a rich and productive meadow, and hence the epithet of πελεεωδος which Ovid (loc. cit.) gives to it in order to red to Pteleum. (Laken, Northern Greece, vol. i. p. 541, seq.)

2. A town of Triphyllia, in Elis, belonging to Nestor (H. Hom. II. li. 594), is said by Strabo to have been a colony from the Thessalian Pteleum. This town had disappeared in Strabo's time; but its uninhabited woody site was still called Pteleasinum. (Strab. viii. pp. 349, 350.)

3. A fortress in the territory of Erythrae, in Ionia. (Thuc. vii. 24, 31.) Pliny (v. 29. s. 31) mentions Pteleon, Helos, and Dorium as near Erythrae, but those places are confused by Pliny with others of the Triphyllian towns in Homer (I. c.).

PTERIA (Πτερία), the name of a town and district in Cappadocia, mentioned only by Herodotus (i. 76), who relates that a great battle was fought in this district between Cyrus and Croesus. Stephanus B. mentions Pterium, a town of the Medes, and Pteria, a town of the Sinopes (s. v. Πτερία).

PETELOS, one of four islands—the other three being Labataenis, Coboris, and Sambrasctae—lying off the coast of the Sabaei in Arabia, and corresponding in number and, the last of the four in name, with the Solias islands. (Plin. vi. 28. s. 32; Forster, Arabia, vol. ii. p. 230.)

PTELODERMA (Πτελόδερμα), a town of the Trebus, in Arcadia, which was deserted consequent on the removal of its inhabitants to Megapolis. (Paus. viii. 27. § 3.)

PTOLEMAIS. 1. (Πτόλεμας Ptol. iv. 5. § 87), a small town of the Aranitou nome in Middle Egypt. It was situated between Henu and Abydos, near the point of junction between the Black and White Niles. The modern village of El-Lakham occupies a portion of the site of the Aranite Ptolemais.

2. PTOLEMAIS THERON (Πτολεμαίας θερόνιος, Ptol. i. § 8, iv. 7. § 7, vii. 16. § 10; Ptolemais, Strab. xvii. pp. 768—76; Agatharch. op. Phot. pp. 457—459, ed. Bekker; Ptolemais Epithereia, Ptol. vi. 29. s. 34), was originally an Aethiopian village situated on the southern coast of the forest which extended from the s. side of the Trogodrytico Bericei to lat. 17° N. Its convenient situation on the coast of the Red Sea and in the heart of the region where elephants abounded induced Ptolemy Philadelphus (s. c. 282—246) to occupy, enlarge, and fortify the village, which thenceforward was named Ptolemais after its second founder. Philadelphus, indeed, before he colonised this outpost of his kingdom, used every effort to persuade the Aethiopian hunters [Elephantophagi] to abstain from the flesh of these animals, or to reserve a portion at least of them for the royal stables. But they rejected his offers, replying that for the kingdom of Egypt they would not be satisfied with the pleasant ing and eating elephants. Hitherto the Aegyptians had imported these animals from Asia, the Asiatic breed being stronger and larger than the African. But the supply was precarious: the cost of importation was great; and the Aethiopian forests afforded an ample supply both for war and the royal household. As the depth of the elephant trade, including that also in the present world, Ptolemais attained a high degree of prosperity, and ranked among the principal cities of Aethiopia. From its market it is probable that Carthage also derived its supply of elephants, since about the period of Ptolemais' reign the Carthaginians employed these animals more frequently in war. (Liv. xvii. Epit.; Florus, ii. 2. § 23.) Ptolemais occupied a pleasantly situated harbor, and the Aegyptian vessels were compelled to run up to Berenice whenever the N. or E. winds prevailed: in the present day the Red Sea coast at this point is approachable only by boats. The roadstead of Ptolemas, however, was partially sheltered from the E. winds by an island covered with olive-trees. In its x x 3
neighbourhood the freshwater lake Monoleos afforded it a good supply of water and fish. The shell of the true land-tortoise was found at Ptolemais: it is described by Agatharchides (ap. Geogr. Minos. p. 40. Lib. ii. c. 11) as covered with small lanceolate-shaped plates, of the whiteness of the pearl-oyster. To ancient geographers the position of Ptolemais was of great importance, being one of the points from which their computations of latitude were made. Modern geographers, however, are not agreed as to the degree in which it should be placed, some identifying it with Botra-Apis, opposite the island of Wellesley, while others (Vincent, *Voyage of Nearchus*, vol. ii. p. 99) prefer a more southerly site, near the port of Mishrâ- Mombarkh. (Comp. Mannert, vol. x. i. p. 48, seq.)

3. (Πτολεμαίας ή Ερετίων. Ptol. l. 15. § 11. iv. § 56. Πτολεμαίας οικ. Strab. xvii. p. 619), a city of Upper Asia, N.W. of Abydus, and situated on the western side of the Nile. It can hardly be regarded, however, as an Egyptian city, its population and civil institutions being almost exclusively Greek, and its importance derived entirely from the favour of the Ptolemies. The ruins of Ptolemais Hermi are supposed to be at the modern town of Ptolemais Hermiou (Champollion, *L'Egypte*, vol. i. p. 253, seq.) [W. B. D.]

PTOLEMAIS (Πτολεμαίας), a small town on the coast of Pamphylia, between the river Melas and the town of Coscinium, is mentioned only by Strabo (xiv. p. 667). Leake (Asia Minor, p. 197) conjectures that Ptolemais did not stand upon the coast, as it is not on any of the Irish mosaics placed in the situation of the modern town of Alara, where is a river, and upon its banks a steep hill crowned with a Turkish castle. (Comp. Richter, *Walfahrten*, p. 334.) [L. S.]

PTOLEMAIS CYRENAICAE. [BARCA.]

PTOLEMAIS PHOENICIAE. [ACEC.]

PTOIJOS. [Ματθαία, p. 262, b.]

PTOUM. [Βοργουτά, p. 412, a.]

PTYCHIA. [Γορκτρα, p. 671, b.]

PUBLICA'NOS, AD, in Gallia, is placed in the Itins, on a road which leads from Vienna (Vienne) on the Rhone to the Alpe Graia (Little St. Bernard). In following this road Ad Publicanos comes after Mantala [Μαντάλα], and its position is at the northern extremity of the territory of the Centrones or La Tarentaise. Wesseling observes that the name Ad Publicanos indicates a toll place at a bridge. [ΠΟΣ ΑΡΑΒΙΟΣ]. D'Anville supposes that Ad Publicanos was at the point where the Aris, a tributary of the Iére, is crossed, near which there was an ancient Hospital or Sibylum, as it was called, such as we find on several Roman roads. This place is now called L'Hôpital de Conflans, and is near the junction of the Aris and the Iére. Ad Publicanos was probably on the boundary of the Allobroges and Centrones, where some dues would be paid. These dues or customs were established in a period of Gallic history even anterior to the Roman conquest. (v. p. 410) 1) it was loaded with these imposts, which continued to the time of the French Revolution of 1789. The distance between Mantala and Ad Publicanos is marked xvi. in the Itins, which does not agree with the site fixed by D'Anville. Other geographers place Ad Publicanos at the village of Des Fontaines. [G. L.]

PUCINIA (Ποτίνια, Duino), a town of Venetia, in the territory of the Carni (Plin. iii. 18. a. 22), though Ptolemy assigns it to Istri (Ptol. iii. 1. § 28). It is placed by Pliny between the river Timavus and Tergaste, which leaves little doubt that it is the place called Duino, about 16 miles from Trieste, and 7 miles from the river Timavus. It stands on the brow of a steep rocky ridge or slope facing the sea; and the neighboring district is still noted for its wine, which was famous in the days of Pliny, and was reckoned particularly wholesome, so that Livia the wife of Augustus assigned the great age to which she attained principally to her use of it. (Plin. xiv. 6. l. 13. a. 4. [E. B. B.]

PULCHRUM PRON. [APOLENIUS PRON.]

PULL'ARI'AES INSULAE. [POLA.]

PULT'OVIÀ, a place in Upper Pannonia, on the south-west of Petovio, on the river Pulas. (L. H. E. p. 561; comp. Musgar, Noriciam, i. p. 249.)

PUNICUM (Sia Marina), a village or station on the coast of Etruria, mentioned only in the Tabula, which places it 6 miles beyond Pyrgi (Sia Senova) on the Via Aurelia; and this distance enables us to fix its site at the modern village or hamlet of Sia Marina, where there are still some traces of a Roman port, and more extensive remains of a harbour (Tab. Pent.; Nibby, *Diotarsi di Roma*. vol. ii. p. 318; Dennis's *Etruria*, vol. ii. p. 7.) [E. B. B.]

PUNICUM, called by Procopius (de Aed. iv. 6. p. 287) *νουκέω*, a town of Moeisia Superior, at the mouth of the Pingus (Tab. Pent.). [T. H. D.]

PUPILICA, a town of the Liburni (Geogr. liv. 16. 2. 24), which has been identified with it on the main land facing the S. of the island of Arde. (Niceerger, *Die Sud-Slaven*, p. 325.) [E. B. J.]

PURA. [SEGBROSLA.]

PUPUR'ARIÆ INIS, islands off the coast of Manartiaca, which are said to have been discovered by Juba (Plin. vi. 57), who established there a manufactory of purple. If his description of them as being 625 M. P. from the Fortunate Islands be received, they cannot be, as D'Anville supposed, *Lamserota* or *Fuentis Ventura*, the two nearest of the Camarites to the African continent. Still greater difficulties exist in supposing them to be *Moderi* and *Porto Santo*, which are too remote from Juba's kingdom to be the seat of a manufacture of purple carried on by him. *Lamserota* (Cassius Longinus for *Carthagerin* and *Griechen*, p. 140) considers them to be the islands of Lamserota *Sia Clara*, with the smaller ones of *Graecos* and *Aelegantos*. (Kanić, *Phoenicia*, p. 229; Humboldt, *Cosmos*, vol. ii. p. 129, trans.) [E. B. J.]

PUTEOLI. (Pouretou, Ptol. Disc. G. Ces. *Levitans Strab.*, Act. Apolet. Et. Puteolanus; Pas- sesol), a maritime city of Campania situated on the northern shore of the Sinus Cumanus at Crater and on the east side of the smaller bay known as the Sinus Baianus. It was originally a Greek city of the name of *Dicarearchia* (Δικαραρχεία, Strab.; Do- xarxarchia, Steph. B.: Et. Dicararchia and Dicar- archia). The *Etruscans* (v. p. 190) 1) it was loaded with these imposts, which continued to be the name of *Cassius Munus* to, which it served as a port. (Strab. v. p. 245.) There can be little doubt of the accuracy of this statement, but Stephanus of Byzantium and Eusebius ascribe its foundation to a colony from Samos; and it is not improbable that in this as in many similar instances, the colony from Cunus was reinforced by a fresh band of emigrants from Samos (Steph. B. s. v. *Heraclea*; Euseb. ii. p. 199, ed. ...
Scal.). The date assigned to this Samian colony by Eusebius is as late as B.C. 531. No mention occurs of Dicaearchia in history previous to the conquest of Cumae by the Campanians; from its surviving as the port of Cumae it could probably never have taken any active or independent part; but there seems good reason that it must have become a populous and flourishing town. The name of Dicaearchia continued to be applied to it by Greek writers long after it had assumed the new appellation of Puteoli. (Diod. iv. 22, v. 13, &c.)

The period of this change is uncertain. It is generally said that the Romans bestowed on it the new name when they established their colony there; but there seems good reason to believe that it was considerably more ancient. The name of Puteoli is applied to the city by Livy during the Second Punic War (Liv. xxv. 7), and there is much probability that the coins with the Ocean inscription "Phistiae," sometimes Graecised into Phistalos, belong to Puteoli during the period preceding that of the Roman colony. (Millingen, Nomism. de P. L. ital., p. 201; Friedhöfer, Ostliche Mynten, p. 29.) According to the Roman writers the name of Puteoli was derived either from the stem arising from the numerous sulphurous springs in the neighbourhood, or (with more probability) from the wells (putei) or sources of a vegetable nature which it is supposed (Varro, v. 25; Fest. s. a. Puteoli; Plin. xxxii. 2; Strab. v. p. 245; Stephan. B. s. v. Puteoli) that Claudius Nero embarked with two legions for Spain. (Id. xxvi. 7, 12, 13.) Livy speaks of Puteoli as having first become frequented as a port in consequence of the war; and though this is not strictly correct, as we know that it was frequented long before under the name of Dicaearchia, it is probable that it then first rose to the high degree of commercial importance which it subsequently retained under the Romans. Thus in B.C. 212 it became the principal port where the supplies of corn from Etruria and Sardinia were landed for the use of the Roman army that was besieging Capua (Liv. xxv. 22); and in the next year it became a place of importance to make himself master of the city, the possession of its port being an object of the greatest importance to him. (Liv. xxv. 7, 12, 13.)

The first mention of Puteoli in history is during the Second Punic War, when it was fortified by Q. Fabius by order of the senate, and protected by a strong garrison to secure it from the attacks of Hamilcar, B.c. 215. That general, indeed, in the following year made an unsuccessful attempt to dislodge the Roman garrison, to make himself master of the city, the possession of whose port was an object of the greatest importance to him. (Liv. xxv. 7, 12, 13.)

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Puteoli certainly continued to enjoy under the Empire the rank of a colony. (Plin. iii. 5. a. 9; Orell. Inscr. 1694, 3697, &c.) In addition to the original "colonia civium" settled there, as already mentioned, in 194, it appears to have received once or twice from being a fresh colony under Sulla (Val. Max. ii. 3. § 8; Mast. Sull. 37; Zumpt, de Colae. p. 260), and certainly was again colonised by Augustus. (Lib. Col. p. 336.) The inhabitants had, as we learn from Cicero (Phil. ii. 41), warmly espoused the cause of Brutus and Cassius after the death of Caesar, which may explain why Augustus sought to secure so important a point with a colony of veterans.

But, as was often the case, the old inhabitants seem to have continued apart from the colonists, with separate municipal rights, and it was not till the reign of Nero that these also obtained admission into the colony. (Tac. Ann. xiv. 27.) In A. D. 69 the site was situated between Puteoli and Pompaeian (Tac. Hist. iii. 67), and it was probably in consequence of this that the city afterwards assumed the honorary title of "Colonia Flavia Augustae Puteiota," by which we find it designated in inscriptions. (Orell. Inscr. 3698; Zumpt, l. c. p. 395; Mommsen, 2492, 2493.) It is not improbable, however, that it may at the same time have received a fresh accession of colonists.

In addition to its commercial importance, Puteoli, or rather its immediate neighbourhood, became, before the close of the Republic, a favourite resort of the Roman nobility, in common with Baiae and the whole of this beautiful district. Thus Cicero, as we learn from himself, had a villa there, to which he gave the name of Augustus; he more often mentions merely his at Puteolana. (Cic. de Fas. 1, ad Att. i. 4, xiv. 7, xv. 1, &c.) It passed after his death into the hands of Antistius Veturius, and the outbreak of a thermal spring there became the occasion of a well-known epigram, which has been preserved to us by Pliny. (Pline. xxii. 2. a. 3.) This villa was situated between Puteoli and the lake Avernus; it was subsequently chosen as the place of burial of the emperor Hadrian. (Spart. Hadr. 25.)

We hear little of Puteoli in history during the later periods of the Roman Empire, but there is every reason to suppose that it continued to be a flourishing town, whose walls and port were repaired by Antoninus Pius (Mommsen, Inscr. 2490), and numerous inscriptions have been found there, some of which belong to a late period, and attest the continued importance of the city down to the reign of Honorius. (Mommsen, 2494—2500.)

But it shared to the full extent in the calamities of the declining empire; it was taken and plundered by Alaric in A. D. 410, and again by Genseric in 455, and by Totila in 545. Nor did it ever recover these repeated disasters. After having for some time been almost deserted, it partially revived in the middle ages; but again suffered severely, both from the ravages of war and from the volcanic eruptions of the Solfatara in 1198, and, of the Monte Nuovo in the sea in 1942. But Puteoli, though retaining its episcopal see, and about 8000 inhabitants, is a poor place, and suffers severely from malaria in summer.

It, however, retains many remains of its ancient greatness. Among these one of the most conspicuous is the amphitheatre, on the hill behind the town, which is of considerable size, being larger than that at Pompell, and calculated to be capable of containing 25,000 spectators. It is in poor preservation, and, having been recently excavated and cleared out, affords in many respects a good specimen of such structures. It derives additional interest from being one of the oldest so far traced by ancient writers. Thus Suetonius mentions that Augustus provided at games there, and it was in consequence of an insult offered to a senator on that occasion that the emperor passed a law assigning distinct seats to the senatorial order. (Sext. Aug. 44.) It was there also that Nero entertained Tim. Near the amphitheatre are some ruins, commonly known as the temple of Diana, but which more probably belonged to a range of thermae or baths; as well as several piscinae or reservoirs for water on a great scale, some of which are supposed to have been connected with the springs of the amphitheatre. Near them are the remains of an aqueduct, intended for the supply of the city, which seems to have been a branch of that which led to Misenum. In the city itself the modern cathedral is in great part constructed out of the remains of a Roman temple, which, as we learn from an inscription at the architrave, was erected by Augustus by L. Calpurnius. From another inscription we learn that the architect was L. Corcinius Acustus, evidently the same who is mentioned by Strabo as having been employed by Agrippa to construct the tunnel at Postilippo. (Mommsen, I. R. 2484, 2485; Strab. v. p. 243.) The masonry is of white marble, and there still remain six beautiful Corinthian columns of the columnar base of Augustus by L. Calpurnius. Much more celebrated than these are the remains of a building commonly known as the temple of Serapis or Serapeum. The interest which attaches to these is, however, more of a scientific than antiquarian character, from the evidence they afford of repeated changes in the level of the soil on which they stand. (Livy. xcviii. 5. 4; Mommsen, On Volcanoes, p. 206.) The edifice is one of a peculiar character, and the received attribution is very doubtful. Recent researches have rendered it more probable that it was a building connected with the mineral spring which rises within it, and was adapted both for purposes of worship and for the water-supply of the town. The general plan is that of a large quadrangular atrium or court, surrounded internally by a portico of 48 columns, with chambers at the sides, and a circular temple in the centre. Not far from the temple of Serapis are the ruins of two other buildings, both of which now under water: the one of which is commonly known as the temple of Neptune, the other as the temple of the Nymphs; but there is no real foundation for either name. We know, however, from Cicero that there was a temple of Neptune at Puteoli, as might naturally be expected at so frequented a seaport, and that its portico faced the bay. (Cic. Acad. ii. 25.)

The remains of the ancient mole have been already men- tioned, and are seen from Flinders. Dogger Bank, though lying one of which is still visible above water.

On the coast proceeding from Ponsaelli towards the Lucrine lake (or rather on the ancient cliff which rises above the low line of coast) are some ruins called (with at least more probability than in most similar cases) those of the villa of Cicero, which was certainly, as we learn from Flinders, situated between Puteoli and the Lucrine lake. (Pline. xxi. 2. 3.)
PUTEOLANUS SINUS.

About a mile from Posseoli to the NE., on a hill between the town and the Lago d' Agnano, is the remarkable spot now called the Solfatara, and in ancient times known as the FORUM VULCANI (Ἅφαντον ἄγαγνον, Strab.). It is evidently the crater of an extinct volcano, retaining only so much of its former activity as to emit constantly sulphurous gases in considerable quantity, the deposit of which forms large accumulations of sulphur. It is well described by Strabo, in whose time it seems to have been rather more active than at present, as well as in a more poetical style by Petronius (Carus. B. C. 67—75); and is noticed also by Lucullus, who justly points to the quantity of sulphur produced, as an evidence of igneous action, though long extinct. (Strab. v. p. 246; Lucil. Aen. 451.) It does not seem to have ever broken out into more violent action, in ancient times than in modern, times; but in the middle ages on one occasion (in 1198) it broke into a violent eruption; and a stream of trachytic lava, which has flowed from the crater in a SE. direction, is probably the result of this outbreak. The effect of the sulphureous exhalations on the soil of the surrounding country is manifest, and to the country people of the surrounding country is manifest, and to the country people of them a peculiar whiteness of aspect, whence they were called the LECUCOAEI COLLINI. (Plin. xxviii. 11. s. 29, xxxv. 15. s. 50.) Pliny also mentions in connection with them some mineral springs, to which he gives the name of LECUCOAEI FONTES. (Id. xxxi. 3. s. 8.) They are probably those now known as the termali.

There were two ancient roads leading from Puteoli, the one to Capua, the other to Neapolis. Both of them may still be distinctly traced, and were bordered, for some distance after they quitted the city, with ranges of tombs similar to those found outside the gate of Pompeii, though of course in less perfect preservation. They are nevertheless in many respects similar to modern roads, and are still used. It is probable that the road north leading from Puteoli to Capua was the tract on the left of this towards Cumae that was the district properly called the CAMPI LABORINI, or LABORIAE, distinguished even above the rest of Campania for its surpassing fertility. (Plin. xvii. 11. s. 29.) Concerning the topography and road leading from Posseoli, see Mazzaia, Situs et Antiquitiae Poscelorum in Graevius and Burmann's Theaurus, vol. iv. part ii.; Romaniel, Viaggio a Posseoli, Svo. Naples, 1817; and Jorio, Guida di Posseoli, Svo. Naples, 1830. [E. E. B.]

PUTEOLANUS SINUS. [CHARTER: PUTEIUT, a violent act in Africa, 12 M. P. from Neapolis (Nabia) (Itin. Anton.; Pent. Tab.), which has been identified by Barth (Wanderungen), pp. 142, 143) with Ἡλεμίατα. Sir G. Temple (Excursions, vol. ii. p. 10) considers it to be SAGUL (Σαγόλλo, Prot. iv. s. 9), because of the two inscriptions with Civitas Signtitanis, which Shaw found at Helimia. (Prot. 156.) [E. E. B.]

PYDARAS. [ATHYRAS.]

PYDANA (Πυδάνα, Scyl. p. 26; Scymn. Ch. 652; Prot. iii. 13. s. 15; Steph. B.; Plin. iv. 17.), a town which originally stood on the coast of Pitoria, in the Thermae gulf. Themistocles was conducted by two Phenicians to the mountains and found a merchant ship about to sail for Asia. (Thuc. ii. 137.) Pydna was blockaded by the Athenians, who, after prosecuting the siege in vain, concluded a convention with Perdiccas. (Thuc. i. 61.) It was taken a. c. 411 by Arachneia, who removed its site 20 stadia from the sea. (Diodor. xiii. 49.) Afterwards it was gained for Athens by Timoleon; but in the two first years of the disastrous Social War 358—356, Pydna, about the exchange of which for Amphipolis there had been a secret negotiation, was betrayed to Philip by a party of traitors in the town. (Demost. ed. Legoer, p. 476, § 71. Olympik. i. p. 10. § 5. Olympik. ii. p. 19. § 6; Usan. ad loc.; Theopompos, Fr. 189, ed Didot.) Several Athenian citizens were taken in Pydna, and sold into slavery, whom Demosthenes ransomed from his own funds. (Pint. Vit. X. Orator. p. 851, ed. Reiske.) Towards the close of the year a. c. 316, Olympia reigned to Pydna, where she was besieged by Cassander, and taken prisoner by him. (Diodor. xix. 49; Polyb. iv. 11. § 3.) In the spring of a. c. 169, Perseus abandoning Diom, retreated before the consul Q. Marcus Philippus to Pydna. (Liv. xliv. 6.) After again occupying the strong line of the Enipus, Perseus, in consequence of the dexterous flank movement of P. Scipio Nasica to Salapia, was compelled to fly from Pydna. On the 22nd of June, a. c. 168 (an eclipse fixes the date, Clinton, F. H. vol. iii. p. 82), the fate of the Macedonian monarchy was decided in a plain near the town, which was traversed by a small river, and bordered by heights affording a convenient retreat and shelter to the light infantry, while the plain afforded the baseground necessary for the phalanx. (Liv. xliv. 23—26.) The Epitomist of Strabo and a Scholiast upon Demosthenes (Olympik. i. p. 10) assert that the Krypto of their time was the same place as Pydna; but their authority is of no great weight, and Colonel Leake (Northern Greece, vol. iii. pp. 429—432) has shown that the ancient site is better referred to a plain, where still Hellican remains, and, on the slope towards the sea, two "tumuli," probably monuments of the battle. Kñro, it may be supposed, rose upon the decay of Pydna and Methone, between which it lies. For autonomous coins of Pydna, see Eckeh. vol. ii. p. 76. [E. B. J.]

PYDANA or PYDANO (Πυδάνος), a small town on the coast of the Caystranian bay, a little to the south of Ephemus, was said to have been founded by Agamemnon, and to have been peopled with the remnants of his army; it contained a temple of Artemis Myndychia. (Enopoli. Helos. i. 2. § 3; Scymn. xiv. p. 639; Steph. B. s. v.; Harpocr. x. v. p. 739, ed. Schol.); there was also a temple of Apollo, where Prop. Mela, i. 17; Liv. xxvii. 1.) Dioscorides (v. 13) commends the wine of this town, which is still celebrated. Chandler (Travelr. p. 176) observed its remains on a hill between Ephemus and Scala Nova. (Comp. Leake, Asia Minor, p. 261.) [L. S.]

PYGELA or PHYGELE (Πυγέλα, Φυγέλα; Eth. Πυγελάδης, a small town on the coast of the Caystranian bay, a little to the south of Ephemus, was said to have been founded by Agamemnon, and to have been peopled with the remnants of his army; it contained a temple of Artemis Myndychia. (Enopoli. Helos. i. 2. § 3; Scymn. xiv. p. 639; Steph. B. s. v.; Harpocrat. x. v. p. 739, ed. Schol.); there was also a temple of Apollo, where Prop. Mela, i. 17; Liv. xxvii. 1.) Dioscorides (v. 13) commends the wine of this town, which is still celebrated. Chandler (Travelr. p. 176) observed its remains on a hill between Ephemus and Scala Nova. (Comp. Leake, Asia Minor, p. 261.) [L. S.]

PYLAI. [THERMOPTEIA.]

PYLAE CHIL. [Πυλαία, Πυλαί.] PYLAE SYRIAE. [AMANIDAE; ISMEL.] PYLAEA (Πυλαία), a suburb of Delphi,
the place of meeting of the Amphictyonic Council (Dorla, vi. 767, b.)

PYLENE (Py-le-ke; Eik. Πυλαία), an ancient town of Aetolia, between the Acheron and the Evrenos, mentioned in the Homeric catalogues of the Grecian ships, is placed by Pline on the Corinthian gulf. It would therefore seem to have existed in later times; although Strabo says that the Aetolians, having removed Pylene higher up, changed its name into Phyle (Strabo viii. 328), though uncertain (Hom. /I. ii. 639; Plin. iv. 3; corpolosa Pylene, Stat. Theb. iv. 108; Steph. b.s. v.)

PYLON (Πώλιον), a town on the Via Egnatia, being the frontier town of Illyria and Macedonia. (Strab. viii. p. 323.) It is not mentioned in the Itineraries.


PYLUS (Πώλιομ; Eik. Πώλια), the name of three towns on the western coast of Peloponnesus.

1. A town in hollow Elis, described as Pausanias as situated upon the mountain road leading from Elis to Pheneus. (Pausanias vii. 32; Strabo, in a corrupt passage, assigns to it the same situation, and places it in the neighbourhood of Scyllium or Mt. Scollis (μενταφ το Πενετι και τι Πελληνα- τοι άνθρωποι, κα το Παγανις Παύ- θελην) Πώλιος περίκερκα, Strabh. viii. p. 355). Pausanias (i.c.) says that it was 80 stadia from Elis. (Diodorus viii. 17) gives 70 stadia as the distance, and Pliny (iv. 5. 6) 12 Roman miles. According to the previous description, Pylus should probably be identified with the ruins at Agripidikho-khori, situated on a commanding position in the angle formed by the junction of the Peneus and Ladon. This site is distant 7 geographical miles from Elis, which sufficiently agrees with the 80 stadia of Pausanias. Leake, however, places Pylus further S., at the ruins at Kalogri, mainly on the ground that they are not so far removed from the road between Elis and Olympia. But the fact of the ruins at Agripidikho-khori being at the junction of the Peneus and Ladon seems decisive in favour of that position; and we may suppose that the ruins of Pelecus are on the Baherras, the junction of the two rivers, and then took a bend to the right into the valley of the Ladon. (Leake, Northern Greece, vol. ii. p. 238, Peloponnesios, p. 219; Boibley, Recerches, gr. p. 123; Curtius, Peloponnesios, vol. ii. p. 39.) The Elean Pylus is said to have been built by the Pylon, son of Cleon of Megara, who founded the Messenian Pylus, and who, upon being expelled from the latter place by Peleus, settled at the Elean Pylus. (Paus. iv. 36. § 1, vi. 22. § 5.) Pylus was said to have been destroyed by Hercules, and to have been afterwards restored by the Eleans; but the story of its destruction by Hercules more properly belongs to the Messenian Pylus. Its inhabitants asserted that it was the town which Dindymus placed on the point of the Alpheus flowed through their territory (Αλπεα, δον' εβρα οι Πυλικε δια γης, /L. v. 345). On the position of the Homeric Pylus we shall speak presently; and we only observe here, that this claim was admitted by Pausanias (vi. 22, § 6), though its absurdity had been previously pointed out by Strabo (ibid.) as well as by the other Elean towns. Pylus is rarely mentioned in history. In n. c. 402 it was taken by the Spartans, in their invasion of the territory of Elis (Diod. xiv. 17); and in n. c. 366 it is mentioned as the place where the democratic exiles from Elis planted themselves in order to carry on a war against the latter city. (Xen. Hell. vi. 4. § 16.) Pausanias saw only the ruins of Pylus (vi. 22, § 5), and it would appear to have been deserted long previously.

2. A town in Triphylia, mentioned only by Strabo, and surmised to be the Ptolemais, 'Αποκασσία, or Arpoweeras. He describes it as situated 30 stadia from the Thrineus, and 60 stadia from the mountain Minthe and north of Lepeus (viii. p. 344). Upon the conquest of the Triphylia towns by the Eleans, Pylus was annexed to Lepeus (viii. p. 335; comp. pp. 339, 343, 344). Later observers that the village Tzorbeus, on the water's extremity of Mount Minthe, at the fork of two branches of the river of At Sidherous, was the place in every respect with Strabo's description of the town. (Peleoponnesios, p. 109.)

3. A town in Messenia, situated upon the promontory Coryphasium, which forms the northern termination of the bay of Navaroio. According to Thucydides it was distant 400 stadia from Sparta (Thuc. ii. 47. § 1) 100 stadia from Methone. It was one of the last places which held out against the Spartans in the second Messenian War, upon the conclusion of which the inhabitants emigrated to Cyllene, and thence, with the other Messenians, to Sicily. (Pass. iv. 18. § 1, iv. 23. § 1.) From that time its name never occurs in history till the seventh year of the Peloponnesian War, b. c. 424, when Demosthenes, the Athenian commander, erected a fort upon the promontory, which was then uninhabited and called by the Spartans Coryphasium (Κορυφάσιον), though it was known by the Athenians to be the site of the ancient Pylus. (Thuc. iv. 3.) The erection of this fort led to one of the most memorable events in the Peloponnesian War. Thucydides has given us a minute account of the topography of the district, which, though clear and consistent with itself, does not coincide, in all points, with the existing locality. Thucydides describes the harbour, of which the promontory Coryphasium formed the northern termination, as fronted and protected by the island Sphacteria, with two narrow entrances to the harbour,—the one at the northern end, opposite to Coryphasium, being only wide enough to admit two triremes abreast, and the other at the southern end wide enough for eight or nine triremes. The island was about 15 stadia in width, covered with wood, uninhabited and unfortified (Thuc. iv. 5). Pausanias also says that the island Sphacteria lies between the harbours of Pylus like Rheneia before the anchorage of Dokos (v. 36. § 6). It is almost certain that the fortress erected by the Athenians stood on the site of the ruins of a fortress of the middle ages, called Paled-Asterion which has been changed into Navarino by the habit of using the accusative case, εις το Αστεριαν, as if to the Asterion, is the name of the place. (Paus. iv. 359; Plat. Menon. p. 349; el Σφαγης, Xan. Hist. vi. 2. § 31; tse Sphageis, Plin. iv. 13. a. 25.) The following description will be rendered clearer by the
17 stadia, which Thucydides ascribes to Sphacteria, does not agree with the actual length of Sphagia, which is 25 stadia. Lastly Thucydides, speaking of the bay of Pylus, calls it "a harbour of con-

considerable magnitude" (μεγέθει ὑπὲρ ὁ στειρότερον); an expression which seems strange to be applied to the spacious Bay of Navarino, which was not only the largest harbour in Greece, but perfectly unlike the ordinary harbours of the Greeks, which were always closed artificially at the mouth by projecting mole when they were not sufficiently land-locked by nature.

In consequence of these difficulties Dr. Arnold raised the doubt whether the island now called Sphagia be really the same as the ancient Sphacteria, and whether the Bay of Navarino be the real harbour of Pylus. He started the hypothesis that the peninsula, on which the ruins of Old Navarino stand, is the ancient island of Sphacteria converted into a peninsula by an accumulation of sand at either side; and that the lagoon of Osmyn-Aga on its eastern side was the real harbour of Pylus, into which there was an opening on the north, at the port of Voudhó-Kíliá, capable of admitting two triremes abreast, and another at the south, where there is still a narrow opening, by which eight or nine triremes may have entered the lagoon from the
great harbour of Naosarino. Upon this hypothesis Col. Leake observes, that in itself it is perfectly admissible, inasmuch as there is scarcely a situation in Greece on the low coasts, near the mouths of rivers, where, by the operation of waters salt or fresh, or both united, some change has not taken place since the times of ancient history; and that in the instance here considered, there is no great difficulty in imagining that the lagoon may be an ancient harbour converted into a lagoon by an accumulation of sand which has separated it from the sea. But, among the many difficulties which beset this hypothesis, there are two which seem quite fatal to it; one of which has been stated by Mr. Grote and the other by Col. Leake. The former writer remarks that, if the peninsula of Old Naosarino was the real ancient Spahteria, it must have been a second island situated to the northward of Spahteria; and that, consequently, there must have been two islands close together and near the scene. This, as Mr. Grote observes, is quite inconsistent with the narrative of Thucydides, which presupposes that there was only one island—Spahteria, without any other near or adjoining to it. Thus the Athenian fleet under Euryomedon, on first arriving, was obliged to go back some distance to the island of Prote, because the island of Spahteria was full of Lacademonian hoplites (Thuc. iv. 13); whereas, if the hypothesis of Dr. Arnold were admitted, there would have been nothing to prevent them from landing on Spahteria itself. It is true that Xenophon (Helle. vi. 2. § 3) speaks of Σπαυεία in the plural, and that Pliny (iv. 12. 25) mentions "treia Spahteria," but two of them appear to have been mere rocks. The objection of Col. Leake is still more fatal to Dr. Arnold’s hypothesis. He calls attention to the fact that the French Commission observed that the walls of the castle of Old Naosarino stand in many parts on Hellenic foundations, and that in some places three courses of the ancient work remain, consisting of a kind of masonry which seems greatly to resemble that of Messene. Besides these remains of middle Hellenic antiquity, some foundations are traced of a more ancient limestone at the northern end of the peninsula, with a descent to the little harbour of Βοίδωτα-Κωίτις by means of steps cut in the rock. Remains of walls of early date are to be seen likewise towards the southern extremity of the hill, among which is a tumulus;—all tending to prove that the entire peninsula of Naosarino was occupied at a remote period of history by an ancient city. This peninsula could not, therefore, have been the ancient Spahteria, which never contained any ancient town. The only way of reconciling the account of Thucydides with the present state of the coast is to suppose, with Mr. Grote and Curtius, that a great change has taken place in the two passages which separate the island and since the time of Thucydides. The mainland to the south of Naosarino must have been much nearer than it is now to the southern portion of Spahteria, while the northern passage also must have been both narrower and clearer. (Leake, Morea, vol. i. p. 401. seq., Polomomenisca, p. 190, seq.; Arnold, Appendix to Thucy. ii. p. 406; Grote, Hist. of Greece, vol. ii. p. 427, seq.; Curtius, Polomemenisca, vol. ii. p. 173, seq.; Bödle, Richerrchere, p. 115; Expeditio Scientifizca de la Morée, vol. i. pl. vii.)

It is unnecessary to relate here the events which followed the erection of the Athenian fort at Yluss, and which terminated with the capture of the Spartans in the island of Spahteria, as they are given in every Greek history. The following extract from Col. Leake illustrates the description of Thucydides in the most satisfactory manner:—"The level and source of water in the middle where the Lacademonians encamped,—the summit at the water's edge on the north, and the landing places on the western side, to which the Heioi brought provisions,—are all perfectly recognisable. Of the fort, of loose and rude construction on the summit, it is not to be expected that any remains should now exist; but there are some ruins of a signal-tower of a later age on the same site. The summit is a pile of rough stones; the slopes gradually to the shore on every side, except to the harbour, where the cliffs are perpendicular, though here just above the water there is a small slope capable of admitting the passage of a body of men active in climbing among rocks and difficult places. By this pass it is probable the Messenians came upon the rear of the Lacademonians on the approach to the summit: the northern termination of the pass there is a passage through the cliffs which border the greater part of the eastern shore of the island, so that by this opening, and along the pass under the rocks to the northward of it, the Messenians had the means of passing unseen from the centre of the island to the rear of the Lacademonians. That this hill slopes gradually from its rocky peak to the shore on every side except towards the harbour, it does not admit of a landing at its foot, except in the calmest weather; nor is it easily assailed on any side by land, on account of the ruggedness of the summit, except by the means to which the Messenians resorted; so that the western end of the island, small church of the Panaghia. There are also two small creeks adjacent to each other, near the southern end of the eastern side of the island, opposite to Nédakastro: near these creeks there is a well. The principal source of water is towards the middle of the island, at an excavation in the rock 20 feet deep, which seems to be more natural than artificial. The bottom of the well, in which there is a circular peristomium of modern masonry, the excavation in the rock is irregular, slanting. In one or two places there are gran high bushes, and there are low shrubs in every part of it. It often happens, as it did in the stormy summer of the Peloponnesian war, that a fire occurring accidentally or of itself, first breaks out during the dryness of these: the northern hill exhibits at this moment met marks of a similar conflagration." (Morea, vol. i. p. 408, seq.)

The peninsula of Coryphasium is a precipi-
the eastern side or towards the lagoon; while on the western side or towards the open sea it slopes gradually, particularly on the SW, where Demosthenes succeeded in preventing the landing of Brasidas and the Lacedaemonians. The promontory is higher at the northern end. Below the ruined fortress at the mouth of the creek and the ancient castle of Leukis, \textit{Kílís} (Léukí-s-kóla), "the ox's belly," which gives name to the small circular port immediately below it, which has been already spoken of. This cavan is 60 feet long, 40 wide, and 40 high, having a roof like a Gothic arch. The entrance is triangular, 30 feet long and 12 high; at the top of the cavan there is an opening in the surface of the hill above. This cave was, according to the Peloponnesian tradition, the one into which the infant Hermes drove the cattle he had stolen from Apollo. It is mentioned in the Homeric hymn to Hermes as situated upon the sea-side (v. 341); but in Antoninus Liberalis (c. 23) it is expressly said to have been at Coryphasium. In Ovid (Met. ii. 684) Mercury is represented Phoebus, belonging to the time of un guarded cattle proceeding into the fields of Pyla. The bay of Vóidiki-Kílís is separated by a low semicircular ridge of sand from the large shallow lagoon of Oasmyn-Agsa. As neither Thucydides nor Pausanias says a word about this lagoon, which now forms so striking a feature in the topography of this district, we must conjecture, with Leake, that it is of recent formation. The peninsula must, in that case, have been surrounded with a sandy plain. As Pausanias describes it; and accordingly, if we suppose this to have been the site of the Homeric Pyla, the epithet ἡμιέσθης, which the poet constantly gives to it, would be perfectly applicable.

The Athenians did not surrender their fortress at Pyla to the Lacedaemonians in accordance with the treaty made in B. C. 491 (Thuc. vi. 35), but retained possession of it for fifteen years, and only lost it towards the close of the Peloponnesian War. (Diod. xii. 64.) On the restoration of the Messenians to their country by Epaminondas, Pyla immediately again came into the hands of the Messenians and Achaeans respecting the possession of this place. (Liv. xxvii. 30; Polyb. xvii. 35.) It was visited by Pausanias, who saw there a temple of Athena Coryphasium, the so-named house of Nestor, containing a picture of him, his tomb, and a cavern said to have been the stable of the oxen of Neleus and Nestor. He describes the latter as within the city; which must therefore have extended nearly to the northern end of the promontory, as this cave is evidently the one described above. (Paus. v. 36.) There are imperial coins of this city bearing the name of Pyla, belonging to the time of Conon. (Eckhel, vol. ii. p. 277.) It would appear from Leake that the restored city was also called Coryphasium, since he says that "at the time of the Achaean League there was a town of Coryphasium, as we learn from a coin, which shows that Coryphasium was a member of that confederacy." (Peloponnesiaca, p. 193.)

The modern name Asoróso, corrupted, as already said, into 
Naworóso, is probably due to the Avars, who settled there in the sixth century of the Christian era. The medieval castle was built by the widow of the Frankish chieftain William de la Roche. Her descendant sought a more convenient place for their residence, and erected on the southern side of the harbour the 
Nedkaróso or modern 
Neuróso. It commanded the southern end of the harbour, which became more and more important as the northern entrance became choked up. Containing, as it does, the best harbour in the Peloponnesus, Neuróso constantly appears in modern history. It was taken by the Turks in 1500. In 1665 it was wrested from them by the Venetian commander Morenini, and remained in the hands of the Venetians till 1715. In more recent times it is memorable by the great battle fought in its bay, on the 20th of October, 1827, between the Turkish fleet and the combined fleets of England, France, and Russia. (Curtius, Peloponnesiaca, vol. ii. p. 181.) It remains to speak of the site of the Homeric Pyla. According to a generally received tradition, Neleus, the son of Poseidon, migrated from Iolcos in Thessaly, and founded on the west coast of Peloponnesus a kingdom extending westward as far as that of the Atridæ, and northward as far as the Alpheus. Even if this be the case, however, much more incurred the indignation of Hercules for refusing to purify him after the murder of his son Iphitus. The hero took Pyla and killed Neleus, together with eleven of his twelve sons. But his surviving son Nestor upheld the fame of his house, and, after distinguishing himself by his exploits in youth and manhood, accompanied in his old age the chieftains in their expedition against Troy. Upon the invasion of Peloponnesus by the Dorians, three generations after Nestor, the Neleids quitted Pyla and removed to Athens, where they obtained the kingly power. The situation of this Pyla—the ἔδαφος ἱδρύετο, as it was called—was a subject of much dispute among the Grecian geographers and grammarians. Strabo (viii. p. 339) quotes a proverbial verse, in which three towns of this name were mentioned—


to τόδε ἔδαφος ἐκ τοῦ ἔδαφος τοῦ Πιλαοῦ ἐκ τοῦ ἔδαφος τοῦ Πυλαοῦ ἐκ τοῦ ἔδαφος τοῦ ἔδαφος—

of which the former half—

το τόδε ἔδαφος ἐκ τοῦ Πιλαοῦ—

was at least as old as the time of Aristophanes, when Pyla became famous by the capture of the Spartans at Psychaeus. (Aristoph. Σφακτ. 1039.) The claim of the Eelian Pyla to be the city of Nestor may be safely set on one side; and the choice lies between the towns in Triphylia and Messenia. The ancients usually decided in favour of the Messenian Pyla. This is the opinion of Pausanias (iv. 36), who unhappily places the city of Nestor on the promontory of Coryphasium, although, as we have already seen, he agrees with the people of Elis that Homer, in describing the Alpheus as flowing through the land of the Pylans (H. i. 545), had a view to the Elean city. (Paus. vi. 22.) It is however probable that the "land of the Pylans" was used by the poet to signify the whole kingdom of the Neleian Pyla, since he describes both Thryosses on the Alpheus and the cities on the Messenian gulf as the extreme or frontier places of Pyla. (Ὀροῦσας ἔδαφος... ἐκεῖ ἔδαφος ἡμιέσθης, H. i. 712; ἐκείνη Πιλαοῦ ἡμιέσθης, H. i. 158.)

In this sense these expressions were understood by Strabo (viii. pp. 337, 350). It is curious that Pausanias, who paid so much attention to Homeric antiquities, does not even allude to the existence of the Triphylian Pyla. Pindar calls Nestor "the Messenian old man." (Pindar. vi. 35.) Isocrates
PYLUS.

nomen Messenia as his birthplace (Plin., III. 72); and Pherecydes (ap. Schol. ad Iow. Od. xii. 289) and Eustathius (ad Od. iii. p. 1454) describes the Messenian Pylus as the city founded by Pelops. This was also the opinion of Diodorus (xv. 66), and of many others. In opposition to their views, Strabo, following the opinion of the Quenanderus, argues at great length that the Tripolyan Elia was the city of Nestor. (Strab. viii. pp. 339, seq., 348, seq.) He maintains that the description of the Alpheius flowing through the land of the Pylians (H. v. 543), which, as we have already seen, was the only argument which the Eleians could adduce for their claim, is applicable to the Tripolyan Pylus; whereas the post's mention of Nestor's exploits against the Eleians (H. xi. 670, seq.) is fatal to the supposition of the Messenian city being his residence. Nestor is described as making an incursion into the country of the Eleians, and retumning thence with a large quantity of cattle, which he loaded on carts in the little city of Nafsia. On the third day the Eleians, having collected their forces on the Alpheius, Nestor marched forth from Pylus, and at the end of the first day halted at the Minyasus (subsequently called the Anigrus), where he passed the night; starting from thence on the following morning, he arrived at the Alpheius at morning-break, where he urged them that not only was the Pylus they had taken place if Nestor had marched from so distant a city as the one at Coryphasium, while they might easily have happened if the Eleian city had been situated at the Tripolyan Pylus. Again he argues from the Odyssey that the Neleid Pylus could not have been on the sea-coast, since Telemachus, after he had disembarked at the temple of Poseidon, had proceeded to the town where he wished to have taken his messengers to fetch his companions (Od. iii. 423); and on his return from Sparta to Pylus, he desired Penestras to turn off to the sea-side, that he might immediately embark, as he wished not to be detained in the city by Nestor. (Od. x. 199, seq.) These arguments, as well as others, adduced by Strabo, have been opposed by P. O. B. ('Rev. x., p. 367, seq.), Thirwall ('Hist. of Greece, vol. i. p. 96), and several modern scholars; but Leake, Curtius, and others have adhered, with much greater probability, to the more common view of antiquity, that the Neleid Pylus was situated at Coryphasium. It has been shown that Pylus was formerly a town, that it is impossible to signify the Neleid kingdom, and not simply the city, as indeed Strabo himself had admitted when arguing against the claim of the Eleian Pylus. Moreover, even if it should be admitted that the account of Nestor's exploits against the Eleians agrees better with the claim of the Tripolyan Pylus, yet the narrative of the journeys of Telemachus is entirely opposed to this claim. Telemachus in going from Pylus to Sparta drove his horses thither, without changing them, in two days, stopping the first night at Phere (Od. iii. 485); and he returned from Sparta to Pylus in the same manner. (Od. xv. 182, seq.) Now the Messenian Pylus, Phere, and Sparta, lie in a direct line, the distance from Pylus to Phere being about 28 miles, by the nearest road, and from Phere to Sparta about 28 miles. On the other hand, the road from the Tripolyan Pylus to Sparta would have been by the valley of the Alpheius into that of the Eurotas; whereas Phere would have been out of the way, and the distance to it would have been much more than a day's journey. Besides which, the position of the Messenian Pylus, the rest striking upon the whole western coast of Peloponnesus, was far more likely to have attracted the Thessalian wanderers from Iolkos, the worshippers of the god Poseidon, than a site which was neither strong by nature nor near to the coast.

PYRASUS.

But although we may conclude that the Messenian Pylus was the city of Nestor, it may admit of doubt whether the city itself existed on the promontory Coryphasium from the earliest times. The Greeks rarely built a city in the earliest period immediately upon the coast, and still more rarely chose a site so badly supplied with water as Coryphasium, of which the Athenians experienced the inconvenience when they defended it in the Peloponnesian War. This seems much probability in the account of Strabo (viii. p. 359) that the ancient Messenian Pylus was situated at the foot of Mt. Aegaeus, and that upon its destruction some of its inhabitants settled at Coryphasium. If then we suppose the city of Nestor to have been at Coryphasium, then Strabo's most serious objections to the Messenian Pylus disappear. Strabo was justified in seeking for Nestor at Coryphasium, but not for Coryphasium to have been its port-town, the narrative of Telemachus' return becomes perfectly clear. Not wishing to lose time at the royal residence, he drives straight to the port and goes quietly on board. Hence, one of Strabo's most serious objections to the Messenian Pylus disappears. Strabo was justified in seeking for Nestor at Coryphasium, but not for Coryphasium to have been its port-town, the narrative of Telemachus' return becomes perfectly clear. Not wishing to lose time at the royal residence, he drives straight to the port and goes quietly on board. Hence, one of Strabo's most serious objections to the Messenian Pylus disappears. Strabo was justified in seeking for Nestor at Coryphasium, but not for Coryphasium to have been its port-town, the narrative of Telemachus' return becomes perfectly clear. Not wishing to lose time at the royal residence, he drives straight to the port and goes quietly on board. Hence, one of Strabo's most serious objections to the Messenian Pylus disappears.
PYRENAEI MONTES.

superseded by that of Demetrium, derived from the temple of Demeter, spoken of by Homer, and which Strabo describes as distant two stadia from Pyraeus. Demetrium is mentioned as a town of Phthisia by Scylax (p. 24, Hudson), Livy (xxviii. 6), Strabo (i. 24), and Poppaea Mora (Melis, ii. 5; Plin. iii. 5; &c.). Pyreneus Mons (Melis, ii. 5; Plin. iii. 5; &c.) is Pyreneus Saltau (Livy xxi. 38, &c.; Plin. iv. 19. &c.; Poppaea Jumna (Melis, ii. 1), and M. Pyreneus (Poppaea, Strab. iii. 160, &c.; Sil. Ital. ii. 417; Ausp. Ep. xx. 51), the lofty chain of mountains which divides Spain from Gaul. It was fabled to derive its name from the Greek word σκέπαρι, from a great conflagration which, through the neglect of some shepherds, destroyed its woods, and melted the ore of its mines, so that the brooks ran with molten silver. (Strab. iii. p. 147; Diod. v. 26; Arist. Mitr. Auec. 88; Sen. Q. N. 1.) Silinus Italicus (I. c.) derives its name from Pyrene, a daughter of the king of the Bebryces; but its true etymology is probably from the Celtic word Pyren or Pyryen, signifying a mountain. (Cf. Astr. Mem. de l’Acad. Nat. de Languedoc, ii. 2.) Herodotus seems to have had some obscure intelligence respecting the Pyrenes, as he mentions (ii. 33), a place called Pyrene, near which the Iberus had its source. Strabo (iii. pp. 157, 161) erroneously describes the chain as running from S. to N.; but its true direction, namely, from W. to E., is clearly shown by Pline (Nat. Hist. xxi. 34), and Marcian (Herod. p. 38). According to Diodorus (v. 35) it is 3000 stadia in length; according to Justin (xiv. i.) 600 Roman miles. After the Alps, and the mountains of Sarmatia, the Pyrenees were esteemed the highest mountains in Europe (Agathem. ii. 9, p. 47; Eustath. ad Dionys. 358; Diod. i. c.), whence they are sometimes described by the poets as covered with eternal snow. (Locran. iv. 84, seq.) On the side of Gaul they are steep, rugged, and bare; whilst on the Spanish side they descend gradually to the plain, are thickly wooded, and intersected with delicious valleys. (Strab. iii. p. 161.) Their western prolongation along the Mare Cantabrum, was called “Salton Vassuum,” which derived its name from the fact that these waters dwelt there. (Plin. iv. 20. &c.; seq.) This portion now bears the names of Sierra de Orozco, S. de Agana, and S. Sejos. Still farther W. was Mons Vinnius or Vindius (ObiStev. Espa, Ptol. vii. i. § 21; Flor. iv. 12), which formed the boundary between the Cantabri and Astures. The Pyrenees form several promontories, both in the Mediterranean sea and the Atlantic ocean. (Strab. ii. p. 190, iii. p. 160, iv. p. 176, &c.; Melis, ii. 5; Sill. Nat. ii. 417, &c.) They were rich in mines of gold, silver, lead, and iron (Strab. iii. p. 146; Plin. iv. 20.), and contained extensive forests, as well as the sources of the Garumna, the Iberus, and a number of smaller rivers. (Strab. l. c., and iv. p. 182.) Only three roads over them were known to the Romans; the most westerly, by Carasae (now Caro), not far from the coast of the Cantabrian sea, and which Strabo describes as the most frequented, and is still used, near the coast of the Mediterranean by Juncaria (now Janqua), and one which lay between these two, leading from Casaraugusta to Beneventum (now Barago). (Itin. Ant. pp. 390, 459, 455; Strab. iii. p. 160; Liv. xxi. 33, &c.) Respecting the present condition of the Pyrenees, the reader may consult Miñano, Diccionario, vii. p. 58, seq.; Huber, Skizzen aus Spanien, Güt. 1833; and Ford, Handbook of Spain, p. 579, seq. From the last authority, it will be perceived, that the character of the Gallic and Spanish sides has been somewhat reversed since the days of Strabo; and that, while “the face of the Pyrenean slope is full of summer-watering-places and sensual, the Spanish side is rude, savage, and Iberian, the lair of the smuggler and wild bird and beast.” [T. H. D.]

PYRENAEI PORTUS. [INDEX.]  
PYRENEIS PROMONTORIUM. [HISPANIA, Vol. i. p. 1083.]  
PYRETUS (Πηρέτος), called by the Scythians Pípopí, described by Herodotus (iv. 48) as a large river of Scythia, flowing in an easterly direction and falling into the Danube. The modern Pruth.  
PYRGI (Πύργιος: Eth. Pyrgenios: Santa Severa), a city on the coast of Etruria, situated between Alisium and Castrum Novum, and distant 34 miles from Rome (Itin. Ant. p. 390.) It was rather more than 6 miles (56 stadia) from Caere, of which it served as the port (Strab. v. p. 226), but it is probable that it was not originally designed for that purpose, but grew up in the first instance around the temple of Eileithyia, for which it continued to be celebrated at a much later period. (Strab. l. c.; Diod. xvi. 14.) The foundation of this temple is expressly ascribed to the Pelasgians, and the pure Greek form of the name tends to corroborate this statement. It is probable that both Pyrgi and the neighbouring Caere were originally Pelasgian settlements, and that this was the cause of the close connection between the two, which led to Pyrgi ultimately passing into the condition of a dependency on the more powerful city of the interior. Virgil calls it an ancient city (Pyrgi veteres, Aen. x. 184), and represents it as one of the Tuscan cities that sent assistance to Aeneas. But the only mention of Pyrgi in history during the period of Etruscan independence is in n. c. 384, when the treasures of its temple attracted the cupidité of Diniusius of Syracuse, who made a piratical descent upon the coast of Etruria, and, landing his troops near the city of Caere, sacked and plundered the temple, to which he is said to have carried off spoils to the value of 1000 talents. (Dioid. xvi. 14; Strab. v. p. 226; Arist. Oeon. ii. 21; Polyclen. v. 2.) The amount of the booty seems incredible, but the temple was certainly very wealthy: and it would seem that the people of Pyrgi had given some excuse for the aggression, by themselves taking an active part in the piracies carried on at this period by the Etruscan in general. Servius, indeed, represents it as bearing the chief part in those depredations; but this may probably be an exaggeration. (Serv. ad Aen. x. 184.)
PYRGUS. could never have been a large town, and appears under the Romans to have sunk into comparative insignificance. It is indeed noticed by Livy, together with Strabo, as one of the maritime colonies which in a.c. 191 contended in vain for exemption from military levies (Liv. xxxvi. 3); but we have no account of the time at which the colony was established there, nor does any subsequent mention of it occur in that capacity. Its name is mentioned by all the geographers among those that lived on the shore of the Euboean Gulf. But Strabo, mentioning it only a small town (ναυτικον), and Servius calls it in his time merely a fort (castellum), which would agree well with the character of the remains. (Strab. v. p. 225; Mal. ii. 4; Plin. iii. 5 a. 1; Ptol. iii. 1. § 4; Martial. xii. 2; Serv. ad Aen. l. c.) But in the time of Rutulius it had altogether sunk into decay, and its site was occupied only by a large village. (Rutil. ib. i. 223.) No subsequent mention of it is found until it reappears in the middle ages under the title of Santa Severa.

The itineraries vary much in the distances they assign between Pyrgi and the other stations on the coast; but they agree in placing it between Aulis and Castrum Novum: and this circumstance, connected with the distance of 50 stadia from Castrum Novum, given by Strabo, leaves no doubt that it is correctly identified with Sta Severa. (Strab. v. p. 226; Itin. Ant. pp. 290, 301; Itin. Marit. p. 498; Tab. Ptol.) The site of the fortress of that name is unquestionably that of an ancient city. The walls of the present castle, which is of mediæval date, are based on foundations of an ancient character, being constructed of polygonal blocks of stone of large size, neatly fitted together without cement, in the same manner as the walls of Cos and Samos. The line of these foundations, which are undoubtedly those of the walls of the ancient city, may be traced throughout the whole extent, enclosing a quadrangular space of about a half mile in circuit, abutting on the sea. Some remains of Roman walls of later date occur at the extremities on the sea-coast; but no remains have been found of the celebrated temple which was probably situated within the enclosure; nor are there any traces of the ancient port, which must have been wholly artificial, there being no natural inlet or harbour. (Canina, in the Ann. dell'Inst. Ant. 1850, pp. 329, 330; Canina in the Att. 1850, vol. ii. pp. 11—16.) The goddess to whom the temple dedicated was called by Strabo Eleisithea, but several other writers call her Leucosia (Arist. L. c.; Polyaen. L. c.), who was identified with the Maier Matuta of the Romans. There is no doubt that the same deity is meant by both appellations. (Gerhard, Gottheiten der Edosker, pp. 9, 23.)

[END)

PYRGUS or PYRGAL 1. (Πυργας, Her. Polyb.; Πυργας, Strab., Steph. B. s. v.; Eih. Πυργας), the most southerly town of Triphylia in Elis, on the mouth of the river Neda, upon the Messenian frontier (Strab. viii. p. 348), and hence described by Stephanus B. (s. v.) as a Messenian town. It was one of the settlements of the Myrsinosians (Geogr. iv. 148.) It opened its gates to Philip in the Social War. (Polyb. iv. 77, 80.) Leake places Pyrgi at some ancient remains upon the right bank of the Neda, not far from its mouth. (Morea, vol. i. p. 57, vol. ii. p. 207.)

2. A town in hollow Elis in a district named Perippa, which Polybius mentions in conjunction with Lasiom. (Polyb. v. 102; comp. Liv. xxvii. 32.)

PYRUS (Πυρς; Eih. Πυρς), a town of Caria, of uncertain site. (Steph. B. s. v.; Plin. v. 28. s. 29.)

PYRGERI, a people dwelling on the Hebrus in Thrace, mentioned by Pliny, iv. 11. a. 18. [THD]

PYRHRHA (Πυρρα; Eih. Πυρρας). 1. A town on the coast of the deep bay on the west of the island of Lesbos, which had so narrow an entrance that it was called the Euripus of Pyrrha. It was situated at a distance of 80 stadia from Mytilene, and was called Capitalis, but Strabo terms it only a small town (παραλιας), and Servius calls it in his time merely a fort (castellum), which would agree well with the character of the remains. (Strab. v. p. 225; Mal. ii. 4; Plin. iii. 5. s. 1; Ptol. iii. 1. § 4; Martial. xii. 2; Serv. ad Aen. l. c.) But in the time of Rutulius it had altogether sunk into decay, and its site was occupied only by a large village. (Rutil. ib. i. 223.) No subsequent mention of it is found until it reappears in the middle ages under the title of Santa Severa.

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PYRRHICUS (Πυρριχος), a town of Laconia, situated about the centre of the promontory named Cape Tawramum, and about 80 stadia from the river Scyrus. According to some it derived its name from Pyrrha, the son of Achilles, according to others from Pyrrhicus, one of the Curetes. Sienus was also said to have been brought up here. It contained temples of Artemis Astarte and of Apollo Amazæus,— the two surnames referring to the daughter of Petosiris and to a certain priest of Apollo, more than this place. There was also a well in the agora. The ruins of this town have been discovered by the French Commission near the village of Kámpos, where they found the wall of which Pausanias speaks, the torso of a female statue, the remains of baths, and several Roman ruins. Leake observes that the distance of 40 stadia from the Scyrus to Pyrrhicus must be measured, not from the mouth of the river, but as Boilays proposes, but from near its source. Augustus made Pyrrhicus one of the Eleuther- Lacoian towns (Paus. iii. 21. § 7, iii. 25. §§ 1—3; Boilays, Richerches, p. 88; Leake, Peloponnesia, p. 174; Curtius, Peloponnesos, vol. ii. p. 276.)

PYRRHICUS. [PYRRHICUS.

PYRRHUS (Πυρρος), a town of Perrhaëa in Thessaly, situated at the foot of Mount Olympus, and forming a Tripolis with the two neighbouring towns of Azorus and Dolichi. Pyrrhus derived his name from a temple of Apollo Pyrhus situated a one of the summits of Olympus, as we learn from...
PYTHO.

epigram of Xeniagoras, a Greek mathematician, who measured the height of Olympus from these parts (ap. Phot. Asimil. Poell. 15). Games were also celebrated here in honour of Apollo. (Steph. B. s. v. Πύθων) Pythium commanded an important pass across Mount Olympus. This pass and that of Tempe are the only two leading from Macedonia into the north coast of Greece. It was therefore a place of great strategic importance on the plain between Kokkiniopolis and Iassida, though no remains of the ancient town have been discovered there. (Liv. xiii. 53; Plut., Stephan. B. II. cc.; Ptol. iii. 13. § 42; Leake, Northern Greece, vol. iii. p. 341, seq.)

PYTHO. [DELPHI.]

PYTHOPOLIS. [MYTHEPOLIS.]

Ptyktes and Est. [EASTERS.]

PYKITES (Pykrites), a small river in the east of Pontus, emptying itself into the Euxine 60 stadia on the north-east of Pityusis. (Plin. vi. 4; Arrian, Perip. P. E. p. 6; Anonym. Perip. P. E. p. 15.) It is possibly the same as the Cissa mentioned by Ptolemy (v. 6. § 6), and is commonly identified with the modern Isik. [L. S.]

PYXUS. [BUXTUM.]

Q.

QUACERNI. [QUERCONI.]

QUADI (Kwadi), a great German tribe in the south-east of Bohemia, in Moravia and Hungary, between Mons Gabreta, the Hercynian and Sarmatian mountains, and the Danube. (Tac. Germ. 42, Ann. xii. 29, Hist. iii. 5, 21; Ptol. ii. 11. § 26; Plin. iv. 25.) They were surrounded on the north-west by the Marcomanni, with whom they were always closely connected, on the north by the Gothini and Ost, on the east by the Jazygges Marcani, and on the south by the Pannonians. It is not known when they came to occupy that country, but it seems probable that they arrived there about the same time when the Marcomanni established themselves in Bohemia. At the time when the Marcomannian King Maroboduus and his successor Constantine were engaged in the war they explored the protection of the Romans, the latter in A. D. 19 assigned to them and their companions in exile the districts between the rivers Marus and Cusus, and appointed Vannius, a Quadian, king of the territory. (Tac. Ann. lii. 63; Plin. iv. 25.) This new kingdom of the Quadi, after the expulsion of Vannius, was divided between his nephews Vangio and Sido, who, however, continued to keep up a good understanding with the Romans. (Tac. Ann. xii. 29, 30.) Tacitus (Germ. I. c.) says that down to his own time the Marcomanni and Quadi had been governed by kings of the house of Maroboduus, but that then foreigners ruled over them, though the power of these rulers depended on that of the Roman emperors. At this time the Quadi took an active part in the war of the Marcomanni against the Romans, and once nearly annihilated the whole army of M. Aurelius, which was saved only by a sudden tempest. (Dion Cass. lixi. 8.) Notwithstanding the peace then concluded with them, they still continued to harass the Romans by renewed acts of hostility, and the emperor Vespasian was obliged, for the protection of his own dominions, to erect several forts both in and around their kingdom, in consequence of which the people were nearly driven to abandon their country. (Dion Cass. lixi. 11, 18, 30.)

A.D. 180 the emperor Commodus renewed the peace with them (Dion Cass. lixxii. 2; Lamprid. Com. 3; Herodian, i. 6), but they still continued their inroads into the Roman empire (Eutrop. ix. 9; Vopisc. Aurel. 18; Amm. Marc. xvii. 12, xxix. 6). Towards the end of the fourth century the Quadi entirely disappear from history; they had probably migrated westwards with the Suevi; for Quadi are mentioned among the Suevi in Spain. (Hieron. Ep. 9.) According to Ammianus Marcellinus (xvii. 12) the Quadi resembled in many respects the Sarmatians, for they used long spears and a coat of mail consisting of linen covered with thin plates of horn; they had in war generally three swift horses for every man, to enable him to change them, and were the whole body armed. There is nothing in an open battle in the field. Ptolemy (I. c.) mentions a considerable number of towns in their country, such as Eobudarum, Meliodarum, Caridogis, Medolanum, &c.; the Celtic names of which suggest that those districts previous to the arrival of the Quadi had been inhabited by Celts, who were either subdued by them or had been amalgamated with them. The name Quadi itself seems to be connected with the Celtic word col, cold, or cold, that is, a wood or forest, an etymology which receives support from the fact that Strabo (vii. p. 290), the first ancient author that notices them, mentions them under the name of Ka`asos. Tacitus evidently regards them, but Lebrun (ed Tac. Germ. p. 154) is inclined to treat them as Sarmatians. (Comp. Wilheim, Germanie, p. 233, fol.)

QUADIANA. In the inscription on the arch of Susa, published by Maffei, there is a list of the Alpine peoples who were under the dominion of Cottius. The first name is the Sequii, and the last is the Quadianae. In Pliny (iii. 4) the Quadi of Tacitus (ed Tac. Germ. p. 154) is inclined to treat them as Sarmatians. (Comp. Wilheim, Germanie, p. 233, fol.)

QUADRIATES. In the inscription on the arch of Susa, published by Maffei, there is a list of the Alpine peoples who were under the dominion of Cottius. The first name is the Sequii, and the last is the Quadriates. In Pliny (iii. 4) the Quadi of Tacitus (ed Tac. Germ. p. 154) is inclined to treat them as Sarmatians. (Comp. Wilheim, Germanie, p. 233, fol.)


2. A fort in Upper Pannonia, on the road between Arrabona and Carnuntum, not far from the banks of the Danube. (It. Ant. p. 247.) Muchar (Noricum, p. 264) identifies it with a place between Oesar and Orosemor, now occupied by a large farm of Count Zita. [L. S.]

QUADRATAE, a village or station in Gallia Cisalpina, on the road from Augusta Taurinorum to Lepcis. The Itineraries place it 26 miles from the former city and 16 or 19 from Ripomagus (Itin. Ant. pp. 340, 356; Itin. Hier. p. 557); but the latter station is itself of uncertain site. Quadratae must have been situated between Chiusasso...
and Crescentium, near the confluence of the Dora Balsas with the Po; but the exact site has not been determined. Though the name is not mentioned by any of the geographers, it would seem to have been in the last ages of the Empire a place of some station or importance, as we learn from the Notitia that a body of troops (Sarmatae Gentiles) was permanently stationed there. (Notit. Dign. vol. ii. p. 191.) [E. H. B.]

QUADRIBURGUM. Ammianus Marcellinus (xviii. 2) mentions Quadraburgium among the fortresses on the Elbe which Julian repulsed; “Civitates occupates, nam septem, Castra Herulis, Quadraburium, Trissinae, Noveum, Bonna, Antuanacum et Bingia.” There is however some corruption in the passage (noots of Lindenburg). The place seems to be mentioned in order from north to south. D’Anville conjectures that Quadraburium is the same place as Burginatum [Burgomontis, Burgomontis, Usur, Gallia, p. 528.]. Other geographers conjecture solely from the resemblance of name that it may be Quaesturio, not far from Cleve, which appears to have been a Roman place, for Roman coins and inscriptions have been found there. [G. L.]

QUARIATES. [Quadiates.]

QUARERINI. A people in Istria, of uncertain site. (Plin. iii. 15. a. 33.)

QUARERINI. [Quarerini.]

QUARTENSIS LOCUS. A place mentioned in the Not. Imp. as under the command of the governor of Belicia Secunda: “Præfectus classis Sambricae in loco Quartensi sive Hornensi.” The place seems to be Quaerio on the Sambre, which keeps the ancient name; the word “Quare” is a distance of iv. from some principal place, it being usual for chief towns to reckon distances along the roads which led from them to the limits of their territory. This principal place to which Quartensi belonged was Bagacum (Barcin), and the distance from Quaerio to Buessus is four Gallic leagues. The great Roman road from Dussingium (Dusseld) to Buessus passed by Quaerio. “Quartensis” is the adjective of the form “Quartor” or “Quartus,” and Quarta occurs in an old record of the year 1125. “Altare de Quaerio supra Sambrem,” which is the church of Querio. [G. L.]

QUERQUERINI (Plin. iii. 3. a. 4: Querquerini, Lucan 834; p. 245. 2; Querquerini, Hist. Ital. i. 5. a. 47), a people in the NW. of Hispания Tarraconensium, a subdivision of the Gallaci Bra- cari.

QUERQUETULA (Eut. Querquetulana; Kop. kopetavlara, Dionysia), an ancient city of Latium, mentioned only by Pliny among the populi Albinus, or extraneous communities of Latium, and by Dionysius of Halicarnassus amongst the Latin cities which constituted the league against Rome. (Plin. iii. 5. a. 9; Dionys. v. 61.) Neither passage affords the slightest clue to its position, and the name is not elsewhere mentioned; indeed, it seems certain that the place was not in existence at a later period. It is undoubtedly erroneous to connect (as Gall has done) the name of the Eutropea (Eutropicus) with the name of the town. (Becket, Roxana, Eutropa, v. 1. p. 170); and we are absolutely in the dark as to its position. It has been placed by Gall and Nibby at a place called Corcolo, about 3 miles NE. of Gabii and the same distance from Hadrian’s villa near Twidd; but this is mere conjecture. (Gall, Top. of Rome, p. 339; Nibby, Diastorm, vol. ii. p. 688.) [B. H. B.]

RAABAH-MOAB.

QUINDA. [Amarakrua.]

QUINTANA or AD QUINTAES, a station on the Via Labicana or Latine, 15 miles from Rome, and at the foot of the hill occupied by the temple of Lucum, now La Colonna, from which it was not about a mile distant. (It. Ant. p. 304; Gell, Top. of Rome, p. 55.) Under the Roman Empire it became the site of a village or suburb of Lucum, the inhabitants of which assumed the name of Lariacini Quintenses. [L.]

QUINTIANA CASTRA, a fort in the east of Vindelicum, not far from the banks of the Danube, between Batava Castra and Aqustagnana Castra. Its garrison consisted of a troop of Rhetian horsemen. (It. Ant. p. 340; Notit. Imp., where it is called Quarta Castra; comp. Euseb. Prc. A. Sev., 15. 27.) Muchar (Noricum, p. 233) identifies its site with that of the modern village of Krapina near Osijec. [T. H. R.]

QUIZA (Koziha, also Bozichi, Potl. iv. b. 35), a place on the coast of Mauretania Caesariensium, called by Ptolemy a colony, and in the Antonine itinerary a municipium, but in Pliny designated as “Quia Xeniata prægerinorum oppidum.” It was situated between Fortus Magnus and Armenaia, at the distance of 40 stadia from either. It is the modern Glina near Osijec. (Potl. i. c.; J. Ant. p. 13; Plin. v. 2; Mela, i. 6.)

R.

RAAMAH. [Rehoba.]

RAAMSES (Pyeusen, LXX, Exod. i. 11, xii. 37; Numb. xxxiii. 3, 5), was, according to D’Anville (Mém sur l’Égypte, p. 72), identical with Hermopolis in the Delta; but according to other writers (Jablonsky, Opusc. ii. p. 136; Winer, Bibl. Rezskover., vol. ii. p. 351) the same as Hermopolis in the same division of Asia. (W. B. D.)

RABBATH-MOAB. [Philadelphia.]

RABBATH-MOAB, a town in the country of Moab, stated by Stephanus, who is followed by Rd- land, Rammer, Winer, and other moderns, to be identical with Ar of Moab, the classical Areopolis. This identification is almost certainly erroneous; and indeed it is very doubtful whether a Rabba in Moab is at all the same place as the Areopolis. mistaken notices of such a name in the Bible are identified with Rabbath-Ammon, except in Judges (xii. 25), where Aror is said to be “before Rab- bab,” which may possibly be Rabbath-Ammon, and certainly cannot, in the absence of other ancient evidence, be admitted to prove the existence of a Rabba in Moab. There is, however, some evidence that such a town may have existed in that country, in the modern site of Rabba, marked in Zimmermann’s map about halfway between Kerak (Kir of Moab) and the Moab (Arnon), and by his identified with Areopolis, which last, however, was certainly identical with Ar of Moab, and lay further north, on the south bank of the Arnon, and in the south of the valley of Moab (2 Chron. ii. 15, xii. 36.). [Areopolis.] Rabba is placed by Borkhardt 3 hours north of Kerak (Syria, p. 377), and is doubtless the site noticed in Abulfeda’s Tabula Syriaca as Rabbath and Moab (90). Irby and Mangin

* For those articles not found under Ra, Ra, Br, Sc, see Eba, Ebu, Issu, Eba, Sc.
passed it two hours north of Kerak. "The ruins," they say, "are situated on an eminence, and present nothing of interest, except two old ruined Roman temples and some tombs. The whole circuit of the town does not seem to have exceeded a mile, which is a small extent for a city that was the capital of Moab, and which bore such a high-sounding Greek name." (Journal, June 5, p. 457.) They must not be confused with the defunct mosque preserved in the last cited words, regarding the etymology of the name Areopolis, and its identity with Rabbiath. which are almost universal. [G. W.]

RAGAE. [RAGAR].

RAGANO or RAGINDA, a town in the south-east of Noricum, on the great road leading from Celeia to Pontobium, between the rivers Sarau and Dravu. (It. Ant. p. 139; II. Itiner. p. 561; Tab. Peut.) Muchar (Noricum, p. 240) looks for its site near Mount Studentis; but other geometers entertain different opinions, and nothing certain can be said. [L. S.]

RAGAU (Peryna, Isidor, Statimn. Parn. v. § 19), a town mentioned by Isidorus in the district of Parthis called Apadana, was destroyed at the same time as the Ragasia of Poleney (Peryna, vi. § 4). It is not clear whether there exist at present any remains of this town, but it must have been situated to Nishapur, between that town and Herat. [V.]

RAGIRAVA. [RAPAVA].

RAGIRAVA, Pari. 1. A city of the tribe of Benjamin, mentioned with Gibea and Beeroth (Josh. xviii. 25), and elsewhere with Bethel, as in or near Mount Ephraim. (Judges, iv. v.) From xix. 13 of Judges it would appear to have been not far north of Jerusalem, and lying near to Gibeah of Benjamin. Being a border city between the kingdoms of Israel and Judah, it was fortified by Baasha, king of Israel, "that he might not suffer any to go out or come in to Ass, king of Judah." (1 Kings, xv. 17, comp. xii. 27.) It is placed by Eusebius 6 miles north of Jerusalem, over against Bethel (Onomast. s. r.), and by S. Jerome 7 miles from Jerusalem near Gabaa, and was a small village in his day. (Comment. in Jos. cap. v., in Sophoc. cap. 6, in Jona. cap. 1.) The name is also given to the station of a public road, leading from Jepha to Jerusalem, about 2 hours north of Jerusalem, and half an hour west of Betha, the ancient Gibeah. Its situation is very commanding, and it retains a few scattered relics of its ancient importance. (Robinson, Bibb. Res. vol. ii. pp. 315, 316.)

2. See also RAMATHA and RAMOTHE. [G. W.]

RAMATH-LEHI, or simply LEHI (translated in LXX. 'Avalpes avyvdeoos), where Samson slew the Philistines with the jaw-bone of an ass. (Judges, xv. 14—19.) The name Ramileh appears so like an abbreviation of Ramath-Lehi, or a corruption of that name, that it may well be identified as the scene of this slaughter. And here probably was the Ramah in the Thamidite toponomy in which Eusebius and S. Jerome found the Ramathaim Sophim of Samuel, and the Arimatheae of the Evangelists, which they place near to Lydda in the plain. (S. Jerome, v. xii. 50; S. John, xxiii. 50; Aquila; Eusebius, Onomast. s. v. Armatha Sophim; v. xxiii. 50; S. John, xix. 38; Aquila; Eusebius, Onomast. s. v. Armatha Sophim; v. xxiii. 50; S. John, xix. 38, 454; Balaos; Eusebius, Onomast. s. v. Armatha Sophim; v. xxiii. 50; S. John, xix. 38.) Dr. Robinson, indeed, contests all these positions; but his arguments cannot prevail against the admitted facts, that a place called Ramathen or Ramathda did anciently exist in this region, somewhere not far distant from Lydda. (Bibb. Res. vol. iii. p. 40, and that no other place can be found answering to this description but Ramileh, which has been regarded from very early times as the place in question. The facts of Ramileh having been built by Simeon, son of the khalif Abd-el-Malik on the destruction of Lydda in the early part of the 8th century, and that the Arabic name signifies "the sand," will not seriously militate against the hypotheses with those who consider the great probability that the khalif would fix on an ancient, but perhaps neglected, site for his new town, and the common practice of the Arabs to modify the ancient names, to which they would attach no meaning, to similar sounds intelligible to them, and in this instance certainly not less appropriate than the ancient name; although the situation of the town "on a broad low swell in the sandy throat fertile plain," would satisfy the condition required by its presumed ancient designation. (Bibb. Res. vol. iii. p. 25.) It may be questioned whether the name was not retained, and still belongs to the district of Apheirema and Lydda, as taken from Samaritans and added to Judaea (1 Maccab. xi. 34; Josephus, Ant. 2. § 3, 4. § 9), derived its name from this or from one of the other Ramahs, in Benjamin. [G. W.]

RAMATHA (Peyahdd), the form in which Josephus represents the name of Samuel's native city, Ramathaim Sophim (XX. LXX. 'Avalpes avyvdeoos), of Mount Ephraim (1 Sam. i. 1), perhaps identical with Ramah, where was his ordinary residence (vii. 17, vii. 4, xix. 18—24, xxv. 1), but distinct from the Ramah above named. Ancient tradition has fixed this city at Nebey Sammeli, i. e. "The Prophet Samuel," a village situated on a very high and commanding hill, two hours to the NNW. of Jerusalem, where the place of his sepulture is shown. Eusebius and S. Jerome, however, found it in the western plain, near Lydda (Onomast. s. v. Armatha Sophim; see RAMATH-LEHI). Dr. Robinson has stated his objections to the identification of Ramathaim Sophim with Nebey Sammei, and has endeavored to fix the former much farther to the south, on the hill called Soba, a little to the south of Jaffa, on the road, about 3 hours from Jerusalem; while Mr. Wolcott has carried it far south as the vicinity of Hebron. (Robinson, Bibb. Res. vol. ii. pp. 139—144, 330—334, Bibb. Sacra, vol. i. pp. 44—52.) These objections are based on the hypothesis that the incidents attending Saul's union to the kingdom, narrated in the 1st book of Samuel, which, however, there is no evidence; and his difficulty would press almost with equal weight on Soba, as the direct route from Soba to Gibeah (Jaffa) would certainly not have conducted Saul by Rachel's sepulchre. Neither can the district of Mount Ephraim be extended so far south. Indeed, this last seems to be the strongest objection to the place of Samuel, and suggests a site farther north, perhaps Ram-illah, in the same parallel of latitude as the other Ramah and Bethel, which were certainly in Mount Ephraim. (Judges, iv. 5.) On the other hand, the name Ramah, signifying "a height," is so remarkably applicable to Nebey Sammei, which is evidently the name of an ancient place, not, as Dr. Robinson suggests, have been Minjah, that it would be difficult to find a position better suited to Ramathaim Sophim than that which tradition has assigned it. [MIZPAH]. [G. W.]

TY 2
RAMATHAIM-ZOPHIM. [RAMATHA.]

RAMACHACIA (Ῥαμαχάκηα, Arrian, A. M. vi. 81), a village of the Orcia, the first which was taken by Alexander in his march westwards from the Indus. There can be no certainty as to its exact position, but the conjecture of Vincent seems well grounded that it is either the Ram-nagan or the Ram-gwar of the Agis. (Vincent, "Voyage de l'Indus," vol. i. p. 185.)

[R.]

RAM, a place in Gallia Narbonensis, which the Italic "Ram" (Rom. "Ramum") is said to have been derived from. (Strabo, viii. 565; Pliny, v. 148.) R. of N. (from Eubrion and Brictum.) D'Anville says that there is a place called Rame on this road near the Duronc, on the same side as Eubrion and Brictum, and at a point where a torrent named Biesas joins the Duronc.

[G. L.]

RAMISTA or RISTISTA, a place in Upper Panonica on the road running along the river Sava to Siscia (It. Hieros, p. 561; Geogr. Rav. iv. 19; Tab. Pent.). Its site has not yet been ascertained with certainty.

[L. S.]

RAMOTH, identical in signification with Ram and Ramah, equivalent in Hebrew to "an eminence," and hence a generic name for towns situated on remarkable heights, as so many in Palestine were. Besides those above named (Ramah; Ramoth) was a Ramoth in the tribe of Asher, not far from Tyre; and another in Naphtali (Josh. xix. 39, 36) in the north, and a Ramath in the tribe of Simeon, appropriately called "Ramath of the South" (ver. 8), to which David sent a share of the spoils of Ziklag (I Sam. xxx. 27), and yet a Ramoth in Issachar, assigned to the Levites of the family of Gershon. (1 Chron. vi. 74.) More important than the foregoing was—

RAMOTH-GILEAD (Ῥαμωθος τῆς Γείλαδ), a city of the tribe of Gad, assigned as a city of refuge, first by Moses and subsequently by Joshua. (Deut. iv. 43; Josh. xx. 8, "Ramoth"). It was also a Levitical city of the family of Manasseh. (Josh. xxii. 33.) The Syrians took it from Ahab, who lost his life in seeking to recover it. (1 Kings. xxii.) Eusebius places it 15 miles west of Philadelphia (Onomast. a. e., where S. Jerome erroneously reads east; Roland, p. 968), in the Peraea, near the river Jabok. Its site is uncertain, and has not been recovered in modern research.

[R.]

RANILUM, a town in the interior of Thrace. (Tab. Pent.)

[R.]

RAPHANAEA (Ῥαφαναῖα), a maritime town of Syria, only once named by Josephus, who states that the Sabian river flowed between Aphanas and Raphanaea. (B. J. vii. 5. § 1.) [RAPHANAEA.]

RAPHA (Ῥαφᾶ), a maritime city in the extreme south of Palestine, between Gaza and Rhinocorura, a day's march from both, reckoned by Josephus, Polybios, and others, as the first city of Syria. (Joseph. B. J. iv. 11. § 5; Polyb. v. 80.) It was taken from the Egyptians by Alexander Jannaeus, and held by the Jews for some time. It was again captured and held by the Romans restored by Gabinius. (Ant. xiii. 13. § 3, 15. § 4, xiv. 5. § 3.) It is mentioned also by Strabo (xvi. 759) and in the Itinerary of Antoninus, between the above-named towns. Coins of Rapha still exist, and it was represented by its bishop in the council of Epheus, and in those of Constantinople, a. d. 556 and 555. (Biblioth. Hierol. p. 335; Origen, "Crisis." "Inscript. tom. xii. p. 792") It was in the neighbourhood of this city that a great battle was fought between Ptolemy Philopator and Antiochus the Great, in which the latter was routed with immense loss. (3 Macc. i. 51; Polyb. v. 80, 81; Hier. ad Deos. xi. 12.) Its site is still marked by the name Rapha, and two ancient granite columns is sa, with several prostrate fragments, the remains apparently of a temple of considerable magnitude. (Irby and Mangles' "Journal," October 8.) [G. W.]

RAPPIANA, a town on the river Marus in Moesia Superior, now Alexiantia. (It. Hieros, p. 568; [RAPPIAN]ED.]

RAPRAUA (Ῥάπραος, Marcian. Perp. ii. § 32, ed. Muller), a small place on the coast of Geisia, between the river Arabis and the Portus Miletus. It is probably the same as that called by Ptolemy Rapicriva (Ῥαπικρίβα, vi. 21. § 2). It may be doubted whether it can now, be recognised, unless under the name of the modern Rapraia (Ῥαπραία), a town of Attica.

[See Muller, ad Arrium. Indic. § 26.] [V.]

RARAPIA (Ῥάραπια, Lucan. iii. 426, where the reading varies between Scaccia, Scapria, Scarpia, and Sarpi) a town of Lucania, on the road from Oenotis to Ebora, and 93 miles N. of the former place; see Sarpi. (Comp. Florus. Expos. xxv. p. 509.) [T. H. D.]

RARASSA (Ῥάρασσα, or Ραράσσα, Ptol. vii. 5. § 50), a place which Ptolemy calls the metropolis of the Casperea in India infra Ganges. Its exact situation cannot be determined; but there can be no doubt that it was in Western India, not far from the Vindhya Mts. Lassen places it a little to the E.

[R.]

RASENA. [ETRURIA, pp. 855, 859.]

RATAE (It. Ant. pp. 477, 479: Père, Pol. iii. 2. § 20, where some read "Pâys"); a town of the Coritani in the interior of Britannia Romana, and on the road from London to Lincoln. It is called Ratexion in the Geogr. Rav. (v. 311), and Rams (337) identifies it with the Leicestershire place of that name. (R. H. D.)

RATA'NEUM (Plin. iii. 22. a. 16; "Pâiroid", Dion Cass. livi. 111), a town of Dalmatia, which was burnt by its inhabitants, when it was taken by Germanica in the reign of Augustus. (Dion Cass. i. c.)

RATRIA (Ῥατρια, Propor. proo. ad d. iv. 6 p. 290; "Ritranum" Moris., Pol. iii. 9. § 4, viii. 1. § 21); a town of Hieropolis (C. s. W.), identified by Hier. (l. 8; Ratiaris, Geogr. Rav. iv. 7), a considerable town in Moesia Superior on the Danube, and the head-quarters of a Roman legion; according to the Itinerary (p. 219), the Leg. xix. Gemina, according to the Not. Imp. (c. 30), the Leg. xvi. Gemina. It was also the station of a fleet on the Danube (Suidas). Indeed, the name has been preserved in that of the Pogus Ratiatisin, from which comes the modern name of Pagni de Reta. Gregory of Tours speaks of Ratiatum as "infra terminum Pictorum qui adject civitatis Namneticae." The district of Rete was taken from the "dicoce of Picti and attached to the "dicoce of Nasati in the time of the (R. H. D.)

RATIATUM. (Ῥατιατος, or "Ryriovos," a town of the Pecenoi (Ptol. ii. 7. § 6). Ptolemy mentions it before Limonum, and places it north of Limonum, and further west. Some editions of Ptolemy place Ratiatum in the territory of the Lemovices, but this is a mistake. In the records of a council held at Orissa in a. d. 511, the bishop of the Pictavi signs himself as "Ratiatii," under the name of the province in which is that of the Pogus Ratiatisin, from which comes the modern name of Pagni de Reta. Gregory of Tours speaks of Ratiatum as "infra terminum Pictorum qui adject civitatis Namneticae." The district of Rete was taken from the "dicoce of Picti and attached to the "dicoce of Nasati in the time of the (R. H. D.)
RATOMAGUS, which are near Macacacoal and on the Temo, a small river in the department of La Vendé. The Temo enters the sea near Bourgmont, opposite to the Ile Noirmoutier (D'Avrille, Notice, &c.; Ubert, Gallien, p. 393).

RATOMAGUS. [RATOMAGUS.]


RAUDII CAMPIL. [CAMPII RADDII]

RAVENNA (Ponora, Strab.; Póderro, Ptol. et al.; Eke. Ravennas -atis -ae Ravennae), one of the most important cities of Galilia Cipadana, situated a short distance from the sea, received, on the road from Ariminum to Caesarea Augustus (Ital. Ant. p. 126.) It was 33 miles N. of Ariminum. Though included within the limits of Cisalpine Gaul, according to the divisions established in the days of the Venetians, it is said that it had never been a Gallic city. Strabo tells us that it was a Thessalian colony, which probably meant that it was a Pelasgic settlement, and was connected with the traditions that ascribed to the Pelasgi the foundation of the neighbouring city of Sipna. [SPINA.] But they subsequently, according to the same Strabo, were domiciled at this city. (Appian. B. C. i. 89.) It was in order to maintain themselves against the growing power of the Etruscans, and thus became an Umbrian city, to which people they continued to belong till they passed under the Roman government. (Strab. v. p. 214, 217.) Pliny, on the other hand, calls it a Spéno city,—a strange statement, which we are wholly unable to explain. (Plin. iii. 15. a. 20.) It was an Umbrian settlement, and retained its national character, though surrounded by the Lingonian Gauls, until it received a Roman colony. No mention of the name is found in history till a late period of the Roman Republic, but it appears to have been then already a place of some consequence. In n. c. 93, during the civil war between Marius and Sulla, it was occupied by Metellus, the lieutenant of the latter, who made it the point of departure from whence he continued his operations. (Appian, B. C. i. 89.) Again it was one of the places which was frequently visited by Caesar during his command in Gaul, for the purpose of raising levies, and communicating with his friends at Rome. (Cic. ad Att. vii. 1. od Fam. i. 9. viii. 1.) and just before the outbreak of the Civil War it was there that he established his head-quarters; from whence he carried on negotiations with the senate, and from whence he ultimately set out on his march to Ariminum. (Id. ad Att. ii. 32; Cass. B. C. i. 5; Suet. Cass. 30; Appian, B. C. ii. 32.) Its name again figures repeatedly in the civil war between Antiochus, received a great number of Roman colonists (v. p. 217); but the date is not mentioned, and it certainly did not, like Ariminum, pass into the condition of a regular Colonia, numerous inscriptions being extant which give it the title of a Municipium. It is probable that the settlement alluded to by Strabo took place under Augustus, and it is certain that it was to that emperor that Ravenna was indebted for the importance which it subsequently enjoyed during the whole period of the Roman Empire. The situation of the city was very peculiar. It was surrounded on all sides by marshes, by rather lagoons, analogous to those which now surround the city of Venice, and was built, like that city, actually in the water, so that its houses and edifices were wholly constructed on piles, and it was intersected in all directions by canals, which were crossed either by bridges or ferries. The lagoons had a direct communication with the sea, so that the canals were scoured every day by the flux and reflux of the tides, and from this great distance to which Strabo attributes, no doubt with justice, the healthiness of the city, which must otherwise have been uninhabitable from malaria. (Strab. v. p. 213; Jornand. Gu. 29; Sidon. Apoll. Epist. i. 5; Procop. B. G. L. 1; Claudian, de VI. Cons. Hon. 495.) The old city had a small port at the mouth of the river, which was defended by a small fort, (Butler.) but it was completely abandoned, and the present port is near 3 miles distant from the old city, with which it was connected by a long causeway: a considerable town rapidly grew up around it, which came to be known by the name of PORTUS CLASSIS or simply CLASSIS; while between the two, but nearer to the city, there arose another suburb, Scarcely less extensive, which bore the name of Caesarea. (Jornand. L.c.; Sidon. Apoll. L.c.) Just B. G. ii. 29; Geogr. Rav. iv. 31.) In addition to these works Augustus constructed a canal, called from him the Fossa Augusti, by which the water of the Padus were carried in a deep artificial channel under the very walls of Ravenna and had their outlet at the port of Classis. (Plin. iii. 16. a. 20; Jornand. Gu. 29.) From this time Ravenna continued to be the permanent station of the Roman fleet which was destined to guard the Adriatic or Upper Sea, as Misenum was of that on the Lower (Tac. Ann. iv. 5, Hist. ii. 100, iii. 6, 40; Suet. Aug. 49; Veget. de R. Mil. v. 1; Not. Dign. ii. p. 116); and it rose rapidly into one of the most considerable cities of Italy. For the same reason it became an important military post, and was often selected by the emperors as their head-quarters, from which to watch or oppose the advance of their enemies into Italy. In A. D. 193 it was occupied by Severus in his march upon Rome against Didius Julianus (Spartian, Did. Jul. 6; Dion Cass. liv. 17.); in A. D. 208 it was there that Pupienus was engaged in assembling an army to oppose the advance of Maximin when he received the news of the death of that emperor before Aquileia. (Herodian, viii. 6. 7; Capit. Marci. 24. 25, Max. et Balb. 11. 12.) Its strong and secluded position also caused it to be selected as a frequent place of confinement for prisoners of distinction, such as the son of the German chieftain Arminius, and Marobod, chief of the Suevi. (Tac. Ann. i. 58, ii. 63; Suet. Tib. 20.) The same circumstances at a later period led to its selection by the feeble and timid Honorius as the place of his
residence; his example was followed by his successors; and from the year 404, when Honorius first established himself there, to the close of the Western Empire, Ravenna continued to be the permanent imperial residence and the place from whence all the laws and rescripts of the emperors were dated. (Jornand. Get. 29; Gibbon, c. 30.) Even before this period there are told that it was a very rich and populous city, as well as of great strength (Zosim. ii. 10); it was the capital of Picenum (as that name was then used) and the residence of the Consularis or governor of that province. (Orell. Isaeor. 3649; Böcking, ad Not. Deps. ii. pp. 359, 443.) But the establishment of the imperial court there naturally added grottoes was after it long siege compelled by famine to its inaccessible situation preserved it from the calamities which at this period laid waste so many cities of Italy. Yet Ravenna as a place of residence must always have had great disadvantages. Sidonius Apollinaris, who visited it late in the fifth century, complains especially of the want of fresh water, as well as of the mouldiness of the case, the swarms of unclean flies, and the croaking of frogs. (Sidon. Apoll. Ep. i. 5, 8.) Martial, at a much earlier period, also alludes to the scarcity of fresh water, which he jestingly asserts was so dear that a cistern was a more valuable property than a vineyard. (Martial, iii. 56, 57.)

After the fall of the Western Empire Ravenna continued to be the capital of the Gothic kings. Odocacer, who had taken refuge there after repeated defeats by Theodoric, held out for near three years, but was at length compelled to surrender. (Jornand. Get. 57; Cassiod. Chron. p. 649.) Theodoric himself established his residence there, and his example was followed by his successors, until, in 539, when it was taken by the Lombards, it received the title of the city to surrender the city to Belisarius. (Procop. B. G. ii. 28, 29.) It now became the residence of the governors who ruled a part of Italy in the name of the Byzantine emperors, with the title of exarchs, whence the whole of this province came to be known as the Exarchate of Ravenna. The Byzantine governors were in conflict with the frequent incursions of the Lombard kings, and were gradually stripped of a large portion of their dominions; but Ravenna itself defied their arms for more than two centuries. It was besieged by Lintprand about 750, and its important suburb of Classe totally destroyed (P. Dian. vi. 49); but it was not till the reign of his successor Astolphus that Ravenna itself fell into the hands of the Lombards. But the exact date, as well as the circumstances of its final conquest, are uncertain. (Gibbon, c. 49.)

The situation of Ravenna at the present day presents no resemblance to that described by ancient writers. Yet there is no doubt that the modern city occupies the same site with the ancient one, and that the port is of course due to natural causes. The accumulation of alluvial deposits, brought down by the rivers and driven back by the waves and tides, has gradually filled up the lagoons that surrounded and canals that intersected the city; and the modern Ravenna stands in a flat and fertile plain, at a distance of 4 miles from the sea, from which it is separated by a broad sandy tract, covered in great part with a beautiful forest of stone pines. Though Ravenna is one of the most interesting places in Italy for its mediæval and early Christian antiquities, it presents few remains of the Roman period, and those for the most part belong to the declining years of the Empire. A triumphal arch, known by the name of Porta Aurea, was destroyed in 1585: it stood near the modern gate called Porta Adriana. Several of the ancient basilicas date from the Roman period; as does also the sepulchral chapel containing the tomb of Gallus Flaccus, the sister of Honorius, and mother of Valentinian III. The position of the basilica of Theodoric still remains in its original state, and the mausoleum of that monarch, just without the walls, is a monument of remarkable character, though stripped of its external ornaments. An ancient basilica, still called S. Apollinare in Classe, about 3 miles from the southern gate of the city, preserves the memory of Its inscription of Ta canes; and the inscription of the site of that important suburb. It stood about a quarter of a mile from the south gate of the city, between the walls and the bridge now called Ponte Nave. This bridge crosses the name of the River and Montone, two small rivers which previously held separate courses to the sea, but were united into one and confined within an artificial channel by Clemens II. in 1736. The Romo, which is the southernmost of the two, is probably the same with the Beda of Pliny; indeed Chierusius says that it was in his time still called Beda. Hence the Montone must be identified with the Venetian of the same author. The Anemo, which he placed next in order, is clearly the same now called the Amone or Lamone, which flows under the walls of Fiumara. (Flaminius.)

The nature which produced these changes in the situation and environs of Ravenna was undoubtedly in operation from an early period. Already in the fifth century the original port constructed by Augustus was completely filled up, and occupied by orchards. (Jornand. Get. 29.) But Ravenna at that period had still a much frequented port, where the fleets of Belisarius and Narses could ride at anchor. The port of Classe itself is remarkably well adapted to the accommodation of rich and sumptuous vessels, which extends for many miles along the east coast both to the S. and N. of Ravenna. The existence of this remarkable strip of forest is attested as early as the fifth century, the name of Pinetis being already found in Jornandus, which makes us that Theodoric encamped there when he besieged Odocacer in Ravenna. (Jornand. 67.) But it is probable that it has extended its boundaries and shifted its position as the land has gradually gained upon the sea.

The territory of Ravenna was always fertile, except the sandy strip adjoining the sea, and produced abundance of all sorts of fruits. Several of the vines are remarked that the vines quickly decayed. (Strab. v. 214; Plin. xiv. 2. 4.) Its gardens also are noticed by Pliny as growing the finest asparagus, while the adjoining sea was noted for the excellence of its turbot. (Plin. iv. 26, 79, xiv. 4. 15.)

RAVIUS ("Passus, Proli. ii. 2. 4. 15") was a village of the waste of the Bovis, according to Camden (p. 1385) the "Trobe." Others identify it with the Gavebba. (T. H. B.)

RAUBACI, or RAURICI ("Passus"). The term Raurici appears in Ptolemy (ii. 9. § 18), in Pliny (iv. 71)
RAURANUM.

17, and in some inscriptions. Polony mentions two towns of the Rauraci, Rauracorum Augusta and Argentoritava [Augusta Rauracorum; Argentoritava]. Augusta is Augus near Balé, in the Swiss Canton of Bâle, and may be the Augustus of Argentoritava. The position of these places helps us to form a measure of the extent of the territory of the Rauraci, which may have nearly coincided with the bishopric of Balé.

The Rauraci joined the Helvetii in their emigration, n. c. 58. [HELVEITI.] [G. L.]

The Swiss Canton of Bâle, and is placed about 10 miles from the town of the Rauraci.

It is Raurama in the Table, but the name Raurana occurs in a letter of Paulinus to Aucunus (Ep. IV. ad Aucun. v. 249), where it is "Pictoricae in arva." The place is Rome or Rousum, near Chamay, nearly due south of Ponziers. (D'Anville, Notice, &c.; Ueber. Gesch. ii. 393.) [G. L.]

RAURARIUS. [ARURARIUS.]

REATE (Pedre, Strab.; Pedres, Dionys. Ech. co. Paestum, Rauramus; Röesp, an ancient city of the Sabines, and one of the most considerable that belonged to that people. It was situated on the site of the Romanus, 48 miles from Rome (Ital. Ant. p. 506), and of the Sabine and the Regius. The Sabines were in agreement in representing it as a very ancient city: according to one account, quoted by Dionysius from Zenodotus of Troeszen, it was one of the original abodes of the Umbrians, from which they were expelled by the Falisci; but Cato represented it as one of the first places occupied by the Sabines when they descended from the neighbourhood of Ambrussum, and which was agreed upon by the Sabine Father, and the Sabines, under the name of the Goliad; but this is probably a more poetical fancy. (St. It. viii. 81.5.) No mention of Reate occurs in history before the period when the Sabines had been subjected to the Roman rule, and admitted to the Roman Franchise (n. c. 290); but its name is more than once incidentally noticed during the Second Punic War. In n. c. 211 Hannibal passed under the walls of this town, and during his retreat from Rome, or, according to Cicero, during his advance upon that city (Liv. xxvi. 11); and in n. c. 205 the Reatini are specially mentioned as coming forward, in common with the other Sabines, to furnish volunteers to the army of Scipio. (Id. xxviii. 43.) We are wholly ignorant of the reasons why it was reduced to a second-rate city, under whose special patronage the inhabitants were placed, that it was a flourishing and important town.

(C. C. & Cat. ii. 3, pro Sen. 2. § 37, de Nat. Desc. liv. 2.) Under the Empire it certainly obtained the ordinary municipal privileges, and had its own magistrates (Zumpt, de Col. pp. 98, 182; Gruter, Inscr. p. 354. 3, &c.): under Vespasian it received a considerable number of veteran soldiers as colonists, but did not obtain the rank or title of a colonia. (Jut. Col. p. 257; Orell. Inscr. 3685; Gruter, Inscr. p. 536. 2, &c.)

The territory of Reate included the whole of the lower valley of the Velinus, as far as the falls of that river; one of the most fertile, as well as beautiful, districts of Italy, whence it is called by Cicero the Remea Tempore (ad Att. iv. 15.) But the peculiar natural advantages of this district was the means of involving the citizens in frequent disputes with their neighbours of Interamna. (Varr. R. R. iii. 2. § 3.) The valley of the Velinus below Reate, where the river emerges from the narrow mountain valley through which it has hitherto flowed, and receives at the same time the waters of the Salso and Teverone, both of them considerable streams, expands into a broad plain, not less than 5 or 6 miles in breadth, and almost perfectly level; so that the waters of the Velinus itself, and those of the smaller streams that flow into it, have a tendency to stagnate and form marshes, while in other places they give rise to a series of small lakes, remarkable for their picturesque beauty. The largest of these, now known as the Langene, has been the one designated in ancient times as the LACUS VELINUS; while the fertile plains which extended from Reate to its banks were known as the ROREXI or more properly ROMERI CAMPUS, termed by Virgil the "Rosa rursus Velini." (Virg. Aen. vii. 712; Cic. ad Att. iv. 15; Varr. R. R. 7. § 10, ii. 1. § 15, ii. 2. § 10; Pint. xiv. 4. a. 3.) But this broad and level valley is at an altitude of near 1000 feet above that of the Nar, into which it pours its waters by an abrupt descent, a few miles above Interamna (Termi); and the stream of the Velinus must always have constituted in this part a natural cascade. Those waters, however, are so strongly impregnated with carbonate of lime, that they are continually forming an extensive deposit of travertine, and thus tending to block up their own channel. The consequence was, that unless their course was artificially regulated, and their channel kept clear, the valley of the Velinus was inundated, while on the other hand, if these waters were carried off too rapidly into the Nar, the valley of that river and the territory of Interamna was subjected to innumerable floods. The first attempt to regulate the course of the Velinus artificially, of which we have any account, was made by M. Curius Dentatus, after his conquest of the Sabines, when he carried off its waters by a deep cut through the brow of the hill overlooking the Nar, and thus gave rise to the celebrated cascade now known as the Falleis of Termi. (Cic. ad Att. iv. 15; Serv. ad Aen. vii. 43.) From the impressions of Cicero it would appear that the Lacus Velinus, previous to this time, occupied a much larger extent, and that a considerable part of the valley was then first reclaimed for cultivation.

But the expedient thus resorted to did not fully accomplish its object. In the time of Cicero (n. c. 54) fresh disturbances occurred between the Sabines and those of Interamna; and the former appealed to the great orator himself as their patron, who pleaded their cause before the arbiters appointed by the Roman senate. On this occasion he visited Reate in person, and inspected the lakes and the channels of the Velinus. (Cic. Pro Scauro. 2. § 27, ad Att. iv. 15.) The results of the arbitration is
unknown: but in the reign of Tiberius the Fastienses had to contend against a more formidable danger, arising from the project which had been suggested of blocking up the outlet of the Lacus Velinus altogether; a measure which, as they justly complained, would undoubtedly have inundated the whole valley. (Tac. Ann. i. 79.) Similar disputes and difficulties again arose in the middle ages; and in A.D. 1400 a new channel was opened for the waters of the Velinus, which has continued in use ever since.

No other mention occurs of Reste under the Roman Empire; but the inscriptions attest its continued municipal importance; its name is found in the Itineraries (Itin. Ant. p. 506), and it early became the see of a bishop, which it has continued ever since. Throughout the middle ages it was, as it still continues to be, the capital of the surrounding country. No ancient remains are now visible at Resti.

The territory of Reste was famous in ancient times for its breed of mules and asses; the latter were particularly celebrated, and are said to have been sometimes sold for a price as high as 300,000 or even 400,000 sestertii (Varr. R.R. ii. 8; Plin. v. 453. a. 68), though it is difficult not to suppose some error in these numbers. Hence, Q. Asinius Pollio, who had a villa on the Lacus Velinus, and extensive possessions in the Resti territory, is introduced by Varro in his dialogues De Rusticis, as discoursing on the subject of breeding horses, mules, and asses. (Varr. R.R. ii. 1. § 8; Strab. v. p. 238.) It was at this villa of the Q. Asius that Cicero lodged when he visited Reste. (Cic. ad Att. iv. 15.) The Servius Aquae, mentioned by him in the same passage, and alluded to also by Dionysius (l. 14.), were evidently some springs or sources, which supplied one of the small lakes in the valley of the Velinus. [E. E. B.]

RECHIUS. [BOLK.]

REDINTUINUM (Piedmont), a town in the northern part of the country occupied by the Marcomanni (Bohemis), is mentioned only by Ptolemy (ii. 11. § 29). Some geographers regard it as having occupied the site of the modern Praego, and others identify it with Horsio; but nothing certain can be said about the matter. [L. S.]

RE'DONES (Phœberes, Phoiberes), in the Calthaginæ of Budgenness of Tuscum (ii. 8. § 13), are placed by him in the same passage, and along the Liger. Their capital is Coudade (Romans). But the Redones were not on the Loire. Pliny (iv. 18) enumerates the Rhedones among the peoples of Gallia Lugdunensis: "Diabellini, Rhedones, Turones." After the bloody fight on the Sambre (s. c. 57) Caesar sent F. Crassus with a legion into the country of the Veneti, Redones, and other Celtic tribes between the Semois and the Loire, all of whom were submitted. (B. G. ii. 34.) Caesar here enumerates the Redones among the maritime states whose territory extends to the ocean. In n. 52 the Redones with their neighbours sent a contingent to attack Caesar during the siege of Alesia. In this passage also (B. G. vii. 75), the Redones are enumerated as being one of the tribes which, in the Celtic language were called the Armoric States. D'Anville supposes that their territory extended beyond the limits of the diocese of Remes into the dioceses of St. Malo and Dol. Their chief town, Remes, was the capital of the department of Ille-et-Vilaine. [G. L.]

REGANUM, a northern tributary of the Danube, the modern Regen in Bavaria, is noticed only once. (Geogr. Rav. iv. 25.)

REGIA (Pirych, Ptol. ii. 2. § 10).-1. A place in the interior of Hibernia, no doubt so named by the Romans from its being a royal residence, the proper name of which was unknown to them. It was perhaps seated on the river Coalseore, in the neighbourhood of Omagh.

2. (Erfia Pimich, Ptol. li. c,) another place of the same description, conjectured to have been on the river Dúnleavy Carissa. [G. H.]

REGI'A (called by Ptol. ii. 4. § 13, Pirych; comp. Geogr. Rav. iv. 44, and Regia, Plin. iii. 3.), a town of Bastic, on the road from Hippeis to Emerita. (Itin. Ant. p. 415.) Usually identified with Paelesia de Lusca, where there are Roman remains. [T. H. B.]

REGI'ANUM (Pirychavos, Ptol. iii. 10. § 10), a place on the Danube in Moesia Inferior. It is probably the same place as the Augustus of the library (p. 292; comp. Tab. Peut.) and the Agyrephos of Procopius (de Aed. iv. 6); in which case it may be identified with Colossaeus at the confluence of the Opirus and Danube. [T. H. B.]

REGULLUM (Pirychavo), a town of the Sesins in Aquitania, mentioned by ancient writers as a place of residence of Attia or Attius Claudius, who migrated to Rome about n. c. 505, with a large body of clients and followers, where he adopted the name of Appius Claudius and became the founder of the Cisalpine tribe and family. (Liv. ii. 16; Dionys. v. 40; Diod. v. 257. 1; Serv. ad Aen. vii. 706.) About 60 years afterwards C. Claudius, the son of the deceased Appius Claudius, retired to Regillum, as the native place of his forefathers (" antiquam in patriam," Liv. iii. 58; Dionys. xi. 15). The name is not noticed on any other occasion, nor is it found in any of the geographers, and we are wholly without a clue to its position. [E. H. B.]

REGILLUS LACUS (Ρηγίλλιον λίκων, Dionys. Lago di Cornovalle), a small lake in Latium, at the foot of the Tuscanian hills, celebrated for the great battle between the Romans and the Latins under C. Mamilius, in B. c. 496. (Liv. ii. 19; Dionys. vi. 5; Cic. de Nat. D. ii. 2, iii. 5; Plin. xxxii. 1. 11; Val. Max. i. 8. § 1; Vict. Vir. ill. 16; Flor. i. 11.) Hardly any event in the early Roman history has been more disguised by poetical encomium and fiction than the battle of Regillus, and it is impossible to decide what amount of historical character may be attached to it: but there is no reason to doubt the existence of the lake, which was assigned as the scene of the combat. It is expressly described by Livy as situated in the territory of Tusculum (+ ad lacum Regillum in agro Tusculano, Liv. ii. 19), and this seems decisively against the identification of it with the small lake called Il Lago della Sola Frossada, about a mile to the N. of La Colonna; for this lake must have been in the territory of Labicum, if that city be correctly placed at La Colonna [LABICUM], and at all events could hardly have been in that of Tusculum. Moreover, no lake on the coast of the Tyrrhenian Sea would more probably have been indicated by some reference to that high-road than by the vague phrase "in agro Tusculano." A much more plausible suggestion is that of Gell, that it occupied the site of a volcanic crater, now drained of its waters, but which was certainly once occupied by a lake, at a place called Cornovalle, at the foot of the hill on which
REGINA.

REGINA, in Gallia Lugdunensis, is placed in the Table on a road from Condate (Remense). The first station is Fanum Martis, and the next is Regina, a Gallic place from Condate. D'Anville fixes Regina on a Carte on the coast, between S. Brience and S. Malo. (Fanum Martis.) [G. L.]

REGINUM, a town in the northern part of Vindelicia, on the southern bank of the Danube, on the road leading to Vindobona. This town, the modern Ratisbon, or Regensburg, is not mentioned by the Roman historians, but it was not wanting in importance. As we learn from inscriptions, was successively the station of the 1st, 3rd, and 4th Italian legions, and of a detachment of cavalry, the Ala Il. Valeria. The town appears to have also been of great commercial importance, and to have contained among its inhabitants many Roman families of distinction. (In Ant. p. 250; Tab. Peut, where it is called Camis Regina; comp. Bayerer, Der Oberdonaukreis Bayerns, iii. p. 38, &c.) [L. S.]

REGIO, a town of Thrace on the river Batheia, and not far from Constantinople (Itin. Hieros. p. 570), with a roadstead, and handsome country houses. (Agath. v. p. 146; comp. Procop. de Aed. iv. 8; Theophan. p. 196.) Now known as Tarsus. [T. H. D.]

REGIVS VILLA (Pirguvovilla, Strab.), a place on the coast of Etruria, which, according to Strabo, derived its name from its having been the residence of the Pelasgic king or chief Maleas, who ruled over the neighbouring Pelasgi in this part of Etruria. (Strab. v. p. 225.) None of the other geographers mentions the probability; but Strabo places it between Castra and Gravisca; and it is therefore in all probability the same place which is called in the Maritime Itinerary Regia, and is placed 3 miles S. of the river Armenta (Flora) and 12 miles from Gravisca. (Itin. Mart. p. 499.) The site is now marked only by some projecting rocks called La Muraille. (Denni's Etruria, l. v. p. 398; Westrup's Etruria, & Inst. Rom. Ant. p. 30.) [E. B. H.]

REGISTUS or RESISTUS. [Bisanthia.]

REGIUM LEPIDII or REGIUM LEPIDIUM (Pirren Almior, Strab.; Pirren Alminor, Ptol.; Eth. Regienses: Reggio), sometimes also called simply REGIUM, a town of Gallia Cispadana, situated on the Via Aemilia, between Mutina and Parma, at the distance of 17 miles from the former and 18 from the latter city. (Itin. Ant. pp. 99, 127; Strab. v. p. 216.) We have no account of its foundation or origin; but the name would raise a presumption that it was founded, or at least settled and enlarged, by Aemilius Lepidus when he constructed the Aemilian Way; and this is confirmed by a passage of Festus, from which it appears that it was originally called Forum Lepidi. (Fest. s. v. Rhegium, p. 270.) The origin of the appellation of Regium, which completely superseded the former name, is unknown. It was perhaps probably a centre like the neighbouring town of Mutina and Parma, and evidently never rose to the same degree of opulence and prosperity as those cities, but became, nevertheless, a flourishing municipal town. It is repeatedly mentioned during the civil war with M. Antonius, both before and after the battle of Mutina (Cicad. Foss. xi. 9, xii. 5); and at a somewhat earlier period it was there that M. Brutus, the father of the murderer of Caesar, was put to death by Pompey in a. c. 79. (Oros. v. 22; Plat. Pompon. 16.) Its name scarcely occurs in history during the Roman Empire; but its municipal consideration is attested by inscriptions, and it is mentioned by all the geographers among the towns on the Via Aemilia, though ranked by Strabo with those of the second class. (Strab. v. p. 216; Plin. l. i. 15. s. 20; Ptol. iii. l. § 46; Orbis. Itin. 3983, 4138; Tac. Hist. ii. 50; Pluteus, Macrob. i.) Polonius alone gives it the title of a Colonia, which is probably a mistake; it was certainly not such in the time of Pliny, nor is it so designated in any extant inscription. Zumpt, however, supposes that it may have received a colony under Trajan or Hadrian. (Zumpt, de Colonia, p. 203.) St. Jerome notices Regium as well as Placentia and Mutina among the cities which had fallen into great decay before the close of the fourth century. (Ambros. Ep. 39.) It was not long before this that an attempt had been made by the emperor Gratian to repair the desolation of this part of Italy by settling a body of Goth in captives in the region of Reggio, and the neighbouring cities. (Ammian. xxxii. 9, § 4.) The continued existence of Regium at a late period is proved by the Itineraries and Tabulae (Itin. Ant. pp. 283, 287; Itin. Hier. p. 616; Tab. Peut.), and it is mentioned long after the fall of the Western Empire by Paulus Diaconus among the "locuples urbes of Aemilia." (P. Diacon. Hist. Lang. ii. 18.) In the middle ages it again rose to a great prosperity, and Reggio is still a considerable town with about 16,000 inhabitants. Its episcopal see dates from the fifth century.

The tract called the CAMPI MACHI, celebrated for the excellence of its wool, was apparently included in the territory of Regium Lepidi. (E. B. H.)

REGIVS, a town of the Belgae in the S. of Britannia Romana, seated between the Cantii on the E. and the Belgae on the W., in the modern counties of Surrey and Sussex. Their chief town was Noriumagnus. (Comp. Camden, p. 179.) [T. H. D.]

REGNUM, a town of the Belgae in the S. of Britannia Romana, and seemingly a place of some importance, since there was a particular road to it. (Itin. Ant. p. 477.) Camden (p. 133) identifies it with Ringwood in Hampshire. Horsey, on the contrary (p. 441), conjectures it to have been Chichester; but, though Roman antiquities have been found at Chichester, its situation does not suit the distances given in the Itinerary. (T. H. D.)


REHOB (P Hod, al. P Hodi, al. Ephod), a town in the tribe of Asher, occupied by the Canaanites. (Jos. xix. 28; Judg. i. 31.) A second city of the
same name is reckoned among the 32 cities of the same tribe (Josh. xix. 30); but neither of these can be identified with the Rhooc (Φοικός) noticed by Eusebius, 4 miles distant from Scythopolis. [G. W.]

(Rephaim Vallis) (Rephaim Vallis, Hrec. Ρεφαίμ Βάλλις in LXX.), one of the wells dug by Isaac in the country of Gerar,—after Essek (contention) and Sitnah (hated)—for which the herders did not strive: so he called it Rephoboth: "And he said, For now the Lord hath made room for us, and we shall be fruitful in the land." (Gen. xxxvi. 18, 20—22.) There were 3 wells in this district of the well, the traces of which were recovered, with the well itself, by Mr. Rowlands, in 1843. "About a quarter of an hour beyond Sábbât, we came to the remains of what must have been a very well-built city, called now Rohebèth. This is undoubtedly the ancient Rephoboth, where Abraham, and afterwards Isaac, digged a well. This line, as Rephoboth did, in the land of Gerar, outside the walls of the city is an ancient well of living and good water called Bir-Rohhebèth. This most probably is the site, if not the well itself, digged by Isaac." (Williams's Holy City, vol. i. Appendix, p. 465.)

Beel Apollinarès (Ries), in Gallia Narbonensia. Among the Oppida Latina of Gallia Narbonensis, the Roman Rule of the Latin Sea, Remi were certainly included in the Third Region of Pliny (iii. c. 4) enumerates "Alebece Reitorum Apollinarium." The old reading, "Alebecerorum Apollinarium," is a blunder made by joining two words together, which has been corrected from the better MSS., from the inscription Coll. Reior. Apollinar., and from the Table, which has Reis Apollinaris. The place may have taken its name from a temple of Apollo built after the town became Roman. The name Alebeces may be corrupt, or it may be a variation of the form Albici or Albiococi. [Albicoc.] As Pliny calls the place an Oppidum Latinitm, we might suppose that it was made a Colonia after his time, but the name Coll. Jul. Aug. Apollinaris, Reior., which appears in an inscription, shows it to have been a town of Augustus.

Ries is in the arrondissement of Digne in the department of Basses Alpes. There are four columns standing near the town, which may be the remains of a temple. The bases and the capitals are marble; the shafts are a very hard granite, and about 18 feet high. There is also a small circular building consisting of eight columns resting on a basement, but it has been spoiled by modern hands. There now stands in it a rectangular altar of one block of white marble, which bears an inscription to the Mother of the Gods and the Great Goddess. At Ries there have been discovered an enormous quantity of fragments of granite columns; and it is said that there has been a circus and a theatre in the town. (Garde de Voyageur, Richard et Hooper, p. 792.)


(Repefaim Vallis) (Repefaim Vallis, Hrec. Ρεφαιμ Βάλλις in LXX.), a place in Moesia Superior on the Danube. (Tab. Post.)

Remi (Puyaf), a people of Gallia Belgica (Ptol. ii. 9. § 12) along the Sequana (Seine). Their capital was Durocortorum (Remis). This is Ptolemy's description (ii. § 12.).

Caesar (B. G. ii. 3) says that the Remi were the nearest to the Celts of all the Belgae, and he makes the Sequana and Matrona (Marne) the boundary between the Belgae and the Celts. The Sequana is the natural frontier between the Remi and the Thames. When Caesar had entered the country of the Remi from the south (a. c. 57), he came to the Aisne (Adus), which he says is on the borders of the Remi. Eight miles from the Aisne and north of it was Bibras, a town of the Remi. The Remi then extended as far north as the Aisne, and beyond it. It was the boundary of Durocortorum, is between the Aisne and the Marne.

When the Belgae in the beginning of a. c. 57 were collecting their forces to attack Caesar, the Remi were traitors to their country. They submitted to the Roman proconsul and offered to supply him with corn, to give hostages, to receive him in their towns, and to help him against the rest of the Belgae and the Germans with all their power. (B. G. ii. 3.) The Susessiones who were in political union with the Remi joined the Belgae. When the great meeting of the Gallic states was held at Bibros (a. c. 52) to raise troops to attack Caesar at Alesia, the Remi did not come, and they continued faithful to Caesar. When Caesar entered Gallia in a. c. 50 he had possession of some of the leading nations; but when the Sequani were humbled, the Remi took their place, and those nations that did not like to attack themselves to the political party of the Aedui, joined the Remi. Thus the Aedui were the first of the Gallic political communities and the Remi were the second. (Caesar: B. G. vi. 3.) The Eburons and the Durocortorae, however, attached themselves to the Remi. (B. G. vi. 4.) Caesar rewarded the fidelity of the Remi by placing the Susessiones in dependence on them (vii. 6.)

Pliny (iv. 17) mentions the Remi as one of the Foederati Populi of Belgica. When Strabo wrote (p. 194) the Remi were a people in great favour with the Romans, and their city Durocortorum was the capital of the Roman government. (Durocortorum.)

Lucan (Pharsal. i. 424) has a line on the Remi:—

"Optimus exsequus Leucus Rheusque laevoct.

But the military skill of the Remi is otherwise unknown. They were a cunning people, who looked after themselves and betrayed their neighbours. [G. L.]

Repefandum, a town of the Coritani in Britanni Romana, probably Repesio in Derybush. (Not. Imp.: Camden, p. 586.)

Rephaim Vallis (7) Puyaf, Ezas Puyaf, Puyas, Cordus, LXX. Ρεφαιμ Βάλλις. A valley mentioned in the north border of the tribe of Judah, the south of Benjamin (Josh. xv. 8, xviii. 18), in the vicinity of Jerusalem. It is translated "the valley of the giants" in the authorised version, except in 2 Sam. x. 18, 22, where we find that the valley of Rephaim was a favourite camping ground for the Philistines, soon after the old memorial of the strength of the giant, 2 Sam. x. 18, 22. In Isaiah, xvii. 5, where it is represented as a fruitful corn-bearing tract of land, well watered to the wide valley, or rather plain, immediately south of the valley of Hinnom, traversed by the Bethlehem road, which is commonly identified by travellers as the "valley of the giants," although Eusebius places it in Benjamin (Onomast. c. 4.)
REPHIDIM.

It evidently derived its name from the Rephaim, a family of the Amalekites (Gen. xiv. 5) settled in Ashteroth Karnaim, supposed by Beland to be of the race of the Gephyreans, who came with Cadmus from Phoenicia to Greece. (Herod. v. 57; Beland, Palaeas, p. 141, comp. pp. 79, 355.) The Philistines who are said to have encamped there may have bequeathed their name to the valley. [G. W.]

That the name Re - Phides (Rephidim) is derived from the Hebrew word רע - פית "an encampment of the Israelites after leaving Egypt, the next before Sinai, "where was no water for the people to drink." (Num. xxxiii. 14.) Moses was accordingly instructed to smite the rock in Horeb, which yielded a supply for the needs of the people, from whose murm urings the place was named Massah and Meribah. Here also it was that the Israelites first encountered the Amalekites, whom they discomfited; and here Moses received his father-in-law Jethro. (Exod. xvii.) Its position, Dr. Robinson surmises, must have been at some point in Wady-esh-Sheikh, not far from the skirts of Horeb (which he takes to be the name of the mountain district), and about a day's march from the particular mountain of the same name. The Nubian Sheikhs issues from the high central granite cliffs; which locality is more fully described by Burchhardt, and Dr. Wilson, who agrees in the identification, and names the range of rocky mountains Watejek. He says that "water from the rock in Horeb could easily flow to this place." (Robinson, Bib. and Antiq, ii. 166; Burchardt, Travels in Syria, Am. 1849; Wilson, Lands of the Bible, vol. i. p. 254.)

Dr. Leipsius controverts this position and proposes El-Hesse, only a mile distant from the convent of the monastery of Pharda, as the Rephidim (= the resting-place) of the Exodus. This is at the foot of Gebel Sofar, which he regards as the mountain of the law, and finds the stadium opened by Moses "in the clear-running and well-flavoured spring of Wadi Feran, which irrigates the fertile soil of Esse, and causes it to exhibit all the riches of the gardens of Feran for the space of half a mile." (Leipsius, A Tour from Theres to the Peninsula of Sinai, pp. 74-82.) [G. W.]

REBIGONIUM (Petropolitan, Ptol. ii. 3, § 7), a town called in the Epitome of Tacitus in the SW. part of Britainis Barbaria, which seems to have been seated at the S. extremity of the Sinus Regiunique (Lock Ryan) near Stonerma. Camden identifies it with Baryeng (p. 1203). [T. H. D.]

REBIGONIUS SINUS (Petropolitanus) (Ptol. ii. 3, § 1), a bay in the country of the Novantes, as named from the town of Regiunique (g. e. Noyo Lock Ryan, formed by the Mill of Gallochlay. (Horsley, p. 375.) [T. H. D.]

RESAINA. [RESAENA.]

RESAPA and REZEPH (Phrygpa), a city of Syria, reckoned by Ptolemy to the district of Pamysore (v. 15, § 24), the Rissopa of the Pentinger Tables, 21 miles from Susa; probably identical with the Rossean of Abufloda (Thub. Syria, p. 119), which he places near Rakka, not quite a day's journey from the Euphrates. It is supposed to be identical with the Reseph of Scripture (Parôqs, LXX.), taken by Senacherib, king of Assyria, as he boasts in his insulating letter to Hezekiah. (2 Kings, xix. 12.) It has been identified with Sergiopolis, apparently wrongly so, by Menners; but with ancient Resiphia. (Mannert, Antiquitates et historiae nos Syriae, p. 413.) [G. W.]

REUDIGNI, a German tribe on the right bank of the river Albe, and north of the Longobardi, which may have derived its name from its inhabiting a marshy district, or from red or ried. (Tac. Germ. 40.) Various conjectures have been hazarded about their exact abodes and their name, which some have wished to change into Rudungi or Deurungi, so as to identify them with the later Thuringi; but all is uncertain. [L. S.]

REVESICO (Petrocor), in Gallia, is the city of the Vellavi, or Velani, as the name is written in Ptolemy (ii. 7, § 28). Revelasio is the name of the place in the Table. In the Not. Provinc. it is written Civitas Vellorum. Mabillon has shown that the place called Civitas Vetula in the middle ages is S. Paulus or Paulhem, and the Civitas Vetula is supposed to be the ancient capital of the Vellavi. S. Paulinus is in the department of Haute Loire, north of Le Puy. [G. W.]

RHA ('Pâ warudq, Ptol. v. 9, §§ 12, 17, 19, 21, vi. 14, §§ 1, 4; Amm. Marcell. xxii. 8, § 28; Poes, Agathem. ii. 10: Volgo) a river of Asiatic Sarmatia, which according to Ptolemy (i. c.), the earliest geographer who had any accurate knowledge of this longest of European streams, had its twin sources in the Cimmerian or Hyperborean mountains, and discharged itself into the Hycrranian sea. The affluents which Ptolemy (vi. 14, § 4) describes as falling into it from the Rhymnici Montes, and which must not be confounded with the river Rhymnus [Rhymus], are the great accession made to the waters of the Volgo by the Kungu in the country of Ammianus Marcellinus (i. c.) says that its banks were covered with the plant which bore the same name as the river — the "ra" or "rheon" of Dioscorides (pâ, pheor, iii. 11) and "rhecmena" of Pliny (xxvii. 105), or official rhubarb. (Comp. Fereira, Mat. Med. vol. ii. pt. 1. p. 1343.) The old reading Rha in the text of Pomponius Mela (iii. 5, § 4) has been shown by Tischendorf (ad loc.) to be a mistake of the earlier editors, for which he substitutes Catus, a river of Albania. The Oarus (Oaros, Herod. iv. 123, 124), where, according to the story of the Scythian expedition, the erection of eight fortresses was supposed to mark the extreme point of the march of Darius, has been identified by Detmold with the Brabanit (Slav. Alt. vol. i. p. 499) — who mentions that in the language of some tribes the Volga is still called "Rahn"—with this river. [E. B. J.]

RHAABENI ('Pâshypol), a people of Arabia Deserta, next to the Agabeni, who were on the confines of Arabia Felix. (Ptol. v. 18, § 2.) Above them were the Marzan; the Orenchi lay between them and the NW. extremity of the Persian Gulf. Mr. Forster justly remarks that "the description of Ptolemy rather indicates the direction, than defines the positions, of these several tribes." (Geog. of Arabia, vol. ii. p. 238.) [G. W.]

RHABDIUM ('Pâsibios, Procop. B. F. ii. 19, de Aed. ii. 4), a strongly fortified height, in an inaccessible part of Mesopotamia, opposite to Dara in the direction of Persia. The works were placed on the brow of very steep rocks which overlook the surrounding country. Justinian added additional works to it. It has not been identified with any modern place. [V.]

RHACALANIT [ROZOLANTE.]

RELACATAE ('Pamára), a German tribe mentioned by Ptolemy (ii. 11, § 26) as occupying, together with the Tercatrize, the country on the south of the Quadri, on the frontiers of Fannonia;
but nothing further is known about either of them. [L. S.]

RHACOTIS. [ALEXANDRAE, p. 95.]

RHABEA (Pellae, Ptol. ii. 10, § 10), a town in the interior of Hibernia, according to Camden (p. 135) Rhubes in Queen's County. [T. H. D.]

RHABEDUS. [BACCHUS, p. 232.]

RHAEETAE (Farrae), a place in the Arcadian district of Cynuria, at the confluence of the Gouty-nius and Alpheius. (Paus. viii. 28. § 3.)

RHAEITAL. [Parrhia]. The name of this country, as well as of its inhabitants, appears in ancient inscriptions invariably without the A, as Rhaetia and Rhaeti, while the MS. of I. X. has erroneously have the forms Rhaetia and Rhaeti,—a circumstance which goes far to show that the more correct spelling is without the A. Rhaetia was essentially an Alpine country, bordering in the north on Vindelicia, in the west on the territory inhabited by the Helveti, in the south on the chain of the Alps from Mons Ada to Mons Oeni, which separated Rhaetia from Italy, and in the east on Noricum and Vesetia; hence it comprised the modern Grisons, the Tyrol, and some of the northern parts of Lombardy. This country and its inhabitants did not attract much attention in ancient times until the reign of Augustus, who determined to reduce the Alpine tribes which had until then maintained their independence in the mountainous districts of the Alps. After a struggle of many years, in which the Etruscans and several adjoining districts were conquered by Drusus and Tibereus, n. c. 15. Rhaetia, within the boundaries above described, seems then to have been constituted as a distinct province (Suet. Aug. 21; Vell. Pat. i. 39; Liv. Epit. 138; Aurel. Vict. Epit. 1). Vindelicia, in the north of Rhaetia, must have been a separate province; but towards the end of the first century A. D. the two provinces appear united as one, under the name of Rhaetica, which accordingly, in this latter sense, extended in the north as far as the Daunae and the Limes. At a still later period, in or shortly before the reign of Constantine, the two provinces were again divided, and ancient Rhaetia received the name of Rhaetia Prima, in the east being called Curia Rhaetorum (Cesar); while Vindelicia was called Rhaetia Secunda. The exact boundary line between the two is not accurately defined by the ancients, but it is probably true that the Alpine chain extending from the Lake of Constance to the river Inn was the natural line of demarcation; it should, however, be observed that Ptolemy (ii. 12) includes under the name of Rhaetia all the country west of the river Ticinus as far as the sources of the Danubius and Rhenus, while he applies the name of Vindelicia to the territory between the Ticinus and Oenum.

Ancient Rhaetia or Rhaetia Proper was throughout an Alpine country, being traversed by the Alpes Rhodani and Alpes Aduniae. It contained the sources of nearly all the Alpine rivers watering the north of Italy, such as the Addua, Sarus, Olbia, Clemens, Mincus, and others; but the chief rivers of Rhaetia itself were the Athaesis with its tributary the Isargus (or Ilargus), and the Aenus or Oenus. The magnificent valleys formed by these rivers were fertile and well adapted to agricultural pursuits; but the inhabitants depended mainly upon their flocks (Strab. vii. p. 316). The chief produce of the valleys was wine, which was not at all inferior to that grown in Italy; so that Augustus was particularly partial to it (Strab. iv. p. 306; Plin. xiv. 3, 5, 8; Virg. Georg. ii. 96; Colum. iii. 3; Martial, xiv. 110; Suet. Aug. 77). Besides this Rhaetia produced abundance of wax, honey, pitch, and cheese, in which considerable commerce was carried on.

The ancient inhabitants of Rhaetia have in modern times attracted more than ordinary attention from their supposed connection with the ancient Etruscans. They were first mentioned by Polybius (xxxiv. 10; comp. Strab. iv. p. 304, vii. pp. 292, 313). According to tradition the Rhaetians were Etruscans who had originally inhabited the plains of Lombarth, but were compelled by the invading Gauls to quit their country and take refuge in the Alps, whereby they were cut off from their kinsmen, who remained in Italy and finally established themselves in Etruria (Justin. xx. 5; Plin. iii. 24; Steph. B. z. v. P. Mar.). This tradition derives some support from the fact recorded by Dionysius of Halicarnassus (i. 24) that the Etruscans in Etruria called themselves Etrusci, which is believed to be only another form of the name Rhaeti. A decision of this question is the more difficult because at the time when the Romans conquered Rhaetia the bulk of its inhabitants were Celts, which in the course of a few centuries became entirely Romanized. But, assuming that the Rhaeti were a branch of the Etruscan nation, it is not very likely that on the invasion of Italy by the Gauls they should have gone back to the Alps across which they had come into Italy; it seems much more probable that they, being a remnant of the nation left behind there at the time when the Etruscans originally migrated into Italy. But, however this may be, the anxiety to obtain a key to the mysterious language of the Etruscans has led modern linguists to search for it in the mountains and valleys of ancient Rhaetia; for there is the language of the conquerors, which was the language of the people in the time of Augustus consisted of Celts, who, soon after their subjugation adopted the language of the conquerors, and their language was very distinct traces of its original inhabitants is the names of places, and even in the language of ordinary life. In the districts where the nation had remained pure, as in the valley of Engadine and at the head of the Lake of Como, there is a corruption of Latin, the Romansch as it is called, intermixed with some Celtic and German elements, and a few words which are believed to be neither Celtic, nor German, nor Latin, but therefore considered to be Etruscan. Several names of places also bear a strong resemblance to those in Etruria; and, lastly, a few ancient monuments have been discovered which are of some respects like those of Etruria. The first who, after many broad and unfounded asserstions had been made, undertook a thorough investigation of these points, was L. Stenb, who published the results of his inquiries in a work Uber die Etrusker Sprache und ihren Zusammenhang mit dem Deutschen, Munich, 1843; and another scholar, Dr. W. Freund, during a residence in Rhaetia collected a vast number of facts, well calculated to throw light upon this obscure subject, but the results of his investigations have not yet been published. As to the history of the ancient Rhaetians, it has already been intimated that they became known to the ancients a wild, cunning, and rapacious mountain people, who indulged their propensity to rob and plunder even at the time when they were subject to Rome, and when their rulers had made a great road through their country into Noricum (Dion Cass. iv. 21,
Hor. Carm. iv. 14. 15). Like all mountaineers, they cherished great love of freedom, and fought against the Romans with rage and despair, as we learn from Florus (iv. 13), who states that the Rhaetian women, who also took part in the war, after having seen their menfolk, threw their own children in the faces of the Romans. Still, however, they were obliged to yield, and in B. C. 15 they were finally subdued, and their country was made a Roman province. During the later period of the Empire their territory was almost entirely depopulated; but it somewhat recovered at the time when the old Roman Theodoric, took possession of the country, and placed its administration into the hands of a Diu (Epit. Vit. S. Severi, 39; Cassiod. Var. iv. 4). After the death of Theodoric, the Boiorii spread over Rhaetia and Noricum, and the river Lucus became the boundary between the Alemanni in Vindelicia, and the Boiorii in Rhaetia. (Egin. Vit. Corol. M. 11.) The more important among the various tribes mentioned in Rhaetia, such as the Lepontii, Vindelii, Calucones, Venones, Saruvetes, Isarici, Brixenenses, Gemauini, Trittenienses, and Eugenenses, are discussed in separate articles. Trittenum was the most important among the few towns of the country; the others are known almost exclusively through the Itineraries, two of which, listing the towns of Rhaetia according to the Romans, the one leading from Augusta Vindelicum to Comum, and the other from the same town to Verona; Paulus Diaconus, however, mentions a few towns of the interior which were not situated on these high-roads, such as the town of Maiar, which was destroyed in the eighth century by the fall of a mountain, and the site of which is occupied by the town of Merco. (L. S.)

RHAEGAE. (Peyat, Arrian, Abol. iii. 30; Strab. xi. pp. 514, 524; Ptol. Isidor. Char. § 7; Ptol. Step. B. a. s.; Ptol. Pol. vi. 5. § 4; Rhages, Tobi. i. 14; EEd. "Pyrgoris"). a great town of Media Magna, the capital of the province of Rhagias, which is first known to us in history as the place to which the Jews exiles were sent. (Tobi. i. 14. iv. 4.) It was situated in the eastern part of the country towards Parthis, one day's journey from the Hyphasis Capitolina (Arrian, Abol. iii. 20) and 10 days' march from Ecbatana (Hamacl.). The name of the place is stated by Strabo to have been derived from the frequent earthquakes to which it had been subject, but this is contrary to all probability (Strab. xi. p. 514); he adds, also, that, like many other places in the neighbourhood, it had been built (or rather rebuilt) by the Greeks (p. 524). In later times it appears to have been rebuilt by Seleucus Nicator, who called it Euporus. (Strab. L. c.) Still later it appears to have been again rebuilt by one of the house of Amasis, who named it in consequence Amasia. (Strab. c. 1; Step. B. a. s.) In modern times the ancient name has returned; and the ruins of Rhai, which have been visited and described by many travellers, no doubt represent the site of the ancient Rhagae. (Ker Porter, Travels, vol. i. p. 333.) Phiny mentions a town of Parthis, which he calls Apamea Rhagians (vi. 14. § 17). Some geographers have contended that this was a town of Rhagae; but the inference is rather that it is not. (V.)


[1] [T. H. D.]

RHAMNITES. 1. (Pau moyor, Strab. xvi. p. 782), supposed by Mr. Forster to be identical with the Rhamnites of Ptolemy ('Paoevalal, vi. 7. § 24), whom that geographer places under Mount Climax. He says "their common position, north of Mount Climax, concurs with the resemblance of the two names to argue the identity" (Geogr. of Arabia, vol. i. p. 68, note); but it is by no means clear that the Rhamnites lay near Mount Climax. All that Strabo says of them is, that Marsiab, the limit of the expedition of Asius Gallus, the siege of which he was forced to raise for want of water, lay in the country of the Rhamnites; but nothing in geography is so difficult to determine as the situation of that town. [MARSYAB.] 2. A people of the same name is mentioned by Strabo, as existing on the Persian Gulf, identical with the Arabi of Ptolemy and the Epimaraebae. [G. W.]

RHAMNUS. L. (Pau moyor, -oros: Eth. Pau moyoros, fem. Pau moyororía, Pau moyoros), a demus of Attica, belonging to the tribe Asantis (Steph. B., Harpoc., Suid., s. a.), which derived its name from a thickly pricked shrub, which still grows upon the site. (Pau moyoros, contr. of pao moiros from pao myoros.) The town stood upon the eastern coast of Attica, at the distance of 60 stadia from Marathon, and upon the road leading from this town towards Marathon. (Paus. i. 33. 2.) It is described by Sclerax (p. 21) as a fortified place; and it appears from a decree in Demothenses (pro Cor. p. 238, Reiske) to have been regarded as one of the chief fortresses in Attica. It was still in existence in the time of Pliny ("Rhamnus pagus, locus Marathon," iv. 7. a. 11.). Rhamnus was the birthplace of the orator Antipho (Dict. of Rham. a. s.); but it was chiefly celebrated in antiquity on account of its worship of Nemea, who was hence called by the Latin poets Rhamnusia virgo and Rhamnusia dana. (Catull. lxi. 71; Claud. B. Get. 651; Or. Met. iii. 406, Trist. v. 8. 9; Stat. vii. 5. § 5.) The temple of the goddess was at a short distance from the town. (Paus. L. c.; comp. Strab. ix. p. 599.) It contained a celebrated statue of Nemea, which, according to Pausanias, was the work of Pheidias, and was made by him out of a block of Parian marble, which the Persians had brought with them for the construction of a trophy. The statue was of colossal size, 10 cubits in height (Hesych. s. v.; Zenob. Procev. v. 823), and on its basis were several figures in relief. Other writers say that the statue was the work of Apollonius of Paros, a disciple of Pheidias. (Strab. ix. p. 396; Plin. xxxvi. 5. a. 4. § 17, Sillig.) It was however a common opinion that Pheidias was the real author of the statue, but that he gave up the honour of the work to his favourite disciple. (Suid. s. v.; Zenob. L. c.; Fest. Chal. vii. 960.) Rhamnus stood in a small plain, 3 miles in length, which, like that of Marathon, was shut out from the rest of Attica by surrounding mountains. The town itself was situated upon a rocky peninsula, surrounded by the sea for two-thirds of its circumference, and connected by a narrow ridge with the mountains, which closely approaches it on the land side. It is now called Ormú-Kastró. (Oedip.-Kastró, a corruption of Oedip.-Kastró, a name finally applied in Greece to the ruins of Hellenic fortresses.) It was about half a mile in circuit, and its remains are considerable. The principal gate was situated upon the narrow ridge already mentioned, and is still preserved; and adjoining it is the southern wall,
about 20 feet in height. At the head of a narrow gien, which leads to the principal gate, stand the ruins of the temple of Nemesis upon a large artificial platform, supported by a wall of pure white marble. But we find upon this platform, which formed the ἱεραμὸς or sacred enclosure, the remains of two temples, which are almost contiguous, and nearly though not quite parallel to each other. The larger building was a peripteral hexastyle, 71 feet long and 33 feet broad. It stood partly upon the site, and with a peristyle, called, and posticum in the usual manner. The smaller temple was 31 feet long by 31 feet broad, and consisted only of a cela, with a portico containing two Doric columns ες κασία. Among the ruins of the larger temple are some fragments of a colossal statue, corresponding in size with that of the Ephesian Nemesis; but these fragments were made of Attic marble, and not of Parian stone as stated by Pausanias. It is, however, not improbable, as Leake has remarked, that the story of the block of stone brought by the Persians was a vulgar fable, or an invention of the priests of Nemesis by which Pausanias was deceived. Among the ruins of the smaller temple was found a fragment, including the head and shoulders, of a statue of the human size in the archaic style of the Aeginetan school. This statue is now in the British Museum. Judging from this statue, as well as from the diminutive size and rude architecture of the smaller temple, the latter appears to have been the more ancient of the two. Hence it has been inferred that the Persian war was anterior to the Persian War, and was destroyed by the Persians just before the battle of Marathon; and that the larger temple was erected in honour of the goddess, whom had taken vengeance upon the insolence of the barbarians for outraging her worship. In front of the smaller temple are two chairs (Στρώμα) of white marble upon which is inscribed Ναυαρχαῖος and upon the other Στρώματος, which has led some to suppose that the smaller temple was dedicated to Themis. But it is more probable that both temples were dedicated to Nemesis, and that the smaller temple was in ruins before the larger was erected. A difficulty, however, arises about the time of the destruction of the smaller temple, from the fact that the forms of the letters and the long vowels in the inscriptions upon the chairs clearly show that those inscriptions belong to an era long subsequent to the battle of Marathon. Wordsworth considers it ridiculous to suppose that these chairs were dedicated in this temple after its destruction, and hence conjectures that the temple was destroyed towards the close of the Peloponnesian War by the Persian allies of Sparta. (Leake, Demi of Attica, p. 105, seq., 2nd ed., Northern Greece, vol. ii. p. 434, seq.; Wordsworth, Athens and Attica, p. 34, seq.; Unedited Antiquities of Attica, c. vi. p. 41, seq.)

2. A harbour on the W. coast of Crete near the promontory Chersonesus (Ptol. iii. 17. § 2.) Pliny, on the same coast, places it in the interior of the island (iv. 12. a 20).

RHAPSII AETHIOPEs. [RHAPTA.]

RHAPTA ( realpath βασιλεῖον, Tav. 19. § 14. § 4; Peripl. Mar. Ervbr, p. 10), was, according to the author of the Periplo, the most distant station of the Arabian trade with Aegypt, Aethiopia, and the port of the barbaric Sea. Its correct lat. is 15° 2'.

The name is derived from the peculiar boats in use there. These are termed by the natives down
Rhaptum. From Rhapta they exported ivory (inferior to that of Adulis), tortoise-shell (the next best in quality to that of India), rhinoceros-horn, and nautilus (a shell probably used in dyeing). These commercial features are nearly repeated at the present day in this region. The African still builds and masts the ship; the Arab is the navigator and supercargo. The ivory is still of inferior quality, being for the most part found in the woods, damaged by rain, or collected from animals drowned by the overflow of the rivers at the equinoxes. The hawk-sbill turtle is still captured in the neighbourhood of the river Govend, and on the shore opposite the island of Pata. (See Vincent, Voyage of Neerays, vol. ii. pp. 169—183; Codley, Claudius Ptolemy and the Nile, pp. 68—72.)

Rhaptum Promontorium. [Rhapta.]

Rhaptus Fluvius. [Rhapta.]

Rhastia (Parrisia), a town in the country of the Trocmi in Galatia, in Asia Minor, which is noticed only by Ptolemy (v. 4, § 9). [L. S.]

Rhastia Promontorium (Strab. i. 3. § 3), a river on the west coast of Britannia Romana, according to Cambyses (p. 733) the Tafg. [T. H. D.]

Rhaucus (Paeon, Scyl. p. 19; Polyb. xxxi. 1. § 1, xxxiii. 15. § 1; Euh. Paeonios, fam. Paeonia, Step. B. s. c.). From the story told about the Cretan bees by Antenor in his "Cretica" (ap. Aelian. N. A. xvi. 35; comp. Dion. v. 70), it seems that there were two cities of this name in Crete. The existence of two places so called in the island might give rise to some such legend as that which he mentions. Pasley (Creta, vol. i. p. 235) fixes the site of one Rhagus at Hippo Myro, between Cnossus and Gortyna, and from its proximity to Mt. Ida infers that it is the more ancient. [E. B. J.]

Coin of Rhaucus.

Rhebas (Pisias), a very small river on the coast of Bithynia, the length of which amounts only to a few miles; it flows into the Euxine, near the entrance of the Bosphorus, north-east of Chalcedon, and still bears the name of Rhaea. (Scylax, p. 34; Dionys. Periplus, p. 794; Pol. v. 1. § 5; Arrian, Periplus P. E. p. 13; Marcian, p. 69; Plin. vi. 1; Step. B. s. c.) This little river, which is otherwise of no importance, owes its celebrity to the story of the Argonauts. (Orph. Arg. 711; Apollon. Rhod. ii. 650, 789.) It also bore the names of Rheasus and Rhessa (Plin. L. c.; Solin. 43), the last of which seems to have arisen from a confusion with the Rhessa mentioned by Homer. [L. S.]

Rheidones. [Redones.]

Reggio (Rigo in Eut. Prynus, Reginna: Reggio), an important city of Magna Graecia, situated near the southern end of the Bruttian peninsula, on the E. side of the Sicilian straits, and almost directly opposite to Messana in Sicily. The distance between the two cities, in a direct line, is only about 6 geog. miles, and the distance from Reggio to the nearest point of the island is somewhat less. There is no doubt that it was a Greek colony, and we have no account of any settlement previously existing on the site; but the spot is said to have been marked by the tomb of Jocasteus, one of the sons of Aeolius. (Herod. Poli. 28.) The foundation of Rhegium is universally ascribed to the Chalcidians, who had, in a year of famine, consecrated a tenth part of their citizens to Apollo; and these, under the direction of the oracle at Delphi, proceeded to Rhegium, whither they were also invited by their Chalcidean brethren, who were already established at Zancle on the opposite side of the strait. (Strab. vi. p. 257; Herod. L. c.; Dion. iv. 40; Thuc. vi. 4; Sevyn. Ch. 311.) With these Chalcidians were also united a body of Messenian exiles, who had been driven from their country at the beginning of the First Messenian War, and had established themselves for a time at Macistus. They were apparently not numerous, as Rhegium always continued to be considered a Chalcidian city; but they comprised many of the chief families in the new colony, so that, according to Strabo, the presiding magistrates of the city were always taken from among these Messenian citizens, down to the time of Anaxilas, who himself belonged to this dominant caste. (Strab. vi. p. 257; Paus. iv. 23, § 6; Thuc. vi. 4; Herod. l. c. 1.) The date of the foundation of Rhegium is uncertain; the statements just mentioned, which connect it with the First Messenian War would carry it back as far as the 8th century B.C.; but they leave the precise period uncertain. Pausanias considers it as founded after the end of the war, while Antiochus, who is cited by Strabo, seems to refer it to the beginning; but his expressions are not decisive, as we do not know how long the exiles may have remained at Macistus; and it is probable, on the whole, that we may consider it as taking place shortly after the close of the war, and therefore before 720 B.C. (Paus. l. c.; Antioc. ap. Strab. l. c.) In this case it was probably the most ancient of all the Greek colonies in this part of Italy. Various etymologies of the name of Rhegium are given by ancient authors; the one generally accepted by modern scholars (ap. Strab. l. c.), was that which derived it from the bursting sandur of the coasts of Sicily and Italy, which was generally ascribed to an earthquake. (Diod. iv. 85; Justin. iv. 1, &c.) Others absurdly connected it with the Latin regium (Strab. l. c.), while Herodotus gives a totally different story, which derived the name from that of an indigenous hero. (Herod. Poli. 25.)

There seems no doubt that Rhegium rose rapidly to be a flourishing and prosperous city; but we know almost nothing of its history previous to the time of Anaxilas. The constitution, as we learn from Herodotus, was aristocratic, the management of affairs resting wholly with a council or body of 1000 of the leading citizens, and the executive under the direction of Charondas at Catana, his laws were adopted by the Rhigians as well as by the other Chalcidian cities of Sicily. (Herod. l. c.; Arist. Pol. ii. 12, v. 12.) The Rhigians are mentioned as affording shelter to the fugitive Phocaeans, who had been driven from Corsica, previous to the foundation of Veii. (Herod. i. 166, 167.) According to Macrobius, they extended their dominion over many of the adjoining towns, but these could only have been small places, as we do not hear of any of colonies of importance founded by the Rhigians; and their territory extended only as far as the Hales on the E,
Rhegium.

where they adjoined the Locrian territory, while the Locrian colonies of Medma and Hippionium prevented their extension on the N. Indeed, from the position of Rhegium it seems to have always maintained closer relations with Sicily, and taken more part in the politics of that island than in those of the other Greek cities in Italy. Between the Rhegians and Locrians, however, there appears to have been a constant spirit of enmity, which might be readily expected between two rival cities, such near neighbours, and belonging to different races. (Thuc. iv. 17.)

Rhegium appears to have participated largely in the political changes introduced by the Pythagoreans, and even became, for a short time after the death of Pythagoras, the head-quarters of his sect (Lamb. Vit. Pyth. 33, 130, 251); but the changes then introduced do not seem to have been permanent.

It was under the reign of Anaxilas that Rhegium first rose to a degree of power far greater than it had previously attained. We have no account of the circumstances attending the elevation of that despot to power, an event which took place, according to Diodorus, in B.C. 494 (Diod. xi. 48); but we know that he belonged to one of the ancient Messenian families, and to the oligarchy which had previously governed. (Thuc. iii. 6; Arist. Pol. v. 12; Thuc. vi. 4.) Hence, when he made himself master of Zancle on the opposite side of the straits, he gave to that city the name of Messana, by which it was ever afterwards known. [MESSANA.] Anaxilas continued for some years ruler of both these cities, and thus was undisputed master of the Sicilian straits; still further to strengthen himself in this sovereignty, he fortified the rocky promontory of Scyllaenum, and established a naval station there to guard the straits against the Tyrrenian pirates. (Strab. vi. p. 257.) He mediated also the destruction of the neighbouring city of Locri, the perpetual rival and enemy of Rhegium, but was prevented from carrying out his purpose by the interference of his two sons; he espoused the cause of the Locrians, and whose enmity Anaxilas did not choose to provoke. (Schol. ad Pind. Pyth. ii. 34.) One of his daughters was, indeed, married to the Syracusan despot, whose friendship he seems to have sought assiduously to cultivate.

Anaxilas enjoyed the reputation of one of the wisest and most equitable of the Sicilian rulers (Justin. iv. 2), and it is probable that Rhegium enjoyed great prosperity under his government. At his death, in B.C. 476, it passed without opposition under the rule of his two sons; but the government was administered during their minority by their guardian Micythus, who reigned over both Rhegium and Messana for nineteen years with exemplary justice and moderation, and at the end of that time gave up the sovereignty into the hands of the two sons of Anaxilas. (Diod. xi. 48, 66; Herod. vii. 170; Justin. iv. 2; Macrobi. Sat. i. 11.) These, however, did not hold it long; they were expelled in B.C. 461, the revolutions which at that time agitated the cities of Sicily having apparently extended to Rhegium also. (Diod. xi. 76.)

The government of Micythus was marked by one great disaster: in B.C. 473, the Rhegians, having sent an auxiliary force of 3000 men to assist the Tarentines against the Lapygians, shared in the great defeat which they sustained on that occasion (TARENTUM); but the statement of Diodorus that the barbarians not only pursued the fugitives to the gates of Rhegium, but actually made themselves masters of the city, may be safely rejected as incredible. (Diod. xi. 53; Herod. vii. 170; Groes's Hist. of Greece, vol. v. 313.) A story told by him that the Rhegians being agitated by domestic dissensions, a body of mercenaries, who were called by one of the parties, drove out their opponents, and then made themselves masters of the city by a general massacre of the remaining citizens (Justin. iv. 8), must be placed (if at all) shortly after the death of Micythus; for the sons of Anaxilas bore no ill-will to their father's successors and this story has a very apocryphal air; it is not noticed by any other writer, and it is certain that the old Chalcidice citizens continued in possession of Rhegium down to a much later period. We have very little information as to the history of Rhegium during the period which followed its expulsion of the despots; but it seems to have retained its liberty, in common with the neighboring cities of Sicily, till it fell under the yoke of Dionysius.

In B.C. 427, when the Athenians sent a fleet under Laches and Charonades to support the Locrians against Syracuse, the Rhegians espoused the cause of the Chalcidice cities of Sicily, and not only allowed their city to be made the head-quarters of the Athenians (Herod. vii. 9), but furnished them with an auxiliary force. They were in consequence exiled in continual hostilities with the Locrians. (Diod. xi. 54; Thuc. iii. 86, iv. 1, 24, 25.) But they pursued a different course on occasion of the great Athenian expedition to Sicily in B.C. 415, when they refused to take any part in the contest; and they appear to have persevered in this neutrality to the end. (Diod. xii. 44; Strab. viii. 443.)

It was not long after this that the increasing power of Dionysius of Syracuse, who had destroyed in succession the chief Chalcidice cities of Sicily, became a subject of alarm to the Rhegians; and in B.C. 399 they fitted out a fleet of 30 triremes, and an army of 6000 foot and 600 horse, to make war upon the last of the cities of Messana. On this occasion, who first made common cause with them, having quickly abandoned the alliance, they were compelled to desist from the enterprise, and made peace with Dionysius. (Diod. xiv. 40.) The latter, who was mediating a great war with Carthage, was desirous to secure the friendship of the Rhegians; but his proposals of a matrimonial alliance were rejected with some show of indignation; in consequence concluded such an alliance with the Locrians, and became from this time the implacable enemy of the Rhegians. (ib. 44, 107.) It was from hostility to the latter that he a few years later (B.C. 394), after the destruction of Messana by the Carthaginians, restored and fortified that city, as a post command the straits, and from which to carry on his enterprises in Southern Italy. The Rhegians in vain sought to forestall him; they made an unsuccessful attack upon Messana, and were foiled in their attempt to establish a colony of Naxians at Mylas, as a post of offence against the Messenians. (ib. 87.) The next year Dionysius, in his turn, made a sudden attack on Rhegium itself, but did not succeed in surprising the city; and after ravaging its territory, was compelled to draw off his forces. (ib. 90.) But in B.C. 390 he resumed the design on a larger scale, and laid regular siege to the city with a force of 30,000 foot, 1000 horse, and a fleet of 120 triremes. The Rhegians, however, opposed a vigorous resistance; the fleet of Dionysius suffered severely from a storm and the approach of winter at length compelled his
RHEGNUM.

Rhegium was now restored to the survivors of its former inhabitants (Pol. i. 7; Liv. xxxi. 31; Appian, L.c.); but it must have suffered severely, and does not seem to have again recovered its former prosperity. Its name is hardly mentioned during the First Punic War, but in the second the citizens distinguished themselves by their fidelity to the Roman cause, and repeated attempts of Hannibal to make himself master of the city were uniformly repulsed. (Liv. xxxii. 30, xxvi. 12, xxix. 6.) From this time the name of Rhegium is rarely mentioned in history under the Roman Republic; but we learn from several incidental notices that it continued to enjoy its own laws and nominal liberty as a "fœdus civitas," though it was really in a state common with other cities in the same condition, to furnish an auxiliary naval contingent as often as required. (Liv. xxxi. 31, xxvi. 16, xxvi. 42.) It was not till after the Social War that the Rhegians, like the other Greek cities of Italy, passed into the condition of Roman citizens, and Rhegium itself became a Roman Municipium. (C. Ver. iv. 60, Piso 3, pro Arch. 3.) Shortly before this (a. c. 91) the city had suffered severely from an earthquake, which had destroyed a large part of it (Strab. vi. p. 258; Jul. Obseq. 114); but it seems to have, in great measure, recovered from this calamity, and is mentioned by Appian towards the close of the Republic as one of the eighteen flourishing cities of Italy, which were protected by the "Striga Gracchi." Trinovantes, the greatest enemy of Roman interests, was treated in the same manner towards his veterans as a reward for their services. (Appian, B. C. iv. 3.) Rhegium, however, had the good fortune to escape on this occasion by the personal favour of Octavian (78 B.C.); and during the war which followed between him and Sextus Pompeius, a. c. 38—36, it became one of the most important posts, which was often made a headquarters both of his fleet and army. (Strab. vi. p. 258; Appian, B. C. v. 81, 84; Dion Cass. xlviii. 18, 47.) To reward the Rhegians for their services on this occasion, Augustus increased the population, which was in a declining state, by the addition of a body of new colonists; but the old inhabitants were not expelled, nor did the city assume the title of a colony. Though the situation of Rhegium was not equal to that of Utica, it was more advantageous than the name of Rhegium Julianum. (Strab. L.C.; Ptol. iii. 1. § 9; Orall. Ias. 3838.) In the time of Strabo it was a populous and flourishing place, and was one of the few cities which, like Neapolis and Tarentum, still preserved some remains of its Greek civilization. (Strab. vi. pp. 253, 259.) Traces of this may be observed also in inscriptions, some of which, of the period of the Roman Empire, present a curious mixture of Greek and Latin, while others have the names of Roman magistrates, though the inscriptions themselves are in Greek. (Morisani, Ias. Regn., 4to. Neap. 1770, pp. 83, 126, &c.; Boeckh, C. I. 5760—5768.)

Its favourable situation and its importance, as commanding the passage of the Sicilian straits, preserved Rhegium from falling into the same state of decay as many other cities in the south of Italy. It continued to exist as a considerable city throughout the period of the Roman Empire (Plin. iii. 5. s. 10; Ptol. L.c.; Ias. Ant. pp. 112, 115, 490), and was the termination of the great highway which led through the southern peninsula of Italy, and formed the customary mode of communication with Sicily. In a. d. 410 Rhegium became the limit of the progress of Alaric, who after the capture of Rome advanced through Campania, Lucania,
and Bruttium, laying waste those provinces on his march, and made himself master of Rhegium, from whence he tried to cross over into Sicily, but, being frustrated in this attempt, retraced his steps as far as Consentia, where he died. (Hist. Massal. xiii. p. 333.) Somewhat later it is described by Cassiodorus as still a flourishing place (Var. xi. 14.), and was still one of the chief cities of Bruttium in the days of Paulus Diaconus. (Hist. Lang. ii. 17.) During the Gothic wars after the fall of the Western Empire, Rhegium bears a considerable part, and was a strong fortress, but it was taken by Totila in A.D. 549, previous to his expedition to Sicily. (Procop. B. G. i. 8, iii. 18, 37, 38.) It subsequently fell again into the hands of the Greek emperors, and continued subject to them, with the exception of a short period when it was occupied by the Saracens, until it passed under the dominion of Robert Guiscard in A.D. 1060. The modern city of Reggio is still a considerable place, with a population of about 10,000 souls, and is the capital of the province of Calabria, and is from that point, however, much more modern in its appearance than the ancient city it supersedes. (Cassiodorus says that it was built by the Elymians, and not by the Dorians as the Greek writers had stated.) It is a city of considerable antiquity as the birthplace of the lyric poet Hesiod, as well as that of Lycus the historian, the father of Lycurgus. (Suid. s. v. 'Hesiod; id. s. v. 'Lycurgus.) It gave birth also to the celebrated sculptor Pythagoras (Diog. Laert. viii. 1. § 47; Paus. vi. 4. § 4); and to several of the minor Pythagorean philosophers, whose names are enumerated by Parmenides (Vit. Ptole. 267), but none of these are of much note. Its territory was fertile, and noted for the excellence of its wines, which were especially esteemed for their salubrity. (Athen. i. p. 26.) Cassiodorus describes it as well adapted for vines and olives, but not suited to corn. (Var. xi. 14.) Another production in which it excelled was its breed of mules, so that Amazias the deputant was always requested to be present when the Olympic games were held, and the chariot drawn by mules (καρπαῖος), and his son Leophron obtained the same distinction. One of these victories was celebrated by Simonides. (He- raclid. Polit. 25; Athen. i. p. 3; Pollux. Onomast. v. 75.)

Rhegium itself was, as already mentioned, the termination of the line of high-road which traversed the whole length of Southern Italy from Capua to the Sicilian strait, and was first constructed by the praetor Popilius in B.C. 134. (Orell. Inscr. 3308; Mommsen, Inscr. R. N. 6276; Ritschel, Mon. Epigr. pp. 11, 12.) But the most frequent place of passage for crossing the strait was Messana, in ancient as well as in modern times, not at Rhegium itself, but at a point nearly 5 miles further to the north, which was marked by a column, and thence known by the name of Columna Rhegiana. (Itin. Avit. pp. 98, 106, 111; Plin. iii. 5. 10; ἡ Ῥήγαμιος στολή, Strab. v. p. 257.) The distance of this from Rhegium is given both by Pliny and Strabo at 12½ miles or 100 stadia, and the latter places it only 6 stadia from the promontory of Castry or Punta del Pesso. It must therefore have been situated in the neighbourhood of the modern village of Villa San Giovanni, which is still the most usual place of passage. But the distance from Rhegium is overset by both geographers, the Punta del Pesso itself being less than 10 miles from Reggio. On the other hand the inscription of La Polia (Forum Pupilli) gives the distance from the place of passage, which it designates as "Ad Statum," at only 6 miles. (Mommsen, Inscr. R. N. 6276.) Yet it is probable that the spot meant is really the same in both cases, as from the strong current in the straits the place of embarkation must always have been nearly the same. (E. E. B.)

RHEGMA (Ῥηγμα), the name of a lake or lagoon formed by the river Cydnus in Cilicia, at its mouth, about 5 stadia below Tarsus; the inhabitants of this city used it as their port. (Strab. xiv. p. 672; Stradonitz. Mar. Mag. §§ 155, 156; where it is called Ὕρμος; it. Hieros, p. 579.) The two last authorities place the Rhégma 70 stadia from Tarsus, which may possibly refer to a particular point of it, as the Rhegma was very extensive. (L. S.)

RHEGMEA. [EPHEMAI.] RHEIMEA (Ῥημεῖα, Böckh, Inscr. no. 4590), a town of Auranitis, as appears from an inscription found by Burckhardt (Travels, p. 69) at Der-el-Lebn, situated three-quarters of an hour from the modern village of Rûma-el-Lejîf, where there stands a building with a flat roof and three receptacles for the dead, with an inscription over the door. (Böckh, Inscr. 4587—4589; comp. Buckingham, Arab. Tribes, p. 926.)

RHEITHRUM. [ITZICA, p. 98, a.]

RHEITI. [ARTICA, p. 528, a.]

RHEI. [REX.] RHEILEIA. [DELOS, p. 760.]

RHENUOS (Ῥηνεύς), one of the largest rivers in Europe, is not so long as the Danube, but as a commercial channel it is the first of European rivers, and as a political boundary it has been both in ancient and modern times the most important tier in Europe. The Rhine rises in the mountains, which belong to the group of the St. Gotthard in Switzerland, about 46° 30' N. lat. There are three branches. The Vorder-Rhein and the Mittel-Rhein meet at Düsseldorf, which is only a few miles from their respective sources. The united stream has an east by north course to Reichenheim, where it is joined by the Hinter-Rhein. At Clever (Cura), which is about 16° 30' W. of the Prime Meridian, the river becomes navigable and has a general northern course to the Bodensee or Lake of Con- stanz, the Lacus Brigitinum or Venetus. This lake consists of two parts, of which the western part or Untersee, is about 30 feet lower than the chief part, called the Lake of Constance. The course of the Rhine from the Untersee is westward, and it is navigable as far as the falls of Schaffhausen, which are not mentioned by any of the ancient geographers. It is interrupted by a smaller fall at Laufenburg, and there is a rapid near Rheinfelden, 10 miles below Laufenburg. The course is still wet
Basel (Baselina), where the Rhine is about 600 feet above the sea, and here we may fix the termination of the Upper Rhine. The drainage of all that part of Switzerland which lies north of the Lakes of Geneva and the Bernese Alps is carried to the Rhine by the Aar, which joins it on the left bank at Coblenz, one of the Roman Confluentes.

From Basel the Rhine follows a general north course to Bonna, where it enters the low country which forms a part of the great plain of Northern Europe. This may be called the Middle Rhine. In this part of its course the river receives few streams on the left bank. The chief river is the Mosel (Mosella), which joins it at Coblenz (Confluentes). On the right bank it is joined by the Neckar (Nicer), the Main (Moeuna), which joins it at Mainz (Moguntiacum), and the Lahn (Laugama), which joins it at Niedlachstein.

Below Bonna the river has still a general north course past Cologne (Colonia Agrippinensis) as far as Wesel, where it is joined on the right bank by the Lippe (Luppa), and higher up by the Rver or Ruhr (Rur) at Dusseldorf. Wesel is joined by the Rver with the Lined of the Rhine (Ems), from Wesel its course is NW. and then west to Pomerodes in the kingdom of the Netherlands. At Pomerodes it divides into two branches, of which the southern is called the Waal (Waha), and the northern retains the name of Rhine. The Waal has the greater volume of water. It runs westward, and is joined at Gorcum on the left bank by the Rhein (Mosel). The Mosel itself divides several times after its junction with the Waal. The main branch is joined on the right side by the Leck, a branch which comes from the Rhine Proper at Wyck in Dusseldorf, and flows past Rotterdam into the North Sea.

The Rhine, which was divided at Pomerodes, runs north to Arnsheim (Arenacum), above which town it communicates with the Yssel at Dusseldorf by a channel which is supposed to be the Fossa Drusiana, the canal of Drusus. [Flevolaucar.] The Yssel runs north from Dusseldorf to the Zwied Zee, which it enters on the east side below the town of Kampen. The Rhine runs westward from Arnsheim, and at Wyck in Dusseldorf, as a branch, divides into two, which, on joining, which joins the Mosel. The Rhine divides again at Utrecht (Tractum): one branch called the Eck runs northward into the Zwied Zee; the other, the Rhine, or Old Rhine, continues its course with diminished volume, and passing by Leiden enters the North Sea at Harlingen. The whole course of the Rhine is estimated at about 950 miles.

The delta of the Rhine lies between the Yssel, which flows into the Zwied Zee, and the Mosel, if we look at it simply as determined by mere boundaries. But all this surface is not alluvial ground, for the eastern part of the province of Utrecht and that part of Guelderland which is between the Rhine, the Zwied Zee, and the Yssel contains small elevations which are not alluvial. This description of the Rhine is necessary in order to understand what the ancient writers have said of it.

The first description of the Rhine that we possess from any good authority is Caesar's, though he had not seen much of it. He says (B. G. iv. 15) that it rises in the Alpine regions of the Leontii, and passes in a long course along the boundaries of the Nantuates, Helveti, Sequani, Mediomatrici, Triboci, and Treviri, in a rapid course. The name Nantuates is corrupt [Nantuates]. If we make the limits of the Treviri extend nearly to the Netherlands or the commencement of the low country, Caesar has shown pretty clearly the place where the Rhine enters the great plain. On approaching the ocean, he says, it forms many islands, and enters the sea by several mouths (capita). He knew that the Rhine divided into two main branches near the sea; and he says that one of the branches named the Waal (Waal) joined the Mosel (Mosae), and formed the Insula Batavorum [Batavorum Isula]. He speaks of the rapidity of the river, and its breadth and depth in that part where he built his wooden bridge over it. (B. G. iv. 17.) He made the bridge between Coblenz and Anenberg, higher up than the place where the river enters the low country. He crossed the Rhine a second time by a bridge which he constructed a little higher up than the first bridge. (B. G. vi. 9.)

Those persons, and Caesar of course, who said that the Rhine had more than two outlets were criticized by Asimina Pollio (Strab. iv. p. 192): and Virgil (Aeneid. xiii. 949, &c., &c.) follows Pollio's authority. But if the Mosel and Rhine still existed as it does now, Caesar was right and Pollio was wrong.

Strabo, who had some other authorities for his description of the Rhine besides Caesar, and perhaps besides Caesar and Pollio, does not admit Pollio's statement of the Rhine having a course of 6000 stadia; and yet Pollio's estimate is much below the truth. Strabo's estimate is also, it should be noted, a right line is not much above one-half of Pollio's estimate, and that if we add 1000 stadia for the windings, that will be enough. This assertion and his argument founded on the rapidity of the stream, show that he knew nothing of the great circuit that the Rhine makes between its source and Basel. He knew, however, that it flowed north, but unluckily he supposed the Severn also to flow to the North. He also made the great mistake of affirming that the country of Kent may be seen from the mouths of the Rhine. He says that the Rhine had several sources, and he places them in the Aduas, a part of the Alps. In the same mountain mass he places the source of the Aduas, or Addus (Adda), which flows south into the lake of Como (Lacus Cassiarnus). It was probably true.

The most difficult question about the Rhine is the outlet. When Pliny and Tacitus wrote, Drusus the brother of Tiberius had been on the lower Rhine, and also Germanicus, the son of Drusus, and other Roman commanders. Pliny (vi. 14) speaks of the Rhens and the Mosas as two distinct rivers. In another passage (iv. 15) he says that the Rhine has three outlets; the western, named Halstum, flows into the Mosas; the most northerly, named Fluvrum, flows into the lakes (Zwied Zee); and the middle branch, which is of moderate size, retains the name Rhens. He supposed that there were islands in the Rhine between the Halstum and the Fluvrum; and the Batavorum Insula, in which were the Caminedes, as well, is one of these. He also places between these two branches the islands of the Frisii, Chanci, Frisabona, Storii, and Marsacii. The Fluvrum of Pliny corresponds to the Flavo of Mela [Flevolaucar], who mentions this branch and only another, which he calls the Rhanae, which corresponds to Pliny's Rhena. Mela mentions no other outlets. He considered the third to be the Mosas, we may suppose, if he knew anything about it.

Tacitus (Ann. ii. 6) observes that the Rhine empties into the sea between the islands of the Frisii, Chanci, Frisabona, Storii, and Marsacii.
divides into two branches at the head of the Batavorum Insula. The branch which flows along the German bank keeps its name and its rapid course to the Ocean. The branch which flows on the Gallia bank is broader and less rapid: this is the Valleiûse (Waal), which flows into the Mosæa. (Hist. v. 33.) [BATAVORUM INSULA.] He knows only two outlets of the Rhine, and one of them is through the Mosæa. The Rhine, as he calls the eastern branch, is the boundary between Gallia and Germania. East of this eastern branch he places the Frisii (Ames. iv. 79); and here he agrees with Pliny, who places the outlet between the Middle Rhine and the Fleverein. Accordingly the Rhenus of Tacitus is the Rhenus of Meia and Pliny.

This third branch of the Rhine seems to be that which Tacitus calls the work of Drusus (Ames. ii. 6), and which Sontiusius (Claspham, c. 1) mentions without saying where it was: "Drusus trans Rhenum fossas novi et immensae opus factit, quae nunc dicitur Drusianae vocantur." Germanicus in his expedition against the northern Germans (Tac. Ames. ii. 6) ordered his fleet to assemble at the Batavorum Insula, whence it sailed through the fossa Drusiana and into the Rhine and the river Amiai (Emes). This course was probably taken to avoid the navigation along the sea-coast of Holland. On a former occasion Germanicus had taken the same course (Ames. i. 60), and his father Drusus had done the same.

Potemey (ii. 9. § 4), who wrote after Tacitus and Pliny, is acquainted with three outlets of the Rhine. He places first the outlet of the Mosæa in 24° 40' long., 53° 20' lat. He then comes to the Bataver, and he fixes the mouth of this river in 25° 30' long., 53° 20' lat. The western mouth of the Rhine is in 26° 45' long., 53° 20' lat. The middle mouth is in 27° 20' long., 53° 30'; and the eastern in 28° long., 54° 20'. His absolute numbers are incorrect and they may be relatively incorrect also. His western outlet is a little east of Lagdunum, and this should be the Old Rhine or Rhine Proper. The middle mouth is farther east than the eastern mouth further east still. The eastern mouth may be the Ysel, but it is difficult to say what Potemey's middle mouth is. Gessellius suggests that Potemey's western mouth may have been about Zandoord. He further supposes that the Middle Mouth according to his measures was about the latitude of Bantu, about 4 leagues about Zandoord, and he adds that this mouth was not known to those writers who preceded Potemey, and we may conjecture that it was little used, and was the first of the outlets that ceased to be navigable. The third mouth he supposes to correspond to the passage of the Nile. But nothing can be more vague and unsatisfactory than this explanation, founded on Potemey's measurements and guesses. So much as this is plain. Potemey does not reckon the Mosæa as one of the outlets of the Rhine, as the Roman writers do; and he makes three outlets besides the outlet of the Mosæa.

This country of swampy rivers and forests through which the Lower Rhine flowed has certainly undergone great changes since the Roman period, owing to the floods of the Rhine and the inundations of the sea, and it is very difficult, perhaps impossible, to make the ancient descriptions agree with the modern localities. Still it was a fixed opinion that the Rhine divided into two great branches, as Caesar says, and this was the division of the Rhine from the Wesel at Pasmerden, or wherever it may have been in former times. One of the great outlets was that which we call the Mosæa that flows by Roter in den; the other was the Rhine Proper that entered the sea near Leiden, and it was the stream from Pasmerden to Leiden that formed the boundary between Gallia and Germania. (Servius, ad Aen. vii. 727.) Potemey places all his three outlets in Gallia, and it is the eastern mouth which he makes the boundary between Roman Gallia and Great Germania (iii. 11. § 1). If his eastern mouth is the Ysel, it makes this river from Arminfo to the place where the Wesel leaves the eastern limit of Roman Gallia in his time. This may be so, but it was not so that Pliny and Tacitus understood the boundary. Whatever changes may have taken place in the Delta of the Rhine, D'Anville's conclusion is just, when he says that we can explain the ancient condition of the places sufficiently to make it agree with the statements of the ancient authors.

The floods of the Rhine have been kept in their limits by embankments of earth which begin at Wesel, in the Prussian province of Dambdorf, and extend along the Rhine and its branches to the sea. The Romans began these works. In the time of Nero, Pompeius Paullinus, to keep his soldiers employed, finished an embankment ("agger") on the course which Germanicus had begun six years before. (Tac. Ames. xiii. 53.) It has sometimes been supposed that this "agger" is the "moles" which Civilis broke down in the war which he carried on against the Romans on the Lower Rhine. (Hist. v. 19.) The consequence of throwing down this "moles" was to leave nearly dry the channel between the river and the Rhine. When the Romans crossed the Rhine at this place is the Rhine Proper. The effect of throwing down the "moles" was the same as if the river had been driven back ("velut abaco amnis"). This could not have been effected by destroying an embankment; but if the "moles" of Drusus was a dike which projected into the river for the purpose of preventing most of the water from going down the Wesel, and for maintaining the water in the river, then the eastern mouth of the Batavorum Insula, we can understand why Civilis destroyed and why Drusus had constructed it. Drusus constructed it to keep the channel full on the south side of the Batavorum Insula, and to maintain this as a frontier against the Germans; and so we have another proof that the Rhine Proper or the Middle Rhine was the boundary between Gallia and Germania in this part, as every passage of Tacitus shows in which he speaks of it. Civilis destroyed the "moles" to stop the Romans in their pursuit of him; for they were on the south side of the island, and had no boats there to make a bridge with. Urgel understands it so, and he is probably right.

In the Roman conquest work in the Delta of the Rhine was the canal of Corbulo. The Roman conquerors left durable monuments of their dominion in all the countries which they invaded, even in the watery regions of the Rhine, where they had to fight with floods, with the tempests of the ocean, and a warlike people whose home was in the marshes and forests.

The Rhine was the great frontier of the Romans against the German tribes. All the cities on the west or Gallia side, from Leiden to Baal, were either of their foundation or were strengthened and fortified by them. In the time of Tiberius eight legions guarded the frontier of the Rhine.
RHENUS.

This article may be read with the articles Bazaeorum Insula, Flevio Lucus, Fossa Coreulo-

nus, Moira, Morella, and Gallia Transalpina. (D'Anville, Notice, &c. "Rhenus"; Penny Cy-

clopsidea, art. "Rhine"; and Ubert, Gallium,—who has collected all the ancient and many modern au-
thorities.)

[GL.]

RHENUS (Remo), a river of Gallia Cispadana, and one of the southern tributaries of the Padua. (Plin. iii. 16. s. 20.) It flowed within about a mile of the walls of Bononia (Bologna), on the W. side of the city, and is celebrated in history on account of the interview between Antonius, Octavian, and Le-
pidus, which is generally believed to have taken place in a small island formed by its waters. [Bononia.]

It has its sources in the Apennines nearly 50 miles above Bologna, and is a considerable stream, though called by Silius Italicus "parvus," to distinguish it from its far greater namesake, the Rhenes. (Sil. Ital. viii. 599.) In the time of Pliny it is probable that it discharged its waters into the principal channel of the Padua, but at the present day they are turned aside into an artificial channel before reaching that river, and are thus carried into the arm now known as the Po di Primauro. Hence the mouth of that branch of the Po is now called the Fosco del Remo. Pliny tells us that the reeds which grew on the banks of the Rhenus were superior to all others for making arrows. (Plin. vii. 36. s. 65.) [E. H. B.]

RHESAENA (Rhesium, Potl. v. 18. § 13; Rhesus, Steph. B. a. s.; Amm. Marc. xxxii. 5; Resanna, Tab. Peut.; Basian, Notitia Imp. Eth. Perseveria, Steph. B. a. s.), a town of considerable importance at the northern extremity of Mesopotamia; it was sit-

uated near the sources of the Chaboras (Khabib), on the great road which led from Carrhae to Nicepho-

rium, about 88 miles from Nisibis and 40 from Dara. (Procop. B. iii. 19; de Aedifici. ii. 2.) It was built by the Persians. The following is a passage from the "Periplus" of Rhinocolura (quasi βους καλέωνας κεκτημένην, al. β. κε-

κτημένην), situated on the confines of Egypt and Syria, near the shore; and from its situation destitute of nearly all the necessaries of life. The soil around it was salt, and the small supply of w. water within the walls was bitter. Necessity, the mother of invention, led the inhabitants to adopt the following novel expedient for their sustenance. They collected a quantity of reeds, and, splitting them very fine, they wove them into mats, which they stretched for many stadia along the sea-shore, and so snared large quantities of quails as they came in vast flights from the sea (i. 60). Strabo copies this ac-

count of its origin (i. c.). Seneca ascribes the act to a Persian king, and designates it by the name of TACHINPHON (Hieroc. p. 793). There can be no doubt that it is at present represented by Ras-al-Asis, a considerable entrepôt of commerce in the province of Diarbekir. It was nearly de-

stroyed by the troops of Timur, in 1403. (D'Herbelot, Dict. Orient. i. p. 146, iii. p. 112; Niebuhr, ii. p. 390.)

[V.]

COIN OF RHESAENA.

RHETICO, a mountain of Germany, mentioned only by Pomp. Mela (iii. 3), along with Mount Taurus. As no particulars are stated it is impos-

sible to identify it, and German writers are so divided in their opinions that some take Rhetico to be the name of the Siebenberge, near Brem, while others identify it with a mountain in the Tirol. [L. S.]

RHIDAGUS (Curt. vi. 4. § 7), a river of Hyrcania, which flows from the mountains NW. to the Caspian. Alexander crossed it on his march in pursuit of Darius. It appears to be the same as the Choastes of Arminius (xviii. 24), and may perhaps be represented by the present Adigray. [V.]

RHINOCOBURA or RHINOCOLURA (Ρυγο-

κολουρα, Polyb. Polt. Joseph.; Ρυγοκολουρα, Strab. Eth. Ρυγοκολουρας, Ρυγοκολουρηνας), a maritime city on the confines of Egypt and Palestine, and conse-

quently reckoned sometimes to one country, some-
times to the other. Strabo, going south, reckons Gaza, Raphia, Rhinocolura (xvi. p. 758); Polybius, going north, reckons it to Egypt, calling Raphia the first city of Cœlesyria (v. 80). Poleney also reckons it to Egypt, and places it in the district of Cassiota (iv. 5. § 12), between Ostracine and An-
thedon. The Itinerarium Antonini (p. 131) places it xxii. M. F. south of Rafis, and the same distance north of Ostracine. The following is the history of its origin and name is given by Diodorus Siculus. Actienses, king of Aethiopia, having conquered Egypt, with a view to the suppression of crime in his newly-acquired dominion, collected together all the suspected thieves in the country, and, after judicial conviction, cut off their noses and sent them to colonize a city which he had built for them on the extremity of the Black Sea. This city he named after himself, Rhinocolura (quasi βους καλέωνας κεκτημένην, al. β. κε-

κτημένην), situated on the confines of Egypt and Syria, near the shore; and from its situation destitute of nearly all the necessaries of life. The soil around it was salt, and the small supply of w. water within the walls was bitter. Necessity, the mother of invention, led the inhabitants to adopt the following novel expedient for their sustenance. They collected a quantity of reeds, and, splitting them very fine, they wove them into mats, which they stretched for many stadia along the sea-shore, and so snared large quantities of quails as they came in vast flights from the sea (i. 60). Strabo copies this ac-

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stroyed by the troops of Timur, in 1403. (D'Herbelot, Dict. Orient. i. p. 146, iii. p. 112; Niebuhr, ii. p. 390.)

[V.]

Z 3
River of Egypt is Wady-al-Arish. The village is situated on an eminence about half a mile from the sea, and is for the most part enclosed within a wall of considerable thickness. There are some Roman ruins, such as marble columns, etc., and a very fine well of good water. (Iruby and Mangles, Travels, p. 174, October 7.)

[Note: The rest of the text is not legible or clear.]
have retired among the Echelees. (Sclayx, l.c.) Whether the Phocidians had reached the E. shore of the Adriatic does not appear; but it could only be from traces of Phocidian settlements that this term was assigned to his wanderings. (Wilkinson, Dal- matia, vol. i. p. 381; Neugebaur, Die Süd-Slavens, p. 30.)

[EB.J.]

RHIZONICUS SINUS. [RHIZON.] RHIZOPHAGI AEITHOPIES (P'iqêphôys, Dio- dor. ii. 23; Strab. xvii. p. 770, seq.; Polyv. i. 1. § 29), one of the numerous tribes of Aeithoia, whom the Phocians drove before them. The root-eating Aeithopian dwelt above Meroy, on either bank of the Astaboras (Tucacor). and derived their principal sustenance from a kind of oaks or poêmena, made from the reeds and bulrushes that covered that alluvial region. The roots were first scrupulously cleaned, then powdered between stones, and the pulp thus obtained was dried in the sun. The Rhizophagi are described as a mild and harmless race, living in amity with their neighbours, and, probably because they had nothing to lose, unmolested by them. Their only foes were lions, who sometimes committed the greatest havoc among this unarmed race; and their best friends, according to Diodorus (comp. Agatharch. op. Hudson, Geog. Grec. Max. p. 37), were the black ants, which, while the mountains were covered with snow in winter, fed on the Athamas, which at the summer solstice (λείψεις ἀναπόθεμα ποταμός) assailed the lions in such numbers, that they fled from the marshes, and permitted the Rhi- zophagi to recruit their losses. The site of this obscure tribe probably corresponds with that of the Sykhoi (Bruce, Truculæ, vol. iii. pp. 69—72), who mention the bridge of Othias. The Taca or Alirha, on the upper Tuccoro. [W. B. D.]

RHIZUS (P'iqizus), a port-town of Pontus, at the mouth of the river Rhizus, about 130 stadia to the east of the river Calus, and 30 stadia west of the month of the Ascurus. In the time of Ptolemy (Bell. Goth. iv. 2) the place had risen to considerable importance, so that Justinian surrounded it with strong fortifications. The Table mentions on its site a place under the name of Reia, which is probably only a corruption of the right name, which still exists in the form of Rāsāk, though the place is also called Iriris. (Comp. Procop. de Aed. iii. 4; Polyv. v. 6. § 6.) [L. S.]

RHIZUS (P'iqizus: Eth. P'iqizvios), a town of Magnesia in Thessaly, whose inhabitants were transported to Demetrias upon the foundation of the latter city. (Strab. ix. pp. 436, 443; Steph. B. s. v.; Plin. iv. 9. a. 16.) We learn from Sclavus (p. 24) that Rhizus was outside the Pagassaean gulf upon the exterior shore; but its exact position is uncertain. Leave places it at the ruins eastward of Neohdri (Northern Greece, vol. iv. p. 383).

RHOCCA (P. i.e., a tent). The Table mentions on its site a temple to Artemis Rhocassa (Asian, N. A. xii. 32), which found remains at the village which still bears the name of Rhokka, of the S. of the ancient Methymna; and there can be little doubt that this is the site of the Rhocass, which, as is shown by Asian (N. A. xiv. 20), was near Methymna (Hick, Kreta, vol. i. p. 891; Paskeley, Crete, vol. ii. p. 41.)

RHODA or RHODUS (Pôdês, Steph. B. s. v.; Rhoda, Mela, ii. 6; Liv. xxxiv. 8; Pódês, Strab. xiv. p. 654; Eustath. ad Dion. Per. 604; called by Polyv. ii. 6. § 20, Pôdôvda, where we should probably read Pôdês η πόλις), a Greek empire on the coast of the Indigeatae in Hispania Tarraconensis, founded according to Strabo (l. c.) by the Rhodians, and subsequently taken possession of by the Massaliota. It is the modern Roses; but tradition says that the old town lay towards the headland at St. Pedro de Roda. (Ford, Handbook of Spain, p. 249; comp. Meurs. Rhod. i. 38; Marva, Hist. sep. ii. 18; Martin, Hist. des Gaulois, p. 218; Flores, Med. iii. p. 114; Mionnet, i, p. 148.)

[EB.J.]

RHODANUS (Pôbaris: Rhone). The Rhone rises in Switzerland, in a glaceric west of the pass of St. Goërdard, about two miles below the village of Galaluse, at an elevation of above 12,000 feet high. It has a general course, first SW., then W. by S., as far as Martigges, the Octodurus of Caesar (B. G. iii. i). The course from Martigges to the Lake of Geneva forms nearly a right angle with the course of the river above Martigges. The length of the valley through which the Rhone flows to the Lake of Geneva is about 90 miles. This long valley called Wallis, or the Val- lais, is bounded by the highest Alpine ranges: on the north by the Bernese Alps, which contain the largest continuous mass of snow and ice in the Swiss mountains, and on the south by the Leo- pontian and Pennine Alps. The Lake of Geneva, the Lacs Lemanus of the Romans [Lemanus], which receives the Rhone at its eastern extremity, is more than 2000 feet above the surface of the Mediterranean.

The Lake of Geneva lies in the form of a crescent between Switzerland and Savoy. The convex part of the crescent which forms the north side is above 50 miles in length; the concave or southern side is less than 50 miles in length. The widest part, which is 300 feet wide, is at the foot of the highest peak, which is near some high cliffs on the south coast, is stated variously by different authorities, some making it as much as 1000 feet. The Rhone enters the lake at the east end a muddy stream, and the water flows out clear at the western extremity past Geneva, an ancient city of the Al- lobroges. [GEnEVSE.]

Below Geneva the Rhone runs in a rapid course and in a SW. direction past Fort l'Eclus. Fort l'Eclus is at the point described by Caesar (B. G. i. 9) where the Jura overhangs the course of the Rhone. [HELYETI.] The river then runs south past Sequel, and making a bend turns north again, and flowing in an irregular western course to Lyon (Lugdunum) is joined there by the Saone, the ancient Aras [Arar; Lugdunum]. The length of the course of the Rhone from the Lake of Ge- neva to Lyon is about 130 miles. The Saone, as Caesar says, is a slow river, but the current is seen very plainly under the bridges in Lyon. The Rhone is a rapid stream, and violent when it is swelled by the rains and the waters from the Alpine regions. From Lyon the Rhone flows in a general southerly course. The direct distance is about 150 miles from Lyon to Arles (Arelet) where the river divides into two large branches which include the isle of Carmagne. The whole course of the Rhone from the ice-fields of Switzerland to the low shores of the Mediterranean is above 500 miles.

The valley of the Rhone below Lyon is narrow on the west bank as far as the junction of the Ar- dèche, and it is bounded by high, bare, and rocky heights. Some of the hill slopes are planted with vines. All the rivers which flow into the Rhone from the highlands on the west are small; they are the Ardèche, Cèze, Gardon (Vardo), and some smaller streams. The left bank of the Rhone from

[EB.J.]
RHODANUS.

The Rhone was earlier known to the Greeks and Romans than any other of the large rivers of Western Europe. The oldest notices of this river must have come from the Phocaeans and the Greeks of Massilia. What Arrienus has collected from some source (Ov. Mar. 633-690) is unintelligible. Pliny (iii. 4) very absurdly derives the name Rhodanus from a town which he names Rhoda; but the name Rhodanus is older than any city, and, like the names of most rivers, it is one of the oldest memorials that we have of the languages of the West. Polybius (iii. 47) supposed that the Rhone rose further east than it does, but he knew that it flowed down a long valley (αβδάω) to the west, though he does not mention the Lake of Geneva. Ptolemy (ii. 10), the latest of the classic geographers, had no exact notion of the sources of the Rhone, though the Romans long before his time must have known where to look for them. He makes the sources of the Arar come from the Alps, by which the Jura is meant, and in this statement and what he says of the course of the Arar and Dübis he may have followed Strabo (iv. p. 186), as it has been supposed.

The blunders about the sources of this river are singular. Ptolemy (iii. 8) mentions the Danubius and Rhodanus among the rivers of Germany; and in another passage he says that it rises not far from the sources of the Isar and the Rhenum (ii. 5).

There is much difference in the statements about the number of the mouths of the Rhine. Timaeus, quoted by Strabo (p. 183), says that there were five outlets, for which Polybius reproves Timaeus, and mentions only two. Megasthenes (Gr. Antiq. iii. 41) names the eastern branch the Massalitiotis. Artemidorus, as cited by Strabo, made five mouths. Strabo does not state how many he supposed that there were. He says that above the mouths of the Rhone, not far from the sea, is a lake called Sionalmate, which some make one of the outlets of the Rhone, and those particularly do who enumerate seven outlets of the river. But he shows that this was a mistaken opinion. Caesar built ships at Aureate when he was going to besiege Massilia, and he brought them down the river to that city, and by the eastern branch, as we may assume.

The Rhone was navigated by the people on its banks at the time when Hannibal with his army came to cross it, and much earlier. Polybius is the earliest extant writer who has given us any precise information about this river. Hannibal (b.c. 218) crossed it at a point above the division of the stream, and of course higher than Arela, for we assume that the bifurcation was not higher than that city in his time, if it ever was. (Polyb. iii. 43.) He probably crossed the river at Boucaucire and below the junction of the Gervaud. He then marched northwards on the east side of the river to the Inhula. [INEULA ALLOBOGUM.] Much has been written on this passage of Polybius and on Livy (xxxi), who also describes the same passage. (The March of Hannibal from the Rhone to the Alps, by H. L. Long, Esq., 1831; Ueber, Gallien, p. 561, &c.; and the modern writers quoted by each.)

Pliny (iii. 4) enumerates three mouths of the Rhone. He calls the two smaller "Libyen" if (the reading is doubtful); one of these is the Arela, of which he may assume to be the nearest to Spain; the other is Metapomum, and the third and largest is the Massaliot. Some modern maps represent three mouths of the river. Ptolemy (ii. 10) mentions only a western and an eastern mouth, and he makes a mistake in placing the Fossea Maritime [FOSIA MARITIMA] west of the western mouth. The channels of the Rhone below Arela may have been changed in some parts, even in historical periods, and the bed of the river above Arela has not always been where it is now. But there is no evidence for any great changes in the river's course since the time when Polybius wrote, though it is certain that the alluvium brought down the river must have caused some changes in the mouth of the river.

The canal of Marius, which was on the east side of the eastern outlet of the Rhone, is described under FOSIA MARITIMA; and the stony plain is described under LAPIDEI CAMPIL.

RHODANUSIA. Pliny (iii. 4) mentions Rhoda in Gallia Narbonensis as a colony of the Rhodians. He places it on the coast east of Aigaleos (Aupa), and says that it later passed to the Romans. [RHODANUS.] Hieronymus, in his Prologue to the Second Epistle to the Galatians, copies Pliny. This may be the place which Stephanus (s. v. Ροδανοῦσα) names Rhodania, and calls "a city in Massilia," by which the Massalitiot territorial must be meant. The passage in Strabo (iv. p. 180) της της Ρωδανίας της ἀρχής, in which he intends to speak of one of the Massalitiot settlements, is corrupt. Casaubon (Comment. in Strab. p. 83) sometimes thought that we ought to read της της Ρωθανίας τῆς ἀρχῆς. Groskurd (Strab. Transal. i. p. 310) thinks that Pliny has called this place Rhoda because he confounded it with Rheda or Rhodius in Iberia, which he does not mention. He observes that Scymnus (city in Asia) was called Polypius (Gr. Antiq. i. 45) rightly name it Rhodania; and he has no doubt that Strabo wrote it so. But it is by no means certain that Strabo did write it so. Groskurd's argument is this: there never was a town Rhoda in Gallia, and Strabo mentions the Iberian Rhoe or Rhodus. Since then Strabo is acquainted with both places, he has not made a mistake like Plinius; rather must we with Vossius (Note on Antiq. ii. 6) alter the corrupt Ρωθανίας into Ρωθανίας; and Koray is mistaken in rejecting Ρωθανία altogether as not genuine. We know nothing of this Gallic or Rhodania. The place is gone and has left no trace.

RHODE. [RHODANUSIA.] RHODE FLUVIUS. [SAGARIS.] RHODIA ('Ρωδία: Εἴδα, 'Ποϊεῖται'), a town of Lycia, situated in the mountains on the north of Corydallis. (Steph. B. s. v.; Ptol. v. 3. § 6; Phot. Cod. 176.) At the time when Col. Leske wrote his work on Asia Minor (p. 186) the site of this town was not yet ascertained, and Sir C. Feller did not examine the district; but the inscriptions which have since been found fix the site at the place now called Eski Hisar. (Spratt and Forbes, Pre-
RHODIUS. 713

Rhodes was believed to have at one time risen out of the sea, and the Telchines, its most ancient inhabitants, are said to have immigrated from Crete. (Vind. Olym. viii. 23; Sch. in Aesch. Agon. vi. 652; Cid. l. c.; Diod. v. 55.) The Telchines, about whom many fabulous stories are related, are said to have been nine in number, and their sister Halia or Amphitrite became by Poseidon the mother of six sons and one daughter, Rhodes, from which in the end the island received the name it still bears. Others, however, with better reason, derive the name Rhodes from podos, a rose. For the rose appears as a symbol on coins of the island, so that Rhodes would be the "island of Roses." (Eckhel, vol. ii. p. 602; Sestini, Num. Vet. p. 382.) These most ancient and fabulous Telchines are said to have perished or been driven from the island during an inundation, and Helos then crept in, and first of all the Heracleidae were called after him Heliodae; they were seven in number, and became ancestors of seven tribes, which partly peopled Rhodes itself and partly emigrated to Lesbos, Cos, Caria, and Egypt. The Heliodae are said to have greatly distinguished themselves by the progress they made in the sciences of astronomy and navigation. (Pind. I. xiii. 36; Diod. vii. 11; Conon, Narrat. 47; Strab. xiv. p. 654.) After this various immigrations from foreign countries are mentioned: Egyptians under Danans, Phoenicians under Cadmus, Thessalians and Carians, are each said to have furnished their contingent to the population of Rhodes. Whatever we may think of these alleged immigrations, they can have but little affected the national character of the Rhodians, who, in fact, did not become fixed until a branch of the Doric race took possession of the island, after which event the Doric character of its inhabitants became thoroughly established. Some Dorians or Heracleids appear to have settled there as early as the Trojan War, for the Heracleid Telipolimenos is described as having been the first king of Rhodes (II. ii. 653; Diod. iv. 58, v. 59; Appollod. ii. 8 § 2.) After the Trojan War Astathemones, a Heracleid from Argos, led other settlers to Rhodes. (Strab. xiv. p. 653; Diod. xv. 59; Appollod. iii. 2 § 1; comp. Thuc. vii. 57; Arist. Orth. xiv. p. 889.) After this time the Rhodians quietly developed the resources of their island, and rose to great prosperity and influence.

The three most ancient towns of the island were Lindus, Ialysus, and Camirus, which were believed to have been founded by three grandsons of the Halid Ochimus bearing the same names, or, according to others, by the Heracleid Telipolimenos. (Diod. iv. 58, v. 57.) These three towns, together with Gela, Kalkis, and Libia, were Rhodians, what was called the Doric hexapolis, which had its common sanctuary on the Triopion headland on the coast of Caria, Apollo being the tutelary deity of the confederation. (Herod. i. 144.) The rapid progress made by the Rhodian towns at a comparatively early period is sufficiently attested by their colonies in the distant countries of the west. Thus they founded settlements in the Balaeric islands, Rhodes on the coast of Spain, Parthenope, Salapia, Siris, and Sybaris in Italy, and Gela in
Sicily; while the countries nearer home were not neglected, for Soli in Cilicia, and Gagae and Corydalla in Lycia, were likewise Rhodian colonies. But notwithstanding this early application to navigation and commerce, for which Rhodes is so admirably situated between the three ancient continents, the Rhodians were not ranked with the great maritime powers of Greece. Herodotus speaks of them only as forming a part of the Doric confederacy, nor does Thucydides mention their island more frequently. The Rhodians, in fact, did not attain to any political eminence among the states of Greece until about B.C. 412, when the three ancient towns coalesced and built the city of Rhodes at the northern extremity of the island, and raised it to the rank of a capital. During the first period of the Peloponnesian War the towns of Rhodes paid tribute to Athens, and were reluctantly compelled to serve against Syracuse and Gela in Sicily (Thuc. vii. 57); but in B.C. 412 they joined the Peloponnesians. The popular party being favourable to Athens, soon afterwards attempted a revolution, but it was crushed (Diod. xiii. 38, 45). In B.C. 396, however, when Conon appeared with his fleet in the waters of Rhodes, the Rhodians again embraced the cause of Athens (Diod. xiv. 79; Paus. vii. 7 § 6); but the democracy which was now established was ill managed, and did not last long; and as early as B.C. 385, Conon, with the assistance of Sparta, recovered their former ascendancy. (Aristot. Politi. v. 4. 2; Xenoph. Hell. iv. 8 § 20, &c.; Diod. xiv. 97.) The fear of Sparta's growing power once more threw Rhodes into the hands of the Athenians, but soon after the battle of Lenctra a change again took place; at least the Thebans, in B.C. 364, were zealously engaged in sowing discord for the purpose of drawing Rhodes, Chios, and Byzantium over to their own side. During the Social War, from B.C. 357 to 355, the Rhodians were arrayed against Athens, being instigated by the dynast of Caria and his successor Artemisia; but as they became alarmed by the growing power of the Carian dynasty, they solicited the protection of Athens through the medium of Messenia. (The form of government throughout this period was oligarchical, which accounts for the insolent conduct of Hagesilochus, as described in Athenaeus (x. p. 444). Rhodes furnished Darius, the last king of Persia, with one of his bravest and ablest generals in the person of Memnon, who, if he had had the sole direction of affairs, might have checked the victorious career of Alexander, and saved the Persian empire. But as it was, Rhodes, like the rest of Greece, lost its independence, and received a Macedonian garrison (Curt. iv. 5). The expulsion of this garrison after the death of Alexander was the beginning of a glorious epoch in the history of Rhodes; for during the wars against the successors of Alexander, and especially during the memorable siege of the city of Rhodes by Demetrius Poliorcetes, the Rhodians gained the highest esteem and regard from all the surrounding princes and nations. During the period which then followed, down to the overthrow of the Macedonian monarchy, Rhodes, which kept up friendly relations with Rome, had acquired and extended its dominion over a portion of the opposite coasts of Caria and Lycia—a territory which is hence often called the Περαλα των Τηλων (Περαλα) — and over several of the neighbouring islands, such as Carus, Carpathus, Telos, and Chalcos. After the defeat of Perseus the Romans deprived the Rhodians of a great amount of territory and power, under the pretext that they had supported Macedonia; but the anger of Rome was appeased, and in the war against Mithridates the Rhodians defended themselves manfully again ( Dion Cass. ix. 24); but although he afterwards restored its liberty, it was at all times a very precarious possession, being taken away and given back as circumstances or the caprices of the emperors suggested (Tac. Ann. xii. 58; comp. Suet. Vesp. 8; Estr. vii. 13). In the arrangements of Constantine, Rhodes, like other islands, belonged to the Province Insularum Asiae, and was governed by a Prefectus (Hierocles, 685, &c.). During the middle ages it continued to enjoy a considerable degree of prosperity, and was the last place in Western Asia that yielded to the Mohammedans. The great prosperity which the Rhodians enjoyed during the best period of their history was owing to the first place to their extensive navigation and commerce and the great number of their commercial institutions. In respect to the former they were particularly favoured by the situation of their island, and during the Macedonian and Roman periods to Greek state could rival them in the extent and organisation of their commerce; their sailors were regarded as the best, and their laws relating to navigation were thought models worthy of being emulated by the other states of the world. The form of government of the Rhodians was indeed founded upon a popular basis, but their democracy was tempered by an admixture of oligarchy. Such at least we find it during the Macedonian period, at a time when the ancient Doric institutions had given way to a form of government more suited to the actual circumstances (Strab. xii. p. 575, xiv. p. 3; Cic. de Re Publ. i. 31; Dion Chrys. Orat. xxxii.; Arist. Orat. xiv. p. 831.) The sovereign power belonged to the assembly of the people, which had the final decision of everything; but nothing was brought before it which had not previously been discussed by the senate or Συμβολή (Polyb. xvi. 35, xxvi. 35, xxvii. 15, xxi. 8; Cic. de Re Publ. i. 31.) The executive body consisted of two magistrates called ἀσπαστῶν, each of whom governed for six months in the year as eponymus. Next to these, the admirals (ἄρχοντα) possessed the next extensive power. Other officers are mentioned in inscriptions, but their character and functions are often very uncertain. The Rhodian constitution gave the widest foundation in the character and habits of the people, who, although the vicinity of Asia had a considerable influence and created a love of splendour and luxury, yet preserved many of their ancient Doric peculiarities, such as earnestness, perseverance, valor, and patriotism, combined with
RHODUS.

active zeal for literature, philosophy, and art. The intellectual activity maintained itself in Rhodes long after it had died away in most other parts of Greece.

The island of Rhodes, which appears even in the earliest traditions as extremely wealthy (Hom. Iliad ii. 670; Pindar. Olymp. vii. 49; Philostor. Imag. ii. 27), is in many parts indeed rough and rocky, especially the coast near the city of Rhodes, and the district about Lindus, but on the whole it was extremely fertile: its vines, dried raisins and figs, were much esteemed, and its saffron, oil, marble, schelite, sponge, and fish are often spoken of. The most important productions of Rhodian industry were ships, arms, and military engines. Besides the places already mentioned, the ancients noticed Ixia and Mnasium, two forts in the south, and a place called Achaia.

By far the most important, place was the city of Rhodes at the north-eastern extremity of the island. It was built in n. c. 408 upon a regular plan formed by the architect Hippodamus, the same who built the walls of Peiraeus. (Strab. xiv. p. 654; Diodor. xix. 45, xx. 85; Harpocrat. s. v.; Tārhoδημα;) It was constructed in the form of an amphitheatre rising from the coast, and was protected by strong walls and towers, while nature provided it with two extraordinary levees, one on the south-western extremity, and on the slope of which it was the theatre. According to Strabo, Rhodes surpassed all other cities for the beauty and convenience of its ports, streets, walls, and public edifices, all of which were adornned with a profusion of works of art both in painting and sculpture. The principal statues were in the temple of Dionysus, but the most extraordinary statue, which is described as one of the seven wonders of the ancient world, was the brazen statue of Helios, commonly called the Colossus of Rhodes. It was the work of Chares of Lindus, who employed upon its execution twelve years. It cost 300 talents, and was 70 cubits in height; its gigantic size may be inferred from the fact that the men were able to encompass one of its thumbes with their arms. (Plin. xxxiv. 18; Strab. l.c.) The Colossus stood at the entrance of one of the ports, but the statement that it stood astride over the entrance, and that the largest ships could sail between its legs, is in all probability a mere fable. It was overthrown by an earthquake, 56 years after its erection, that is, in a. c. 224, or according to others a few years later. Ptolemy promised the Rhodians, among other things, 3000 talents for its restoration (Ptol. v. 89), but it is said not to have been attempted in consequence of an oracle (Strab. l.c.). Later authorities, however, speak of it as standing erect: the emperor Commodus is said to have ordered his own bust to be put upon the feet of the statue, and that a king of the Bactrians sold the fragments to a merchant who employed upwards of 900 camels to carry them away. Notwithstanding the great splendour of the city, the number of its inhabitants does not appear to have been very great, for during the siege of Demetrius Poliorcetes no more than 6000 citizens capable of bearing arms are mentioned. (Diod. xx. 94.) But Rhodes has nevertheless produced many men of eminence in philosophy and literature, such as Panaste, Steracles, Andronicles, Eudemus, Hieronymus, Pseisander, Simias, and Aristides; while Poseidonius, Dionysius Thrax, and Apollonius, surmounted the Rhodian, resided in the island for a

considerable time. The present town of Rhodes contains very few remains of the ancient city. (Comp. P. D. Paulsen, Derkav. Rhodiæ, Antist. Göttingen, 1818; H. Rost, Rhodes, ein Hist. Arch. Fragment. Altona, 1823; Th. Menegh, Vorgeschichte von Rhodos, Cöln, 1827; Rottier, Descript. des Monuments de Rhodes, Bruxelles, 1828; Ross, Reisen auf den Griech. Inseln, ill. pp. 70—113, which contains a good account of the middle-age history and the present condition of the island and city with maps and plans; Sentini, Moira Vet. p. 91.)

[LS.]

COIN OF RHODUS.

RHODUSSA, an island off the southern coast of Caria, near the entrance of the port of Panormus. (Plin. v. 85; Stadts. Mar. Mag. p. 246, where the name is written Parea.) It is mentioned in modern charters by the name of Limosa or Koreagash.

RHODUSSAE, a group of small islands in the Propontis, south of Pitessos, is mentioned only by Strabo (v. 44).

RHOE (Ῥῆς), a place on the coast of Bithynia, 20 stades to the east of Cärpe, on a steep promontory, contained a road 85 only for small vessels. (Arrian, Peripl. P. E. p. 13; Aemich. Peripl. P. E. p. 5.)

RHODUS.

[LS.]

RHOTACES. [ALBANIA, p. 89, b.]

RHOTETUM (Ῥωτέτου ή Ρωτίτου ή Ρωτίτου έκπορ), a promontory, or rather a rocky headland, running out in several points in Mydia or Trosa, at the entrance of the Haulespont, north of Ilium; it contained a small town of the same name situated on an eminence. The place is very often mentioned by the ancients. (Herod. vii. 43; Selev. p. 52; Strab. xii. p. 595; Steph. B. s. v.; Pomp. Mela, l. 18; Plin. v. 33; Thucyd. iv. 52, vii. 101; Apollon. Rhod. i. 299; Tryphon. 216; Virg. Aen. vi. 595; Liv. xxxvi. 37.) The promontory is now called Inneapolis, and the site of the ancient town is believed to be occupied by Paleo Castro, near the village of It-helmes. (Richter, Wallfahrten, p. 475; Leake, Asia Minor, p. 275.)

RHOGANA (Ῥώγανα, Ptol. vi. 8. § 7; Marcian, Peripl. i. § 26, ed. Müller), a small place on the coast of Carmania, between the promontories of Carpeia and Alambate. It is perhaps the same place as the Gogana of Arrian. (Gorg. c. 7.)

RHOGANDANI (Ῥωγανδανὶ, Ptol. vii. 4. § 9), a tribe of ancient Ceylon, at the southern end of the island. Ptolemy mentions that in this part of the island were the best pastures for the elephants, which is the case, too, at the present time. (V.)

RHOGE (Ῥῆγη), an island off the coast of Lycia, not far from the entrance of the Phœnician Portus. (Plin. v. 35; Steph. B. s. v.; Stadts. Mar. Mag. §§ 217, 218, where it is called Rhope, Ρῆξ.)

RHOGONIS (Ῥώγονις, Arrian, Ind. c. 39), a river of ancient Persis, which flows into the Persian
Gulf in lat. 39° 20', long. 48° 25' E. It was little better than a torrent, and is now doubtless marked by the present Bender-rûk. Ptolemy (vi. 4. § 2) and Ammianus (23. 6) call it Rhogonius (Ῥογόνιος), and Marcianus (Peripl. i. § 24, ed. Müller) Rhogonius (Ῥογόνιος). (Vincent, vol. i. p. 404; Thevenot, v. p. 585.) [V.]

RHOSUCUS (Ῥοσοκέнос), a place on the coast of Pamphylia, near the mouth of the Cestrus, is mentioned only in the Stadiasmus (§§ 199, 200). [L. S.]

RHOSOLOGIACUM or RHOSOLOGIA (Ῥοσολογία), a small place in the country of the Tectosages in Galatia, on the road from Ancyra to Caesarea Mazaca, not far from the river Halys. (J. A. S. pp. 143, 206; Ptol. v. 4. § 8, where some read Ῥοσολογία or Ῥοσολογιανά: It. Hieros. p. 575, where it is called Rosodosiaca.) [L. S.]

RHOSUS. [Isus.]

RHOSOZALANI. [Rhosolani.]

RHUANA (Ῥοῦανα, Ptolem. p. 16. Ροῦανα), an inland town of Arabia, placed by Ptolemy (vi. 7. § 16) in lat. 37° 48', long. 57° 30' E., of which Pausanias says it is distant from the SW. bay of the Persian Gulf, and on the river Loran. [G. W.]

RHUBON, RHUDON (Ῥοῦον, Ῥοῦον), Ptol. iii. 5. § 3; Ῥοῦον, Ῥοῦον, Marc. Herol. Peripl. § 59, ed. Müller), a river of European Sarmatia which took its source in the Azani Montes and discharged itself into the Venedicus Sinus, the Schafari (Str. Alt. vol. i. p. 497) has identified it with the Dýna, which, taking a direction generally W., falls into the Gulf of Rigo between Fort Dínas-mundus, after a course of 655 miles. This same ethnologist connects the mythic Eridanos, and the trees that wept amber, with the Rhudon of Marcian (Rhubon appears to be a corrupted form), which Sabinus, a commentator upon Virgil, a. d. 1544, calls Rhodanus. The amber could be brought by land, or by water from the coast where it was collected to the Dýna, and thence by boats conveyed to the Borysthenes and the coasts of the Euxine. The name “Eri-danos,” closely connected with Rhodanus, is composed of the words “Era” and “Don,” roots which, in several of the Indo-European languages, signify “water,” “river,” as for instance in “Rha,” the old name for the Volga, and Danubius, Tanais, Danapris, Danairis, and the like. [E. B. J.]

RHUBRICATUS (Ῥοῦρικατός, Ptol. iv. 3. § 5), a river of Numidia, the same as the Usus of the Peut. Tab., which flowed 3 M. to the E. of Hipo Regius, now called the Sebebusse (Barth, Wonderscapes, p. 70). [E. B. J.]

RHUDIANAE or RUDIANAE (Ῥοῦδιανai, Ptol.; Ῥουδίαι, Strab.: Ed. Rudinius: Ῥοῦγε), an ancient city of the Salentine, in the interior of the Roman province of Calabria, and in the immediate vicinity of Lucania (Lucco). (Strab. vi. p. 281; Ptol. iii. 1. § 76.) Strabo calls it a Greek city (睎αύς Ἑλληνίδας): but we have no other indication of this fact, and all the other notices we find of it would lead us to infer that it was a native Salentine or Messapian town. Under the Romans it appears to have enjoyed municipal rank (an inscription has “Municipes Rudini,” Orell. 3858); but in other respects it was a place of little importance, and derived its sole celebrity from the circumstance of its being the birthplace of the poet Ennius. (Strab. L. c. Mel. ii. 4. § 7; Syl. Ital. xii. 393; Cic. de Or. iii. 42.) That author is repeatedly termed a Calabrian (Hor. Carm. iv. 8; Ovid. A. A. ii. 409; Sil. Ital. l. c.; Acron, ed Hor. l. c.) and these passages confirm the accuracy of Ptolemy, who assigns Rhudianae to the Salentines, and therewith to the Calabrians according to the Roman use of the name. Pliny and Mela, on the contrary, enumerate Rudiana among the towns of the Pediculi together with Barium and Egnatia, and the latter author expressly attributes it from G. on the coast of the Messapian dialect, and many vases and other objects of antiquity. The identity of this place with the municipal town of Rudiae can therefore admit of no doubt; nor is there any reason to question the fact that this was also the birthplace of Ennius; but considerable confusion has arisen from the mistake in the Tabula of a place called “Rudiae,” which is evidently not the same as “Rudianae.” As this place would have been within the limits of the Pediculi or Peneotii, it has been supposed by some writers to be the same with the Rudiae of Pliny and Mela, and therefore the birthplace of Ennius; but the claims of Rudiae to this distinction appear unquestionable. (Galateo, de Sit. Inagy. p. 71; Boernelli, vol. ii. p. 303—102; Mommsen, Unter Ital. Dialekte, p. 88.)

The Rudiae or Rudianae of the Tabula, which is otherwise quite unknown, must have been situated somewhere in the neighbourhood of the modern Andria. [E. H. B.]

RHUS. [Megrana, p. 313, b.]


RHUTUPIAE [Buteuapiæ.]

RHYMNICI MONTES (Ῥυμνικά ἄγρα, Ptol. vi. 14. §§ 4, 10, 11), a mountain chain of Asiatian Sarmatia, of which no nearer indication can be given than that it belongs to the great meridian chain, or rather an arm of nearly parallel mountain chains, of the Oceanides. [E. B. J.]

The river RHYMNUM (Ῥυμνοῦργα, Ptol. vi. 14. §§ 2, 4), which has been a sore puzzle to geographers, took its source in these mountains and discharged itself into the Caspian between the Iba (Volga) and the Daix (Urals). In the present day there is, W. of the embouchure of the Urals, only one small stream which reaches the Caspian, under the name of the Narva Chara (Goethe, Rhein in die Seen, vol. ii. p. 342). This river is probably the Rhymnum of Ptolemy. (Humboldt, Aes. Centralis, vol. ii. p. 187.) [E. B. J.]

RHYNDAUCUS (Ῥυνδαυκός), an important river in the province of Belusspontus, which has branches at the mouth of the Erymanthus near the town of Azani. (Sclav. p. 33; Ptol. vi. 40; Pomp. Mela, i. 19; Strab. vii. p. 576.) According to Pliny, it was at one time called Lycus and had its origin in the lake of Miletopolis: but this notion is incorrect. The river flows at first as a north-western direction, forming the boundary between Macedonia and Epirus, which forms the left of the Apollonia, and in the neighbourhood of Miletopolis receives the river Megistus, and discharges itself into the Proponita opposite the island of Bocas.
RYPHES.

The Scholiast on Apollonius Rhodius (i. 1165) states that in later times the Rhynchos, after receiving the waters of the Megistas, was itself called Megistas; but Eustathius (ad Hom. II. xiii. 771) assures us that in his time it still bore the name of Rhynchos. According to Valerius Flaccus (iii. 33) its yellow water was discernible in the sea at a great distance from its mouth. In n. c. 75 Lucullus gained a victory over Mithridates in the banks of this river. (Plut. Loc. 11; comp. Polyb. v. 17; Ptol. v. i. §§ 4, 8; Steph. B. z. c.) The Rhynchos is now called Lupad and, after its union with the Megistas (Symmichis) it bears the name of Moschisulas or Muniatis. (See Hamilton's Researches, i. 83, &c.)

RIGODUNUM.

The geographers of the French Commission place Rhyphes at some ruins on the right bank of the river Tholo, where it issues into the plain; and the distance of the position on the Tholo from Vostites (Aegium) is that which Pausanias assigns as the interval between Aegium and Rhypes. But Lekse, the more scrupulous of the two chief guides of Achaea should have been only 50 stadia from each other, suspects the accuracy of Pausanias or his text, as to the distance between Rhyphes and Aegium. He accordingly places Rhyphes further W. on the banks of the river of Salamanka, and supposes Erinium to have been its port and to have been situated immediately above it at the harbour of Lambri. The position of Lambri answers very well to that of Erinium; but the reason given by Lekse does not appear sufficient for rejecting the express statement of Pausanias as to the distance between Aegium and Rhyphes. (Leake, Peloponnesus, p. 408, seq.; comp. Curtius, Peloponnesos, vol. i. 158, seq.)

RIBLAH (‘Peeradu), a city "in the land of Hamath," where Jeboaaz or Shallum was cast into chains by Pharaoh Necho, and where Nebuchadnezzar subsequently gave judgment on Zedekiah. (2 Kings. xxii. 38, xxiv. 6.) We find Nebuchadnezzar there again, after an interval of ten years, when the last remnant was carried captive and slain there. (Jerem. iii. 27.)

RICCIACUM, in North Gallia. The Table has a road from Divodurum (Mete) to Augusta Trevirum (Trier). From Divodurum to Carnunusca is xili., from Carnunusca to Ricciacum x, and from Ricciacum to Augusta x. D'Anville guessed Ricciacum to be Remick on the Mosel; but it is only a guess. There is evidently an error in the Table in the distance between Divodurum and Ricciacum, which is a great deal too much. The geographers have handled this matter in various ways. (Carrunusca.) (See also Ubert, Galliens, p. 512, and the note.)

RICINA. 1. (Eth. Riciensia: Ru. near Macerata,) a municipal town of Picenum, situated on a hill above the right bank of the river Potentia. (Potensium,) about 15 miles from the sea. Pliny is the only geographer that mentions it (iii. 13. 18); but the "ager Riciensia" is noticed also in the Liber Coloniarius (p. 296), and we learn from an inscription that it received a colony under the emperor Severus, and assumed in consequence the title of "Colonia Helvica Ricaeini." (Cred. Ann. 914; Cluver. Ital. p. 739.) Its ruins are still visible, and include the remains of a theatre and other buildings. They are situated about 3 miles from Macerata, and from Recomnus, which preserves the traces of the ancient name, though it does not occupy the ancient site. (Holsten. Not. ad Cluver. p. 137.) The Table correctly places it at a distance of 12 miles from Septempedia (S. Severino.) (Tab. Peut.)

2. A small town on the coast of Liguria, mentioned only in the Tabula, which places it on the coast to the E. of Genoa. It is commonly identified with Recco, a town about 12 miles from Genoa, but the Tabula gives the distance as only 7, so that the identification is very doubtful. (Tab. Peut. Rav. iv. 32.)

RICINA (‘Pediwa. Ptol. ii. 2. § 11), one of the Euboea insulae or Hebridis. [T. H. D.]

RIDUNA, one of the islands off that part of the Gallio coast which was occupied by the Armoric states. As the Marit. Inl. mentions Casarea (Jersey), Sarmia (Guernsey), and Riduna, it is concluded that Riduna is Aunay or Aldernay off Cap de la Hague. [G. L.]

RIGODULUM, a place on the Mosel (Mosel), "protected either by mountains or the river." (Tacitus, Hist, iv. 71.) In the war with Civilia this place was occupied by Valentinus with a large force of Treviri. Civilia, who was at Minus, marched to Rigodium in three days (tertis castris) and stormed the place. On the following day he reached Colonia Trevirum (Trier). It is supposed that Rigodium may be Reol on the Mosel. Lippius assumes Rigodium to be Rigol near Confluentes (Cobiens), but that is impossible. Ammianus Marcellinus (xvi. 6) places Rigodium near Confluentes, but his authority is small; there may be some corruption in the text. [G. L.]

RIGODUNUM (‘Prydwoor, Ptol. ii. 3. § 16), a town of the Brigantes in the N. of Britannia Romana. Camden (p. 974) conjectures it might have
been Robb chester or Riston; others identify it with Richmond.

T. H. D.

RIGOMAGUS, a village of Cisalpine Gaul, forming a station on the road from Ticiunum (Parissi) to Augusta Taurinorum (Torin). It is placed by the Itineraries 36 M. P. from Lamellium (Lomello), and 36 M. P. from Augusta or Taurin; these distances coincide with the site of Trino Vecchio, a village a little to the S. of the modern town of Trino, on the left bank of the Po (Itin. Ant. p. 339; Oliver. Ital. p. 234; Walckenaer, Géogr. des Gens, vol. iii. p. 25.).

E. H. B.

RIGOMAGUS (Remagen), on the Rhine. The Table places it between Bonna (Bonna) and Antonnacum (Andernach), viii. from Bonna and ix. from Antonnacum. The Antoninianus, which omits Riggomagus, makes the distance xvii. from Bonna to Antonnacum. Remagen is on the Rhine and on the north side of the Ahr near its junction with the Rhine. Uxert (Gallicis, p. 516, note) speaks of a milestone found at Remagen with the inscription "a col. Agripp. m. p. xxx." [G. L.]

RIMMON (Epiponon), a city of the tribe of Simeon (Josh. xix. 7), mentioned by Zechariah as the extremity of the land of Judah (xix. 10). Placed by Eusebius S. of Dacia, 16 miles from Elentropolys. (Onomast. s. v. Epiponon, Pempus.) He places another in the north of Jerusalem. (J. a. e. Pempusin.) [G. W.]

RIOBE, in North Gallia, a name which appears in the Table on a road which passes from Augustomagus (Sensis) through Calagum (Cassilis). Riebo comes after Calagum, but the distance is not given. A road, which appears to be in the direction of a Roman road, runs from Cassilis to Orbis, a few miles north of the Sessa; and D'Anville thinks that the name Orbis and the distance from Riobe to Condate (Montezeran-Tommes) enable us to fix Riobe at Orbis. [Cond. No. 2; Calagum.] [G. L.]

Ripa (Plin. iii. 1. a. 3, according to the Codex Reg., though the common reading is Ripere, a place in Hispania Baetica, which according to Resonic (Diag. Plin. ii. p. 11) occupied the site of the ancient Civitate del Río. (Cond. No. 2; Uxert. Walh. vol. ii. part i. p. 380.)

T. H. D.

RIBA, a river on the E. coast of Thrace. (Plin. iv. 11. a. 18.) Reichard conjectures it to be the Kentheus.

T. H. D.

RISARDIR (Polyb. op. Plin. v. 1), a harbour on the W. coast of Mauritania, which may be identified with the ACRA of the Ship-journal of Hanno (Aesop. Perig. § 5, ed. Müller). It is now bears the name of Agader, signifying in the Berber language (Paradis, Dictionnaire Berbère, p. 110) "a fortress," and is described as being the best roadstead along the coast of Morocco. Agader or Santa Cruz, which was called Guetguessel in the time of Loo Africans, was walled round and strengthened by batteries in 1506 by Emmanuel, king of Portugal; but was taken from the Portuguese by the Moors in 1536. (Jackson, Morocco, p. 113; Jours. de Geogr. Soc. vol. vi. p. 329.)

E. B. J.

RITHEMNA. [Rithymna.]

RITTIUM (Ritton), a place in the south-east of Lower Pannonia, situated close to the Danube, and on the road leading to Taurunum. (Itin. Ant. p. 942; Plin. ii. 16. § 5; Tac. Pest.) It is considered a garrison of Dalmatian cavalry. (Not. Imp., where the name is misspelt Ricium.) According to Mucha (Noricum, i. p. 265), its site is now occupied by the town of Titel.

L. S.]

BODUMNA.

RITUMAGUS, in Gallia, a Manio which is placed in the Antoninianus. It is in the Table on a road on the north side of the Seine from Rotomagus (Rouen) to Lutetia (Paris); and between Roumagus and Petronemus. The distance of Ricumagus from Rotomagus is viii. in the Table, i. in the Antoninianus, which distance fixes Ritusmagus near Badevign, at the mouth of the Andaule, a small stream which flows into the Seine.

G. L.

RIUSILA (Pirissana), a town in the Agri Decumates, in Germany (Plin. ii. 11. § 30), is commonly believed to have been situated in the Rhine, or near it; which may possibly derive its name from it.

L. S.

ROBOGIDI (Robogus, Plin. ii. 2. § 3), a peop in the northernmost part of Hibernia, whose name, according to Camden (p. 1411), is still perpetuated in that of a small episcopal town called Robogus in Ulster.

T. H. D.

ROBODIUM FROM. (Robodius Comes, Plin. ii. 2. § 2), a promontory on the N. coast of Ibernia in the territory of the Robodii, conjectured by Camden (p. 1411) to be Fair Head. [T. R. D.]

ROBOBARIJA, a station on the Via Laita, 16 miles from Rome, the site of which is probably marked by the Orsia della Molara, at the back of the hill of Tusculum (Itin. Ant. p. 503; Westphal, Res. Augum. vol. i. 76, 97; [Vita Latina]. [B. L.]

BOBORETTUM. [Gallia, vol. iii. p. 784 a.]

ROBRICA, in Gallia, is placed in the Table on the north side of the Loire, on a road from Juliusmagus (Angers) to Caesaraugustum (Tours). The distance of Robrica from Juliomagus is xxvi. and xxviii. from Caesaraugustum. D'Anville fixed Brivis at the distance of 16 Gallic leagues from Angers at the bridges of Longée, over the Loire, which flows into the Loire. He conjectures that Robrica contains the Celtic element Briga, a bridge or river ford, which is probably. Though D'Anville cannot make the two actual distances severally correspond to those of the Table, he finds that the whole distance between Angers and Tours agreed with the whole distance in the Table between Juliomagus and Caesaraugustum, D'Anville, in a Mémoire cited by Uxert (Gallicis, p. 481), that the ancient road deviated in many places from the modern road.

G. L.

ROBUR. Ammiannus Marcellinus (xxii. 3) mentions a fortress named Robur, which Valentinianus L. a. D. 374, built near Basilia (Basel) on the Rizera is Switzerland. Schoepflin guessed that Robur was the site of the cathedral of Bäzter, but the words of Ammianus do not give much support to this conjecture: "Prope Basilia, quod appellat se Robur." Others had made other guesses. [G. L.]

RODIUM, in North Gallia, is placed in the Table on a road between Samarobriva (Amiens) and Augustus Sossiaenium (Sceaux). It is first seen at Samarobriva to Boxem, a distance which follows along the ancient road brings us to Rioe, which represents Rodinum; but D'Anville says that to reach the ancient and modern distances agree we must go further, and as far as the belfry named Reigé.

G. L.

RODUINA (Rodina), in Gallia, is one of the towns of the Sequiani. (Plin. ii. 16. § 14.) Rodumina appears in the Table on a road which leads to Lugdunum (Lyons) through Forum Sessorium. Rodumina is Roumois on the west bank of the Loire, which gave name to the former district of Roumois. [G. L.]
ROMA.

ROMA (Pàwem, Strab. Ptol. & alli : Ekh. Romans), the chief town of Italy, and long the mistress of the ancient world.

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SITUATION.

Bene was seated on the Tiber, and principally on its left bank, at a distance of about 15 miles from its mouth. The observatory of the Collage Romano, which is situated in the ancient Campus Martius, lies in 41° 53' 56" N. lat., and 15° 20' 40" long. E. of Greenwich.

Bene lies in the vast plain now called the Campagna, which extends in a south-easterly direction about 90 miles from Cape S. of Civita Vecchia, to the Grecian promontory; whilst its breadth is determined by the mountains on the NE. and by the Mediterranean on the SW., in which direction it does not exceed about 27 miles in its greatest extent. Looking from any of the heights of Rome towards the E., the horizon is bounded from the S. almost to the S. by a nearly continuous chain of mountains, at a distance varying from about 10 to 20 miles. This side offers a prospect of great natural beauty, which, to the lover of antiquity, is still further enhanced by the many objects of classical interest which it presents. In the extreme south distance of about 20 miles, lies the round and isolated mass of Soracene. Then follows the picturesque chain of the Sabine Apennines, in which the peaked and lofty summit of Lucrétius, now Monte Gennaro, forms a striking feature. A few miles farther S., at the spot where the Anio precipitates its waters through the chain, lies near, embosomed in its copious and sombre groves of olives. More southward still, and seated on the last declivities of the Sabine mountains, is the frigidum Praeneste, celebrated for its Sources and the temple of Fortune (Cic. Div. ii. 41), and, like the neighbouring Tiber, one of the favourite resorts of Horace. (Oed. iii. 4.) A plain of 4 or 5 miles in breadth now intervenes, after which the horizon is again marked by the white appearance of Mons Albanus (Monte Cavo), which closes the line of mountains towards the S. This mass is clearly of volcanic origin, and totally unconnected with the Apennines. The mountain awakens many historical recollections. Its summit was crowned by the temple of Jupiter Latiaris, the common sanctuary and meeting place of the Latin confederates, from the surrounding plain, and even visible to the mariner. Beneath lay Alba Longa with its lake; at its southern foot Lancium, and on its northern declivity Tusculum, consecrated by the genius and philosophy of Cicero. To the S. and SW. of Mons Albanus there is nothing to obstruct the view over the undulating country which sinks into the woods on the W. and NW. the prospect is bounded to a very narrow compass by the superior elevation of Mons Janiculus and Mons Vaticanus. The plain marked out by these natural boundaries is intersected by two considerable rivers, the Tiber and the Anio. The former, at first called Albitas, and afterwards Tiberis or Tribia (Liv. i. 8; Plin. iii. 5. a. 9; Virg.), is said to have been during the Republic, the boundary of the plain between Soracene and the Sabine chain before described, bends its yellow course to the S. At a distance of about 3 miles from Rome, it receives the Anio flowing from the eastward, and then with increased volume passes through the city and discharges itself into the sea at Ostia. The course of the Tiber marks the frontier of Etruria; the angular territory between it and the Anio is attributed to the Sabines; whilst on the southern side the line of the Anio and of the Tiber formed the boundary of Latium.

The Campagna of Rome consists of undulating ridges, from which scanty harvests are gathered; but the chief use to which it is applied is the fostering of vast herds of cattle. These, with the picturesque herdsmen, mounted on small and half wild horses and armed with long poles or lances, are almost the only objects that break the monotony of a scene where scarce a tree is visible, and where even the solitary houses are scattered at wide intervals. Yet anciently the Campagna presented a very different aspect. Even within sight of Rome it was thickly studded with cities at first as flourishing as herself; and in those times, when every roof of ground maintained its man, it must have presented an appearance of rich cultivation. Such is the nature of the country in the immediate neighbourhood of Rome. The celebrated group of
seven hills—the site on which the eternal city itself was destined to rise—stands on the left bank of the Tiber. To the N. of them is another hill, the Mons Pincius or Collis Hortorum, which was excluded from the ancient city, but part of it was enclosed in the walls of Aurelian. The Tiber, at its entrance into Rome, very nearly approaches the foot of this hill, and then describes three bold curves or reaches: first to the SW., then to the SE., and again to the SW. The distance from the spot where the Tiber enters the city to the SW. point of the Aventine is, in a direct line, about 2 miles. At the extremity of the second, or most eastern reach, it divides itself for a short space into two channels and forms an island, called the Insel Tiberina. At this spot, at about 300 paces from its eastern bank, lies the smallest but most renowned of the seven hills, the Mons Capitolineus. It is of a saddle-back shape, depressed in the centre, and rising into two eminences at its S. and N. extremities. On its N. or rather NE. side, it must in ancient times have almost touched the Collis Quirinalis, the most northerly of the seven, from which large portion was cut away by Trajan, in order to construct his forum. The Quirinalis is somewhat in the shape of a hook, running first to the SW., and then curving its extreme point to the S. Properly speaking, it is not a distinct hill, but merely a tongue, projecting from the same common ridge which also throws out the adjoining Viminal and the two still more southern projections of the Esquiline. It will be seen from the annexed plan, without the help of which this description cannot be understood, that the Quirinal, and the southernmost and most projecting tongue of the Esquiline, almost meet at their extremities, and enclose a considerable hollow—which, however, is nearly filled up by the Viminal, and by the northern and smaller tongue of the Esquiline. These two tongues of the Esquiline were originally regarded as distinct hills, under the names of Cispian, the northern projection, and Op-
ANCIENT ROME

WITH PORTIONS OF THE MODERN CITY

IN RED

for the purpose of comparison

From Becker's map with corrections.
ROMA.

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plus the southern one; but they were afterwards considered as one hill, in order not to exceed the prescriptive number of seven. S. of the Esquiline lies Mons Caecilius, the largest of the seven; and to the W. of it Mons Aventinus, the next largest, the NW. side of which closely borders on the Tiber. In the centre of this garland of hills lies the long-profiled Mons Palatine, forming, on the NW. towards the Capitoline, on the NE. towards the Esquiline, on the SE. towards the Caesian, and on the SW. towards the Aventine.

It may be observed that, of the seven hills above described, the Quirinal and Viminal are styled collae, whilst the others, though without any apparent reason for the distinction, are called montes. It cannot depend upon their height, since those called collae are as lofty as those dignified with the more imposing name of montes; whence it seems probable that the difference originated in the ancient traditions respecting the Septimontium. A less important eminence, called Velia, which was not reckoned as a distinct hill, projected from the NE. side of the Velian hill towards the Esquiline, and separated the two valleys which in after times became the sites of the Forum Romanum and of the Colosseum. The Germaulis was another but still smaller offshoot, or spur, of the Palatine, on its western side.

On the opposite bank of the Tiber, Mons Vaticanus and Mons Janiculus rise, as before remarked, to a considerably greater height than the hills just described. The former of these hills gives rise to the Pincian, but at a considerable distance from the river, thus leaving a level space, part of which was called the Ager Vaticanus, whilst the portion nearest the river obtained the name of Prata Quincetis. To the S. of Mons Vaticanus, and close to the river, at the extreme western point of its first reach, the Mons Janiculus begins to rise, and almost straight to the S. till it sinks into the plain opposite to Mons Aventinus. The open space between this hill and the southernmost curve of the Tiber formed the Regio Transalinate. The sinuous course of the river from the Pincian to the Capitoline left a still more extensive plain between its left bank and the hills of Rome, the northern and more extensive portion of which formed the Campus Martius, whilst its southern part, towards the Capitoline, was called the Prata Flaminia.

From the preceding description it will be perceived that the Capitoline, Aventine, Caesian, and Palatine were completely isolated hills, separated from one another by narrow valleys. Those valleys which lay nearest the Tiber seems, in their original state, to have formed a marsh, or even a lake. Such was the Vallis Muricia, between the Palatine and Aventine, in later times the seat of the Circus Maximus; as well as the low ground between the Palatine and river, afterwards known as the Velabrum and Forum Boarium; and perhaps even part of the Forum Romanum itself. Thus, in the combat between the Romans and Sabines, on the spot afterwards occupied by the forum, the affrighted horse of Mettius Curtius, the Sabine leader, is described as carrying him into a marsh. (Liv. i. 12.) Nay, there are grounds for believing that the Tiber, in the neighbourhood of Rome, formed at a very remote period an arm of the sea, as pure marine sand is often found there. (Niebuhr, Lect. on Ethnogr. vol. ii. p. 39.)

In order to assist the reader in forming a clear idea of the nature of the Roman hills, we shall here insert a few measurements. They are taken from a paper by Sir George Schuburg in the "Philosophical Transactions," An. 1777 (vol. lvii. pt. 2. p. 594), and have been esteemed the most accurate. (Becker, Handbuch, vol. i. p. 83, note.) Other measurements by Calandrelli are also annexed. The latter are according to the Paris foot, which equals 12.295 inches English.

Height above the Mediterranean: —

<table>
<thead>
<tr>
<th>Height</th>
<th>Foot</th>
</tr>
</thead>
<tbody>
<tr>
<td>Janiculum, near the Villa Spada</td>
<td>260</td>
</tr>
<tr>
<td>Aventine, near Piorry of Malta</td>
<td>117</td>
</tr>
<tr>
<td>Palatine, floor of imperial palace</td>
<td>133</td>
</tr>
<tr>
<td>Caesian, near the Claudian aqueduct</td>
<td>125</td>
</tr>
<tr>
<td>Esquiline, floor of S. Maria Maggiore</td>
<td>154</td>
</tr>
<tr>
<td>Capitoline, W. end of the Temple rock</td>
<td>118</td>
</tr>
</tbody>
</table>

Viminal and Quirinal at their junction, in the Carthusian church, baths of Dio-

<table>
<thead>
<tr>
<th>Height</th>
<th>Foot</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pincian, garden of the Villa Medicis</td>
<td>165</td>
</tr>
<tr>
<td>Tiber, above the Mediterranean</td>
<td>38</td>
</tr>
</tbody>
</table>
| Convent of St. Clare in Via di Spoc-
| chi | - | 27 |
| Forum, near the arch of Severus | 34 |


<table>
<thead>
<tr>
<th>Height</th>
<th>Foot</th>
</tr>
</thead>
<tbody>
<tr>
<td>Janiculum, floor of the church of S. Pietro in Montorio (not the highest point of the hill)</td>
<td>185</td>
</tr>
<tr>
<td>Aventine, floor of S. Alessio</td>
<td>146</td>
</tr>
<tr>
<td>Palatine, floor of S. Bonaventura</td>
<td>160</td>
</tr>
<tr>
<td>Caesian, floor of S. Giovanni Laterano</td>
<td>158</td>
</tr>
<tr>
<td>Esquiline, floor of S. Maria Maggiore</td>
<td>177</td>
</tr>
<tr>
<td>Capitol, floor of S. Maria di Araceli</td>
<td>151</td>
</tr>
<tr>
<td>Viminal, floor of S. Lorenzo</td>
<td>160</td>
</tr>
<tr>
<td>Quirinal, Palazzo Quirinale</td>
<td>148</td>
</tr>
<tr>
<td>Pincian, floor of S. Trinita de Monti</td>
<td>150</td>
</tr>
<tr>
<td>Vaticcan, floor of S. Pietro</td>
<td>93</td>
</tr>
</tbody>
</table>

In ancient times, however, the hills must have appeared considerably higher than they do at present, as the valleys are now raised in many places from 15 to 30 feet above their former level, and in some parts much more. (Lumisien, Anst. of Rome, p. 187.) This remark is not particularly applicable to the forum, which is covered with rubbish to a great depth; a circumstance which detracts much from the apparent height of the Capitoline; whose sides, too, must formerly have been much more abrupt and precipitous than they now are. The much superior height of the Janiculum to that of any of the hills on the W. bank of the Tiber, will have been remarked. Hence it is enjoyed a noble prospect over the whole extent of the city and the Campagna beyond, to the mountains which bound the eastern horizon. The view has been celebrated by Martial (iv. 64.), and may be still enjoyed either from the terrace in front of S. Pietro in Montorio, or from the spot where the Fontana Paolina now pours its abundant waters: —

"Hinc septem domines videre montes"

Et totum leas seminare Romam,

Albanus quosque Tusculana ruin,

Et quondam jacent sub urbe frigus." —

CLIMATE.

The climate of Rome appears to have been much colder in ancient times than it is at pre-

3 A
sent. Dionysius (xii. 8) records a winter in which the snow lay more than 7 feet deep at Rome, when houses were destroyed and men and cattle perished. Another severe winter, if it be not the same, is mentioned by Livy (v. 13) as occurring B.C. 398, when the Tiber was frozen over and the roads rendered impassable. (Of. xl. 45, &c.) A very severe winter is also alluded to by St. Augustine (de Civ. Dei, iii. 17). That such instances were rare, however, appears from the minuteness with which they are described. Yet there are many passages in the classics which prove that a moderate degree of winter cold was not at all unusual, or rather that it was of ordinary occurrence. Thus Pliny (vii. 2) speaks of long snows as being beneficial to the corn; and allusions to winter will be found in Cicero (ad Qa. Fr. ii. 13), Horace (Od. i. 9, iii. 10), Martial (iv. 18), and in numerous other passages of ancient writers. At the present time the occurrence of even such a degree of cold as may be inferred from these passages is extremely rare. One or two modern instances of severe winters are indeed recorded; but, generally speaking, snow seldom falls, and never lies long upon the ground. This change of climate is accounted for by Dr. Arnold as follows: "Allowing that the peninsula form of Italy must at all times have had its effect in softening the climate, still the woods and marshes of Cisalpine Gaul, and the perpetual snows of the Alps, far more extensive than at present, owing to the uncultivated and uncleared state of Switzerland and Germany, could not but have been felt even in the neighbourhood of Rome. Besides, even in the Apennines, and in Etruria and in Latium, there is no doubt that a far greater space danced at least to fewer than twenty-five distinct legends respecting the foundation of Rome. To record all these, many of which are merely variations of the same story, would be beside the purpose of the present article. The student who desires a complete account of them will find them very clearly stated in Sir G. Cornwell Lewis's Inquiry into the Credibility of the early Roman History (vol. i. p. 394, &c.), and also, though not so fully, in Niebuhr's History of Rome (Eng. Transl. vol. i. p. 214, &c.), chiefly derived from the following ancient sources: Dionys. Halic. i. c. 72—74; Plut. Rom. 1, 2; Servius, ad Verg. Aen. i. 273; and Festus, s. v. Roma. The importance of the subject, however, and the frequent allusions to the classical writers, will permit us to pass it over in perfect silence; and we shall therefore mention, as comprehensively as possible, some of the principal traditions. All the theories on the subject may be reduced to three general heads, as follows:—I. That Rome was founded in the age preceding the Trojan War. II. That it was founded by Aeneas, or another person, a little after the fall of Troy. III. That Rome was founded by Numitor, king of Alba Longa, in the year 753 B.C., several centuries after the Trojan War. Many who held the first of these opinions ascribed the building of Rome to the Pelasgi, and thought that its name was derived from the force (Jebus) of its arms. (Plut. Rom. 1. Overberg regards it as having been founded by an indigenous Italian tribe, and called Valentia, a name of the same import, which, after the arrival of Evander and his followers from Thrace, was translated into Rome. (Niebuhr, Hist. i. p. 214.) A more prevalent tradition that of either of the preceding was, that the city was first founded by the Arcaic Evander, about sixty years before the Trojan War. The fact that Evander
settled on the Palatine hill seems also to have been sometimes accepted by those who referred the real foundation of Rome to a much later period. The tradition respecting this settlement is interesting to the toponographer, as the names of certain places at Rome were said to be derived from circumstances connected with it. The Palatine, or Palatine hill, itself was thought to have been named after the Ar- cadian town of Pallantium, the s and one t having been dropped in the course of time; though others derived the appellation in different ways, and especially from Pallas, the grandson of Evander by his daughter Dyua and Hercules (Paus. viii. 43; Dionys. l. 32.) So, too, the Porta Carmentalis of the Servian city is derived from the neighboring altar of Carmenta, or Carmenta, the mother of Evander. (Dionys. l. c.; Virg. Aen. viii. 338.) Nothing indeed can be a more striking proof of the antiquity of this tradition, as well as of the deep root which it must have taken among the Roman people, than the circumstance that to a late period divine honors continued to be paid to Carmenta, as well as to Evander himself. Another indication of a similar tendency was the belief which prevailed among the Romans, and was entertained even by such writers as Livy and Tacitus, that letters and the arts of civilization were first introduced among them by Evander. (Liv. i. 7; Tac. Ann. xi. 14; Plut. Q. R. 56.)

The greater part of those who held the second opinion regarded Aeneas, or one of his immediate descendants, as the founder of Rome. This theory was particularly current among Greek writers. Sometimes the Trojans alone were regarded as the founders; sometimes they are represented as uniting in the task with the Aborigines. Occasionally, however, the Trojans are substituted for the origin of Rome is ascribed to a son of Ulysses and Circe; may, in one case Aeneas is represented as coming into Italy in company with Ulysses. But though this view was more particularly Grecian, it was adopted by some Latin writers of high reputation. Sallust (Cat. 6) ascribes a Trojan origin to Rome; and Propertius (iv. 1), without expressly naming Aeneas as the founder, evidently refers its origin to him:

"Hoe quodcumque vides, horrea, quax maxima Romae est. Ante Phrygien Aeneas collis et herba frui."

though in the same passage he also refers to the occupation of the Palatine hill by Evander. One very prevalent form of this tradition, which appears to have been known to Aristotle (Dionys. i. 72.), represents either a matron or a female slave, named Romé, as burning the ships after the Trojans had landed. They were thus compelled to remain; and when the settlement became a flourishing city, they named it after the woman who had been the cause of its foundation.

The third form of tradition, which ascribed the origin of Rome to Romulus, was by far the most universally received among the Romans. It must be regarded as ultimately forming the national tradition; and there is every probability that it was of native growth, as many of its incidents serve to explain Roman rites and institutions, such as the worship of Vesta, the Lupercalia, Larentals, Lemuria, Arval Brothers, &c. (Lewis, vol. i. p. 409.) The legend was of high antiquity among the Romans, although inferior in this respect to some of the Greek accounts. It was recorded in its present form by Fabius Pictor, one of the earliest Roman annalists, and was adopted by other ancient antiquarians and historians (Dionys. i. 79.). Nay, from the testimony of Livy we may infer that it prevailed at a much earlier date, since he tells us (x. 23) that an image of the aie-wolf suckling the two royal infants was erected near the Capitol in commemoration of the curule aediles, n. a. 396. The story is too well known to be repeated here. We shall merely remark that although according to this tradition Aeneas still remains the mythical ancestor of the Romans, yet that the building of two cities and the lapse of many generations intervene between his arrival in Italy and the foundation of Rome by his descendant Romulus. Aeneas himself founds Lavinium, and his son Ascanius Alba Longa, after a lapse of thirty years. We are little concerned about the sovereigns who are supposed to have reigned in the latter city down to the time of Numitor, the grandfather of Romulus, ex-
cept in so far as they may serve to ascertain the era of Rome. The account which has the most pretensions to accuracy is that given by Dionysius (I. 65, 70, 71) and by Dionysius of Prusa (vii. viii. vol. Iv. p. 21, B). The sum of the reigns here given, allowing five years for that of Aeneas, who died in the seventh year after the taking of Troy, is 432 years—that is, down to the second year of Numitor, when Rome was founded by Romulus, in the first year of the 7th Olympiad. Now this agrees very closely with Varro’s era for the foundation of Rome, viz., 753 n. c. For Rome having been taken, according to the era of Eratosthenes, in 1118 n. c., the difference between 1118 and 753 leaves 361 years for the duration of the Alban kingdom.

Varro’s date for the foundation of Rome is that generally adopted. Other authorities place it rather later: Cato (751 B. C.), Polybius, in 750; Fabius Pictor, in 747.

This is not the place to enter into the question whether these dates of the Alban kings were the invention of a later age, in order to satisfy the requirements of chronology. It will suffice to remark that the next most prevalent opinion among those Romans who adopted the tradition assigned only the three centuries to the Alban kings before the foundation of Rome. This was the opinion of Virgil (Aen. i. 279),—

“Hic jam tercentum totes regnabitur annos,”

—of Justin, of Trojas Pompeius (c. 1911), and of Livy (i. 29), who assigns a period of 400 years for the existence of Alba, and places its destruction a century after the foundation of Rome. At all events the preponderance of testimony tends very strongly to show that Rome was not founded till several centuries after the Trojan War. Timeaus seems to have been the first Greek writer who adopted the account of the foundation of Rome by Romulus. (Niebuhr, Hist. vol. i. p. 218.)

II. THE CITY OF ROMULUS.

The Roman historians almost unanimously relate that Rome originally consisted of the city founded by Romulus on the Palatine. (Liv. i. 7; Vell. i. 8; Tac. Ann. xii. 34; Dionys. i. 88; Gell. xiii. 14; Ov. Tr. iii. 1. 29, &c.) The ancient settlement of Evander on the same hill, as well as a city on the Capitoline called Saturnia (Varr. L. L. x. § 42, Mull.; Festus, p. 322, Mill.), and another on Mons Janiculus called Aenea or Antipolis (Dionys. i. 73; Plin. iii. 9), must be supposed to have disappeared at the time of its foundation, if indeed they had ever existed. It seems probable enough, as Dionysius says, that villages were previously scattered about on the seven hills; but the existence of a place called Via Nova of the Tiber, and of a Quirinal on the Quirinal, rests solely on the conjecture of Niebuhr (Hist. vol. i. 223, seqq., 289, seqq., Eng. Trans.).

Pompeii,—Tacitus has given in the following passage the fullest and most authentic account of the site of the Roman city: “sed primum Romulii condidit, et specus poporum Romuli cuisit, nescire haud absurdum reor. Igitur a foro Boario, ubi aereum tabulam simulacrum adipiscimus, quia id genus animalium aratrum substrit, salus designandij opidi concepsit, ut magnam Herculis aram amplioreret. Iacit certa statua interfecti lapides, per ima montis Palatini ad aram Consoli, mox ad Curias Vetere, tum ad ascenam Laroni; forumque Romani et Capitoii non a curbi credidere.” According to this, for the Forum Boarium was by then the statue of a bull. The Forum Boarium was by then a little bull. Argentarius was by then Giorgio in Velate or Maxima.

“Constituere hic ubi parare

Hence it proceeded Valis Marea (Ara Coel. Aec. de Marea, &c. p. towards the low Argentarius now Hornell, p. 468, is nothing at all. This inference: and why do we not from whom we learn the first mention of mention any name? (Hist. of Tacitus before it occurs. Septimius of Palatine and Ca Septr.) The southernmost Septimius of Palatine (Hist. vol. i. 288), the Palatine and Curiae Vetere, been the subject of 735, and Bunsen the Curiae Vetere, Equiline, and the place the Curiae Vetere Equiline, and the place (Hist. vol. ii. 143).

founded on no ancient writers Blondus Bat. Suet. Tacitus, in his de definition of a strade as from the

SW. side of the hill, mentioning any line of the pons, it must have emerald, as Bunsen destroyed that square see further on, praef. appellation of “Retriuremonium” to the right of the hill as a seat of the town (inveo) to have authority ( egregiinpublice) Dionys. i. 88; at the Romulo institute terminatur, Gen. be shown from a so to the Palatine and
ing, a line drawn from the Aedes Larum to the forum would include the temple of Vesta (S. Maria Liberatrice), which, as we learn from Dionysius (II. 65), lay outside the walls of Romulus. Moreover, according to the amended punctuation, it might be doubtful whether Tacitus meant that the forum was included in the Romulean city, or not; and it was apparently to obviate this objection that Becker proposed to insert hoc before et (hoc et Capitolium). But these are liberties which sober criticism can hardly allow with the text of such a writer. Tacitus was not speaking like a common topographer or geographer, who is obliged to identify with painful accuracy every step as he proceeds. It is more consistent with his sententious style that, having carried the line thus far, he left his readers to complete it from the rough indication — which at the same time conveyed an important historical fact — that the forum and Capitol, which skirted at some distance the northern angle of the hill, were added by Titus, and lay therefore outside the walls of Romulus. His readers could not err. It was well known that the original Rome was square; and, having indicated the middle point in each of the sides, he might have been charged with dullness had he written, "sum ad aedem capitolium, inde ad forum"

**PLAN OF THE ROMULEAN CITY.**

A. Aedes Palatinae.  
B. B. Aedes Capitolinae.  
C. Collis Quirinalis.  
D. Mons Aventinus.  
E. Forum Romanum.  
F. Velia.  
G. Inter duos Locuos.  
H. Capitoline.  
I. Forum Capitolium.  
J. Forum Boarium.  
K. Summa Sacra Via.
Boarium." But, however, has assumed from the omission that the line of wall never proceeded beyond the sarcellum Larum, and that, indeed, it was not needed; the remaining space being sufficiently defended by a marsh or lake which surrounded it. (Beckr. vol. i. p. 138.) But, as the sarcellum Larum lay on high ground, on the top of the Velian ridge, this could not have been a reason for not continuing to the wall. If the lake were a marsh lower down, we cannot but suppose, as Becker observes (de Hist. p. 14), that the pomerium must have been carried on to its termination. Indeed the Porta Romanula, one of the gates of the Romanesque city, lay, as we shall presently see, on the NW. side, a little to the N. of the spot whence Tacitus commences his description; and if there was a gate there, & fortiori there was a wall.

The line described by Tacitus is that of the furrow, not of the actual wall; but, in the case at least of a newly founded city, the wall must have very closely followed this line. The space between them — the wall being inside — was the pomerium, literally, "behind the wall." (post muerum = murus) At the places where it could not be cultivated. The line of the furrow, or boundary of the pomerium, was marked by stones or cippi. The name pomerium was also extended to another open space within the walls which was kept free from buildings. The matter is very clearly explained by Livy in the following passage:— "Pomerium, verbi et yvrum, est utrum sequatur fraudes uterque intersit of the hill or of the city. See autem magis circa murum locus, quem in condeandis urbis olim Etrusci, qua musrus discarmin, tertis circa terminis inaugurate consecrabat: utque interiore parte seditionem moeniao contunninare, quum nunc vulgo etiam conjunguntur; et extrinsecus puri aliquid ab humano cultu patuerit soil. Hoi spatio, quod neque habitatur neque ararit far erat, non magis quod post murum easset, quam quod murus post id, pomerium Romanum appellarunt: et in urbis incremento semper, quantum moenia processura erant, tantum termini hi consecrati prohibebantur." (L. 44.) Every city founded, like Rome, after the Etruscan manner, had a pomerium. The sites observed in drawing the boundaries were the "sinuous words" (Paul. Aeg.), "shape," as Jesus (p. 256, Mull.), were as follows: the founder, dressed in Gallician fashion (cinctu Gabino), seated to a plough, on an auspicious day, a bull and a cow, the former on the off side, the latter on the near side, and proceeding always to the left, drew the furrow marking the boundary of the pomerium. There was a mystical meaning in the ceremony. The bull on the outside denoted that the males were to be dreadful to external enemies, whilst the cow inside typified the women who were to replenish the city with inhabitants. (Joann. Lydus, de Mens. 1v. 50.) The furrow represented the ditch; the clods thrown up, the wall; and persons followed the plough to throw inside those clods which had fallen outwards. At the places where the ground was the highest, a "pomerium" was also formed, by a line, or a level, or a slight mound. (Varr. L. L. v. § 143, Mull.; Pint. Q. R. 27, Rom. 11.) The whole process has been summed up in the following vigorous words of Oates: — "Qui urben novam condet, tauro et vacco arat, uti araverit, murum faciat; ubi portam vult esse, ararum sustolit et portas, ut pomerium sit, aequius, ejusque limites et murum." (Joann. Lydus.)

The religious use of the pomerium was to define the boundary of the anaspica urbana, or city anaspica. (Varr. L. c.) So Gallina, from the books of the Roman augurs: "Pomerium est locus intra agrum effusum per tobita urbis circuitum pone monea regniieuum certa determinatus, qui facti sitem urbani anaspicii." (xii. 14.) From this it appears that the pomerium itself stood within another district called the "ager effusus." This was also merely a religious, or augural, division of territory, and was of five kinds, viz., the "ager Romanus," "ager effusus," "ager iuxta aquas," "ager regnalis," and "ager territorialis," or the Roman, Gabitan, foreign, hostile, and doubtful territories. (Varr. v. § 33, Mull.) These agri or territories were called "effaiti," because the augurs declared "effaitum" after this manner the bounds of the celestial auguries taken beyond the pomerium. (Id. vi. § 33, Mull.) Hence in this sense the Ager Romanus is merely a religious or augural division, and must not be confounded with the Ager Romanus in a political sense, or the territory actually belonging to the Roman people. It was the territory declared by the augurs as that in which all auguries might be taken respecting foreign and military affairs: and hence the reason why we find so many accounts of generals returning to Rome the auspices of their army. (Livy. 1v. 23, 32, 33.)

It is impossible to determine exactly how much space was left for the pomerium between the furrow and the wall. In the case of the Romanesque city, however, it was probably not very extensive, as the nature of the ground, especially on the site of Mons Capitol, would not allow of any great development of the ground. The boundaries already laid down on the N. side, as the sarcellum Larum and Asdes Vestae, show that the line ran very close under the Palatine. This question depends upon another, which there is no evidence to determine satisfactorily, namely, whether the wall crowned the summit of the hill or ran along its base. The former arrangement seems the more probable, both because it was the most natural mode of fortification, and because we should otherwise in some parts hardly find room enough for the pomerium. Besides, one at least of the gates of the Romanesque city, as we shall see further on, was approached by steps, and must therefore have stood upon a height. There seems to be no good authority for Niebuhr's assertion (Hib.) that the Romanesque city of Rome was defended merely by the sides of the hill being escarped, and that the line of the pomerium was a later enlargement to enclose a suburb which had sprung up round about its foot. It is surprising how Niebuhr, who had seen the ground, could imagine that there was room for such a suburb with a pomerium. Besides, we are expressly told by Tacitus (L. c.) that the line of the pomerium which he describes was the beginning of building the city (initial condendii). Indeed Niebuhr seems to have had some extraordinary ideas respecting the nature of the ground about the Palatine, when he describes the space between that hill and the Capitol, now occupied by the road from the Piazza di Spagna, as a "vermiuient plane!" (Hist. i. 390, cf. p. 391.) An obscure tradition is mentioned indeed by Greek writers, according to which there was a Rome Quadrata distinct from and older than the city of Rome. ("πόλις τό μεσανά τοιούτος Ρώμης," φιτον τον Φασολίκον περὶ τῆς Φανελίκου μαρκάτος ούκ ἐγένετο, διὰ τοῦτο δὲ τὸ πορεύεται Ρώμης." "Ρώμης ὧδ᾽ ἡ Ῥώμης παλαιότερον δήμον."") But, as Becker observes (Jamblic. De Car. F. F. X. 3, 5, p. 10, 5., cf. Tzetzes, ed Lycoph. v. 1329).
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p. 106, we should infer from these words, that the Rome alluded to was not on the Palatine, but on some other hill Plutarch, indeed, also alludes to the same tradition (Rom. 9), and describes Romulus as building this Rome Quadrata and afterwards enlarging it for the same purpose in Latin authors. Thus Solinus: *Nam ut narrat Varro, auctor diligentissimus, Romam condidit Romulus, Marte gentius et Rho Silvia, vel ut nonnulli, Marte et Thalia, dictaque est primum Romam quadrata, quod ad aquilinium fortis posita.* Ex gignita a silva, quae est in area Apollinis, et ad sanctificatam fortis, ubi tugurium futer Faustuli (i. 2). Now we must not take the whole of this account to be Varro's, as Becker does. (De Mari, loc. p. 18, seq., Handb. p. 106.) All that belongs to Varro seems to be taken from a passage still extant regarding the parentage of Romulus (L. L. v. § 144, Mill.), and the words after *vel ut nonnulli* do belong to Solinus himself. Varro's story is now in use and often asserts, a witness to Rome having been called *quadrata.*

The following passage in Festus, however, manifestly alludes to another sense of Roma Quadrata, namely, as a certain hallowed place where every city built with Etruscan rites possessed, and in which were deposited such things as were consecrated to Jupiter. The place is described in a passage from *Ovid* and which are described by Ovid (Fasti, iv. 821; cf. Plut. Rom. 11): *Quadrata Romae in Palatino ante templo Apollinis dictur, ubi reposita sunt quae solent bona omnium gratia in urbe solenda adhiberi, quia sacru manitu est initio in speciem quadratam.* Eius loci Emnici meminit, cum ait: 'et quis est earum Romae regnare quadrata.' (p. 255, Mill.) The place here described was, in fact, the emeas of the Romulian city. The words of Solinus, though we are ignorant of the exact position of the places which he mentions, seem to denote too large an area to be reconciled with the description of Festus. In confirmation of the latter, however, Becker (Handb. p. 107) adds a fragment of the Capitoline plan (Bellum, tab. xvi.,) where the important description *Rea Apollo (area Apollinis), and, on the space beside it, is a plan of a square elevation with steps at two of its sides. This, he observes, exactly answers to the description of Festus, being a "locus sacro munitus in speciem quadratam," and the area Apollinis was naturally before his temple. That the whole of the Romulian city, however, was also called quadrata, is evident, not only from a passage of Dionysius before cited, where he speaks of the temple of Vestra being outside of the Rome called Quadrata (δι' της τετραγώνου καλυμμένης Ρώμης, ἧς εἰκών εὐελκά, ἐκτὸς ἡστίου, ii. 65), but also from the mutilated fragment of Emnici, quoted by Festus in the passage just cited. It is without sense as it stands, and Miller's emendation appears certain: —

*Et quod se sperat Romanis regnare quadratae,*

where the meaning is inappropriate to a mere emeas, and must be referred to the entire city.

**Gate of the Palatine city.**—It was required that in a town built, like Rome, with Etruscan rites, there should be at least three gates and three temples, namely, to Jupiter, Juno, and Minerva (Serv. ad Aes. l. 429); and we learn from Pliny (iii. 9) that the city of Romulus had, in fact, three if not four gates. In the time of Varro, three gates existed at Rome besides those of the Servian walls, and two of these can be referred with certainty to the Palatine city. *Prateroa intrin saepe muro portas dici. In palatio Mucionia, a mugitum, quod ea pecus in buca circum antiquum oppidum excubat.* Alteram Romaniam ab Roma dictam, quas habet gradus in Nova Vis ad Volsciac ascendit. *Tertia est Jannia dicta ab Iano; et ibi posternum Jani signum; et juss institutum a Pomplio, ut scribit in Annalibus Piso, ut sit aperta semper, nisi quoniam bellum sit nusquam.* (L. L. v. §§ 164, 165, Mill.) The gate here called Mucio by Varro is the same as that called Mucicio by other writers, by an ordinary interchange of c and g, as in Caesus for Caesius, Germania for Germania. The gate itself, as cited by Nonius (xii. 51, p. 531, m.) is made to call it Mucio. In Paulinus Diaconus (p. 144, Mill.) we find the adjective form Mucionia, erroneously formed, however, from Mucia, the name of a man; and lastly, the form Mucinio in Solinus (l. 24).

The most important passage for determining the situation of this gate is Livy's description (i. 12) of the battle between the Sabines and Romans. The former occupy the Capitoline hill, the latter are arrayed in the valley beneath. The Romans mount to the attack, but are repulsed and driven back towards the "old gate" ("ad veterem portam") of the Palatium. Romulus, who is stationed on the high ground near it (the summit of the Velia), vows to hold this spot so long as there is a senate on this spot. And when he swears the name of "Stator," if he arrest the flight of the Romans. At this time the Sabines had driven back the Romans to the extremity of what was afterwards the forum, and their leader Metius Curtius had even penetrated nearly to the gate of the Palatium. The Romans, however, rally, the Sabines are repulsed, and the combat is renewed in the valley between the two hills. Dionysius confirms the site of the gate by describing it as leading to the Palatium from the Summa Sacra Via; which street, as will be seen when we come to describe the topography of the later city, crossed the ridge of the Velia at this spot (Παλατίναις μεν ὦθεοι διήκοναι ἐν ἐν συνέλαιον Μουσώοι, ex, ἐφικτοί, τοῦτος ἡστίαν παραβαίνεις, ii. 50). The spot is further identified by a graphic passage in Ovid, where the citizen who serves as Cicerone to this book conducts it from the fora of the Caesars along the Sacra Via, and, having crossed the eastern extremity of the Forum Romanum, arrives at the temple of Vesta; then proceeding onwards up the Sacra Via, first points out the former residence of Numa, and then, turning to the right, indicates the gate of the palace:—

"Paruit et duces, Haece sunt fora Caesarei, inquit; Haece est a sacris quaie via nomem habet. Hic locut est Vesta, qui Pallada servat et ignum; Hic fuit antiqui regis parva Numae.'

*Inde petebis eam, Porta est, ait, ista Pallat; Hic Stator; hoc primum condita Roma loco est.* (Trist. iii. 1. 27.)

The site of the temple of Jupiter Stator here given is confirmed by other writers. Thus it is described by Livy (i. 41) as near the palace of Tarquinus Priscus, from the windows of which, overlooking the Nova Via, Tanaquil addressed the people, as will be shown in its proper place, the Nova Via ran for some distance parallel with the Sacra Via, and between it and the Palatine, and, at its highest point near this gate, was called "Summa," like the Sacra Via. Thus Solinus (l. 24): "Tarquinus Priscus ad Magnium Portam supra Summanum I. 3. A 4

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Novum Viam (habitavit)." The site of the temple of Jupiter Stator near the Summa Sacra Via is sufficiently certain without adopting the proof adduced by Becker from the equestrian statue of Caelia, the history of which he completely misunderstands. The passage cannot from Pliny (xiv. 13) which he quotes (note 156) relates to another and apparently a rival statue of Valeria, the daughter of Publicola, who disputed with Caelia the honour of having awed the Tiber, and escaped from the custody of Forwena. Indeed, the two rival legends seem to have created some confusion among the ancients themselves. There was a dispute in the time of Plutarch whether the existing statue was that of Caelia or Valeria. (Popp. 19.) Becker confounds these two statues, and asserts (note 155) that Pliny, as well as Dionysius, speaks of the statue of Caelia as no longer existing in his time. But Pliny, on the contrary, in the very chapter quoted, mentions it as still in being: "Caeliae statua in equestria." It was the statue of Valeria that had disappeared, if indeed it had ever existed except in the account of Aminius Feticia. Pliny, therefore, must share the castigation bestowed by Becker on Plutarch and Servius for their careless topography: whose assertion as to the existence of the statue in their time, Becker, who knew nothing of the latter, could not have had with his own eyes (ad Aem. vil. 646). The only ground which Becker has for so peremptorily contradicting these three respectable authorities is a passage in Dionysius (v. 35); who, however, only says that when he was at Rome the statue no longer stood in its place (τὰ ταύτα ἡμῖν μὲν ἐκείνοις ἐθέλησαν ἐδρομεῖν), and that on inquiry he was told that it had been destroyed (ὑπεραρχέσθαι) in a fire that had raged among the surrounding houses. But Dionysius may have been misinformed; or perhaps ήπεραρχέσθαι is to be taken in its literal sense, and the statue was only removed for a while out of sight. We may assume, therefore, that it had been restored to its original position in the period which elapsed between Dionysius and Pliny, and that it continued to adorn the Summa Sacra Via for some centuries after the time of the former writer.

The preceding passages abundantly establish the site of the Porta Mugionis at that spot of the Palatine which faces the Summa Sacra Via, or present arch of Titus; nor does it seem necessary, by way of further proof, to resort to the far-fetched argument adduced by Becker from the nature of the ground (Handb. p. 113), namely, that this is the only spot on the NE. face of the hill which offers a natural ascent, by the road (Via Poliicerii) leading up to the Convent of S. Bonaventura. That road, indeed, has all the appearance of being an artificial rather than a natural ascent, and may have been made centuries after the fall of Romulus and Pliny, and, too, for Becker’s round assertion on this subject (Handb. p. 109), that we must ad initio embrace as an incontrovertible principle that gates are to be sought only where the hill offers natural ascents, we find that the only other known gate, the Porta Romana, was, on his own showing, accessible only by means of steps. For the situation of this gate Varro is again our principal authority. We have seen in the passage before quoted from that author that it opened into the Nova Via, near the Fessalium Volupiae, by means of steps. Varro again alludes to it in the following passage: "Hoc sacrificialium (in Acca Laurentia) fit in Velabro, qua in Novum Viam exitur, ut alium quidam, ad sephulcrum Acceae, ut quod ibi proprie factum Dies Manibus Servilibus ascordes; qui tuerescit loco urbem antiquam fuit ne longe a Porta Romana, de qua in priores libri dies." (L.L. vi. § 24, Mill.). The site of the Faestalium Volupiae cannot be determined; but the Velabrum is one of the most certain spots in Roman topography, and is still indicated by the church which bears its name, S. Giorgio in Velabro. We learn from both these passages of Varro—for Scaliger’s emendation of Nova Via for Novalia in the former is incontestable—the exact site of the Porta Romana, and for as the sacrifice alluded to was performed in the Velabrum near the spot where the Nova Via entered it, and as the P. Romana was not far from this place, it follows that it must have been at the lower end of the street or in the insula Nova Via. Varro’s account is confirmed by Festus (p. 263, Mill.), who, however, calls the gate Romana instead of Romuliana: "Sed porta Romana instituta est Romulo infimo clivo Victoriæ, qui locus gradibus in quadratam formam est; appellata autem Romana a Sabinsia pseudeps, quod ea proximius adsest erat Romam." Here the same steps are alluded to that are mentioned by Varro. The Clivus Victorius was that part of the NW. declivity of the Palatine which overhung the Nova Via. It was a very steep ascent to a temple set on the top of the hill ("in sedem Victoris, quae est in Palatino, pertulerae desin.", Liv. xxix. 14), or more probably—as this temple was not dedicated by L. Plautinius till b. c. 395—from an ancient grove, sacred to Victory, on this side of the Palatine, near the Lupercal (Dionys. i. 33), the tradition of which, though the grove itself had long disappeared, probably led to the temple being founded there. The Romulan city must undoubtedly have had at least a third gate, both from the testimony of Pliny and because it cannot be supposed that its remaining two sides were without an exit; but there is no authority to decide where it lay. Becker thinks that it was seated at the southernmost point of the hill; but this, though probably true, is nothing more than a conjecture. The Porta Janusia, the third gate mentioned by Varro, was most probably as old as the time of Romulus, though it certainly never belonged to the Palatine city. Its situation and true nature will be discussed presently. We find, however, a gate called Ferentina mentioned by Plutarch (Rosc. 20), who relates that Romulus, after the murder of Tatins, which was followed by visible signs of the divine anger, purified Rome and Laurentum by rites which still continued to be observed at that gate. We also find an account in Festus (p. 213) of a Porta Piscalaria, which was so called "propert aliquas pisculas quae ibidem Iebant;" and some have assumed (v. Müller, ad Fest. i. c) that these two gates were identical, which, however, is nothing more than a conjecture. Becker (Handb. p. 177) rejects, however, with something like indignation the idea that such a gate could have belonged to the Romulan city, and would therefore either place it in the Locus Ferentiae, or the text of Plutarch, his name excepted. Altogether, however, it does not seem quite so improbable that it may have been the third and missing gate of Romulus, since its name indicates its site near the S. extremity of the Palatine, just where we are 'in want of one.
ROMA.

III. PROGRESS OF THE CITY TILL THE TIME
OF SERVUS TULLIUS.

We can only pretend to give a probable account of the progress of the city under the first five kings. The statements on the subject in ancient authors are divergent, though the contradiction is often rather apparent than real. In the course of his reign Romulus added to his kingdom the Capitoline hill, then called Saturnia, the Caesian, then called Querquetulana, and the Aventine. But we must distinguish the nature of these additions. Dionysius (I. 37) represents the Capitoline and Aventine as enclosed by Romulus with a strong fortification consisting of a ditch and palisades, chiefly as a protection for herdsmen and their flocks, and not as surrounded with a wall, like the Palatine. Yet it is evident from the account of the attack by the Sabines on the Capitoline (Liv. i. 11) that it must have been regularly fortified, and have had a gate. Romulus had already marked it out as the arx or citadel of his future city; and when he had defeated the Caetulians and slain their king, he carried thither and dedicated the temple of an oak-tree held sacred by the shepherds, but which now became the site of the temple of Jupiter Feretrius (ib. c. 10). When Livy tells us that this was the first temple consecrated at Rome, he probably means with the exception of those which were usually erected at the foundation of every city. That the Capitoline was a much more important hill in the time of Romulus than the Aventine or the Querquetulana, is, in the fact of its opening upon it the asylum for slaves and fugitives, in order to increase the population of his city. This asylum was situated somewhere in the hollow between the two eminences of the Capitoline, and the site retained till a late period the name of "Inter duas Incos" (ib. c. 10; Dionys. ii. 15; Strab. v. 395; Pint. Rom. 9; Or. Past. ii. 431, &c.).

The Capitoline hill, or Mons Saturninus, appears then to have been a real addition to the Roman city; but the Aventine seems to have remained down to the time of Ancus Martius a mere rudely fortified enclosure for the protection of the shepherds. Various etymologies, all perhaps equally unsatisfactory, have been invented for the name of Aventine; but the only one generally received is that which so-called, who was buried on the hill (Liv. i. 3; Varr. L. L. v. § 43, Mill.; Paul. Dia. p. 19, Mill.), another from a descendant of Hercules, mentioned by Virgil (Aen. vii. 656). Servius in his commentary on this passage makes Aventinus a king of the Abrigines, but adds from Varro that the Aventine was assigned by Romulus to the Sabines, who named it after the Aevus, one of their rivers. This account is not found in the remains which we possess of Varro, who, however (l. c.), adds a few more etymologies to those already given. One of them, taken from Naevius, derives the name of the hill from the birds (aves) that resorted thither from the Tiber, to which Virgil also seems to allude (Aen. viii. 335). Varro himself thinks that it was so called "ab adventu," because, being newly separated from the other hills by a marsh or lake, it was necessary to go to it in boats; whilst others derived the name "ab adventu hominum," because, having upon it a temple of Diana common to all the Latin people, it was a place of great resort. But these various etymologies only prove that nothing certain was known.

The preponderance of authority tends to show that the Caesian hill was also colonised in the time of Romulus. Caesius Vibenna, or Caesius Vibenna, an Etruscan general who came to the assistance of Romulus against Tatinus and the Sabines, had this hill assigned to him and settled upon it with his army; whence it derived its name of "Caesia," it having been previously called Querquetulana from its woods of oak. (Varr. L. L. v. § 46, Mill.; Dionys. ii. 36; Paul. Dia. p. 44, Mill.) The traditions respecting the incorporation of this hill are, however, very various. Some authors relate that it was added by Tullus Hostilius (Liv. i. 30: Eutrop. i. 4; Aur. Vict. Vitr. iii. 4), others by Ancus Martius (Cic. Resp. ii. 18; Strab. v. p. 354); whilst some, again, place the arrival of Caesius as low down as the reign of Tarquinius Priscus. (Tac. Ann. iv. 65; Festus, p. 356, Mill.) The last account probably arose from some confusion between the arrival of the Tuscan under Romulus, and a subsequent one under the Tuscan king Tarquinius. But the sacred books relating to the Argive chapel established by Numas mention the hill under the name of Caesius (Varr. ii. § 47), and it is therefore seems probable that the arrival of Vibenna must be placed under his reign.

This Tuscan settlement appears, however, not to have been permanent. After the death of their leader a portion of his followers incurred the suspicion of the Romans, and were removed from the hill to a less defensible position on the plain, apparently between the Palatine and Capitoline, where they founded the Vicus Tuscius; whilst the remainder were transferred to the adjoining hill of the Caesius (Varr. ii. § 46). Whence also Propertius:

"Et tu, Roma, mea tribunici praemia Tuscis
Unde bovinus vicus nominis Tusci habet;
Tempore quod sociis venit Lycomediis armis,
Atque Sabini fortis contudit arma Tai."—

(iv. 2. 49.)

Here the Tuscan general is named Lycomedias, which seems to be derived from Lucumo, the name given to him by Dionysius (ii. 42, 43), and which was probably only an appellative for an Etruscan prince. The hill having been vacated by this removal of the Tuscan, was again colonised under a subsequent king, which in some degree reconciles the conflicting accounts; but we must be reserved about it at present, that in the reign of Tiberius an attempt was made to change its name again, and to call it Mons Augustus, either because Tiberius had laid out a great deal of money there in repairing the damage occasioned by a fire, or from a decree of the senate, which appointed that name to be used because a statue of Tiberius had been saved from the flames. (Tac. Ann. iv. 64; Suet. Tit. 48.) But this name never came into common use.

Legend of Tarpeia.—Porta Jamaica and Temple of Janus.—The story of Tarpeia involves two or three points of topographical interest. It shows that the Capitoline hill was regularly fortified, and had a gate. The deed of Tarpeia, whether treacherous or patriotic, for there are two versions of its story, one assigning a change in the name of the hill. It had previously been called Mons Saturninus, from Saturn, to whom it was sacred (Fest. p. 323); and there was a tradition that some Eleusinians, who had obtained their dismissal from the army of Hercules on his return from his western expedition, had been attracted by the prospect of the spoil, and had settled upon it. That of Kepro, a mountain of their own country. (Dionys. i. 34.) After the foundation of the Capitol...
Novam Viam (habitavit)." The site of the temple of Jupiter Stator near the Summa Sacra Via is sufficiently certain without adopting the proof adduced by Becker from the equestrian statue of Cloelia, the history of which he completely misunderstands. The passage from Pliny (xxxiv. 13) which he quotes (note 156) relates to another and apparently a rival statue of Valeria, the daughter of Publius, who disputed with Cloelia the honour of having swum the Tiber, and escaped from the custody of Porsona. Indeed, the two rival legends seem to have created some confusion among the ancients themselves; and it was a disputed point in the time of Plutarch whether the existing statue of Cloelia or Valeria. (Popl. 19.) confounds these two statues, and asserts (note 646) that Pliny, as well as Dionysius, speaks of the statue of Cloelia as no longer existing.

But Pliny, on the contrary, in the account of the famous statue of equestria. It was Valeria that had disappeared, and never existed except in the mind of Fcaelia. Pliny, therefore, in his account of the migration bestowed by Becker, Servius for their careless assertion as to the existing time he will not believe that he had seen it with his own eyes (en 646). The only group which can be seen in order perfectly contrive inaccessible to a passer-by, only says that a statue was no longer: else the scene is distinct but united to the Palatine, the place where he was told that a noble dwelling on the spot burned in a fire that the monument of Moneta afterwards stood on it. (Raca 21.) When Tacitus says, or perhaps he inferred, that Tacitus added the scene, we are perhaps therefore to refer the belief made upon it and made it habitually by the present people. Tacitus says, that Ovid's account of the events of the Roman people has been put in a wrong place. The gate called Janus, which was built by Varro in the passage cited from him must here be understood, owing to the Roman gates, seems undeniably to have been the passage of a sort of arch, which was a sort of arch, or aqueduct, and served as a market-place. The gate called Borsa (Borsa, vol. i. p. 145), of aqueducts (Hist. i. 222) that it was built by the two cities as a barrier of their common liberties; that it was open in time of war in order that succour might pass from one to the other; that during peace, either to prevent the quarrels which might arise from anarchy, or as a token that the cities, though united, were distinct. Becker, on the other hand, denies that it ever was a gate at all, maintain- that it only got that name because it was built in the vicinity of the temple which is generally for being called "Porta Borsa." (pp. 118, 119, and note 171.) But there seems to be ample evidence that it was originally a gate. Varro, in his passage cited, evidently considered it as such; and it is also mentioned by Macrobius as a real gate, through which the soldiers which he assumes to it will have been allowed even by those who gave the greatest solemnity to the celebrations at the beginning of the new year. After writing this article not published in 1844 (vol. i. p. 26), he adds the following sentence: "Surely the words in which it is celebrated by Macrobius, who was present, are conclusive evidence." (Sat. i. 0.)
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The common thoroughfare of the Romans? Besides, we have the express testimony of Livy, that the Senate Consultum, sanctioning the departure of the army, was made in the usual place for the senator — the Curia Hostilia. "Consen- sente, comitante Fabii, conciliis, et senatus consultum expec- tem reddit" (ii. 48). Livy is the one point than Festus; or cannot be overturned, not only by itself, but by the weight of our most learned. It is inferable from his "While the Porta Nucum was the sacellum of Numa. There are, then, no grounds of Festus. It was custom, to go out at the Carmentalia through the right arch of the Forum. On the right side, until the Porta Carmentalis was the Porta Nucum ("pernum pervenimus," lb. c. 49). One gate had been assured, how could a procession like that of the virgins from the cave of Apollo to that of Juno Regina, described by Livy (xxvii. 37), have passed through it? Nor can it be told whether the relative cases refer to the Porta Carmentalis, as sense, or to secessi, as grammar, requires. Further, it would be contrary to the usual custom, as Becker correctly remarks (Handbuch, p. 139, note), for the senate to assemble outside of the gates to deliberate on a domestic matter of this nature. Then, with reference to Ovid’s description, he could not have mentioned the sacellum of Janus as adjoining two fora, had it stood where Mommsen places it, where it would have been separated from the Forum Romanum by the whole length of the Vicus Jugarius. Besides, it is plain from the passage of the Fasti before quoted that the original temple stood at the foot of a clivus, or descent from the Capitoline. Yet Mommsen places it at the very top of the hill over the Carmentalis gate ("in ipso monte," p. 310, vide his plan at the end of the volume), where the hill is most, and where there could not possibly have been any clivus, and the Porta Januallis at the bottom. We should remark, too, that the reading, "ardus in valles et fora clivus erat," is not a mere conjecture of Becker, as Mommsen seems to think (p. 310), but the common reading; and that to substitute "per fora," instead would make evident nonsense. Nor in that case do we see how the temple could have been "apud Forum Olitorium," as Tacitus says, even if opus only means near, not at; and still less how it could have adjoined the theatre of Marcellus ("juxta theatrum Marcelli"), as indicated by Servius. What has been said will also be sufficient to refute the last named commentator in stating this to be the original temple. He has evidently confused the two.

We can therefore only agree in part with the somewhat severe censure which Mommsen has pronounced on Becker on this occasion. "At quod omnium in se de se a Janus sine simulacro (p. 259), quaestum, quod Servium gravissimius error in- causavit (p. 139, n. 254, seq.), id vix concesso homini philologo" (p. 307). It appears, we trust, pretty plainly, that Festus and Servius must have been in error; but we cannot admit a temple without an image. The explanation we have already given, that Ovid is alluding to a Janus, not to a proper temple, may obviate the difficulty. But we
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its appellation, as we shall have occasion to relate further on, was again altered to that which it ever afterwards continued to bear; yet one part of the southern portion of the hill still remained the name of Rupes Tarpeia, from the vault having been burried on it. (Varr. L.L. v. § 41, Mill.) Dorotheus (ii. 40) indeed mentions the account of Piso, who ascribed the death of Tarpeia to a patriotic attempt to deceive the Sabines, in preference to that of Fabius, which brands her with disloyalty. The latter, however, seems to have obtained most currency among the Romans.; and Propertius even derives the name of the hill from her father, Tarpeius, who commanded the Roman garrison.—"Ad uno Tarpeo moes est cum omnes apertriciis" (v. 4. 92),—whilst he brands the tomb of the vault with infamy. ("Tarpeiae turpe sepulcrum," v. 4. 1). The obscure legend of the Porta Pandana, which existed somewhere on the Capitol in the time of Varro (L.L. v. § 42), is also connected with the story of Tarpeia; and Tatius is said to have stipulated, in the treaty which he made with Romulus, that this gate should always be left open. (Fast. p. 385, and Paul. Dial. p. 520, Mill.) According to an incredible account in Solinus (i. 13), it was a gate of the old Saturnian city, and was originally called Porta Saturnia; nor is the version of Polybius more satisfactory (Strip. viii. 35.), who refers the story of the Porta Pandana to the treaty with the Gauls, by which the Romans engaged always to leave one gate open, but, in order to evade the consequences, built it in an inaccessible place.

After peace had been concluded between Romulus and Tatius, they possessed two distinct but united cities,—the former reigning on the Palatine, the latter on the Capitol, and dwelling on the spot where the tombs of Juno Moneta afterwards stood (Plut. Rom. 2; Sol. l. 21.) When Tacitus says, in the passage before cited, that Tatius added the Capitoline to the city, we are perhaps therefore to understand that he built upon it and made it habitable, whilst previously it had been only a sort of military outpost. The valley between the two hills formed a kind of natural ground which was consecrated as a common property. The gate called Janusia, mentioned by Varro in the passage cited from him when treating of the Roman gates, seems undoubtedly to have belonged to the Sabine town. Niebuhr, who is followed by Bunsen (Beach. vol. i. p. 145), is of opinion (Hist. l. 292) that it was built by the two cities as a barrier of their common liberties; that it was open in time of war in order that success might pass from one to the other, and shut during peace, either to prevent the quarrels which might arise from unrestricted intercourse, or as a token that the cities, though united, were distinct. Becker, on the other hand, denies that it ever was a gate at all, maintaining that it only got that name on account of the temple which it subsequently formed being called "Porta Bello" (pp. 115, 119, and note 167). But there seems to be ample evidence that it was originally a gate. Varro, in the passage cited, evidently considered it as such; and it is also mentioned by Macrobius as a real gate, though the situation which he assigns to it will hardly be allowed even by those who give the greatest extension to the walls of the Roman city ("Cum bello Sabino—Romani portam, quae sub radicibus collis Viminalis erat, quae postea ex eventu Janusiae vocata est, claudebatur fastinatostr," Sat. l. 9). We may learn from Ovid, not only its real situation, but also that it was the very gate which Tarpeia betrayed to the Sabines. The passage fixes its site so accurately, and consequently also that of the temple of Janus,—an important point in Roman topography,—that it is necessary to quote it at length:

"Præserat ora denu. Tum sic ege nostra resolvit
Voces meae eliciens dei:
Quæ mortalium Jovi cur stare sacrato in urbe?
Hic est templo foro juxta deus hanc habet
Ille manu munecas propexem ad pectora barbare
Protonus Oebali retailt arma Tati,
Utnque levis custos, armillis capta Sabini,
Ad summas Tatium duxerit aera iter.
Inde, velut nasci est, per quem descendit in secula,
Arilae de albis et foro chrest a
eum.
Et jam consurgit portas, Saturnia cœnas
Dum aerent opposita insidias ssera.
Cum tanto veritis committere numine pugnare
Ipsa mese movit calidus artis opus,
Oraque, qua pollens opus sum, fontana reclusi
Sumeque repentinis ejaculatoris aquas.
Ante tamen calidis subjici sublara venis,
Serpentis in terris Tati servitus humor iter.
Curius ut utilius palia percuta Sabini,
Quae fuerat, tauto reddita forma loco est.
Ars mihi positio est, parvo conjuncta sacello.
Haece adulé flammas cum strue farra subit."

(Plut. i. 255. seq.)

We see from these lines, that the gate attacked by the Sabines lay at the bottom of a path leading down from the Capitoline, which path still existed in the time of Ovid, and was situated between the forum of Cæsar and the Forum Romanum. The gate was consequently at the bottom of the NE. slope of the Capitolines hill, a little to the S. of the present arch of Septimius Severus. We also learn that a small temple or sacellum was dedicated to Janus at this spot. Whether the ancient gate was incorporated in this temple, or whether it was pulled down, or whether the temple was erected by the side of the gate, cannot be determined; but at all events its form and site was commemorated by the name of the title of Porta Janusia. It is no objection to Ovid's account, as far as the topographical question is concerned, that it differs from the one usually received, which represents the Sabines as successful through the treachery of Tarpeia, and not as repulsed through the intervention of Janus. His seems to have combined two different legends; but all that we are here concerned for is his accurate description of the site of the temple, and consequently of the gate.

Its site is further confirmed by Procopius (B. G. l. 25. p. 142, Dind.), who mentions it as situated a little beyond the statues of the three Fates, as will appear in the second part of this article. The gate was decorated by the peace of Tatius, who made the opening and shutting of it the sign of war and peace. (Liv. l. 19.) Niebuhr, therefore, besides assigning an inadmissible and even absurd meaning to this custom, has forestalled its date, when he mentions it as coming into use at the union of the two independent cities.

After writing what precedes, the compiler of this article has consulted the work of Dr. Th. Mommsen, published in the Annali dell' Instituto per la year 1844 (vol. xvi.), and entitled De Comitiu Romano, in which that writer (p. 306, seq.) considers that he has irrefragably established that the temple
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Janus was not situated in the place here assigned to it, but in the Forum Olitorium outside the Porta Carmentalis. As the opinion of so distinguished a scholar as Mommsen is entitled to great attention, we shall here briefly review his arguments. They may be stated as follows. That the temple of Janus was in the Forum Olitorium may be shown from Tacitus: "Et Javo templum, quod apud Forum Olitorium sit, jam pristini diefactum." (Ann. xii. 49.) and also from Festus: "Religiosi est quibusdam porta Carmentalique egregi et in sede Jani. Quae est extra eam, senatus haberi, quod ea egregsia sex et trecenti Fabii apud Cremeram omnibus interfecti sunt, cum in sede Jani S. C. factum esset, ut proficicierentur" (p. 285, Mill.). But this temple was undoubtedly the same as the famous one founded by Numa, and could only have restored, not built; since it can be shown that there was only one Temple of Janus at Rome before the time of Domitian. Thus Ovid (as may be seen in the passage before quoted) asks Janus,

"Cum tot sint Jani cur stas sacrificus, as suo, Hic ubi juncta foris templi duobus habes?"

The same thing appears from the following passage of Martial (x. 28. 3), which shows that, before Domitian erected the Janus Quadrigae in the Forum Transitorium, the god had only one little temple:

"Pervia signo habitabat ante Penates Phalaris qua medium Romae teretat iter."

The same situation of this only temple is also testified by Servius (ad Aen. vii. 607): "Sacroarium (Jani) Numa Pomphilus fecerat—Quod Numa instituerat, translatum est ad Forum Transitorium." And again "Sacroarium hoc Numa Pomphilus fecerat circa insum Argiletum justa theatrum Marcelli." Thus the situation of the sole temple of Janus is proved by the preponderance of the best authority, and does not rest on mere conjecture.

In these remarks of Mommsen's we miss that accuracy of interpretation which is so necessary in treating questions of this description. The word "struæsis," used by Tacitus, denotes the erection of a new building, and cannot be applied to the manner in which the site of an ancient one or other temple of Janus was known to be necessary to designate the precise situation of this temple by the words "apud Forum Olitorium." Again, the words of Ovid refer, not to one temple, but to one Janus, which, however, as we have seen, was converted into a sort of small temple. "When there are no many Janis, why is your navigation not only in one?" This, then, was not a temple in the larger sense of the word; that is, a building of such a size as to be fit for assemblies of the senate, but merely the little sacellum described by Ovid. Let us hear Mommsen's own description of it, drawn from this passage, and from that of Martial just quoted:

"Fuit enim Jani sede (quod inciditiamse appareat cum non esse super limite) frater illius alias, as ibifrons sive quadriprofons, Da die stiatus omnium, Eo, quam Numa fecit, formis sacris apud ad portam Carmentalem applicatus, quo translatum omen qui a Campo Maro Forsque Ollorico venientes Beatrix Romanunum ovato" (p. 307). But—overlooking the point how the building of Numa could have been attested in the state erected in the Forum Servium how is it possible to conceive that, as Mommsen informs us, the senate could have been assembled in a little place of this description, the common thoroughfare of the Romans? Besides, we have the express testimony of Livy, that the Senatus Consultum, sanctioning the deposition of the Fabi, was made in the usual place for the meetings of the senate,—the Curia Hostilia. "Consul e Curia egresam, comitante Fabiorum aegime, qui in vestibulo curiae, senatus consultum exspectantes, steterant, domum reddit." (ii. 48.) Livy is certainly a better witness on such a point than Festus; whose account, therefore, is overthrown, not only by its inherent improbability, but also by the weight of superior authority. All that we can infer from his words is, that the temple of Janus, outside the Porta Carmentalis, was sufficiently large to hold an assembly of the senate; but this circumstance itself is sufficient proof that it could not have been the original little temple, or sacellum, of Numa. There are other objections to the account of Festus. It was not omenous, as he says, to go out at the Carmental gate, but to go out through the right arch of the gate ("infelici via dextro Jano portas Carmentalis protecta, ad Cremeram frument perveniat," Ib. c. 49.). If the whole gate had been accursed, how could a sacred procession have passed through it? Sustained from the temple of Apollo to that of Juno Regina, described by Livy (xxvii. 37), have passed through it? Nor can it be told whether the relative as refers to the Porta Carmentalis, as sense, or to sacellum Jani, as grammar, requires. Further, it would be contrary to the usual custom, as Becker correctly remarks (Handbuch, p. 139, note), for the senate to assemble outside the walls of the city, as for the first time we have here a matter of this nature. Then, with reference to Ovid's description, he could not have mentioned the sacellum of Janus as adjoining two fora, had it stood where Mommsen places it, where it would have been separated from the Forum Romanum by the whole length of the Vicus Jugarius. Besides, it is plain from the passage given by Mommsen, he must have quoted that the original temple stood at the foot of a circus, or descent from the Capitolium. Yet Mommsen puts it at the very top of the hill over the Carmental gate ("in ipso monte," p. 310, vide his plan at the end of the volume), where the hill is most abrupt, and where there could not possibly have been any circus, and the Porta Jananula at the bottom. We should remark, too, that the original temple of fori clivus era," is not a mere conjecture of Becker, as Mommsen seems to think (p. 310), but the common reading; and that to substitute "per foro" instead would make evident nonsense. Nor in that case do we see how the temple could have been "apud Forum Olitorium," as Tacitus says, even if spared only means near, not at all and less how it could have adjoined the theatre of Marcellus ("justa theatrum Marcelli"), as indicated by Servius. What has been said will also be sufficient to refute the last named commentator in stating this to be the original temple. He has evidently confounded the two.

We can therefore only agree in part with the somewhat severe censure which Mommsen has pronounced on Becker on this plan of the temple. "At quod omnino de sede Jani sine simulacrò (p. 299), quod Festum, quod Servium gravissimi errores incusavit (p. 139, n. 254, seq.), id vix condono homini philologo" (p. 307). It appears, we trust, pretty plainly, that Festus and Servius must have been in error; but we cannot admit a temple without an image. The question is, whether, given that Ovid is alluding to a Janus, not to a proper temple, may obviate the difficulty. But we
see no reason why Janus, a very ancient Latin
divinity, and to whom the Mona Janiculorum appears
to have been sacred before the building of Rome,
should not have been honoured with a regular temple
besides the little affair which was the index of peace
and war. As the question, however, is connected
with the situation of the Argiletum and Romano-
Caesaris, we shall have occasion to revert to it,
and have mentioned it here only because the legend
of Tarpeia, and consequent building of the temple, are
closely connected with the history of the city.

Romulus, after his mysterious disappearance, was
defied under the name of Quirinus, and his suc-
cessor, Numa, erected a temple to the new God on
the Quirinal. (Dionys. ii. 63; Ov. Fast. ii. 509.)
This hill, which was previously named Agonum
(Fest. p. 254; Dionys. ii. 37), appears in the time
of Numa to have been divided into four distinct
eminences, each named after some deity, namely,
Quirinalis, Salutaria, Maculalis, and Lataria (Varr.
L. L. v. § 51, Mull); but from what deity the
meaning of Maculalis was derived is arguable inexcusably.
The name of Quirinalis, which, however, some derive
from the Quirites, who had come with Titius from
Cures, and settled on the hill (Varr. and Fast. ii. oc.),
ultimately swallowed up the other three. The
temple of Quirinus probably stood near the present
church of S. Andrea del Nocciolo. This
question, however, as well as that concerning the
site of the Roman temple that will occur when
 treating of the topography of the city.
Numa, who was himself a Sabine, also founded a capitol
(Hieron. i. p. 298), subsequently called, by way
of distinction, "vetus Capitolium," on the Quir-
inal, which hill had been chiefly colonised by his
countrymen. Of course the name of "Capitolium"
could not have been applied to it till after the founda-
tion of the Roman Capitol, and originally it was
the area of the city, containing the three usual temples
of Jupiter, Juno, and Minerva. (Varr. L. L. v. §
158, Mull.) This ancient temple of Jupiter is al-
lowed to by Martial (v. 22. 4), and probably stood
on the southern part of the Quirinal on the present
height of Magnanapoli.

Tullus is said to have added the Caesian hill
to the city after the destruction of Alba Longa,
when the population of Rome was doubled by the
inhabitants of Alba being transferred thither; and
in order to render the Caesian still more thickly inha-
'bited Tullus chose it for his own residence. (Liv. i.
30; Estrop. i. 4; Victor, Vir. Ill. 4.) The two
accounts of the incorporation of this hill by Romulus
and Tullus contain, as we have before remarked,
nothing contradictory; otherwise, Dionysius Hal-
cornensis would hardly have committed himself
by adopting them both (ii. 36, 50, iii. 1). The
first Tuscan settlement had been transferred to
another place. But when Cicero (de Rep. ii. 18)
and Strabo (v. p. 234) state that the Caesars was
added to Rome by Tullus, this is a real
divergence for which we cannot account; as the
hill could hardly have been incorporated by Tullus
and again by Ancus.

Ancus is also said, by the two authorities just
quoted, to have added the Aventine; and there is no
improbability in this, for Romulus never made it
a proper part of his city, and we learn from Plutarch
(Numa. 15) that it was uninhabited in the time of
Numa. We must remember that the earlier en-
closures were made rather to assert a future claim
to the ground when the number of citizens was in-
creased, than that they were absolutely wanted at
the time of making them ("Crecescat interim urs.
munitienibus alia atque alia appetendo loco; quam
in aepum magis futuras multitudinis, quam si quid
tum hœminum erat, munirent," Liv. i. 8). The
account of Ancus having added the Aventine is con-
duced by Dionysius (i. 33) who state that it was assigned to the citizens of the
conquered Politorium. Yet the history of the Aven-
tine is more mysterious than that of any other of
the Roman hills. At the end of the third century of
the city we find it, as an ager publicus, taken pos-
session of by the patricians, and then, after a hard
contest, parcelled out among the plebeians by a lex
Ilidia (Dionys. x. 31, 32; cf. Liv. iii. 31, 32) by
whom it was afterwards principally inhabited.
It remained excluded from the pomerium down to the
time of Claudius, though the most learned Romans
were ignorant of the reason. After some further victories over the Latins, Ancus brought may
thousands more of them to Rome; yet we can hardly understand Livy's meaning (c. c.) that he
located them in the Vallis Muras; nor is it possible
that spot seems too limited to hold so large a
number, but also because the Circus Maximus seems
already to have been designed, and even perhaps
begun, at that spot. (Dionys. iii. 68.) At all
events they could not have remained there for any
length of time, since Livy himself mentions that
the circus was in the time of Ancus Marcius (i. 35).
The fortifying of the Janiculum on the right bank of the Tiber, the building of the Sababian
bridge to connect it with Rome, and the foundations
of the port of Ostia at the mouth of the river, are
also ascribed to Ancus Marcius, as well as the ser-
ification called the Fossa Quirinorum. (Liv. i. 33;
Dionys. 44, 45; Victor, Vir. Ill. 2; Flor. i. 4.)

The circuit of Rome, then, as at the time of the
cession of Tarquinus Priscus, appears to have em-
braced the Quirinal, Capitoline, Palatine, Aventine,
and Caelian hills, and the Janiculum beyond the
Tiber. The Viminal and Esquiline are not men-
tioned as having been included, but there can be no
doubt that they were partially inhabited. Whether
the Appian Wall was surrounded with towns, as
Livy says (i. 36, 38; Dionys. iii. 67) or not, it is impossible to say; but the fortifications,
whatever their extent, seem to have been of a very
rude and primitive description (κατωθους
και φασιν ραντι ρωσιν ευρω, Dionys. iii. 67.)
Tarquinus does not appear to have made any addi-
tions to the city, but he planned, and perhaps partly
executed, what was of much more utility, a regular
and connected wall to enclose the whole city. (Liv.
i. 36, 38; Dionys. iii. 67.) Nay, according to Victor
(Vir. Ill. 6), he actually completed this wall, and
Servius only added the opper (Jub. c. 7.) The reign
of Tarquin was indeed a remarkable epoch in the
architectural progress of the city. We must re-
member that he was of Tuscan birth, and even at
Grimaudo, it seems bare to suppose that his knowledge of architects and of the
other arts of civilised life was far superior to that
of the Romans and Latins; and hence the improve-
ments which he introduced at Rome. It is satis-
factory to discover and point out undesigned coinci-
dences of this description, which greatly add to the
credibility of the narratives of ancient writers, since
there is too much disposition at the present day to
regard them as the inventors or propagators of mere
baseless fables. Tarquin also constructed those
wonderful sewers for draining the Velabrum and
forum which exist even to the present day; he improved the Circens Maximus, planned the temple of the Capitoline Jupiter, and erected the first porticoes and tabernae around the forum (Liv. i. 35, 38; Dio. lxxvii. 67—69; Tac. Hist. iii. 72); in short, he must be regarded as the founder of the subsequent architectural splendour of Rome.

The additional space included by Servius Tullius is the field of wall which he completed as variously stated in different authors. Dio. (iv. 13) and Strabo (v. p. 234) relate that he added the Viminal and Esquiline hills: Livy states that the hills which he added were the Quirinal and Viminal, and that he enlarged or improved the Esquiline ("anget Esquiliana," l. 44); while Victor (Viv. ill. 7) mentions that he added all three. It is possible that Livy means all that back or eastern portion of the Quirinal and Esquiline which run together into one common ridge, and which was fortified by the agger of Servius Tullius; and in this way we may account for his expression of "anget Esquiliana," which alludes to this extension of the hill, and the consequent amalgamation of its previously separate tongues, the Oppium and the Esquilina, and which was not a contradiction in these apparently divergent statements. Though the elder Tarquin may dispute with Servius the honour of having built the walls of Rome, yet the construction of the agger is unanimously ascribed to Servius, with the single exception of Pliny (iii. 9), who attributes it to Tarquin the Proud. The custom, however, has prevailed of ascribing not only the agger, but the description of these walls and of their gates, and an inquiry into the circumference of the Servian city, will be found in the second part of this article; but there are two other points, in some degree connected with one another, which require investigation here, namely, the Regions of Servius and the Septimontium.

Regiones of Servius. — Servius Tullius divided the city into four geophysical districts or regions, which, however, were not commensurate with its extent. Their number seems to have been connected with that of the city tribes; but there are many particulars concerning them which cannot be explained. Our knowledge of them is chiefly derived from Varro (L. L. § 45, seq., Mulli.), from whom we learn that they were: L. (for Lata), C. (for Calcanium), S. (for Subura), and E. (for Esquiline). Evidently determined, but which embraced the Caesarian hill, the valley of the Colosseum, and part of the Sacra Via, that western portion of the southern tongue of the Esquilina (Monx Oppium) known as the Carinae, the Cerroneia,—which seems to have been the valley or part of the valley between the Esquiline and Caesarian,—and the Subura, or valley north of the Oppium.

II. The Esquilina or Esquiline, which comprehended the smaller or N. tongue of the Esquilina (Monx Capiara) and its eastern back or ridge, as far as the rampart or agger of Servius, and perhaps also the eastern back of the Oppium. III. The Collina, so called from its embracing the Quirinal and Viminal hills, which, as we have before said, were called collineia in contradistinction to the other hills called montes. The intervening valleys were, of course, included. IV. The Palatina or Palatium, embraced that hill with its two spurs or offshoots, Velia and Germantia. When we compare these regions with the map of Rome we are immediately struck with some remarkable omissions. Thus, the Capitoline hill, the valley to the E. (Forum), and the way to the S. (VeiLABrum and Forum Boarium), together with the Aventine, are entirely excluded. Various conjectures have been proposed to account for these omissions. Some have imagined that the Capitol was excluded because the division of Servius regarded only the plebeian tribes, and that the Capitol was inhabited solely by patricians. Becker (Handb. p. 386) rightly rejects this hypothesis; but another, which he prefers to it, seems hardly better founded, namely, that the hill, as being the citadel, was occupied with public buildings to the exclusion of all private ones, or, at all events, as being common to all, could not be incorporated with any one region. But this would have been a better reason for the exclusion of the Quirinal, which was at that time the proper capitol of the city; nor does it seem to be a fact that private buildings were excluded from the Capitol. Various reasons have also been assigned for the exclusion of the Aventine; the principal of which are, the unfavourable anecdotes which had appeared upon it to Remus, and the circumstance of its containing a temple of Diana, which was common to all the Latin nation, and therefore prevented the hill from being made a portion of the city.

But if we accept Varro's account given by Varro of the Servian Regions (L. L. § § 41—54, Mulli.), we shall perceive that the division was entirely guided by the distribution of the Arvige chapel, instituted probably by Numa; though Varro does not explain why they should have had this influence. Thus, after giving an account of the Capitoline and Aventine, he proceeds to say (§ 49): "Reliqua urba loco arvini qui erat arvum, quod in quotannis iugis, septem et xx. partis urbis sunt disposita. Argaeos dictus potius a principibus qui sumere Hercule Argive venere Romam et in Saturnia subsedereunt. E quae prima est scripta Regio Suburana, secunda Esquilina, tertia Collina, quarta Palatina." He then proceeds to enumerate the sacrae or chapels in each region, mentioning six in each, or twenty-four in all, though he had called them twenty-seven in the passage just quoted.

The obvious meaning of this passage is, that the "other parts of the city were formerly separated (i.e. from the Capitoline and Aventine) at the time when the Arvige chapels were distributed into twenty-seven parts of the city. It would hardly, perhaps, be necessary to say why this was the case, as the foregoing scholars put a different interpretation on the passage. Thus Bunsen (Beschreibung der Stadt Rom, vol. i. p. 147), whose general view of the matter seems to be approved of by Becker (Handb. p. 187, note 185), takes Varro's meaning to be, that the remaining parts of the city did not originally form each a separate district, like the Capitol and Aventine, but were divided into smaller parts, with different names. This view has been already condemned by Müller (ad loc.), and indeed its improbability is striking; but it requires a somewhat minute examination of the passage to show that it is altogether untenable. Livy also mentions these chapels as follows: "Multa alia sacrificia locoasca sacris faciendIs, quae Argeos pontifices vocant, dedicavit" (Liv. ix. 34). Bunsen is of opinion that the statements of Livy and Varro are inconsistent, and that whilst the former under the name of Argei means places, the latter alludes to men. In conformity with this view he proceeds to construe the passage in Varro as follows: "The name of Argeis is derived from the chief's who came with the Argeis Hercules to Rome and settled in Saturnia. Of these parts of the city we find first described (via. in the Sacra Argaeorum)."
the Suburan Region, as second, &c." ("Den Namen Argei leitet man ab von den Anführern die mit dem Argiver Hercules nach Rom kamen, und sich in Saturnia niederliessen. Von diesen Stadtheilten
cinst sich zuerst versetztet (nämlich in den Sacris Argoorum) die Suburanische Region, als sweite, &c."
("Besch. i. 149.") But to say that the name of Argives was derived from other Argives can hardly be what the author intended. Besides, the sense is disjointed; for the relative quae (wrongly translated "of these parts of the city") cannot be made to refer to an antecedent that is separated from it by a long sentence. As the text stands, qua must necessarily refer to Argoee in the sentence immediately preceding. It might be thought that this sentence has been interpolated, since Varro-called an Argive Argeo, not Argives. "Itaque dicimur 'hic Argus' cum hominum dicimus; cum oppidum, Graecanico 'hoc Argos,' cum Latine, 'Argei.' " (L. L. i. § 89, Mill.) We see from this passage that the more ancient Latin name for the town of Argus was Argeo, (Asis, p. 270), and hence it might be inferred to be Livy's meaning that the chapels were called Aegro or Argosso, not Argodes. But Argoe, in still more ancient Latin than that of Varro, was also the name for Argives as we find from a verse which he quotes from Ennius (viii. § 44):"

"Libase, factores, Arges et tutulesos;"

whence we are disposed to think that the name of Argoe, however anomalous the usage may appear, was really applied to these chapels, just as a modern Italian calls a church S. Pietro or S. Paolo, and that the meaning of Varro in the second sentence of the passage quoted, is: "It is thought that these Argi (i.e. the sacrificia so called) were named after the chiefs who came to Rome with the Argive Hercules;" in which manner Varro would coincide with Livy in making these Argi places. How else, too, shall we explain Ovid (Fast. iii. 791):"

"Itur ad Argoe, qui sint essas pagina diei?"

And in like manner Masarius Sabinius, quoted by Gallus (N. A. e. 15.), "Argaei etiam cum (Flaminica) it ad Argae." A passage in Paulinus Diacous throws a gleam of light upon the matter; though, with more grammatical nicety than knowledge of antiquity, he has adopted, apparently from the Greek, a neuter form unknown to any other writer: "Argae loca appellantur Romae, quod in his septem essent quidam Argivorum illustres viri;" (p. 19, Mill.) Hence it appears that these chapels were the (reputed) burial places of these Argive heroes, and their masculina appellation thus gains still further probability. "Et qua," &c. would mean, therefore, that the different Servian Regions were marked off and named according to these chapels.

We have already remarked that though Varro mentions these Argive places, he only enumerates one, 24, Hence Becker (Homol. p. 588), as well as Bunsen, are of opinion that the three odd ones were upon the Capitol. The only reason assigned for this conjecture is that the hill had three natural divisions—two heights with a depression between them. But if we have rightly explained Varro's meaning, it is impossible that the Capitol should have had any of these chapels. Bunsen, however, goes still further, and, connecting the chapels with the Argive men of straw which were annually precipitated into the Tiber, thinks that their number might have been 30, allotting the remaining three to the ancient Capitol on the Quirinal, although Varro had already accounted for his usual number of six in that district. (Besch. i. 149.) However, it is not at all improbable that the tradition of the Argive mannikins was connected with that of the chapels, since it may be inferred from the context that Varro explains the lines of Ennius before quoted, that they were instituted by Numa. Thus the preceding line (§ 43), "menass constituit idemque ancilla," refers to Num-
ae's institutions, who is again alluded to in § 45, "etendum Pompilia sit ficeas famineas." In § 44 Varro describes the custom regarding the men of straw as follows: "Argae ab Argia; Argiae fuisse
crispis, simulacra hominum exutili. Ut et eiusmodi poetae salubri a seceroditibus publice dedit solenm in Tiberim." The origin of the custom is very variously explained; but the most probable account is that it was intended to commemorate the abolation by the Argives of human sacrifices once offered to Saturn, for these men of straw were substitutes. Next of the list of Varro's mannikins is given the number of 27 or 30; though the latter was introduced into the text by Aldus from the account of Dionysius (i. 38). Hence it would perhaps be more in accordance with the principles of sound criticism to reduce the number of chapels given by Varro (v. § 45) from 27 to 24, instead of increasing them to 30; as they would not only correspond with the number of the places among these Argive mannikins, but also with that of the chapels which Varro separately enumerates.

Septimontium.—The Septimontium seems also to be in some degree connected with these Argive chapels and the Servian divisions of the city. The word Septi-
monthium had two meanings; it signified both the com-
plex of seven hills on which Rome stood, and a festival (Septimontale sacrificia) of the Sons of the Seven. This last is a commemoration of the traditions connected with them. Now it is remarkable that Antistius Labo, quoted by Festus (p. 848, Mill.) in his account of the places where this festival was celebrated, omits all mention of the Capitoline and Aventine, just as they seem to have been left out of Numa's town and the regions of the other seven, which are all enumerated. The word Septi-
monthium, ut ait Antistii Labon, hanc montibus feriae: Palatii, cui sacrificium quod sit, Palatunum dicatur. Veliae, cui item sacrificium Fagatuli, Sabeos, Cermaulo, Oppio Caelio monti, Cispio monti. There were Argive chapels at all these places, and hence a strong presumption that the festival of the Septimontium was founded by Numa, the author of most of the ancient Roman solemnities. That Labon considered the places he enumerates to be hills is evident, not only as a direct inference from the term Septimontium itself, but also from his express words, "hanc montibus feriae,"—"there are holidays on the hills here recited." Moreover, we know as a certainty that five of the places mentioned were hills, namely, the Capitol, Velia, Oppio, Caelum, and Cispianum; hence a strong presumption that the others also were heights. Yet Niebuhr (Hist. i. 369), Bunsen, (Besch. i. 665), and Becker (Homol. p. 124), assume that one or two of them were hills at all. The places about which there can be any doubt are Fagatul and Germalus. Respecting Subura there can be no doubt at all; it was certainly a small part of the Campus of Numa's time, containing the Locus Fagatul. It was the residence of Tarquinius Superbus: "Esquillia (habitatam) supra clivum Pallium, ad Fagatulum lucum" (Selin. i. 25). But if the grove was above the crux it must
have been on a height. Servius had occupied a residence not far from it, over the Clivus Urbicus (ib. Liv. i. 48), and it was probably situated at or near the spot now occupied by the church of S. Martina. There is not the slightest ground for Niebuhr’s assumption (Hist. i. 390) that the Fagutal was what he calls the plain—the Caselian and Palatine. The Cermalus or Gerulmus—for originally c and g were the same letter—was, like the Velia, only a distinct portion of the Palatine hill. (See Bucio (Palatio) Cermalus et Velias conjunxurum,” Varr. v. § 64, Müll.) Preller (Regiones, p. 180) considers the Gerulmus to be that side of the Palatine which overhangs the Velabrum between the modern churches of S. Giorgio in Velabro and S. Anastasia; and it is not improbable, as Becker conjectures (p. 418), that the hill formerly projected further to the W. than it now does, and descended in shelves or ledges. It does not appear on what grounds Niebuhr (l.c.) assumed the Gerulmus to be a “spot at the foot of the Palatine.” It contained the Lupercal, which, being in a wood or grove, must have been a place of some hill or cliff, as indeed Dionysius states in his description of it: ἕν τῷ ἄρχοντι, ἐν λευγαμοι σύκωνοι ἔν τῇ ἀρχή μετὰ (i. 32).

All the places, then, enumerated by Laboe appear to have been heights, with the exception of the Subura. But on counting the names, we find that he mentions eight places instead of seven, or one more than is required to make a Septimontium. Hence Niebuhr (ib. p. 389) omitted the Subura,—not, however, because it was situated in the plain,—and was followed by Bunsen (Beachr, i. 141), who afterwards altered his mind, and struck out the Caesius (ib. p. 685); and this last opinion is also followed by Becker (Hist. p. 124) and Kaiser (Rev. of Festus, p. 541). The chief reason assigned for this view is that a principal part of the first regio (Suburana) was called Caesilium,—a name afterwards preserved as that of one of the regions of Augustus; and on comparing this name with that of Septimontium it is inferred that, like the latter, it must have indicated a distinct and independent city union, and consequently described a region before the tendency of the Servian union. But if there had been any distinct and independent township of this kind, we must surely have heard of it in some of the ancient authors. We do not know when the term Caesiliummontium first came into use; but it is not improbable that it arose from another small hill, the Caesius Minor or Caesilium, having been annexed to the larger one. Martial mentions them both in the following lines:

“Dum per limina te potentiorem
Sudatrix iugis ventitatis, vagumque
Major Caesius et minor fatigat.”—(xiv. 18.)

We learn from Varro that the junction of these two hills had taken place in or before his time: “Caesilium cum Caesio same conjunctum” (L. L. v. § 46, Müll.), though popular use, as we see from the lines of Martial, sometimes continued to regard them as distinct; nor can we tell for what purpose they had been united. Little can be inferred from the order in which the hills are mentioned in the text of Festus, as local sequence is entirely disregarded, or from the circumstance that Caesius is called “more” and Oppius not, unless we leave out “Caesio:” or from the omission of Caesius in some of the MSS. of Paulus Diaconus. On the whole it seems most probable that Suburana may be the redundant word; unless indeed we might suppose that there were two Fagutals or groves of Jupiter, and that Suburana was inserted here to define the place of the one which overhung it.

Becker regards the Septimontium not as a proper city festival, but as commemorating traditions connected with the site of Rome long previous to the building of the city. In confirmation of this he refers (Handb. p. 125) to a passage in Varro (L. L. v. § 41, Müll.) and to another in Festus (p. 321), where it is said that a people of Beate, called Sacran, drove the Ligurians and Sicilians out of Septimontium; and a third passage is adduced from Servius (ad Aes. xi. 317) to prove that the Sicilians once occupied the site of Rome; that they were expelled thence by the Ligurians, and the Ligurians in their turn by the Sacran. Now, without entering into the historical questions connected with these obscure traditions, it may be allowed in general to be probable enough that such traditions were alive; and when, as we have ventured to assume, Numa instituted the festival, he made them the basis of it; just as he instituted the Argive chapels and the twenty-four mannikins to commemorate the tradition of the Argive chieftains and their abolition of human sacrifices. But the festival, nevertheless, was a proper city festival. Becker urges (Hist. p. 124) that the Septimontium described by Laboe could not have been in commemoration of a city union immediately preceding that of Servius, because it included the Oppius and Cepius, which were first added to the city by Servius. A great deal depends upon what we understand by the words “added to the city” ("sur Stadt gezogen"). To say that they were not included in the wall and agger afterwards completed by Servius would be a mere possibility; but they must have been inhabited and formed part of the city before his time, since there were Argive chapels upon them (Varr. v. § 50); and these chapels, as we have seen, formed the basis of the city union formed by him. The festival must certainly have been post-Romuleum, since some of the names of places where it was celebrated were not known before the time of Servius.

So that if Caesius occupied the Caesian hill in his reign; the name of Servius is said to be derived from the twins (germanus) Romulus and Remus, who were landed there (Varr. v. § 54); whilst Oppius and Cipius are said by Festus (p. 548, Müll.), on the authority of Varro, not to have been so named till the reign of Tullus Hostilius. But as they are mentioned by those names in the sacred books of the Argives (Varr. v. § 50) it is probable that they were so called at least as early as the time of Numa.

Such, then, was the ancient Septimontium. The walls of Servius included a different group of seven hills which came to be regarded by the later Romans as the real Servian. They are not described at the beginning of this article, namely, the Quirinal, Viminal, Esquiline, Caelian, Aventine, Capitoline, and Palatine.

IV. PROGRESS OF THE CITY TILL THE TIME OF AUGUSTUS.

Having thus brought down the history of the city to the foundation of the Servian walls, we shall proceed to sketch its progress to the time of Augustus, and then tile the walls of Auralian. The former walls marked the rise and consolidation of a city, which,
though soon to become formidable to its neighbours, was not yet secure from their attacks. The latter, enclosing an area more than twice as large as that defended by the Servian walls, betokened the capital of a large state, which, after becoming the mistress of the world, was beginning to totter under the weight of its own greatness, and found itself compelled to resort to the same means of defence which had protected its infancy — no longer, however, to ward off the attacks of its immediate neighbours, but those of the remotest tribes of Asia and Europe. Thus the history of the city, during this period of eight centuries, reflects in some degree the history of the Roman people, and exhibits the varying fortunes of the greatest of all human empires. Unfortunately, however, the materials even for a slight sketch of so vast a subject and so long a period are scanty and inadequate; nor, even were they more abundant, would our present limits allow more than an attempt to draw such an outline as may serve to illustrate the topography of the city.

Tarquin the Proud, the last of the Roman kings, seems to have effected little for the city, except by completing or improving the works of his predecessors. Of these the most important was the temple of the Capitoline Jove, the description of which is given in the second book of this article.

The expulsion of the Tarquins (n. c. 510) restored to the Roman people the use of the Campus Martius. This ground, which from the earliest times had probably been sacred to Mars (Dionys. v. 13), had been appropriated by the Tarquins, and at the time of their expulsion was covered with the crops which they had sown. The unholy nature of this proceeding presumably disturbed among the people, like that of the other royal goods. The corn was ordered to be cut down and thrown into the Tiber; and according to the legend its quantity was so great that it caused the island afterwards known as the Insula Tiberina, or that of Aesculapius. (Liv. ii. 5; Dionys. l. c. Plut. Publ. 8.)

The defeat of the Etruscans under Aruns, who had espoused the royal cause, was, according to the usual principle of the Romans of incorporating the vanquished nations, the means of adding a fresh supply of citizens, as there will be occasion to relate in another place.

We have little or nothing to record respecting the history of the city from this period till it was destroyed by the Gauls n. c. 390. After the fatal battle at the Allia, the Romans returned dispirited. The city, together with the older inhabitants, was abandoned to its fate; many families escaped to Veii and other neighbouring towns; whilst the men of an age to bear arms occupied the Capitol, which they prepared to defend. The flight of the Vestal virgins, who succeeded in escaping in safety, is connected with a topographical legend. Being unable to carry away all their sacred utensils, they buried some of them in casks (dolios), in a chapel near the house of the Flamen Quirinalis; whence the place, which seems to have been near the Closse Maxima, in the Forum Boarium, obtained the name of Dolia, and was held so sacred that the house was forbidden to spit upon it. (Liv. v. 40; Val. Max. l. i. § 10.) Varro, however (L.L. v. § 157, Mill.), did not recognise this story, but attributed the name either to some bones having been deposited there, or to the burial at an earlier period of some sacred objects belonging to Numa Pompilus.

The Gauls entered the city unopposed, and through the open Porta Collina. (Liv. v. 41.) The time during which they held it is variously given at from six to eight months. (Polyb. ii. 28; Flor. i. 18; Plut. Com. 30; Serv. Aen. vi. 652.) Their attempt on the Capitol is alluded to elsewhere. They set fire to and otherwise devastated the city; but perhaps we are not to take literally the words of Livy and other writers, to the effect that they completely destroyed it (v. 42, 43; Flor. i. 13; Plut. Com. 21). It is at least apparent, from Livy's own narrative (c. 55), that the city was not altogether spared; and it seems probable that the Gauls would have had and burnt the remains of the houses for their own sakes. We may, however, conclude, that the destruction was very great and terrible, as otherwise the Romans would not have discussed the project of emigrating to Veii. The firmness and judicious advice of Camillus persuaded them to remain. But the pressing necessity of the case, which required the new buildings to be raised with the greatest haste, was fatal to the beauty and regularity of the city. People began to build in a promiscuous manner, and the materials, afforded at the public expenses, were granted only on the condition that the houses should be ready within a year. No general plan was laid down; each man built as it suited him; the ancient lines of streets were lost, and the very name of the Forum was thrown into the cloisters. Hence down to the time of Augustus, and perhaps later, the city, according to the facile expression of Livy (v. 55), resembled in arrangement rather one where the ground had been seized upon than where it had been distributed. It may be inferred from a statement of Cornelius Nepos, as quoted by Festus, that in part of the forum it was roofed with shingles. ("Scandula contrectamuisse Romam, ad Pyrrhi saepe bellum, sanus cooçlexéc, Cornelius Nepos auctor est," xvi. 15.) Livy indeed mentions the public distribution of tiles, but these perhaps may have been applied to other purposes besides roofing, such as for making the floors, &c.; and the frequent and destructive fires which occurred at Rome lead to the belief that wood was much more extensively used in building than is customary in modern times. Within a year the new city was in readiness; and it must have been on a larger scale than before the Gallic invasion, since it had acquired a great accession of inhabitants from the conquered towns of Veii, Capena, and Falisc. These Romans, who, to avoid the troubles of building, had occupied the deserted houses of Veii were recalled by a decree by which those who did not return within a fixed time were declared guilty of a capital offence. (Liv. vi. 4.) The walls of Rome seem to have been left uninjured by the Gauls, notwithstanding Plutarch's assertion to the contrary. (Cass. 93.) We nowhere read of their being repaired on this occasion, though accounts of subsequent restorations are frequent, as in the year n. c. 351 (Liv. vii. 20), and again in 217, after the defeat at Trasimene. (Id. xxii. 8.) Nothing can convey a higher notion of Roman energy than the fact that in the very year in which the city was thus rising from its ashes, the Capitol was supported by a substructure of square arches, of such measurement as to excite wonder even in the Augustan age. (Liv. l. c.; Plin. xxxvi. 24. s. 2.)

The censorship of Appius Claudius Cæcuscus, n. c. 312, forms a marked epoch in the progress of the city. By his care Rome obtained its first aqueduct, and its first regularly constructed high-road, the Aqua and Via Appia. (Liv. ix. 29.) But the
war with Pyrrhus which soon ensued, and afterwards the still larger and more destructive ones waged with the Carthaginians, prevented the progress which might have been anticipated from these beginnings. The construction of a second aqueduct, the Anio Vetus, in the censorship of Man. Curtius, Dentatus, and L. Papirius Cursor, B.C. 273, testifies, however, that the population of the city must have continued to increase. In the year B.C. 220 we find the censor C. Flaminius constructing the Flamian Way, as well as the circus which bore his name. (Liv. Epit. xx.; Paul. Diaec. p. 89.) But it was the construction of the Circus Maximus by Lucullus, which excited the curiosity both of Italy and Greece, which first gave them a taste for architectural magnificence. The first basilica was erected at Rome in the year B.C. 184, and was soon followed by others, as there will be occasion to relate when we come to speak of the forum. But it was not until ten years later that the city was first paved by the care of the censors Q. Fulvius Flaccus and A. Postumius Albinus. They also paved the public highways, constructed numerous bridges, and made many other important improvements, both in the city and its neighborhood. (Liv. xii. 21.) Yet, notwithstanding these additions to the public convenience and splendor, the private houses of the Romans continued, with few exceptions, to be poor and inconsiderable. It is the house of Cn. Octavius, on the Palatine, seems to have exhibited one of the earliest examples of elegant domestic architecture. (Cic. de Off. i. 39.) This was pulled down by Scarrus in order to enlarge his own house. The latter seems subsequently to have come into the possession of Cato (Ascon. ad Cic. Mil. Arg.), and its magnificence may be inferred from the circumstance that he gave 14,800,000 sesterces for it, or about 130,000L. (Plin. xxxvi. 24. a. 2.) Indeed, as we approach the imperial times, the dwellings of the leading Romans assume a scale of extraordinary grandeur, as we see by Pliny's description of that of Crassus the orator, who was censor in B.C. 92. It was also on the Palatine, and was remarkable for six magnificent latus-trees, which Pliny had seen in the time of Augustus, and which, till they were destroyed in the fire of Nero, were distinguished by four columns of Hymettian marble, the first of that material erected in Rome. Yet even this was surpassed by the house of Q. Catulus, the colleague of Marius in the Cimbrian war, which was also on the Palatine; and still more so by that of Q. Aquilus on the Viminal, a Roman knight, distinguished for his knowledge of civil law. (Plin. xvii. 1.) M. Livius Drusus, tribune of the people in B.C. 93, also possessed an elegant residence, close to that of Catulus. After his death it came into the possession of the wealthy M. Crassus, of whom it was bought by Cicero for about 30,000L. (ad Fam. v. 6.) It seems to have stood on the N. side of the Palatine, on the declivity of the hill, not far from the Novia Via, so that it commanded a view of the forum and Capitol. It was burnt down in the Oliodian riots, and a temple of Freedom erected on the spot; but after the return of Cicero was restored to him, rebuilt at the public expense. (Cic. ad Att. ii. 24, Fam. v. 6.; Vell. Pat. ii. 45; Dion Cass. xxviii. 17, xxix. 11, 20; App. B. C. ii. 15, &c.) The house of Lepidus, consul in B.C. 77, was also remarkable for its magnificence, having not only columns, but even its thresholds, of solid Numidian marble. (Plin. xxxvi. 8.) The luxury of private residences at Rome seems to have attained its acme in those of Sallust and Lucullus. The distinguishing feature of the former, which lay on the Quirinal, was its gardens (Horti Sallustiani), which probably occupied the valley between the Quirinal and Pincian, as well as part of the latter hill (Becker, Handb. p. 583.) The house of Lucullus, the conqueror of Mithridates and Tigranes, was situated on the Pincian, and was also surrounded with gardens of such remarkable beauty, that the desire of possessing them, which they awakened in the breast of Messallina, caused the death of their subsequent owner, P. Valerius Asiaticus. (Tac. Ann. xvi. 1; Liv. xxii. 33.) From this period they formed one of the most splendid possessions of the imperial family. (Plut. Lact. 39.)

The ambitious designs entertained by the great leaders of the aspiring Republic led them to court public favour by the foundation of public buildings rather than to lay out their immense wealth in adorning their own residences. The house inhabited by Pompey in the Campus Martius was an hereditary and though, after his triumph over Mithridates and the pirates, he rebuilt it on a more splendid scale and adorned it with the beaks of ships, yet it seems even then to have been far from one of the most splendid in Rome. (Plut. Pompe. 40, seq.) On the other hand, he consulted the taste and convenience of the Romans in building a theatre, a curia, and several temples. In like manner Caesar, when the height of his power, was content to reside in the ancient Regia; though this indeed was a sort of official residence which his office of Pontifex Maximus compelled him to adopt. (Suet. Cæs. 46.) But he formed, and partly executed, many magnificent designs for the embellishment of the city, which his short tenure of power prevented him from accomplishing. Among these were a theatre of unexampled magnificence, to be hollowed out of the Tarpeian rock; a temple of Mars, greater than any then existing; the foundation of two large public libraries; the construction of a new forum; besides many other important works, both at Rome and in the provinces. (Suet. Cæs. 26, 44; App. B. C. ii. 108, &c.) The firm was strengthened by the power exercised by Augustus, and the immense resources at his disposal, enabled him not only to carry out several of his uncle's plans, but also some new ones of his own; so that his reign must be regarded as one of the most important epochs in the history of the city. The foundation of new temples and other public buildings did not prevent him from picturing and embellishing the ancient ones; and all his designs were executed with so much magnificence that he could boast in his old age of having found Rome of brick and left it of marble. (Suet. Aug. 38.) In these undertakings he was assisted by the taste and munificence of his son-in-law Agrippa, who first founded public and gratuitous baths at Rome (Dion Cass. liv. 29); but as we shall have occasion to give an account of these works, as well as of those executed by Pompey and Caesar, in the topographical portion of this article, it will not be necessary to enumerate them here; and we shall proceed to describe the important municipal reforms introduced by Augustus, especially his new division of the city into Vici and Regions.

Residences of Augustus.—Although Rome had long outgrown its limits under Servius Tullius, yet the municipal divisions of that monarch subsisted till the time of Augustus, who made them his model, so far as the altered circumstances of the city would...
permit. Servius had formed the different Vici into religious corporations somewhat analogous with our parishes, with an appointed worship of the Lares, and proper feasts or Comitialia. During the Re-

public these corporations became a kind of political clubs, and were often made the engines of designing
demagogues. (Pruller, Regiones, p. 81.) Au-

gustus, in his new distribution, also adopted the scheme of embodying the Vici as religious corpo-

rations, and for this purpose erected chapels in the crescenta, set up images of the gods Victor, the Apollo Sandaliarius and the Jupiter Tragoedus. (Suet. Aug. 57.) Many bases of these statues have been discovered. By the term Vicus we are to understand a certain collection of houses insolated by streets running round all its sides; whereas the term comis also to be applied to the streets themselves ("altero vicis attellantur, cum id genus sediciorum
definitur, quae continentia sunt in opidi, quaeve
itinerebus regionibusque distributa inter se distant, nominibusque dissimilibus disserimina causae sunt
disparitas," Fest. p. 371, et ibi MÜLL.). Compitus, 
which means properly a cross-road, was also, 
especially in ancient times, only another name for 
Vicus; and thus we find Pliny describing Rome as divided into Succurum. The marks of the streets of Rome are still
visible. (Suet. Aug. 9.) The Vicus and Comitis, regarded as streets, were narrower than the Vias and Plateas. (Suet. Aug. 45; Amm. Marc. xxviii. 4. § 29.) They were named after temples and other objects. The Vicus were composed of two classes of houses called respect-
ively insulae and domus. The former were so called 
because, by a law of the XII. Tables, it was ordained that the doors of the buildings should have an interval of 2½ feet, called ambitus, and by later authors 
16, 111 MüLL.). This law, which seems to have been designed for purposes of health and for security against fire, was disregarded during the Republic, and again enforced by Nero when he rebuilt the city (Tac. Ann. 
xx. 45), and the insulae was conveyed to the subject by Antoninus and Verus (Dig. viii. 2. 14). By insulae, 
therefore, we are to understand single houses divided by a small space from the neighbouring ones, not a complex of houses divided by streets. The latter division formed a Vicus. Yet some insulae were so large and disposed in such a manner that they almost resembled Vici (vide Fest. p. 371, et ibi MüLL.). The 
insulae were inhabited by the muddling and lower 
classes, and were generally let out in floors ("coena-
cula meritoria," Dig. xii. 2. 30). It appears from the 
same authority that they were farmed by persons 
who undertook them; but sometimes the proprietors kept stews to collect their rents. Insulae were named after their owners, who were called "domini insularum" (Suet. Conv. Trib. 48). Thus we 
hear of the insula Encarcipana, Citoniana, Arriana, 
&c. (vide Gruter, 611. 13; Murat. 948. 9.) Rent 
was high (Juv. iii. 166), and investments in houses 
consequently profitable, though hazardous, since the 
principle of insurance was altogether unknown. 
(Gell. xvi. 1, 2.) Crescens was a great speculator in 
houses, and was said to possess nearly half Rome. 
(Paul. c. 2.) The domus, on the contrary, were the 
habitations or palaces of the rich and great, and 
consequently much fewer in number than the insulae, 
the proportion in each Region being 1 to 25 or 30. 
The domus were also commonly insulated, but not by 
any special law, like the insulae. They were also 
composed of floors or stages, but were occupied by a 
single family (Petron. 17); though parts of them, 
especially the postica, were sometimes let out (Plaut. 
Trin. i. 3. 157; Suet. Nero, 44; Vitell. 7).

The number of insulae and domus in each Vicus would of course vary. Augustus appointed that each 
should be under the government of magistrates elected 
from its plebeian inhabitants ("magistri e plebei 
quinque vicinis lecti,"—where vicinis has its origi-
nal meaning of the householders composing a Vicus, 
Suet. Aug. 30). Hence Livy calls them "in-
numorum magistratuum" (xxiv. 7.). They were 
called also Succurum, Magistri Succurum, Suc-
curum, and Magistri Larum, and their number varied 
more than to four in each Vicus. In the Basilica 
Capitolina each Vicus has 4 Magistri; but the 
Notitia and Curiosissimus mention 48 Vico-magi-
stri in each Region, without reference to the num-
ber of Vicus. On certain days, probably the Com-
itialia (Ascon. in Cic. Pl. p. 7), these magistrates 
were allowed to assume the toga praestans, and to 
be attended by two lictors; and the public slaves of 
each Region were at their command, who were commonly at 
the disposal of the sediles in case of fire. (Dion Cass. 
iv. 8; Liv. l. c.) The principal duties of their 
office were to attend to the worship of the Larum, re-
cessions of the people, &c. For Augustus restored 
the Caelian Vicus to the Romans, and in 127 the 
Lares in spring and summer (Suet. Aug. 31), and 
cause his own Genius to be added to the two Larus 
which stood in the sedicum or chapel of each com-
pitum. (Ov. Fast. v. 145.) The Vico-magistrum 
likewise superintended the worship of the popular 
deities Sta Mater and Vulcanus Quietus, to whom, as 
protectors against fire, chapels were erected, first in 
the Circus Maximus, and afterwards by the different streets. (Fest. p. 317, MüLL.; cf. Pruller, Regiones, p. 84.)

A certain number of Vicus, varying according to 
the Notitia and Curiosissimus from 7 to 78 constituted a 
Regio; and Augustus divided Rome into 14 of these 
Regions. The 4 Servian Regions were followed in 
the first 6 of Augustus. In determining the bound-
aries of the Regions Augustus seems to have been caused 
them to be measured by feet, as we see them enumer-
ated in the Notitia and Curiosissimus. The limits appear to 
have been marked by certain public buildings, not 
by cippi. We may safely assume that Augustus in-
cluded the suburbs in his city, but not within a pomer-
rium, since the Portici Octaviae is mentioned, as being 
outside of the pomerium, although it lay far within the 
9th Region. (Dion Cass. iv. 8.) The Regions 
appear at first to have been distinguished only by 
numbers; and officially they were perhaps never 
distinguished otherwise. Some of the names of 
Regions found in the Notitia and Curiosissimus are post-
Augustan, as those of Isis and Serapis and Forum 
Paetus. The period when names were first applied to 
them cannot be determined. They are designated 
only by numbers in Tacitus and Frontinus, and even 
in the Basilica Capitolina which belongs to the time of 
Hadrian. We find, indeed, in Suetonius "Regio 
Palatii" (Aug. 5, III. i. gramm. 2); and so also he 
says "Regio Martii Campi," which never was a 
Region (Cass. 39, Nero, 12); and in these in-
stances Regio seems to be used in its general 
sense.

The boundaries of the Regions cannot be traced 
with complete accuracy; but, as it is not our inten-
tion to follow those divisions when treating of the 
topography of the city, we shall here insert such a 
general description of them as may enable the reader 
to form some notion of their situation and relative 
sizes. Regio I., or Porta Capena, embraced the
embury lying outside of that gate, to the E. of the baths of Antoninus. It contained 10 Vici, and among its principal objects were, the temple of Mars, the arch of Drusus, and the sepulchre of the Scipios. Regio III., or Caesalmonita, lay to the N. of this, and comprehended the whole extent of the Caelian hill. It had 7 Vici, and among its monuments may be mentioned the Arcus Dobalaeas and the aqueduct of Nero. Regio III., called Isia and Serapis, lay to the N. of the Caesalmonita, and embraced the valley of the Colesseum, and that southern portion of the Esquiline as yet unknown as the Capitoline. The hilly area round the Vici, the principal objects were the baths of Titus and the Flavian amphitheatre or Colesseum. Regio IV., called Templum Pacis and Sacra Via, was situated to the W. of that of Isia and Serapis, and comprehended the Velian ridge and the greater part of the valley between the Palatine, Esquiline, Viminale, and Quirinal, to the exclusion, however, of that western portion which lay immediately under the Capitoline. Yet it embraced the buildings on the N. side of the forum, including the temple of Faustina, the Basilica Paulli, and the Area Vulcana. Its eastern boundary ran close to the Colesseum, since it included the Colosseus and the Meta Sudans, both which objects stood very near that building. Regio V., called Trajaniana, most probably mentioned, were the temple of Venus and Rome, and the basilica of Constantine. It embraced the Subura, the greater portion of the Sacra Via, and the Forum Transitorium, and contained 8 Vici. Regio V., or Esquilina, included the northern portion of the Esquiline (Moni Cipani) and the Viminale, besides a vast tract of suburbs lying to the E. of the Servian walls and agger. Thus it extended so far as to embrace the Amphitheatrum Castrense, which adjoins the modern church of S. Croce in Gerusalemme, and the so-called temple of Minerva Medica, near the Porta Maggiore. It had 15 Vici, and among its remaining principal objects were the gardens of Maccaroni, the arch of Galliciuses, and the Nymphseum of Alexander Severus. Regio VI., called Alta Semita, embraced the Quirinal, and extended to the E. so as to include the Praetorian camp. It had 17 Vici, and its chief objects were the baths of Diocletian, the house and gardens of Eustus, and the ancient Capitol. Regio VII., or Via Latina, was bounded on the E. by the Quirinal, on the N. by the Pincian, on the S. by the Servian wall between the Quirinal and Capitoline, and on the W. by the road called Via Latina till it joined the Via Flaminia—a point which cannot be accurately ascertained. The Via Latina was the southern portion of the modern Corso, and probably extended to the N. nearly as far as the Antonine column. The Region comprehended 15 Vici. Being without the Servian walls, part of this district was anciently a burying place, and the tomb of Ribulius is still extant. Regio VIII., or Forum Romanum Magnum, was one of the most important and populous in Rome. The ancient forum obtained the name of "Magnus" after the building thereof of Caesar. (Dion Cass. xiii. 22.) This Region, which formed the central point of all the rest, embraced not only the ancient forum, except the buildings on its N. side, but also the imperial fora, the Capitoline hill, and the valley between it and the Palatine as far as the Velabrum. It contained 34 Vici, among which were the densely populated ones Jugarius and Tuscia. The monuments in this district are so numerous and well known that it is unnecessary to specify them. Regio IX., called Circus Flaminius, comprehended the district lying between the Via Latina on the E., the Tiber on the W., the Capitoline hill and Servian wall on the S.; whilst on the N. it seems to have extended as far as the present Piazza Navona and Piazza Colonna. It contained 35 Vici, and among its objects of interest may be named the circus from which it derived its name, the three theatres of Balbus, Pompey, and Marcellus, the Pantheon, and many other celebrated monuments. The Campus Martius, or northern part of the area between the Capitoline hill and the Tiber, was not comprehended in any of the 14 Regions. Regio X., or Palatium, consisted of the Palatine hill and its declivities. It had 20 Vici. Its boundaries are so well marked that we need not mention its numerous and well-known monuments till we come to describe its topography. Regio XI., or Circus Maximus, derived its name from the circus, which occupied the greater part of it. It comprehended the valley between the Palatine and Aventine, and also apparently the northern declivities of the latter hill, as far as the Porta Trigemina. On the N., where it met the Region of the Forum Romanum, it seems to have included the Velabrum. It contained 19 Vici according to the Notitia, 21 according to the Curiosum. Regio XII., or Forum Transitorium, was bounded on the W. by the Aventine, on the N. by the Caelian, on the E. by Regio I., or Porta Capena, and on the S. it probably extended to the line of the Aurelian walls. It had 17 Vici, and its most remarkable monument was the baths of Caracalla. Regio XIII., or Aventinum, included that hill and the adjoining banks of the Tiber. It had 17 Vici according to the Notitia, 18 according to the Curiosum. Regio XIV., Transiberina, or Transiberim, comprehended all the suburb on the W., or right bank of the Tiber, including the Vatican, the Janiculum, with the district between them and the river, and the Insula Tiberina. This, therefore, was by far the largest of all the Regions, and contained 78 Vici.

Municipal Regulations of Augustus.—All these Regions were under the control of magistrates chosen annually by lot. (Suet. Aug. 30.) The government of the Regions was not corporative, like that of the Vici, but administrative; and one or more Regions seem to have been intrusted to a single magistrate chosen among the equestrian, tribunes, or praetors. (Pfleller, Regiones, p. 77.) The supreme administration, however, was vested in the Praefectus Urbis. At a later period other officers were interposed between the praefect and these governors. Thus the Basiil Capitoline mentions a Curator and Denunciator in each Region. Subsequently, however, the latter office seems to have been abolished, and the Notitia and Curiosum mention these two curators in each Region. They were also subordinate officers, such as praecores or criers, and a number of imperial slaves, or libertinii, were appointed to transact any necessary business concerning the Regions. (Pfleller, p. 79.)

One of the chief objects of Augustus in establishing these Regions seems to have been connected with a reform of the city police. For this purpose he established 7 Cohortes Vigilum, whose stations were so disposed that each cohort might be available for two Regions. Each was under the command of a tribune, and the whole was superintended by a Praefectus Vigilum. (Suet. Aug. 30; 3 b 2)
Dion Cass. I. v. 26; Paulus, de Offic. Praef. Vigi., Dig. i. 15.) As these stations were necessarily near the borders of Regions, we find them frequently mentioned in the Notitia and Consilia. They seem to have been a sort of barracks. But besides the 7 principal stations, the Prefectures mention 14 escusioria, or outposts, which seem to have been placed in the middle of each region. The corps of which they were composed were probably supplied from the main stations. The duties of the vigiles were those of a night-police, namely, to guard against fires, burglaries, highway robberies, &c. The first of their functions mentioned is that of certain triumphs, called from their functions nocturni, who were assisted by public slaves stationed at the gates and round the walls. The same office was, however, sometimes assumed by the secediles and tribunes of the people. (Paulus, l. c.) The vigiles were provided with all the arms and tools necessary for their duties; and from a passage in Petrarch (c. 79) seem to have possessed the power of breaking into houses when they suspected any danger. The numbers of the vigiles amounted at last to 7000 men, or 1000 in each cohort. Augustus also established the Cohortes Praetorianae, or imperial guard, of which 9 cohorts were disposed in the neighbourhood of Rome, and 3 only, the Cohortes Urbanae, were permitted within the city. (Tac. Ann. iv. 5; Suet. Aug. 49.) These cohorts of Augustus were under the command of the Praefectus Urb. (Tac. Hist. iii. 64.) It was his successor, Tiberius, who, by the advice of Sejanus, first established a regular Praetorian camp at Rome, a little to the eastward of the agger of Servius, and placed the bands under the command of a Praefectus Praetoria. (Tac. Ann. iv. 2; Suet. Tiber. 37.)

Augustus also paid considerable attention to the method of building, and revived the regulations laid down by P. Rutulus Rufus with regard to this subject in the time of the Gracchi (Suet. Aug. 89); but all we know of these regulations is, that Augustus forbade houses to be built higher than 70 feet, if situated in the city, and 100 feet, if situated in the camp. This law was subsequently regulated by Nero and Trajan, the last of whom fixed it at 60 feet. (Aur. Vict. Epit. c. 13.) Yet houses still continued to be inconveniently high, as we see from the complaints of Juvenal, in the time, probably, of Domitian, and dangerous alike in case of fire or falling, especially to a poor post who lived immediately under the tiles;

"Nus urbem olimus temui tibicines fultum
Magna parte sui; nam sic labenteris obstat
Villeus, et vetus rimos quum tezit hiustum
Securos pendente jubet dormire ruina.
Vivendum est illice ubi nulla incendia, nulli
Nocte metus. Jam paecat aquam, jam frivola
transfert"

Usecogon: tabulata tibis jam tertia fumant:
Tu necie; nam si gradibus trepidatur ab imis
Ulitimus ardebit, quem tegula sola sustet
A pluvia, molles ubi redundat ova columbae."

(iii. 193.)

Augustus Roma. — Strabo, who visited Rome in the reign of Augustus, and must have remained there during part of that of Tiberius, has left us the following lively picture of its appearance at that period: "The city, having thus attained such a size, is able to maintain its greatness by the abundance of provisions and the plentiful supply of wood and stone for building, which the constant fires and continual falling and pulling down of houses render necessary; for even pulling down and rebuilding in order to gratify the taste is but a sort of voluntary ruin. Moreover the abundant mines and forests, which have been formed, afford wonderful means for these purposes. Such is the Anio, flowing down from Alba (Fucensis), a Latin city lying towards the territory of the Marsians, and so through the plain till it falls into the Tiber: also the Nar and the Tenes, which likewise join the Tiber after flowing through Umbriam and Etruria, and to the north the river the territory of Chasian. Augustus Caesar took great care to obviate such damages to the city. To guard against fires he appointed a special corps composed of freedmen; and to prevent the falling down of houses he ordained that no new ones should be built, if they adhered the public streets, of a greater height than 70 feet. Nevertheless the renovation of the city would have been impossible but for the before-mentioned mines and forests, and the facility of transport.

"Such, then, were the advantages of the city from the nature of the country; but to these the Romans added those which spring from industry and art. Although the Greeks are supposed to excel in this department, the Romans were not behind them in the beauty of their architecture and the strength of their situation, but also to the selection of a fertile country and convenient harbours, yet the Romans have surpassed them by attending to what they neglected, such as the making of high-roads and aqueducts, and the constructing of sewers capable of conveying the whole drainage of the city into the Tiber. The high-roads have been constructed through the country in such a manner, by levelling hills and filling-up hollows, that the wagons are enabled to carry freight sufficient for a vessel; whilst the sewers, vaulted with hewn blocks of masonry, are sometimes large enough to admit the passage of a hay-cart. Such is the volume of water conveyed by the aqueducts; and of the rivers which serve to drain the city, which are carried off by the sewers. Thus almost every house is provided with water-pipes, and possesses a never-failing fountain. Marcus Agrippa paid particular attention to this department, besides adorning the city with many beautiful monuments. It may be said that the ancient Romans neglected the beauty of their city, being intent upon greater and more important objects; but later generations, and particularly the Romans of our own day, have attended to this point as well, and filled the city with many beautiful monuments. Pompey, Julius Caesar, and Augustus, as well as the children, friends, wife and sister of the last, have bestowed an almost excessive care and expense in providing these objects. The Campo Vaccino, and the special care, the natural beauties of which have been enhanced by their designs. This plain is of surprising extent, affording unlimited room not only for the chariot races and other equestrian games, but also for the multitudes who exercise themselves with the ball or hoop, or in wrestling. The neighbouring buildings, the picturesque verdure of the grass, the hills which crown the opposite banks of the river and produce a kind of scenic effect, all combine to form a spectacle from which it is difficult to tear oneself. Adjoining this plain is another, and many porticoes and sacred groves, three theatres, an amphitheatre, and temples
so rich and so close to one another that they might appear to exhibit the rest of the city as a mere supplement. Hence this place is considered the most honourable and sacred of all, and has been appropriated to the monuments of the most distinguished men and women. The most remarkable of these is that called the Mausoleum, a vast mound near the river Tiber, made of white stone, and surmounted by a large obelisk. On the top is a statue of Augustus; whilst under the mound are the tombs of himself, his relatives, and friends, and at the back of it a large grove, affording delightful promenades. In the middle of the Campus is an enclosed space where the body of Augustus was buried, also constructed of white stone, surrounded with an iron wall, and planted in the interior with poplar trees. Then if we proceed to the ancient forum, and survey the numerous basilicas, porticoes, and temples which surround it, and view the Capitol and its works, as well as those on the Palatine and in the portico of Livius, we might easily be led to forget all other cities. Such is Rome.

In spite, however, of this glowing picture, or rather perhaps from the emphasis which it lays on the description of the Campus Martius, whilst the remainder of the city is struck off with a few light touches, it may be suspected that in the time of Augustus the ancient part of Rome, with the exception of the immense vicus, the forum, and Capitol, did not present a spectacle of any great magnificence. The narrowness and irregularity of the streets, the consequence of the hasty manner in which the city was rebuilt after its destruction by the Gauls, still continued to disfigure it in the time of Augustus, as is shown by a passage in Livy (v. 55), already cited (cf. Tacitus, Ann. xv. 38; Obornia urbe artis hibernus, hueque et illius flexae, atque enormis vicis, quasio vites Roma fuit)—that is, before the fire. This defect was not remedied till the great fire in the reign of Nero, which forms the next remarkable epoch in the history of the city.

V. THE CITY TILL THE TIME OF AURELIAN.

Fire under Nero.—There had been a destructive fire in the reign of Tiberius, which burnt down all the buildings on the Caesian hill (Tac. Ann. iv. 64); but this was a mere trifle compared with the extensive conflagration under Nero. The latter, the most destructive calamity of the kind that had ever happened at Rome, is unequivocally said by Suetonius (Nero, 38) to have been caused by the wilful act of the emperor, from disgust at the narrow and winding streets. Nero is represented by that historian as contemplating the flames with delight from the tower of Maecenas, on the Esquiline, and as converting the awful reality into a sort of dramatic spectacle, by singing as the fire raged, in proper scenic attire, the Sack of Troy; nor does the more judicious Tacitus (Ann. xv. 27, 38, seq.) pretend to doubt this. The fire commenced at the lower part of the Circus Maximus, where it adjoined the Caesian and Palatine, in some shops containing combustible materials. Thence it spread through the whole length of the circus to the Forum Boarium, and northwards over the whole Palatine till it was arrested as the foot of the Esquiline. It lasted six days and seven nights, and its extent may be judged from the fact that out of the fourteen Regions three were completely destroyed, and seven very nearly so, whilst only three escaped altogether untouched.

The three Regions utterly destroyed must have been the xith, xth, and xivth, or those called Circus Maximus, Palatium, and Tempulum Pacis. The forum must have suffered considerably, but the Capitol seems to have escaped, as the Capitoline temple, after its first destruction in the time of Sulla, remained entire till burnt by the Vetulitans. The narrow and crooked streets, and the irregularity of which ancient Rome was composed, rendered it impossible to arrest the conflagration. Nero was at Antium when it broke out, and did not return to Rome till the flames were threatening his own palace, which he had not the power to save. This was the Domus Transitoria, the domain of which he had extended from the Palatine to the gardens of Maecenas on the Esquiline. What chiefly directed suspicion against Nero, as having wilfully caused the fire, was the circumstance of its breaking out aesh in the Aeolian property of his minister Tigellinus.

Much irremovable loss was occasioned by this fire, such as the destruction of several time-honoured temples, with their priceless treasures, and a vast amount of private property. Among the venerable temples which perished on this occasion, were that of Luna, erected by Servius Tullius, the altar and fane of Hercules in the Forum Boarium, the temple of Jupiter Stator, founded by Romulus, those of Vesta and of the Penates Populi Romani, and the Regia of Numa. Yet all the other buildings, the fire made room for great improvements. Nero caused the town to be rebuilt on a regular plan, with broad streets, open spaces, and less lofty houses. All the buildings were isolated, and a certain portion of each was constructed with Alban or Gabiniian stone, so as to be proof against fire; to guard against which a plentiful supply of water was laid on. As a means of escape and assistance in the same calamity, as well as for the sake of ornament, Nero also caused porticoes to be built at his own expense along the fronts of the insulae. He supplied the proprietors with money for building, and specified a certain time by which the houses were to be completed (Tac. Ann. xv. 38—43; Suet. Nero, 38). Thus Rome sprang a second time from her ashes in a style of far greater splendour than before. The new palace, or domus aurea, of the emperor himself kept pace with the increased magnificence of the city. Its bounds comprehend large parks and gardens, filled with wild animals, where solitude might be found in the very heart of the city; a vast lake, surrounded with large buildings, filled the valley in which the Flavian amphitheatre was afterwards erected; the palace was of such extent as to have triple porticoes of a thousand feet; in the vestibule stood a colossal figure of Nero himself, 120 feet in height; the ceilings were panelled, the chambers gilt, and inlaid with gems and mother-of-pearl; and the baths flowed both with fresh and sea water. When this magnificent palace was completed, Nero unqualifiedly, and with his usual artlessness, confessed that his wish for it was to be the wonder of the world. But to have the name of an emperor who had vouchsafed to honour it with his qualified approbation, and been heard to say, "that he was at last beginning to lodge like a man." (Suet. Nero, 31; Mart. de Spect. 2.)

Changes under subsequent Emperors.—The two predecessors of Nero, Caligula and Claudius, did not effect much for the city; and the short and turbulent reigns of his three successors, Galba, Otho, and Vitellius, were characterised rather by destruction than improvement. Caligula indeed perfected some of the designs of Tiberius (Suet. Cal.
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21); and the reign of Claudius was distinguished by the completion of two aqueducts and the construction of several beautiful fountains (Id. Claud. 20). The factious struggles between Otho and Vitellius were marked by the ominous burning of the Capitol. At length the happier era of the public-spirited Vespasian distinguished alike by his regard for the civil liberties of the Romans, and for their material comforts, by the attention which he paid to the improvement of the city, and by his restoring to the public use and enjoyment the vast space appropriated by Nero for his own selfish gratification. The bounds of the imperial palace were again restricted to the limits of the Palatine, and on the site of Nero's lake rose a vast amphitheatre destined for the amusement of so many thousands of the Roman people, whose ruins we still gaze at with wonder and admiration. Vespasian was likewise the founder of the temple of Peace, near the Forum, and of a temple to Claudius on the Caelian hill. Titus pursued the popular designs of his father, and devoted a large portion of the former imperial gardens on the Esquiline to the foundation of public baths. (Suet. Tit. 7; Mart. iii. 20. 15.) Under this emperor another destructive fire raged for three days and nights at Rome, and again laid a great part of the city in ashes. (Suet. Tit. 8.) The chief works of Domitian were the rebuilding of the temple of Jupiter Capitolinus, which had again been burnt, on the site of the ancient Forum, and which was said to have expended 12,000 talents, or nearly three millions sterling; and the foundation of a new forum, which, however, was not finished till the time of Nero, whose name it bore. (Id. Dom. 5.) Trajan constructed the last of the imperial fora, with which was connected the Basilica Ulpia. (Dion Cass. lxxiv. 4.) Rome probably attained its highest pitch of architectural splendour under the reign of his successor Hadrian. That emperor had a passion for building, and frequently furnished his own designs, which, however, were not always in the best taste. His most remarkable works were the Mausoleum on the right bank of the Tiber, now the Castello di S. Angelo, the Temple of Venus and Rome near the Colosseum, whose remains are still seen at the foot of the ascent which leads to Tivoli. (Spart. Hadr. 19; Procop. B. G. i. 22.)

It would be tedious and unprofitable to recount the works of succeeding emperors down to the time of Aurelian; and it may suffice to mention that those who most contributed to renovate or adorn the city were Septimius Severus, Caracalla, and Alexander Severus. During this period Rome betrayed unequivocal symptoms of her approaching decline and fall. Large bodies of the barbarians had already penetrated into Italy, and, in the reign of the accomplished but feeble Gallienus, a horde of the Alemanni had invaded and insulted Rome itself. After a lapse of eight centuries its citizens again trembled for the safety of their families and homes; and the active and enterprising Aurelian, whilst waging successful wars in Egypt and the East, found himself compelled to secure his capital by fortifying it with a wall.

This great undertaking, commenced A. D. 271, was completed in the reign of Probus, the successor of Aurelian. (Vopisc. Aur. 31, 32; Ann. Vict. Cass. 35; Eutrop. ix. 15; Zosim. i. 49.) The accounts of the circumference of this wall are discrepant and improbable. Vopiscus (Aurel. c. 39) mentions the absurd and extravagant measure of nearly 50 miles; which, however, has been adopted by Lippius and Isaac Vossius, as well as by Nibby (Metr. v. c. 120, seq.). The walls of Aurelian were repaired by Honorius, and with the exception of that part beyond the Tiber, and some modern additions by the Popes, are substantially the same as those which now exist, as appears from the inscriptions which give the name of the emperor. Without the additions referred to, their circumference would be between 11 and 12 miles, thus reducing the city to about the same dimensions as those given by Pline in the time of Vespasian; nor is there any reason to believe that, in the sinking state of the Empire, the city would have received any increase of inhabitants. Another measurement by Ammon, the geometer, just before the siege of the city by Alaric, gave a circumference of 21 miles (Philo. B. B. 80, p. 63, ed. Bekk.); but this number, though adopted by Gibbon, and nearer to the truth, cannot be accepted any more than that of Vopiscus. (Gibbon, Decl. and Fall, vol. ii. p. 17, ed. Smith, and notes.) Palaus suggested that Vopiscus meant pedes instead of passus, and other emendations of both the passages have been proposed; but without discussing the merit of these, it is sufficient to know that the texts are undoubtedly either corrupt or erroneous. This may be briefly but decisively shown from the following considerations, which will, for the most part, apply to both the statements:—1st, the incredible extent of the work; 2nd, the size of the area which it would cover, if built within the buildings within their supposed limits, such as would naturally belong to a city; 4th, the fact that the extant inscriptions ascribe to Honorius the restoration of an old line of walls and towers, not the construction of a new one. (Bunbury, in Class. Metr. iii. p. 368.)

VI. DECLINE AND FALL OF THE CITY.

The history of the city from the time of Aurelian presents little more than a prospect of its rapid decline. The walls of that emperor were ominous of its sinking fortunes; but the reign of Diocletian forms the first marked era of its decay. The triumph of that emperor and of his colleague Maximian, A. D. 305, was celebrated by a most magnificent festive procession and games in Rome, the principal events of which are distinguishable by the trophies of an important Persian victory. (Eutrop. ix. 27.) The Roman emperors had long ceased to be of Roman extraction; Diocletian, the descendant of slaves, was born in Dalmatia; Maximian, the son of a peasant, was his fellow countryman; and thus neither was wedded by any ties of birth or patriotism to the ancient glories of the eternal city. These were the first emperors who deserted the capital to fix their residence in the provinces. Maximian established his court at Milan, whilst Diocletian resided at Nicomedia, on the embellishment of which he lavished all the treasures of the East, in endeavouring to render it a rival worthy of Rome. His only visit to the ancient capital seems to have been on the occasion of his triumph; it was not prolonged beyond two months, and was closed with unexpected precipititation and abruptness. (Lact. Mort. Pers. c. 17.) Yet his reign is distinguished as having conferred upon the city one of the latest, but most magnificent of its monuments,—the baths on the Quirinal which bear his name, by far the largest in Rome, whose enormous ruin may still be traced, and afford room enough for various churches, convents, and gardens. (Vopisc. Pr. 2; Oriell. Inscr. 1056.) Subsequently, indeed, Maxentius,
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the partner and rival of Constantine, resided at Rome during the six years of his reign, and affected to prize the elegance of the ancient metropolis; whilst his lust and tyranny, supported by squandering its treasures, created more disgust among the Romans than the absence of their former sovereign. Maxentius, however, adored the city which he polluted by his vices, and some of his works are among the last monuments worthy to be recorded. He restored the temple of Venus and Rome, which had been damaged by a fire, and erected that magnificent basilica, afterwards dedicated in the name of Constantine, whose three enormous arches may still be viewed with admiration. (An. Vict. Cas. c. 40. § 26.) The final transfer of the seat of empire to Byzantium by Constantine gave the last fatal blow to the civic greatness of Rome. Yet even that emperor presented the city—we can hardly say adored it—with a few monuments. One of them, the arch which records his triumph over Maxentius, still subsists, and strikingly illustrates the depth of degradation to which architectural taste had already sunk. Its beauties are derived from the barbarous pillage of former monuments. The sculptures, the statues of the acts and victories of Trajan, were ruthlessly and absurdly constrained to typify those of Constantine; whilst the original sculptures that were added, by being placed in juxtaposition with those beautiful works, only serve to show more forcibly the hopeless decline of the plastic arts, which seem to have fallen with paganism.

*Home in the Time of Constantius II.*—From this period the care of the Romans was directed rather towards the preservation than the adornment of their city. When visited by the Second Constantius, A.D. 357, an honour which it had not received for two and thirty years, Rome could still display her ancient glories. The lively description of this visit by Ammianus Marcellinus, though written in a somewhat inflated style, forms a sort of pendant to Strabo's picture of Rome in the age of Augustus, and is striking and valuable, both as exhibiting the condition of the eternal city at that period, and as illustrating the fact that the men of that age regarded its monuments as a kind of Titanic reliquarum, which they hoped or longed to think of imitating. "Having entered Rome," wrote the historian, "the seat of empire and of every virtue, Constantius was overwhelmed with astonishment when he viewed the forum, that most conspicuous monument of ancient power. On whatever side he cast his eyes, he was struck with the thronging wonders. He addressed the senate in the Curia, the people from the tribunal; and was delighted with the applause which accompanied his progress to the palace. At the Circus games which he gave, he was pleased with the familiar talk of the people, who, without betraying pride, asserted their hereditary liberty. He himself observed a proper mean, and did not, as in other cities, arbitrarily terminate the contests, but, as is customary at Rome, permitted them to end as chances directed. When he viewed the different parts of the city, situated on the sides of the seven hills and in the valleys between them, he expected that whatever he first saw must be superior to everything else: such as the temple of the Tarpeian Jove, whose excellence is like divine to human; the baths which occupy whole districts; the enormous mass of the amphitheatre, built of solid Tiburtine stone, the height of which almost baffles the eye; the Pantheon, which may be called a circular Region, vaulated with lofty beauty; the high, but accessible mounds, bearing the statues of preceding princes; the temple of Rome, the forum of Peace; the theatre of Pompey, the odeum, the stadium, and other similar monuments of the eternal city. But when he came to the forum of Trajan, which we take to be a structure unparalleled in the whole world, he was confounded with astonishment as he surveyed those gigantic proportions, which can neither be described nor again imitated by man. Wherefore, laying aside all hope of attempting anything of the kind, he merely expressed the power and the wish to imitate the horses of Trajan, on which that prince is seated, and which stands in the middle of the Atrium. Hereupon prince Hormisdas, who stood near him, exclaimcd with national gustigation: 'First of all, emperor, order such a stable to be made for it, if you can, that the horses you propose making may lodge as magnificently as the one we behold.' The same prince being asked his opinion of Rome said that the only thing which disappased him was to perceive that men died there as well as in other places. So great was the emperor's surprise that all three nights he lay awake, fearing that rumour, which commonly magnifies everything, had here shown itself weak and malignant, and had given but a feeble description of the wonders of Rome. Then, after much deliberation, he resolved that the only way in which he could add to the ornaments of the city would be by erecting an "*Circus Maxil" in the Forum.*" (xvi. 157.)

The same historian from whom the preceding topographical picture has been transcribed has also left some lively and interesting notices of the manners of the Romans at this period. These have been paraphrased in the eloquent language of Gibbon, to whose work the reader is referred for many interesting particulars concerning the state of Rome at this time (vol. iv. pp. 70—89, ed. Smith). We may here observe with surprise that whilst Alaric, like another Hannibal, was threatening her gates, her nobles were revelling in immoderate wealth, and squandering the revenues of provinces on objects of pomp and luxury, though, as we have seen, the arts had fallen to so low an ebb that there was no longer any hope of rivalling the works of those ancients. The poorer classes of the people, few of whom could now boast a pure Roman descent, resembled the inmates of a poorhouse, except that their pleasures were provided for as well as their wants. A liberal distribution of corn and bacon, and sometimes even of wine, relieved their necessities, whilst health and recreation were promoted by gratuitous admittance to the baths and public spectacles. Yet Rome was now struggling for her existence. We have already mentioned the restoration of the walls by Honorius. It was under the same emperor that the first example occurs of that desecration by which the Romans stripped and destroyed their own monuments. If we may credit Zosimus (v. 38), Stilicho was the first to lay violent hands on the temple of the Capitoline Jove, by stripping off the plates of gold which lined its doors, when the following inscription was found beneath them: "Minero regi servavtm." In after times this example was but too frequently followed; and it may be said with truth that the Romans themselves were the principal destroyers of their own city.

*The Baths at Rome.*—After two sieges, or rather blockades, in 408 and 409, the Goths
under Alaric, Rome was captured and sacked on
a third occasion in 410 (A. u. c. 1183) — the
first time since the Gallic invasion that the
city had actually been in the hands of an enemy. But
though it was plundered by the Goths, it does not
appear to have sustained much damage at their
hands. They evacuated it on the sixth day, and all
the mischief they seem to have done was the setting
fire to some houses near the Salarian gate, by which
the enemy could command the Forum; the Goths spread the Agrippa.EventType as if it
were a valley (f. 6.). That the aqueducts were perfect
also appears from Propocius (B. G. i. 19), who says
that in the subsequent siege under Vitiges, the
Goths broke them down, to deprive the inhabitants
of their supply of water. The theatres had suffered
only from the effects of time, and were repaired by
Theodoric (Classed. std. i. 51).

In the year 536 the Gothic garrison, with
the exception of their commander Lenderius, who
preferred captivity to flight, evacuated Rome on the
approach of Belisarius, the lieutenant of Justinian.
Belisarius entered as the Arian gate; and, after
anealination of six years, Rome was restored to
the Senate and People, and remained a Roman cit
for several months; the city was besieged by the numerous host of Vitiges,
the newly elected king of the Goths; and its de-
defence demanded all the valour and ability of Be-
lisarius. For this purpose he repaired the walls,
which had again fallen into decay. Regular bastions
were constructed; a chain was drawn across the
Tiber; the arches of the aqueducts were fortified;
and the workshops of the convict prisoners were
converted into a storehouse. A new defensive wall
was built, to ensure the safety of the city. The Tiber
was bridged, and a light bridge was thrown across it
at the Forum Flaminium to the Porta Praenestina; whilst a seventh
section of the walls was formed near the Vatican, for
the purpose of command the Tiber and the Milvan bridge. In
the general assault which followed, a feat was made at
the Salarian gate, but the principal attacks were
directed against the mole of Hadrian and the Porta
Praenestina. It was on this occasion that the
Romans took advantage of the confusion of the
forces of the army, knights and foot soldiers, to
molest the'soldiers with arrows and missiles, and
burladown upon the besiegers. When
the ditch of St. Angelo was cleansed in the pontifi-
cate of Urban VIII., the Sleeping Fame of the Bar-
berini Palace was discovered, but in a sadly mutilated
state. (Winkelmann, Hist. d'Art, to. ii. p. 52, sq.)

But the assault was not successful, and after a fruit-
less siege, which lasted a year, the Goths were
forced to retire.

After the recall of Belisarius the Goths recovered
strength and courage, and, under Totila, once more
threatened the walls of Rome. In 544 Belisarius
was again despatched into Italy, to retrieve the
faults of the generals who had succeeded him; but
on this occasion he was himself successively
through the Visigoths, and, after a fruitless
attempts to relieve the city, was compelled to retreat to Ostia.

In December, 546, the Goths were
admitted into the city by the treachery of some
Maurian sentinels posted at the Asinian gate.
Rome was again subjected to pillage, and appears
in all the circumstances of this former occasion.
A third part of the walls was destroyed in different
places, and a great many houses were burnt.
Totti threatened to destroy the finest works of antiquity, and even issued a decree that Rome should be turned into a desert. The Senate decreed that laws should be promulgated, and the city should be made into a desert, and that the ruins should be removed to make it uninhabitable. Totti's men went on to destroy the statues and monuments in the city.

Rome under the Popes. — Towards the close of the sixteenth century Rome had touched the lowest point of degradation. The Roman citizens lived in continual fear of the attacks of the Lombards; the inhabitants of the surrounding country, who no longer dared to devote themselves to the pursuits of agriculture, took refuge within the walls; and the conquest of Rome by the Lombards, under Lupi, Astolfo, and other kings. In 846 the various measures of its calamities was filled up by an attack of the Saracens — as if the former mistress of the world was destined to be the butt of wandering barbarians from all quarters of the globe. The disciples of Mahomet pillaged the church of St. Peter, as well as that of St. Paul outside the walls; the Porta Settimia was invaded and occupied; and the city itself. They were repulsed by the vigilance and energy of pope Leo IV., who repaired the ancient walls, restored fifteen towers which had been overthrown, and enclosed the quarter of the Vatican; on which in 858 he bestowed his blessing and the title of Città Leonina, or Leonine city (now the Borgo di S. Pietro). In the period between 1081 and 1084 Rome was thrice fruitlessly besieged by the emperor Henry IV., who, however, by means of corruption at last succeeded in gaining possession of it; but the ruins of the Septizonium, defended by the nephew of Pope Gregory VII., resisted all the attacks of Henry's forces. Gregory VII., afterwards restored to his See by the pope, gave the Church of S. Angelo, and invoked the assistance of his vassal, Robert Guiscard. Henry fled at the approach of the warlike Norman; but Rome suffered more at the hands of its friends than it had ever before done from the assaults of its enemies. A tumult was excited by the imperial adherents, and the Saracens in Robert's army, who despised both parties, seized the opportunity for violence and plunder. The city was fired; a great part of the buildings on the Campus Martius, as well as the spacious district from the Lateran to the Colosseum, was consumed, and the latter portion has never since been restored. (Malaterra, lli. c. 87; Donatus, iv. 8.)

But Rome has suffered more injury from her own citizens than from the hands of foreigners; and its ruin must be chiefly imputed to civil dissensions
of the Romans, and to the use which they made of the ancient monuments to serve their own selfish and mercenary purposes. The façades of the Guelph and Ghibelline, of the Colonna and Urbini, which appear to belong to the 13th century and lasted several hundred years, must have been very destructive to the city. In these sanguinary quarrels the ancient edifices were converted into castles; and the multitude of the latter may be estimated from the fact that the senator Brancalzone during his government (1283—1288) caused 140 towers, or fortresses, the strangest of which is the so-called Palazzo di Roma and its neighbourhood; yet subsequently, under Martin V, we still hear of forty-four existing in one quarter of the city alone. (Matthew Paris, Hist. Maj. p. 741, seq.) Some of these were erected on the most celebrated buildings, as the triumphal monuments of Caesar, Titus, and the Antonines. (Montfaucon, Hist. Ital. p. 238, seq.) But still more destructive were the ravages committed on the ancient buildings during times of peace. The beautiful sculptures and architectural members, which could no longer be imitated, were seized upon and appropriated to the adornment of new structures. We have seen that this barbarous kind of pillage was attempted as early as the reign of Constantine, who applied the sculptures of some monument of Trajan's to adorn his own triumphal arch. In after ages Charlemagne carried off the columns of Rome to decorate his palace at Aix-la-Chapelle (Siegbert, Chron. in Bouquet, Historiens de France, v. p. 375); and several centuries later Petrarch mentions that his friend and patron, Robert, King of Sicily, was following the same pernicious example. ("Itaque nunc, he dolo! he scelus indignum i de vestris maravoris columnis, de liminibus templorum (ad quae nuper ex orbe toto concursus devotissimus flebat), de imaginibus sepulcrorum sub quibus patrum vestrorum venerabilis cins erat, ut reliquias aleam, desidiosis Napolii adornatur, " Petrarch, Opus. iii. p. 205, seq.) It was not the end of the depredations committed by the popes and nobles in order to build their churches and palaces. The abbé Barthélemy (Mem. de l'Acad. des Inscr. xxviii. p. 585) mentions that he had seen at Rome a manuscript letter relating to a treaty between the chiefs of the factions which desolated Rome in the 14th century. According to such ancient records, it is agreed that the Colosseum shall be common to all parties, who shall be at liberty to take stones from it. (De Sale; Vie de Pétryarque, i. 328, note.) Sixtus V. employed the stones of the Septizonium in building St. Peter's. (Greg. Lett. Vita di Sisto V. III. p. 50.) The nephews of Paul III. were the principal destroyers of the Colosseum, in order to build the Farnese palace (Muratori, Ann. d'Italia, xiv. p. 371); and a similar reproach was proverbs of stile applied to those of Urban VIII. (" Quod non fecerunt Barbari, securo Barberini," Gibbon, viii. p. 284, note.) But even a worse species of desecration than this was the destruction of the most beautiful marble columns, by converting them into lime. Poggio complains (A. p. 1430) that the temple of Concord, which was almost perfect when he first came to Rome, had almost disappeared in this manner. (" Capitolo contiguo forum versus superest porticus sedia Concordiae, quam primum ad urbem accessit, vidi febre integram, opere marmore adimplens admodum spe- colorum Romani postmodum, ad calorem, sedem totam et porticus partem, digerenda column, sunt demersam," de Var. i. 12.) And the same practice is reproved in the verses of Augustus Sylvius, afterwards Pope Pius II. —

"Sed tuts hic populus, muris defossa vetustatis, Calixtus in obsequium marmoru dura coquit.
Impia terentum si sic gens egredit annos
Nullam hic indicem nobilitatis erit."

(In Mabillon, Mem. Ital. i. 97.)

The melancholy progress of the desolation of Rome might be roughly traced from some imperfect memorials. The account of the writer called the Anonymous Emissariensis, written about the end of the 9th century, which has been published by Mabillon (Anec. iv. p. 502), and by Haeckel (Arch. f. Philol. u. Pädag. i. p. 115), exhibits a much more copious list of monuments than that of another anonymous writer, who compiled a book De Misteriis Romae, in the 12th or 13th century. (Montfaucon, Hist. Ital. p. 238, seq.; Bibby, Epigramm. Lett. d'ital. 1820, Fasc. i. iv.) Several passages in the works of Petrarch exhibit the neglected and desolate state of Rome in the 14th century,—the consequence of the removal of the holy see to Avignon. Thus, in a letter to Urban V., he says: "Jasero domus, labant maesta, tempus rursus, sacra praebentia, unde sedes et domus, '' Lateranum humi jacet et Ecclesiarum mater omnium tecta carera ventus patet ac pluvia," etc. (Of lib. ix. ep. 1.) Yet the remains of ancient splendour were still considerable enough to excite the wonder and admiration of Manuel Chrysoloros at the commencement of the 15th century, as may be seen in his letters to John Palaeologus (enquiries to Codinus, de Antiq. C. P. p. 107, seq.) Much destruction must have been perpetrated during this period to the time, and even during the life, of Poggio. But the progress of desolation seems to have been arrested subsequently to that writer, whose catalogue of the ruins does not exhibit a great many more remains than may yet be seen. Care has been taken to arrest, as far as possible, the inevitable influence of time; and the antiquaries has at present nothing to regret except that more active means are not applied to the disinterment of the ancient city. The funds devoted to the re-erection of a magnificent basilica far without the walls, and on so unwholesome a site that the very benefactors are forced to shut their eyes during the heat of summer, might, in the eye at least of transmontana taste, have been more worthily devoted to such an object.

VII. Population of Rome.

Before we close this part of the subject it will be expected that we should say something respecting the probable amount of the population of Rome. The inquiry is unfortunately involved in much obscurity, and the vagueness of the data upon which any calculation can be founded is such that it is impossible to arrive at any wholly satisfactory conclusion. The latitude hence allowed may be judged from the fact that the estimates of some of the best modern scholars are about four times as great as those of others; and whilst Dureae de la Malle, in his Economie politique des Romains (i. p. 540, seq.), sets down the population at 562,000 souls, Hiek, in his Römische Geschichte (vol. i. pt. ii. p. 335, seq.), estimates it at 2,265,000; nay Lipsius, in his work De Magnisimis Romaniis (iii. 3), even carried it up to the astronomically enormous number of 6,000,000. But this is an absurd exaggeration; whilst, on the
scher hand, the estimate of Duran de la Malle is undoubtedly much too low.

The only secure data which we possess on the subject are the number of citizens who received the congiaria or imperial largesses, for it is only during the imperial times that we can profess to make any calculation. We learn from the Monumen-
tum Anonymum that Augustus, in his 12th consulate, distributed a pecuniary gift to 320,000 of the plebeian urbana. (Consul XIX. trecentis et viginti milibus plebi urbanae monitis.) A strict inquiry into the number of such recipients might throw much light on the social and economic conditions of the time. The number of these recipients cannot be estimated from the evidence of ancient authors.

(FO minores quidem poeriores praeteritis quamvis nonnulli ab undecimo aetatis anno accepserunt consuetudinis, Suet. Aug. 41.) The distribution of corn seems to have been regulated on a stricter scale, as these were regular, not extraordinary, like the largesses. From these the children must be deducted, probably the sick, and to a certain extent a stricter inquiry made into the titles of the recipient.

Thus we learn from the Mon. Anonymum that the number of recipients in the 13th consulate of Augustus amounted to more than 320,000. (Cf. Dion Cass. iv. 16.) From the same document it appears that the number of recipients increased in the provinces and was distributed to fewer than 250,000 persons. (Quae mens congiaria pervenerunt ad hominum mille trium minus quantum quinquecentis et ducentis, Jeb, where Hock, Rom. Gesch. i. p. ii. p. 388, by erroneously reading seestan tum instead of hominem, has increased the number of recipients to 62,000.)

From a passage in Spartan's life of Septimius Severus (c. 250) we learn that he distributed to the following number of persons: 100,000.* From this we conclude that the average number of recipients of the largesse distributed to the people of Rome during the first centuries of the Empire at less than 320,000; and at least twice as much again must be allowed for the remandis, giving a total of 1,050,000. There are no very accurate data for arriving at the numbers of the senators and knights. Bunsen (Beschr. i. p. 184), without stating the grounds of his calculation, sets them down, including their families, at 10,000. This is evidently much too low an estimate. We learn from Dionysius Halicarnassensis (viii. 18) that in the ancient Greek cities the number of the knightly class was 500. If we assume that the number of the knightly class was 500. If we assume that the number of them was three times as much as the number of the knightly class, we must have a total of 1,050,000. 

Reside at Rome. We see from the complaints of Horace how the equestrian dignity was prostituted in the imperial times to liberti and aliens, provided they were rich enough for it. (Epist. iv. 18. Menand. cf. Juvi. 1. 28.) We should therefore perhaps have been below the mark in fixing the number of knights and senators at 15,000. If we allow a wife and one child only to each, this would give the number of individuals composing the senatorial and equestrian families at 45,000, which is a small proportion to 1,050,000 freemen of the lower class. It may be objected that many were very much out of fashion with the higher classes at Rome during the time of Augustus; but the omission was supplied in another manner, and the number of kept women and illegitimate children, who would count as population just as well as the legitimate ones, must have been considerable. In this calculation it is important not to underestimate the number of the higher classes, since they are very important factors in estimating the slave population, of which they were the chief maintainers.

The preceding sum, then, would give a total of 1,095,000 free inhabitants of Rome, of all classes. To these are to be added the aliens residing at Rome, the soldiers, and the dependents of the state. This number must have been very numerous. There must have been a great many provincial persons settled at Rome, for purposes of business or pleasure, who did not possess the franchises, a great many Greeks, as tutors, physicians, artists, &c., besides vast numbers of other foreigners from all parts of the world. The Jews alone must have formed a considerable proportion. There is little question about the number of aliens at Rome, that in times of scarcity we sometimes read of their being banished. Thus Augustus on one occasion expelled all foreigners except tutors and physicians. (Suet. Aug. 43.) According to Seneca, the greater part of the inhabitants were aliens. "Nullum non hominum genus concursus in urbe extrin-
sibus et vitis magnis praemis consuetum. Unde domo quies qui, quaere; videba majorem partem esse, quae relicta sedibus sui venerit in maximam quidem et pulcherrimam urbem, non tamen saeurn." (Cons. ad Helv. c. 6.) In this there is no doubt some exaggeration; yet we find the same complaints reiterated by Juvenal:

"Jam pridem Syrus in Tiberim defluxit Orientem."  
"Hic alia Sicyme, ait hic Amydona relicta, 
Hic Andro, ille Samo, hic Trailibus aut Albanidae, 
Equilias dictamque petunt a Vimine collem, 
Vescara magnarum domum, dominique futuri" (iii. 62, seq.)

It would perhaps then, be but a modest estimate to reckon the aliens and foreigners resident at Rome, together with their wives and families, at 100,000. The soldiers and the vigiles, or police, we can hardly estimate at less than 25,000; and as many of these men must have been married, we may reckon them, with their families, at 50,000. Hence 100,000 aliens and 50,000 military, &c., added to the foregoing sum of 1,095,000, makes 1,245,000 for the total miscellaneous free population of Rome.

There are great difficulties in the way of estimating the slave population, from the total absence of any accurate data. We can only infer generally that it must have been exceedingly numerous—a fact that is evident from many passages of the ancient authors.
The number of slaves kept as domestic servants must have been exceedingly large. Horace mentions (Sat. ii. 6, 2) that the singer Tullius had sometimes as many as 200 slaves; but when he was taken with a sudden fit of economy, he reduced them to the very modest number of 10. No doubt, however, he was a first-rate vocalist, and, like his brethren in modern times, a man of fortune. Tullius the praetor, who was a stinging churl, when he was himself in distress, had 5 slaves at his heel to carry his cooking utensils and wine. (Jb. i. 6, 107.) Horace himself, who of course was not so rich a man as Tullius, when he sat down to his frugal supper of cakes and vegetables, was waited upon by 3 slaves; and we may presume that these did not compose his entire household. (Ib. v. 115.) In the reign of Nero, 400 slaves were maintained in the palace of Pedanius Secundus, who were all put to death, women and children included, because one of them had murdered his master. (Tac. Ann. xiv. 42, seq.) The slaves no longer consisted of those born and bred on the estates of their masters, but were imported in multitudes from all the various nations under the wide-spread dominion of the Romans. ("Pedanius was not a native of the "habeatus, "quibus diversi ritus, externas sacras, aut multis sunt, coloni isiam non mise molecusa." (Ib. c. 44.) The case of Pedanius, however, was no doubt an extraordinary one. It cannot be imagined that the plebs urbana, who received the public pastures, were capable of maintaining slaves; nor probably are we justified in assigning to the slaves. But if we place the patrician and equestrian families at 15,000, and allow the moderate average number of 30 slaves to each family, this would give a total number of 450,000. Some also must be allowed to the richer part of the plebs—to persons who, like Horace, were not patrician nor equestrian, yet could afford to keep a few slaves; as well as to the aliens resident at Rome, so that we can hardly compute the number of domestic slaves at least than 500,000. To these must be added the public slaves at the disposal of the various municipal officers, also those employed in handicraft trades and manufactures, as journeymen carpenters, builders, masons, bakers, and the like. This would not perhaps be too much to estimate at 500,000, thus making the total slave population of Rome 800,000. This sum, added to that of the free inhabitants, would give a total of 2,045,000.

The Notitia and Curieusae state the number of isola at Rome at 46,602, and the number of domus at 1790, besides salae, lupanaria, military and police stations, &c. If we had any means of ascertaining the average number of inhabitants in each isola, it would afford a valuable method of checking the preceding computation. But her again we are unfortunately reduced to uncertainty and conjecture. We may, however, pretty surely infer that each isola contained a large number of inmates. In the time of Augustus the yearly rent of the convenio of an isola was really produced by 40,000 sesterces, or between 300l. and 400l. sterling. (Dig. 19. tit. 2. a. 30. a. Gibbon, ch. 31. note 70.) Petronius (c. 95, 79.) and Juvenal (Sat. iii. passim) describe the crowded state of these lodgings. If we take them at an average of four stories, each accommodating 15 or 18 persons, this would give about 60 persons in each isola or house, and if the inmates men, women and boys, would be paying an average yearly rent of about 71 per head. The inmates of each domus could hardly be set down at less, since the

family, with tutors and other hangers on, may perhaps be fairly estimated at 10, and the slaves in each domus at 40. We learn from Valerius Maxim. (iv. 4. 2.) that the celebrated Gens Aelia lived in one small house with their families; but this seems to have been an exceptional case even in the early times, and cannot be adopted as a guide under the Empire, New, taking the isola actually inhabited at 40,000—since some must have been let, or under repair—and the inhabited domus at 1500 = 41,500, and the number of inmates in each at 50, we should have a total population of 3,075,000, a sum not greatly at variance with the amount obtained by the previous method. But the reader will have seen what data the calculation proceeds, and must draw his own conclusions accordingly. (Cf. Bunsen, Rechtsgeschichte des römischen Reiches, p. 15. sec.; Durnen de la Mall, Economie politique des Romains i. p. 340, seq.; Mommsen, Die Römischen Tribus, p. 187, seq.; Blck, Römische Geschichte, i. pt. ii. p. 383, seq.; Zumth, Ueber den Stande der Bevölkerung in Alterthum, Berlin, 1841; Gibbon, Decline and Fall, vol. iv. p. 87, seq., with the note of Smith.)

PART II. TOPOGRAPHY.

Having thus given an account of the rise and progress, the decline and fall of the Roman city, we shall now proceed to describe its topography. In treating this part of the subject we shall first follow those divisions which are marked out either by their political importance or by their natural features rather than be guided by the arbitrary bounds laid down in the Regions of Augustus. The latter, however convenient for the municipal purposes which they were intended to serve, would be but ill calculated to group the various objects in that order in which they are most calculated to arrest the attention of the modern reader, and to fix them in his memory. We shall therefore, after describing the walls of Servius Tullius and those of Aurelian, proceed to the Capitol, one of the most striking objects of ancient Rome, and then to the Forum and its environs, the remaining hills and their valleys, with the various objects of interest which they present.

I. WALLS AND GATES OF SERVIIUS TULLIUS.

At the commencement of the Roman Empire the walls of Servius Tullius could no longer be traced. Instead of dreading the assaults of the surrounding nations, Rome had now extended her frontiers to the Euphrates and the Atlantic; her ancient bulwarks were become entirely useless, and the increase of her population had occasioned the building of houses close to and even over their remains; so that in the time of Dionysius of Halicarnassus, who came to Rome in the reign of Augustus, it was difficult to discover their course (iv. 12). To attempt now to trace their exact outline would therefore be a hopeless task. The remains of the agger of Servius are still, however, partly visible, and the situation of a few of the ancient gates is known with certainty, whilst that of others may be fixed with at least some approach to accuracy from notices of buildings and streets: we shall write in these materials that we must endeavour to reconstruct the line of the Servian walls, by first determining the probable sites of the gates, and by then drawing the
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wall between them, according to indications offered by the nature of the ground. We learn from Cicero that Servius, like Romulus, was guided in the construction of his wall by the outline of the hills: "Caules (urbis) est tractatus augurique munia quam Romulii tum etiam religiosum regum augurium definitione ex oem parte arduis praesupraque montibus, ut unus aditus, qui esset inter Esquillinum Quirinalisque montem, maximis augeret objecta foessae cingendarum vastissima; atque ut se muntra arx circumjecto ardeo no quasi circumcisso saxo nitentibus, ut etiam in illa temperatate horribili Gallici adventus incolam atque intacta permanerint." ([De Regn. ii. 6.) Becker (in Marz., p. 64, Handb. p. 129) asserts that Cicero here plainly says that Servius erected walls only where there were no hills, or across the valleys, and concludes that the greater part of the defences of the city consisted of the natural ones offered by the hills alone. Becker, however, appears to have misunderstood Cicero; for notwithstanding what is here said, we find him a few pages further on, conducting the line of wall not only along the height of the Quirinal, but even over the summit of the Capitoline hill itself (Handb., pp. 131, 156, de Marz., pp. 65, 70.) Neither his first, or theological, nor his second, or presbyterian, View, is correct. The only correct contradiction to his authority; for Cicero says that the other kings did like Romulus; and he, as we have seen, and as Becker himself has shown, walled in his city all round. Cicero, says as plainly as he can speak, that there was a wall, and that it was defined along its whole extent ("extensum ex omnibus") by the height of its hill. If it be run along their summit, we cannot except Pliny's assertion ([iii. 9]) that the agger equalled the height of the walls ("Namque eum (aggerem) muris sequavit quae maxime patebat (urbe) aditu plano: castra munira prorsus egressi muris, aut abruptis montibus, &c."); since it would be a great extolling of its height to say that it was raised to the level of a wall in the valley. Cicero, however, makes two exceptions to the continuous line, and the fact of his pointing these out proves the continuity of the wall in the remainder of the circuit. The first exception is the agger just mentioned, upon the top of which, however, according to Dionysius (ix. 68), there seems also to have been a sort of wall, though probably of a less remarkable extent of the same nature, at least he uses the comparative when speaking of it: τεχνης υποηγος φησιαρθρω (iv. 54). The second was the Arx, or Capitoline hill, which, being on its western side much more abrupt and precipitous than the other hills, was considered as sufficiently defended by nature, with a little assistance from art in reinforcing its sides. There was no wall at this spot is also proved, as Niebuhr remarks (Hist. vol. i. p. 396) by the account of the Gauls scaling the height. (Liv. v. 47; comp. Bunbury, Class. Mus. vol. iii. p. 847.) The Cap-itoline, therefore, must have been the spot to which Dionysius alluded, when he said that Rome was partly defined by the agger and partly by the Tiber (ix. 68); as well as Pliny in the passage just cited, where we must not infer from the plural (montibus) that he meant more than one hill. This is merely, as in Dionysius also, a general mode of expression; and we have before observed that Pliny's own account shows that the wall crowned the hills. Lastly, had there been no wall upon them, it is difficult to see how there could have been gates; yet we find Becker himself placing gates at spots where, according to his theoretical view, there could have been no wall. Niebuhr (L. c.), who, like Becker, does not confine the escarpment to the Capitol, but thinks that the greater part of the city was fortified merely by the steepness of its hills, places towers, walls, and gates just at the different ascents; but this view, improbable in itself, and unsupported by any authority, cannot be maintained against the express testimony of Cicero. There seems, however, to have been an interior fortification on the E. side of the Capitoline, protecting the ascent by the circus, as we shall see in the sequel. It was probably intended to secure the citadel, in case an enemy succeeded in forcing the external walls. We have seen before that the hill was fortified by Romulus; but whether these ancient fortifications, as well as those on the Palatine, were retained by Servius, it is impossible to say.

We may assume then that the wall of Servius, or his predecessors—which seems to have been built of stone ("muro lapidem," Liv. i. 15)—surrounded the whole city, with the exception of the Capitoline hill and a small part defended by the Tiber,—thus justifying the noble lines of Virgil (Georg. ii. 553.):—

"rerum facta est pulcrituris Roma.
Septemque una sibi muro circumcrescit arces."

Our next task will be to determine the outline of this wall by means of the site of the different gates; though, of course, where the outline of the hills is well defined this alone will be a guide. The situation of the caputium, the meeting point of two of the gates, is necessarily that of the Porta Collina, at the N. extremity of the agger, and that of the Esquiline at its southern end. Taking, therefore, the former as a starting-point, and proceeding continually to the left, we shall make the circuit of the whole city, till we again arrive at the Porta Collina.

This, the most northerly of all the gates, lay near the point where the Via Salaria branches off from the Via Nomentana. From this spot the first gate to the W. was probably the Porta Salutaris, so named, apparently, from its being on that division of the Quiri- nal which in the time of Numa and in the sacred books of the Argives was called Colis Salutaris, from an ancient sanctuary of Salus which stood upon it (Varr. L. L. v. § 51). When Paulus Diaconus tells us (p. 327, Mūll.) that it was named after the temple of Salus, he seems to be alluding to the later and more famous temple dedicated by C. Junius Bubulcus in B. C. 303, which we shall have occasion to describe in the sequel: but it is probable that it obtained its name, as we have said, at a much earlier period. As the new temple probably stood at or near the site of the ancient one, and as the Notitia in describing the 6th Region, or Alta Semita, takes this temple for a starting point, and, proceeding always in a circuit to the left, arrives at last at the baths of Diocletian, it may be assumed that this gate was the first important object westward of the baths. It seems to have been named a Cibus Salutaris, which Cai- nina (Roma Antica, p. 187) places, with much probability in the Via delle Quattro Fontane, where it ascends from the Piazza Barberina. (Of. Peller, Regiones, p. 134.)

The next gate to the left seems to have been the Porta Sanqualia, so named from the temple of San- cum (Paul. Dia. p. 345, Mūll.) This was the same
divinity as Deus Fidius (Fest. p. 241, Müll.), whose sacrarium is mentioned by Livy (viii. 20) as situated near the temple of Quirinus. It is also recorded in the fragments of the Argive books as seated on the Collia Mucia (Varr. L.L. v. § 62, Müll.), which hill comes next in order after the Collia Sabataria. We have already mentioned the temple of Quirinus as having been situated near the present church of S. Andrea delle Fratte. Another sepulchral monument was Porta Sanqualia, mentioned the ascent to at or near the modern Via della Dataria.

Between the Porta Sanqualia and the Capitoline hill there were probably two gates; at all events there must undoubtedly have been one in the very narrow ravine which in early times separated the Capitoline from the Quirinal, and which afforded the only outlet from the neighbourhood of the forum. This was, perhaps, the PORTA BATUMENA, which we learn from Pliny (viii. 65: "unde postes nomen est") and Plutarch (Popol. 13: "τοῖς τὴν πόλην, καὶ τὸν ἡρακλῆος καλοῦς") was still existing in their time. Becker, indeed, disputes the inference of its existence from Pliny’s words, and disbelieves the assertion of Plutarch. But there is nothing at all incredible in the fact, and therefore no reason why we should disbelieve it. We know, from the example of London and other cities, that a gate, and especially the name of a gate marking its former site, may remain for ages after the wall in which it stood has been removed. Even the local tradition of its name would have sufficient to mark its site, but it is highly probable, from the nature of the ground where it stood, that the gate itself had been preserved. The road through so narrow a gorge could never have been disturbed for building or other purposes; and it is probable that the gate remained standing till the ravine was enlarged by cutting away the Quirinal in order to make room for Trajan’s forum. We learn from the passus ita citus, as well as from Festus (p. 274), that the gate derived its name from a charioteer, who, returning victorious from the Circensian games at Veii, was thrown out of his chariot and killed at this spot, whilst the affrighted horses, thus freed from all control, dashed up the Capitoline hill, and, as the legend runs, did not finish their mad career till they had thrust through the circuit of the temple of Jupiter Capitolinus. (Plin. viii. 65.) So remarkable an omen would have been a sufficient ground in those days for changing the name of the gate. But it matters little what faith we may be disposed to place in the legend; for even if it was an invention, it must have been framed with that regard to local circumstances which would have lent it probability, and no other gate can be pointed out which would have so well suited the tenor of the story. Its existence at this spot is further confirmed by the tomb of Bibulus, one of the few remaining monuments of the Republic, which stands in the Macello dei Corvi, and by the discovery this year of another sepulchral monument not far from it.

Bunnen, however, is of opinion (Boscr. vol. iii. p. 33) that it lay within the walls, and infers from the inscription, which states that the ground was presented as a burial-place to Bibulus and his descendants by the Senate and people, "honoris virtutisque causa," that he was one of those rare exceptions mentioned by Cicero (de Leg. ii. 20) of persons who obtained the privilege of lying buried within the circumvallations. This unfortunate conjecture was hardly ever hazarded.

Becker has justly pointed out that the words of the inscription merely mean that the ground was presented to Bibulus, without at all implying that it was within the walls; and an attentive consideration of the passage in Cicero will show that it could not possibly have been so. Even since the passing of the law of the XII. Tables against interment within the walls, Cicero could find only one example in which it had been set aside, namely, in honour of C. Fabri·cianus. Now if Bibulus had lived in the period between the composition of the De Legibus and the final abolition of the Republic, we could not have failed to hear of an individual who had achieved so extraordinary a mark of distinction; and if, on the other hand, he lived before that work was written, — of which there can scarcely be a doubt,—then Cicero would certainly have mentioned him.

Besides the gates already enumerated between the spot from which we started and the Capitoline hill, and that of the Porta Batumena and Porta Sanqualia, unless indeed we adopt the not improbable conjecture of Preller (Schneider's Philologus, p. 84), that the Batumena was one of the gates of the fortification on the Cirrus Capitolinus, and that the Porta Fontinalis was the gate in the gorge between the Quirinal and the Capitoline, this latter gate is mentioned by Paulus Diaconus (p. 85, Müll.), in connection with a festival called Fontinalis. It is also mentioned by Varro (L.L. vi. § 82, Müll.) and other writers; and we learn from Livy (xxv. 10) that a portico was constructed from it to the altar of Mars, forming a thoroughfare into the Campus Martius. The same historian states that the Ara Martis as being in the Campus (p. 45), but there is nothing to indicate its precise situation. Numa instituted a festival to Mars, as a pledge of union between the Romans and Sabines (Fast. p. 372, Müll.), and it was probably on this occasion that the altar was erected. It is impossible to place any gate and the starting from it in the short space which fell on the S. side of the Capitoline, and therefore its site was perhaps that already indicated. The altar must have stood at no great distance from the gate, and could hardly have been so far to the W. as the...
Porta Carmentalis. This gate lay just at the foot of the Capitol, and is one of the most certain entrances to the Servian city. It was named after a难者 of Carmenta, the mother of Evander, which stood near it. This altar is mentioned by Dionysius (i. 32), and appears to have existed at least as long ago as his time, as is seen by A. Gallus (vii. 7) and by Servius (ad Virg. Aen. viii. 337). The street called Vicus Jugiarius ran from the Porta Carmentalis round the base of the Capitoline to the Forum, as we learn from Livy's description (xxviii. 37) of the procession of the virgins to the temple of Juno Regina on the Aventine, when two white heifers were led from the temple of Apollo before mentioned through the Porta Carmentalis and Vicus Jugiarius to the Forum.

The exact site of the gate was probably a little to the NW. of the church of S. Omobono.

The principal gates of Rome had commonly more than one thoroughfare. These archways, or passages, were called Fornices and Jani. Oviedo's etymology of the latter word shows the meaning attached to it, though the etymology itself is absurd: "Ab ęnduo nomem est ductum: ex quo transitiones perrae Jani, foresque in liminis profanarum sacrum jamus nominatur," Nat. Deor. i. 37.

We have already said that the right Janus of the Porta Carmentalis, on going out of the town, was regarded as having the name Porta Sclaratoa, from its having been through which the Fabii passed on their fatal expedition to the Cremers. (Liv. ii. 49.) So Ovid (Fast. i. 201):

"Carmentis portis dextro viae proxima Jano est: Ira per hanc noli, quisquis es, omen habebis."

Festus (p. 285, Mühll.), Servius (Aen. viii. 337), and Orosius (ii. 5) have completely misunderstood these passages in applying the epithet acratoa to the whole gate, as we have before remarked.

In the short piece of wall between the Capitoline hill and the Tiber there must have been at least another gate besides the Carmentalis, namely the Porta Triumphalis, as Orosius (i. 5) says. The Porta Carmentalis is mentioned (ad Att. vii. 3), and its situation near the river may be inferred not only from its name, but also from passages in Livy, which mention it in connection with inundations (xxxix. 9, 21). Plutarch also (Otho, 4) records a great inundation which had caused much damage in the corn-market, at that time held in the Forum under the Porta Carmentalis (Not. Reg. 12); but the words of Paulus Diaconus are incomprehensible, who says that a part of the Tiber once actually flowed through this gate ("Flumentana Porta Romae appellant, quod Tiberis partem ex fluvio affirmat," p. 89, Mühll.). The site of the Porta Triumphalis is not mentioned in the guides to the populace of the suburb just outside the gate: "Nam quod extra urbem est adficium, nihil magis idea est villa, quod eorum adfici quae inhabitant extra portam Flumentam, aut in Aemiliis." (R. R. ii. 2). This neighbourhood had early become very thickly inhabited, as is evident from the many public and private buildings, which are mentioned there (see Preller, Regiones, p. 156, seq.). But Livy's narrative of the trial of Manlius (vi. 20) is one of the most striking proofs of the situation of the P. Flumentana, though it is a stumbling-block to those who hold that the temple of Jupiter was on the SW. summit of the Capitoline hill. A spot near the place where the Circus Flaminius afterwards stood was at that time used for the assemblies of the Comitia Centuriata, by which Manlius was tried. From this place both the Capitol and the Arx were visible; and Manlius had produced a great effect upon his judges by calling upon them to pronounce their verdict in the sight of those very gods whose temple he had preserved; "Ut Capitolium sacrum immortale prece, ut Arx immortales vesi, do se judicaret." In order to deprive him of this appeal the tribunes adjourned the assembly to a spot just outside the Porta Flumentana, called "lucus Paelatinus," whence the Capitol could not be seen ("unde espectus in Capitolium non esset"). A place at any map of Rome will show that this was the only spot where the Capitol and Arx had in those times been visible from the temple, from its being hidden by the SW. summit, which we assume to have been the Arx, was concealed from view. The tribunes would doubtless have been glad to conceal the Arx also, had it been in their power; but an appeal to the Arx alone would have lacked the effect of the rescript which was sworn, with the emperors of Romana. They were no longer in the presence of those rescued deities in whose sight Manlius had invoked their judgment. There is no occasion therefore to try, with Becker, to alter Livy's text, by reading Fluventaria for Flumentana, or seek to place the scene of the trial at another spot, since the Comitia Centuriata were usually assembled in the Campus.

The ancient topographers, as well as the modern Italians (Nabby, Musa, 9c. p. 132; Canina, Indicazioni Topografiche, pp. 34, 653, ed. 1850), place another gate, the Porta Triumphalis, between the Carmentalis and the Flumentana. That there was such a gate is certain, since it is frequently mentioned in classical authors, but unfortunately in such a manner that no decided inference can be drawn respecting its situation. Hence various theories have been advanced on the subject, which have led to warm controversies. The German school of topographers, though not united among themselves, have agreed in departing from the Italian view, chiefly because it is so much to them abhorrent to imagine that there could have been three gates in so short a piece of wall. If, however, as it will be shown to be probable, the Porta Triumphalis was opened only on occasions of state, there really seems to be very little force in this objection. Bunsen and his followers allow that it formed a real entrance into the city, opening directly into the Circus Maximus; whilst Becker, on the other hand, holds that it was no gate at all properly
so called, but a mere triumphal arch situated in the Campus Martius. The theory of Bunsen necessarily rests on the assumption of a different line of wall from that laid down in the preceding account; and as another line is also adopted by Niebuhr (Hist. i. p. 397, Eichmayr. ii. p. 49), it will be necessary to examine this point before proceeding to the question of the gate. Neither and Bunsen are, however, far from coinciding. The line drawn by the former proceeds along the banks of the river; that drawn by the latter runs from the Porta Carmentalis to the N. angle of the Circus Maximus, and, adopting the NW. front of the circus, or what was called the Oppidam, as part of the line, proceeds towards the Aventine, thus shutting the greater part of the Forum Boarium out of the city. Both these theories, however, agree in so far as they assume an entrance continuus, or continued line of wall; and therefore, if this notion can be shown to be false, both fall to the ground. Now it can be proved on the very best evidence that there was no wall in this part of the city, which was defended solely by the Tiber. We have already adduced a passage from Dionysius in confirmation of this statement; and the same author in another passage repeats the same thing in so plain a manner that there can be no reasonable doubt of the fact: ἡ γὰρ ἡ ἀπὸ τοῦ Δημοκριτοῦ ἐκ τοῦ Ἰωάννου τοῦ οἰκίζοντος ἐσσιτε ἐς τὸν τάφον τοῦ τούτων μενοῦ (v. 23). But Dionysius does not stand alone. We have Livy also as an authority for some the facts, who, in narrating the entrance of Pompey against Rome, observes that the citizens regarded some parts of their city as secured by the wall, and other parts by the Tiber: "Alia muris, alia Tiberi objecto videbantur tuta" (ii. 10). The same fact appears, though not in so direct a manner, from the same author's account of the procession of the virgin from the temple of Apollo, outside the Carmental gate, to that of Juno Regina on the Aventine, to which we have before briefly alluded. The route is described as follows: "A porta (Carmentalis) Jugario vicio in forum venere. Inde vico Tusco Velabroque per Boarium forum in clivum Publicium atque asdem Junias Reginae persequuntur" (xxii. 37). Now the same facts are repeated by Bunsen in his passage: "Boarium must have been outside of the wall, since the temples of Fortune and Mater Matuta, which stood upon it (Liv. xxxii. 27), were within the Porta Carmentalis (id. xxv. 7). The procession, then, after passing through that forum, must have gone out of the city at another gate,—Bunsen's Flumenata,—and have entered it again by the Trigemina, before it could reach the Clivus Publicius,—facts which are not mentioned by Livy in his very precise description of the route.

Having thus shown on the best evidence that no wall existed at this point, it would be a mere waste of time to refute arguments intended to show that it possibly might have existed,—such as a wall gate would keep out an inundation, whether the Fabii went over the Subunician bridge, and others of the like sort, which would have paled an ancient haruspex. We will therefore proceed to examine Becker's hypothesis, that the Porta Triumphalis was, in fact, no gate at all, but merely an arch in the Campus Martius, a theory which is also adopted by Livy, through the enables variation, by Preller (Regiones, p. 162, and Anhang, p. 239).

Becker places this arch at the spot where the Campus Martius joins the Regio called Circus Flaminius, and takes it to be the same that was rebuilt by Domitian (of course he must mean rebuilt, though it is not very clearly expressed. De Moris, p. 92, Handl, p. 153). His conjecture is founded on the following lines in a poem of Martial's (vi. 65) in which he describes the erection of this arch and of some other buildings near it:

"Haece est digna tua, Germanico, porta triumphalis, Hos aditus urbem Martis habere desceet."

Becker, however, is totally unable to prove that this arch and the temple of Fortuna Redux near it were even in the Campus Martius at all. Thus he says (Handl. p. 643): "It is not indeed expressly said that the Arx of Fortuna Redux was in the Campus Martius; but it becomes probable from the circumstance that Domitian built here, and, as he have conjectured at p. 153, close to the Porta Triumphalis, a temple to the same goddess. The argument then proceeds as follows: "We know from Martial that Domitian built a temple to Fortuna Redux where her altar formerly stood, and also a triumphal arch near it. We do not know that this altar was in the Campus Martius; but it is probable that it was, because Domitian built this temple close to it, and also close to the arch, which, as I conjectured, was the Porta Triumphalis!"

There is, however, another passage of Martial, either overlooked or ignored by Becker, which tends very strongly to show that this arch of Domitian's really stood there, but at a quite a different spot from that so conveniently fixed upon by him. It is the following (x. 6):

"Felices quibus uraeus edicit spectacrum Salus Arctos aedibusque ducem. Quand o erit iles dies quo Campus et arbor et omnis Lucebit Latia culta fenestra nurn? Quand o mors dulce, longuque a Caesare pulvis, Toteque Flaminia Roma videnda via?"

There can be no doubt that these lines refer to the same triumphal entry of Domitian's as those quoted by Becker; and they plainly show, as Cassius Dio does, that the Porta Triumphalis stood nearer the Villa Publica and temple of Bellona, close to the Via Lata. For this site he adduces several plausible arguments: near the temple of Bellona was the piece of ager hostilia, where the Fetiales went through the formalities of declaring war; as well as the Columna Beller, whence a lance was thrown when the army was going to take the field; also a Senatum "circa modern Bel- lona", in which audience was given to foreign ambassadors whom the senate did not choose to admit into the city. The Villa Publica also served for the reception of the latter, and probably also of Roman generals before their triumph, and of all who, being cum imperio, could not cross the pomerium, and therefore in the ordinary course took up their abode there. At this time the place of Dictatorium was used in its stead, in which Claudius passed some nights, and in which probably Vespasian and Titus slept before their triumph. This
who, we are told, assembled the senate at the same place precisely on the ground that it was outside of the pomerium, and that consequently he did not violate their privileges by assembling them there (kai tē Ὄκταποι τὴν Βουλήν ψέφον δὲ τὸ ἴδιο τοῦ πομερίου ἀνή τε εἶναι, lv. 8). But as these instances occurred in the imperial times, when it may be said with Becker (Handb. p. 151, note) that the ceremony no longer had any meaning, we will go back for an example to the early ages of the Republic. First, however, we must demand the acknowledgment that the actual triumph of Vespasian was the same, or at least stood on the same spot, as that which had been in use from time immemorial. We cannot allow it to be shifted about like a castle on a chessboard, to suit the convenience of commentators: and we make this demand on the authority of Josephus himself in the very passage under discussion, who tells us that it took its name from the circumstance that the triumphal processions had always passed through it (καὶ τῷ πνεύματι αὐτῆς ἐκ τοῦ δρόμου τῆς προσγορίας ἀν' αὐτῶν τετυμμένης). Now Livy, in his account of the triumph of the consuls Valerius and Horatius, relates that they assembled the senate in the Campus Martius to solicit that honour; but when they were refused the conclave (where they were Overawed by the presence of the military, the consuls called the senate away into the Prata Flaminia, to the spot occupied in the time of the historian by the temple of Apollo. (“Conules ex compoiso eodem diebus ad urbern accesserie, sena-
tumque in Martium Campum eonsceviri. Ubi quum de rebus a se gens erat, quasi primores Patrum, senatum inter milites dederit, marce sese habebi. Itaque inde Conules, ne criminationi esset locum, in prata Flaminia, ubi nunc sedes Apollinis (jam tum Apollinar e appellabant) eonsceviri senatun,” iii. 65.) This temple was situated close to the Porta Octavia (Becker, Handb. p. 605), and therefore considerably nearer the city than the spot indicated either by Becker or Preller. The consuls therefore must have already passed beyond the Porta Triumphalis before they began to solicit the senate for leave to do so!

Becker, however, has been more careful, and has not extended the jurisdiction of the city beyond the walls of Servius, at this part of the Campus, before the time of the emperors Claudius. But what results from his view? That the whole affair of the Porta Triumphalis was mere force,—that it led nowhere,—that the triumphal general, when he had passed through it by permission of the senate, was as much outside the city boundary as he was before. But that it afforded a real entrance into the town clearly appears from the passage in Cicero's oration against Piso (c. 23). "Cum ego Caesarei-
tana porta introroe dixeram, non possum mei Euclisina introroe, homine promteismius lacessant. Quasi vero id aut ego scire debuerim, aut vestrum quisiam audiendiat, aut ad rem pertinentia qua tu porta introroe, modo ne triumphalle; quae porta Macedonica semper procenesis ante te patuit." The Porta Triumphalis being here put on a level with the Caelimontana and Euclidina, the natural conclu-
sion is that, like them, it afforded an actual, though not customary, entrance within the walls. We further learn from the preceding passage that this same Porta Triumphalis had been open to every proconsul of Macedonia before Piso, including of course L. Aemilius Paullus, who triumphed over Etruria n. c. 167.
(Irv. xiv. 39), thus establishing the identity of the gate to at least that period.

But to return to Becker's explanation of the passage of Josephus. Admitting Piutarch's account of the triumphs of Pausias and Lucullus, namely, that they passed through the Circus Fiammianus, yet what does this prove? how is it connected with the Porta Triumphalis? Those generals may have marshalled their processions in the Campus and passed through the Circus Fiammianus in their way to the Porta Triumphalis. The procession would have been equally visible in the Circus as in the streets of Rome, just as the Lord Mayor's show may, or might, be seen at Westminster as well as in the city. It is possible indeed that in the case of Vesuvius there was no procession till he arrived at the gate; but it does not necessarily follow that the same line was always precisely observed. In truth we may perceive a difference between the expressions of Josephus and those of Piutarch. The former says that Pausias went his way ἐκ τῆς λεωποδοντῆς; whilst Piutarch says, of Paulius, that the people assembled ἐν τῷ ἱερῷ ἱστορίῳ, καὶ Κίππος καλοσθείς; of Lucullus, that he adorned the Φαληρικαὶ ἱερᾶς ἰδρυμένι. Here the cinctures are precisely designated as ἱεροπρόπετος; but Josephus uses the general term ἱερόπροπες, which may indicate theatres of all kinds. Now we will suppose a more probable route than that given by Becker, according to which the præfect must have crossed the forum twice. After coming out at the further end of the circus, Vesuvius turned down to the east, between the Palatine and Caelian, the modern Via di S. Gregorio. This would bring him out opposite his own magnificent amphitheatre, the Colosseum, then in course of construction. Even if it had not risen much above its foundations, still its ample area by means of scaffolding, would have accommodated a vast number of spectators; and as to Vesuvius personally, it would have imparted so small a relish to his triumph to pass through so magnificent a work of his own creation. Hence his road lay plain and direct over the Sibylla Sacra Via to the forum and Capitol.

Now, taking all these things into consideration, we will venture to suggest a very slight change in the text of Josephus, a change not so great as some of those often proposed by Becker upon much smaller occasions, and which will release us from a great deal of perplexity. The alteration is that of an και into a, a very slight one in the uncial character, but, by reading ἵππος ἱερῶν, for ἵππος ἱερῶν, we would make Vesuvius depart from the Porticus Octaviae to the Via that had always been used for triumphs, instead of retracing his steps towards one of which nobody can give any account.

But whatever may be thought of the individual case of Vesuvius, we will hold it to be incontestable that the Porta Triumphalis, against which the case of Josephus seems to be that it was near two other gates, is to be sought in that part of the Servian wall between the P. Carmentalis and the P. Farnesiana. The objection just alluded to would indeed have some force, if we could assume, with Becker, (Hist. p. 134), that the Porta Triumphalis, just like an ordinary one, lay always open for common traffic. But it is surprising how any body could ever have proposed a route after retracing the passages which Becker has himself cited from Suetonius, Tacitus, and D. C. Cassius, or that in Cicero's oration against Piso before quoted. The first of these authors relates that after the death of Augustus
stand. It seems probable that it has, included a considerable extent, had it proceeded along the most natural supposition is that it was the Porta Capena, which is twice mentioned by Juvenal (iii. 11):—

“Substitut ad vetere arcus madidamique Capenam,”

where we learn from the Schola that the gate, which in later times must have lain a good way within the town, was called “Arcus Stillans.” So Martial (iii. 47):—

“Capena grandi porta qua pluit gutta.”

A little way beyond this gate, on the Via Appia, between its point of separation from the Via Latina and the P. S. Sebastiano, there still exists one of the most interesting of the Roman monuments—the tomb of the Scipios, the site of which is marked by a solitary cypress.

From the Porta Capena the wall must have ascended the Caelian hill, and skirted its southern side; but the exact line which it described in its progress towards the agger can only be conjectured. Becher (Handb. p. 167), following Pliny and Bunsen, draws the line near the Ospedale di S. Giovanni, through that part of the hill on which the Lateran is situated, although, as Canina observes (Indicazioni, p. 36), this is the highest part of the hill. There was perhaps a gate at the bottom of the present Piazza di Navicella, but we do not know its name; and the next gate respecting which there is any certainty is the Porta Caeciliana. Bunsen (Bibl. i. p. 638) and Becher, in conformity with their line of wall, place it by the hospital of S. Giovanni, now approached by the Via S. Giovanni in Laterano, the ancient street called Caput Africana. The Porta Querquetulana, if it was really a distinct gate and not another name for the Caeciliana, must have stood a little to the N. of the latter, near the church of S. S. Pietro e Marcellino, in the valley which separates the Caelian from the Esquiline. This gate, which was also called Querquetulana, is several times mentioned, but without any more exact definition. (Plin. xvi. 15; Festus, p. 261.) The Caelian hill itself, as we have before remarked, was anciently called Querquetulana. From this point the wall must have run northwards in a tolerably direct line till it joined the southern extremity of the agger, where the Porta Esquilina was situated, between which and the Querquetulana there appears to have been no other gate. The Esquiline, like the others on the agger, is among the most certain of the Roman gates. We learn from Strabo (v. p. 237) that the Via Labicana proceeded from it; whilst at a little distance the Praenestina branched off from the Labicana. It must therefore have lain near the church of S. Vito and the still existing arch of Gallinus; but its exact site is connected with the question respecting the gates in the Aurelian wall which corresponded with it, and cannot therefore at present be determined.

The site of the Porta Collina, the point from which we started, is determined by the fact mentioned by Strabo (ib. p. 229) that both the Via Salaria and Via Nomentana started from it; and it must consequently have stood near the northern corner of the baths of Diocletian at the commencement of the present Via del Macao. We learn from Paulus Diaconus (p. 10) that this gate was also called Agonensis and Quiroliana. Agonum, as we have said, was the ancient name of the Quirinal hill.

The Porta Collina, then, and the Porta Esquilina were seated at the northern and southern extremities of the Roman comitum.
(Liv. xlvi. 39), thus establishing the identity of the gate to at least that period.

But to return to Becker's explanation of the passage of Josephus. Admitting Plutarch's account of the triumphs of Paulinus and Lucullus, namely, that they passed through the Circus Flaminius, yet what does this prove? how is it connected with the Porta Triumphalis? Those generals may have marshalled their processions in the Campus passed through the Circus Flaminius in their to the Porta Triumphalis. The procession have been equally valid in the Circus as streets of Rome, just as the Lord Mayor's, or might, be seen at Westminster as well.

It is possible indeed that in the period there was no procession till the gate; but it does not necessarily the same line was always precisely the same.

we may perceive a difference between of Josephus and those of Plutarch. Plutarch says that Vespasian went de voce eteoaeti. It seems, that he adds the of Lucullus, that he adds the.
the entrance to Numa’s regia, as we learn from Plutarch (de Fort. Rom. 10). Among the arches of sculptors to which the name of gate was applied, or perhaps be ranked that alluded to by Martial (vi. 41):—

“Olim pulta Vipsania portae columna,” &c.

But the gates called Ferentina and Praetoria have offered a conjecture. [See p. 37.] In the street-slaughters, the Ferentina rests solely on a false reading of Statius (Silv. 6. 2, Paeon. 3. 97.) On the other hand, the Praetoria seems better supported by the reading of a Vitellius, which is the first time the Praetoria appears in a text at Rome; it is also mentioned by Pliny (Nat. Hist. 36. 32) as one of the gates to which the name of gate was applied. However, the Praetoria seems to have been pierced in a later period, and a new wall was built to enclose the road along which it stood, and a new line of gates was erected. Gradually the old gates began to disappear, but the opening was never entirely closed, and the line of gates was not entirely abandoned. When it was finally abandoned, the Praetoria was no longer a gate, but became a station for the collection of tolls. However, it was the last of the gates to be abandoned, and was finally dismantled in the 11th century. The Praetoria was also mentioned in the Portae Praenestinae, vii. Mai, which date agree with Ovid (Fast. iv. 590) in the case of the elephants, and in the case of the elephants which the entrances of a dog were by the flames in the Lucus Holmis. It was also mentioned in the Portae Praenestinae, vii. Mai, which date agree with Ovid (Fast. iv. 590).

This discrepancy is to be reconciled. It can hardly be supposed that one of the Roman gates derived its name from a trifling rustic sacrifice; unless, indeed, it was a duplicate one, used chiefly with reference to ascendency customs, as seems to have been sometimes the case, and in the present instance, to indicate the position of the gate to the spot where the annual rite was performed. Paulus Diaconus also mentions (p. 37) a Porta Collatina, which he affirms to have been so called after the city of Collatia, near Rome. But when we reflect that both the Via Tiburtina and the Via Praenestina are issued from the Porta Esquilina, and that a road to Collatia must have run between them, the impossibility of a such a Porta Collatina is at once apparent. The Duodecim Portae are placed by Bunsen (Buchh. i. p. 633) in the wall of the Circus Maximus; but as it appears from Pliny (I. c.) that they stood on the ancient line of wall, and as we have shown that this did not make part of the wall of the circus, this could not have been their situation. We do not know the number of the gates of the Duodecim Portae to which the force of Piale’s celebrated discovery that the Duodecim Portae must have been a place at Rome, because Julius Obsequens says that a mule brought forth there; which it might very well have done at one of the gates. Becker’s opinion (Hands. p. 180) that it was an arch, or arches, of the Aqua Appia seems unfounded as that of Bunsen (Vide Preller, Regiones, p. 193). It is mentioned by the Notitia in the 11th Region, and therefore probably stood somewhere near the Aventine; but its exact site cannot be determined. It seems probable, as Preller remarks, that it may have derived its name from a complex of twelve arched thoroughfares like the Aenosbocahina, or perhaps the Belikhon at Athens.

Transiberinacium Wall.—Ananus M. Mons in the times we have related, fortified the Janiculum, or hill on the right bank of the Tiber commanding the city. Some have concluded from Livy (i. 33):—

“Janiculum quoque adjectum, non inopia locorum, sed ne quando ex arx hostium esset. Id non muro solutum, sed istam ob commoditatem Himetis ponte Sublicio tam primum in Tiberi facto contumui urbi

3 c 3
of the agger. But besides these, Strabo (7.5. p. 234) mentions another lying between them, the Porta Viminalis, which is also recorded by Festus (p. 376) and by Florus (Ap. 19). It must have lain behind the SE angle of the baths of Diocletian, where an ancient road leads to the rampart, which, if prolonged, would run to the Porta Claudia of the walls of Aurelian, just under the southern side of the Castra Praetoria. It is clear from the words of Strabo, in the passage just cited (ὅπερ μένει δι’ τοῖς ἐρείπιον ἱστορεῖν τοὺς ἐκτίματα τοῖς Ἑλλήνιστοι Λῆμφοι), that there were only three gates in the agger — the agger itself occupied a considerable portion of the circumference of the city, and it could not have been possible to find room for two or three more in this short space, the whole length of the agger being but 6 or 7 stadia (Strab. l.c.; Dionys. iv. 68), or about $\frac{1}{2}$ of a mile. Its breadth was 50 feet, and below it lay a ditch 100 feet broad and 50 feet deep. Remains of this immense work are still visible near the baths of Diocletian and in the ground of the Villa Negrotto, especially at the spot where the remains of Rome now stand.

**Survey under Vespasian and Circumference of the City.**— In the preceding account of the gates in the Servian wall we have numerated twenty, including the Porta Triumphalis. Some topographers have adhered to a greater number. When we observe that there were only nine or ten main roads leading out of ancient Rome, and that seven of these issued from the three gates Capena, Esquilina, and Collina alone, it follows that five or six gates would have sufficed for the main entrances, and that the remainder must have been unimportant ones, destined only to afford the means of convenient communication within the city. Of these, the distinction was almost always given only to the Collina, Viminalis, Esquilina, Castrimontana, Capena, Trigemina, Carmelitana, and Raturnena, which seem to have been of any great importance. Nevertheless it appears from a passage in Pliny (iii. 99) that in his time there must have been a great number of smaller ones, the origin and use of which we shall endeavour to account for presently. As the passage, though unfortunately somewhat obscure, is of considerable importance in Roman topography, we shall here quote it at length: "Urban tres portas habentem Romulos reliquit, aut (ut plurimas tradentibus credamus) quattuor. Moesia ejus collegere amnibit Imperatoribus Caesaribusque Vespasianoae ardua conditae posseduntur. Complementum semetipsum, ipsa divinitur in regiones quattuordecim, computa Larion collev. Ejusdem spatium, mensura currente a milliario in capite Romani fori statuto, ad singulas portas, quas sunt hosque numero triginta septem, ita ut duodecim semel numerentur, praetererque quinquies et sex lateribus septem, quae esse desiderant, efficit passuum per diemtrium $\times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times \times 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the entrance to Numa's regia, as we learn from Pintarch (de Fort. Rom. 10). Among the arches of aqueducts to which the name of gate was applied, may perhaps be ranked that alluded to by Martial (iv. 18):—

"Qua vicina pluit Vipsanis porta columnis," &c.

Respecting the gates called FERNETELLA and FACCULARIA we have before offered a conjecture. [See p. 728.] The PORTA MIXTA rests solely on a false reading of Plantinus. (Cass. ii. 6, Pesc. i. 3. 97.) On the other hand, a PORTA CATULARIA seems to have really existed, which is mentioned by Paulus Diaconus (p. 45; cf. Festus, p. 285) in connection with certain sacrifices of red-coloured dogs. This must be the scene of the city of Colonia, near Rome (Fast. iv. 905), in which the entrails of a dog were offered by the flames in the Lucus Robiginis. It is also mentioned in the Fasti Praenestini, vii. Kal. Mai, which date agrees with Ovid's: "Fe-
i-rose Robigo Via Claudia, ad milium v., ne ro-
bigo furmentis nocet." But this is at variance with the first, with Otho, who was marching to Rome by the Via Nomentana, not the Via Claudia, and, consequently, with itself, since the Via Claudia did not branch off from the Via Flaminia till the 10th milestone, and, consequently, no sacrifice could be performed on it at a distance of 5 miles from Rome. However this discrepancy is to be reconciled, it can hardly be supposed that the name of the Roman gates derived its name from a trifling rustic sacrifice; unless, indeed, it was a duplicate one, used chiefly with reference to sacerdotal customs, as seems to have been sometimes the case, and in the present instance to denote the gate leading to the spot where the annual rite was performed. Paulus Diaconus also mentions (p. 37) a PORTA COLLATINA, which he affirms to have been so called after the city of Colonia, near Rome. But when we reflect that both the Via Tiburtina and the Via Praenestina issued from the Porta Equilina, and that a road to Collatium must have run between them, the impossibility of a substantive Porta Collatina is at once apparent. The DUODECIM PORTAE are placed by Bunsen (Beschr. i. p. 635) in the wall of the Via Prenestina, but as it appears from Pliny (l. c.) that they stood on the successus of the road, the term "porta" must be interpreted as meaning an archway of the wall, and as we have shown that this did not make part of the wall of the circus, this could not have been their situation. We do not see the force of Piale's celebrated discovery that the Duodecim Portae must have been a place at Rome, because Julius Obsequens had brought forth there; which it might very well have done at one of the gates. Beckner's opinion (Handb. p. 180) that it was an arch, or arches, of the Aqua Appia seems unfounded as that of Bunsen (vide Freiler, Regionen, p. 193). It is mentioned by the Notitia in the 11th Regio, and therefore probably stood somewhere near the Aventine; but its exact site cannot be determined with any probability from the remarks, that it may have derived its name from being a complex of twelve arches, through which the Esquiline of the Palaeisone at Athens.

Transitoriae Wall.—Ancus Marcus, as we have related, fortified the JANICULUM, or hill on the right bank of the Tiber commanding the city. Some were called "Portae" (Cat. vi. 6) "Januentine quoque adjectum, non inopiae porum, sed ne quando ea ara hostium esset. Id non muro solum, sed etiam ob commoditatem itineris ponte Sublicium tum primum in Tileri facto conjungi urbi
that a wall was built from the fortress on the top of the hill down to the river, but the construction of conjungi in this passage may be a zeus. It seems strange that Ancus should have built a wall on the right bank of the Tiber when there was yet none on the left bank; and it is remarkable that Dionysius (iii. 45), in describing the fortification of the Janiculum, makes no mention of a wall, nor do we hear of any gates on this side except that of the fortress itself. The existence of the wall, moreover, seems hardly consistent with the accounts which we have already given from the same author of the defenseless state of the city on that side. Niebuhr (Hist. i. p. 396) rejected the notion of a wall, as utterly erroneous, but unfortunately neglected to give the proofs by which he had arrived at this conclusion. The passage from C. Arrianus (Kassiodorus 327\textsuperscript{2}) seems to regard as decisive proves little or nothing for the earlier periods of the city; and even had there been a wall, the passing it would not have afforded an entrance into the city, properly so called.

II. Walls and Gates of Aurelian and Honorius.

In the repair of the wall by Honorius all the gates of Aurelian vanished; hence it is impossible to say with confidence that any part of Aurelian's wall remains: and we must consider it as represented by that of Honorius. Procopius (B. G. iii. 24) asserts that Totila destroyed all the gates; but this is disproved by the inscriptions still existing over the Porta S. Lorenzo, as well as over the closed arch of the Porta Maggiore; and till the time of Pope Urban VIII. the same inscription might be read over the Ostiense (P. S. Paolo) and the ancient Portuense. It can hardly be imagined that these inscriptions should have been preserved over restored gates. The only notice respecting any of the gates of Aurelian on which we can confidently rely is the account given by Ammianus Marcellinus (xviii. 4. § 14) of the carrying of the Egyptian obelisk, which Constantius II. erected in the Circus Maximus, through the Porta Ostiense. It may be assumed, however, that their situation was not altered in the new works of Honorius. By far the greater part of these gates exist at the present day, though some of them are now walled up, and in most cases the ancient name has been changed for a modern one. Hence the problem is not so much to discover the sites of the ancient gates as the ancient names of those still existing; and these do not admit of much doubt, with the exception of the gates on the eastern side of the city.

Procopius, the principal authority respecting the gates in the Aurelian (or Honorian) wall, enumerates 14 principal ones, or στός, and mentions some smaller ones by the name of στίλια (B. G. i. 19). The distinction, however, between these two appellations is not very clear. To judge from their present appearance, it was not determined by the size of the gates; and we find the Pinciana indifferently called στοις and στίλια. (Urbichus, Class. Mix. vol. iii. p. 196.) The conjecture of Nibby (Storia, ge. p. 317) may perhaps be correct, that the στός, were probably those which led to the great highways. The unknown writer called the Anonymus Ensidelensis, who flourished about the beginning of
obtained its present name cannot its ancient one was undoubtedly from Via Flaminia, which it spanned across, and indeed long before, but had bent outwards from the spur of the Pincian hill, whence it fronsus or incinosus, just as it is in the toro. (Procop. B. G. i. 23) proceeding always to the right, Pinciana, before, merely walled up in the time of a Einsiedlen. It of course de- are described as the one house near this gate (Anastas., 106); and either from this explains performed before it, it is supposed to have been called, a name which actually occurs in the passages of Procopius (B. G. i. 18). And it is called, though the latter claim to this second appellation, which Belisarius himself defended; it is probable that there was no such name in the passage, in which Aurelian by means of a gate now blocked up, but still extant, just at the angle where those walls join on to the Castra Praetoria.

Assuming this to have been the original Tiburtina, Niebuhr (followed by MM. Bunsen and Urlichs) considers the Porta S. Lorenzo to have been the Praenestina, and the Porta Maggiore to have been the Labicana; but that as the gate adjoining the Praetorian camp was blocked up, the road to Tivoli was transferred to the Porta S. Lorenzo, and that to Praeneste to the gate next in order, which thus acquired the name of Praenestina instead of its former one of Labicana (Beschreibung, p. 637, seq.). To this suggestion there appear to be two principal objections brought forward by M. Becker, neither of which M. Urlichs has answered: the first, that, supposing the Via Tiburtina to have been so transferred, which taken alone might be probable enough, there is no apparent reason why the Via Praenestina should have been also shifted, instead of the two thenceforth issuing together from the same gate, and diverging immediately afterwards; and secondly, that there is no authority for the existence of such a gate called the Labicana at all. The passage of Strabo, already cited, concerning the Via Labicana, certainly seems to imply that that road in his time was separated from the Praenestina immediately after leaving the Esquiline gate; but there is no improbability in the suggestion of M. Becker, that its course was altered at the time of the construction of the new walls, whether under Aurelian or Honorius, in order to avoid an unnecessary increase of the number of gates. Many such changes in the direction of the principal roads may have taken place at that time, of which we have no account, and on which it is impossible to speculate. Westphal, in his Römische Campanien (p. 78), has adopted the same view of the case: but he considers the Via Labicana to have originally had a gate assigned to it, which was afterwards walled up, and the road carried out of the same gate with the Via Praenestina. The only real difficulty in the ordinary view of the subject, supported by M. Becker, appears to
be that, if the Via Tiburtina always issued from the Porta S. Lorenzo, we have no road to assign to the now closed gate adjoining the Praetorian camp, nor yet to the Porta Viminalis of the Servian walls, a circumstance certainly remarkable, as it seems unlikely that such an opening should have been made in the aeger without absolute necessity. On the other hand, the absence of all mention of that gate prior to the time of Strabo would lead one to suspect that it was not one of the principal outlets of the city; and a passage from Ovid, quoted by M. Becker, certainly affords some presumption that the road from Tibur, in ancient times, actually entered the city by the Porta Esquilina (Fast. v. 684). This is, in fact, the most important, perhaps the only important, point of the question; for if the change in the names had already taken place as early as the time of Procopius, which Niebuhr himself seems disposed to acknowledge, it is hardly worth while to inquire whether the gates had borne the same appellations during the short interval from Honorius to Justinian" (Class. Mus. vol. iii. p. 369, seq.).

The Porta Tiburtina (S. Lorenzo) is built near an arch of the Aquae Marcia, Tepula, and Julia, which here flows over one another in three different canals. The arch of the gate corresponds with that of the aqueduct, but the latter is encumbered with rubbish, and therefore appears very low, whilst the gate is built on the rubbish itself. As the inscription on it appeared on several of the other gates, we shall here insert it: S.P.Q.R. Imp. D.D. N.V. invictissimis principibus Arcadio et Honorio victoribus et triumphatoribus aetern. August. ob sacratoa urbe ascensionem munus portae aut turris ejusdem immensa rubris ex supplicatione V.C. et inutilia comitii et magistri aeternus militiae. Fil. Stiliconus ad perpetuationem nominis eorum simulacra constituit curante Fil. Macrobio Longiniano. V.C. Prope Urbis D. N. M. Q. eorum. In like manner the magnificent double arch of the Aqua Claudia and Anio Novus, which flows over it, was converted into the Porta Praenestina (Maggiore).

The right arch, from the city side, is walled up, and concealed on the outside by the Honoran wall. Just beyond the gate is the curious tomb of Eurytaces, the baker, sculptured with the inscrip-

ments of his tomb in 1838, by the carver who had built the Porta San Pancrazio of the closed Honorius over the Porta Esquilina. There are three inscriptions—builder, and Veritas. The gate had a dedicatory column.

Hence the vestiges of the Aqua Claudia are at this point; when Beneventum was a suburb embracing the confluence of the Anio and Metaurus. The Porta Asinaria of Giovanni, built by Pope Gregory the Great, having a span of the Mura, &c. p. 40, and is frequently mentioned in the point where the Metaurus and the Metaurus flows into the Tiber (Merid. p. 11.)

The two new aqueducts have entirely replaced this one another and work in the Via Appia to Capena, for which reason they have not yet received names, which is the road to Tivoli. When the Porta Giove Stabiana retained its name, it was called Porta Senesi, but now called Porta S. Giorgio, Eurytaceae, situated outside the city, for the arch is now called arch of Eurytaces. A little farther on an arch called Porta Ardeatina (Froopep. B. G. p. 370.) called arch of Eurytaces, lies walled up at a place named Arsura, which issues from the Servian walls. This gate was walled up at a time when the side of the Via S. Paolo, forms the outside of it, and the most splendid monument of Anmnius, now covered by a tower belonging to St. Pauli apse (Froopep. B. G. p. 370.) is on the second, the side of the Via S. Paolo is covered by a tower belonging to the remains of the Iovi. From this point the Via S. Paolo runs through Monte Testaccio...
contrary to this, was first brought into vogue by Nardini in the last century, and has since been held by most Italian scholars and topographers. It is not, however, so exclusively Italian but that it has been adopted by some distinguished German scholars, among whom may be named Göttling, and Braun, the present accomplished Secretary of the Archæological Institute at Rome.

Every attempt to determine this question must now rest almost exclusively on the interpretation of passages in ancient authors relating to the Capitolium hill, and the inferences to be drawn from them; and the decision must depend on the preponderance of probability on a comparison of these inferences. Hence the great importance of attending to a strict interpretation of the expressions used by the classical writers will be at once apparent; and we shall therefore preface the following inquiry by laying down a few general rules to guide our researches.

Preller, who, in an able paper published in Schneidewin's Philologus, vol. i., has taken a very moderate and candid view of the question, consoles himself and those who with him hold the German side, by remarking that no passage can be produced from an ancient and trustworthy writer in which Capitolium is used as the name of the whole hill. But if the question turns on this point—and to what extent it certainly does—such passages may be readily produced. To begin with Varro, who was both an ancient and a trustworthy writer. In a passage where he is expressly describing the hills of Rome, and which will therefore admit neither of misapprehension nor dispute, Varro says: "Septimo mortuam nostram urbs urbe muria comprehendit. E quae Capitolium dicitur, quod hic, quom fundamenta foderunt saeclis Jovis, caput humanum dicatur inventum. Hic monte ante Tarpeius dicitur," Sc. (L.L. v. § 41, Mill.) Here Capitolium can signify nothing but the Capitoline hill, just as Palatinum in § 53 signifies the Palatine. In like manner Tacitus, in his description of the Roman period before cited: "Forumque Romanum et Capitolium non a Romulo sed a Tito Tatius additum urbi crediderint" (Ann. xii. 24), where it would be absurd to restrict the meaning of Capitolium to the Capitol proper so called, for Tatius dwelt on the Arx. So Livy in his narrative of the exploit of Horatius Cocles: "Sic transit a terra religiis, jam plus hostium in Capitolium dicitum, quum in Juniculo, fori." (ii. 10), where its unison with Palatum shows that the hill is meant; and the same historian, in describing Romulus consecrating the spolia opima to Jupiter Feretrius a couple of centuries before the Capitoline temple was founded, says: "in Capitolium consecuit" (i. 10). The Greek writers use τὸ Καστόριον in the same manner: Πάριον μὲν τὸ Παλάτιον καταστρεφον — Τὸν δὲ τὸ Καστόριον. (Dionys. ii. 50.) Hence we deduce as a first general rule that the term Capitolium is sometimes used of the whole hill.

Secondly, it may be shown that the whole hill, when characterised generally as the Roman citadel, was also called Arx: "Atque ut sua munia arx circumjacta ardeo et quasi circumsca saxo nitens, in illis tempore horribilis Gallici adventus incola atque intacta permanerint." (Cic. Rep. ii. 6.) "Sp. Tarpeius Romanae praeerat aedil." (Livy i. 11.) But there is no need to multiply examples on this head, which is plain enough.

But, thirdly, we must observe that though the terms Capitolium and Arx are thus used generally...
be that, if the Via Tiburtina always issued from the Porta S. Lorenzo, we have no road to assign to the now closed gate adjoining the Praetorian camp, nor yet to the Porta Viminalis of the Servian walls; a circumstance certainly remarkable, as it seems unlikely that such an opening should have been made in the agger without absolute necessity. On the other hand, the absence of all mention of that gate prior to the time of Strabo would lead one to suspect that it was not one of the principal outlets of the city; and a passage from Ovid, quoted by M. Becker, certainly affords some presumption that the road from Tibur, in ancient times, actually entered the city by the Porta Esquilina (Fast. v. 684). This is, in fact, the most important, perhaps the only important, point of the question; for if the change in the names had already taken place as early as time of Procopius, which Niebuhr himself disposed to acknowledge, it is hardly worth while to inquire whether the gates had borne the appellations during the short interval from to Justinian " (Cass. Ann. vol. iii. p. 35).

The Porta Tiburtina (S. Lorenzo) was an arch of the Aquae Marcia, Tepula, which here flowed over one another in one canal. The arch of the gate that of the aqueduct, but the less with rubbish, and therefore appears the gate is built on the rubthus inscription on it appeared on gates, we shall here insert it: "N.V. urbis insignis princeps
vestris biblistes et triumphator
staurus orbis uenerabat
vestris imperat ruder
industria comitatis et u
Statilia en perpe
hinc constituit cur
C. C. Praef. Urb.
manus the maps.
Claudia and Az.
converted into The right an.
and concave.
Just bey-

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A. Temple of Jupiter Capitolinus.
B. Temple of Janus Moneta.
1. Forum Traiani.
2. Septulitum Flaminia.
3. Campus Martius.
4. S. Pietro in Montorio.
5. S. Petri in Carcere.
6. S. Pio of Conservatori.
7. Anxius Severi.
8. S. Nicola de Carmini.
9. Tor de Chiarini.
10. S. Andrea in Vinculis.
11. Fabriani Cafarrelli.

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To signify the whole hill, they are nevertheless frequently employed in a stricter sense to denote respect to one of its summits, or rather, the temple of Jupiter Capitolinus and the opposite summit; and in this manner they are often found mentioned as two separate peaks as opposed to one another: "De aliquo capite Capitolinis occupato — nunii reiunt." (Cass. Ann. i. 18) — "Est autem etiam arx Vetus
N. Aurea et Capitolium." (Geol. N. A. v. i.)
ROMA.

(i. 32), he used the adjective form Καπηλιώτις (κανήλιοτιός), whilst in the present instance he is made to use the form Καπηλιανός. Herodotus must have landed below the line of wall running to the river, where, as the wall continued along its banks, he would have obstruction. And this was evidently the brought down his men in boats; gate had been always left open for him to have marched. He could have avoided the protracted landing his men. It is (Schnedein's Phi-
lius, or rather per-
chon, were confounded in Pandana, on the there there descrip-
sion already said,

in the entrance to the θρόνος of Dionys-
the Cape, or towards the forum, impossible. Thus Solinus: "Iadem
duobus, & montem Capitolinum Saturnium
preceli quaque, quod excelsior, por-
num appellaverunt, quae postmodum Pan-
diatis acta est" (i. 13). We also learn from this, who mentions the same castrum, or fort, that it was situated in the lower part of the Clivus Capitolinus. "Saturni quoque dioebantur,
qui castrum in imo clivo Capitolino incloent." (p. 322, Mull.) This, then, was the θρόνος first captured by Herodotus, and not, as Becker supposed, the Capitol; and hence, as that writer says, he pressed on to the western height, which, however, was not the Capitol but the Arx. When Dionysius says of the latter that it adjoined, or was connected with, the Capitolium, this was intended for his Greek readers, who would otherwise have supposed, from the fashion of their own cities, that the Arx or Acropolis formed quite a separate hill.

The story of Herodotus, then, instead of being "alone decisive," and which Becker (Wasmung, pp. 43, 44) called upon Braun and Preller to explain, before they ventured to say a word more on the subject, proves absolutely nothing at all; and we pass on to the next, that of Pontius Cominius and the Gauls. "The messenger climbs the rock at the spot nearest the river, by the Porta Carmentalis, where the Gauls, who had observed his footsteps, afterwards make the same attempt. It is from this spot that Manlius casts them down" (p. 389). This is a fair representation of the matter; but the question remains, when the messenger had climbed the rock he was in the Capitol or in the Arx? The passage quoted as decisive in favour of the former is the following: "Inde (Cominius) qua proximum fuit a ripa, per praebeturque neglectum hostium castellae saxum in Capitolium erudit." (Liv. v. 46.) "Galli, seu vestigio notato humano, seu sua sponte animadverso ad Carmentis saxorum adscensum sequo — in summum evasere" (Ib. 47). Now, it is plain, that in the former of these passages they are the Capitoline hill, and not the Capitol strictly so called; since, in regard to a small space, like the Capitol Proper, it would be a useless and absurd distinction, if it lay, and was known to lie, next the river, to say that Cominius mounted it "where it
to signify the whole hill, they are nevertheless frequently employed in a stricter sense to denote respectively one of its summits, or rather, the temple of Jupiter Capitolinus and the opposite summit; and in this manner they are often found mentioned as two separate localities opposed to one another: "De aere captis Capitolisque occupato — multii veniunt." (Liv. iii. 18.) "Est autem aetam aedes Veforis Romae inter arcem et Capitolium." (Gell. N. A. v. 12.) On this example, if

The process possibly selected how lonely it employed; and of the poets, an embarrassed bias of the hill, s
(i. 32), he used the adjective form Kaufsirvis (vapà
vaiis Kapmuvis tòlais), whilst in the present in-
stance he is made to use the form Kapmuvisitsex. Her-
domus must have landed below the line of wall running
from the Capitoline to the river, where, as the wall
was not continued along its banks, he would have
met with no obstruction. And this was evidently
the reason why he brought down his men in boats;
for if the Centurial gate had been always left open
it would have been better for him to have marched
overland, and thus to have avoided the protracted
and hazardous operation of landing his men. It is
clear, as Peller has pointed out (Scheideler, Rhet. lo-
logos i. p. 85, note), that Dionysius, or rather per-
haps his transcribers or editors, has here confounded
the Porta Carmentalis with the Porta Pandana,
which, as we have before seen, was seated on the
Capitoline hill, and always left open, for there
could hardly have been two gates of this descrip-
tion. The Porta Pandana, as we have already said,
was still in existence in the time of Varro (L. L. v.
§ 42, Mull.), and was in fact the entrance to the
ancient fort or castellum— the φαρετρὸς of Diony-
sus—which guarded the approach to the Capitoline
hill, of course on its E. side, or towards the forum,
where alone it was accessible. Thus Sallust: "Idem
(HERCULIS) et montem Capitolium Saturnium
meminrant, Castelli quosque, quod exilaverat Klon-
tam Saturnium appellaverunt, quae postmodum Pan-
dana vocitata est" (i. 13). We also learn from
Frontus, who mentions the same cas tum, or fort,
that it was situated in the lower part of the
Clivus Capitolinus. "Saturnii quoque dicebantur,
quem cas tum in insulo Capitolio incoletam" (p.
322, Mull.). This, then, was the φαρετρὸς first
captured by Herodotus, and not, as Becker supposes,
the Capitol: and hence, as that writer says, he pressed
on to the western height, which, however, was not
the Capitol but the Arx. When Dionysius says of
the latter that it adhered, or was connected with,
the Capitol, this was intended for his Greek readers,
who would otherwise have supposed, from the fashion
of their own cities, that the Arx or Acropolis formed
quite a separate hill.

The story of Herodotus, then, instead of being
"alone decisive," and which Becker (Wunder, pp.
43, 44) called upon Braun and Peller to explain, be-
fore they ventured to say a word more on the subject,
proves absolutely nothing at all; and we pass on to
the next, that of Pontius Cominius and the Gaul.
"The messenger climbs the rock at the spot nears
the river, by the Porta Carmentalis, where the
Gauls, who had observed his footsteps, afterwards
make the same attempt. It is from this spot that
Manlius casts them down" (p. 389). This is a fair
representation of the matter; but the question re-
 mains, when the messenger had clomb the rock was
he in the Capitol or in the Arx? The passages
quoted as decisive in favour of the former are the
following: "Inde (Cominius) quaproximo fuit
e ripa, per praeruptum etc. etc." (Liv. v. 46.)
"Galli, seu vestigio notato humano, seu sua sponte
animadverso ad Capitem saxorum adacrem sequo
—in summum erature" (ib. 47). Now, it is plain,
that in the former of these passages Livy means
the Capitoline hill, and not the Capitol strictly so
called; since, in regard to a small space, like the
Capitol Proper, it would be a useless and absurd
distinction, if it lay, and was known to lie, next the
river, to say that Cominius mounted it "where it
was nearest to the river. "Cominius in Capitolium erudit" is here equivalent to "Romulus in Capitolium ascendit," in a passage before cited. (Liv. i. 10.) Hence, to mark the spot more precisely, the historian inserts "ad Carmentis" in the following chapter. There is nothing in the other authorities cited in Becker's note (no. 750) which yields a conclusion either one way or the other. We might, with fair superior justice, quote the following passage of Ciceron, which we have adduced on another occasion, to prove that the attempt of the Gauls was on the Arx or citadel: "Atque ut in sua munitione Arx circumjecit arduo et quasi circumcisco saxo nitetur, ut etiam in illa tempestate horribili Gallici adventus incolumis atque intacta permanerit." (De Rep. ii. 6). But, though we hold that the attempt was really on the Arx, we are nevertheless of opinion that Ciceron here uses the word only in its general sense, and thus as applicable to the whole hill, just as Livy uses Capitolium in the preceding passage. Hence, Mr. Bunbury (Class. Mus. vol. iv. p. 430) and Mr. Preller (L. c.) have justly regarded this narrative as affording no evidence at all, although they are adherents of the German theory. We may further observe, that the house of Manlius was on the Arx; and though this circumstance, taken by itself, presents nothing decisive; yet, in the case of so sudden a surprise, it adds probability to the view that the Arx was on the southern summit.

We now proceed to the next illustration, which is drawn from the account given by Tacitus of the attack of the Vetuliani on the Capitol. Becker's interpretation of this passage is so full of errors, that we must follow him sentence by sentence, giving, first of all, the original description of Tacitus. It runs as follows: "Cito agmine forum et immeminenti foro templum praetererit: erigit aciem per advensum collem usque ad principes Capitolinum arcis fores. Erant antiquitatis porticus in lateri clivi, dextrae subuentibus: in quorum tectum egressi axiis tegnulisque Vetuliani obsuebat. Neque illis manus nisi gradum armatæ: et accessorius tormenta ant missilia tela longum videbatur. Facies in prominenti porticus pectore et sequebantur ignem: ambustaque Capitolii fores penetrassent, ni Sabinus resursum undique statuas, decora majorum in ipso aditus vice muri obiectiss. Tum diversos Capitolii aditus invadunt, proficis libanam coniunxerat, nec nisi per axem ingremuit. Nec satis potenter scandentes per conjuncta, sedidique, quae in multa pace, in altum edita solum Capitolii sequatur. Hic ambiguitur, ignem tectis oppugnatores inquinat, an obessi, quae crebrior fama est, quo nito ant progressos deplerellent. Inde lapset ignis in porticus appostas aedibus: mox sustinentes fastigium aquilae veteris ligurn transrustat Sannam aluertique. Sic Capitolium clausis foribus indeorsum et indireptum confagurat." (Hist. iii. 71.)

"The attack," says Becker, "is directed solely against the Capitol; that is, the height containing the temple, which latter is burnt on the occasion" (p. 390). This is so far from being the case, that the words of Tacitus would rather show that the attack was directed against the Arx. The temple is represented as having been shut up, and neither attacked nor defended: "clausis foribus, indeorsum et indireptum confagurat." Such a state of things is inconceivable, if, as Becker says, the attack was directed solely against the Capitol. That part of the hill was evidently deserted, and
not however so mutilated but that the sense is plain — "Nonerunt funestam locum [cum altera parte], Capitolium coniungi" (p. 343), where Müller remarks, "non multum ab Urini supplemento discedere licebit."

Becker then proceeds to argue that the temple of Juno Moneta was built on the site of the house of M. Manlius Capitolinus, which was on the Arx (Liv. v. 47; Plut. Cae. 36; Dion Cass. Fr. 31, &c.); and we learn from Ovid (Fast. i. 637) that there were steps leading from this temple of Concord, to that of Juno Moneta. Now as the former temple was situated under the height of Araccali, near the arch of Severus, this determines the question of the site of Juno Moneta and the Arx. Ovid's words are as follows:—

"Candida, te niveo posuit inx proxima templo
Qua fert sublimis alta Moneta gradus;
Nunc bene prospiciis Latiam, Concordia, tur-
barum," &c.

This is very obscure; but we do not see how it can be inferred from this passage that there were steps from one temple to the other. We should rather take it to mean that the temple of Concord was placed close to that of Moneta, which latter was approached by a flight of lofty steps. Nor do we think it very difficult to point out what these steps were. The temple of Juno was on the Arx; that is, according to our view, on the SW. summit; and the lofty steps were no other than the Centum Gradus for ascending the Rupes Tarpeia, as described by Tacitus in the passage we have just been discussing. Had there been another flight of steps leading up to the top of the Capitoline hill, the Vitellians would certainly have preferred them to clambering over the tops of houses. But it will be objected that according to this view the temple of Concord is placed upon the Arx, for which there is no authority, instead of on the forum or clivus, for which there is authority. Now this is exactly the point at which we wish to arrive. There were several temples of Concord, but only two of any renown, namely, that dedicated by Flurius Camillus, n. c. 367, and re-dedicated by Tiberius after his German triumph, which is the one of which Ovid speaks; and another dedicated by the consul Opimia after the sedition and death of Gracchus. Appian says that the latter temple was in the forum: —

Τὸ δὲ Σαββάτον ὕπαρκε Οὐασσολας αὐτοὶ ἦσαν Κονκούρδια καὶ θαλών Χρηστῆς ἱερεῖας (B. C. i. 26). But in ordinary language the clivus formed part of the forum; and it would be impossible to point out any place in the forum, strictly so called, which it could have occupied. It is undoubtedly the same temple alluded to by Varro in the following passage: — "Senatum super Graecos etiam ubi aedem Concordiae et basilica Opimia" (L. L. v. p. 156, Müller); from which we may gather that Opimia built at the same time a basilica, which adjoined the temple. Becker (Handb. p. 309) denies the existence of this basilica; but by the time he published his Wärmung he had grown wiser, and quoted in the Appendix (p. 58) the following passage from Cicero (p. Sest. 67): — "L. Opimia cujus monumentum celeberrimum in foro, sepulcrum desertissimum in littore Dyrrachino est relicium;" maintaining, however, that this passage related to Opimia's temple of Concord. But Urticcia (Röm. Top. p. 26), after pointing out that the epithet celeberrimum, "very much frequented," suited better with a basilica than with a temple, produced...
two ancient inscriptions from Marinii’s 
\textit{Attli de Fratelli Arseci} (p. 212); in which a basilica Opimia 
is recorded; and Becker, in his \textit{Anteord} (p. 33), 
confessing that he had overlooked these inscriptions, 
retracted his doubts, and acknowledged the existence 
of a basilica. According to Varrus, then, the 
Aedius Concordiæ and basilica of Opimius were close to 
the senaculum; and the situation of the senaculum 
is pointed out by Festus between the Capitol and 
Forum: “Unum (Senaculum) ubi nunc est aedii 
Concordiæ, inter Capitolium et Forum” (p. 347, 
Mühl.). This description corresponds exactly with the 
site where the present remains of a temple of Con- 
cord are unanimously agreed to exist: remains, how-
ever, which are supposed to be those of the temple 
founded by Camillus, and not of that founded by 
Opimius. According to this supposition there must 
have been two temples of Concord on the forum. 
But if these remains belong to that of Camillus, 
who shall point out those of the temple erected by 
Opimius? Where was its site? What is its history? 
When was it demolished, and its place either left 
vacant or occupied by another building? Appian, 
as we have seen, expressly says that the temple built 
by Opimius was in the forum; where is the evidence 
that the temple of Camillus was also in the forum? 
There is positively none. Plutarch, the only direct 
evidence as to its site, says no such thing but only 
that it looked down upon the forum: \textit{ἐπισημαντα-} 
την μὲν Ὀμολογαὶ ἐσχοῖν, διότερ πέταλο ὃ ᾔδιμπλον, 
εἰς τὴν ἀγοράν καὶ ἐν τῇ ἐκκλησίᾳ ἐκτοπν ἐπὶ 
τοῖς γεγενημένοις ἱδρύοις θεοῦ (Camill. 42). Now 
ἀνάπεδες means to 
\textit{view from a distance}, and espe-
cially \textit{from a height}. It is equivalent to the Latin 
\textit{prospicere}, the very term used by Ovid in describing 
the same temple:—

“Nunc bene prospícies Latiam, Concordia, turbae.”

These expressions, then, like Ovid’s allusion to the 
“sublimis gradus” of Moneta, point to the \textit{Arx} as 
the site of the temple. It is remarkable that Lucan 
(\textit{Phars.} i. 195) employs the same word when de-
scribing the temple of Jupiter Tonans, erected by 
Augustus, also situated upon the \textit{Arx}, or Rupe 
Tarpeia:—

“\textit{O magna qui moenia prospícies urbis}”

\textit{Tarpeia de rupe Tonantis.}

This temple indeed, has also been placed on the 
clivus, on the authority of the pseudo-Victor, and 
against the express evidence of the best authorities. 
Thus an inscription in Gruter (Ixxi. No. 5), con-
sisting of some lines addressed to Fortuna, likewise 
places the Jupiter Tonans on the Tarpeian rock:—

“\textit{Tu quae Tarpeio coloris vicina Tonanti}”

\textit{Votorum vindex semper Fortuna meorum,” &c.}

Suetonius (\textit{Aug.} c. 29 and 91), Pliny (\textit{xvii.} 6) 
and the \textit{Mil. Ancrepanum}, place it “in Capit-
olium,” meaning the Capitoline hill. It has been 
abundantly inferred that it was on the clivus, be-
cause Dion says that those who were going up to 
the great temple of Jupiter met with it first,—\textit{ἐν τοῖς 
ποιμη τοῖς ἄνδροις ἐστὶ τὸ Καπιτῶλον ἐνεύρετον} 
(Liv. iv), which they no doubt would, since the 
clivus led first to the western height.

On these grounds, then, we are inclined to believe 
that the temple of Concord erected by Camillus stood 
on the \textit{Arx}, and could not, therefore, have had any 
steps leading to the temple of Juno Moneta. The 
latter was likewise founded by Camillus, as we 
learn from Livy and Ovid:—

“I have a very good view of
linus is adduced, which ran to and must have led directly to it derived its name. But this is the question, and the other derived its name from the clivus, however, proves to be not disposed so lay—rather proves the reverse. The clivus was a continuation of which, as we shall have occasion of that road, the augurs Arx after taking the auguries, carried up their new year's carried up their new year's lictus, who lived upon the Arx; total language the clivus itself (Varro, L.L. v. § 47, Mill.) with their eyes could reach: "quo longissime conspectum oculi ferabant." (Liv. i. 18; cf. Cic. de Off. liii. 16.) The great extent of the prospect required may be inferred from an anecdote related by Valerius Maximi (viii. 2. § 1), where the augurs are represented as ordering Claudius Centumalus to lower his lofty dwelling on the Caelian, because it interfered with their view from the Arx,—a passage, by the way, which shows that the auguries were taken from the Arx till at all events a late period of the Republic. Nor, supposing with Becker, that the Arx was on the NE. summit, what sort of prospect would the augurs have had? It is evident that a large portion of their view would have been intercepted by the huge temple of Jupiter Capitolinus. The SW. summit is the only portion of the hill which, in the words of Livy, would afford a noble prospect, "in urbem agrumque." It was doubtless this point to which the augur conducted Numa, and which remained ever afterwards the place appointed for taking the auguries. Preller is of opinion that Augustus removed them to a place called the Auguratorium on the Palatine. (Philologus, i. p. 92.) But the situation laid down for that building scarcely answers to our ideas of a place adapted for taking the auguries, and it seems more probable that it was merely a place of assembly for the college of augurs.

Another argument that has been adduced in favour of the NW. summit being the Arx, is drawn from its proximity to the river, and from its rocky and precipitous nature, which made it proper for a citadel. But on this we are not inclined to lay any great stress.

Other arguments in favour of the Italian view may be drawn from the nature of the temple itself; but in order to understand them it will first be necessary to give a description of the building. The most complete account of the Temple of Jupiter Capitolinus is that given by Dionysius (iv. 61), from which we learn that it stood upon a high basis or platform, 8 pletreas, or 800 Greek feet square, which is nearly the same in English measure. This would give about 200 feet for each side of the temple, for the length exceeded the breadth only by about 15 feet. These are the dimensions of the original construction; and when it was burnt down a generation before the time of Dionysius,—that is, as we learn from Tacitus (Hist. iii. 78.), in the consobrinth of L. Scipio and Norbanus (s. c. 83.),—it was rebuilt upon the same foundation. The materials employed in the second construction were, however, of a much richer description than those of the first. The front of the temple, which faced the south, had a portico consisting of three rows of columns, whilst on the flanks it had only two rows; and as the back front is not said to have had any portico, we may conclude that there was nothing on this side but a plain wall. The interior contained three cells.
parallel to one another with common walls, the centre one being that of Jove, on each side those of Juno and Minerva. In Livy, however (vi. 4), Juno is represented as being in the same cells with Jupiter. But though the temple had three cells, it had but one fustigium, or pediment, and a single roof.

TEMPLE OF JUPITER CAPITOLINUS.

(From a Coin of Vespasian.)

Now the first thing that strikes us on reading this description is, that the front being so ornamented, and the back so very plain, the temple must have stood in a situation where the former was very conspicuous, whilst the latter was but little seen. Such a situation is afforded only by the NE. summit of the Capitoline. On this site the front of the temple, being turned to the south, would not only be visible from the forum, but would also present its best aspect to those who had ascended the Capitoline hill; whilst on the other hand, had it stood on the SW. summit, the front would not have been visible from the forum, and what is still worse, the temple would have presented only its nude and unadorned back to those who approached it by the usual and most important ascent, the Clivus Capitolinus. Such a state of things, in violation of all the rules which commonly regulate the disposition of public buildings, is scarcely to be imagined.

We will now revert to Becker's objection respecting the ARA CAELESTE. It must be admitted that the dimensions of the temple would have allowed but little room for this area on the height of Arvaces, especially as this must have contained other small temples and monuments, such as that of Jupiter Feretrius, &c. Yet the Area Capitolina, we know, was often the scene not only of public meetings but even of combats. There are very striking indications that this area was not confined to the height on which the temple stood, but that it occupied part at least of the extensive surface of lower ground lying between the two summits. One indication of this is the great height of the steps leading up to the vestibule of the temple, as shown by the story related by Livy of Annius, the ambassador of the Latins; who being rebuked by Manlius and the fathers for his insolence, rushed frantically from the vestibule, and falling down the steps, was either killed or rendered insensible (viii. 6). That there was a difference in the level of the Capitol may be seen from the account given by Paterculus of Scipio Nasica's address to the people in the solitude of the Gracchi. Standing apparently on the same lofty steps,—"ex superiori parte Capitolii summis gruidibus insistens" (ii. 3).—Nasica incited by his eloquence the senators and knights to attack Gracchus, who was standing in the area below, with a large crowd of his adherents, and who was killed in attempting to escape down the Clivus Capitolinus. The area must have been of considerable extent and the same in the class of the opposite sides being, if not a temple, at least a building of some importance; and consequently the tyrant was not only magnanimous, which honours him as one of the first Roman emperors, but at the same time he would not neglect the temple as the site destined to the deities and Juventas, but hasten to move, and accordingly the site chosen for the future greatness of Rome.

§ 41. Mühlberg has given the area of the god, on the summit of Frigidarium (see above, pp. 68-69.) It is stated that at the head in dignitate, et in auctoritate a front of the Capitol, the temple was presented with a silver plate in the form of Truc. l. 2. 46. As the coins are exceedingly rich, this "patera" was not a mere trifle. (Liv. vi. 4). As we see, the temple at Rome had carried length the peculiar character of the censors, and the census Lepidus were but simple superfluous and ornamental. As the steps leading lasted till they came down the Clivus Capitolinus, it was by design ("ut in rupem"") and consequentlyconfined to the opposite eastern side of the area, the name of Cottulus was naturally preserved to the temple that was so connected with its history.
The new building, however, stood but for a very short period. It was again destroyed soon after Vesuvius’s death in a great fire which particularly desolated the 9th Region, and was rebuilt by Domitian with a splendour hitherto unequalled. (Suet. Dom. 10; Dion Cass. lxxi. 24.) Nothing further is accurately known of its history; but Domitian’s structure seems to have lasted till a very late period of the Empire.

TEMPLE OF JUPITER CAPITOLINUS RESTORED.

Vesuvius, as we have already seen, ruined for meetings or contiones; but at other times it was frequently held for important public affairs. (Plin. xxxvi. 5.) After its destruction, Vesuvius restored it as it still is on the original plan, with no alteration except a slight change. (Tac. Hist. iv. 53; Suet. Aug. 8; Dion Cass. lxxvi. 10, &c.)

The temple of VENUS CAPITOLINA and VENUS VICTRIX are also mentioned, but it is not clear whether they were separate edifices. (Suet. Cal. 7, Gall. 18; Fast. Am. VIII. Id. Oct.) We also hear of two temples of JUPITER (Liv. xxxv. 41), and a temple of ORS (xxxix. 22). It by no means follows, however, that all these temples were on the Capitol, properly so called, and some of them might have been on the other summit, Capitolium being used generally as the name of the hill. This seems to have been the case with the temple of FORTUNATE, respecting which we have already cited an ancient inscription when discussing the site of the temples of Concord and Jupiter Tonans. It is perhaps the temple of Fortuna Primigenia mentioned by Plutarch (Fort. Rom. 10) as having been built by Servius on the Capitol and alluded to apparently by Clemens. (Protrept. iv. 51. p. 15. Syll.) The temple of HONOR AND VIRTUS, built by C. Marius, certainly could not have been on the northern eminence, since we learn from Festus (p. 34, Mill.) that he was compelled to build it low lest it should interfere with the prospect of the augurs, and he should thus be ordered to demolish it. Indeed Propertius (iv. 11. 43) mentions it as being on the Tarpeian rock, or southern summit:—

"Fœdusque Tarpeio conopia tendere saxo
Jura dare et statuas inter et arma Mari."
hill than the auricularium, and probably near its
declivity. The building of it by Marus is testified
by Vitruvius (iii. 2, 5), and from an inscription
(Orelli, 543) it appears to have been erected out of
the spoils of the Cimbrie and Teutonic war. We
learn from Cicero that this was the temple in which
the first senatus consultum was made decreeing his
recall. (Sest. 54, Planc. 39, de Div. i. 28.)

We have already had occasion to allude to the
temple erected by Augustus to Jupiter Tonans. Like
that of Fortune it must have stood on the SW
height and near the top of the ascent by the Clivus,
as appears from the following story. Augustus
dreamt that the Capitoline Jove appeared to him
and complained that the new temple seduced away
his worshippers; to which having answered that
the Jupiter Tonans had been merely placed there
as his janitor or porter, he caused some bells to be
hung on the pilen of the latter temple in
token of its janitorial character. (Suet. Aug. 81.)

That the same emperor also erected a temple to
Mars Ultor on the Capitoline, besides that in his
turn, seems very doubtful, and is testified only by
Irenaeus Cassius (br. 10). Domitian, to commemorate
his preservation during the contest with the Vitellians,
dedicated to Jupiter Conservator, or the Preserver,
in the Velabrum, on the site of the house of the
aediles, or saristan, in which he had taken refuge; and afterwards, when he had obtained
the purple, a large temple to Jupiter Custos on the
Capitoline, in which he was represented in the bosom
of the god. (Tac. Hist. iii. 74; Suet. Dom. 5.) We also
hear of a temple of Beneficence (Erinyopaea)
erected by M. Aurelius. (Don. Lex. 34.)

But one of the most important temples on the
SW. ascent or Akropolis was that of JUNO MONETA,
erected, as we have said, in pursuance of a vow made
by Casarius on the spot where the house of M.
Marcellus Capitolineus stood. (Liv. vii. 28.) The
name of Moneta, however, seems to have been
assigned to the temple some time after the dedica-
tion of the temple, since it was occasioned by a voice
heard, after an earthquake, advising (meanwhile) that
expiations should be made with a pregnant sow.
(Cic. ros. 4. 45.) The temple was erected in 368 B.C.
396. The Roman mint was subsequently established
in it. (Luc. v. 20; of Sallust, Mar. vii.) It was
probably at this time that the temple was
increased in size, as we have seen, to correspond to
the edifice erected by Caesar and restored
by Augustus, as well as the other senatorial
vexilla at the same point of the great process,
during the Second Punic War, b.c. 217.

We shall now pass to the temple of Pallas
Athena. It is remarkable that this temple
is the first of all that we shall mention, and the
most ancient. Among all the temples of Rome, that of the Roman
Athena (or Minerva) is probably the oldest. It was
begun by Romulus, or, at least, by his son Tullus
Hostilius, in the sixth year of the city. The mother of this, which
was no sooner built, was dedicated to M. Claudius
Lentulus, the son of a Cinna. The building was made
of stone, as is the armour and helmets of
the Sneanese statues, and made at about a date that

It could be seen on the Albani, be useless to its
beauty, and for the sake of its marble column,
area Capitolii, a most illustrious monument,
moved many of its
(Col. 34.)

We know the summit of the
record of the
original one, the
Capitol burnt down in the
wars of Scipio.

Q. Lutatius, the eastern side of
mosaic of the Capitol and much of
the Forum. In this
sail, it was still a
saline moist.

This inscription of
Nardi, is a
aud by Gruter and
variations, a
the Empire. (I.
authors. (II.)

We shall now
remarkable.

And first of all is the
assumes that
the two sacred
modern topic
classical meaning

in mind. We
say, but it is
anywhere of its
present place of
f ence, but
one reason
that it can not
her decision by
prominent of
illians, where he makes them storm from the grove of the asylum, which the steps now lead up to the Palazzo But, first, it is impossible to suppose of Vitellius the whole of this grove. Such an account is incon- possible, as the Tabularium, and also with cept which we have ventured to the considerable part of it was occupied consider occasion. But, secondly, the account of an olive. But, secondly, the account already pointed out, is quite Becker's view. The Vitellians, for the summit of the Clivus, retreat attempt: two other ascents, one of the Lucus Asyli. And this agrees from Livy's description of the qui nunc septus descendentibus ascent, the enclosure of which by those who descended the "inter Whence the place is called "inter duas lucos" inter Asylum, the enclosure of which thirdly, the asyli must have been to it; and this, on Becker's own life; and this, on Becker's own p. 415, was under the NE. summit. In the career and temple of Concord, of Severus. This ascent has been called Clivus Asyli, as there was in the Capitoline hill. But it is that an ascent on this side of the that the fire broke out which deo Jupiter Capitolinus; and the Jupiter, must have been on the NE. respect to the asylum, we need only further remark, that it contained a small temple, but to what deity it was dedicated nobody could tell (plu vnto tovataivevov 5nov de 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5ov 5
hill than the auguraiulum, and probably near its declivity. The building of it by Marius is testified by Vitruvius (iii. 2, 5), and from an inscription (Orelli, 543) it appears to have been erected out of the spoils of the Cimbrian and Teutonic war. We learn from Cicero that this was the temple in which the first senatus consultum was made decreeing his recall. (Sest. 54, Pliny, 32, de Div. i. 28.)

We have already had occasion to allude to the temple erected by Augustus to Jupiter Tonans. Like that of Fortune it must have stood on the height and near the top of the ascent by the c as appears from the following story. A dreamt that the Capitoline Jove appeared and complained that the new temple was his worshippers; to which having a the Jupiter Tonans had been mere as his janitor or porter, he caused hung on the pediment of the token of its janitorial character.

That the same emperor also Maus Uloton on the Capitol forum, seems very doubtful, Dion Cassius (iv. 9). D his preservation during the dedicated a sacellum to the Preserver, in the house of the aedificia taken refuge; and the purple, a large Capitoline, in wh of the god. 

IV. THE FORUM AND ITS ENVIRONS.

The forum, the great centre of Roman life and culture, is so intimately connected with the Capitol as to be naturally led to treat of it next. Its original site was a deep hollow, extending from the eastern foot of the Capitoline hill to the spot where the Velia begins to ascend, by the remains of the temple of Antoninus and Faustina. At the time of the battle between the Romans and Sabines this ground was in its rude and natural state, partly swampy and partly overgrown with wood. (Dionys. ii. 50.) It could, however, have been neither a thick wood nor an absolute swamp, or the battle could not have taken place. After the alliance between the Sabines and Romans this spot formed a sort of neutral ground or common meeting-place, and was improved by cutting down the wood and filing up the swampy parts with earth. We must not, indeed, look for anything like a regular forum before the reign of Tarquinius Priscus; yet some of the principal lines which marked its subsequent extent had been traced before that period. On the E. and W. these were marked by the nature of the ground; on the former by the ascent of the Velia, as the latter by the Capitoline hill. Its northern boundary was traced by the road called Sacra Via. It is very of late years, however, that these boundaries have been recognised. Among the earlier historians views equally erroneous and discordant.
The Sacra Via was thus intimately connected with the forum; and as it was both one of the oldest and one of the most important streets, it will demand a particular description. But in obscurity. According to some accounts, it has been already in existence when the forum was first thought of, since it is derived its name of the "Sacred Way" or "Street of the Gods," which appears to be the street that lies between the Roman Forum and the Capitoline Hill. It was also the road by which the augurs descended from the arx when, after taking the auguries, they proceeded to inaugurate anything in the city below. It was as though Titus Tatius instituted the custom that on every new year's day the augurs should bring before the people presents of verbenas from the grove of Strenae, or Strenua, to his dwelling on the arx ("ab exortu poene urbis Martiae Streniarii usus adolevit, auctoritate regis Tatii, qui verbenas felicis arboris ex luco Streuniae anni novi auspiciis primus accept," Symm. Epist. x. 35). This custom seems to have been retained in later times in that known as the augurium salutis. (Cic. Leg. ii. 8; Tac. Ann. xii. 23; Lucian, Pseudeph. 8.) Hence perhaps the appellation of "sacra," though the sense of sacred is lost.
hability that among a people like the Romans a public execution would take place at a public and conspicuous spot. The Circus Grarius, or Hundred Steps, were probably near it; but their exact situa-

tion it is impossible to point out. The other objects on the Clivus and slopes of the hill will be described in the next section.

IV. THE FORUM AND ITS ENVIRONS.

The forum, the great centre of Roman life and business, is so intimately connected with the Capitol that we are naturally led to treat of it next. Its original site was a deep hollow, extending from the eastern foot of the Capitoline hill to the spot where the Vellis begins to ascend, by the remains of the temple of Antoninus and Faustina. At the time of the battle between the Romans and Sabines this ground was in its rude and natural state, partly swampy and partly overgrown with wood. (Dionys. ii. 50.) It could, however, have been neither a thick wood nor an absolute swamp, or the battle could not have taken place. After the alliance between the Sabines and Romans this spot formed a sort of neutral ground for common meeting-place, and was improved by cutting down the wood and filling up the swampy parts with earth. We must not, indeed, look for anything like a regular forum before the reign of Tarquinus Priscus; yet some of the principal lines which marked its subsequent extent had been traced before that period. On the E. and W. these are marked by the nature of the ground; on the former by the ascent of the Vellis, on the latter by the Capitoline hill. Its northern boundary was traced by the road called Sacra Via. It is only of late years, however, that these boundaries have been recognised. Among the earlier topographers views equally erroneous and discordant prevailed upon the subject; some of them extending the forum lengthways from the Capitoline hill to the summit of the Vellis, where the arch of Titus now stands; whilst others, taking the space between the Capitoline and temple of Faustina to have been its breadth, drew its length in a southerly direction, so as to encroach upon the Velabrum. The latter theory was adopted by Nardini, and prevailed till very recently. Piax (Del Foro Romano, Roma, 1816, 1832) has the merit of having restored the correct general view of the forum, though his work is not always accurate in details. The proper limits of the forum were established by excavations made between the Capitol and Colosseum in 1837, and following years, when M. Fos saw opposite to the temple of Antoninus and Faustina, a piece of the pavement of the Sacra Via, similar to that which runs under the arch of Severus. (Bunsen, Le For. Rom. expliquèd, p. 7.) A similar piece had been previously discovered during excavations made in the year 1742, before the church of S. Adriano, at the eastern corner of the Via Bonella, which Ficoroni (Vestigia di Roma antica, p. 75) rightly considered to belong to the Sacra Via. A line prolonging through these two pieces towards the arch of Severus will therefore give the direction of the street, and the boundary of the forum on that side. The southern side was no less satisfactorily determined by the excavations made in 1835, when the Basilica Julia was discovered; and in front of its
steps another paved street, enclosing the area of the forum, which was distinguishable by its being paved with slabs of the ordinary size. This street continued eastwards, past the ruin of the three columns or temple of Castor, as was shown by a similar piece of street pavement having been discovered in front of them. From this spot it must have proceeded eastwards, past the church of Sta. Maria Liberatrice, till it met that portion of the Sacra Via which ran in a southerly direction opposite the temple of Faustina (S. Lorenzo in Miranda), and formed the eastern boundary of the forum. Hence, according to the opinion now generally received, the forum presented an oblong or rather trapezoidal figure, 671 English feet in length, by 202 at its greatest breadth under the Capitol, and 117 at its eastern extremity. (Bunse, Les Forum de Rome, p. 15.)

SACRA VIA. — The SACRA VIA was thus intimately connected with the forum; and as it was both one of the most ancient and one of the most important streets of Rome, it will demand a particular description. Its origin is lost in obscurity. According to some accounts it must have been already in existence when the battle before alluded to was fought, since it is said to have derived its name of the "Sacred Way" from the treaty concluded upon it between Romulus and Tatius. (Dionys. ii. 46; Festus, p. 290, Müll.) This, however, seems highly improbable; not only because the road could hardly have existed at so early a period, when the site of the forum itself was in so rude a state, but also because a public highway is not altogether the place in which we should expect a treaty to have been concluded. The name of the comitium has also been derived, perhaps with no greater probability, from the same event. It is more likely that the road took its origin at a rather later period, when the Sabine and Roman cities had become consolidated. Its name of Sacra Via seems to have been derived from the sacred purposes for which it was used. Thus we learn from Varro (L. L. § 47, Müll.) that it began at the sacellum of the goddess Sterrenia, in the Carinae; that it proceeded thence as far as the arx, or citadel on the Capitoline hill; and that certain sacred offerings, namely, the white sheep or lamb (ovis idulis), which was sacrificed every five to Jove (Ovid, Fast. i. 56; Macrobi. S. l. 15; Paul. Dia. p. 104, Müll.), were borne along it monthly to the arx. It was also the road by which the augurs descended from the arx when, after taking the auspices, they proceeded to inaugurate anything in the city below. It likewise appears that Titus Tatius instituted the custom that on every new year's day the augurs should bring him presents of verbenses from the grove of Sterrenia, or Sterrenus, to his dwelling on the arx ("ab excertos poenis urbis Martiae Sterrenorum usus adolevit, anctoritate regis Tati, qui verbenses felicis arboris ex iuco Sterrenus annis novi auspicia primus accept," Symm. Epist. x. 35). This custom seems to have been retained in later times in that known as the augurium salutis. (Cic. Leg. H. 8; Tac. Ann. xii. 23; Lucian, Pseudol. 8.) Hence perhaps the appellation of "sacra," through the
whole extent of road was called Sacra Via only
in sacerdotal language, between which and the
common usage we have already had occasion to note
a diversity when giving an account of the Servian
gate. In common parlance only that portion of the
road was called Sacra Via which formed the
ascent of the Velia, from the forum to its summit
("Huius Sacrae Viae pars haec sola vulgo nota quae
est a foro semit primo clivo, Varr. f. c."). Hence
by the poets it is sometimes called "Sacra Clivus;"
"Inde sacro veneranda petes Pataviv clivo." (Mart.
iv. 90. 2); and

"primaque talis foroce
Per sacros clivros, imerita decoros
Frons, Sciambros." (Hor. Od. iv. 3. 34.)

compared with

"Intactus aut Britannus ut descendere
Sacra catensius via." (Id. Epod. vii. 7.)

(Comp. Ambrosch. Studien und Aendert.
p. 78, seq.)

The origin of the vulgar opinion is explained by
Festus in the following passage: "Itaque ne estus
quidem, ut vulgo opinatur, sacra appellationa est, a
ruralibus, sed ex sacris officiis sacrae sacrificii
domo ad sacellum Streniase, et ritus a regia
usque in arcam" (p. 290, Mill.). Whence it appears
that only the part which lay between the Regia, or
house of the pontifex maximus, and that of the
rex sacrificius, was commonly regarded, and probably
for that very reason, as "sacra." This passage,
however, shows clearly that it was plain enough in the
regard that there must have been a space between those two
residences, that has caused some embarrassment on account
of a passage in Dion Cassius (iv. 27), in which he
says that Augustus presented the house of the rex
sacrificius (τον βασιλέα των ιερων) to the Vestals
because it adjoined their residence (οδοντοσ της
δια); and as we know from Pliny (Ep. vii. 19)
that the vestals dwell close to the temple, it seems
impossible, if Dion is right, that there should have
been a street lying between the two places men
tioned. But the matter is plain enough; though
Becker (de Murio, pp. 30—35, Handb. pp. 226—
237) wastes several pages in most far-fetched
reasonings in order to arrive at a conclusion which
appears, on the contrary, a reader of the text of
Dion for which there is actually MS. authority.
Augustus was chosen pontifex maximus (Αρχιερεσις),
not rex sacrificius, as Dion himself says in
this passage. But the two offices were perfectly
distinct ("Regem sacrificium creat. Id sacer-
dotium pontiflc subjicere," Liv. iv. 2). Augustus
would hardly make a present of a house which did
not belong to him; and therefore in Dion we must
read, with some MSS., τον βασιλεα των ιερων,
for ιερων; Dion thus, in order perhaps to convey
a lively notion of the office to his Greek readers,
designating the Roman pontifex maximus as "king
of the priests," instead of using the ordinary Greek
term Αρχιερεσις. The matter therefore lies thus.
Varro says that in ordinary life only the cloister
or ascent from the forum to the Summa Sacra Via,
obtained the name of Sacra Via. Festus repeats
the same thing in a different manner; designating
the space so called as lying between the Regia, or
house of the pontifex maximus, and that of the
rex sacrificius. Whence it follows that the latter
must have been on the Summa Sacra Via. It can
scarcely be doubted that before the time of Augustus

the Regia was the residence of the pontifex maxi-
mus. The building appears to have existed till a
late period of the Empire. It is mentioned by
the Younger Pline (Ep. xiii. 26) and by Plutarch (qui
Rom. 18) as extant in their time, and also
probably by Herodot (i. 14) in his description of
the burning of the temple of Peuce under Commemus.
After the expulsion of the kings, the rex sacrif-
icus, who succeeded to their sacerdotal preroga-
tives, was probably presented with one of the royal
houses. To which, however, it was more
bribebourhood of the Summa Sacra Via; that being
the spot where Ancus Marcius, Tarquinius Priscus, and
Tarquinius Superbus had dwelt. (Liv. iv. 41; Solf.
iv. 23, 24; Plin. xxxiv. 13.) We cannot tell the
exact direction in which the Sacra Via traversed
the valley of the Coloseum and ascended to the
arch of Titus, nor by what name this part of the
forum, commonly called in the language of the
people; but it probably kept along the base of
the Velia. At its highest point, or Summa Sacra
Via, and perhaps on the site afterwards occupied
by the temple of Venus and Rome, there seems to
have been anciently a market for the sale of fruit,
and also probably of nick-nacks and toys. (Summa
Sacra Via. (Varr. R. R. 1. 2.)

Hence Ovid (A. A. ii. 265.).

"Rure suburbano potestis tibi dicere missa.
Illa, vel in Sacra sint locit emi Via." 

Whilst the nick-nacks are thus mentioned by Pu-
pertius (iii. 17. 11.).

"Et modo parvons canes fabella superba
Et manibus dura frigus habere pilis,
Et curat imiatum tales me poscere eburnas
Quaeque sitent Sacra villa dona Via." 

The direction of the Secra Via is indicated by
Horsae's description of his stroll: "Ibam forte Via
Sacra," &c. (s. i. 9.) He is going down it towards
the forum, commonly coming from the villa of
Mecenas, on the Esquiline, when he is interrupted
by the eternal bore whom he has pilloried. The
direction of his walk is indicated by his unavailing
excuse that he is going to visit a sick friend over
the Tiber (v. 17) and by the arrival at the temple of
Vesta (v. 35); the Secra Via having been thus
quitted, the poet is at liberty to say that the two
extremities of the street, as commonly known, are
indicated in the following passage of Cicero: "Hoc
tamen miror, cur tu huc potius simulacrae, qui
longissime a te aulceaut. Equidem, si quando ut flut,
jactor in turbis, non illum accusce, qui est in Summa
Sacra Via, cum ego ad Paolium Foraminem im-
petor, et eax qui me accipat similem ascipe
eunt igitur." (p. Planc. 7.) The Forum Fabius, as
it will be seen hereafter, stood at the eastern extremity
of the forum; and Cicero has made the most of his
illustration by taking the whole length of the street.
Beyond this point, where it traversed the N. side
of the forum, we are at a loss to tell what its vulgar
appellation may have been; and if we venture to
suppose that "Ibam forte Via Sacra" is merely a
conjecture from Horsae (Epist. i. 1. 54), where "hai
racis summus ab imo" seems to suit better
with a street — just as we should say, "all
Lombard street" — than with two Jani, as is
commonly interpreted, or than with a building
containing several floors let out in counting houses.
(Oct. Sat. ii. 5. 18.) This view is supported by the Scholiens
on the first of these passages, where it is said:

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(Oct. Sat. ii. 5. 18.) This view is supported by the Scholiens
on the first of these passages, where it is said:
ROMA.

"Jesus autem hic pater dicturus, ubi mercavere et
sacerdotes sortis causa convenire solabant." In
fact it was the Roman Change. The ascent from
the forum to the summit of the Capitoline hill,
where the Sacra Via terminated, was, we know,
called Clivus Capitolinus.

It only remains to notice Becker's dicturus (de
Mars., p. 23) that the name of this street should
always be written Sacra Via, and not in reversed
order Via Sacra. To the exceptions which he noted
there himself, he adds some more in the Handbuch
(v. iii. p. 123) and in his Dictionary, where also
p. xxix. p. 299, Bipp.) in his Addenda; and Uhlirks
(Röm. Topogr. p. 8) increases the list. On the
whole, it would seem that though Sacra Via is the
more usual expression, the other cannot be regarded
as uncritical.

Vicus Jugurrius.—Of the name of the street which
ran along the south side of the forum we are not
entirely ignorant; but from it issued two streets, which were
among the most busy, and best known, in Rome. These
were the Vicus Jugarius and Vicus Tuscus. We have before had occasion to mention that the former ran close under the Capitoline hill, from the forum to the Porta Carmentalis. It was thought to
derive its name from an altar which stood upon the
Muro Jugario, the presiding deity of wedge-lock. (Paul. Dialc.
p. 104, Mutil.) It does not appear to have contained
any other sacred places in ancient times; but Augustus
dedicated in it altars to Ceres and Ops Augusta. (Fast. M.t. IV. 1. Aug.) At the top of
the street, where it entered the forum, was the
fountain called Locus Servilus, which obtained a
considerable degree of fame, not only as it was there
that the heads of the murdered senators were exposed. (Cic. Rosc. Am. 32; Senec. Prog. 3.)
M. Agrippa adorned it with the effigy of a hydra
(Festus, p. 290, Mutil.) Between the Vicus Jugarius and Capitoline hill, and close to the foot
of the latter, lay the Asquaminium (Liv. xxviii. 28),
said to have derived its name from occupying the site
of the house of the demagogue, Sp. Maelius, which had been razed (Varr. LL. v. 157, Mutil.; Liv.
iv. 16.) It served as a market-place, especially
for the sale of lambs, which were in great
request for sacrifices, and probably corresponded with
the modern Via del Monte Tarpeo. (Cic. Div.
ii. 53.)

Vicus Tuscus.—In the imperial times the Vicus
Jugarius was bounded at its eastern extremity by
the Basilica Julia; and on the further side of this
building, again, lay the Vicus Tuscus. According to some
authorities this street was founded in a. c. 507,
being assigned to such of the Etruscans in the
vanquished host of Aruns as had fled to Rome, and felt
desire to settle there (Liv. ii. 15; Dionys. v. 36);
but we have before related, on the authority of Varro
and Tacitus, that it was founded in the reign of
Romulus. These conflicting statements may, per-
haps, be reconciled, by considering the later settle-
ment as a kind of second or subsidiary one. How-
ever this may be, it is with the topographical facts
that we are here concerned, as the statements out
which Diodoruses communicates some interesting particulars. He describes the ground assigned to
the Tuscans as a sort of hollow or gorge situated
between the Palatine and Capitoline hills; and in
length nearly 4 stadia, or half a Roman mile, from
the forum to the Circus Maximus (v. 36). We
must presume that this measurement included all
the windings of the street; and even then it would
seem rather exaggerated, as the whole NW. side
of the Palatine hill does not exceed about 2 stadia.
We must conclude that it was continued through
the Velabrum to the circus. Its length as Canina
observes (Pom. i. p. 287) is said to be such that
the forum must have extended from NW. to SE.,
and not from NE. to SW.; as in the latter case, the
space for the street, already too short, would have been
considerably curtailed. This street, probably
from the habits of its primitive colonists, became the
abode of fishmongers, fruit-sellers, bird-fanciers, silk-
mercers, and saddle-makers, and acquired a
reputation ("Tacit. titra impia vici, Her. S. ii. 3.
29.) It was here, however, that the best silks in Rome
were to be procured ("Nec nisi prima vellet de Tusco
serica vico," Mart. xi. 27. 11.) In fact, it seems to
have been the great shopping street of Rome; and
the Roman gentlemen, whose ladies, perhaps, some-
times induced them to spend more than what
was agreeable there, ventured their ill humour by
abusing the tradesmen. According to the sciolist
on the passage of Horace just cited, the street was
also called Vicus Turarius. This appellation was
doubtless derived from the primus lincens and perfu-
ses sold in it, whence the al. l.ion in Horace (Ep.
i. 1. 267):—

"Ne capsa verrorce aperta
Deferar in vicum ventendum tux et odoros,
Et piper, et quicquid chartis amicitiae insepia."

Being the road from the forum to the circus and
Aventine, it was much used for festal processions.
Thus it was the route of the Popes Circumvales, which
proceeded from the Capitol over the forum, and
by the Vicus Tuscus and Velabrum to the circus.
(Dionys. vii. 72.) We have seen that the
procession of the virgins passed through it from the
temple of Apollo outside the Porta Carmentalis to
that of June Regina on the Aventine. Yet not
withstanding these important and sacred uses, it is
one of the charges brought by Cicero against Verres
that he had caused it to be paved so villanously
that he himself would not have ventured to ride
over it. (Verr. i. 59.) We see from this passage
that a statue of Vertumnus, the national Etruscan
deity, stood at the end of the street next the forum.
Becker (Hist. p. 505) places him at the other ex-
tremity near the circus externus, and suggests that
Verres, that he had caused it to be paved so villanously
that he himself would not have ventured to ride
over it. (Verr. ii. 5.) Those following words into
the god's mouth, are alone sufficient to decide the
matter (Class. Mus. vol. iv. p. 444):—

"Neo me tua vultus, nec templum laestor uberno
Romanum satia est posse videre forum."

Comitia.—Having thus described the streets which
either encircled the forum or afforded outlets from it,
we will now proceed to treat of the forum itself, and
the objects situated upon and around it, and endea-
vor to present the reader with a picture of it as it
existed under the Kings, during the Republic, and
under the Empire. But here, as in the case of the
Capitol, we are placed at a disadvantage, or rather
no investigation. We know that a part of the forum,
called the comitium, was distinguished from the
rest by being appropriated to more honourable uses;
but what part of the forum it was has been the
subject of much dispute. Some, like Canina, have
considered it to be a space running parallel with the
forum along the whole southern extent of the others,
such as Bunsen and Becker, have thought that it formed

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a section of the area at its eastern extremity, in size about one-third of the whole forum. An argument advanced by Becker himself (Hondb. p. 278) seems decisive against both these views, namely, that we never hear any building on the S. side of the forum spoken of as being on the comitium. Yet in spite of this just remark, he ends by adopting "the theory of Bunsen, according to which the comitium began at or near the ruin of the three columns and extended, like the forum, to the exedra, and thus both the temple of Vesta and the Regia must have stood very close to it. The two chief reasons which seem to have led him to this conclusion are, the situation of the rostra, and that of the Tribunal Praetorius. Respecting the former, we shall have occasion to speak further on. The argument drawn from the latter, which is by far the more important, we shall here consider.

It proceeds as follows (Hondb. p. 280): "The original Tribunal Praetorius was on the comitium (Livy. vi. 15. xxi. 16; Gell. xx. 1, 11, 47 (from the XIL Tables); Varro, L. L. v. 32. p. 154; Plant. Poem. iii. 6. 11; Macrobr. Sat. ii. 12), which, however, is also mentioned as being merely on the forum. (Livy. xiv. 31.; varro, L. L. v. 32.) But certainly no more than the territory of the tribunal was the Puteal Libonis or Scribonianum, and this is expressly mentioned as being near the Forum. Fabius, the Atrium Vestae, the rostra, and lastly the seas Divi Julii (Porphyry. ad Hor. Ep. i. 19. 8; Schol. Crugbff. 7b. Id. ad Sat. ii. 6. 35; Fest. p. 353; Schol. ad Pers. Sat. iv. 49); consequently the comitium also must have been close to all these objects."

We presume that Becker's meaning in this passage is, that the first or original tribunal was on the comitium, and that it was afterwards moved into the forum. It could hardly have been both on the comitium and forum, though Becker seems to hint at such a possibility, by saying that it is "also mentioned as being on the forum; and indeed there seems to be no physical impossibility in the way, since it is evident that the tribunal at first was merely a movable chair ("dictator — stiputus ex multidivina, sella in comitio positis, vistorem ad M. Maniliim misit: qui — aegmine ingenti ad tribunal venit," Liv. vi. 13). But if that was his meaning, the place would be better off if he had not bear him out. In the first Livy merely says that a certain letter was carried through the forum to the tribunal of the praetor, the latter of course being on the comitium ("esse literas per forum ad tribunal praetoris latas," xxvii. 50). The other two passages cited contain nothing at all relative to the subject, nor can there be any doubt that in the earliest times of the Republic the comitium was the usual place on which the praetor took his seat. But that the tribunal was moved from the comitium to the forum is shown by the scholiast on Horace whom Becker quotes. Thus Porphyrio says: "Puteal autem Libonis sedes praetoris fuit prope Arnum Fabisnun, distitque quon libe Libonis ilio primum tribunal et subailla locata sit. Sed cum neque aestimare se pote coeundi ad comitium — i. e. "that the first or original tribunal was placed there by Libo;" but an adverb — "that the tribunal was first placed there by Libo."
The former version would be nonsense, because Libo's tribunal could not possibly have been the first. Besides the meaning is unambiguously shown by the Schol. Copen. Except it is manifest from its application to the Forum and from the accounts we read of rain falling upon it (Liv. xxxiii. 46, xl. 19), of buildings being of these scholiasts is suspicious as to the fact of this removal, though there are no apparent grounds for suspicion, yet Becker at least events is not in a condition to invalidate their testimony. He has quoted them to prove the situation of the puteal; and if they are good for that, they are also good to prove the removal of the tribunal. Yet with great inconsistency, he tacitly assumes that the tribunal had always stood in its original place, that is, on the comitium. The evidence of the comitium to the contrary is very strong, and the evidence that the latter was on the forum ("Puteal locatur in fora," Schol. Crugbff. ad Sat. ii. 6. 35.) Libo flourished about a century and a half before Christ. [See Dict. of Byz. Vol. ii. p. 779.] Now all the examples cited by Becker in which the tribunal is alluded to as being on the comitium, are previous to this data. The first two in note 457 might be passed over, as they are certainly not relevant to the argument. The comitium from the practice of coming together there (coire) for the decision of suits, of course refers to the very origin of the place. A passage from Plautus can prove nothing, since he died nearly half a century before the change effected by Libo. The passage alluded to in Macrobius (ii. 19) must be in the same sense, for it is the speech of C. Titus in favour of the Lex Fannia: "Inde ad comitium venit, ut ilium placitum factum ad forum daretur," etc. But the Lex Fannia was passed in n. c. 164 (Macrobr. ii. 13); or even if we put it four years later, in n. c. 160, still before the probable date of Libo's alteration; who appears to have been tribune in n. c. 149. Thus the argument does not prove our case, but absolutely nothing against it; it is its inventor; for if, as the School of Curiatiania informs us, Libo moved the tribunal from the comitium to the forum, and placed it near the puteal, then it is evident that this part of the area could not have been the comitium. The comitium, then, being neither on the south nor the north, west, or east, is not placed upon its fortunate luck, as has been the case in the Volsanid, qut ad supra Comitium "(p. 290, Mill.). In like manner Dacierius describes the Volsanig as standing a little above the forum, using, of course, the latter word in a general sense for the whole area, including the comitium: xai τις του συνόδου ὁμοίως ἐνισχύεται, ἐν Ἱππαλκίστῳ ὑπηρετεῖς εἰς ἄρθρον ἄναθυμ μὲν ὀνομαστικάς τοῖς ἔμφοι ἐν (ii. 50). Where indeed is not more, but simply not in a convenient place; mere an area consecrated to the god, and having probably an altar. It was a rule that a temple of Volsin should be outside the town (Virg. v. 7); and thus in later times we find one in the Campos Martius ("tactum de caelo sedem in campo Volsanii"). Liv. xxviii. 10. That the Volsani was merely a name of the temple is manifest from its application to the Forum, and from the accounts we read of rain falling upon it (Liv. xxxii. 46, xl. 19), of buildings being
erected upon it (Id. ix. 46). But that it had an altar appears from the circumstance that sacrifices of live fish taken in the Tiber were here made to Vulcan, in propitiation for human souls. (Feastus in Piscatoris Ludi, p. 238, Mull.) Another fact which shows it to have been a sacred place, and at the same time tends to direct us to its site, is the lotus-tree which grew upon it, the roots of which are said to have penetrated as far as the forum of Caesar, which, as we shall show in its proper section, lay a little N. of the Forum Romanum. "Verum altera lata in Vulcanalio, quod Romulus constituit ex victoria de decumio, aequaeva uti intelligentia, ut auctor est Manilius. Iadicis ejus in foro usque (Cassiarum per stationes municipiorum penetrat." (Plin. xvi. 86.) From which passage — whatever may be thought of the tale of the tree — we deduce these facts: that the Vulcanalium existed in the time of Pliny; that it had occupied the same spot from time immemorial; that it could not have been at any very great distance from the forum of Caesar; otherwise the roots of the tree could not possibly have reached thither. Let those consider this last circumstance who hold with Canina that the comitium was on the south side of the forum; or even with Bunsen and Becker that it was on the east. The Vulcanalum must originally have occupied a considerable space, and not have been merely a place for a place of consultation between Romulus and Taurus, with their respective senates. (Dionys. ii. 50; Plut. Rom. 20.) Its extent, however, seems to have been reduced in process of time, since the Graecoattisia was taken out of its area; a fact which appears from Livy mentioning the Aedes Concordiae, built by Flavius, as being "in area Vulcanalia" (iv. 48); whilst Plineus (Nat. Hist. iii. 126) has "una cum Concordia," which was probably denominative in its right place near the forum, to shade the spectators who occupied it from the sun. That the comitium was an open place is evident from many circumstances. Thus, the prodigious rain, which so frequently falls in the narrative of Livy, is described as wetting it (Livy. xxxiv. 45; Juel. Obseq. c. 103), and troops are represented as marching over it. It was here, also, that the famous battle was on the forum, as Livy (xxiii. 58), which seems to have been transplanted thither from the Palatine by some juggle of Attius Navius, the celebrated augur (Livy. xvi. 20; ap. Bunsen, Les Forum de Rom. p. 43, seq.), though we can by no means accede to Bunsen's emendation of that passage.

The principal destination of the comitium was for holding the comitia curiata, and for hearing lawsuits ("Comitium ab eo quo coibint eo, comitia curiata, et litium causa," Var. L. L. v. § 155, Mull.), and it must, therefore, have been capable of containing a considerable number of persons. The comitia centuriata, on the other hand, were held in the Campus Martius, such as the tribunes of the forum, to render it more proper. The curiae were, however, sometimes held on the Capitol before the Curia Calabra. The comitium was also originally the proper place for comitiones, or addresses delivered to the assembled people. All these customs caused it to be regarded as more honourable and important than the forum, which at first was nothing more than a mere market-place. Hence, we frequently find it spoken of as the most distinguished place of the forum; and seats upon it for viewing the games were assigned to persons of rank. Its distinction from the forum, as a place of honour for the magistrates, is clearly seen in the following passage of Livy, describing the alarm and confusion at Rome after the defeat at the Milvian Bridge: "Putes eat et unus cum ingenti terrae as tumulus concurrit in forum populi estactus. Matronae vagina per vias, quae repens clades adiuit, quaeque fortuna exercitus esset, omnis percontatur. Et quem frequentissimi contendit modo turba comitiis et curiam versus magistratus vocaret." (infra. xlii. 7.) When not oc-
cupied by the magistrates it appears to have been open to the people. Thus, the senate being assembled in the curia to hear the ambassadors of those made prisoners at the battle of Cannae, the people are represented as filling the comitium:

"ubi in fume fecit, extemplo ab eis turbis, quae in comitio erat, clamor sebilia est sublatus, manusque ad curiam tendingere, fuit." (Id. xxi. 60.) Being the place for the continuance of course had a suggestion, or rostra, from which speeches were delivered; but we shall have occasion to describe this and other objects on and around the comitium and forum when we arrive at them in their chronological order.

It was not till after the preceding account of the comitium had been committed to paper that the writer of it met with the essay on the comitium by Mommsen in the Annali dell' instituto (vol. xvi.), to which reference has before been made. The writer was glad to perceive that his general view of the situation of the comitium had been anticipated, although he is unable to concur with Mommsen regarding the details; such as the situation of the Curia Hostilia, of the temple of Janus, of the Forum Caesaris, and some other objects. In refuting Becker's views, Mommsen has used much the same arguments, though not in such detail, as those just adduced; but he has likewise thought it worth while to refute an argument from a passage in Herodian, incidentally adduced by Becker in a note (p. 339). As some persons, however, may be disposed to attribute more weight to that argument than we do ourselves, we shall here quote Mommsen's refutation:

"Minus etiam probat alterum, quod à Becker, p. 339, n. 612, afferitur, argumentum desuntum ex narratione Herodiani, i. 9, Severum in sonno vidisse Pericarmac eum vectum ad locum quidem aevi saec. sec. i., qui cum venisset, certa vel egressum titi arma in turba, dux. ina, dux. ducat. per se, cum ex eis subisse Severum eumque vixisse prius titi arma ustris non intelligi cur vixisse. Non nostrum, sed eumque leviter repaturus ad titi arma neque ad titi arma, quod multo est simplicitas. Nam ut optimum quasi in foro insistente videatur qui rerum Romanarum perspicue fere temere inepte haec dicentur; accedit quod, si ad titi arma titi arma omen pertinet, Severus ibi constitutus fuisse, neque in foro mediocriter. Nullaigit idoneus argumentum topographi Germani comitium eam partem esse staterunt, quae Vellii subjaces." (p. 389).

So much for the negative side of the question: on the positive side Mommsen adduces (p. 299) an argument which had not occurred to the writer of the present article in proof of the position above indicated for the comitium. It is drawn from the Sacrum Claustrum. That shrine, Mommsen argues, stood by the Tabernae Novae, that is, near the arch of Severus, as Becker has correctly shown (Hist. p. 321) from Livy iii. 48; but he has done wrong in rejecting the result that may be drawn from the comparison of the two legends; first, that the comitium was so called because Romulus and Tatius met upon it after the battle (p. 273); second, that the Romans and Sabines cleansed themselves, after laying aside their arms, at the spot where the statue of Venus Cl或者是 afterwards stood (Plin. xv. 18. n. 36); whence it follows that the statue was on the comitium. A fresh confirmation, Mommsen continues, may be added to this discovery of the truth. For that the Tabernae were on the comitium, and not on the forum, as Becker supposed, is pretty clearly shown by Dionyssus (τυμβὸς τὸν γεγονός ἐν τῇ διδόμος καὶ ξεκλεισθείς, καὶ τὸι ἁλᾶς ἐπηλοῦσα πολυκάμια πρόξει, εἴδοναγιν, ἐργαπετισθε χειρὶ καὶ τοῖς ἀλᾶς κεφαλαὶ πωλαμεῖ); ii. 67).

We are not, however, disposed to lay any great stress on this argument. We think, as we have already said, that Varro's etymology of the comitium, from the political and legal business transacted there rendering it a place of great resort, is a much more probable one; since, as the forum itself did not exist at the time when Romulus and Tatius met after the battle, it is at least very unlikely that any spot should afterwards have been marked out upon it commemorative of that event. It is, nevertheless, highly probable that the statue of Cluaca was upon the comitium, but without any reference to these traditions. We do not, however, think that the tabernae occupied the comitium. By ἄγος Dionyssus means the whole forum, as may be inferred from "per se."

The Forum under the Kings. — In the time of Romulus, then, we must picture the forum to ourselves as a bare, open space, having upon it only the altar of Jupiter at about the middle of its western side, and the Vulcanal on its NW. side. Under Numa Pomplius it received a few improvements. Besides the little temple of Janus, which did not stand far from the forum, but of which we have already had occasion to speak, when treating of the Porta Janzia in the first part of this article, Numa built near it his Regia, or palace, as well as the celebrated temple of Vesta. Both these objects stood very near together at the SE. extremity of the forum. The Aedes Vestae was a round building (Festus, p. 362; Plut. Numa. 11), but no temple in the Roman sense of the word; since it had been purposely left uninaugurated, because, being the resort of the vestal virgins, it was not deemed right that the senate should be at liberty to meet in it (Serv. Aen. viii. 153). Its site may be inferred from

TEMPLE OF JANUS. \[From a Coin\]

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TEMPLE OF VESTA. \[From a Coin\]
several passages in ancient authors. Thus we learn from Dionysius (ii. 66) that it was in the forum, and that the temple of the Dioscuri, whose site we shall point out further on, was subsequently built close to it (Id. vi. 13; Mart. i. 70. 2). It is also said to have been near the banks of the Tiber. (Val. Max. i. 8. 1; Ov. F. l. 707.)

All these circumstances indicate its site to have been near the southeast corner of the Forum Romanum, where, indeed the graves of twelve vestal virgins, with inscriptions, were discovered in the 16th century. (Aldrando, Memoria, n. 3; Lucio Fano, Antich. di Roma, p. 206.) In all its subsequent restorations the original round form was retained, as symbolic of the earth, which Vesta represented (Ov. v. 265). The temple itself did not immediately abut upon the forum, but lay somewhat back towards the Palatine; whilst the Emons, which lay in front, and a little to the E. of it, marked the boundary of the forum on that side. The latter, also called Atrium Vestae, and Atrium Regium, though but a small building, was originally inhabited by Numa. (Ov. v. 365; Plut. Numa, 14, &c.)

The exact position of the temple is almost certain, for Caesar's body being burnt before it (App. B. C. ii. 148); and, indeed, Servius expressly says that it lay "in radicibus Palatii finibusque Romani fori" (ad Aen. viii. 363). At the back of both the buildings must have been a sacred grove which ran towards the Palatine. It was from this grove that a votive statue of Vesta was taken, and was afterwards placed in the Capitol, bidding the Romans repair their walls and gates. The adoration was neglected; but this impety was subsequently expiated by building at the spot an altar or sanctuary to Vesta (Cic. Div. i. 45.)

Tullus Hostilius, after the capture of Alba Longa, adorned the forum with a curia or senate-house, which was called after the Curia Hostilia, and continued almost down to the imperial times to be the most usual place for holding assemblies of the senate. (Varr. L. L. v. 155, Mill.; Liv. i. 30.)

From the same spoils he also improved the comitium: "Fecitique idem et seipsum moenia comitium et curiam" (Cic. Rep. ii. 17); whence we can infer that the walls of the comitium were built with a fence or wall, but more probably that he marked it off more distinctly from the forum by raising it higher, so as to be approached by steps.

The Curia Hostilia, which from its pre-eminence is generally called simply curia, must have adjoined the eastern side of the Vulcain. Niebuhr (Beschr. vol. iii. p. 60) was the first who indicated that it must have stood on the N. side of the forum, by pointing out the following passage in Pliny, in which the method of observing noon from it is described: —

"Duodecim tabulis ortus tantum et occasus nominatur; post aliquot annos adjectus est meridies, accensum consulal id proutiantanea, cum curia inter rostra et graecostaeam prosperisset solemn." (Varr. v. 155.)

This seems to have been observed from it, it must have faced the south. If its front, however, was parallel with the northern line of the forum, as it appears to have been, it must have looked a little to the W. of S.; since that line does not run due E., but a few degrees to the S. of E. Hence the necessity, in order to observe the true median line between the Graecostaeis and rostra, now the Curia Hostilia — at a period of course long after Tullus Hostilius, and when mid-day began to be observed in this manner — was a lofty substraction on the right or W. side of the curia; and the rostra were also an elevated object situated directly in its front. This appears from the passage in Varro just adduced to: —

"Ante hanc (curiam) rostra: quosquos loci id vocabantum, quod ex hostibus capta fissa sunt rostra, Sub destrae aquis (curiae) a comito locus substructus, ubi nationum subseriendus legati, qui ad senatum esse sedem legissent, curia Graecostaeis, a parte ut multa. Senaculum supra Graecostaeis, ubi sedes Concordiae et Basiliae Opinia." (L. L. v. § 155, 156.) When Varro says that the Graecostaeis was sub destra curiae, he is of course looking towards the south, so that the Graecostaeis was on his right. This appears from his going on to say that the senaculum lay above the Graecostaeis, and towards the temple of Concord; which, as we have had occasion to mention, was seated on the side of the Capitoline hill. It further appears from this passage that the Graecostaeis was a substraction, or elevated area (locus substructus) at the side of, or adjoining the comitium (comp. Plin. xxxii. 8); and must have projected in front of the curia. The relative situation of these objects, and the substraction is further proved by Pliny's account of observing midday, with which alone it is consistent. For, as all these objects faced a little to the W. of S., it is only on the assumption that the Graecostaeis lay to the W. of the curia, that the meridian sun could be observed with accuracy from any part of the latter between Graecostaeis and Curia. A singular theory is advanced by Mommsen respecting the situation of the Curia Hostilia, which we cannot altogether pass over in silence. He is of opinion (l. c. p. 289, seq.) that it lay on the Capitoline hill, just above the temple of Concord, which he thinks was built up in front of it; and this he takes to be the reason why the curia was rebuilt on the Capitoline. His authority for this view is the following passage in Livy: "(Censorc) et olivum Capitolinum silicets aternum curvarunt et porticum ab aede Saturni in Capitolium ad Senaculum ac super id Curtiam" (xii. 27). From these words, which are not very intelligible, Mommsen infers (p. 292) that a portico preceded from the temple of Saturn to the Capitol, and thence to the curia above it, which stood on the Capitol on the spot afterwards occupied by the Tabularium (p. 292). But so many evident absurdities follow from this view, that Mommsen, had he given the subject adequate consideration, could hardly, we think, have adopted it. Had the curia stood behind the temple of Concord, the ground plan of which is still partly visible near the arch of Severus, it is quite impossible that, according to the account of Pliny, mid-day could have been observed from it between the rostra and Graecostaeis, since it would have faced nearly to the east. Mommsen, indeed (p. 296), asserts the contrary, and makes the Ceramic Mamertina and arch of Titus lie almost due N. and S. as also showed by the plan to the end of the volume. But the writer can affirm from his own observation that this is not the fact. To a person standing under the Capitol at the head of the forum, and opposite to the column of Phocas, the temple of Faustina bears due E. by the compass, and the arch of Titus a few degrees to the S. of E. To a person standing by the arch of Severus about the assumed site of the curia, the arch of Titus would of course bear a little more S. still.

Something must be allowed for variation of the
Here the senaculum is represented, not as a place in which the senate assembled previously to delibera

tion, but as one in which it actually deliberated.

It is impossible, however, that this could have been the case. For in that case, there would have been no

temple of the curia? in which the senate is constantly represented as assembling, except in cases where
they held their sittings in some other temple. Be-
sides we have no accounts of the senaculum being an

inaugurated place, without which it would have been

unlawful for the senate to deliberate in it.

Nicostrotrus therefore, who, from his unerring eye, could confound the sen-

aculum with the curia, and other temples in which the senate assembled; and at all events his account
cannot be set against the more probable one of Varro and Valerius Maximus.

There is, however, one part in the account of Festus, which seems to set

the matter in a different point of view. The words, "... in the case of

deliberare," seem to point to the senaculum not as a place where the senators deliberated among

themselves, but where they conferred with the magis-

trates; such magistrates we may suppose as were

not entitled to enter the curia.

Such were the tribunes of the people, who, during the deliberations of

the curia, appear before the senators and ask the

decree of the Fathers before they became laws,

we may easily imagine that it was sometimes

necessary for the tribunes and senators to confer

together, and these conferences may have taken

place at the senaculum (" Tribunis plebis inture cru-

sa, ... antea senatus posita a plebis ..."

Val. Max. ii. 2. § 7.)

In this manner the senaculum would have answered two purposes: as places in which the senators met,

previously to the assembling of the curia, and as a

site of neutral ground for conferences with the plebeian

magistrates.

With regard to the precise situation of the senac-

ulum belonging to the Curia Hostilia, we can hardly

assume, with Mommsen, that it occupied the spot at

which the temple of Concord was afterwards actually

erected, in order to deliberate. Thus Varro: "Senacul

um vocatum ubi senatus aut ubi seniores consistere..."

citatum praemia in Curia

varius..." (v. § 156, MULL.)

Valerius Maximus gives a still more explicit account: "Senatus asci

dium stationem ex loco per sequebat qui hodieque

senaculum appellatur; nec especiabat ut edicto

contrectaretur..."

nicostrotrus in libro, quod iussit gravem se habendo:

sumus, ubi nunc est ad situm Concordiae inter

Capitolium et Forum; in quo solet magistratus
domum C. tallianum 

tertium, citra sedem Bellonae, in

quo exterritorium nationum legatos, quos in urbe ad

mititere solet, senatus debet habere " (p. 347, MULL.)
ROMA.

("Hic est arbor et ante sanctulum," i. 8). This must have been near the sanctuary of the Curia Hostilia, but could hardly have been the same. If Macrobius is right, then Festus is wrong in limiting the sanctuary to three; and it does not seem improbable that the area near temples, where the senate was accustomed to meet, may have been called sanctuary.

To Ancus Marcus we can only ascribe the Carcer Mamertinus, or prison described by Livy as having been "in imo clivo Capitolino." Moreover, the milliarium aureum, which stood at the top of the forum (Plin. iii. 9) was under the temple of Saturn: "ad milliarium aureum, sub aedem Saturni" (Tac. B. i. 27); "sub aedem Saturni, ad milliarium aureum" (Suet. Otho c. 6). Further, the Monumentum Ancyranum mentions the Basilica Julia as "inter aedem Castoris et aedem Saturni." Now what has Becker got to oppose to this overwhelming mass of the very best evidence? His objections are, first, that Servius (Aen. ii. 116) mentions the temple of Saturn as being "justa Concordiae templum;" and though the eight columns are near the temple of Concord, yet they cannot, without awkwardness, be called justa. Secondly, the Notitia, proceeding from the Carcer Mamertinus, names the temples in the following order: Templum Concordiae et Saturni et Vespasiani et Titii. Now, as the three columns are next to the temple of Concord, it follows that they belong to the temple of Saturn. The whole force of the proof here adduced rests on the assumption that the Notitia mentions these buildings precisely in the order in which they actually occurred. But it is notorious that the authority of the Notitia in this respect cannot be at all depended on, and that objects are named in it in the most preposterous manner. We need no other witness to this fact than Becker himself, who says of this work: "Opertera cavendum est diligentere, nta, quales plurias simul templum nominantur, aedem ex ordine junctauisse arbitrorum." (De Muris, &c., p. 12, note.) But thirdly, Becker proceeds: "This argument obtains greater certainty from the inscriptions collected by the Anonymous of Einsiedeln. Fortunately, the entire inscriptions of all the three temples are preserved, which may be still partly read on the ruins. They run as follows:

1 Senatus populusque Romanorum incendio consumptum restituit Divo Vespasiano Augusto, s. p. q. r. imp. Caes. Severus et Antoninus pii felic Aug. restituent. [| S. P. Q. R. aedem Concordiae vetustate collapsam in meliorum faciem opere et cultu splendidiori restituerunt. Now as the whole of the first inscription, with the exception of "non annotare," is quoted as follows: "Divo Vespasiano Augusto," are still to be read over the eight columns, and the letters restituerunt, a fragment of "restituerunt" in the second inscrip-

TABULARIUM AND TEMPLES OF VESPASIAN, SATURN AND CONCORD.
tion, over the three columns, Becker regards the order of the Notitia as fully confirmed, and the three temples to be respectively those of Concord, Vespasian and Titus, and Saturn.

With regard to the proper division of the first two, there is great difference of opinion. Bunsen and Becker divide them as above, but Canina (Foro Rom. p. 179) contends that the first finishes at the word "restituit," and that the words from "Divò Vespasiano" down to "restitutae rustae" form the second inscription, belonging to the temple of Vespasian and Titus. In the original codex containing the inscriptions, which is in the library of Einsiedeln, they are written consecutively, without any mark where one begins and another ends; so that the divisions in subsequent copies are merely arbitrary and without any authority. Now it may be observed that the first inscription, as divided by Canina, may still be read on the architrave of the eight columns, which is exactly full, leaving no space for any more words. Becker attempts to evade this difficulty by the following assertion: "There is no room," he says (Hist. p. 357). "for the dedication 'Divò Vespasiano,' on the front of the temple; and although it is unusual for one half of an inscription to be placed on the back, yet on this occasion the situation of the temple excuses it!"

We are of opinion, then, that the whole of the words after "restituit" down to the beginning of the inscription on the temple of Concord, belong to the temple of Vespasian, or that of which three columns still remain. Another proof that the words "Divò Vespasiano Augusto" could never have existed on the temple with the eight columns is that Poggio (de Variet. Fort. p. 12), in whose time the building was almost entire, took it to be the temple of Concord, which he could not have done had the dedication to Vespasian belonged to it. (Bunbury, in Class. Aes. iv. p. 27, note.) Thus two out of Becker's threearguments do not hold, and the third, that he has to adduce against the mass of evidence, from the best classical authorities, on the other side, is a stiff and pedantic interpretation of the preposition juxta in such a writer as Servius. Thus it is Becker himself who is amenable to his own charge of shutting his eyes against historical evidence. His attempt to separate the altar from the temple (Hist. p. 313), at least in locality, is equally unfortunate.

The remains of the temple of Saturn, or the portico with the eight columns at the head of the forum, are in a rude and barbarous style of art, some of the columns being larger in diameter than others. Hence Canina infers that the restoration was a very late one, and probably subsequent to the removal of the seat of empire to Constantinople. From the most ancient times the temple of Saturn served as a arsenal, or state treasury, where the public money, the military ensigns, and important documents were preserved (Liv. iii. 69; Plut. Q. R. 43; Macrob. i. 8; Solin. i. 12, &c.). On account of its preci;ous origin and the sacredness of the site, it was formed at the altar of sacrifices, and at the Greek rite, that is, capite aperito, instead of capite velato as among the Romans (Macrob. l.c.).

Adjoining the temple of Saturn was a small cella or Aedes of Ops, which served as a bank for the public money. The Fasti Amierianae and Caprensium mention it as being "ad Forum," and "in Vico Jugario," which determines its position here (Calend. Amst. Dec.; Cal. Caprens. Aug.). It is several times alluded to by Cicero: "Pecunia utam capite velato ad Opas maneret." (Phil. i. 7, cf. i. 14.) Before the temple stood a statue of Silvanus and a sacred fig-tree, which it was necessary to remove in a. c. 493, as its roots began to upset the statue (Finn. xxvii. 1). It was of the kind of the Etruscan, or Angiopoetum, and about midway up the ascent of the cli
tus, was the Vesta STercoraria, leading to a place where the ordele from the temple of Vesta was deposited on the 15th of June every year. (Varr. L. L. vi. § 32, Mull.; Festus, p. 344.) This custom seems to have been connected with the epitaph of Scurvicitia applied to Saturn by the Romans, as the inscription is in the manner of the Scurvicitia of Tac. Sat. i. 7.) Close to the Ara Saturnia there was a SACKELLUM DITIS, in which wax masks were suspended during the Saturnalia. (Fb. 11.)

But the most important alteration made by Tarquinus Priscus with regard to the forum was the causing of porticoes and shops to be erected around it (Varr. L. L. i. 31; Diony. Dys. i. 623). This gave the forum a fixed and unalterable shape. We may wonder at the smallness of its area when we reflect that this was the great centre of politics and business for the mistress of the world. But we must recollect that its bounds were thus fixed when she herself was not yet secure against the attempts of surrounding nations. As her power and population gradually increased various means were adopted for procuring more accommodation—first, by the erection of spacious basilicas, and at last, in the imperial times, by the construction of several new fora. But at first, the structures that arose upon the forum were rather of a useful than ornamental kind: and the tabernae of Tarquin consisted of butch- shops, schools, and other places of a like description, as we learn from the story of Virginia. These Ta- BERNÆ were distinguished by the names of Veteres and Novæ, whence it seems probable that only the former were erected in the time of Tarquin. The two sides of the forum, lengthways, derived their names from them, one being called sibí Veteribus, the other as sibi Novis. We have a passage in Cicero, where he describes these tabernae with the old and new Academy, enables us to determine their respective sites: "Ut iti, qui sub Novis solem non ferunt, item ille cam satu arct, veterem, ut Maenianorum, ac Academiorum ubram secutus est." (Acad. iv. 29.) Hence it appears that the Novæ, being exposed to the sun, must have been on the northern side of the forum,
and the Vestae of course on the south side. This relative situation is also established by the accounts which we have of basilicae being built either on or near their sites, as will appear in the sequel. Their arrangement cannot be satisfactorily ascertained, but of course they could not have stood before the curia and comitium. In process of time the forum began to put on a better appearance by the conversion of the butchers' shops into those of silversmiths ("Hoc inter vallo primum fornas digittas crevit, atque ex tabernis laenias argenteriae factae.") Varro in Nov. p. 532, 2, M.) No clue, however, is given to the exact date of this change. The earliest period at which we read of the games being held in Livy's description of the triumph of Papirius Cursor, n. c. 308 (l.x. 40). When the consuls were declared it seems it has been customary for the argentarii to close their shops. (Varr. L. L. vi. § 91, Müll.) The tabernae were provided with Maeniana or balconies, which extended beyond the columns supporting the porticoes, and thus formed convenient places for beholding the games on the forum (Front. p. 134, Müll.; Isid. Orig. xv. 3, 11.) These Maeniana appear to have been painted with subjects. Thus Cicero: "De monstravri digito pictum Gallum in Mariano scuto Cimbrico sub Noris (de Or. lii. 66.) Pliny mentions another picture, or rather caricature, of a Gaul sub Paulus; and the subject of this path was the scene of a battle with a stick. The latter appears to have been considered by the Romans as a valuable work, as some of them asked a German ambassador what he valued it at? But the barbarian, who had no taste for art, said he would not have it as a gift, even if the man was real and alive (xxxv. 8.) According to Varro, quoted by the same author (ib. 97), the Maeniana sub Noris were the most splendid he had seen. Another service which Tarquin indirectly rendered to the forum was by the construction of his cloaca, which had the effect of thoroughly draining it. It was now that the Lacus Curtius, which had formerly existed in the middle of the forum, disappeared ("Curtium in locum palatium, tum fuls in foro, annusque quodam anno, sub Turione venit in foro.") The legend connected with this subject is found in Varro (L. c.) It was perhaps in commemoration of the drainage that the shrine or sacellum of Venus Clitumnus was erected on the N. side of the forum, near the Tabernae Novae, as appears from the story of Virginius snatching the butcher's knife from a Every year the people used to throw pieces of money into it, a sort of anguria saltia, or new-year's gift for Augustus. (Suet. Aug. 57.) Close to it grew a fig-tree, a vine, and an olive, which had been fortuitously planted, and were sedulously cultivated by the people; and near them was a spring dedicated to Vulcan, which was removed at the time of the gladiatorial games given at Caesar's funeral. (Plin. xv. 20; cf. Gruter, Inscri. ixi. 1, 2.)

Servius Tullius probably carried on and completed the works begun by his predecessor around the forum, just as he finished the wall; but he does not appear to have undertaken anything original excepting the adding of a lower dungeon, called after him Tullianum, to the Mamertine prison. ("In hae (careere) pars quae sub terris Tullianum, ideo quod additum a Tullio rege," Varr. L. L. v. § 151.) This remains to the present day, and still realises to the spectator the terrible description of Sallust (Cat. 55.)

The Roman Cicero points out to the traveller the Scalae Gemoniae inside the Mamertine prison, where there are evident remains of an ancient staircase. But it appears from descriptions in ancient authors that they were situated in a path leading down from the Capitol towards the prison, and that they were visible from the forum. (Dion Cass. Ill. 5; Valer. Max. vi. 9. § 13; Tac. Hist. iii. 74.) traces of the path are visible in the Forum Boarium, as is shown in the Lucius Quinctius Cincinnatus and on the floor of the (Locus Adruin. Ant. di Roma, p. 32,) and also not many years ago in excavating the ground by the arch of Severus.

It does not appear that any additions or improvements were made in the forum during the reign of Tarquiniius Superbus.

The Forum during the Republic.—One of the earliest buildings erected near the forum in the republican times was the temple of CUSTO and POLIUS. After the battle at lake Regillus, the Dioscuri, who had assisted the Romans in the fight, were seen refreshing themselves and their horses, all covered with dust and sweat, at the little fountain of Juturna, near the temple of Vesta. (Dionys. vi. 33. 8. l. 2., 2.) A temple had been vowed to these deities during the Latin War by Postumius the dictator; and the spot where this apparition had been observed was chosen for its site. It was dedicated by the son of Postumius n. c. 484. (Liv. ii. 42.) It was not a temple of the largest size; but its conquest on the forum, and the fact that it was one of the best known in Rome, from the same circumstance the flight of steps leading up to it served as a kind of suggestion or rests from which to address the people in the forum; a purpose to which it seems to have been sometimes applied by Caesar. (Dion Cass. xxxvi. 6; cf. Cic. p. Sest. 15.; Appian, B. c. liii. 4.) The temple served for assemblies and for judicial business. Its importance is thus described by Cicero: "In sede Castoris, celeberrimo clarissimoque monumento, quod templum in cenae quotidianoque conspectum populi Romani est postumum; quo saepem nembro senatus convocat; quoniam maximum rerum frequentissimae quotidie aedificiis funt;" (in Fftrr. i. 49.) Though dedicated to the temple was commonly called only Aedes Castor, in the preceding passage; whence Bibulus, the colleague of Caesar in the senate-ship, took occasion to compare himself to Pollux, who, though he shared the temple in common with his brother, was never once named. (Suet. Cass. 10.) It was restored by

SHRINE OF CUIAICA. (From a Coin.)

shop close to it. (Liv. iii. 48: ; cf. Plin. xv. 86.) The site of the Lacus Curtius after its disappearance was commemorated in another manner. Having been struck with lightning, it seems to have been converted into a dry pustule, which, however, still remained to bear the name of Lacus Curtius (cf. Varr. v § 150): "Curtius ille lacus, sciacus qui sustinet aras, Nunc solida est tellus, sed lacus antit fuit." (Ov. Past. vi. 397.)
Metellus Dalmatens (Cic. Scaur. 46, et ibi Ascon), and afterwards rebuilt by Tiberius, and dedicated in his and Drusus's name, A.D. 6. (Suet. Tib. 20; Dion Cass. iv. 27.) Caligula connected it with his palace by breaking through the back wall, and took a foolish pleasure in exhibiting himself to be adored between the statues of the twin deities. (Suet. Cal. 22; Dion Cass. lxx. 28.) It was restored to its former state by Claudius (Id. lxx. 6). We learn from Dionysius that the Roman Knights, to the number sometimes of 5000, in commemoration of the legend respecting the foundation of the temple, made an annual procession to it from the temple of Mars, outside of the Porta Capena. On this occasion, dressed in their state attire and crowned with olive, they traversed the city and proceeded over the forum to the temple (vi. 13). Its neighborhood was somewhat contaminated by the offices of certain persons who trafficked in slaves of bad character, who might be found there in shoals. ("Num moleste feram si mihi non reddiderit nomen alliquis ex his, qui ad Castoriam negotiantur, nequum mancipia ementes vendentesque, quorum tabernae pessimorum servorum turba referant suis,") (Sene. de Sapiens. 15; cf. Dion Cass. iv. 1. 20.) The three temples built near the forum, under the Palatine, are most probably remains of this temple. We have seen in the preceding account that it stood close to the forum, as well as to the temple of Vesta, a position which precisely agrees with that of the three columns. None of the other various appropriations of this ruin will bear examination. Poggio (de Ven. Fort. p. 22) absurdly considered those columns to be remains of Caligula’s bridge. By the earlier Italian topographers they were regarded as belonging to the temple of Jupiter Stator; but it has been seen that this must have stood a good deal higher up on the Velia. Nardini thought they were remains of the comitium, and was followed by Bunsen (Foro Rom. p. 60) and Burgers (Ania. of Rome, p. 365). We have shown that the comitium was not at this side of the forum. Canina takes them to have belonged to the Curia Julia (Foro Rom. part. i. p. 132), which, however, as will appear in its proper place, could not have stood here. Bunsen (Les Forains de Rome, p. 58) identifies them with a temple of Minerva, which, as he himself observes (p. 59), is a "denomination entièrement souveraine," and indeed, though new, not true. It arises from his confounding the Chalidicium mentioned in the Monumentum Anconium with the Atrium Minervas mentioned by the Notitia in the 8th Region. But we have already observed that the curia and Chalidicium, which adjoin it, were quite misplaced here. The Curiebus, indeed, under the same Region, mentions besides the Atrium Minervas a Templum Castorum et Minervas, but this does not appear in the Notitia. Bunsen was more correct in his previous adoption of the opinion of Fess, that the columns belonged to the temple of Castor. (Bull. litt. dell’ Inst. 1835; cf. Bunsen in Cic. de fin. iv. p. 19.)

The capture of the city by the Gauls, a. c. 390, which, as we have before said, inflicted so much injury that the Romans entertained serious thoughts of migrating to Veii, must of course have occasioned considerable damage in the vicinity of the forum. The Curia Hostilia, however, must have escaped, since Livy represents the senate as debating in its respecting this very matter (v. 5). Such shops and private houses as had been destroyed were probably restored in the fashion in which they had previously existed. It was now that the little temple to Aius Loquens, or Locutius, to which we have before alluded, was erected on the Nova Va, not far from the temple of Vesta (Ib. 50). From this period the forum must have remained without any important alterations down to the time of M. Porcius Cato, when basilicae first began to be erected. During this interval all that was done was to adorn it with statues and other ornaments, but no building was erected upon it; for the usual ex vota temple to Concord, which appears to be the case in Cic. de fin. iv. 20), the brazen rostra, erected on the Capitol by the sedile C. Flavius, a. c. 303 (Id. ix. 46), can hardly come under that denomination. It was probably also during this period that the Gracchi...
or elevated area, which served as a waiting-place for foreign ambassadors before they were admitted to an audience of the senate, was constructed on the Viminal hill close to the curia, as before described. The adornment of the suggestum or oratorical platform on the comitium with the beaks of the ships taken from the Antigates, forms, from the connection of this celebrated object with the history of republican Rome, and the change of name which it underwent on the occasion of the sort of epoch in the history of the forum. This occurred in the c. 337. (Plin. xxxiv. 11.) The Rostra at this time stood, as we have said, on the comitium before the curia—a position which they continued to occupy even after the time that new ones were erected by Julius Caesar. (Dion Cass. xliii. 49; Ascon. ad Cíc. Mil. 5.) The rostra were a temple, or place consecrated by auguries ("Rostrisque earum (navium) suggestum in foro excitatur, adornari placuit; Rostraque id templum appellatum," Liv. viii. 14; comp. Cíc. in Vat. ii. 10.) They are distinguished by Dion Cassius (lvi. 34) from those erected by Caesar, by the epithet of Βιβια δεσποτερα, and by Suetonius by that of vetera. (Suet. Aug. 100.) It may be inferred from a passage in a letter of Frontio to the emperor Antoninus, that the rostra were not raised to any very great height above the level of the comitium and forum ("Neo tautulo superiore, quanto rostra foro et comitio excelsiora; sed altiores antennae sunt prora vel potius carina," lib. i. ep. 2). When speaking from the rostra it was usual in the more ancient times for the orator to turn towards the comitium and curia,—a custom first neglected by C. Licinius Crassus in the consulship of Q. Maximus Scipio and L. Mancrius, who turned towards the forum and addressed himself to the people (Cíc. Am. 25); though, according to Plutarch (Gracch. 5), this innovation was introduced by C. Gracchus.

On the forum in front of the rostra stood the statue of Marsyas with uplifted hand, the emblem of civic liberty. (Serv. ad Aen. iv. 58; cf. Macrobi. Sat. iii. 12.) Here was the great resort of the consocii, and also of the Roman courtiers. Hence Martial (ii. 64. 8):—

"Ipee potest féri Marysta canid民心." Horace (Sat. i. 6. 190) has converted the pointed finger of the Satyr into a sign of scorn and derision against an obnoxious individual:—

"—Censuremus Marysta, qui sed Vultum ferre negat Noviorum posse minoris." It was here that Julius, the daughter of Augustus, held her infamous orgies, in company with the
vest of the Roman prostitutes. (Gensor. Rem. vi. 39; Plin. xxi. 6.) The account given by Servius of this statue has been the subject of much discussion, into which the limits of this article will not permit us to enter. The whole question has been exhaustively treated by Cretzler. (Studii ii. p. 289, seq.; cf. Savigny, Gesch. des Röm. Rechts, i. 53.)

Near the rostra were also the statues of the Tanais Scipio and Varro (Plin. xxi. 11), which are apparently the same as the three Maius or Fates, mentioned by Procopius. (B. Goth. i. 25.) These also were at the head of the forum, towards the temple of Janus, a position which points to the same result as the Duiulan column with respect to the situation of the comitium.

Livy's description of a great fire which broke out about the forum n. c. 211 affords some topographical particulars: "Interruptus host seremones nocte, quae prides Quinquiratius fuit, pluribus simul locis circa forum incendium ortum. Eodem tempore septem Tabernae, quae postas quinque, et argentarariae, quae nunc Novae appellantur, ararer. Cetera, postas publicae et privatae, necque eminendi basilicae erst: comprehensae Lantumiae, foro quisciscorum, et atrium regium. Aedii Vestae vix defensae est." (xxvi. 27.) As the fire, wilfully occasioned, broke out in several places, and as the Curia Hostilia does not seem to have been endangered, we may perhaps conclude that the Septem Tabernae here mentioned were on the S. side of the forum. The argument afterwars called Novae were undoubtedly on the N. side, and, for the reason just given, they perhaps lay to the E. of the curia, as the fire seems to have spread to the eastward. It was on the N. side that the greatest damage was done, as the fire here spread to the Lantumiae and Forum Flaccutum. The Septem Tabernae appear to have been the property of the state, as they were rebuilt by the censors at the public expense, together with the fish-market and Atrium Regium ("Loca verunt inde reficienda quae circa forum incendium consumpta erant, septem tabernae, macellum, atrium regium," Id xxvii. 11.). This passage would seem to show that the reading guisase (tabernae) in that previously cited is corrupt. Muratius has observed that the inder has "quae postas semel est," which in others was contracted into ve, and thus taken for a numeral. (Becker, Fronto. p. 297, notes.) Hence we may infer that the Vetere Tabernae on the S. side of the forum were seven in number, and from the word postas applied to them, whilst reso is used of the Novae, it might perhaps be inferred that the distinctive appellation of Vetere did not come into use till after this accident.

It also appears from this passage, that there were no basilicae at Rome at this period. It was not long afterwards, however, namely n. c. 184, that the first of these buildings was founded by M. Porcia Cato in his censorship, and called after him Basilica Porcia. In order to secure the requisite ground, Cato purchased the houses of Maenius and Titius in the Lantumiae, and four tabernae. (Liv. xxxix. 44.) Hence we may infer that the Lantumiae lay close at the back of the forum; which also appears from the circumstance that Maenius, when he sold his house, reserved for himself one of its columns in order to secure the requisite ground.

This column must not be confounded with the monument called the Columna Maenia, which stood on the forum. The Basilica Porcia must have stood close to the curia, since it was destroyed by the same fire which consumed the latter, when the body of Clodius was burnt in it (Ascon. ad Cic. pro Mil. Arg. p. 34, Orelli; but it must have been on the eastern side, as objects already described filled the space between the curia and the Capitoline hill. The forum Porcia stood close behind the curia, since Plautus describes the unsavoury colours from that market as driving away the frequenter of the basilica into the forum:"

"Tum piscatores, qui praebeat populo populus fortest
Qui advehuntur quadredupendi crucianti canterio
Quorum odos subbasilicianos omnes abigit in forum."

(Capit. iv. 2. 33.)

In the time of Cicero, the tribunes of the people held their assemblies in the Basilica Porcia. (Plut. Cato Min. 5.) After its destruction by fire at the funeral of Clodius it does not appear to have been rebuilt; as at events we do not find any further reference to it.

The state of the forum at this period is described in a remarkable passage of Plautus; in which, as becomes a dramatist, he indicates the different localities by the characters of the men who frequented them (Cerc. iv. 1):"

"Qui perjuram convenire volit hominem mittio in comitium; Qui mendoacem et glorium, apud Clusiacensium sacrum
Ditis damnonos maritos sub basilica quaerito;"

Hicem erunt scorta exoleta, quique stipuliari solent; Symbolaem collatorae apud Forum Piscarium; In foro infimo boni homines atque dites ambulant, In medio propter canalem, ibi ostentatoribus meri; Confidentes garrullique et malevoli supra lumen, Qui alteri de nihil audacter dicunt contemniam
Et qui ipse habent, quod in se possit vere diicer.
Sub Veteribus ibi sunt, qui dant quicquid accipiunt
Sane.

Pone sedem Castoris ibi sunt, subito quisqu quaedam
Male.

In Tusco Vicus ibi sunt homines, qui ipsis ses uaderant.

In Velabre vel pistorum, vel laniuni, vel aruspicem,
Vel qui ipse vorant, vel qui alii ut venustat pae

["Ditis damnonos maritos apud Lencadim Omopiam."]"

This is such a picture as Greene might have drawn of Paul's, or Ben Jonson of Moor Fields. The good men walking quietly by themselves in the obscurest part of the forum, whilst the flash gentlemen without a denarius in their purses, are strutting conceitedly in the middle; the "pompeius" gathering round the fishmarket and clubbing for a dinner; the gentlemen near the Lacus Curtius, a regular set of scandal-mongers, so ready to speak ill of others, and so wholly unconscious that they live in glass-houses themselves; the perjured witness prowling about the comitium, like the man in Westminster Hall in former days with a straw in his shoe; the tradesman in the Vicus Tuscus, whose spirit of trading is so in-bred that he would sell his very self; all these sketches from life present a picture of the same time of the Roman Republic, when Cato himself was censor, which shows that human nature is very much the same thing in all ages and countries. In a topographical point of view there is little here but
what confirms what has been already said respecting the forum and its environs; except that the users of Peterius show that the bankers' shops were not confined to the N. side of the forum. What the condition of the floor of the forum was not clear, but it was perhaps a drain. The passage is, in some places, probably corrupt, as appears from the two obscure lines respecting the sacelli Ditis, the second of which is inexplicable, though they probably contain some allusion to the Sacelli Ditis which we have mentioned as adjoining the temple of Forum. Cicer. remarks (C. L. 69) that Sestius, the last of the last, would use "dites damnosae mariti," &c., taking these "dites" to be the rich users who resorted to the basilica and lent young men money for the purpose of corrupting city wives. But what has tended to throw doubts upon the whole passage is the mention of the basilica, since, according to the testimony of Cicero (Brut. 15), Plautus died in the very year of Caesar, the Vicus Tuscanus, and the Basilica is also alluded to in another passage of Plautus before quoted; so that we can hardly imagine but that it must have existed in his lifetime. If we could place the basilica in Cato's sedesile instead of his censorship, every difficulty would vanish; but for such a view we can produce no authority.

A great many, however, (B. p. 301) has made an ingenious, and not improvable attempt to show, that Plautus, as becomes a good poet, has mentioned all these objects on the forum in the order in which they actually existed; whence he draws a confirmation of the view respecting the situation of the comitium. That part of the forum is mentioned first as being the most excellent. Then follows on the left the Sacrum Clancinum, the Basilica Porcia, and Forum Piscatorium, and the Forum Infimum. Returning by the middle he names the canals, and proceeds down the forum again on the right, or southern side. In the "malevola supra lacum" the Lacus Servilis is alluded to at the top of the Vicus Jugarsus. Then we have the Vetus Tabernae, the temple of Caesar, the Vicus Tuscanus, and the Valeria. The Basilica Porcia was soon followed by others. The next in the order of time was the Basilica Fulvia, founded in the censorship of M. Aemilius Lepidus, and M. Fulvius Nobilior, B.C. 179. This was also "post Argentaria Novas" (Liv. xii. 51), and must therefore have been very close to the Basilica Porcia. The date of the others is sometimes called Basilicae Aemilii et Fulviae. (Varr. L. L. vii. § 4, Müller.) All the subsequent embellishments and restorations appear, however, to have proceeded from the Genius Aemilius. M. Aemilius Lepidus, consul with Q. Lutatius in B.C. 78, adorned it with bronze shields bearing the effigies of his ancestors. (Plin. xiii. 4.) It appears to have been entirely rebuilt by L. Aemilius Paulus, when asidie, B.C. 53. This seems to have been the restoration alluded to by Cicero (ad Att. iv. 16), from which passage — if the punctuation and text are correct, for it is almost a locus desperatus — it also appears that Paulus was at the same time constructing another new and magnificent basilica. Hence a difficulty arises respecting the sites of the latter, which are unable to solve, since only one Basilicae Pauli is mentioned by ancient authors; and Plutarch (Caes. 29) says expressly that Paulus expended the large sum of money which he had received from Caesar as a bribe in building on the forum, in place of the Basilica Fulvia, a new one which bore his own name. (Cf. Appian, B. C. ii. 26.) It is certain at least that we must not assume with Becker (Handb. p. 308) that the latter was but a poor affair in comparison with the new one because it was built with the ancient columns. It is plain that in the words "nihil gravissime illo monumento, nihil gloriosius," Cicero is alluring to the restoration of the ancient basilica, since he goes on to mention it as one which used to be extolled by Atticus, which would not have been possible of a new building; and the employment of the ancient columns only added to its beauty. The building thus restored, however, was not destined to stand long. It seems to have been rebuilt less than twenty years afterwards by Paulus Aemilius Lepidus (Dion Cass. xlii. 42); and in about another twenty years this second restoration was destroyed by a fire. It was again rebuilt in the name of the same Paulus, but at the expense of Augustus and other friends (Id. liv. 24), and received further embellishments in the reign of Tibertus, A.D. 72. (xxxvi. 24.)

BASILICA AEMILIA. (From a Coin.)

The third building of this kind was the Basilica Sampronia, erected by T. Sempronius Gracchus in his censorship, B.C. 169. For this purpose he purchased the house of Scipio Africanus, together with some adjoining butcher's shops, behind the Tabernae Veteres, and near the statue of Vertumnus, which, as we have said, stood near the forum at the end of the Vicus Tuscanus. (Liv. xlii. 16.) This, therefore, was the first basilica erected on the S. side of the forum. We hear no further mention of it, and therefore it seems probable that it altogether disappeared, and that its site between the Vicus Tuscanus and Vicus Jugarsus was subsequently occupied in the imperial times by the Basilica Julia.

The Lautumiae, of which we have had occasion to speak when treating of the Basilica Porcia, was not merely the name of a district near the forum, but also of a prison which appears to have been constructed during the Republican period. The Lautumiae are first mentioned after the Second Punic War, and it seems very probable, as Varro says (L. L. v. § 151, Müller), that the name was derived from the prison at Syracuse; though we can hardly accept his second suggestion, that the etymology is to be traced at Rome, as well as in the Sicilian city, to the circumstance that stone quarries formerly existed at the spot. The older topographers, down to the time of Bunsen, supposed that Lautumiae was only another and later designation for the Carcer Mamertinus, a misconception perhaps occasioned by the abruptness with which Varro (L. c.) passes from his account of the Tullianum to that of the Lautumiae. We read of the latter as a place for the custody of hostages and prisoners of war in Livy (xxxii. 26, xxxvii. 3); a purpose to which neither the size nor the dimension of the
STRUCTION OF THE TEMPLE WOULD HAVE ADAPTED IT.

That the Lacustrinae was of considerable size may also be inferred from the circumstance that when the consul Q. Metellus Celer was imprisoned there by the tribune L. Flavius, Metellus attempted to assemble the senate in it. (Dion Cass. xxxviii. 50.) Its distinctness from the Carcer Mamertinus is also shown by Seneca (Contros. 27, p. 303, Bipont.)

An important alteration in the arrangement of the forum, to which we have already alluded, was the removal of the Tribunals Praetorium from the comitium to the eastern end of the forum by the tribune L. Scribonius Libo, apparently in A.D. 149. It now stood near the Puteal, a place so called from its being open at the top like a well, and consecrated in ancient times either from the whetstone of the anghr Naruis having been buried there, or from its having been struck by lightning. It was repaired and re-dedicated by Libo; whence it was afterwards called Puteal Libonis, and Puteal Scribonianum. After this period, its vicinity to the judgment-seat rendered it a noted object at Rome, and we find it frequently alluded to in the classics. (Hor. Ep. i. 19, 8, Sat. ii. 6, 33; Cic. p.p. 6, 15.)

PUTEAL LIBONIS OR SCRIBONIANUM.

Sest. 8, &c.) The tribunal of the praetor urbana seems, however, to have remained on the comitium. Besides these we also find a TRIBUNAL AURELIUM mentioned on the forum, which seems to have stood near the temple of Castor (Cic. p. Sert. 15, in Plut. p. Genn. 34), and which, it is conjectured, was erected by the consul M. Aurelius Cotta B.C. 74. These tribunals were probably constructed of wood, and in such a manner that they might be removed on occasion, as for instance, when the whole area of the forum was required for gladiatorial shows or other purposes of the like kind; at least it appears that the tribunals were used for the purpose of making the fire in the curia when the body of Clodius was burnt in it. (Ascon. ad Cic. Mil. Arg. p. 34.)

In the year B.C. 121 the TEMPLE OF CONCORD was built by the consul L. Opinius on the Clivus Capitolinus just above the comitium (Varr. L. L. vi. § 156, Muller); but, as we have already had occasion to discuss the history of this temple when treating of the Capitol and of the sensecum, we need not revert to it here. At the same time, or a little afterwards, he also erected the BASILICA OPIMIN, which is mentioned by Varro in close connection with the temple of Concord, and must therefore have stood on its northern side, since on the opposite side there would have been space for it. Of this basilica, we hear but very little, and it seems not improbable that its name may have been afterwards changed to that of "Basilica Argentaria," perhaps on account of the silver that had been removed thither from the tabernae on the forum. That a basilica Argentaria, about the origin of which nobody can give any account, existed just at this spot is certain, since it is mentioned by the Notitia, in the 8th Regio, when proceeding from the forum of Trajan, as follows: "Cohors sextam Viguins, et Basilicum Argentarium," i.e. the basilica of the Vespasian, which, as we shall see in the sequel, stood next to the temple of Castor and was called the basilica "Innula Argentaria" (Becker, Handb. p. 413, seq.). In the same year the forum was adorned with the triumphal arch called FORNIUS FABRIO or Fabrius, erected by Q. Fabius Allobrogicus in commemoration of his triumph over the Allobroges. This was one of the earliest, though not precisely the first, of the triumphal monuments at Rome, it being preceded by the three arches erected by L. Stertinius after his Spanish victories, of which two were situated in the Forum Boarium and one in the Circus Maximus. (Liv. xxxiii. 27.) We may here remark that fornix is the classical name for such arches; and that the term arcus, which, however, is also used by Seneca of this very arch (Epist. xvi. 1, Sep. 1), did not come into general use till a later period. The situation of this arch is indicated by several passages in Roman authors. We have already cited one from Cicero (p. Pianc. 7), and in another he says that Memmius, when coming down to the forum (that is, of course, down the Sacra Via), was accustomed to bow his head when passing through it ("in his ibi pium magnum Memmiu, ut in forum descendens caput add fictoria Fabii demitteret," de Orat. ii. 66). Its site is still more clearly marked by the Pseudo-Asconius (ad Cic. Vet. i. 7) as being close to the Regia, and by Porphyrio (ad Hor. Epist. i. 19. 8) as near the Puteal Libonis.

The works about the forum during the remainder of the Republican period were merely restorations or alterations. Sulla when dictator seems to have made some changes in the curia (Pil. xxxiv. 12), and in B.C. 51, after its destruction in the Clodian riots, it was rebuilt by his son Faustus. (Dion Cass. xi. 50.) Caesar, however, caused it to be pulled down in B.C. 45, under pretense of having vowed a temple to Felicitas, but in reality to efface the name of Sulla. (Id. 5iv. 5.) The reconstruction of the Basilica Fulvia, or rather the superseding of it by the Basilica Passeti, has been already mentioned.

It now only remains to notice two other objects connected with the Republican Forum, the origin of which cannot be assigned to any definite period. These were the Schola Xanthia and the Jani. The former, which lay back considerably behind the temple of Saturn and near the top of the Clivus Capitolinus, consisted of a row of arched chambers, of which three are still visible. They appear from inscriptions to have been the offices of the scribs and secretaries. The same has been said of the basilica of the same name connected to by Cicero. (Philipp. ii. 7, p. Sert. 12.) Another row was discovered in 1835 at the side of the temple of
Verpianum and against the wall of the Tabularium, with a handsome though now ruined portico before them, from which there was an entrance into each separate chamber. From the fragments of the architrave an inscription could still be deciphered that was dedicated to the temple of the Muses.

(Cassius, Foro Romae, p. 807, Bullet. d. Inst. 1835.)

This discovery tallies remarkably with the following passage in Varro: "Et quoniam (ut ait) Dei facientes adjuvare, prius invocabo eum; nec ut Horatius et Ennius, Musae, sed xii. deos consenire. neque tamen eum urbano, quorum imagines ad forum muras stant, aut aequalis esse merces testudinis, sed illos xii. deos, qui maxime agricolarium duces sunt." (R. K. i. 1). We may, however, infer that the inscription was posterior to the time of Varro, probably after some restoration of the building; since in his De Lingua Latina (viii. § 71) he asks: "Item quiserant, si ad analogia, cur appellante omnes aedem Deum Consentium et non Deorum Consentium?" whereas in the inscription in question we find it written "Consentium." We may further remark that the former of these passages would sanction the including of the whole Clivus Capitolinus under the appellation of "forum."

With respect to the Janus on the forum, it seems rather problematical whether there were three of them, or whether there had been a separate temple to the Basilicas Pauli, to which the money-lenders chiefly resorted. (Schol. ad Hor. Ep. i. 1. 54.) But when Horace (Sat. ii. 3. 18) says—

---"postquam omnis res jam Janum
Ad medium fracta est," he probably means, as we said before, the middle of the street, and not a Janus which lay between two others, as Becker thinks must necessarily follow from the use of the word medius. (Handb. p. 327, note.)

The Forum under the Empire. — The important alterations made by Julius Caesar in the disposition of the forum were the foundation of its subsequent appearance under the Empire. These changes were not mere caprices, but adaptations suited to the altered state of political society and to Caesar's own political views. But the dagger of the assassin terminated his life before they could be carried out, and most of them were left to be completed by his successor Augustus. The most important of these designs of Caesar's was the building of a new curia or senate-house, which was to bear his name. Such a building would be the badge of the senate's servitute and the symbol of his own despotic power. The former senate-house had been erected by one of the kings; the new one would be the gift of the first of the emperors. We have mentioned the destruction of the old curia by fire in the time of Sulla, and the rebuilding of it by his son Faustus; which structure Caesar caused to be pulled down under a pretence, never executed, of erecting on its site a temple of Felicitas.

The curia founded by Pompey near his theatre in the Campus Martius—the building to which Caesar was assassinated—seems to have been that commonly in use; and Ovid (Met. xvi. 801), in describing that event, calls it simply Curia:—

---"neque animus ullus in urbe
Ad facinus diramque placet, nisi Curia, caedem." We may suppose that when Caesar attained to supreme power he was not well pleased to see the meetings of the senate held in a building dedicated by his great rival.

A new curia was voted a little before Caesar's death, but he did not live to found it; and the Monumentum Ancyranum shows that it was both begun and completed by Octavianus. Respecting the site of the Curia Julia the most discordant opinions have prevailed. Yet if we accept the information of two writers who could not have been mistaken on such a subject, its position is not difficult to find. We learn from Pline that it was erected on the comitium: "Idem (Augustus) in Curia quoque quam in Comitio consecravit, duas tabulas impressit Hostili, but, xv. 10. 1; and this site is confirmed by Dion Cassius: το θυσιαστήριον το Ιωάνου, τα μέτα το κοιμητήριον μεταμορφώθηκε ἰσχυρὸν, διὰ ἡμέραν ημέρα βιωσάται" (xli. 19). It is impossible to find any other spot for it on the comitium than that where the old curia stood. Besides the author last quoted expressly informs us that in consequence of some prodigy that occurred in the year before Caesar's death, it had been resolved to rebuild the Curia Hostilia (καὶ διὰ τούτο το θυσιαστήριον το οὔστιλον ἀνακοσμητεῖται καὶ ἐνιαύτης, L. xiv. 17.) At the time when this decree was made Caesar was himself pontifex maximus; it would have been a flagrant reach of religion to neglect a solemn vow of this description; and we cannot believe that Becker's assertion that this vow was never accomplished. (Handb. p. 331, note 608.) We cannot doubt that the curia erected by Augustus was in pursuance of this decree, for Caesar did not live even to begin it ("Curiam et continemci ei Chalcidicum — fecit," Mos. Ancyr.); but though the senate-house was rebuilt, it was no longer in the old site, when in the time of the curia new founder, Julia. Now what has Becker got to oppose to all this weight of testimony? Solely a passage in Gallieni—which, however, be misapprehended,—in which it is said, on the authority of Varro, that the new curia had to be inaugurated, which would not have been the case had it stood on the ancient spot ("Cum adscriptum a Varro de locis in quibus consul situm est, dixit, quod pontificem Augustum versus curiam apud Boloscum confirmavit: nisi in loco popi auxores constituit, quod templum appelleraret, senatum consultum factum esset, justum id non fuisse. Propertius et in Curia Hostilia et in Pompeia, et post in Julia, cum profusa es loca fuisse, tempus esse per auxores constituit," xiv. 7. § 7.) But Becker has here taken only a half of the passage as aural rite. As a temple could not be built without being first inaugurated, so neither could it be pulled down without being first exaugurated. This is evident from the accounts of the exauguration of the fames in order to make room for the temple of the Capitoline Jupiter. ("Et, ut libera a castellis regionibus area estot tota Jovis templique ejus, quod insacredatur, exauguratur fames sacellique statutos, quae ad somniu iat Tatio regis secreta inauguraturque postes fustant," Liv. i. 55, cf. v. 54; Dion. Halic. iii. 69.)

When Caesar, therefore, pulled down the curia of Faustus he first had it exaugurated, by which the site again became a locus profanus, and would of course require a fresh inauguration when a new temple was erected upon it. The curia, therefore, in the time of the Pontifices (iv. i. 111) must have been in the Curia Julia; and the following lines seem to show that it had risen on the site of the ancient one:—

"Curia praetexta quae nune nitet alta Senatu
Pellios habitis, rustica corda, Patres."
ROMA.

A further confirmation that the new curia stood on the ancient spot is found in the fact that down to the latest period of the Empire that spot continued to be the site of the senate-house. The last time that mention is made of the Curia Julia is in the reign of Caligula ("Consenatus [senatus] ut consoles non in Curia, quia Julia vocabatur, sed in Capitolium convocatum," Suet. Cal. 60); and as we know that the curia was rebuilt by Domitian, the Julia must have been burnt down either in the fire of Xero, or more probably in that which occurred under Tiberius, and it is not until the reign of Nero (Handb. p. 347), that Vespasian and Titus would have suffered an old and important building like the curia to lie in ashes whilst they were erecting their new amphitheatre and baths. The new structure of Domitian, called Senatus in the later Latin ("Senatum dicit et pro loco et pro hominibus," Gell. xvi. 7, 5), is mentioned by several authorities (Hieronym. an. 92, l. p. 443, ed. Rom.); Cassiod. Chron. ii. p. 197; Catal. Imp. Vimin. p. 243.) The place of this senatus is ascertained from its being close to the little temple of Janus Geminius, the index bellici pacisque (Iex bellici pacisque) in the temple of Farnes. (Handb. p. 41. Tacit. 3.) The same situation is confirmed by other writers. Thus Dion Cassius mentions that Didius Julianus, when he first entered the curia as emperor, sacrificed to the Janus which stood before the doors (lxiii. 13). In the same manner we find it mentioned in the Notitia in the viili Region. That it occupied the site of the temple of Severus, is subsequently dedicated to and now known as S. Luca, close to the arch of Severus, appears from an inscription (Gruner, cxx. 5) which formerly existed in the Ampio, or temple of S. Martina, showing that this hemicycle, which was afterwards built into the church, originally formed the Secretarium Senatus (Urlichs, Röm. Top. p. 57, seq.; Feller, Regiones, p. 142.) The Janus temple seems to have been known in the middle ages under the appellation of templum fatale, by which it is mentioned in the Mirabilia Urbis. ("Juxta eum templum fatale in S. Martina, juxta quod est templum refugi, i.e. S. Adriana," Ib.) In the same neighbourhood was a place called in the later ages "Ad Templum," which connects the senatus with this spot, as being both near to that place and to the Arcus Severi. Thus Ammianus: "Deinde ingressus urbem Theodoreum, venit ad Senatorum, et ad Palamum populo alloquuntur," &c. (Excerpta de Odo. 65.) And in the Acta SS., Mai. vol. 12: "Ligaverunt ei manus a tergo et decolaverunt extra Capitolium et extrahere juvencum cum iuxta arcum triumphi ad Palamum" (et Anaxas. V. Stat. c. 45.) The appellation "ad Palamum" was derived from a statue of Claudius II. clothed in the tunica palmata, which stood here: "Illi totius orbis judicis in Rostris positae est columna capsum palmata statua superfixa." (Trebi. Pollio, Claud. c. 2.)

We cannot doubt, therefore, that the curia or senatus was built by Domitian on the arch of Severus, which is indeed admitted by Becker himself (Handb. p. 555). But, from his having taken a wrong view of the situation of the comitium, he is compelled to maintain that this was altogether a new site for it; and hence his curia undergoes no fewer than three changes of situation, receiving a new one almost every time that it was rebuilt, namely, first, on the N. side of his comitium, secondly on the S. side, and thirdly near the Arcus Severi, for which last site the evidence is too overwhelming to be rejected. We trust that our view is more correct, in which the site of the curia house, as was most probable, appears to have always retained its original position. And this result we take to be no slight confirmation of the correctness of the site which we have assigned to the comitium. In their multitudinous variations, Bussen and Becker are sorely puzzled to find a place for their second curia—the Julia. They compare the passages before cited from Pliny and Dion ineffectually fixing them. Bussen's strange notions have been sufficiently refuted by Becker (Handb. p. 333), and we need not therefore examine them here. But though Becker has succeeded in overthrowing the hypothesis of his predecessor, he has not been able to establish one of his own in its place. In fact he gives it up. Thus he says (p. 335) that, in the absence of all adequate authority, he will not venture to fix the site of the curia; yet he thinks it probable that it may have stood where the three columns are; or if that will not answer, then it must be placed on the (his) Vinculanum. But his complaint of the want of authorities is unfounded.

If he had correctly interpreted the position of the comitium in its right situation, and if he had given due credit to an author like Dion Cassius when he says (i.e.) that it was determined to rebuild the Curia Hostilia, he had not needed to go about seeking for impossible places on which to put his Curia Julia.

There are three other objects near the forum into which, from their connection with the Julia, must be included, if the Julia, we must inquire at the same time. There are the CHALCIDICUM, THE IMPERIAL GRAECOPICUS, and A TEMPLE OF MINERVA. We have already seen that the first of these buildings is recorded in the Monumentum Augustanum as erected by Augustus adjoining the curia; and the same edifice is also mentioned by Dion Cassius among the works of Augustus: το τε Αθηναίων και το Χαλκιδικον οιμαμαντών, και το Βενετίων, και το τον παρόδο αυτώ τιμη γενομένων, καθαρωτέρων (ii. 22). But regarding what manner of thing the Chalcidicum was, there is a great diversity of opinion. It is one of those names which have never been sufficiently explained; but it was perhaps a sort of portico, or covered walk (delta dikylon), annexed to the curia. Bussen, as we have mentioned when treating of the temple of Castor in the preceding section, considers the Athenaeum and Chalcidicum to have been identical; and as the Notitia mentions an Atrium Minervae in the 8th Region, and as a Minerva Chalcidica is recorded among the buildings of Domitian, he assumes that these were the same, and that the unlucky ruin of the three columns, which has been so transmitted by the topographers, belonged to it. In all which we can only wonder at the uncritical spirit that could have suggested such an idea; for in the first place the Monumentum Augustanum very distinctly separates the aedes Minervae, built by Augustus, from the Chalcidicum, and in the latter it is marked by five lines apart; secondly, the aedes Minervae is represented to be on the Aventine, where we find one mentioned in the Notitia (cf. Ov. Fast. vi. 728; Festus, n. Quinqueatras, p. 257, Müller.), and consequently a long way from the curia and its adjoining Chalcidicum; thirdly, they are also mentioned separately by Dion Cassius in the passage...
Roma.

before cited, whose text is not to be capriciously meddled with by reading, τις τε Αθηναίων τοις Χαλκίδοις ἑφορᾶμεν, in order to prop a theory which cannot support itself. We need not, therefore, pursue the matter further. That of Becker (Handb. p. 335) seems probable enough, that the Chalcidicum usurped the place of the uscatulum of the curia, though we should be more inclined to say that of the Graccoctasis, as the position of the latter seems at all events to have been shifted about this period. We learn from Pliny (xxxii. 6) that the building was longer named a "Comitium." Yet such a place seems to have existed to the latest period, and is mentioned in the Notitia (Regio viii.) under the altered name of Graccoctadium, close to the Basilica Julia, though the MSS. vary with regard to the position. It had probably, therefore, been removed before the time of Pliny to the south side of the forum, and perhaps at the time of the absence of Caesar in his life of the time was the removal of the ancient rostra. The comitium, which may be called the aristocratic part of the forum, had become in a great measure deserted. The popular business was now transacted at the lower end of the forum; and Caesar, who courted the mob, encouraged this arrangement. The steps of the Comitium in the Forum of Caesar had been converted into a sort of extempore rostra, whence the demagogues harangued the people, and Caesar himself had sometimes held forth from them. (Dion Cass. xxxviii. 6; cf. Cic. p. Sest. 15; App. B. C. iii. 41.) Dion Cassius expressly mentions that the rostra were changed by Caesar (xlii. 49). The change is also mentioned by Asconius: "Era enim tum rostra non sola nova curia, sed etiam Comitium prope juncta Curiae" (ad Cic. Mil. 5), where, by this absolute and unqualified mention of the curia, he must of course have meant the curia existing in his time, which was the Julia; and this shows that it stood on the ancient site of the Hortilia. Another proof that the rostra were moved in Caesar’s lifetime may be derived from Livy (Epit. xxiv.): "Caesarius corpus a plebe ante Rostrum crematum est." For, as Appian (B. C. ii. 148) indicates the place in another manner, and says that the burning of the body took place before the Regia, it is plain that the rostra mentioned in the Epitome just cited must have been very near the Regia. But we have seen that the ancient rostra were on the comitium, at the other end of the forum. There are other passages from which we may arrive at the exact situation of the new rostra. Thus Suetonius, in his account of the funeral of Octavia, the sister of Augustus, that Drusus also on that occasion pronounced a panegyric from the new rostra, or those commonly used, as we must conclude from Dion’s mentioning them, and Caesar’s existence of the same. Quintus Caecina (Foro Rom. p. 129) adopted the common reading, with the omission of sub, because he imagined that "sub Veteribus" must mean "under some old building," instead of its being a designation for the S. side of the forum. And Cicero, when pronouncing one of his invectives against Antony, does not distinguish, by any indication, the rostra at the equestrian statue of Antony, which, as appears from what Cicero says a little further on, stood before the temple of Castor. (Phil. vi. 5.) From a comparison of all these passages we may state with precision that the new rostra were established by Caesar on the SE. side of the forum, between the temple of Castor and the Regia, a spot which we have seen was not originally on the site of the comitium. Dion Cassius expressly mentions that the new rostra were erected, and he is therefore obliged to place them a great deal higher up towards the Capitol, where they did not exist in Caesar’s lifetime. Even in questions of this sort, one error always begot another, he is thus puzzled to account for the circumstance how Cicero, speaking from these rostra, could allude to the statue of Antony as being on his left (Handb. p. 337); and, in order to avoid this contradiction, asserts that Dion Cassius has been misled by an error of details, that may possibly be found at the right of the equestrian statue of Antony, which, as appears from what Cicero says a little further on, stood before the temple of Castor. (Phil. vi. 5.)

Roma.
that an elevated terrace, presenting the segment of a circle, which was excavated at this part of the forum some years ago, is the actual rostra (Indicazioni, p. 270, ed. 1850, and his Dissertation "Sui Rostr. del Foro Romano" in the Atti dell’Accademia Rom. di Archeologia, viii. p. 107, seq.; cf. Becker, Handbuch, p. 339). It seems also to have been here that Augustus received the homage of Tiberius, when the latter was celebrating his German triumph: "Ac prinsquam in Capitolium flectert, descendit e curru, seque praeidenti ad genus submissit." (Suet. Tib. 20.) The scene is represented on the large Vienna Cameo. (Eckhel, Pierre Gros, v. 1; Mongea, Iconogr. Rom. 19, vol. ii. p. 62.) If these preferences are just the ancient rostra would appear to have been used occasionally after the erection of the new ones.

The Statues of Sulla and Pompey, of which the former appears to have been a gil equestrian, were re-erected near the new rostra, as they had formerly stood by the old ones. After the battle of Pharsalus they were both removed, but Caesar replaced them. It seems to have been the Status of Caesar, and an equestrian Status of Octavian. (Dion Cass. xiii. 18, xliii. 49, xlv. 4; Suet. Cass. 75; App. B.C. i. 97.)

Caesar also began the large basilica on the S. side of the forum, called after him the Basilica Julia; but, like most of his other works, he left it to be finished by Augustus ("Forum Julium et Basilicam quae fuit inter aedem Castoria et aedem Saturni, ceputa profugisqua opera patre meo perfec," Mon. Ancyr.). Its situation is here so accurately fixed thus leaving no doubt that they were the same. (Bullettino dell’ Inst. Marso, 1835) Panvinius, whose work was written in 1558, as appears from the dedicatory epistle, says that the inscription was found "pans ante in foro Romano propop columnam," that is, the column of Phocas. The basis on which it stood must therefore have been again covered with rubbish, till the inscription was re-discovered in its more imperfect form after a lapse of nearly three centuries. Anullinus and Fronto were consul A.D. 199, and consequently in the reign of Septimius Severus, when the basilica appears to have been repaired.

Altogether, therefore, the site of the basilica may be considered as better ascertained than those of most of the imperfect monuments. It must have been bounded on the E. and W., like the basilica Sempronius, by the Vicus Tuscus and the Vicus Jugarius. It appears from the Monumentum Anchianum that the original building, begun by Caesar, and continued by Augustus, was burnt down during the reign of the latter, and again rebuilt by him on a larger scale, with the design that it should be dedicated in the names of his grandsons Caius and Lucius ("Et sancte basilicam consumptam incendio amplato eis solo sub titulo nominis fillorum [meorum] inchoavi et, si vivus non perfecissem, perfid ab hereditibus [meis jussi]."") But, from a supplement of the same inscription recently discovered, it appears that Augustus lived to complete the work ("Opera fecit novo—forum Augustum, Basilicam Julia.") (Vater, Archäol. Zeit. ii. 1843). Nevertheless it seems to have anciently borne the names of his grandsons: "Quae- dam etiam opera sub nomine alieno, nepotum scilicet et uxoris soroarique fecit: ut porticum basilicamque Lucii et Cali, &c." (Suet. Aug. 29.) The addition which Augustus mentions having made to the building ("amplato eis solo") may probably have been the portico here mentioned. In A.D. 293 it was again destroyed by fire, and was rebuilt by Diocletian (Catal. Imp. Vienne. p. 247, Rom.)

The Basilica Julia was chiefly used for the sittings of law-courts, and especially for the causes centumvirales (Pline, Epist. v. 21, ii. 14.) Its immense size may be inferred from another passage in Pline (vi. 33.), from which we learn that 180 judges, divided into 4 conciliis, or courts, with 4 separate tribunals, and numerous benches of advocates, besides a large concourse of spectators, both men and women, were accustomed to assemble here. The 4 tribunals are also mentioned by Quintilian (In. Or. xii. 5, 6).
The funeral of Caesar was also that of the Republic. After his death and apotheosis, first an Altar and then an Arae Divi Juliae were erected to him, on the spot where his body had been burnt (Suet. Aug. 34, 35). We also find mention of columns of marble nearly 30 feet high, erected to him in the forum by the people, with this inscription: "Parenti Patriae," (Suet. Caes. 88.) This, however, seems to have been the same monument sometimes called ara; for Suetonius goes on to say that the people continued for a long while to offer sacrifices and make vows at it. ("Aedes divi Julius sed est," Dion Cass. xiv. 23.) Such were the alterations made by Julius Caesar in the forum, and by Augustus in honour of his adoptive father. The latter also made a few other additions. He erected at the head of the forum, under the temple of Saturn, the Millarium Augustum, which we have before had occasion to mention. (Dion Cass. liv. 8; Suet. Otho, 6; Tac. Hist. i. 27.)

It was in shape like a common milestones, but seems to have been of bronze gilt. Its use is not very clear, as the milestones along the various roads denoted the distances from the gates. But when we recollect that Augustus included a great extent of new streets in his Regions, it seems not improbable that it was intended as a measure of distances within the city; and indeed we find that it was made the starting point in the survey of the city under Verusian. (Plin. iii. 9.) Hence it might be regarded, as Plutarch says (Caes. 24), the common centre at which all the roads of Italy terminated. The Umbilicus Romae which Becker confounds with it (p. 344) appears to have been a different thing, as the Noticia mentions both of them separately under Regio viii. The piece of column excavated near the arch of Severus must have belonged to this umbilicus, or to some other monument, not to the millarium, which appears from the Noticia and Curiosus to have retained till a late period its original position near the temple of Saturn at the head of the forum.

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THE MILLARIUM.

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THE MILLARIUM.
The Arch of Titus, another triumphal arch, dedicated to Tiberius, was erected at the foot of the Cirrus Capitolinus near the temple of Saturn, in commemoration of the recovery of the Roman standards lost with the army of Varus. (Tac. Ann. ii. 41.) Tiberius also restored the temple of Castor in the name of himself and of his brother Drusus, as well as the temple of Concord, as we have before had occasion to remark.

Under the following emperors down to the time of Domitian we do not read of many alterations on the forum. The fire of Nero seems to have chiefly destroyed its lower part, where the temple of Vesta and the Regia lay; the upper portion and the Capitol appear to have escaped. The Octavia Julia was probably burnt down in the fire which occurred in the reign of Titus; at all events it was certainly rebuilt by Domitian. The celebrated Statue of Victory, consecrated in the curia by Augustus, appears, however, to have escaped, since Dion Cassius expressly says that it existed in his time, and we find it mentioned even later. (Suet. Aug. 100; Dion Cass. lib. 45 ed. Hier., v. 1.) It may be that this statue, or more correctly perhaps the altar which stood before it, that occasioned so warm a contention between the Christian and heathen parties in the senate in the time of Theodosius and Valentinian II., the former being led by Ambrosius, the latter by Symmachus, the prefectus urbis. (Symm. Epist. x. 61; cf. Ambrose. Epist. ed. colones Symm. ed. Par. i. p. 740, ii. pp. 475, 482; Gibbon, Decline and Fall, vol. iii. p. 409, seq. ed. Smith.) Ambrose is said to have obtained its removal; though this, perhaps, relates only to the altar, since the statue is mentioned by Claudian as still existing in the time of Honorius. (De VI. Cons. Hon. v. 597):—

"Adfuit ipsa suis also Victoria templis
Romanae tutela torse: quae divite penus
Patricii reverenda foro sacraria costus."

Domitian had a peculiar predilection for two deities, Janus and Minerva. He erected so many archways all over the city that an ancient paquinade, in the form of a Greek pun, was found inscribed upon one of them: "Janus arcusque cum quadrigis et insignibus triumphorum per Regiones urbis tantos so tot extruxit ut cuidam Graecus inscriptionem sit, &c." (Suet. Dom. 13; cf. Dion Cass. liv. 1.) Among other temples of Minerva he is said by some authorities to have erected one on the forum between those of Vesta and Castor. (Becker, Handb. p. 356.) But there seems to have been hardly room for one at this spot; and, as we have before remarked, the Notitia does not mention it. Domitian also built, in honour of his father and brother, the Temple of Vespasian and Titus, next to the temple of Concord. The three columns on the Olivarus Capitolinus must probably belong to it. The opinion that the eight Ionic columns are remains of this temple has been already discussed.

Such was the state of the forum when the colossal equestrian Statue of Domitian was erected on it near the Lacus Curtius. Statius (Silv. I. i.) has written a small poem on this statue, and his description of it affords many interesting topographical particulars, which fully confirm what has already been said respecting the arrangement of the forum:—

"Quae superimposuit moles geminata colonos
Statu Latium complexa forum? coelonea percutum"

The ruins of the small basilica of Constantine at the foot of the Capitol, 795 upper part of which is reached by a very steep staircase from the Forum of Nerva, were said to be the basilica of St. Peter. Suetonius (Caes. c. 55) says that the basilica of Constantine was "the only temple of the old type left standing in the forum." The last important monument erected on the forum after the time of Domitian appears to have been the Temple of Antoninus and Faustina, considerable remains of which still exist before and in the walls of the modern church of S. Lorenzo in Miranda. It stood at the eastern extremity of the N. side of the forum. These remains, which are now sunk deep in the earth, consist of the pronao or vestibule, composed of eight columns of cipollino marble supporting an architrave, also part of the cells, built of square blocks of piperno. The architrave is ornamented with arabesque candelabra and griffins. On the front the inscription is still legible:—

DIVO. ANTONINO. ET
DIVA. FAUSTINA. EX. S. C.

But as a temple was decreed both to Antoninus Pius and his wife, the elder Faustina (Capitol. Anton. P. c. 6, 13), and to the younger Faustina, their daughter (Ib. c. 26), and as divine honours were also rendered after his death to M. Aurelius Antoninus, the husband of the latter, it becomes doubtful to which pair the temple is to be referred (Nibby, Foro Rom. p. 183). It seems, however, most probable that it was dedicated to Antoninus Pius and the elder Faustina. It is stated by Pirro Ligorio (ap. Canina, Foro Rom. p. 192) that in the excavations made here in 1547, the basis of a
statue was discovered with an inscription purporting that it was erected by the guild of bakers to Autominus Pius. In the time of Palladio the temple was a great deal more perfect than it is at present, and had an atrium in front, in the middle of which stood the bronze equestrian statue of M. Aurelius, which now adorns the Capitol. (Architectura, lib. iv. c. 9.) The inscription in Gruter (col. 6) probably belonged to the pedestal of this statue. It was found in the Sacra Via in 1562. Some difficulty, however, arises with regard to this account, since from various other sources we learn that the statue stood for a long while before the church of St. John Lateran. From Palladio’s account of the cortile, or court, it would appear that the building lay some distance back from the Sacra Via.

In the reign of Commodus a destructive fire, which lasted several days, occasioned much damage in the neighbourhood of the forum, and destroyed among other things the temple of Vesta. (Herodian, l. 14.) According to Dion Cassius the same fire extended to the Palatine and consumed almost all the records of the empire (lxxii, 24). It was on the same occasion that the shop of Galen, which stood on the Via Sacra, was burnt down, and also the Palatine Library, as he himself assures us. (De Compso Medicam. i. c. 1.)

This damage seems to have been repaired by Septimius Severus, the munificent restorer of the Roman buildings, who with a rare generosity commonly refrained from inscribing his own name upon them, and left their honours to the rightful founders ("Romae omnibus adae publicas, quae vitam temporum labebatur, instauravit; quaeque profu pro nomine inscripto, servatis tamen ubique titulis conditorum," Spart. Seren. c. ult.). Of the original monuments erected that emperor the principal one was the Augusteum or triumphal arch, which still exists in good preservation at the top of the Roman forum. The inscription informs us that it was dedicated to Severus, as well as to his two sons, Caracalla and Geta, in his third consulate and the 11th year of his reign, consequently in A.D. 203. Between the temple of Concord and the arch, the church of SS. Sergio e Bacco was built in the middle ages, with its tower

ARCH OF SEPTIMIUS SEVERUS.

resting upon the arch. It appears from a medal of Caracalla that a chariot with six horses and persons within it stood on the summit of the arch, and other persons on horseback at the sides, supposed to be the emperor’s sons. It was erected partly in front of the temple of Concord, so as in some degree to conceal the view of that building, and thus to disbar the whole arrangement of the edifices at this part of the forum. Originally it does not seem to have spanned any road; as the latest excavations show that it stood somewhat elevated above the level of the forum, and that the two side arches were approached by means of steps. (Casina, Foro Rom. p. 202.) The paved road that may be now seen under it must have been made at a later period. It would be quite a mistake to suppose that the Sorus was paved under it. This view is supported by the Cistum (17) Consolatum begun to ascend the hill in front of the temple of Saturn and under the arch of Tiberius.

There seem to have been several other arches in the neighbourhood of the curia or senators, and further on in the street which led into the Campus Martius; but whether these belonged to the numerous ones before alluded to as erected by Domitian, or were the works of a later age, cannot be determined, nor are they of such importance as to justify any extended research in this place. The haphazard names bestowed on them in the middle ages, as Arcus manus carnarse, and perhaps also pane mariae, afford no clue by which to determine their use with any certainty.

Augurinus erected a golden statue of the Genius of the Roman People on the rostra; and that these were the ancient rostra may be inferred from this statue being mentioned as close to the senatus, or curia, in the Notitia. ("Aurelianus—Genius Populi Romani in Rostra postulat," Catal. Imp. Venaec. t. ii. p. 246, ed. Rome; "continent,—Genius Populi Romani in Augustae et Equitum Senatorum, Arcium Minerwne, &c. Not. Reg. viii.") The same inference may be deduced from a passage in Dion Cassius (xliii. 9), which describes some vultures settling on the temple of Concordia, as also on the sacellum of the Genius of the People; but as this passage relates to Augustus and Antony, it likewise proves that the sacella named have been there long previous to the time of Aurelian, though when it was erected cannot be determined. The Equus Constantini, recorded in the preceding passage of the Notitia, is also mentioned by the Anonymous Einsiedlenensis near the arch of Severus, under the title of Carolus Constantini.

We shall here mention three other statues which stood in this neighbourhood, since they serve to confirm the topography of it as already described. First mentions three STATUES OF THE SYBYL as standing near the rostra. ("Equidem et Sibyllae Juetai Rostros esse non miror, tres sint licked, xxxiv. 11") That he meant the ancient rostra is evident from his going on to say that he considered these statues to be among the earliest erected in Rome. At a late period of the Empire these seem to have obtained the name of the Fates (Maia or Parcae). They are mentioned by Procopius, in a passage before alluded to, as in the vicinity of the curia and temple of Janus (pho atavros mev vev evy aptwv poytov bolelumyov klytrn uteret eva rv pictures 1000. 25). A whole street or district of this quarter seems to have been named after these, since both the modern church of S. Adriano, at the eastern corner of the Via Bonella, and that of SS. Cosmo e Damiano, which stands a little beyond the temple of Faustina, and consequently out of the proper boundaries of the forum, are said to have been founded in it. ("Facit ecclesiam beato Adriano martyr in tribus Fauis," Anastas. V. Honor. i. p.
Caesar did not live to see it completed, and it was finished by Augustus, as we learn from the Monumentum Ancyranum. We are told by Appian (B.C. ii. 102) that the temple was surrounded with an open space, or τέφρων, and that it was not destined for traffic but for the transaction of legal business. As it stood in the very heart of the city Caesar was compelled to lay out immense sums in purchasing the area for it, which alone is said to have cost him "super h. s. millies," or about 900,000l. sterling. (Suet. Caes. 26; Plin. xxxvi. 44.) Yet it was similarly the custom for a temple to stand which now, in contradistinction to that of Caesar, obtained the name of Forum Magnum. (Dion Caes. xiii. 22.)

No vestige of the Forum Julium has survived to modern times, and very various opinions have been entertained with regard to its exact site; although most topographers have agreed in placing it behind the N. side of the Forum Romanum, but on sites varying along its whole extent. Nardini was the first who pointed to its correct situation behind the church of Sta. Martina, but it was reserved for Caninia to adduce the proof.

We must here revert to a letter of Cicero's (ad Att. iv. 16), which we had occasion to quote when speaking of the Forum of Augustus; it is written under the forum of the Republic. It has an important passage with regard to the situation of the Forum Julium, but unfortunately so obscurely worded as to have proved quite a riddle to the interpreters. It appears to have been written in n. c. 54, and runs as follows: "Paulius in medio foro basilicae jam paene textu edificii octavo orbe nostrorum, itaque antiquum locavit facit magnificissimam. Quid quiseris? nihil gratius illo monumento, nihil gloriosius. Itaque Caesaris amici (me dico et Opptium, dirumparti licet) in monumentum illud, quod tu tollere landibus salebas, ut forum laxaremus et usque ad atrim Libertatis explicaremus, contemptimus sexcentis n. s. Cum privatis non poterat transigis munere pecuniae. Eificentur revocare gloriosissimum; nam in Campo Martio septa tributis comititiis marmoreas sumus et tecta facturi esque cingemus excelsa porticus," &c. Of these words Becker has given two different interpretations. He first imagined (Handb. p. 302, seq.) that Cicero was speaking only of two buildings: the Basilica Aemilia, which Paulius was restoring, and a new basilica, which the same person was building with Caesar's money, and which was afterwards named the Basilica Julia. But before he had finished his work he altered his mind, and at p. 460 pronounces his opinion that Cicero was speaking of no fewer than four different edifices: 1st, the Basilica Paulii ("Paulius—Columna"); 2nd, the Basilica Julia ("illam—gloriosam"); 3rd, the Forum Julium ("illam—pecunia"); 4th, the Septa Julia ("Eificentum," &c.). With all these views, except the second, we are inclined to agree; but we do not think it probable that Paulius would be constructing two basilicas at the same time; nor do we perceive how a new one only then in progress could have been a monument which Articus had been sent to Rome to praise. The chief beauty of the basilica of Paulius was derived from its column ("Nonne inter magnifica dicamus basilicam Paulii columnis Phrygibus mirabilibus," Plin. xxxvi. 24, s. 1); and though it had undergone two or three subsequent restorations before the time of Pliny, we are nevertheless inclined to think that the columns praised by him were the very same
which Atticus had so often admired. However, this may be, we see through the obscurity of Cicero’s letter the rough sketch of a magnificent design of Caesar’s, which had not yet been perfectly matured. The whole space from the back of the Basilica Aemilia as far as the Septa Julia in the Campus Martius was to be thrown open; and perhaps even the excavation of the extremity of the Quirinal, ultimately executed by Trajan, may have been contemplated in the plan. The immense expense involved in half abando this vast outlay in favour of Caesar, and seeks to excuse it with Attius by leading him to infer that it will place his favourite monument in a better point of view. When Cicero wrote the plan was evidently in a crude and incipient state. The first pretence put forth was probably a mere extension of the Forum Romanum; but when Caesar a few years later attained to supreme power the new foundation became the Forum Julium. In his position some caution was requisite in these affairs. Thus the curia of Faustus was pulled down under pretence of erecting on its site a temple of Felicitas—a compliment to the boasted good fortune of Sulis, and his name of Felix. But instead of the Forum Julium, the temple to Fortuna ancestral curiae mentioned by Cicero and Sestonius probably arose from the circumstance that as the work proceeded it was found necessary to buy more houses. If this buying up of private houses was not for the Forum Julium, for what purpose could it possibly have been? The Curia Julia stood on the site of the Curia Hostilia, the Basilica Julia on that of the Senate House, and we know of other buildings designed by Caesar about the forum.

With regard to the situation of the Atrium Libertatis, to which Cicero says the forum was to be extended, we are inclined to look for it, with Becker, on that projection of the Quirinal which was subsequently cut away in order to make room for the forum. The words of Livy: "Cenones extemplo in atrium Libertatis ascendamus" (xiiii. 16), seem to point to a height. A fragment of the Capitoline plan, bearing the inscription Libertatis, seems to be rightly referred by Canina to the Basilica Ulpia. (Foro Rom. p. 185; cf. Becker, Antiqu. ge. p. 39.) Now, if our conjecture respecting the site of the Atrium Libertatis is correct, we have been occupied by the forum on the side of Trajan and its appurtenances; and it therefore appears probable that the Atrium was comprehended in the Basilica Ulpia. Nor is this a mere unfounded guess, since it appears from some lines of Sidonius Apollinaris (Epiq. 2), that in his time the Basilica Ulpia was the place where slaves received their manumission. And that the old Atrium Libertatis was devoted to manumission and other business respecting slaves appears from several passages of ancient authors. Thus Livy: "Postremo o doscanum est, ut ex quattuor urbanis tribus unam palam in Atrio Libertatis sortirentur, in quam ommes, qui servitutem servassent, convocaret" (xv. 15). And Cicero: "Sed questions urgent Miloneum, quae sunt habita tione in Atrio Libertatis: Quibusnam de servis?" & c. (Mil. 29). Lastly, it may be mentioned that the following fragment of an inscription was found near the church of S. Martina, and therefore near this spot:—

EXCURSUS. POPULVSQUE ROMANVS.

LIBERTAS.

(Canina, Foro Rom. p. 391).

The preceding letter of Cicero’s points to the Forum Julium as closely adjoining the Basilica Aemilia, and there are other circumstances that may be adduced in proof of the same site. Ovid (Fast. i. 258) alludes to the temple of Janus as lying between two fora, and these must have been the Forum Romanum and the Forum Caesaris. Pliny’s story (xvii. 86) of the lotus-tree on the Vulcanal, the roots of which penetrated to the forum of Caesar, whatever may be its absolute truth, must at all events have possessed some ancient probability in it is not actually incredible; and there is no situation for Caesar’s forum which tallies with that story better than that here assigned to it with relation to the site of the Vulcanal, as established in the preceding pages. Our Vulcanal need not have been distant more than about 50 yards from the Forum Julia; that of Becker lies at about five times that distance from it, and would render Pliny’s account utterly improbable.

Palladio mentions that in his time considerable remains of a temple were discovered behind the place where the statuary of Marforio then stood, near the church of S. Martina, which, from the cornices being adorned with sculptures of dolphins and tridents, he identified with the temple of Neptune. But, it would appear, no accounts of a temple of Neptune in this neighbourhood, and as these emblems would also suit the sea-born goddess, it seems probable that the remains belonged to the temple of Venus Genetrix. This is still more strikingly confirmed by Palladio’s account of its style of architecture, which was perfectly different from that of S. Martina: "Sunt geminas bellis portae—Sacramentum hoc Numae Pomponiae fece circa annum Augusti iuxta theatrum Marcelli, quod fuit in dobro brevisissimis tempus. Deus autem propter Janum bifrontem. Postea captus Falliscis, civitate Tusciac, inventum est simulacrum Ianii cum frontibus quattuor. Unde quod Numae insitus aut translatum est ad forum Transitorium, aut quattuor portae sunt complectentes, ex instar Augusti." (Archit. lib. iv. 31; comp. Vitruv. iii. 23.)

We can hardly doubt, therefore, that the forum of Caesar lay on this spot, as is indicated by so many various circumstances. The only objection that has been urged against it is the following passage of Servius, which places the Augustal, a district which undoubtedly adjoined the Forum Julium, in quite a different part of the town: "Sunt geminis bellis portarum—Sacramentum hoc Numae Pomponiae fecerat circa annum Augusti iuxta theatrum Marcelli, quod fuit in dobro brevisissimis tempus. Deus autem propter Janum bifrontem. Postea captus Falliscis, civitate Tusciac, inventum est simulacrum Ianii cum frontibus quattuor. Unde quod Numae insitus aut translatum est ad forum Transitorium, aut quattuor portae sunt complectentes, ex instar Augusti." (Archit. lib. iv. 311, 31 seq.) We trust, however, that the situation of the small temple of Janus, the index belli pacisca, has been clearly established by what we have said in the former part of this article. Servius is evidently confounding this little temple with the larger one near the theatre of Marcellus; and indeed the whole passage is a heap of trash. For how can we connect such remote events as the
ROMA.

Taking of Falisc, or rather Falerii, and the erection of a Janus Quadrifrons on the Forum Transitorium, which did not exist till many centuries afterwards: Livy also indicates the Janus-temple of Numa as being in the Argiletum ("Janum ad infinitum Argiletum indicat paccellae factum." 1.19); hence we must conclude that it was a district lying on the N. side of the forum. We do not think, however, with Becker (Handb. p. 261), that any proof can be drawn from the words of Virgil (Aen. viii. 345, seq.), where, with a poetical license, the various places are evidently mentioned without regard to their order. But since the district called Argiletum may have been encroached upon by the imperial fora it is impossible to say.

The forum of Caesar must have been very splendid. Before the temple of Venus stood a statue of the celebrated horse which would suffer nobody but Caesar to mount him, and whose fore-feet are said to have resembled those of a human being (Suet. Cæs. 61; Plin. viii. 614). The temple was adorned with pictures by the best Greek artists, and enriched with many precious offerings (Plin. vii. 38, ix. 57, xvii. 5, &c.). It was one of the three fora devoted to legal business, the other two being the Forum Romanum and Augustum:—

"Caesus, inquis, agam Cicerone disertus ipse
Atque erit in triplici par mibi nemo foro."

(Mart. iii. 38. 2.)

Whether it was ever used for assemblies of the senate seems doubtful; at all events the passage cited by Becker (Handb. p. 369) from Tacitus (Annales xvi. 27) proves nothing, as the word curia here seems to be used in the sense of Curia Julia, a term taken from the history of the Forum Cassarum but little known. It appears to have escaped the fire of Nero; but it is mentioned among the buildings restored by Diocletian after the fire under Carinus ("Opera publica ase- runt Senatorum, Forum, Cassarum patrimonium, Basilicam Julianum et Oraeostodiam, Catal. Imp. Vien., where, according to Preller, Reg. p. 143, we must read "Forum Cassarum, Atrium Minervae.") It is mentioned in the Ordo Romanae, in the year 1143, but may then have been a ruin.

Forum Augustum:—This forum was constructed for the express purpose of affording more accommodation for judicial business, which had now increased to such an extent that the Forum Romanum and Forum Julium were too small for it. It included in its area a TEMPLE OF MARS ULTOR, vowed by Augustus in the civil war which he had undertaken to avenge his father's death:—

"Mars aëres, et satia scelerato sanguine farrum,
Stetque favor causa pro meliore tuncus.
Templa feres, et, me victore, vocabem Ullor.
Voverat, et fuso laetus ab hoste rediti."

(Ov. Fast, v. 575, seq.)

This temple was appointed to be the place where the senate should consult about wars and triumphs, where provinces cum imperio should be conferred, and where victorious generals should deposit the insignia of their triumphs (Suet. Aug. 42). The forum was constructed on a smaller scale than Augustus had intended, because he could not obtain the consent of some neighbouring householders to part with their property (Ib. 56). It was opened for business before the temple was finished, which was dedicated n. c. 1 (ib. 29; Vell. Pat. ii. 100). The forum extended on each side of the temple in a semicircular shape (Palladio, Archit. iv.), with porticoes, in which Augustus erected the statues of the most eminent Roman generals. On each side of the temple were subsequently erected triumphal arches in honour of Germanicus and Drusus, with their statues (Tac. Ann. ii. 64). "The Temple of Mars Torquatus enhanced its splendour (Plin. xxxi. 54), and was adorned, as well as the forum, with many works of art (Ib. vii. 53, xxxiv. 18, xxviii. 10; Ov. Fast. v. 555, &c.). The Sallii were accustomed to banquet here; and an anecdoté is recorded of the emperor Claudius, that once when he was sitting in judgment in this forum, he was so attracted by the appearance of Augustus dinner preparing for these priests, that he quitted the tribunal and joined for these."

(Suet. Claud. 33.) This anecdoté has partly served to identify the site of the temple, an inscription having been discovered on one of the remaining walls in which the Sallii and their Monumenta are mentioned (Canina, Foro Rom. p. 150).

The remains of three of the columns, with their entablature, of the temple of Mars Ultor are still to be seen near the place called the Arco de' Pontani. It must therefore have adjoined the back of the Forum Cassarum. These three columns, which are tall and handsome, are of the Corinthian order. All we know respecting the history of the Forum Augustum is that it was restored by Hadrian (Suet. Hadr. 19). The church of S. Basilio was probably built on the site of the temple (Ordo Rom. 1143; Mabill. Mus. Ital. ii. p. 143).

TEMPLE OF MARS ULTOR.

Forum Transitorium or Forum Nervae.—This forum was begun by Domitian, but completed and dedicated by Nero (Suet. Dom. 5; Aur. Vict. Cæs. 12). We have said that Domitian had a particular predilection for Minerva, and he founded a large temple in this forum ("Deificavit altera pars Minervae eminenitis consuetudini magnificeuti." A. Vict. Res. 4). From this circumstance it was also called Forum Palladium ("Limina post Pacis Palladiumque forum," Mart. i. 2. 8); besides which it also had the name of Pervium or Transitorium, apparently because it was traversed by a street which connected the N. and S. sides of the city, which was not the case with the other forum (Niebr. in the Beschreibung Rom., iii. p. 288). Thus Lampridius (Alex. Sec. 28): "In foro Divi Nervae, quod Transitorium dicitur;" and Aurelius Victor in the passage just cited. From the line of Martial's before quoted, it appears to have adjoined the temple of Peace, erected by Vespasian, which we shall have occasion to describe in another section. There appears to have stood upon it a temple, or rather perhaps fourfold archway of Janus Quadrifrons, probably somewhat resembling that which still exists near S. Georgio in Valerio, connecting the roads which led to the four different forums, namely, the Forum Romanum, Forum Cassarum, Forum Nervae, and Forum Pacis, as Vespasian's temple of Peace was sometimes called. The passage

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ancient author has left us a satisfactory description of it, and we are obliged to make out the plan, as best we may, from what we can trace of the remains; a task somewhat aided by the excavations made by the French when they had possession of Rome at the commencement of the present century. (See Tournon, Eléments Stratigraph. Rome, tom. ii. p. 233; pl. 26; Fosco, Notizie degli scavi nell’ Augurale Flavio e nel Foro Trajano, Rom. 1813; Brunen, Le Forse de Rome, ii. p. 24, seq.) This immense work consisted of the following parts:—

1. The forum, properly so called, a large open area immediately adjoining the NW. sides of the fora of Caesar and Augustus, and filling the whole space between the Capitoline and Quirinal,—much of the latter hill, indeed, and some of the former, having been cut away in order to make room for it. This part, which was called the area or atrium fori (Gell. xii. 24; Amm. Marc. xvi. 10), contained, in the middle, an equestrian statue of Trajan, and was adorned with many other statues. The SW. and NE. sides of this square, where the ground had been cut away from the hills, was occupied with semicircular buildings. There are still large remains of that under the Quirinal, which are vulgarly called the baths of Paulius Aemilius. The lower part of this edifice, which has only been laid open within the last few years, consists of quadrangular niches, which probably served as little shops; above them was a vanished portico, with rooms and staircases leading to the upper floors. Piranesi and other topographers conjectured that there was another similar building on the side of the Capitol, at the place called the Chiasse d’Oro; but Canina was the first to demonstrate its existence in his Indicazioni Topografiche. Along the front of each of the crescents thus formed there were an audience room, with the stage in the middle, the back of which gave to the forum its proper rectangular form. The forum was thus divided into three parts, through both the exterior ones of which there was a road for carriages, as appears from traces of pavement; whilst the square, or middle division was paved with flag-stones. In the middle of the SE. side there seems to have been a triumphal arch, vestiges of which were discovered in the time of Giovanni Vasco (Memorie, no. 46), forming the principal entrance on the side of the imperial fora.

2. Next to the forum on the NW. side lay the Basilica Ulpia, which extended across it lengthways, and thus served to form one of its sides. The basilica was called Ulpia from Trajan’s family name. The plan of the middle part is now laid entirely open. It seems to have been divided internally by four rows of columns, thus forming five aisles, with circular abside or chalcidicae at each end. During the ex-
space was bounded on its two sides by porticoes with double columns. In the NW. side of the ba-

COLUMN OF TRAJAN.

silica, on either side of the column, were two libraries, the Bibliotheca Graeca and Latina, as indicated by Sidonius:

"Cum meis poni statuam perennem
Nerva Trajanus titulis videret
inter sanctores utrinque fixam
Bibliothecae."—(ix. Epigr. 16.)

* It is remarkable, however, that the library is called by A. Gellius, "Bibliotheca templi Trajan" (xi. 17).
3. There are evident traces that Trajan's forum extended still farther to the NW., though it is doubtful whether this extension was owing to Trajan himself or to Hadrian. Excavations in this direction have brought to light enormous granite pillars belonging probably to the temple which Hadrian dedicated to Trajan (Spart. Hadr. 19), and which different objects mentioned. We have already described the situation and height of the hill. The latter, however, cannot be very accurately given, as the soil is covered to a great depth with rubbish, the sole remains of those magnificent edifices which once stood upon it. On the side of the Circus Maximus, indeed, in the Pigna del Collegio Inglese, these ruins assume something of a more definite form; but the gigantic arches and terraces at that part, though they may still excite our wonder, are not sufficiently perfect to enable us to trace any plan of the buildings which they once formed. However, they must all have been subsequent to the time of Nero; since the ravages of the fire under that emperor were particularly destructive on the Palatine hill. Hence the chief topographical interest attaches to the declivities of the hill, which present more facilities for ascertaining spots connected with and sanctified by the early traditions of the city, of which several have already been discussed, as the Porta Romana and Cibus Victorina, the Porta Mugonias, the Curia Vetere, etc.

We have already seen that the declivity towards the Capitoline hill was called GERMALUS or CERIMALUS; but though in ancient times this was regarded as a separate hill, the reason is not clear, since it by no means presents any distinct features, like the Velia. Here was the LUPERCAL, according to tradition a grove sacred to Pan ever since the time of the Arcadians (Dionys. l. 322, 79), and near it the FICUS RUMINALIS, or sacred fig-tree, under which Romulus and Remus were discovered suckled by the wolf. It is difficult to determine the exact spot of the Lupercal. Evander points it out to Aeneas as lying "gelida sub rupe" (Virg. Aen. viii. 343), and Dionysius (l. c.) describes it as on the road (σημείῳ τῆς θεώς) leading to the Circus Maximus; and his authority is preferable to that of Servius, who describes it as "in Circio" (ad Aen. viii. 90). Its most probable site therefore is at the western angle of the hill, towards the circus. Its situation is in some degree connected with that of the CASA ROMULI. The description of the 10th Book is, in the Notitia, beginning with the Casa Romuli, and proceeding round the base of the hill to the N. and E. ends, in coming from the circus, with the Lupercal; whence it is plain that the Casa Romuli must have stood a little to the N. of it. Plutarch notices the Casa Romuli, which was also called Taguriunum Faustal, in the following manner: ἐν οὗ δὲ ἡ γέφυρα τῆς καταλύσιμος τῶν ἀνατριχίων οὖν τῆς τοινυν ἐν Παλατίνῳ καταβολῆς (Rom. 20). Here the expression ἀνατριχίων is puzzling, as an equivalent name does not occur in any Latin author. Properly ἀνατριχίων signifies the sea-shore, and cannot therefore be applied to the banks of the Tiber; nor, in prose at least, to an inland bank. Hence Preller is inclined to think that it is merely Plutarch's awkward translation of the Roman name for a place called Palum Rupes, which obtained this appellation after the Lupercal had been restored by Augustus and adorned with architectural elevations. (Regiones, p. 181.) But Plutarch was surely master of his own language; and though he may not have been a very profound Latin scholar, yet as he lived some time in Rome and occupied himself with studying the history and manners of the people, we may perhaps give him credit for knowing the difference between rupes and θέρη. It seems more probable therefore that the Romans
name of the place alluded to was Pulcher Littus than Pullera Rupes (though unfortunately we do not find it mentioned in any Latin author), and that, like the Casa Romuli and Lupercal, it was a traditionary name, and of Roman antiquity and importance of itself. According to that story, we must recollect that the Tiber had overflowed its banks and formed a laks here, and that the cradle was washed ashore at the foot of the Palatine; whence the name Littus, which is frequently used of the shores of a lake, might without impropriety be applied to this spot. The legends or stories attached to the neighborhood of the Casa Romuli stood the cherry-tree said to have sprung from the lance hurled by Romulus from the Aventine to the Palatine; and that the tree withered and died from the roots having been injured when Caius Caesar (Caligula) caused the steps to be made there. (Calv. in Cae. 2, 1.) Hence Becker draws the conclusion that this was the origin of the steps, and that they did not exist before the time of Caligula. But this is by no means a necessary consequence from Plutarch's words, since the steps often signifies to repaie or make better. We find the same steps mentioned by Solinus under the name of Scilae Caci: "Ad supercillum sclaramur Caci habet terminum (Roma Quadrata), ubi turgurium fuit Fabalati. Iti Romulus maestivat," etc. (i. 18). It cannot be doubted that these are the same steps mentioned by Propertius and Plutarch. Gerhard proposed to emend this passage by reading Caci for Caci. The idea of passing the Man. above approved, as it suits his view that the steps did not exist before the time of Caligula. But unfortunately he was not aware of a passage of Solinus in Diodorus Siculus which also mentions these steps in a manner confirmatory of the account of Solinus and Propertius: τονδε Καλατον εν τη Παλατει κατασκευαζοντο δεναι την άυτην κληρονομον τον ινομογενεον τον Καλατον Καλατον (iv. 21). And as Diodorus wrote in the age of Augustus, the existence of the steps before the time of Caligula is thus proved.

An Aedes Romuli is also mentioned on the Germ. in the sacred books of the Argives quoted by Varro (L. L. v. § 54, Mill.). But it is not found in any other author, and hence it may appear doubtful whether it existed at the age of Romulus and Remus. The round church of S. Teodoro on the W. side of the Palatine has frequently been identified with this Aedes Romuli, and it is very probable that it was built over the remains of some ancient temple; but it is too far from the circus to have been the Casa Romuli, which lay more towards S. Anastasia. Besides the Casa seems to have been nothing more than a little thatched hut; of which, as we have

seen, there appears to have been a duplicate on the Capitol.

In the dearth of any more accurate information we cannot fix the situation of these venerable relics of Roman antiquity more satisfactorily than has been gathered from the preceding general indications. M. Valerius Messala and C. Cassius Longinus, who were censors in B.C. 154, projected, and even began, a theatre at this spot, which was to extend from the Lupercal on the Germainus towards the Palatine. But this scheme was opposed by the rigid morality of Scipio Nasica, and all the works were put up to auction and sold. (Vell. Pat. i. 15; Val. Max. ii. 4, § 2; Appian, B. C. i. 28.) The Lupercal is mentioned in the Monumentum Augustum, as reconstructed by Augustus; whence Canina infers that the ancient one must have been destroyed when this theatre was commenced. (Indicationes Topogr. p. 460, 1860.) The Casa Romuli is represented by Fabius Pictor, as translated by Dionysius of Halicarnassus (i. 79), to have been carefully preserved in his pattern, the damage occasioned by age or tempests being made good according to the ancient pattern. Whether the building mentioned in the Notitia was still the same it is impossible to say. We have already noticed that the temple of the city of Romulus, the Sanctuary of Victoria—probably a sacred grove—and the Clivus Victoriae on the NW. slope of the Palatine. At or near this spot an Aedes Matris Deum was erected n. c. 191, to contain the image of the Mater Idasa, which Scipio Nasica had brought from Asia thirteen years before (Liv. i. 40, 18). Cic. Hor. R. 12. It must have been to the N. of the Casa Romuli, since it is mentioned after it in the Notitia, when proceeding in that direction, yet at some distance from the N. point of the hill, between which and the temple the Domus Tiberiana must have intervened. It is recorded as having been twice burnt down; once in n. c. 110, when it was rebuilt by Metellus (Jan. Ov. 18), and again by A. D. 2, in the same fire which destroyed the palace of Augustus, by whom it was restored. (Val. Max. i. 8, § 11; Dion Cass. iv. 12; Mon. August.) It must also have been destroyed in the configuration under Nero, and again rebuilt. Becker (Handb. p. 421) observes that its front must have faced the temple of Clitumnus, as the statue of Tiberius was described by Dion Cassius as looking that way (xlvi. 43). But this relates only to the statue; and we fancy that there is some reason to believe, from a passage in Martial, that the temple was a round one, and could not therefore be properly said to face any way. In this passage two temples are mentioned (i. 70. 9):

"Flecte visa hae qua masid aut tacta Lyaei
Et Cybeleae picto stat Corybante tholus."
indeed, they are mentioned in one breath in the Notitia. ("Aedem Matris Deum et Apollinis Rhamnusii.") That this Thulus Cybeles may have been the temple which once occupied the site of the present circular church of St. Theodore before referred to, we can only offer a conjecture; its situation, at least, admirably corresponds with that of the temple of the same name mentioned by Cassius. We find a temple of this deity, as well as one of Jupiter Victorius mentioned in the Monumentum Agrippaeum (tab. iv. l. 6) as erected by Augustus on the Palantine. The first of these may, however, have been only a restoration of the ancient temple. We can hardly conclude from the word foci that it was an entirely new and separate structure; since we find the same word used in that record with relation to other edifices which were among the most ancient in Rome, and of which it is not likely that there should have been duplicates: such as the temple of Jupiter Feretrius on the Capitol, that of Quirinus, that of Juno Regina on the Aventine, and others. In those cases it seems probable that the edifices were restored on a narrow site, at least; from the cognate fact that Augustus found it necessary to rebuild them from their foundations; which would justify the use of the word foci instead of refoei, but hardly the regarding of them as entirely new temples. The great care used by Augustus in restoring the ancient temples is attested to by Horace (Od. iii. 6). The temple of Jupiter Vitalis may possibly have been new; as at all events it could hardly have been the one dedicated by C. Licius Lucullus about the same time as that of the Mater Magna Musae, since the former was in the Circus Maximus. (Liv. xxxvi. 36; cf. Cic. Brut. 18, ad Att. l. 18.)

What the Pentaptychum may have been which is mentioned in the Notitia between the temple of Apollo and the palace of Augustus, it is difficult to say, except that it was probably a building with five gates. Preller (Regiones, p. 153) cites a passage from an anonymous describer of the Antiquities of Constantinople in Banduri (Imp. Orientis, i. p. 21), in which a building in that city called Tetrapiysson, which was set apart for inspection and dwelling by the corpse of the emperor, or of that of any member of his family, is mentioned; and as this building is said to have been imitated from one at Rome, Preller thinks it highly probable that the Pentaptychum in question may have afforded the model, and been used for a similar purpose.

C. Collet, Jupiter Victor and Jupiter Satonis — the former near the Nova Via and Porta Magnoia, the latter farther off towards the Sacra Via — we have already spoken when describing the Romanian city; besides which there seems to have been a temple of Jupiter Propogator, probably the site of the Antonines, known only from an inscription. (Gruter, loc. cit.; Curs. Inscr. cxxxii. 5; Orell. 2244); a fanum, or Arx Fertres (Cic. Leg. ii. 11; Val. Max. ii. § 6; Plin. ii. 5), an ancient sacellum of the Dea Virglica, the appeasing deity of cornubial quarrels (Val. Max. ii. l. § 6); and an

The Augusteum, or Temple of Vesta (Dio Cass. lxv. 3).

When the Romans began to improve their domestic architecture, and to build finer houses than those which had contained their more simple ancestors, the Palatine, from its excellent and convenient situation, early became a fashionable quarter. We have already alluded slightly to some of the more noted residences on this hill. The house of Vespasian was one of the most ancient which we have mentioned in this quarter. It was pulled down in B.C. 330 in consequence of the trespassous practices of its owner; after which the site remained unbuilt upon, and obtained the name of Vesta Pollio (Liv. viii. 19); Pa. Cic. p. Dom. 38); but how long it remained in this state it is impossible to say. The Porticus Cutilii rose on the Palatine from a similar cause. Its site had previously been occupied by the house of M. Fulvius Flaccus, who perished in the sedition of C. Gracchus; the house was then razed, and the ground on which it stood called Flacciana Aera, till this portico was erected on it by Q. Lutatius Catulus (Liv. viii. 3; § 1; Pa. Cic. p. Dom. 43.) Near it stood the House of Cicero which he bought of Crassus, — probably not the celebrated orator, — the fate of which we seem to have lost track. It seems to have been on the NE. side of the Palatine, as Cicero is described by Plutarch as traversing the Sacra Via in order to arrive at the forum (Cic. Thras. 15; Var. Csel. vii. 4; Cic. v. 5; Cic. Fd. v. vii. his "vicinium consulis," that is, of Caesar, who then dwelt in the Regia (ad Att. ii. 24). Cattileus' house was also on the Palatine, and was annexed by Augustus to his residence. (Suet. lll. Johnson. 17.) Here also was a House of Antoninus, which Augustus presented to Agrippa and Messala (Dio Cass. liii. 27); and also the House of Scavius, famed for its magnificence. (Cic. Scæv. 27; Plin. xxxvi. 3.)

With the reign of Augustus a new era commenced for the Palatine. It was now marked out for the imperial residence; and in process of time, the buildings erected by successive emperors monopolized the forum. The temple of Jupiter Vitalis, begun by Augustus in that neighborhood, was restored by Tiberius and Claudius, and dedicated in 42 B.C. by Augustus under the title of House of Hortensia, a dwelling conspicuous neither for size nor splendour. (Ib. 73.) After his victory over Sextus Pompeius, he appears to have purchased several houses adjoining his own, and to have vowed the Temple of Apollo which he afterwards built (Vell. Pat. i. 81; Dio Cass. lxxix. 15.) This temple, the second dedicated to that deity at Rome — the earlier one being in the Circus Flaminius — does not, however, appear to have been begun till after the battle of Actium, or at all events the plan of it was extended after that event. It is well known that after that victory Augustus dedicated a temple to the Laucian Apollo near Actium, and in like manner the new structure on the Palatine was referred to the same deity; whence the phrases "Actius Apollo" (Verg. Aen. vii. 834; Prop. iv. 6. 7), and "Phoebus Navales" (—"ubi Navales" saec. Palatia Phoebi, Prop. iv. 1. 3). It was dedicated in B.C. 27. It was surrounded with a portico containing the Bibliotheca Graeca.
inherited, as he was born on the Palatine. (Suet. Tüb. 5.) In his youth, when he lived in a quiet, retired manner, he first inhabited the house of Pompey in the Circaea, and afterwards that of Maecenas on the Esquiline (Tüb. 15); but when he became emperor, it is most probable that he resided on the Palatine, till he seconded the claims of C. Octavius and of C. Caesar on the right of Caprease. The Domus Tiberiana must have stood near the NW. corner of the Palatine, since it is described as affording an exit into the Velabrum ("per Tiberianam domum in Velabrum," Tac. Hist. i. 27). Suetonius, speaking of the same departure of Otho, says that he fastened out at the back of the palace ("prospectu as a postica parte Palatii," Odo, 5), from which passages it would be extended to the front. It was from the latter antiquities connected together, that of Augustus being the more conspicuous towards the forum, whilst that of Tiberius formed the back front. It was from the latter that Vitellius surveyed the storming of the Capitol. (Suet. Vit. 15.) At a later period of the Empire we find a BIBLIOTECA mentioned in the palace of Tiberius, which had probably superseded the Public Library, as the latter is no longer mentioned. (A. Gall. xiii. 19; Vopisc. Prov. 2.) All these buildings, however, must, of course, have been destroyed in the fire of Nero; but we must assume that, after they were rebuilt, the Domus Augusti et Tiberii still continued to be distinguished, as they are mentioned as separate buildings in the Novella; and indeed Josephus expressly says that the different parts of the complex of buildings forming the imperial palace were named after their respective founders. (Ant. Jud. xix. 1. § 15.)

On or near the Palatine we must also place the TEMPLE AUGUSTI— one of the only two public buildings which Tiberius undertook at Rome, the other being the scene of the treat of Posey. Even these he did not live to finish, but left them to be completed and dedicated by Caligula. (Tac. Ann. iv. 45; Suet. Tüb. 47, Cal. 21.) The circumstance of Caligula using this temple as a sort of pier for his bridge to the Capitoline makes it doubtful whether it could have stood on the Palatine hill. Yet Plin. xxv. 22. and others, give the temple as "in Palatini templum," and if it was not exactly on the summit of the hill, it could not have been very far from it. Becker conjectures that the BRIDGE OF CALIGULA passed over the Basilica Julia; but the only proof is, that Caligula was accustomed to fling money to the people from the roof of the basilica, which he might have ascended without a bridge. (Suet. Cal. 37, Jos. Ant. Jud. xix. 1, § 11.) The bridge, perhaps, did not stand very long. Caligula seems to have made extensive alterations in the imperial palace, though we cannot trace them accurately. ("Bis vidimus urbem totam cingi domibus principum Cali et Neronis," Plin. xxxvi. 24. a. 5.) We have already mentioned that he built on the hill its vastness, and that of the buildings, as Pliny mentions that the lotus-trees belonging to the house of Crassus at that spot lasted till the fire of Nero. (Ib. xvii. 1.) The enormous buildings of the last-named emperor probably expressed the importance of the Palace of Tiberius; events we hear no more of private houses there after the commencement of his reign. We have already adverted to Nero's two palaces. The first of these, or DOMUS TRANSITORIA, with its gardens, though not finished in the same style of splendour
as its successor, the domus aurea, seems to have occupied as large an extent of ground, and to have reached from the Palatine to the gardens of Maecenas and the agger of Servius on the Esquiline. (Suet. Nero, 31; Tac. Ann. xv. 39.) The AURUM DOMUS was a specimen of luxury and extravagance. A stair or vestibule was placed on the Velia, on the spot where the temple of Venus and Rome afterwards stood, and in it rose the colossal STATUE OF NERO, 120 feet high, the base of which is still visible at the NW. side of the Colosseum. We may gain an idea of the vastness of this residence by comparing the precise description of Suetonius with the poetical one of Martial, when we shall see that the latter has not abused the privilege of his calling. (Suet. Nero, 31; Mart. de Spect. 3.) It was never perfectly finished, and Vespasian, as we have said, restored the ground to the public. We know but little of the arrangement of the buildings on the Palatine itself under Nero, except that the different parts appear to have retained their former names. Domitian added much to the palace, now again confined to this hill, and fitted it up in a style of extraordinary magnificence; but, though we frequently hear of single parts, such as baths, diaetae, a portico called scicius, a dining-room dignified with the appellation of Cosmio Doris, &c., yet we are not always presented with a clear conception of the whole (cf. Plut. Popul. 15; Plin. xxxv. 5 a. 38; Capit. Port. 11; Mart. viii. 38; Stat. Silv. iii. 4. 47, iv. 2. 18, &c.) The anxiety and terror of the tyrant are strikingly depicted in the anecdotes told by Suetonius (Dom. 14.), that he caused the walls of the portico in which he was accustomed to walk to be covered with a pavement of glass, called phlogente, in order that he might be able to see what was going on behind his back. It is uncertain where the Adonias, or gardens of Adonis, lay, in which Domitian received Apollonius of Tyana, and which are marked on a fragment of the Capitoline plan (Bellori, tab. xi.) Of the history of the palace little more is known. Several accounts mention the domus aurea as having been burned down in the reign of Trajan (Oros. vii. 12; Hieron. an. 105, p. 447, Ronc.), and the palace which succeeded it appears to have been also destroyed by fire in the reign of Commodus (Dion Cass. lxxxii. 24; Herodian, i. 14.)

At the southern extremity of the Palatine, Septimius Severus built the Septizonium, considerable remains of which existed till near the end of the

16th century, when Pope Sixtus V. caused the pillars to be carried off to the Vatican. Representations of the ruins will be found in De Paeere (tav. 13) and Gannucci (Antichità di Roma, p. 83, Speculum Rom. Mogos Sceceoetis, t. 45.) The name of the building, which, however, is very variously MSS. of different authors, is by some supposed to have been derived from its form, by others from the circumstance of seven roads meeting at this spot. It seems not improbable that a similar place existed before the time of Severus, since Suetonius mentions that Titus was born near the Septizonium (c. 2); and all who have taken the pains to examine the grounds, have assigned this to the 3rd Regio. It has been inferred from the name that the building had seven rows of columns, one above another, but this notion seems to be without foundation, as the ruins never exhibited traces of more than three rows. The tomb of Severus must not be confounded with it, which was built on the Via Appia, and built so as to resemble the Septizonium. The same author informs us (Sec. 24) that the design of Severus was to make the Septizonium an atriun of the palace, so that it should be the first object to strike the eyes of those coming from Africa, his native country. But the true nature and destination of these remains remain enigmatical.

We know of no other Alterations in the palace except some slight ones under the emperors Elagabalus and Alexander Severus. The former constructed there the Temple of Helios Ablulis (Lampr. Heliosc. 3; Herodian, v. 5), and opened a public bath, also destined apparently as a place of lictoriness (Lampr. Ib. 6). Of the buildings of Alexander Severus we hear only of an Asia, erected in honour of his mother Julia Mammea, and commonly called "ad Mammam" (Id. Al. Sec. 26). Those desata were small isolated buildings, commonly in parks, and somewhat resembled a modern Roman casem or pavilion (Plin. Ep. ii. 17, v. 6). It is also related of both these emperors that they caused the streets of the Palatine to be paved with porphyry and sertices antiaco (Lampr. Hel. 24, Al. Sec. 35.) The Palatium was probably inhabited by Maxentius during his short reign, after which we hear so much of it. That emperor is said to have founded baths there. (Catal. Imp. Viena, t. ii p. 248, Ronc., Vitr.)

The VICTORIA GERMANICANA, the only object recorded in the Notitia between the Septizonium and the Lupercol, and which must therefore have stood as the side next the circus, was probably one of those numerous monuments erected either in honour of Germanicus, of which Tacitus speaks (Agr. ii. 83), or else to Caracalla, who likewise bore the name of Germanicus. (Regiones, p. 197.)

We have already treated generally of the Velia and Sacra Via, and of some of the principal objects connected with them, as well as of the Nova Via under the Palatine. The NOVA VIA was not a very important road, and we have little more to add respecting it. It seems to have begun at the Porta Maggiunus, where, like the Sacra Via, at the same spot, it was called Sacra Nova via (Solin. i. 1). From its place it ran almost parallel with the Sacra Via, and between it and the hill, as far as its northern point, where it turned to the S., and still continued to run along the base of the Palatine as far at least as the Porta Romana (near S. Giorgio in Velabro). Some, indeed, carry it on as far as the Circus Maximus (Canina, Indic. Topa. p. 391); a view which does not
seem to be supported by any authority. The lower part of it, both on the side of the forum and of the Velabrum, was called Inunna Nova Via. (Varro, v. § 43, MulL.) Ovid describes it as touching the forum ("Qua Nova Romanse nunc Via Juncta foro est," etc.). The temple of Vesta not only the open space itself, but also the ground around it on which the temples and basilicae stood, was included under the appellation of forum. A road appears, however, to have led from the Nova Via to the forum between the temples of Vesta and Castor, as is shown by remains of pavement discovered. Ovid has described a similar road near the temple of Venus Vesta but this, however, is not alluded to by Ovid, from whose words would seem to have been comparatively recent. The Lucumae Vestaie must have lain behind the Nova Via, towards the Palatine, and, indeed, on the very slope of the hill, as appears from the following passages: "Exaudita vox est a lucuo Vestaie, qui sae Palatii radice in Novam Viam deversus est." (Cic. Dei. c. 45.) "M. Caesar Vestaie necat in Novam Viam in Vestaie, ubi nunc sacellum est supra sedem Vestaie vocem noctis silentio audisse clarem humana." (Liv. v. 32). The sacellum here alluded to was that of Aius Locunae. (Cic. i. L. c. ii. 32.) It is described by Varro (Geol. xvi. 37) as "in inume Nova Via"; whence we must conclude that it was in the halae of the forum. Valerius is said to have been born in Vesta, which was evidently at the bottom, and, according to Becker's own showing, in a district called Sub Vedia? His attempts to evade these difficulties are feeble and unsatisfactory. (de Marte, p. 45). Yet they are not incapable of solution, without abandoning Niebuhr's theory respecting the Velia, which he held to be the same as the Velia within the forum. Though called Vesta, the road must have been of high antiquity, since Livy mentions that Terquinius lived in it (i. 47); and perhaps it received its name from its newness in comparison with the Sacra Via. Before we proceed to describe the monuments on this road, we must observe that some writers and especially the Italian school of topographers (Canina, Foro Rom. p. 60, seq., Indic. Top. p. 466), do not allow that the Velia consisted of that height which lies between the Palatine, the Esquiline, and the eastern side of the forum, but confine the application to the northern angle of the Palatine, which, it is contended, like the Germini, was in ancient times a hill, separated from the remainder of the hill. Indeed it appears that Niebuhr first applied the name of Velia to the ridge in question (Hist. p. 390, Eng. trans.), in which view he was of course followed by Bunsen (Besehr. iii. p. 81.). One of the chief arguments advanced against is the account given of the house of Valerius Publicola. Valerius is said to have been born building a house on the same spot where Tullus Hostilius had previously dwelt (Cic. Rep. ii. 31.) and the residence of Tullus Hostilius again is recorded to have been on the Velia, on the spot afterwards occupied by the Aedii Deum Penatuum (Varro, ap. Nov. xii. 51, p. 383, Gerl.; "Tullus Hostilius in Velia, ubi posuit Deum Penatum sedes factas est," Solin. i. 22.) Now Bunsen (Ib. p. 85), and after him Becker (de Mori, p. 43, Handb. p. 249), hold that the Aedii Deum Penatium here alluded to was that mentioned by Dionysius Halicarnassensis (i. 68) as standing in the short cut which led from the forum to the Caturae, in the district called Trastevere. This latter view is the meaning of this name; but we think with Becker that the Velia, or rather "Sub Velia," is meant, as Guicciardini has translated the word: and Casaubon (ad Mom. Angyr.) reads Obaeeae. But, whatever opinion may be entertained on that point, the other part of the description of Dionysius, namely, that the temple stood in the short cut between the forum and the Carinae, sufficiently indicates the locality; and we are of opinion, with Becker, that Bunsen arrived at a very probable conclusion in identifying this temple with the present circular vestibule of the church of SS. Cosma e Damiano. Yet, if we assume with these writers that this temple was not, contrary to the Penates on the Velia, and consequently the spot on which the house of Publicola stood, then we must confess that we see considerable force in the objection of Canina, that such a situation does not correspond with the descriptions given by Cicero, Livy, and other writers. All these descriptions convey the idea that Publicola built a somewhat considerable, though not very great, elevation. Thus Dionysius characterises the spot as lacs novere exspectati, namely, the affected exspectati, and peremptorium (v. 19). And Cicero says of the house; "Quod in excolentium loco conspectus edificari." (Reg. ii. 31.). A still more decisive passage is that of Livy; "Aedificavit in assa Velia" (ii. 7.). For how can that be called the Sub Velia, which was evidently at the bottom, and, according to Becker's own showing, in a district called Sub Velia? His attempts to evade these difficulties are feeble and unsatisfactory. (de Marte, p. 45). Yet they are not incapable of solution, without abandoning Niebuhr's theory respecting the Velia, which he held to be the same as the Velia within the forum. The temple of the Penates on the Velia, namely, that identified by Bunsen with SS. Cosma e Damiano, and another "in Summa Velia," as Livy says; which latter occupied the site of the residence of Tullus Hostilli, and of the subsequent one of Valerius Publicola. Thus Solinus: "Tullus Hostilli in Velia habitavit in Palatini, SUB VELIA habitationes factas est" (i. 22). We cannot determine the length of this passage; but it was most probably after the time of Publicola, and perhaps a great deal later. But the other temple was certainly older, as it is mentioned in the sacred books of the Arviges (ap. Varro, LL. v. § 54; "In Velia apud sedem Deum Penatum"); and thus it is plain that there must have been two temples. The one near Tullus Hostilli Velia is the Sacellum Larum mentioned by Tuczsz, in describing the pomerium of Romulus (Aew. xii. 24); and this is another proof that there were two temples; for it is impossible to imagine that the pomerium could have extended so far to the N. as the church of SS. Cosma e Damiano. The situation of this sacellum would agree with all the circumstances of the passages before cited. For there is still a very considerable rise from the forum to the arch of Titus, near to which the sacellum must have stood, which rise was of course much more marked when the forum was in its original state, or some 20 feet below its present level. Indeed the northern angle of the Palatine, which Canina supposed to have been the Velia, does not present any great difference of height: and thus the objections which he justly urges against the sacellae near the temple of Faustina do not apply to one on the site that we have indicated. Besides it appears to us an inseparable objection to Canina's view that he admits the forum near the temple of Faustina to have been called Sub Velia, though it is separated by a considerable space and by the intervening height, from the N. angle of the Palatine. The account of Asconius (ad Cic. Frs. 22) of a house of P. Valerius "Sub Velia, ubi nunc sedes Victoriae est," is too confused and imperfect to draw any satisfactory conclusion from it. By all other authorities the
Aelia Victorinae is said to be not at the foot of the Velia, but on the summit of the Palatine.

But there is another argument brought forward by Canina against the Trojan hypothesis, for it lies, the Velia. He observes that the area on which the temple of Venus and Rome stands is divided from the Palatine by the Sacra Via, and hence could not have belonged to the Velia; since the Sacra Via, and all the places on the opposite (northern) side of it, were comprehended in the 1st Region of Servius, or the Suburans, whilst the Palatine, and indeed all including the 4th Region (Judicia. Topogr. p. 469, cf. Foro Rom. p. 61). Now if this were so, it would certainly be a fatal objection to Niebuhr’s view; but we do not think that any such matter can be inferred from Varro’s words. In describing the 1st Region, in which a place called Cencelatiwm was included, he says, “Cercule, and a Carinaium junctum dicta Carina, postea Cercle, quod hoc oritur caput Sacrae Vmæ ab Sternia satellit;” &c. (J. L. v. § 47.) The passage is obscure, but we do not see how it can be inferred from it that the Sacra Via formed the boundary between the 1st and 4th Servian Regions. Varro seems rather to be explaining the origin of the name Cercule, and the foundation of the further developed and confirmed by Canina, (Judicia. Topogr. p. 131, seq.) As Becker has also adopted the same conclusion, it will not be necessary to state the grounds which led to it, as they would occupy considerable space; and we shall therefore refer those readers who desire more information on the subject to the works just mentioned. Annexed to the temple was a library, in which the learned were accustomed to meet for the purposes of study and literary intercourse. (A. Bell. v. 21, xvi. 8.)

The temple was burnt down a little before the death of Commodus. (Dion Cass. lii. 24; Herodian, i. 14; Galen, de Corp. Med. i. 1.) It does not appear to have been restored, but the ruins still remain undiscovered. According to the compilers of the itinerary of the 6th century, the temple was the last building that could be found. And it is not at all likely that an eminence of this sort, which is sufficiently marked, and lies in the very heart of the city, should have been without a name.

Assuming the Velia, therefore, to have been that rising ground which lies between the valley of the forum on the one hand, and that of the Colosseum on the other, we shall proceed to describe its monuments. The Aedes Peneturi, before referred to as standing on the declivity of the ridge, or Sub Vilia, and described by Diodorus (i. 68), seems to have been one of the most venerable antiquities. In it were preserved the images of the household gods said to have been brought from Troy, having upon them the inscription: “Quae gens Veliens cuncta ex ipso Troiano.” There is some controversy; namely, whether it is a scribe’s error for HECANAEI, that is HECANAEI = Peneturus, or whether it should have been ALAE MACINE (Dios Mag.), &c. &c. (See Ambrosch, Studi u. Aedent. p. 231, seq.; Clausen, America u. die Penatens, ii. p. 824, n. 1116; Herzberg, de Die Rom. Praet. lib. ii. c. 18.) We shall here follow our usual rule, and give Diodorus credit for understanding what he was writing about, as there does not appear to be any grave objection to doing so; and as he immediately adds, after citing the above epigraph, that it referred to the Penates (HECANAEI synergophr Συγνοιμ, διθυσιος ουκ Πενατ), we shall assume that this was really the temple of the Trojan household gods. The Italian writers regard it as the temple of Venus.

We do not find any large buildings mentioned upon the Velia till the time of Nero, who, as we have seen, occupied it with the vastitude of his palace. A considerable part of it had perhaps been a market previously. Close to its NW. foot, immediately behind the Palatine, there just existed, Vespasian, after his triumph over Jerusalem, built his celebrated Templum Pacis, to which we have already had occasion to allude, when describing the imperial fora. (Joseph. B. J, vii. 5, § 7; Suet. Vesp. 9; Dion Cass. lxxvi. 15.) It stood in an enclosed space, much like the temple of Venus Genitrix in Caesar’s forum, or that of Venus Capitolina in the forum of Augustus; though not designed like them as a place for legal business, it was nevertheless sometimes called Forum Pacis. The temple was built with the greatest splendour, and adorned with precious works of art from Nero’s palace, as well as with the costly spoils brought from the temple of Jerusalem, which made it one of the richest and most admired buildings on the earth ever beheld. (Joseph. l, c.; Plin. xxxiv. 8. b. 84, xxxvi. 24; Herodian, i. 14.)

Hence its attraction and notoriety gave a new name to the 4th Region, in which it stood, which was previously called "Sacra Vilia," but now obtained the name of "Templum Pacis." The exact site of this temple was long a subject of dispute, and the older topographers maintain that the remains of the three vast arches a little to the E. of the spot just described, and now universally allowed to belong to the basilica of Constantine, were remnants of it. Piranesi raised some doubts on the point, but Nibby was the first who assigned to these monuments their true position (Foro Rom. p. 169, seq.) and his views have been warmly defended and confirmed by Canina. (Judicia. Topogr. p. 131, seq.) As Becker has also adopted the same conclusion, it will not be necessary to state the grounds which led to it, as they would occupy considerable space; and we shall therefore refer those readers who desire more information on the subject to the works just mentioned. Annexed to the temple was a library, in which the learned were accustomed to meet for the purposes of study and literary intercourse. (A. Bell. v. 21, xvi. 8.)

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Between the basilica of Constantine and the Colosseum, and consequently on the eastern side of the Velian height, Hadrian built the splendid Temple of Roma and VenVS, commonly called at a later period Tempulum Urbis, considerable remains of which still exist behind the convent of S. Francesca Romana. In the middle ages it was called Tempulum Concordiae et Piestatis (Mirabilia Romae in Ephemeriit. Letter. i. p. 385); the older topographers gave it various names, and Nardini was the first to designate it correctly. The remains exhibit the plan of a double temple, or one having two cells, the semicircular tribunes of which are joined together back to back, so that one cell faced the Capitol and the other the Colosseum; whence the description of Prudentius (Contr. Symm. i. 214):—

"Atque Urbis Venerisque pari se culmine tollunt
Temple, simul geminis adolentur tura deabus."

The cells facing the Colosseum is still visible, but the other is enclosed in the cloisters of S. Francesca. In them were colossal statues of the goddesses in a sitting posture. Hadrian is related to have planned this temple himself, and to have been so offended with the free-spoken criticisms of the great architect, Agrippa, as to wish his name to be put to death. (Dion Cass. lix. 4.) Apollodorus is related to have particularly criticised the extravagant size of the two goddesses, who he said were too large to quit their seats and walk out of the temple, had they been so minded. The temple was of the style technically called pseudo-dipterus desacystale, that is, having only one row of ten columns, but at the same distance from the cells as if there had been two rows. With its porticoes it occupied the whole space between the Sacra Via and the street which ran past the front of the Basilica Constantini. For a more detailed description of it see Fo. Romano, p. 359, seq., and Canina, E. di Roma, classe ii. A ground plan, and elevations and sections of it as restored, will be found in Burges, Antiquities and Topography of Rome, i. pp. 268, 280. Servius (ad Aen. iii. 227) speaks of snakes on the statue of Roma similar to those on that of Minerva. From some coins of Antoninus Pius the temple appears to have been restored by that emperor. Silver statues were erected in it to M. Aurelius and Faustina, as well as an altar on which it was customary for brides to offer sacrifice after their marriage. (Dion Cass. lix. 31.) It was partly burnt down in the reign of Maxentius, but restored by that emperor.

The Arch of Titus, to which from its conspicuous position we have so frequently had occasion to allude, stood close to the SW. angle of this temple, spanning the Sacra Via at the very summit of the Velian ridge. Its beautiful reliefs, which are unfortunately in a bad state of preservation, represent the Jewish triumphs of Titus. The arch could not have been completed and dedicated till after the death of that emperor, as is evident from the inscription on the side of the Colosseum, whilst a relief in the middle of the vault represents his apotheosis. It has undergone a good deal of restoration of a very indifferent kind, especially on the side which faces the forum. During the middle ages it was called Septem Lucernae and Arcus Septem Lucernarum, as we see from the Anonymus.

![Diagram of the Arch of Titus restored.](image)

We shall here mention two other monuments which, though strictly speaking they do not belong to the Palatine, yet stand in such close proximity to it that they may be conveniently treated of in this place. These are the Arch of Constantine and the Meta Sudans. The former, which stands at the NE. corner of the Palatine, and spans the road now called Via di S. Gregorio, between that hill and the Caetian, was erected, as the inscription testifies, in honour of Constantine's victory over Maxentius. It is adorned with superb reliefs relating to the history of Trajan taken from some arch or other monument of that emperor's. They contrast strangely with the tasteless and ill-executed sculptures belonging to the time of Constantine himself, which are inserted at the lower part of the arch. This monument is in a much better state of preservation than the arch of Titus, a circumstance which may perhaps be ascribed to the respect entertained for the memory of the first Christian emperor. For detailed descriptions and drawings of this arch see Niebuhr (Beschr. iii. p. 314, seq.), Canina (E. di Roma, classe xii.), Overbeke (Restituta di Romae, ii. t. 8, 9), Piranesi (Ant. Rom. i.).

The Meta Sudans, so called from its resemblance to the mutes of the circus, was a fountain erected by Domitian, remains of which are still to be seen.
between the arch of Constantine and the Colosseum.

(Hieron. p. 443, Rome; Cassiod. Chron. i. p. 198.)

It stands in the middle of a large circular basin, where downwards to the last excavations at that spot, as well as traces of the conduit which con-

veyed the water. A metope adumbras is mentioned in Seneca (Ep. 56), whence we might infer that the one now existing superseded an earlier one (v. Becher. iii. 319, seq.; Canius, Index. p. 119).

ARCH OF CONSTANTINE.

VII. THE AVVENTINE.

We have already adverted to the anomalous character of this hill, and how it was regarded with suspicion in the early times of Rome, as ill-omened. Yet there were several famous spots upon it, having traditions connected with them as old or older than those relating to the Palatine, as well as certain remains of antique temples. One of the oldest of these legendary monuments was the ALTAR OF EVANDER, which stood at the foot of the hill, near the Porta Trigemina. (Dionys. i. 32.) Not far from it, near the Salinas, was the CAVE OF Cacus, a name which a part of which the hill near the river still retains. (Solinus, i. 8; cf. Virg. Aen. viii. 190, seq.; Ovid, Fast. i. 551, seq.) Here also was the altar said to have been dedicated by Hercules, after he had found the cattle, to JUPITER INVENTOR. (Dionys. i. 39.)

A spot on the summit of the hill, called REMORIA, or Remuria, preserved the memory of the sanctuary taken by Remus. (Paul. Dial. p. 276; Dionys. i. 85, seq.) Niebuhr, however, assumes another hill beyond the circuit of the Latium, and consequently far outside the walls of Aurelian, to have been the place called Remoria, destined by Remus for the building of his city. (Hist. i. p. 223, seq. and note 618.) Other spots connected with very ancient traditions, though subsequent to the foundation of the city, were the Armilustrum and the Laurentum. The ARMILINUS, or Armilustrum, at first indicated only a festival, in which the soldiers, armed with asculi, performed certain military sports and sacrifices; but the name was subsequently applied to the place where it was celebrated. (Var. L. L. v. § 155, vi. § 32, Mull. Liv. xxvi. 37; Plut. Rom. 23.) Plutarch (I. c.) says that king Titus was buried here; but the LAURENTUM, so named from its grove of laurels, is also designated as his place of sepulture. (Var. L. L. v. § 152; Plin. xv. § 40; Dionys. iii. 43; Festus, p. 360.) There was a distinction between the Laurentum Major and Minor (Cal. Capron. Id. Aug.); and the Basis Capitoline mentions a Vicus Locietorum and another Lociet Minoris. The same document also records a Vicus Aurelii. A temple dedicated an altar to JUPITER ELATUS on the Avventine. (Var. L. L. vi. § 54; Liv. i. 20; cf. Ov. F. iii. 295, seq.) and the Calendars indicate a sacrifice to be performed there to Consus (Fast. Capron. XIII. Kal. Sep.; Fast. Ambr. Fr. Id. Dec.); but this is probably the same deity whose altar we have mentioned in the Circus Maximus.

The TEMPLE OF DIANA, built by Servius Tullius as the common sanctuary of the cities belonging to the Latin League, with money contributed by them, conferred more importance on the Avventine (Varr. L. L. v. § 43; Liv. i. 45; Dionys. iv. 26). This union has been compared with, and is said to have been suggested by, that of the Ionians for building the Artemision, or temple of Diana, at Ephesus. It has been justly observed that Rome's supremacy was tacitly acknowledged by the building of the temple on one of the Roman hills (Liv. l. c.; Val. Max. vii. 3, § 1). Dionysius informs us that he saw in this temple the original stele or pillar containing the Fossid Lamianum, as well as that on which the Lex Icilia was engraved. It appears, from Martial (vi. 64. 13), to have been situated on that side of the Capitoline Hill, and not on the Circus Maximus, whence it may have stood, as marked in Bufalini's plan, at or near the church of S. Prisco (cf. Canini, Indiscrizione, p. 532). We may further observe that Martial calls the Avventine "Collis Dianae," from this temple (vii. 73, xiii. 18. 3). We learn from Suevionius that it was rebuilt by L. Cornelius, in the reign of Augustus (Aug. 29). That emperor does not appear to have done anything to it himself, as it is not mentioned in the Monumentum Agrippae.

Another famous temple on the Avventine was that of JUNO REGINA, built by Camillus after the conquest of Veii, from which city the wooden statue of the goddess was carried off, and consecrated here: but the temple was not dedicated by Camillus till four years after his victory (Liv. v. 22, seq.; Val. Max. i. 8, § 3). Hence, probably, the reason why "cupressus simulacra," or images of cypress, were subsequently dedicated to this deity (Liv. xxvii. 37; J ohn. Obs. 108); although a bronze statue appears to have been previously erected to her. (Liv. xxii. 63.) We have already seen from the processions of the virgins in Livy (xxvii. 37) that the
roma

T. Sempronius Gracco, the father of the conqueror of Beneventum; the latter caused a picture representing his victory to be placed in the temple. (Liv. xxiv. 16.) Some difficulty has been occasioned by the manner in which the restoration of this temple by Augustus is mentioned in the Monumen
tum of Ancona, where, as we see, "Aedes Minervae et Jovis Libertatis in Aventino (seci)
(tab. iv. l. 6). In the Greek translation of this record, discovered in the temple at Ancona, and
communicated by Hamilton (Researches in Asia Min. ii. n. 102), the words "Jovis Libertatis" are
rendered Aias ἀνακατασκευασμον, whence Franz assumed that the Latin text was corrupt, and that we ought
to read "Jovis Libertatis," perhaps "Jovis Libertatis." (Zetzung, ii. p. 25.) But there is no mention of
any such temple at Rome, though Jupiter was certain
ly worshiped there under the title of Liberato
(see the section on the Circus Maximus); whilst the
existence of a temple of Libertas on the Aven
tine is attested not only by the passage just cited
from Livy, but also by Pliny the Elder. (Hist.
"Temp. Libertatis templum in Aventino fuerat conscribendum," p. 121.) Hence it seems most probable that
the Greek translation is erroneous, and that the reading
"Jovis Libertatis" is really correct, the copula being omitted, as is sometimes the case; for
example, in the instance "Honoris Virtutis," for
"Honoris et Virtutis," as would be more likely
under, we find a temple of Jupiter Libertatis indi
cated in inscriptions belonging to municipal towns
of Italy (v. Orell. Inscr. no. 1249, 1252; cf.
Becker, Handb. Nachtr., p. 721; Zumpt, in
Mon. Anz., Commentar., p. 69). Another question
concerning this Tempulum Libertatis, namely,
whether there was an Atrium Libertatis connected
with it, has caused much trouble. The Atrium Libertatis mentioned by Cicero (ad Att.
iv. 16), the situation of which we have examined in
a preceding section, could not possibly have been on
the Aventine; yet the existence of a second one
adjoining the temple of Libertas on that hill has been
sometimes assumed, chiefly from Martial (xii. 12).
The question turns in part on the view that the words "Domus alta Remi," in that epigram, nec
necessarily mean the Aventine; for our own part we
think they do not. The question, however, is some
what long; and they who would examine it more
freely may refer to Becker (Handb., p. 458, seq.;
Urichs, Rom. Topogr., p. 51, seq.; Becker, Anzkoer,
p. 25, seq.; Cancr., Indissocium, p. 536, seq.;
Ur
tichs, Anzkoer, p. 5, seq.)

As the Basis Capitolina names among the Vici
of the 18th Region, a Vicus Fidem et a Vicus Fortu
nare Dubiae, we may perhaps assume that there
were temples to those deities on or near the Aven
tine; but nothing further is known respecting them.
The Notitia mentions on the Aventine, "Therma
minutarias et Decumanus," to the formation of which
seems to have been built by Trajan, and dedicated in
the name of his friend Licinius Sura, to whom he was
partly indebted for the empire. ("Hic ob hono
rems Surae, cujus studio imperium arripuit, lavacra
15; Spart. Adv. 2, seq.) The dwelling of Sura
was on that very spot which formed the Circus
Maximus, and probably, as we have said, near
the temple of Diana:

"Quia videt proprius Magni certamina Cirri
Laudat Aventinæ vicinis Sura Dionæae." (Mart. vi. 64. 12.)
ROMA.

Whence we may perhaps conclude that the baths also were near the same spot (v. Fleider, Regiones, p. 200; Caunus, Isaeus, p. 585, seq.), where they were borne by the Oxyrhynchi, as well as by the Puteali (Balletti of Puteoli, 15 m. high according to Conti, and about one-third of a mile in circumference). Its origin is enveloped in mystery.

According to the vulgar legend it was composed of the fragments of vessels in which the subject nations brought their tribute. A more plausible opinion was that this was the quarter of the potters, whose wares rose from the pieces 15 m. high in the process of manufacture; but this notion was refuted by the discovery of a tomb, during the excavation of some caves in the interior to serve as wine-cellar. (Beauch. iii. p. 434.) The whole district round the hill is strewn to a depth of 15 or 20 feet with the same sort of rubbish; the Porta Capena, built by E. Sabina, is itself a mass of factitious soil, which is thus proved to have existed at the beginning of the fifth century; but its origin will never, perhaps, be explained.

The last object we need mention here is the Forum Boarium, or Bakers' Market, so named apparently not because they made or sold their goods there; for in the years they bought their corn. We may remark that it was just opposite this point, under the Janiculum, that the corn-mills lay. (Fleider, Regiones, p. 205.)

VIII. THE VELABRUM, FORUM BOARIOUM, AND CIRCUS MAXIMUS.

Between the Palatine, the Aventine, and the Tiber, the ground was occupied by a series of districts called the Velabrum and the Forum Boarium, whilst the valley between the two hills themselves was the site of the Circus Maximus. It will be the object of the present section to describe these districts and the monuments which they contained. They were comprehended in the 11th Region of Augustus, called "Circus Maximus," of which the Velabrum formed the boundary on the N., where it joined the 8th Region, or "Forum Romanum."

All accounts concur in representing the Velabrum as a marsh, or lake, at the time when Rome was founded, whence we may conclude that it could not have been built upon till the ground had been thoroughly drained by the construction of the Cloaca Maxima and the Circus Maximus. Thus Tibullus (ii. 5. 23):—

"At quae Velabri regio patres, ite soletem
Exiguus pulvis per vada linter aqua."

(Cf. Varr. L. L. v. 48, seq. Mill.; Prop. v. 9, 5; Or. Inst. vi. 399, &c.) Its situation between the Vicus Tuscus and the Forum Boarium, cannot be accurately determined, but seems not to have been very great. Its terminus on the S. was by the Arcus Argentariorum, close to the modern church of S. Giorgio in Velabro, which marked the entrance into the Forum Boarium. This site of the Velabrum is also proved by testimonies which connect it with the Nova Via, the Porta Romana, and the sepulchre of Asca Larentia. (Varr. L. L. vi. § 84, Mill.; cf. Cic. ad Brut. 15. 106; Macrobius, 1. 17.) It is uncertain whether the Sacellum Volturiae, which also lay on the Nova Via, should be assigned to the Velabrum or to the Palatine. (Varr. L. L. v. § 164; Macrobius, 1.)
There was also a Velabrum Minus, which it is natural to suppose was not far distant from the Velabrum Majus. Varro says that there was in the Velabrum Minus a lake or pond formed from a hot spring called Lautolan, near the temple of Janus Geminus (ib. § 156); and Paulus Diaconus (p. 119) describes the Latulase as being "locus extra urbem." Hence it would seem that the Janus Geminus alluded to by Varro, must have been the temple near the Porta Carmentalis; but both the spring and the lake had vanished in the time of Varro, and were no longer anything but matters of antiquity.

The Arcus Argentarius already mentioned as standing near the church of S. Giorgio in Velabro appears, from the inscription, to have been erected by the Negotiantes and Argentarii of the Forum Boarium in honour of Septimius Severus and his family. (Gruter, cselv. 2; Ovill. 913.) Properly speaking, it is no arch, the lintel being horizontal instead of vaulted. It is covered with ill-executed sculptures. Close to it stands the large square building called Janus Quadrifrons, vaulted in the interior, and having a large archway in each front. The building had an upper story, which is said to have been used for mercantile purposes. The architecture belongs to the time of Vespasian and Titus. It was asserted to have been constructed with fragments of other buildings, as shown by the inverted bas-reliefs on some of the pieces. (Reschr. iii. p. 359.) The Notitia closes the description of Regio xi. by mentioning an "Arcus Constantini," which, of course, refers to the triumphal arch on the other side of the Palace of the Prefects, and is assigned to a date before the time of Constantine. (Reschr. Anh. iii. p. 663.)

Does not seem improbable, that this Janus was meant; and from its style of architecture it might very well belong to the time of Constantine.

The Forum Boarium, one of the largest and most celebrated places in Rome, appears to have extended from the Velabrum as far as the ascent to the Aventine, and to have included in breadth the whole space between the Palatine and Circus Maximus on the E. and the Tiber on the W. Thus it must not be conceived as a regular forum or market surrounded with walls or porticoes, but as a large irregular space determined either by natural boundaries or by those of other districts. Its connection with the river on the one side, and the circus on the other is marked by the following lines of Ovid (Fast. vi. 477):—

"Ponibus et Magno juncta est celerrimae Circo Areo quas posito de bove monebat habet."

Its name has been variously derived. The referring of it to the cattle of Hercules is a mere poetical legend (Prop. v. 9, 17, seq.); and the derivation of it from the statue of a bronze bull captured at Aegina and erected in this place, though apparently more plausible, is equally destitute of foundation, since the name is incontestably much older than the Macedonian War. (Plin. xxiv. 5; Ov. l.c.; Tac. Ann. xii. 24.) It seems, therefore, most probable, as Varro says (I.L. v. § 146; cf. Paul. Disc. p. 80), that it derived its name from the use to which it was put, namely, from being the ancient cattle-market; and it would appear from the inscription on the Arcus Argentarius before alluded to that this traffic still subsisted in the third century. The Forum Boarium was rich in temples and monuments of the ancient times. The most famous were those of Hercules, Fortuna, and Mater Matuta; but unfortunately the positions of them are not very precisely indicated. There seems to have been more than one Temple of Hercules in this district, since the notices which we meet with on the subject cannot possibly all refer to the same temple. The most ancient and important one must have been that connected with the Magna Area Herculis, which tradition represented as having been founded by Evander. ("Et magna ara famunque, quae praeint Herculi Areas Evander sacraverat," Tac. Ann. xvi. 41; cf. Jb. xlii. 24; Solin. i. 10.) This appears to have been the Hercules styled triumphans, whose statue, during the celebration of triumphs, was clothed in the costume of a triumphant general; since a passage in Pliny connects it with that consecrated by Evander. ("Hercules ab Evandro sacraus ut prodit, in Foro Boario, qui triumphatus vocatque atque per triumphos vestitur habitu triumphali," xxxiv. 16.) It was probably this temple of Hercules into which it was said that neither dogs nor flies could find admittance (Jb. x. 41; Solin. i. 10), and which was adorned with a painting by Pacuvius the poet (Plin. xxxiv. 7).

A round Temple of Hercules, also in the Forum Boarium, seems to have been distinct from this, since Livy (xii. 28) applies apparently the epithet "rotundus" to it, in order to distinguish it from the other. ("Insignem suppilationem facit certamen in sacello Pudicitiae Patriciae, quae in Foro Boario est ad aedem rotundam Herculis, inter matronas ortum.") Canina (Indicaciones, p. 338) assumes from this passage that the temple to which it refers must have been in existence at the time of the contest alluded to, namely, B.C. 197, but this, though a probable inference, is by no means an absolutely necessary one, since Livy may be merely indicating the locality as it existed in his own time. The former of these temples, or that of Hercules Triumphalis, seems to be the one mentioned by Macrobius (Sat. iii. 6) under the name of Hercules Victor; and it appears from the same passage that there was another with the same appellation, though probably of less importance, at the Porta Trigemina. Besides these we hear of a "Hercules Invictus" by the Circus Maximus (Fast. Amicern; Prid. Id. Aug.), and of another at the same place "in sede Pompeii Magni" (Plin. xxxiv. 6. 57), which seems to refer to some Asseus Herculis, though restored by Pompey, though we hear of nothing more of any such temple. Hence there would appear to have been three or four temples of Hercules in the Forum Boarium. The conjecture of Becker seems not improbable that the remains of a round temple now existing at the church of S. Maria del Sole, commonly supposed to have belonged to a
temple of Vesta, may have been that of Hercules, and the little temple near it, was the church of S. Maria Eugenia, that of Pudicissia Patricia. (Handb. p. 478, seq.)

This question is, however, in some degree connected with another respecting the sites of the Temples of Fortuna and Mater Matuta. Canina identifies the remains of the round temple at the circus Flaminia with that of Mater Matuta; whilst the little neighbouring temple, now the church of S. Maria Eugenia, he holds to have been that of Fortuna Virilia. His chief reason for maintaining the latter opinion is the following passage of Dionysius, which points, he thinks, to a temple of Fortuna Virilia, built by Servius Tullius close to the banks of the Tiber, in a position which corresponds to that of S. Maria Eugenia: καὶ ὡς δὲ καταστεμαθέως Τύχης, τῷ μὲν ἐκ γέφυρα την καλυμμένη Βοαρία, τῷ δὲ ἐντερυ νωτι ἔχειν τῷ Τίβερι, ἵνα Ἀδρεία προσγεί- ρεναι, δι καὶ νῦν ἐν τῷ Ρωμιω κατείστη. (Ant. Rom. iv. 27.) It should be premised that Canina does not hold the two temples in question to have been identical, but only just at its borders. (Corrisonspovanoa davi acino al Foro Boario, Handb. p. 338.) The temple of Fortuna Virilia here mentioned by Dionysius was, he contends, a distinct thing from the temple of Fortuna, which he allows lay outside of the city on the other bank of the Tiber (p. 508). Indeed the distinction has been often shown from the circumstance that their festivals were celebrated in different months: that of Fortuna Virilia being in April, that of Fortuna in June. (Comp. Opp. Fast. iv. 145, seq., with the Fasti Praenestini in April; "Frequent er mulieres supplicant . . . Fortunae Virillae humillaiores." Also comp. Opp. Fast. vi. 773, seq., with the Fasti milvianii, VIII. Kal. Iul., "Forti Fortuna transibat, ad Milliar. Prim. et Sextum." (VIII. Kal. Jul.)

Now these passages very clearly show the distinction between Fortuna Virilia and Fortuna; and it may be shown just as clearly that Dionysius confounded them, as Plutarch has also done. (De Fort. Rom. 5.) Servius Tullius, as Dionysius says, built a temple of Fortuna in the Forum Boarium; but it cannot be considered by any particular epithet. Dionysius gives her none in the passage cited; nor does any appear in passages of other authors in which her temple is mentioned. Thus Livy: "De manusibus duos foro in foro Boario ante Fortunae sedem et Matris Matutae, unum in Maximo Circo fecit" (xxxvii. 27). So also in the passages in which he describes the fire in that district (xxxv. 47, xxy. 7). One of the two temples of Fortuna built by Servius Tullius was that on the Forum Boarium, as shown in the preceding passages from Livy and from Dionysius: that the other was a temple of Fortuna and not of Fortuna Virilia appears from Varro: "Dies Fortis Mextrum, ab Servio Tullio Bene, quod eum forum Fortis Fortunae secondum Tiberius extra Urbem Roman de dedicavit Junio mens" (L. L. vi. § 17, Müll.) Therefore it is plain that both Dionysius and Plutarch have made a mistake which foreigners were likely enough to fall into. Temples being generally named in the genitive case, they have supposed that the adjective must be equivalent to adaequi or virilia (v. Busen, Besch. iii. Nachtr. p. 665; Becker, Handb. p. 478, note 998), and thus confounded two different temples. But as this temple of Fortuna was "extra Urbem," it could not have been the same as that with which Canina identifies it, which, as Livy expressly says, was "intra portam Carmentalem" (xxxv. 7). The site of the temple of Fortuna Virilia cannot be determined, and Bunsen (l. c.) denies that there was any such temple: but it seems probable from the passage of Ovid referred to above that there was one, or at all events an altar; and Plutarch (Quaest. Rom. 74) mentions a Vicus "AdEpiscopum," and on other hands, there seem to have been no fewer than three temples of Fortuna on the right bank of the Tiber. First, that built by Servius Tullius, described by Varro as "extra Urbem secundum Tiberium." Second, another built close to that of Servius by the consul Sp. Carvilius Maximus (a. c. 298); De reliquo sede serva Fortunae, de manibus facundis domino, prop sedem ejus Dea ab rege Serv. Tullio dedicatam." (Liv. x. 46.) Third, another dedicated under Tiberius (a. D. 16) near the Tiber in the gardens of Caesar, and, of course, on the right bank of the river: "Aedis Fortis Fortunae, Tiberim juxta, in horreis qua Caesar dictator populos accipere locaverat." (Tac. Ann. v. 5.) That these and the Horti Cineraria were on the right bank of the Tiber we know from Horace (S. I. 9. 18) and Plutarch. (Brut. 20.) The temple built by Servius must also have been on the right bank, as it seems to be referred to in the following passage of Donatus: "Fortis Fortuna est cujus die festum coloni qui sine arte aliqua vivunt: hujus sedes trans Tiberin est" (Reg. Tert. Phorm. v. 6.1). The same thing may be inferred from the Fasti Amilurci: "Forti Fortunae Transibit, ad Milliar. Prim. et Sextum." (VIII. Kal. Jul.) The temple in the gardens of Caesar seems here to be alluded to as at the distance of one mile from the city, whilst that of Servius, and the neighbouring one erected by Carvilius Maximus, appear to have been at a distance of seven miles. But this need not excite our suspicion. There are other instances of temples lying at a considerable distance from Rome, as that of Fortuna Maebria at the fourth milestone on the Via Latina. (Fest. p. 542; cf. Val. Max. i. 8. § 4, v. 2. § 1; Liv. ii. 40, 46.) It would appear, too, to have been some way off the river, as it was customary to repair thither in boats, and to employ the time of the voyage in drinking (Fast. vi. 777): —

"Para pedis, para stiam colori decorrurta cynba. Neo probat postes ito ridere domum. Ferte coronatas juvenum convivia intres. Multa ex per medias vina bibant aquas."

We have entered at more length into this subject than its importance may perhaps seem to demand, because the elegant remains of the temple now forming the Armenian church of S. Maria Eugenia cannot fail to attract the notice of every admirer of classical antiquity that visits Rome. We trust we have shown that it could not possibly have been the temple of Fortuna Virilia, as assumed by Canina and others. The assumption that the neighbouring round temple was that of Mater Matuta may perhaps be considered as disposed of at the same time. The only grounds for that assumption seem to be its vicinity to the supposed temple of Fortuna Virilia. Like the Praenestine church, it is a structure consisting of two tiers of arches erected in the Forum Boarium before the two temples appearing to indicate that they lay close together. With regard to the probability of this little church
having been the temple of Pudicitia Patriciae, it might be objected that there was in fact no such temple, and that we are to assume only a statue with an altar (Sachse, Gesk. i. S. Rom. i. p. 365). Yet, as Becker remarks (Handb. p. 480, note 100), Livy himself (x. 23) not only calls it a sacellum, a name often applied to small temples, but even in the same chapter designates it as a templum ("Quum se Virginia, et patriciam et pudiciam in Patriciae Pudicitiae templum ingressam vero gloriararet"); and Propertius (ii. 6. 25) also uses the same appellation with regard to it. On the other hand some have fixed on S. Morio de Convenatione as the site of this temple, but with little appearance of probability. Becker seeks in the church just named the temple of Fortuna built by Servius Tullius in the Forum Boarium. The church appears to have been erected on the remains of a considerable temple, of which eight columns are still perceptible, built into the walls. This opinion may be as probable as any other on the subject; but as on the one hand, from our utter ignorance of the site of the temple, we are unable to refute it, so on the other we must confess that Becker’s long and laboured argument on the subject is far from being convincing (Handb. p. 481, seq.). The site of the Temple of Mater Matuta is equally uncertain. All that we know about it is that it was founded by Servius Tullius, and restored by Camillus after the conquest of Veii (Liv. v. 17), and that it lay somewhere on the Forum Boarium (Ovid, Fast. vi. 471). If we were inclined to conjecture, we should place both it and the temple of Fortuna near the northern boundary of that forum; as Livy’s description of the ravages occasioned by the fire in that quarter seems to indicate that they lay at no great distance within the Porta Carmentalis (xxiv. 47, xxv. 7). The later history of both these temples is unknown. In the Forum Boarium, near the mouth of the Cloaca Maxima, was also the place called Dolilola, mentioned in the former part of this article as regarded with religious awe on account of some sacred relics having been buried there, either during the attack of the Gauls, or at a still more ancient period. (Liv. v. 40; Varr. L.L. v. § 157, Müll.) When the Tiber is low, the mouth of the Cloaca Maxima may be seen from the newly erected iron bridge connecting the Ponte Rotto with the left bank. The place is called Ad Bursa Gallaca where it is said that the bodies of the Gauls were burnt who died during or after the siege of the Capitoline, has also been assumed to have been in this neighbourhood because it is mentioned by Varro (L. B.) between the Asquemineum and the Dolilia (cf. Liv. v. 48, xxii. 14). But such an assumption is altogether arbitrary, as Varro follows no topographical order in naming places. Lastly, we shall mention two objects named in the Notitia, which seem to have stood on the Forum Boarium. These are the Apollo Cosmepex and the Hercules Olivarius, apparently two of those statues which Augustus dedicated in the different Vicus. Becker (Handb. p. 493) places them in the Velabrum, and thinks that the epistle of Olivarius was derived from the oil-market, which was established in the Velabrum (Plaut. Capt. iii. 1. 29), but it seems more probable that it denoted the crown of olive worn by Hercules as Victor (Prueller, Regionem, p. 194). The Forum Boarium was especially devoted to the worship of Hercules, whence it seems probable that his statue stood there; besides both that and the Apollo are mentioned in the Notitia in coming from the Porta Trigemina, before the Velabrum. Before we quit the Forum Boarium we must advert to a barbarous custom of which it appears to have been the scene even to a late period of Roman history. Livy relates that after the battle of Cannae a Gallic man and woman and a Greek man and woman were, in accordance with the commands of the sibyline books, buried alive in a stone sepulchre constructed in the middle of the Forum Boarium, and that this was not the first time that this barbarous and un-Roman custom had been practised (xxiv. 57). Dion Cassius adverts to the same instance in the time of Fabius Maximus Verrucosus (Fr. Vales. 12), and Pliny mentions another which had occurred even in his own time ("Bosrio vero in foro Graecum Graccus, ante illorum gentium, cum quibus tum res esse, etiam nostra resi vidit." xxviii. 3; cf. Plut. Q. R. 88). It may also be remarked that the first exhibition
of gladiatorial combats at Rome took place on the Forum Boarium, at the funeral of the father of Marcus Octavius Brutus, n. c. 294. (Val. Max. ii. 4. § 7.)

The valley between the Palatine and Aventine, occupied by the Circus Maximus was, as we have had occasion to mention in the former part of this article, in earlier times called Vallis Murcia, from an altar of the Dea Murcia, or Venus, which stood there. This altar was one of the most famous ruins which marks the site of the imperial palace on the S. side of the Palatine hill may still trace the extent and configuration of the circus, the area of which is occupied by kitchen gardens, whilst a gas manufactory stands on the site of the carceres. The description of the circus itself will be reserved for a separate narrative. The objects of this description, and we shall here only treat of the different monuments contained in it as a Region or district. The whole length of the circus was 31 stadia, or nearly half a mile, the circular and being near the Septizonium, and the carceres or starting place nearly under the church of S. Anastasio, where the Circus joined the Forum Boarium. Its proximity to the latter is shown by the circumstance that the Maxima Ara Herculis before alluded to is sometimes mentioned as being at the entrance of the Circus Maximus, and sometimes as on the Forum Boarium ("Ingentem cursum pos juxta Circum Maximam," Serv. ad Aen. viii. 271; cf. Dionys. i. 40; Ovid, Fast. i. 581; Liv. l. 7, &c.) The large templum of Herculaneum must undoubtedly have been close to this altar, but on the Forum Boarium. The Vallis Murcia contained several old and famous temples and altars, some of which were included in the circus itself. Such was the case with the altar or SACELLUM OF MURCIA herself ("Intauum Circus ad Muricum vocatur — l habi sacellum ei," Varro, L. L. viii. § 154, Mutil.); but its exact site cannot be determined. Censorius had also a subterranean altar in the circus, which was opened during the games and closed at other times. It is described by Tertullian as being "ad primas metas," and therefore probably at a distance of about one-third of the whole length of the circuses, and near the middle of the S. side of the Palatine hill. (Tert. de Spect. 5; Varro, L. L. vi. § 20, Mutil.; Tac. Ann. xii. 24; Plut. Rom. 14.) But the chief temple on the circus was the Temple of the Sun, to which deity it was principally consecrated ("Circus Soli principaliter consecratur: culpae sedes medii spatio et effigies de fastigio aedibus erat," Tert. Spect. 8). Tactitus mentions the same ancient temple as being "apud Circus" (Ann. xv. 74); and from a comparison of these passages we may conclude that it stood in the middle of one of its sides, and probably under the Aventine. The Notitia and Curiosum mention it ambiguously in conjunction with a Temple of Luna, so that it might possibly be inferred that both deities had a common temple ("Templum Solis et Lunae," Reg. xi.). It seems, however, more probable that there were two distinct temples, as we frequently find them mentioned separately in authors, but never in conjunction. It is perhaps the same temple of Luna which we have already mentioned on the Aventine, in which case it might have been built after the declivity of that mountain and behind the temple of Sol. Luna, like Sol, was a Cicernian deity, both performing their appointed circuits in quadrigae. (Joh. Lydus, de Mens. i. 12; Tert. Spect. 9; Cass. Var. iii. 51.) The situation of the Templum of Marcurius, mentioned next to the two preceding, which may be determined with more accuracy, if we may believe an account recorded by Nardini (Rom. Ant. lib. vii. c. 3) on the authority of a certain Francesco Passeri, respecting the discovery of the remains of a small temple of that deity in a vineyard between the Circus Maximus and the Aventine. The remains were those of a little temple, built over the carceres, which marks the site of the imperial palace on the S. side of the Palatine hill. The temple is represented as a small temple, which appears to have rested on its site. The site agrees with that described by Ovid (Fast. v. 669):—

"Templi tibi posueris patres spectantia Circum
Idibus: ex illo est hsec tibis festa dies."

A comparison of this passage with Livy, "saeis Mercurii dedicata est Idibus Maias" (ii. 21), shows that the same ancient sanctuary is alluded to, the dedication of which caused a dispute between the consuls, n. c. 493 (ib. c. 27). We next find mention of another temple and altar, and another of JOVIVS ABORATORIUS, for which we should probably read "Liberatoris." The Magna Mater was one of the Cicernian divinities. Her image was exhibited on the spina (Tert. Spect. 8), and it would appear that she had also a temple in the vicinity. Of a temple of Jupiter Liberator we know nothing further, though Jove was certainly worshipped at Rome under that name (Tac. Ann. iv. 64, xvi. 35), and games celebrated in his honour is the month of October. (Calend. Vinc. ab. Preller, Reg. p. 192.)

Next to these an AXDES DITVS PATRIS is named in the Notitia, but does not appear in the Curiosum. Some writers would identify Dispater with SCAEDNAVUM, quasi Summus Maniwm (v. Gruzer, MMV. ; Mart. Capell. ii. 161); but there was a great difference of opinion respecting this old Sabine god, and even the Romans themselves could not tell precisely who he was. Thus Ovid (Fast. vi. 725):—

"Reddita, quisque est, Summano templum faruntur
Tune cum Romanis, Pyrrhe, timendus eras."

The temple to him here alluded to was, however, certainly near the Circus Maximus, since Pliny mentions some annual sacrifices of doves as made "inter aedem JVuntatit sit Summanum" (xii. 4); and that the Temple of Jovitatis was at the Circus Maximus we learn from Livy: "Jvuntatit ad sens in Circro Maximo. G. Licinius Lucullus triumvir dedicavit" (xvii. 36; cf. Calend. Aser. XII. Kal. Jul.; "Summano ad Circ. Max.""). The temple of Summanus, therefore, must have been dedicated during the war with Pyrrhus, and that of Jovitatis in B. C. 192.

Close to the W. extremity of the circus, and towering as it were over the carceres, from its being built apparently on the slope of the Aventine (\(\phi v\) \(\alpha s z\) \(n\) \(\delta\) \(\mu\) \(\nu\) \(\epsilon\) \(n\) \(\nu\) \(\epsilon\) \(\beta\) \(\epsilon\) \(\rho\) \(\epsilon\) \(\iota\) \(\theta\) \(e\) \(\iota\) \(h\) \(i\) \(e\) \(s\) \(a\) \(s\)), stood a famous TAXELS OF CIRCUS, dedicated also to LIBER AND LIBERA. Thus Tactitus, relating the dedication of the temple to Tiberius, it having been restored by Augustus, says: "Liber, Liberasque et Caesar, summanum in circi decumum et in infirmos dis- tator venerat (dedicavit)" (Ann. ii. 49). It is mentioned by other writers as "ad Circum Maximum"; whence Canina's identification of it with the church of S. Maria in Cosmedin seems improbable (Indica."

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p. 498), since that building is at some little distance from the circus, and certainly does not stand on higher ground. The temple of Ceres contained some precious works of art (Plin. xxxv. 10. a. 36. § 99), especially a picture of Dionysus by Aristides, which Strabo mentions that he saw (viii. p. 381), but which was afterwards destroyed in a fire which consumed the temple.

We also find a TEMPLE OF VENUS mentioned at the circus, founded by Q. Fabius Gureges, B. C. 295, very appropriately out of the money raised by fines levied on certain matrons for incontinence. (Liv. 25. 8.) It seems to have been at some distance from the Forum Boarium, since the census M. Livius and C. Claudius contracted for the paying of the road between the two places. (Id. 29. 37.) Yet we have no means of defining its site more accurately, nor can we even tell whether it may not have been connected with the altar of Venus Murcia before mentioned. But the temple of FLORETA, founded by the families L. and M. Publicians, the same who constructed the Temple of Vesta, was also assigned to the Aventine which bore their name, must have lain close to that ascent, and consequently also to the temple of Ceres just described; since Tacitus, after relating the re-dedication of the latter under Tiberius, adds: "codemque in loco sedem Flora (dedicavit), ab Lucio et Marco Publicii sedilibus constitutam." (Ann. ii. 49.) The Publicius applied part of the same money—raised by fines—with which he had constructed the Flora, in instituting floral games in honour of the divinity which they had here consecrated, as we learn from the account which Ovid puts into the mouth of the goddess herself (Pers. v. 268).

There are all the temples that we find mentioned in this quarter; but before we leave it there are one or two points which deserve to be noticed. The CAVE OF CACTUS was reputed to have been near the Clivus Publicius. Solinus mentions it as being at the Saline, near the Porta Trigemina (i. 8); a situation which agrees with the description in Virgil of the meeting of Asses and Evander at the entrance of Herculæum, from which spot Evander points out the cave on the Aventine (Ann. viii. 190, seq.)—

"Jam primum saxus suspendens hanc adspice
ruinem," &c.

Of the DUCEDUM PORTAE mentioned in the NOTITIA in this Region we have already spoken [Part II. p. 757].

IX. THE CAELIAN HILL.

The Caelian presents but few remains of ancient buildings, and as the notices of it in the classics are likewise scanty its topography is consequently involved in considerable obscurity. According to Livy (i. 30) Tullus Hostilius fixed his residence upon it; but other accounts represent him as residing on the Velia. (Cio. Rep. ii. 31.) We find a SACELLUM DIANAE mentioned on the Caelius—an undefined part of the eastern ridge (de Har. Resp. 15); another of the DEA CARNA "in Caelio monte" (Macrob. S. i. 12); and a little TEMPLE OF MINERVA CAPTA situated on the declivity of the hill:

"Caelis ex alto qua Mons descendit in sequum,
Hic ubi non plana est, sed propia plana via est,
Parva host videoas Captae delubra Minervae."

(Or. Pers. iii. 267, seq.)

Hence it was probably the same ancient sanctuary called "Minervum" in the sacred books of the Argives, which lay on the northern declivity of the Caelian towards the Tabernaola ("Circa Minervium qua e Caelio monte iter in Tabernaola est," Varro. L. L. v. 47), and probably near the modern street Via della Nauologia.

The most considerable building known on the Caelian in later times was the TEMPLE OF DYEUS CLAUDIUS, begun by Agrippina, destroyed by Nero, and restored by Vespasian. (Suet. Vesp. 9; Aur. Vict. Cae. 9.) The determination of its site depends on the question how far Nero conducted the Aqua Claudia along the Caelian, since we learn from Frontinus that the arches of that aqueduct terminated at the temple in question. (Front. Ag. 20, 76.) These Arches Neronianae (also called Caeserian., Gruter, Insac. clxxxv. 3) extend along the ridge of the narrow hill, supposed to be the Caelius, from the Porta Maggiore to the Santa Scala opposite the Lateran, where they are interrupted by the palace and basilicas built on the Aventine, and that remains of a huge substruction at this spot belonged to the temple of Claudius. (Indic. p. 73, seq.) Canina is further of opinion that the Aqua Claudia was distributed a little beyond this spot, and that one of the uses to which it was applied by Nero was to replenish his lake, which occupied the site of the Flavian amphitheatre. Other, however, are of opinion that the aqueduct did not proceed beyond the church of S. Stefano Rotondo, and therefore that the temple of Claudius stood near that spot, or that the church may even have been built on its foundations. But there are no sufficient grounds for arriving at any satisfactory conclusion on these points, and altogether the view of Canina is perhaps the more probable.

The ARCH OF DOLABELLA, just alluded to, appears from the inscription on it to have been erected in the consulship of Dolabella and Silanus, A. D. 10. Its destination has been the subject of various conjectures. Some have imagined it to be a restoration of the Porta Maggiore; but this does not generally be the case, since, if the Servian walls had run in this direction, half of the Caelian hill would have been shut out of the city. On the other hand, its appearance excludes the notion of a triumphal arch; and it could not originally have formed part of an aqueduct, since it was erected previously to the construction of the Aqua Claudia. It seems most probable therefore that it is designed as an entrance to some public place; but there are appearances that Nero subsequently conducted his aqueduct over it. (Canina, Indic. p. 77.) The road which led up to it from the Via di S. Gregorio seems in ancient times to have been called CLIVUS SACRUL. It is mentioned under that name in the Epitome of S. Gregory (vii. 143), and the Augustan Epitome calls it Clivus Tauri, which is probably a scribal error.

Next to the temple of Claudius, the NOTITIA mentions a MACELLUM MAGNUM, probably the market recorded by Dion Cassius as founded by Nero (τὸ ὁμοιὸν τῶν θηρίων, τῷ μακελλῷ δεσποτικῷ, κα-
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n. 18). Nardini, who is followed by Canina (Indicazioni, p. 82), is of opinion that the Basilica of St. Paul outside the Walls was part of the macellum, perhaps a slaughter-house with a dome, and surrounded with porticoes.

MACELLUM.

The CAstra Perigrina recorded in the Notitia are not mentioned by any author except Ammianus Marcellinus, who relates that Chnodmar, when conquered by Julian, was conducted to and died in this camp on the Caesian (xxvi. 12, ext.). The name, however, occurs in several inscriptions in connection with a temple of Jupiter Bocalus, as in that found in the church of S. Maria in Domnica (Gruter, xxii. 3; Orell. 1256). These inscriptions also mention a Princeps Peregrinorum, the nature of whose office we are unacquainted with; but it seems probable that he was the commander of the foreign troops stationed in this camp. Near the same church were found several little marble ships, apparently votive offerings, and one which stood a long while before it gave to the church and to the surrounding place the name of della Navicella.

An Iustum, or temple of Isis, is mentioned by Treb. Pullo (XXX. Tyrann. 25) on the Caesian, but it occurs nowhere else. It was probably one of the many temples erected to this goddess by Caracalla (Lampr. Carac. 9). The spring called the Aqua Mercurii recorded by Ovid near the Porta Capena (Fasti, v. 673) was rediscovered by M. Fes in 1836, in the vigne of the Padri Camaldolensi di S. Gregorio. On the Caesian was also the Campus Martialis, which was sometimes still held in the Church of the Colosseum, since the Anoynous Eunucleas mentions it between the Meta Sudans and the church of SS. Quattro Coronati; whence it is held to have corresponded with the modern street which bears the name of that church (Nibby, Mura di Roma, p. 175, note 140; Uricchio, Rom. Topogr. p. 101).

Becker (Handb. p. 608), to this name does not appear in any earlier writer, and connects it with some building founded by Septimius Severus, in order to strike his countrymen, the Africanas, who arrived at Rome by the Via Appia; though, as Uricchio observes, they must have gone rather out of their way "to be imposed upon." Varro mentions a Vicus Africani on the Esquilina, so named because the African hostages in the Panic War were said to have been detained there ("Exquisita vicus Africani, quod ibi obides ex Africa bello Panico dicuntur custodiis," L. L. v. § 159.). Hence it is very probable, as Canina remarks (Indicazioni, p. 91), that the head, or beginning, of this street stood at the spot indicated by Asinianus, namely, near the Colosseum, whence it ran up in the direction of the Esquilina, although Becker (Handb. p. 560) denies that the Caput Africani had any connection with the Vicus Africani. The Arbor Sacra is inexplicable.
The Ludus Matutinus et Gallicus (or Decius), the Spoliarium, Saniarus, and Armamentarium, were evidently gymnastic schools with their apparatus. Cicero the Syracusian, as we know, saw a side of the Caesarian, not far from the amphitheatre. Officers attached to these institutions are frequently mentioned in inscriptions. The Spoliarium and Armamentarium speak for themselves. The Saniarius is a word that does not occur elsewhere, and is thought by Pfeiler to denote a hospital (a sanitarium) where the wounded gladiators were received. For a further account of these institutions see Pfeiler, Regionum, pp. 120–122. Lastly, the Mīca Aurora appears from an epigram of Martial's to have been a banquetting room of Domitian's (ii. 59):

"Mīca vocor; quid sim o伦nis; cœnotar pars.
Ex me Cassareum propiciis, ece, tholum."

It is also mentioned, along with the Meta Sudans, as built by Domitian in the Chronica Regia Colossiani, in Ecard's Corpus Historicum (vol. i. p. 745.)

X. THE DISTRICT TO THE S. OF THE CAELIAN.

To the S. of the Caelian lies a somewhat hilly district, bounded on the W. by the Aventine, and comprehending the 1st and 12th Regions of Augustus, or those called Porta Capena and Piscina Publica. The latter of these is decidedly the least important district of Rome, but the former presents several objects of considerable interest. Of the lower Caerulae, Capena, or the Porta Capena, nothing remains, as it was evidently inside the city walls. The Temple of Honor and Virtus, vowed by Marcellus in his Gallic war, but not erected till after his conquest of Syria, was the first intention of Marcellus that both the deities should be under the same roof; and, indeed, the temple seems to have been a mere restoration of an ancient one dedicated to Honors by Q. Fabius Verrucosus many years before. (Cic. N. D. ii. 23.) But when Marcellus was about to dedicate it, and to introduce the statue of another deity within the sanctuary, the pontifex intercessed, and forbade him to do so, on the ground that the procurator, or excision of any prodigy occurring in a temple so constructed, would be difficult to perform, unless this one was constrained to add another temple of Virtus, and to erect two images of the deities "separatis sedibus;" but though the work was pressed on in haste, he did not live to dedicate them. (Liv. i. c.; Val. Max. i. i. § 8.) Nevertheless, we frequently find the termple mentioned in the singular number, as if it had formed only one building ("ad aedem Honoris atque Virtutis," Cic. Verr. iv. 54; cf. Ascon. ad Cic. Piso, 19; also the Notitia and Curiosa.) Hence, perhaps, the most natural conclusion is that it consisted of two cellas under the same roof, like the temple of Venus and Rome, a form which agrees with the description of Symmachus: "Majores nostrī—sedes Honori et Virtutis genitella facie junctam locuntur." (Epist. i. 21.) The temple was adorned with the spoils of Latin art brought by Marcellus from Syria; an instance noted and condemned by Livy as the first of that kind of spoliation, which he observes was subsequently inflicted upon the Roman temples themselves, and especially upon this very temple of Marcellus; for, in Livy's time, few if any of the temples remained. He most probably rendered it an object of attraction to all strangers who visited Rome (xxv. 40; cf. xxxiv. 4).

They probably disappeared during the Civil Wars, in which the Roman temples seem to have suffered both from neglect and spoliation; for in the time of the empire, when the city was restored, the temple of Mars (in Verr. iv. 54) appears to have been burnt in the fire of Nero, since it is mentioned as having been restored by Vespasian. (Plin. xxxv. 37.)

According to Aurelius Victor (Vit. Ill. 32) the annual procession of the Roman knights to the temple of Castor and Pollux, who stood near the temple of Honor and Virtus, because Dio byanes (xi. 13) names the temple of Mars as the starting-place. Becker (Handb. p. 311) regards the discrepancy between these accounts as tending to prove the correctness of his assumption that the temples must have lain close together. That one of the accounts is erroneous is a more probable conclusion, for it is a certain one that it is fallacious to draw any topographical deductions from such very shadowy premises. The true site of the Temple of Mars has been ascertained as satisfactorily as that of any of the monuments which do not actually speak for themselves; such, we mean, as the Colosseum, Trajan's column, etc. We may, therefore, trust to the evidence of description. There can be no doubt that the temple of Mars, instead of being close to the Porta Capena, or at S. Sisto, as Becker places it (Handb. p. 513), lay on the Via Appia, at the distance of about 1½ miles from that gate. The proofs are overwhelming. In the first place an inscription, still preserved in itself at the Vatican, recording the levelling of the Clivus Marsialis, was found in the Via Neronis outside the Porta Appia (the modern S. Sebastianino). Secondly, another inscription, in the Palazzo Barberini, recorded by Fabretti (Inscr. p. 724, no. 443), Marini (Flatr. Arr. p. 8), and others, testifies that Salvia Marcellina gave a piece of ground to the Collegium of Asseclauius and Hygla for a small temple, dedicated to the god Mars, between the first and second milestone on the Via Appia, on the left-hand side in going from the city. Thirdly, both the Notitia and Curiosa place the Aedes Martis at the extremity of the first Region, close to the Flumen Almonis. The Almo flows outside the Porta Appia, near the Vigna Neronii—

"Est locus ante urbe, qua prima ascensor ingens Appia, quaque Italo geminus Almonis Cybebe
Punici, et idaeae jam non reminiscitur annae."

(Stat. Silv. v. 1. 222.)

A brook now flows between the Porta S. Sebastianino and the church of Domus quo vadis, which, with great probability, has been identified with the Almo. (Cluver, Ital. Ant. p. 718; Westphal, Röm. Campagna, p. 17.) Fourthly, the same locality is indicated by several documents of the middle ages. Thus, in the Acta of the Martyrs:

"Tune B. Stephanius duxit a milibus foras muros Appiae portae ad T. Martis" (Act of S. Stephanius and S. Iulius). "Diasene decursum in clivum Martis ante templum et ibidem decollatus est" (Act of S. Sisinnius). And the Mirabilia (in Montfaucon, Dicr. Ital. p. 283): "Hae sunt locia quae inveniuntur in passionibus sanctorum foris porta Appiam, ubi beatus Syrus celeps decollatus fuit, et ubi Dominus apparuit Petrus, Domine quo vadis. Haec sunt pars porta, arcus Syllae." Now, the passages in the classics which relate to the subject do not run counter to these indications, but, on the contrary.
tend to confirm them. Appian (B.C. iii. 41) mentions a temple of Mars 15 stadia distant from the city, which would answer pretty nearly to the distance of between 1 and 2 miles given in the inscription quoted. Ovid says (Fast. vi. 191) :

"Lux aedem Marti festa sit; quem prospecit extra
Appustum tectos Porta Capena vise."

The word prospecit denotes a long view; and as the temple of Mars stood on a hill, as is evident from the Clivus Martis, it might easily be visible at the distance of a mile or two. The words of Stattius ("qua primum nascitur, &c.") must be corrected, being both tautological and contrary to fact. The paving of the road from the Porta Capena to the temple would not have been worth twice recording by Livy, had it lain only at a distance of some 200 yards (x. 32, xxxvii. 23). The only way in which Becker can escape from the legitimate conclusion is by assuming two temples of Mars in this quarter; in which few, we suppose, will be inclined to follow him, and which may be regarded as equivalent to a confession of defeat. (Becker, Handb. p. 511, seq.; Asseu. p. 65, seq.; Urtica, Rom. Topogr. p. 66, sect. 3; Canina, Indications, p. 56, seq.)

Close to the Porta Capena and the temple of Honos et Virtus lay the Valley of Egeria with the Lucus and Aedes Camenarum, the traditional spot where Numa sought inspiration and wisdom from the nymph Egeria. (Liv. i. 21; Plut. Numa. 13.) The site is recorded by Piso, and the spot is a locus classicus for its topography, the grove and temple had been prospected and let out to the Jews:

"Substitit ad veteres arcus madidamque Capenum
Hic ubi nocturnae Numa constituebat amicis.
Nunc sacrī fontis nemus et delubra locantur
Judaeis, quorum cophinis fœnumque superplex.
Omnis enim populo mercedem pandere jussa est
Arbor, et ejus membris Silva Camenis.
In vallem Egeriae descendimus et spoluces
Disimiles veris. Quanto praestantis esset
Nunus aquae, viridi si marginis clauderet undas.
Herba, nee ingenuum violentiae marmorum to plumb."
(Sat. iii. 10, seq.)

It is surprising how Becker could doubt that there was an Aedes Camenarum here, since it is not only alluded to in the preceding passage, but also expressly mentioned by Pliney (xxxiv. 10.) The modern Cicerone point to the traveller on the valley of Egeria a pretty retired spot some distance outside of the Porta S. Sebastiano, in the valley called La Caffarella, near which are the remains of a little temple, called by some the temple of Honos et Virtus, by others a temple of Bacchus, with a grove said to be sacred to the latter deity. But though at present we imagine would more gladly fix on this spot as the scene of the conferences between Numa and his nymph, and though respectable authorities are not wanting in favour of this view (Venuti, Descr. di Roma. ii. p. 18; Guattani, Rom. Descr. ii. p. 43), yet the preceding passages, to which we are justly referred ("Sed enim propter eas sedes Honoris et Virtutis") Camenarum religio sacro fonti adverterit," Epist. i. 21) and the Notitia, which places the temple of the Camenarum close to that of Honour and Valour, are too decisive to allow us to do so; and we must therefore assume the valley of Egeria to have been that near the church of S. Sisto, opposite to the baths of Caracalla. The little fountain pointed out as that of Egeria in the valley Caffarella, is perhaps the remains of a nymphaeum. Here was probably a sanctuary of the Alno, which waters the valley.

Near the temple of Mars, since it is mentioned in the Notitia in conjunction with it, lay the TEMPLE OF TEMPESTAS, built by L. Cornelius Scipio, the victor of Aleria, in commemoration of the escape of the Roman fleet from shipwreck off the island of Corsica, as appears from the inscription on his tomb. The temple and the occasion of its foundation are alluded to by Ovid (Fasti, vi. 193) in the following lines:

"Te quoque, Tempesta, meritum delubra fatemur,
Cum paene est Coris obvulta classis aqua.

But of the TEMPESTAS, also mentioned at the same time with that of Mars, we know nothing more. Near the last was preserved the LaPS MANALIUS, a large cylindrical stone so called from the cup on its top, called the "pater of Jerusalem," because during ancient times it was carried in procession into the city, for the sake of procuring rain. (Paul. Diae. p. 128; Var. ap. Non. xv. p. 375, Gerl.)

Close to the Porta Capena, and probably outside of it, lay one of the three SEMICULA mentioned by Festus; but the only time at which we find mention of it, and that, is following the battle of Cannae, when they appear to have been regularly held at this place. (Liv. xxii. 32.) During the same period the tribunal of the priest or was erected at the PISCINA PUBLICA. This last object, which seems to have been a swimming-place for the people in the Republican times (Festus. p. 218), gave name to the 12th Region, which adjoined the 1st, or that of Porta Capena, on the W. (Amm. Marc. xvii. 4; cf. Cicad ad Quint. Fr. iii. 7.) This pond had, however, vanished in the time of Festus, and its exact situation cannot be determined. There are several other objects in this district in the like predicament, such as the Lucus Pronomtheus, the BALNEI TIBURTICI, and others mentioned in the Notitia, that Thermes Commodianae and the Semicula will be considered under the section which treats of the thermes. The MEGUROTAS CAMERARIUS, perhaps a kind of imperial villas (Pfuhl, Reg. p. 115), appears to have been situated near the modern church of S. Balbina. (Montfaucon, op. Utica, Rom. Topogr. p. 112.) The three TURRIM IMPERIAL ARCHS OF TRAJAN, VIBILUS, and DRUSUS, mentioned by the Notitia in the 1st Regia, probably spanned the Via Appia in the space between the temple of Mars and the Porta Capena. The arch still existing just within the Porta S. Sebastiano is generally thought to be that of Drusus, the father of the emperor Claudius. ("Praeterea Semicula, quae ad templum loca conjuncta, maris nemorum et tropaeis via Appia decravit (Druse)," Suet. Claud. 1.)

For many miles the tombs of distinguished Romans skirt both sides of the Via Appia; and these remains are perhaps better calculated than any other object to impress the stranger with an adequate idea of the glory of their greatness. For though, however, they lie beyond the bounds of the present subject, and we shall therefore content ourselves
with mentioning a few which were contained within the actual boundaries of the city. They appear to have commenced immediately outside the Porta Capena ("An tu egressus porta Capena, cum Calatini, Sapiorum, Servillorum, Metellorum sepulcris, miseros putas illos?" Cic. Tusc. l. 7); and hence many of them were included in the larger circuit of the walls of Aurelian. The tomb of Horatia, slain by the hand of her victorious brother, seems to have been situated just outside the gate. (Liv. i. 28.) Fortunately the most interesting of those mentioned by Cicero—the Tomus OF THE SCIPIONS—is still in existence. It was discovered in 1780 in the Vigna Sasal, on the left-hand side of the Via Appia, a little beyond the spot where the Via Latina branches off from it, and about 400 paces within the Porta S. Sebastiano. Its entrance is marked by a single tall cypress tree. In Livy's time the tomb was still adorned with three statues, said to be those of Publius and Lucius Scipio, and of the poet Ennius, who was interred in the sepulchre of his patrons. (Hieron. Chron. p. 379, Ronc.) It was here that the sarcophagus of L. Scipio Barbatus, consul in B.C. 298, now preserved in the Vatican, was discovered, together with several monumental stones with inscriptions relating to other members of the family, or to their connections and freedmen. The originals were carried off to the Vatican and copies inserted in their stead. The most remarkable of these inscriptions are those of Scipio Barbatus; of his son Lucius Cornelius Scipio, the conqueror of Corsica, consul in B.C. 259; of Publius Scipio, son of Africanus Major, whose feeble state of health is alluded to by Cicero (Cato Maj. 11), and whose touching epitaph shows that he died young; of L. Cornelius Scipio, grandson of the conqueror of Spain, gathered to his fathers at the early age of 30; and of another of the same name, the son of Asciatus, who died aged 35, whose title to honour is summed up in the laconic words, "Pater regum Anatiniae," subgenus of the Scipios. All the inscriptions of this tomb will be found in Visconti (Mon. degli Scipioni, Rom. 1785) and in the Beschreibung Roma (vol. iii. p. 612, seq.), where the various epitaphs are given.

Also on the left-hand side of the Via Appia in going from the Porta Capena was the Mausoleum of Septimius Severus, which he caused to be erected for himself in his lifetime, in imitation of his Septizonium, but probably on a reduced scale. (Spart. Gete, 7.) In the same neighbourhood are some of those Columbaria, or subterranean chambers, which formed the common resting-places for the ashes of persons of a lower condition. One of these, not far from the tomb of the Scipios, is said to contain the remains of the courtiers and domestics of the Caesars, from Julius to Nero. Among others there is an inscription to M. Valerius Cesticus, with a bust. The walls, as well as a large pier in the middle, are hollowed throughout with vaulted recesses like large pigeon-holes,—whence the name,—in which are contained the ashes of the dead. The Mausoleum of Carcilia Metella, which stands on the Via Appia, about 2 miles outside the Porta S. Sebastiano, though it does not properly belong to our subject, demands, from the magnificence of its construction, as well as from Byron's well-known lines (Childe Harold, canto iv.), a passing word of notice here.

The remaining part of the district, or that forming the 12th Regio, and lying to the W. of the Via Appia, does not present many monuments of interest. The most striking one, the Thermes Antoniniannes, or baths of Caracalla, will be spoken of under its proper head. We have already treated of the Bona Dea Subsaxanae and of the Isiaum. Close to the baths just mentioned Caracalla built the street called Nova Via, reckoned one of the handsomest in Rome. (Spart. Carac. 2; Aur. Vict. Cas. 21.) Respecting the Fortuna Mammona, we know nothing more than that the Bona Capitolina mentions a street of the same name in this neighbourhood. In the later period of the Empire this district appears to have contained several palaces, as the Septem Domus Pastrorum, the 3 e 3.
DOMUS CILONIS, AND DOMUS CORNIFICIÆS. The Domus Parthorum and Cilonis seem to have been some of those palaces erected by Septimius Severus, and presented to his friends. (Aur. Vict. Epit. 30.) Cilon is probably the same person mentioned by Dion (Thuc. x. 87, ed. virg. 8), and in the Digest (i. 12. 1, and 15. 4.) The Parthi seem to have been Parthian nobles, whom Severus brought with him to Rome, and of whose luxurious habits Tertullian has drawn a characteristic picture. (De Hab. Mug. 7.)

The Private Adiann and the Domus Corrificiæ (Cornificiæ) mentioned in the Notitia, lay doubtless close together. The前者 must have been the private residence of Hadrian, where M. Antoninus dwelt after his adoption by that emperor. (Jul. Capit. M. Anton. 5.) M. Antoninus had a younger sister named Anna Cornificia, to whom the house bearing her name doubtless belonged. (Jub. c. 1; Prenner, Regiones, p. 198.)

XI. THE ESQUILINA AND ITS NEIGHBOURHOOD.

The Esquilina (Esquilinae, or in a more ancient form Esquilique) was originally covered with a thick wood, of which, in the time of Varro, the only remains were a few sacred groves of inconceivable extent, the rest of the hill having been cleared and covered with buildings. (Var. L. L. i. § 49; Mulli.) Yet the derivation of the name of the hill from Asculeatum seems to have been unknown to antiquity, and is a mere conjecture of Müller’s (ad loc.); the ancient etymology being derived either from Ascumbia regius, because Servius Tullius had fixed his abode there, or from Asculeum, because the hill was first cleared and settled by that king. (Var. l. c.; Ov. Fast. iii. 246.)

We have already described the Esquilina as throwing out two tongues or projections, called respectively, in the more ancient times of Rome, Oppius and Ciparius. Their relative situation is indicated in the following passage of Festus: “Oppius autem appelletur est, ut sit Varro rerum humanarum L. viii, ab Optia Oppia Tusculana, qui cum praesidio Tusculanorum missa ad Romam tuendam, dum Tullus Hostilius Vetus oppugnaret, consederat in Carinis et ibi castri habuerat. Simi-
extended the district so as to embrace the western extremity of the Oppius; whilst Urlich's, on the contrary, confined the Carinae entirely to that hill. (Besc. vol. iii. part ii. p. 119, seq.) That the Italian view is, at all events, partly erroneous, can hardly fail to be seen of itself. Besides the preceding passage of Festus, which clearly identifies the Carinae as part of the Oppius, there are other places in ancient writers which show that a portion at least of the district so called lay on a height. Thus Dionysius, speaking of the Tegillum Sororium, says that it was situated in the lane which led down from Corins to the Carinae to the Vicus Cyprianus (iv. xiv. 10, f, τὸ τερέτριον τῆς φώρας ἄνω Καρίνας κατὰ τὸ ἄλτον τὸν Καρίνας ἐφικομένος τετράγωνον, iii. 22). Again Varro (L. L. v. § 68), in describing the Subura or valley at the foot of the Oppius, says that it lay "sub muro terreo Carinarum;" obviously indicating that the latter place was on a height. Becker, indeed, makes the Carinae to the Vicus Cyprianus (Liv. xvi. 41), thereby the gorge between the Esquiline and Quirinal, it is easy to see how much the terms in the district of the Carinae could have been so situated as to overhang the Subura, except upon the hill. The following words of Varro (L. c.) are even perhaps still more conclusive. He identifies the Subura with the Pagus Socius, - the ancient name of Subura, being Sacrum, by an interchange of ã and e, - and holds it was thus named "quod e cum Carinae:" where, whatever we may think of his etymology, it is plain that he regarded the Carinae as a height. It may be added that the western part of the Oppius, where the church of S. Pietro in Vincoli now stands, bore the name of Carre at least, in the 16th century. (And. Felicis, de Urb. Ant. p. 304; cf. Niebuhr, Hist. i. p. 390, seq.)

It cannot therefore be doubted that the Carinae occupied the extreme of the Oppius; but how far that district extended eastwards cannot be said. It is a more difficult question to determine whether part of the valley lying at the western foot of the hill also belonged to the Carinae. The question is connected with another question respecting the site of the Temple of Tellus. We know that this temple — which was a considerable one, since assemblies of the senate were sometimes held in it — lay in the Carinae, and that it was built on the site of the house of Sp. Cassius, which was confiscated and pulled down when the demagogue was convicted of a design to make himself sovereign of Rome. (Liv. ii. 41; Val. Max. vi. 3. § 1; Pliny. xxiv. 14.) That event took place B.C. 485; but the temple does not seem to have been built till B.C. 269. Its site is further determined by notices respecting the house of Pompey, which subsequently came into the possession of M. Antony, the situation of which is known; the passage of Suetonius, which is the only one which, in my opinion, gives the time close to the temple of Tellus: "Docet (Lestres) in Carina, ad Telluris sedeem, in qua regione Pompeioporum domum fuerat." (Suet. Ill. Gramm. 15, cf. Id. Tull. 15; Vell. Pat. ii. 77; Aur. Vict. Vit. Ill. 84; Dion Cass. xlvii. 38.) And Servius says expressly, though in some respects unintelligibly, "Carinae sunt sedes fictae in Carinarum medio, quae erant circa templum Telluris" (ad Aen. viii. 561). There is nothing in the preceding passages to exclude the possibility of the Temple of Tellus having been on the summit of the hill; since it is not necessary to refer the statement of Urlich to be on its very edge (Röm. Topogr. p. 117); in which case, as there was an area attached to the temple, its back front must have been turned towards the road leading up to it from the valley, and the area has lain before it on the summit of the hill—a disposition which does not appear very probable. Yet there are some other considerations tending to show that the temple was situated in the valley. Dionysius mentions it as being, not in the Carinae, but on the road leading to the Carinae (Peregr. vii. 16, 12, περιπέτειας ἐν αὐτῶν, viii. 79). A curious view, taken by Urlich (L. c.) of the construction of the wall in this passage is one of the reasons which led him to place the temple on the summit of the hill. He thinks that it must necessarily mean "up to;" but it might just as well be said that it means "down to;" in a passage quoted a little while ago from the same author respecting the situation of the Carinae and the Vicus Cyprianus. In both cases it simply means "to." It will be perceived that Dionysius is here at variance with his author, before quoted respecting the site of the temple. If the allusion of Urlich be extended over some part of the adjacent valley it is possible that Dionysius, as a foreigner, might have been unaware of that fact, and have attached the name only to the more striking part of the district which lay on the hill. And there is a passage in Varro, a very obscure one indeed, from which it might be inferred that part of the Carinae seems to have been the name of the valley between the Casilian, the Esquiline, and the Velian ridge, had likewise borne the name of Carinae ("Cerolinis a Carinarum juncto dictus Carinae, postea Cerialis, quod hinc currit caput Sacrae Vies", B.C. 47). These passages would seem to indicate that the temple of Tellus lay in the valley, and not on the summit of the hill; but the passages relating to the subject are far from being decisive; and the question is one of that kind in which much may be said on both sides.

Two striking legends of early Roman history are connected with the Esquiline and its vicinity; that of the murder of Servius Tullius by his inhuman daughter, and that of the Tegillum Sororium, or the Marystone, which is typical yoke, by the carry-carrier, on which Carinus, the son of Tullius, is supposed to have expiated the murder of his sister. We have before related that Servius Tullius resided on the Esquiline, and that he was the first to clear that hill and make it habitable. It was on his return to his residence on it, after his ejection from the curia by his son-in-law, Tarquinii Superbus, that he was murdered by the hirelings of that usurper. Livy's narration of the
transmission is clear and graphic, and the best guide
to the topography of the neighbourhood. The aged
man was said to have reached the top of the Vicus Cyprius
("ad summum Cyprium vicum") when he was
overthrown and slain. His daughter followed in her
riga, and, having arrived at the same spot where
stood a temple of Diana a little before the time when
Livy wrote, she was just turning to the right in order
to ascend the Clivus Ursinus, which led to the
summit of the Esquiline, when the affrighted driver
reined his horses, and pointed out to Tullia the bleeding
corpse of her murdered father; but the
friend-like Tullia bade him drive on, and arrived at
home bespattered with the blood of her parent.
From this unnatural deed the street which was the
scene of it obtained the name of Vicus Scaena Scaena
(L. 48). The question that has been sometimes raised
whether Tullia was returning to her father's or to
her husband's house, does not seem to be of much
importance. Solinus, indeed (i. 35), represents Ser-
Vius Tullius as residing "supra clivum Urbium," and
Tarquinius Superbus, also on the Esquiline, but,
"Supra clivum Vollium ad Fagutalum lucum." The
house of Tullia, therefore, as a matter of course, must
have been on the Oppius, on which theLucus Fagutalis was
situated, and most probably upon the southern side of it;
but he may not have resided here till after he became
king. On the other hand, as Tullia is represented
as turning to the right in order to ascend the Clivus
Urbium to the royal residence, it is plain that the
Vicus Cyprius lay to the north side of
one of the tongues of the Esquiline; and as we are
further informed by Dionysius, in a passage before
quoted (iii. 22), that there was a lane which led
down from the Carinae, or western extremity of the
Oppius, to the Vicus Cyprius, the conclusion is
forced upon us that the palace of Servius Tullius
must have been situated upon the eastern part of
the northern side of the Oppius, and that conse-
quently the Vicus Cyprius must have corresponded
with the modern Via di S. Lucia in Solco. The
Summus Cyprius Vicus was evidently towards
the head of the valley, the lower part of the street
running under the Carinae; and hence the Clivus
Urbium and the palace of Servius may be placed
somewhere near the church of S. Martino.
Before the usurpation of Tarquin, he and his wife may
have resided near his father-in-law, or even under the
same roof; or, what is still more probable, Tullia, as
Ovid represents her ("patriae initia Penates," Fast.
vi. 602), was proceeding to take possession of her
father's palace, since his deposition had been effected
in the senate before his murder. Urtica (Roma.
Topogr. p. 119) admits that the Vicus Cyprius
answered to the Via di S. Lucia, yet holds that
Servius resided on the Cisprius; a view utterly ir-
reconcilable with the fact that the Clivus Urbium
and palace lay on the right of that street. The
passages before adduced prove the direction of the
Vicus Cyprius as close to the Esquiline as Rome can
be proved which depends for its determination
solely on notices in the classics. Yet Becker shutes
his eyes to this satisfactory evidence, and maintains
that the Vicus Cyprius corresponded with the
modern Via del Colosseo (Antonius, p. 78); although
in that case also it would have been impossible for
Tullia to reach the Esquiline by turning to the
right. The only ground he assigns for this in-
comprehensible view is an arbitrary estimate of the
distances between the objects mentioned in Regio IV.
of the Notitia, founded also on the assumption that
these objects are enumerated strictly in the order in
which they actually lie followed one another. But we
have already shown from Becker himself that this is
by no means always the case, and it is evidently not
so in the present instance; since, after mentioning
the Tigillum Sororium, which lay in or near the
Subura, the order of the catalogue leaves that spot
and proceeds onwards to the Colosseum, and then
again at the end of the list reverts to the Subura.
The chief objection to placing the Vicus Cyprius
under this side of the Oppius is, as Mr. Burney
observes (Class. Mus. vol. v. p. 227), that it would
thus seem to interfere with the Subura. But this
objection is not urged either by Becker or Urila, and indeed the Subura, like the Velabrum, seems
to have been a district rather than a street, so that we
may conceive the Vicus Cyprius to have run through it.

The position of the Tigillum Sororium is de-
determined by what has been already said; namely,
in a narrow street leading down from the Carinae to the
Vicus Cyprius. It seems to have been a broken
beam erected across the street. As it is mentioned
in the Palatine inscription of Rome's early legends, must
have existed down to the 5th century; and indeed Livy (i. 26)
 informs us that it was constantly repaired at the public
expense. We learn from Dionysius (iii. 22) and
 Festus (p. 297, Mutil.) that on each side of it stood
an altar; one to JUCO SORORUM, the other to JANUS
CERES.

Having had occasion to mention the Subura, it
may be as well to describe that celebrated locality
before proceeding further with the topography of the
Esquiline. We have already seen from Varro
that it was one of the most ancient districts in
Rome; and its importance may be inferred from its
having given name to the 1st Servian Region.
We have also alluded to a passage in the same author
(L. v. § 48, Mutil.) which shows it to have been
originally a distinct village, called Succus or Pagus
Sucosanum, lying under the Carinae. Varro adds,
that the name still continued to be written with a C
instead of a D; a statement which is confirmed by the
fact that in inscriptions the Tribus Suburana is always
denoted by the abridged form of its name, T. Subarna.
Inst. Or. i. 7 § 29; Mommsen, Die Röm. Trüm., p. 79, seq.) A piazza or place under the church of S. Pietro in Vincoli still bears the name of Subura;
and the church of S. Agostino, Via di S. Serva,
which skirts the eastern foot of the Quirinal
hill, bore in the middle ages the name of "in
Subura" or "super Suburam." Hence it seems
probable that the Subura occupied the whole of
the valley formed by the extremities of the Quirinal,
Viminal, and Esquiline, and must consequently have
been, not a street but, a region of some extent; as
indeed we find it called by Gregory the Great in
their capacity of an ancient region of Rome, the
name of "Quirinalis dicitur," Dial. iii. c. 30). But that it extended
westward as far as the Forum Trajanorum, a supposition
that seems to rest solely on the order of the
the names in the 4th Region of the Notitia, we can
hardly conceive. We have shown that the district
between the back of the imperial fora and the western
wall of the Esquiline has always been called Suburana,
and not, as is generally supposed, that part of the
district of the Carinae; but it can hardly have been
called both Carinae and Subura. The latter seems
to have properly begun at the point where the
Quirinalis approaches the extremity of the Oppium; and
ROMA.

This seems to have been the spot called by Martial the primum finesse of the Subura (ii. 17):

"Tenetrix Suburae facundus sedet primis,
Cruenta pendent qua flagella tortorum
Argique ietum multos obedit sutor."

Juvenal (v. 106) represents the Circos Maximus as penetrating to the middle of the Subura, and this fact was established by excavations made in the year 1743. (Ficoroni, Vestigia di Roma, ap. Bunsbury, Class. Mus. vol. v. p. 219.)

From its situation between the imperial fora and the eastern hills, the Subura must have been one of the most frequented thoroughfares in Rome; and hence we are not surprised to find many allusions to its dirt and noise. It was the peculiar aversion of Juvenal,—a man, indeed, of many aversions ("Ego vel Prochyam praepons Suburae," Sat. iii. 5); a trait in his friend's character which had not escaped the notice of Martial (xii. 18):

"Dum tu forstian iniquieta erras
Clamosa, Juvenalis, in Suburra.
"

The epithet clamosa here probably refers to the cries of itinerant chapmen: for we learn from other passages in Martial that the Subura was the chief place in which he used to market (vill. 31, x. 94, &c., cf. Juv. xi. 136, seq.). It appears also to have been the birthplace of prostitutes (v. 66; comp Hor. Epod. v. 58.). It was therefore what is commonly called a low neighbourhood; though some distinguished families seem to have resided in it, even Caesar himself in his early life (Suet. Caes. 46), and in the time of Martial, L. Arruntius Stella (xii. 3. 9). The Suburranenses, or inhabitants of the Subura, kept up to a late period some of the ancient customs which probably belonged to them when they formed a distinct village; especially an annual contest with the Sacravenses, or inhabitants of the Sacra Via, for the head of the horse sacrificed to Mars in the Campus Martius every October. If the Suburranenses gained the victory they fixed the head on a tower in the Subura called Turrres Marinilla, whilst the Sacravenses, if successful, fixed it on the Regia. (Festus, s. v. October Equus, p. 178, Mill.; Paul. Diaec. p. 181.)

Throughout the time of the Republic the Equilinum appears to have been by no means a favourite or fashionable place of residence. Part of it was occupied by the Campus Equilinus, a burying-ground, principally for the very lowest class of persons, such as panniers and slaves; whose bodies seem to have been frequently cast out and left to rot here without any covering of earth. But under the Empire, and especially the later period of it, many palaces were erected on the Equiline. The gardens were the first to improve it, by converting this field of death and infamy of the Subura, its environs, its burying-ground itself, into an agreeable park or garden. Horace (S. I. 8. 14) mentions the laying out of these celebrated Horti Marchematis:

"Nunc licet Equiliniae habitabes salubries atque
Aggeres in aprici spatiiari, qua modo tristes
Albis inornem spectantem osibus agrum."

It appears from these lines that the Campus Equilinus adjoined the agger of Servius Tullius, which, by the making of these gardens, was converted into a cheerful promenade, from which people were no longer driven by the disgusting spectacle of moldering bones. The Campus Equilinus being a cemetery, must of course have been on the outside of the agger, since it was not lawful to bury within the pomerium; and Varro (L.L. v. 25) mentions it as "ultra Exquillum," by which he must mean the Servian Region as a whole, which was bound on the left by the agger. Its situation is also determined by a passage in Strabo (v. p. 237), where the Via Labicana, which issued from the Equiline gate at the southern extremity of the agger, is said to leave the campus on the left. It appears to have also been the place of execution for slaves and ignoble criminals (Suet. Claud. 25; Tac. Ann. ii. 32; xv. 60; Plant. Mnl. ii. 4. 6, ed. RitschL). There does not seem to be any authority for Becker's assumption that the whole of the Exquillum outside of the Servian walls was called Campus Equilinus (Handb. p. 554), nor that after the laying out of the gardens of Maecenas the ancient place of execution was transferred to the Subura, near S. Croce in Gerusalemme. Part of the campus was, in fact, that of which the scholar of Horace says, by some person as a burying-place. The Sessorium mentioned in the Commentarii Valerianus de Odoacre (69) was a palace; and though Theodoric ordered a traitor to be beheaded there it can hardly have been the ordinary place of execution for common malefactors. Besides the Sessorium mentioned by the scholars on Horace (Epod. v. 100, Sat. i. 8. 11) was close to the Equiline gate, a full mile from S. Croce, and seems, therefore, to have been another name for the Campus Equilinus, if the scholars are right in calling it Sessorium. The executions recorded in the passages before quoted from Suetonius and Tacitus took place long after the gardens of Maecenas were made; yet when Tacitus uses the words "extra Portam Equilinam," there can be no doubt he means just without the gate. It would be a wrong conception of the Horti Maecenatis to imagine that they resembled a private garden, or even a gentleman's park. They were a common place of recreation for the Romans in general. Thus Juvenal describes the agger as the usual resort of fortune-tellers (S. V. 854); and we see from the description of Horace that not even all the tombs had been removed. Candies comes there to perform her incantations and evoke the shades of the dead; at sight of which infernal rites the moon hides herself behind the sepulchres (v. 35).

"...lunamque rubentem,
Ne perit siles testis, post magna latera sepulcras."

Such a place, therefore, might still have been used for executions; though, doubtless, bodies were no longer exposed there, as they had formerly been. These "magna sepulcras" would also indicate that some even of the gladiator classes were buried here; and the same thing appears from Cicero. (Phil. ii. 7.)

The Horti Maecenatis probably extended within the agger towards the baths of Titus, and it was in this part that the House of Maecenas seems to have been situated. Close to these baths, on the N.E. side, other buildings of the Trajan, existed in ancient times, although all traces of them have now disappeared. They have sometimes been confounded with those of Titus; but there can be no doubt that they were distinct and separate foundations. Thus the Notitia mentions in the 3rd Region the "Thermas Titianae et Trajanae," and their distinction is also shown
by the inscription of Ursus Togalinus: Thermenii Traiani Thermenii Agrippae et Titii, &c. (Graec. III. 26, 10). This dedication to Trajan, close to the church of St. Martin, may be determined from another inscription found near that church, in the pontificate of Paul III, which records some improvements made in it; as well as from a notice by Anastasius, in his Life of Symmachus (p. 88, Blanck.), stating that the church alluded to was consecrated to St. Thomas Trajanus. It is a very common opinion that the house of Macænas occupied part of the site of the baths of Titus, and this opinion is as probable as any other. It was a very lofty building. Horace describes it as a "molens propinqui quam nudibus arundis" (Od. iii. 50, 10), and from its situation and height must no doubt have commanded a wide prospect over the Tiber. We learn from various authorities that the Roman houses most magnificent do not draw that conclusion from the immediately preceding lines, where we think the far better reading is, "Ut semper adum Tibur, &c., the semper belonging to "udum," and not to "contemplare," (cf. Tate's Horace, Proleg. p. 24). We have before related how Nero beheld the fire of Rome from the house of Macænas, which was one of the last scenes, which, he often named a "tura Macæsantia" (Nero, 58), by which, perhaps, we are not to understand a tower, properly so called, but a lofty superstructure of several stories over the lower part of the house (Becker, Charités, i. p. 195). Macænas bequeathed his house and gardens to Augustus; and Tibérius lived there after his return from Elba, and before he was succeeded to the empire (Suet. Tit. 15). The subsequent history of the house is unknown; but, as we have said, it may probably have been included in the baths of Titus.

Close to the gardens of Macænas lay the Horti Lamiiani (Phil. Jud. vol. ii. p. 597, Mang.), belonging perhaps to the Actibus Lamiæ celebrated by Horace (C. 9. 10, 7). We learn from Varro (i. iv. 8. 7) that the ancient family of the Aelii dwelt where the monument of Marus afterwards stood; whence it seems probable that the Horti Lamiiani may have lain to the east of those of Macænas, towards the church of S. Bibiana. It was here that the body of Caligula was first hastily buried, which was afterwards burnt and reinentered by his sisters (Suet. Cal. 59).

There appear to have been several more gardens between the Porta Esquilina and the modern Porta Maggiore; as the Horti Pallantiani, founded apparently by Pallas, the powerful freedman of Claudius (Tac. Ann. i. 29; Suet. Claud. 28; Plin. Ep. viii. 8); and which, from several passages of Frontinus (Aq. 19, 10), appear to have been situated between P. Maggiore, the Marian monument, and the church of S. Bibiana. Frontinus also mentions (Aq. 68) certain Horti Epaphroditiani, perhaps belonging to Epaphroditus, the libertus of Nero, who assisted in putting that emperor to death (Suet. Nero 49, Dom. 16; Tac. Ann. xvi. 53); as well as the Horti Tauriqutani (c. 5), apparently in the same neighbourhood. The Campus Viminalis sub Aggeribus of the Noticia was probably an exercise ground for the Praetorian troops on the outside of the agger near the Porta Viminalis. Hence the eastern ridge of the Viminal and Esquiline beyond the Servian walls must have been very open and airy.

The Esquiline derives more interest from its having been the residence of several distinguished poets and authors than the most splendid palaces could have conferred upon it. Virgil dwelt upon the Esquiline, close to the gardens of his patron Macænas. Whether Horace also had a house there cannot be said; but it is not improbable that he, like the other free notables of Rome, was loved to saunter on "the sunny agger," and he was at last buried close to the tomb of his munificent benefactor at the extremity of the hill. (Sest. V. Hor. 20.) Propertius himself informs us that his abode was on the Esquiline (iii. iv. 23); and there also dwelt the younger Pliny, apparently in the house formerly belonging to the poet Publius Acetas (Plin. Ep. iii. 21; Mart. x. 19). Its precise situation will be examined a little further on, when treating of the Locus Orpheæ.

The Esquiline and its neighbourhood did not contain many temples of note. That of Tellus, already mentioned, was the most important one; and we have already adverted to the ancient acreans mentioned here by Varro (L. L. v. 49, seq.); as the Luccus and Sacellum of Jupiter Faugulus, on the southern side of the Oppus; the Luccus Esquilineus, probably near the Esquiline gate; a Luccus Faustini, which was lying near the Via Patricia (Festus, s. a. Septembris, p. 351, M. B.); and a Luccus de Juno Lycia, where, according to Pliny (viii. 85), a temple was built to that goddess, s. c. 374; although it would appear from Dionysius (v. 15) that there must have been one there previously in the time of Servius Tullius.

The house of Augustus was called the Fortuna and the Memmia; and the temple of Ceres Lactans is said to have been found in 1770, in digging the foundations of the monastery of S. Paolo, in the road which separated the Oppus and Campus. We learn from Ovid (Fast. ii. 485) that the grove lay beneath the Esquiline; but as it appears from Varro that the temple stood on the Campus, whilst the stones with the inscription in question was found on the side of the Oppus; it is probable that it may have raised down from the monastery of the Filipolii on the opposite height (Nibby, Roma nel secolo 1685, p. 670; Ulrichs, Rosen. Top. p. 190; Canina, Index, p. 151).

The Sacellum Sereinianum, where the Sacra Via began, probably lay on the S. side of the Carinae, near the Colossseum. It seems not improbable that the temple of Lictor may have been situated on the Esquiline, on account of the neighbourhood of the Campus Esquilineum; but there are no authorities by which its site can be satisfactorily determined. It was the great magazine for funereal paraphernalia (cf. Dionysius iv. 15; Festus, s. a. Rusticus, Viminale, p. 265; Plut. Q. R. 23). On the Esquiline were also the Aegapæ, and the temple of Ferrer, the latter close to the Marian monument (Gie. N. D. iii. 25; Plin. ii. 5; Val. Max. i. 5. 6). We may likewise mention a TEMPLE OF FORTUNA RESPECTRIX (Plut. Fort. R. 10), of Fortuna Searia in the Vicus Sandalinus (Isaur. ap. Grose. These. iii. p. 268; Plin. xxxvii. 46), and one of Diana in the Vicus Varus, from which some were excluded (Plut. Q. R. 5). The Herculeus Victor or Herculeus Sullanus of the Noticia was perhaps only a statue. We shall close this list by mentioning a TEMPLE OF SEPS VETVS, near the Horti Pallantiani, several times alluded to by Frontinus; of Iunia Patricia, probably in the Vicus Patricius; and of Minerva Medica, commonly identified with the ruins of a large building standing in a vineyard near the Porta Maggiore. This building bore, in the middle age, the name of Le Galatea, whence Canina is of opinion that it was the place where the emperor Gallienus...
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was accustomed to divert himself with his court. (Trebat. Polia, Gall. Deo, c. 17.) The temple of Minerva Medica mentioned in the Notitia may probably have stood in the neighbourhood; but the building in question seems too large to be identified with it.

Among the profane monuments of this district we have had occasion to mention once or twice an object called the TROPHIES OF MARVUS. Valerius Maximus relates that Marvis erected two troopes (vi. 9, § 14); and that these must have been on the Esquiline, as appears from a passage of the same author (ii. 5, § 6). Tito Pliny, who resided on the slope of the hill, expresses the site of the altar of Febris. A building which stands at the junction of the Via di S. Biagio and Via di P. Maggiore a little way outside the ancient Porta Esquilina bore during the middle ages the name of Temple Marii, or Cirimin, and was adorned with those sculptured trophies which were removed in the pontificate of Sixtus V., to be placed in the Piazza del Campidoglio, where they still remain. (Ordo Rom. an. 1143, ap. Malab. Mus. Ital. ii. p. 141; Poggio, de Var. Fort. p. 8, ed. Par. 1723.)

There can be no doubt, however, that the building so called was no temple, but the castellum of an aqueduct, and is in all probability the object mentioned in the Notitia as the Templo Maximi Divi Alessandrino. It must have been a substantial principal castella of the Aqua Julia, and from the trophies which stood in the neighbourhood having been applied to its adornment it was mistaken in a later age for a temple erected by Marvis. (Canina, Indic. p. 156, seq.; Preller, Regiones, p. 131.)

Herein this Nymphaeum and the Porta Esquilina stands the Arcus Gallieni, which must have spanned the ancient Via Praenestina. It is a simple arch of travertine, and we learn from the inscription upon it, which is still legible, that it was erected by a certain M. Aurelius Victor in honour of the emperor Gallienus and his consort Salonia. Originally there were another arches on each side of it (Spec. Rom. Magn. tab. 24), but at present only the middle one remains.

Close to this arch and between it and the basilica of S. Maria Maggiore, lay the Forum ESQUI- LINUM and MACELLIUM LIVIANUM. This position of the macellum is certain. The basilica just named was built by the Emperors M. Livius Livianus (Agnes. V. Lib. et V. Sist. III. 7). That it is similar to the arch of Gallienus appears from the Ordo Romanae. ("Intrus sub arcum Gallieni ubi dicitur Macellum Lunanum (Livianum) progreditur ante templum Marii quod dicitur Cirimin," Anni. 1143, p. 141.) And the church of S. Vito close to the arch was designated as "in Macello." (An. Pulvinas, Ant. E. ii. 13. 8.) But it is a more difficult question to determine whether the Forum Esquilinum and Macellum Livianum were distinct objects or one and the same. We know that the Foro Esquirini was in existence in n. c. 88, since it is mentioned by Appian (B. C. i. 58) as the scene of the struggle between Marius and Sulla. (Mansi, It. nec. Hept. i. 17.) But we have said that the temple of Augustus was erected in the Vicus Sallusti; and as this temple was included in the domain of the golden house of Nero (Plin. xxxvi. 46) we may conclude that it was in or near the Carinae. (Becker, Handb. p. 561.) The COLOSSEUM will be described in a separate section.

founded by Augustus, and named after his consort Livia. (Preller, Regiones, p. 131.)

There was also a PORTICUS LIVIAE somewhere on the Esquiline, named in the Notitia in the 3rd Region after the baths of Titus. It was a quadriportico and was built by Livia, n. c. 14, on the site of the house of Vedius Pollio, which he had inherited. (Dion Cass. liv. 23.) As the same author (iv. 8) calls it a rebus, we may conclude that it contained the TEMPLE OF CONCORD mentioned by Ovid. (Fast. vi. 633.) It is alluded to by Strabo (v. p. 326), and by both the Pllinys. (civ. 3; v. 3. 15; cf. Becker, Handb. p. 549, Anm. p. 78.) We also read of a PORTICUS JULIA, built in honour of Carinus and Lucinus Cassar (Dion Cass. ivi. 27, as amended by Markel ad Op. Fast. p. cal.), but its situation cannot be determined.

Near the church of S. Croce in Gerusalemme, towards the side of the Porta Maggiore, lie the ruins of a large building already alluded to, which in the middle ages bore the name of Sessorianum. We have remarked that in the Exccpta Valeriana the edifice was called at the end of Ammianus Marcellinus it is called a palace ("in palatio, quod appellatur Sessorianum," de Odac. 69). It is identified by a passage in Anastasia stating that the church of S. Croce was erected there. (Pall. Silv. p. 43; Bibo, loc. cit. 5, p. 4.)

Also near the same church, but on the other side of it, and built into the wall of Aurelian, are the remains of a considerable amphitheatre which are usually identified as the AMPHITHEATRE CARRERE OF THE NOTITIA. Becker, however (Handb. p. 552, seq.), denies this identity, his chief objection being that the structure which must have occupied if this building is included in it, and holds that the true Amphitheatre Caracalla must have been near the Castra Praetoria. There are, however, no traces of the remains of an amphitheatre in that direction, and Becker acknowledges (Handb. p. 558) that he is unable to give any name to that by S. Croce. But there could not have been many structures of this description in Rome, and on the whole it seems most reasonable to conclude with Preller (Regiones, p. 132) that the one in question was the Castrum; especially as we know from Procopius (B. G. i. 32, seq.) that there was a vivarium, or place for keeping wild beasts used in the sports of the amphitheatre, close to the Porta Praesernorum.

In the valley under this amphitheatre were the GARDEN AND CIRCUS OF ELAGABALUS (Lamp. Helio. 14, 23), where the obelisk was found which now stands on the promenade on the Pincian (Ligorio, Sit. Cerchi, p. 3; Canina, Indic. p. 178). Just outside the Porta Maggiore is the curious MONTUKER CVB, the building of the baker, which has been spoken of above, p. 760.

The remaining monuments in the district under consideration are few and unimportant. The APOLLO SANTALLARIUS mentioned in the Notitia in the 4th Region was one of those statues which Augustus erected in the different Vicus. (Suet. Aug. 37.) We have said that the temple of Apollo in the Vicus Sallusti; and as this temple was included in the domain of the golden house of Nero (Plin. xxxvi. 46) we may conclude that it was in or near the Carinae. (Becker, Handb. p. 561.) The COLOSSEUM will be described in a separate section.

The 3rd Region, in which it was situated, must doubtless have contained a splendid TEMPLE OF
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Iess and Serrapif, from which the Region derived its name, but the history of the temple is unknown. The same remark applies to the Monument mentioned in this Region, which seems to have been the imperial mint. (Plutarch, Reg. p. 126.) It is mentioned in inscriptions of the time of Trajan. (Marini, Asl., 2c. p. 458.) The Summum Crematorium is inexplicable. The Lactus Pastorum or Pastora was a fountain near the Colossus, as appears from the Acta Sanctorum (26 Nov.).

The Ludus Bruttii Praestantis probably lay on the Esquiline. Marcus Aurelius annexed Commodus with the daughter of a Bruttus Præsens. (Capitol. M. Anton. Phé, c. 37.) A Porticus Claudia stood at the extremity of Nero's golden house, not far from the colossus of that emperor.

"Claudius diffusus nbi porticus explicis umbros
Ultima pars aulae defectus erat." (Mart. de Spec. 2.)

It is mentioned by the Anonymous Einaliedea and in the Mirabilia under the name of "Palatium Claudia," between the Colosseum and S. Pietro in Vincoli. The Ludus Magnus was a gladiatorial school apparently near the Via di S. Giovanni. (Canina, Indici. p. 108.) The Schola Quaestorum et Capitulum or Capitatorum seems to have been an office for the scribes or clerks of the quaestors, as the Schola Xanthia on the Capitol was for those of the curule aediles. The Capitators were those officers who had charge of the copiae or copulæ, that is, the bowls with handles used in sacrifices (Varri. L.L. v. § 131); but where this schola may have been cannot be said. The Castra Minervi were the city station for what we may call the marines, or soldiers attached to the fleet and naval station at Misenum, established by Augustus. (Tac. Ann. iv. § 5; Suet. Aug. 49.) This camp appears to have been situated near the church of S. Vito and Vico Muralia, where also there was an aedescula of Neptune. (Canina, Indicius, p. 110.) The Balneum Daphneida, perhaps alluded to by Martial (iii. 5. 6), was probably near the Subura and Carinae. Lastly, the Lactus Orpheus, or fountain of Orpheus, seems to have lain near the church of S. Lucia, which bore the epithet in Orfeo, or, as the Anonymous calls it, in Orpha. It is described in the lines of Martial, in which he desires Thalia to carry his book to Pliny (x. 19. 4, seq.)—

"I, perfer, brevis est labor peractae
Altum vincere transitam Suburae.
Illis Orpheae prope videbis
Ubi vertice Iubericum theatris.
Mirantissque sive saevius regis
Euphnet qui pringas purtulit Tonant.
Illis parvi tuis donat Psedon
Casaeas est aquilae minora penna."

From this description it would appear that the fountain was in a circular basin—for such seems to be the meaning of "subum theatrum," because a statue of Orpheus playing on the lyre stood high in the midst of the basin, wet and shining with spray, and surrounded by the fascinated beasts as an audience. (Becker, Hamd., p. 559, note.) The situation of the fountain near the church mentioned is very clearly indicated in these lines. As Martial lived on the street, he knew the way from his house to that spot would of course lie through the Subura. At the top of the street lead-

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ing through it, which, as we have seen, must have been the Vicus Cypricus, a short but steep ascent brought the pedestrian to the top of the Esquiline, where the first object that met his eye is this fountain in question. The locality is identified by another poem of Martial's addressed to Paulus, in which also lived on the Esquiline (v. 22. 4)—

"Alta Suburani vincenta est semita clivi
Et nunc quoque scio sordida saxa gradus;"

where we must not take Clivius Suburanus to be the name of a road, like Clivius Capitolinus, Publicius, &c., but merely a synonymous appellative with what Martial calls "altae trames" in the other poem. It may be further observed that this situation of the fountain agrees with the order of the Notitia, where it is named immediately before the Macellum Livinianum. Close to it lay the small house formerly inhabited by Pedro Alphonso, and in Martial's time the residence of his friend the younger Pliny.

XII THE COLLES, OR THE VIMINALE, QUIRINAL, AND PINCIAN HILLS.

We have already remarked that the three northernmost hills of Rome were called Colles, in contradistinction to the others, which were called Montes. Only two of the former, the Viminal and Quirinal, were enclosed within the walls of Servius Tullius, and considered as properly belonging to the city; but part of the Pincian was included within the walls of Servius Tullius.

The Colles Viminalis, the smallest of the three hills, is separated from the Esquiline by the valley through which ran the Vicus Patricius, and by a hollow running towards the rampart of Servius. On the other side, towards the Quirinal, is another valley, which divides it from that hill, at present traversed by the street called Via dei Serpenti and Via di S. Vittale. The most northern part of the valley, through which the latter street runs, was the ancient VALLIS QUIRINIS (Juv. ii. 135). The hill derived its name from the osiers with which it was once covered ("dictum a viniame collem," Id. iii. 71); and upon it was an altar of Jupiter Viminalis, by the sacred spring of the Viminalis. (Eutr. L.L. v. § 51; Eust. p. 372.) The Viminal was never a district of much importance, and seems to have been chiefly inhabited by the lower classes. The only remarkable building which we find recorded on it is the splendid Palatium of C. Aquillius (Plin. xii. 2). The existence of some baths of Agrippina upon it rests only on traditions of the middle ages. The baths of Diocletian, which lay on the ridge which united the Viminal and Quirinal, will be described in the section on the thermae. The SACELLUM OF ANNIA lay without the Porta Viminalis. (Paul. Dac. p. 165.)

After the Palatine and Capitoline hills, the Quirinal is by far the most ancient quarter of the city. As the seat of the Sabine part of the population of Rome, it acquired importance in the period of its early history, which however it did not retain when the two nations had become thoroughly amalgamated. The Quirinal is separated from the Pincian on the N. by a deep valley; its western side is skirted by the wall of Servius; to the east it is surrounded by the streets which parted from the Viminal by the Valls Quirini has been already described. The street which was
through this last valley was called Vicus Longus, as we learn from the Anonymous of Einsiedlen, who mentions the church of S. Vitalis as situated "in vico longo." We find its name recorded in Livy (x. 23), and Valerius Maximus (i. 5. § 6). Of the different ancient divisions of the Collis Quirinianus and the members of the senate Giustino (L. L. v. § 28),司马的 name has already spoken in the former part of this article.

The Quirinal abounded in ancient fanes and temples. One of the earliest foundations of this sort was the Temple of Quirinus, erected by Numa to Romulus after his apotheosis. The first practical notice that we find of it is, however, in n. c. 15, when Augustus rebuilt it and dedicated it to the god of war, the spiritus divinus, in the same manner as the senate in it; a fact which shows that it must have been a considerable building. A new one was dedicated, probably on the same spot, by L. Papinius Cursor, n. c. 292. (Liv. x. 46; Plin. viii. 60.) This structure appears to have been burnt in n. c. 48, and we do not hear of its re-erection till n. c. 15, when Augustus rebuilt it and dedicated it to the spiritus Augusti, as by Dion Cassius (liv. 19). Yet in the interval between these dates we find it alluded to as still existing (Ibd. xiiii. 45; Cic. ad Att. xiii. 28), whereas we may conclude that it had been only partially destroyed. Dion (liv. 19) describes the new structure of Augustus as having 76 columns, equaling the years which he had lived. Hence, it appears to have been the same building as that added by Vitruvius (iii. 2. 7) as an example of the dippers oastacys祠; for that kind of temple had a double row of columns all round; namely, two rows of 8 each at the front and back; and, without counting the outside ones of these over again, two rows of 11 each at the sides (32 + 44 = 76). This noble portico was later by L. Vipsanius Agrippa, who, as we have before remarked, took its name from that sanctuary; and we must seek for the temple of Flora on the W. side of the Quirinal, or that which faced towards the Campus Martius. That it stood on this side is confirmed by what Martian says respecting the situation of his house, which, as we learn from one of his epigrams, lay near the temple of Flora (v. 22. 2):

" Sed Tiburiae sum proximus socola pilae
Quis vides antiquum rusticis Flora Jovem."

(Cf. vi. 27.) From which we also learn that the temple of Flora could not have been very far from that of Jupiter in Numa's Capitol; as indeed likewise appears from the passage of Varro before quoted, with the addition that it was laid on a lower part of the hill. But as Martian's house is shown to have been near the temple of Flora, so also that it was on the W. side of the hill appears from another epigram (i. 108. 2):

"At mea Vipsanias spectat coacnula laurus
Factus in hac ego sum jam regio senex."

It can hardly be doubted that this passage contains an allusion to some laurel trees growing near the Porticus Vipsania, erected, as will appear in a subsequent section, near the Via Lata by Agric平, whose family name was Vipsania. This portico is plainly alluded to in another passage of Martial (iv. 18), under the name of Vipsianae Columnae. There is nothing surprising in Martial's indicating a locality by certain trees. In ancient Rome trees were noted objects, and claimed a considerable share of public attention, as we have already seen with regard to several that grew in or about the forum. Two laurel trees grew before the imperial palaces (Tit. Apol. 35); and in front of the temple of Quirinus
just described were two sacred myrtles, which were characterised by distinctive appellations as patrieis and plesios. But, to have faced the Porticus Vipsaniana, (vii. 18) would have been situated on the western side of the Quirinal, but also towards its southern extremity; which likewise appears from what has been said in the preceding section respecting the roots from it to that of his friend Pliny being through the Subura and Vicus Cypricus; for this would have been a roundabout way from Martial dwells towards the northern part of the hill.

All these circumstances tend to show that Numa's Capitol must have stood on the spot before indicated, and the temple of Flora a little to the N. of it. The part of the hill which it occupied was probably that called LATTARIS in the Argive fragments. The pantheon of the Latins may have been situated near the gate of the same name, derived from the ancient SACELLUM DE SALUS, which stood near it; in place of which a regular TEMPLE OF SALUS was dedicated by C. Junius Bubulcus, c. 203 (Liv. ix. 43, x. 1), and adorned with paintings by Fabius Pictor. These were still to be seen in the time of Pliny; which temple was destroyed by fire in the reign of Claudius (xxxv. 7; cf. Val. Max. viii. 14, § 6).

Cicero's friend Atticus lived close to the temple of Salus ("in seius vicina Salantis," ad Att. iv. 1), and at the same time near that of Quirinus: "Certe non longe a tuae seulis inanibus place, quae super Boeni procul Julo, sed in desum esse et Quirinum vocari, templumque sibi dedicari in loco jussisset." (De Leg. i. 1.) The vicinity of the temples is likewise indicated in another passage relating to a statue of Caesar, which had been erected in that of Quirinus: "De Caesare vicino scriptorum ad te, quia cognosce ex tuis literis: sum vixissor Quirino malo quam Saluti." (ad Att. xii. 45.)

The temple of Quirinus stood near the temple of Salus, and that of Quirinus some yards to the S. of it, at the church of S. Andrea, so we may assume that the house of Atticus lay between the two, and we would thus be a close neighbour to both. According to ancient tradition, the Quirinal was that of Semo Sancus or Gusius Fidicenum. We have shown, when treating of the Servian gates, that the Porta Sanquarlis took its name from this sacellum; and Livy (viii. 20) describes it as facing the temple of Quirinus. Hence it must have stood on or near the site of the Palatino Quirinale, between the temple of Salus and that of Jova. It had a perforated roof for the deity loved the open air, whence his title of Dios; and some thought that no oath by this god should be sworn under a roof. (Varr. L. L. v. § 66.) Sancus was an old Sabine deity, and his temple at Rome appears to have been founded by Tarquin. (Ov. Fast. vi. 213; Prop. v. 9. 74; Ter. c. ad Nat. ii. 9.) Its antiquity is attested by the circumstance that the castellum and sandals of Tanaquil, the wife of Tarquinus Priscus, are recorded to have been preserved in it, and are said to have been in existence down to the time of Augustus. (Plin. viii. 74; Plut. Q. R. 30.) It appears to have been rebuilt by Tarquinus Superbus, but its dedication was reserved for his son Postumus. (Deor. ii. 15.) The part of the hill where it stood must have been the COLLIS MUCIALIS of the Argive fragments. (Varr. v. § 52.)

There were several Temples of Fortuna on the Quirinal, but they do not seem to have been of much importance; and the notions respecting them are very confused. (vii. 38) It was situated on the site of Fortuna Publica (Fast. iv. 375, v. 729), and by Livy, who mentions a temple of Fortuna Prima, on this hill (xxxv. 58). There was also an Altar of Fortuna in the Vicus Longurus. (Livy, xvi. 30.)

In the street just named stood also a SACELLUM Pudicitiae Plebs, founded by Virginia, the daughter of Aulus, after the quarrel between the matrons in that of Pudicitia Patricia alluded to in a former section (Liv. x. 23). Outside of the Porta Collina was a temple of VENUS ERYXIA, a temple not only of Venus but of Aeneas, whose image there was dedicated by Camus. (Grotius, xxxv. 6; Peller, Reg. p. 124.)

These are all the ascertained temples that lay on the Quirinal; for it is a disputed point whether we are to place on this hill the splendid TEMPLE OF SOL, erected by Aurelius. (Av. Vict. Cass. 23; Eratost. in loc. 9; Vopiscus, Aesop.) Allegories, however, the most probable conclusion is that it stood there, and Becker's objections admit of an easy answer (Hom. l. p. 587, sqq.). By those who assume it to have been on the Quirinal it is commonly identified with the remains of a very large building, on the declivity of the hill, in the Colosseum gardens, on which spot a large Mithraic stone was discovered with very beautiful and sepulchral inscriptions, called the Columna Antonina, p. 174.) This position may be very well reconciled with all the ancient accounts respecting the temple. Becker objects that it is mentioned in the Notices in the 7th Region (Vls Lata). But this Region adjoined the western side of the Quirinal, and the temple of the sun was not recorded in it, and the temple and buildings on the declivity of the Aventine are enumerated in the 11th Region, or Cirrus Maximus.

In the Catalogus Imperatorum Vicos. (ii. p. 246, Ronc.) it is said of Aurelian, "Templum Solis et Castra in Campo Agrippae dedicavit;" and it will appear in the next section that the Campo Agrippae was added to the temple of theQuirinal. Becker assumes from the description given by Vopiscus of his ride with Tiberiaus, the conversation during which was the occasion of his writing the life of Aurelian, that the temple in question could not have been so near the Palatine as the spot indicated ("ibi quum animus a causa atque a negotii metu, et commissis so liber vacaret, sermone Caesaris, multum a Palatio anque ad aedibus Valerianii instituit, et in ipsa praecipue de vita principi.) Quumque ad templum Solis veniamus ab Aureliano principe consecratum quod ipsas monant enos ex ejus origine sanguinem deceret, quaesivit," &c., Vopiscus, Aesop. 1.) We do not know where the temple of Portus stood. (Deor. ii. 15.) As assumed by Peller, have been identified with that of Lucullus on the Fiaccian, subsequently in the possession of Valerianus Antonius (Tac. Ann. xi. 1),
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though these continued to bear in general the name of Locullus. But Becker interprets the passage wrongly when he thinks that the temple of Sol lay beyond these gardens: on the contrary, the passing that temple gave rise to the conversation, which lasted till Vopiscus and his friend arrived at the Horti Valerianii, wherever these may have been; and if they were on the borders of Sol, in the locality indicated, would have been on the road to them from the Palatium. Lastly, we may observe that the Quirinal had, in very early times, been dedicated to the worship of Sol, who was a Sabine deity (Varro, L. L. v. § 74); and there was a FULTIMAL SOLIS in the neighbourhood of the temple of Quirinus and Vesta. 

Such were the sanctuaries of the Quirinal. The ancient topographers, who are followed by the modern Italians, have assigned two circi to this quarter: the CIRCUS FLORENS, which was straitened on the north by the Circus Salustii, and in the gardens of Salust, between the Quirinal and Pincian. The former has certainly been invented by misconstruing an inscription relating to the games of Flora in the Circus Maximus. (Becker, Handb. p. 673.) It is more doubtful whether a Circus Salustii may not have existed. We have seen from a passage of Livy that the Ludi Apollinares were performed outside the Porta Collina when the overflowing of the Tiber prevented their performance in the usual place; and, according to Canina (Indic. p. 199), traces of a circus are still visible in that locality. But none is mentioned in the catalogues of the Regions, nor does it occur in any ancient author. The site of the Circus Salustii lay in the valley between the Quirinal and Pincian, but their exact extent cannot be determined. They were formed by Salustius the historian with the money which he had extorted in Numidia. (Dion Cass. xiii. 9.) The house of Salustius lay near to the (subsequent) Porta Salaria, as we learn from Pliny, but it was straitened on the south by the storm of the city by Alaric, and that its half-consumed remains still existed in his time. (B. V. i. 2.) The Anonymous of Einsiedeln mentions some Thermar Sallustianarum near the church of S. S focus, and the older topographers record that the neighbourhood continued to be called Sallustianica or Sallustianarum. (Juv. 11, 16, 2.)

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The Horti Sallustianae subsequently became imperial property, though in what manner is unknown. The first notice which we find of them as such occurs under Nero in the passage just cited from Tacitus (Hist. iii. 82), which, however, presents none if rightly understood. The Flavian troops which had penetrated to the gardens of Sallust on their way were those which marched on the Flaminian, not the Salarian, way, just as Nero is described as finding his way back to these gardens from the same road. (Tac. Ann. xiii. 49.)

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At the Porta Collina, but inside and to the right of it, lay the Campus Sceleratus, immediately under the agger. The spot obtained its name from being the place where Vestal Virgins convicted of unchastity were buried alive; for even in this frightful punishment they retained their privilege of being interred within the walls. Dionysius attributes the introduction of this mode of execution to Tarquinius Priscus; and, according to Livy, the first example of its application was in the case of Minucia, c. 348. Dionysius, however, calls the first vestal who suffered Pinaria. (Dionys. ii. 67, iii. 67; Liv. viii. 15; Plut. Rom. 10.)

The emperor appears to have shared with the vestals the privileges of intramural interment, although they did not always avail themselves of it. Indeed, the first example of this use was in the case of Minucia, c. 348. Dionysius, however, calls the first vestal who suffered Pinaria. (Dionys. ii. 67, iii. 67; Liv. viii. 15; Plut. Rom. 10.)

Trajan was the only emperor buried within the walls; but this statement is certainly erroneous, since Domitian erected a magnificent mausoleum for the Flavian family somewhere between the gardens of Sallust and the spot subsequently occupied by the baths of Diocletian. It is the object mentioned under the name of "the garden of Flavia," and is alluded to in several epigrams of Martial, in one of which he designates it as being near his own dwelling (v. 64. 5) —

"Tam vicina jubent nos vivere Mausoleo, Quam deoant ipsose posse perire des." (Cf. ix. 2 and 35; Stat. Silv. iv. 3. 18.) It was commonly called TEMPLE GENTIS FLAVIAE, as appears from Suetonius (Dom. 17); but the same passage shows it to have been a sepulchre also, since the ashes of Julia, the daughter of Titus, as well as those of Domitian himself, were deposited in it. (Cf. Becker, de Muris, &c. p. 69.) It was erected on the site of the house in which Domitian was born, designated as being AD MALUM NOSTRUM (Suet. Dom. 1); which name occurs again in the Notitia, and could not, therefore, have been applied to the whole Region, as Preller supposes (Regiones, p. 69), but must have denoted some particular spot, perhaps a vicus, called after a pomegranate tree that grew there. We have already adverted to the importance attached to trees growing within the city.

The other object that remains to be noticed on the Quirinal is the PRAETORIAN CAMP, since the baths of Diocletian will be described under the proper head. We have related in the former part of this article that the Castra Praetoria were established in the gardens outside the Porta Collina, to the eastward of the agger. They were arranged after the usual model of a Roman camp, and were enclosed within a brick wall, of which there are still some remains. (Canina, Indic. p. 194.) They were included within the wall of Aurelian, which preserved their outline. We need only add that the 6th Region of Augustus, of which the Esquiline formed the principal part, was called ALTA SEMITA, from a road which ran along the whole back of the hill, answering to the modern Strada di Porta Fia. The Pincian Hill presents but few objects of importance. Its earlier name was COLLIS HORTULANUS, or HORTULORBIS, derived from the gardens which covered it; and it was not till a late period of the empire that it obtained the name of Mons Pincus, from a magnificent palace of the Pincian family which stood upon it. (Urlichs, Bauchr. vol. iii. part. ii. p. 572; Rom. Top. p. 156.)

This DOMUS PINCINATA is rendered interesting from
its having been the residence of Belisarius during his defence of Rome. It is the same building mentioned by proconsul Tarquinius. The name of the area
(Procer., B. G. ii. 8.; Anastasius, V. Flor. pp. 104, 106, Blanch.) The part of the hill included within the later city was bounded by the wall of Auqelian, by the valley which separates the Pincian from the Quirinal, and by the Campus Martius on the west.

The most famous place on the Pincian was the Gardens of Lucullus. Their situation is determined by a passage in Frontinus, from which we learn that the arches of the Aqua Virgo began under them. (Ag. 2.) This must have been in the street called Capo le Case, since the arches are in existence from that spot to the Fontana di Trevi. (Canina, Itin. p. 395.) The early history of these gardens is obscure. They were probably formed by a Lucullus, and subsequently came into the possession of Valerius Asiaticus, by whom they were so much improved that Messalina's desire of possessing them caused the death of Valerius. (Tac. Ann. xi. 1, 32, 37.) They appear to have been called after him "Horati Asiatici" (Becker, Hist. p. 321.) They were in state, but we are told before, that they may sometimes have borne the name of "Horati Valeriani." They were the scene of Messalina's infamous marriage with Silius (Juv. S. x. 334) and of her death by the order of Claudius. (Tac. Ann. xi. 37.) The gardens remained in the possession of the imperial family, and were reckoned the finest in the land. (Plut. Lucull. 39.) The family of the Domitii, to which Nero belonged, had previously possessed property, or at all events a sepulchre, on the Pincian; and it was here that the ashes of that emperor were deposited. (Suet. Ner. 50.) Popular tradition places it on that part of the hill which overhangs the church of S. Maria del Popolo near the gate of the same name.

XIII. The Campus Martius, Circus Flaminius, and Via Lata.
The whole plain which lies between the Pincian, Quirinal, and Capitoline hills on the E. and the Tiber on the W.,—on which the principal part of modern Rome stands,—may be designated generally by the name of Campus Martius, though strictly speaking it was divided into three separate districts. It is narrow at the northern part between the Pincian and the river, but afterwards expands to a considerable breadth by the winding of the Tiber. It is terminated by the approach of the latter to the Capitoline hill, between which and the street a part of the wall forming its southern boundary anciently ran. It was cut through its whole length by a straight road, very nearly corresponding with the modern Corso, running from the Porta Flaminia to the foot of the Capitol. The southern part of the district lying between this road and the hills formed, under the name of Via Laba, the 7th of the Augustan Regions; but so far it extended to the N. cannot be determined. From its northern boundary, wherever it may have been, to the Porta Flaminia and beyond that gate, the road before described was called Via Flaminia. The southern portion of the Campus Martius lying between the same road and the Tiber, as far N. as the modern Piazza Navona and Piazza della Rotonda, was called the Circus Augustus, under the name of Circus Flaminius.

In the earlier times all this district between the hills and the river was private property, and was applied to agricultural purposes. We have already pointed out in the former part of this article, how, after the expulsion of the Tarquins, the Campus Martius was assigned, or rather perhaps restored, to the public use. But the southern portion of the plain appears still to have belonged to private owners. The most considerable of these possessions was the Flamenia, or Circus Flaminius, which, however, must soon have become public property, since we find the part assemblies of the people here under the decemvirs. (Liv. iii. 54.) Among these private estates must have been the Aeres Cattii, in which was a fountain whence the stream called Petronia flowed into the Tiber, and seems to have formed the southern boundary of the proper Campus Martius (Petronia annisa est in Tiberim perfingitur, quam magisteri suscipit transversum cum Campo quid agere volunt,” Fest. p. 250; cf. Paul. Dia. p. 45); also the Campus Tiberinii, the property of the vestal Taricia, or Saffetia, which she presented to the people. (Plin. xxxiv. 11.)

We shall begin the description of this district from its southern side; that is, from the Servian Wall to the Porta Maggiore. Immediately before the Porta Carmentalis lay the Forum Olimtorium. It was, as its name implies, the vegetable market. (Var. L.L. v. § 145.) The Equestrian Hermaphroditus, or bronze statue of an elephant, which stood near the boundary of the 8th Region (v, Noticia) has by some topographers been connected with this forum, merely, it would seem, from the epithet hermaepondion: but there is nothing to show that any such space had here a decided separation between the 8th and 9th Regions. There were several temples in the Forum Olimtorium, as those of Spes, of June Sospeta, of Piaetas, and of Janus. The Temple of Spes was founded by M. Atilius Calatinus in the First Punic War. (Tac. Ann. ii. 49; Cic. N. D. i. 33; Liv. xxxiv. 62.) It was destroyed by fire which devastated this neighbourho during the Second Punic War (Liv. xxiv. 47), and though soon rebuilt, was again burnt down in B. C. 30; after which the restored temple was dedicated by Germanicus. (Tac. i. c.) The Temple of Juno was consecrated by C. Cornelius Cathlgus in B. c. 154, and is actually named the Temple of Juno on the names of Sospeta and Matuta applied to this deity (xxxii. 30, xxxiv. 53); and it is difficult to decide which epithet may be the correct one. The Temple of Pietas is connected with the well-known legend of the Roman daughter who nourished her father (or mother) when in prison with the milk of her breast, and is said to have resided on the spot where the temple was erected. (Pestus, p. 209; Val. Max. ii. 5.§ 1.) It was dedicated in B. c. 180 by the son of M. Acilius Glabrio, in purrinance of a vow made by his father, on the day when he engaged king Antiochus at Thermopylae. (Liv. xli. 34.) It was pulled down in order to make room for the theatre of Marcellus. (Plin. xxxvi. 38.) There appears, however, to have been another temple of Pietas in the Circus Flaminius itself. (Jull. Obs. 114.) Close by was the Temple of Janus, to which we have already adverted in the former part of this article. The greater portion of the Forum Olimtorium must have been occupied by the Theatre of Marcellus, of which I will speak in some other section; and it may therefore be doubted whether it continued to serve the purposes of a market when the theatre was
erected. On the Forum Oltorium also stood the Columna Lactancia, so called because children were provided with milk at that spot. (Paul. Dial. p. 118.) The supposition that there was likewise a Forum Piscarium in this neighbour-
hood rests only on a doubtful reading in Varro. (L. L. v. § 146.)
The Campus Flaminius began at an early period to be occupied with temples and other public build-
ings. One of the most ancient and renowned of the former was the Temple of Apollo. The site appears to have been sacred to that deity from very early times, and was called Apolloena, probably from a altar which stood thereon. (Liv. iii. 63.) The temple was dedicated in B.C. 450, in conse-
quence of a vow made by some of the nobles after a most terrible pestilence. (Liv. iv. 25. 29.) It remained down to the time of Augustus the only temple of Apollo at Rome, and must have been of considerable size, since the senate frequently assembled in it. It lay between the Forum Oltorium and the Circus Flam-
inius, or, according to Pliny's designation, which appears about the same time as the temple of Minerva, close to the Porticus Octaviae. (Ascon. ad Cic. in Top. Cons. p. 90; Orelli; Plin. xxxvi. 5. s. 24.)
Another celebrated and important temple was the Aedes Bellonae, since it was the chief place for assembling of the senate when it was necessary for them to meet outside of the pomerium; as, for instance, when the Senate was preparing for a war, or taking the strategy of a problem, or for the reception of foreign ambassadors whom it was not advisable to admit into the city, and other similar occasions. Close to it was one of the three Scaenacula mentioned by Festus (p. 347). The temple of Bellona is said to have been built in pursuance of a vow made by Appius Claudius Caecus, in the battle against the Etruscans with T. Manlius (Liv. xix. 19); but according to Pliny (xxxv. 8) it was built by Appius Claudius Regillensis, two centuries earlier, who placed the images of his forefathers in it, B.C. 494; in which case the vow of Appius Claudius Caecus must have been accomplished by restoring the former temple. In front of the temple lay a small artificial lake, called the Lago Foglia, so called because it was the spot whence the Tiber threw a lance in the ceremony of declaring war. When the war with Pyrrhus broke out this custom could not be observed in the usual manner by throwing the lance into the enemy's country; wherefore, a captured soldier of Pyrrhus's was made to buy a piece of ground near the temple, which symbolized the territory of the enemy; and into this the lance was flung on all subsequent occasions of declaring war against a people whose country lay beyond the sea. (Serv. ad Aen. ix. 53.) This custom was observed as late as the time of Marcus Aurelius. (Dion Cass. lxi. 53.) There are two points in dispute about this temple: first, whether the area containing the Columna Bellica stood before or behind it; and secondly, whether the temple itself stood at the eastern or western end of the Circius Flaminius; which latter question also concerns the site of the temple of Hercules Custos, as will be seen from the following lines of Ovid (Fast. vi. 208): —
"Prosperg a temple summum brevis area Circum: Et ibi non parvae parvae columnas narrant. Hinc solebat manu, bellis praebentibus, multi, in regem et gentes quum placat arma capi. Altera parva Circe custodie sub Hercule tuta est Quod deus Euboico carmine munus habet."

In the first line Becker (Hermdb. p. 607) reads "a targa," with Merkle, instead of "a templo," which is the reading of Heinsius, and of most editions, and thus places the area behind the temple. But this was not the usual situation for an area, and there is express authority that the column stood before the temple. (Paul. Dial. p. 53; Serv. loc. c., where Becker admits that we should read "ante aedem," &c. "prae templis," &c. and further point respecting the site of the temple depends on whether "summus circus" means the part where the caryatides were, or the circular end. Becker adopts the former meaning, and consequently places the temple of Bellona at the eastern end of the circus, and that of Hercules Custos at the western end. Unless we are prepared to admit a mistake in support of his view Salmassius, ad Solis., p. 639, a.; "Parc circii, ubi metas ultimae superior dictatur; inferior ad caryatides." (Ascon. p. 31.) This is a point that is not altogether established; but Becker's view seems in this case the more probable one, as we will appear a little further on, when we come to treat of the Vibe Octaviae. The Circus Flaminius itself, which will be described in another section, lay under the Capitol, on which side its caryatides were, and extended in a westerly direction towards the river. Between it and the theatre of Marcellus lay the Porticus Octaviae,—which must be carefully distinguished from the Octaviae, built by C. Octavius, enclosed Temples of Jupiter Stator and Juno. This portico occupied the site of a former one built by Q. Cascius Metellus, after his Macedonian tri-
umph, and called after him Porticus Metellina. It seems most probable that the two temples before alluded to were in existence before the time when Metellus erected his portico; but the notices on this subject in ancient authors are obscure and contradictory. (Becker, Hermdb. p. 608, seq.)

There can be no doubt, however, that the Porticus Ocatiae superseded that of Metellina. (Plin. xxxiv. 14; cf. Plut. C. Gracc. 4.) It was erected by Augustus, and dedicated in the name of his sister; but at what date is uncertain. (Suet. Aug. 29; Ov. A. A. 449; Vir. Cons. 139.) The remains of the latter, which was destroyed in the great fire in the reign of Titus, with all its literary treasures. (Dion Cass. xliii. 43, lviii. 24; Suet. IIl. Gramm. 31.) This library was probably in the part called the "Schola in porticus Octaviae," and, like the Palatine library, was sometimes used for assembling of the senate. (Plin. xxxiv. 10. s. 114, xxxvii. 5. s. 29, s. 38; Dion Cass. iv. 8.) Hence, it was even called Octavia Curia, and sometimes Octavia Opera. The church of S. Angelo in Pescaria now stands opposite to its principal entrance towards the river.

Close to the Porticus Octaviae, on its western side, lay the Porticus Philippa, enclosing a tem-
pie of Hercules Muralbum. This temple was built by M. Fulvius Nobilior, the conqueror of the Astolians (Cio. Arch. 11), and rebuilt by P. Marcius Philippus, the step-father of Augustus, who also surrounded it with the portico. (Suet. Aug. 29.) The name of the temple does not signify, as Becker supposes (Hermdb. p. 618), that it was dedicated to Hercules and the Museus, but to Hercules as leader of the Museus (Metam. 2), since he appears as depending on Hercules, as appears from coins of the gens Pomponia, where he is represented in that character, with the legend HERCVLVR MURAL-
BVM, as well as from an inscription in Gruter (mxxx., 3 x.)
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5) HERCVLI . MVBRVM . PVTVS (Urbica, Rom. Topogr. p. 140, and Annot. p. 32). Indeed Eumemius expressly says that Fulvius Nobilior when in Greece had heard “Herculum Musagetum esse comitum ducecumus Musarum” (pro Inst. Scrol. Aug. p. 195, Art.); and we learn from Ovid that the statue of Hercules represented him with a lyre (Fast. vi. 810):

“Annuit Ailecas, increpatique lyram.”

The vicinity of the temple and portico is indicated in Martialis (v. 49. 8). It is supposed that the THEATRUM BALBI lay close to the western side of this portico, and a little farther on, opposite the round end of the circus, but rather to the north of it, the THEATRUM POMPEII; of which latter there are still some remains at the Palazzo Pio. Pompey’s theatre must have lain close to the boundary between the Campus Martius and Circus Flaminius since Pliny mentions that a colossal statue of Jupiter, erected by the emperor Claudius in the Campus, was called Pompeianus from its vicinity to the theatre (“Talis in Campo Martio Jupiter a Divo Claudio Cassare dicitur, qui vocatur Pompeianus a vicinitate theatri,” xxxiv. 18). The same thing might also be inferred from Cicero (“Quid enim loci naturae afferte potest, ut in portico quem in Campus Pompeiano de Fate, 4.” Hence it would appear that the boundary of the two districts, after proceeding along the northern side of the Circus Flaminius, took a north-westerly direction towards the river. The PORTICUS POMPEII adjoined the aecusa of his theatre, and afforded a shelter to the spectators in the same weather. (Urb. Topogr. p. 675, Ronc.) But what conferred the greatest interest on this group of buildings was the CURIA POMPEII, a large hall or hexasca in the portico itself, sometimes used for the representation of plays as well as for assemblies of the senate. It was here that Caesar was assassinated, at the base of Pompey’s statue; an event which caused it to be regarded as a locus sacer, and to be walled up in consequence. (Cic. Dei. ii. 9; Dion Cass. xlv. 16. 52; Sest. Cass. 80. 88; Plut. Brut. 14, Cass. 66, &c.) The statue of Pompey, however, was first taken out by order of Augustus, and placed under a marble arch or Janus, opposite the portico. (Sest. Aug. 31.) It is a question whether the portico styled HACATO-STRUM to the west, having a hundred columns, was only another name for the portico of Pompey, or quite a distinct building. It is sometimes mentioned in a manner which would seem to intimate that it was identical with the Porticus Pompeii. Thus both are said to have had groves of plane-trees (Prop. ii. 32. 11), and to have been consumed in fire at the same time. (Eur. Chir. p. 675, Ronc.) The following lines of Martial, however, appear to show that they were separate, but adjoining buildings (ii. 14. 6):

“Inde petit centum pendentia tecta columnis;
Innec Pompeii dona nemusque duplex”

From these lines, and from two fragments of the Capitoline Plan, Canus has correctly inferred that there were two distinct porticoes, and that the Hacatostrum adjoined the N. side of that of Pompey. (Indics. p. 373.) Pompey also built a private dwell- ing-house near his theatre, in addition to the house which he possessed in the Carina. The former of these seems to have been situated in some gardens.

(Plut. Pomp. 40. 44.) We find other HORTI POMPEII mentioned with the epithet of superiores, probably from their lying on the Pincian hill. (Ascon. ad Cic. Afr. Arg. p. 37, and c. 25. p. 50, Orell.)

Near the theatre of Pompey was also the THEATRUM BALBI, which, as we have said, must be carefully distinguished from the Porticus Pompei. It was a double portico originally erected by Ca. Octavius after his triumph over Perusia. It was likewise called Corethusa, from its columns being adorned with bronze capitals. (Plin. xxxiv. 7: Vell. Pat. ii. 1; Fast. p. 178.) Augustus rebuilt it, but dedicated it again in the name of its founder. Also near the theatre was the TRIBUNAL ARCH OF TIBERIUS, erected by Claudius. (Suet. Claud. 11.)

Other temples in the district of the Circus Flaminius, besides those already enumerated, were a TEMPLE OF DANA, and another of JUNO REGINA, —different from that of Juno in the Porticus Octavia — both dedicated by M. Asinius Legatus c. 179. (Liv. xii. 59.) AN ACEX FORTUNAE EQUSTRI VOWED by Q. Fulvius Flaccus in a battle against the Celtsiberians, b. c. 176. (Liv. xl. 40, 44, xii. 3, 10.) It stood near the theatre of Pompey in the time of Vitruvius (ii. 3. 5, 2, Schn.), but seems to have disappeared before that of Tacitus. (Dion Cass. lxxvi. 5.) The temple of Venus Equina, by D. Junius Brutus Calliachus (Plin. xxxvi. 5. s. 26), one of NEPTUNI, cited as “delubrum Ca. Domitii” (Hb.; Gruter, Inscr. cxcviii. 5); one of CAPTOR AND POLLUX (Vitr. iv. 8. 4); and probably also one of VULCAN. (Paus. Capras. x. 5. 3.) Some of these last, however, were perhaps mere records, mere names.

A few profane objects will close the list of public buildings in this quarter. THE STABULI IV. FACIUMON of the Notitia must have been the stables in which the horses of the four factions or colours of the circus, alba, prasina, ruana, and veneta, were kept. Domitian added two more colours, the aurata and purpurea, and another reading of the Caricae mentions six stables, whilst the Notitia presumably erroneously — names eight; but it seems most probable that there were only four. (Peller, Regiones, p. 167.) Some of the emperors paid great attention to these stables. Tacitus represents Vitellius as building some (Hist. ii. 94); and Caligula was constantly dining and spending his time in the stables of the Great Stabulum. (Suet. Cal. 53.) The stables in question were probably situated under the Capitol, near the carceres of the Circus Flaminius. Between the Porticus Philippi and the theatre of Balbus lay two PORTICUS MINUCIA, styled respectively VETUS and FRUMENTARIA, both built by Minucius who was consul in b. c. 111. (Vell. Pat. ii. 8.) The Frumentaria appears to have been a large council-place in which the tesserae were distributed to those entitled to share the public gifts of corn. (Appul. de Afrar. extr. p. 74. 14, Elm.; cf. Cic. Phil. ii. 84; Lapp. Com. 16.) The CHRYSTAL BALBI mentioned in the Notitia was probably a peculiar species of portico, and most likely attached to the theatre of Balbus. Some were differen from a portico by having one of its sides walled, and by being covered with a roof, in which were windows. (Urbica, Besbr. vol. iii. pt. ii. p. 62.)

Such were the public buildings in the district called Circus Flaminius; immediately to the N. of which lay the CAMPUS MARTIUS, sometimes called merely Campus. The purposes to which this plain
was applied were twofold; it served for gymnastic and warlike exercises, and also for large political assemblies of the people, as the comitia and conscribes. At first it must have been a completely open field with a number of few sacred groves, as the state owned it; and it was not till the 6th century of the city that regular temples began to be built there. By degree it became covered with buildings, except in that part devoted to the public games and exercises, and especially the equites, or horse-races, instituted by Romulus in honour of Mars. (Varr. L. L. vi. § 31; Disc. p. 81.) The exterior of these temples is signed by Ovid (Fast. iii. 519) :

"Altera grammesque spectabat Equites campo,
Quam Tiberis curvus in latum urgeat aqua.
Qui tamen ejecit saepe tenebrior aestas.
Caesius accepit pulvereus laudis."

The part of the Campus the side of which may be said to be "pressus upon" by the stream of the Tiber, is that lying between Flaminia Nova and the bridge of S. Angelo, where the ground forms an angle opposite to the descending waters. Here also was the bathing-place of the Roman youth. (Hor. Od. iii. 7; 25; Comp. Cic. pro Cest. I.)

Some writers have assumed that this spot was reserved for the forming and dividing men called CAMPO MINOR, while the remainder of the plain was called CAMPO MAJOR. (Pferrl, Regiones, p. 160; Urrich, Röm. Morgen, p. 12; Canini, Jdouc, pp. 884, 413.) But this distinction does not appear to rest on adequate authority. It is derived from a passage in Cassius : "Te campo quaequevima minore," (iii. 15. 3); and from another in Strabo, quoted in the former part of this article, where, in describing the Campus Martius, he speaks of another field, or plain, near it (apar epi tou teatou kal Xalos teatou, kal stoud kai lein avdis Megalou, &c. &c.). But, as Becker observes (Ham. p. 599), Strabo has already described the Campus Martius as the usual place for gymnastic exercises, and therefore his Xalos teatou cannot be part of it just described. It seems most probable that he meant the Campus Flaminius, which still retained its ancient name, though for most part covered with the porticoes and other buildings which he describes; just as we have Moorfields and Goodman's Fields in the heart of London. The Campus Minor, though may have been the Campus Martialis on the Caesian; or, as Preller observes, the punctuation may be:—

"Te campo quaequevima, minore
Te in circo."

The ancient loci religiosi on the Campus Martius were the following:—The PALUS CAPITARES, or CAPRARAE, where Romulus is said to have disappeared during the holding of an assembly of the people: its situation is unknown; but it does not seem improbable, as Preller suggests (Regiones, p. 137), that its site may have been marked by the AERIDICA CAPRARIA, mentioned in the Notitia in the 7th region, and which were first traced by Gellius, though he may have lain somewhere under the Quirinal. (Liv. i. 16; Or. Fast. ii. 429, &c.) A place called TARCENTUM, or TARENTUM, which appears to have been volcanic (campus ignifer), with a subterranean AEA DIISIS PATRIS ET PROSERPINARUM, where the indi sacellae were performed. The legend of Veluine and his children, and an account of the institution of the games, will be found in the Dictionary of Antiqui-

3 H 2
of those fields in the district called Vaticana: "Armill quattuor suas jugera in Vaticano, quae præter Quinctia aequitatem, Cincinnati violentius dictaturam" (xviii. 4). That the Navallia were in the Campus Martius may also be inferred from Livy (xlv. 42): "Navis regis captae de Mace- donibus in usurata ante magnitudinis in Campo Martio subducta sunt"; and from Plutarch's ac- count of the return of the yokes from Cyprus, in which he relates that although the mag- nistrates and senate, as well as a great part of the Roman population, were ranged along both banks of the Tiber in order to greet him, yet he did not stop the course of his vessels till he arrived at the Navallia (C. Ast. 39); a circumstance which abates the truthfulness of the story, since the upper part of the stream's course through the city. Hence, though we cannot define the boundary between the Janiculum and the Vatican, nor consequently the exact situation of the Praet Quinctia, yet the site fixed upon by Becker for the Navallia, namely, between the Phasis Navona and Pons Sublicius, seems sufficiently probable. Morellius is disposed to place them rather lower down the stream, but without any adequate reason (Regiones, Anh. p. 248).

It was Caesar who began the great changes in the Campus Martius to which we have before alluded. He had at one time meditated the gigantic plan of diverting the course of the Tiber from the Milvian bridge to the Vatican hill, by which the Ager Vaticanus would have been converted into a new Campus Martius, and the ancient one appropri- ated to building; but this project was never carried into execution. (Cic. ad Att. xiii. 33.)

The only building which he really began in the Campus was the Septa Julia. It has been said, when trestling the bridge to the Vatican hill, by which the Circus Flamininus was appropriated to the holding of the Comitia Centuriata. In early times it was enclosed with a rude kind of fence or boundary, probably of hurdles: whence, from its resemblance to a sheep-fold, it obtained the name of Ovilia, and subsequently of Septa. (Livy xxvi. 23; Juv. vi. 526; Serv. ii. 144; de mul. iv. 24.) For the present, however, we shall confine our remarks to the primitive fence Caesar substituted a marble building (Septa mammonea), which was to be surrounded with a portico a mile square, and to be connected with the Villa Publica. (Cic. ad Att. iv. 16.) It was probably not much advanced at the time of Caesar's assassination; since we find that it was continued by the emperor Augustus, and finished by Agrippa (Dio Cass. liii. 23; but whether it was completed on the magnificent plan described by Cicero cannot be said. Its situation may be deter- mined by a passage in Frontinus, in which he says that the arches of the Aqua Virgo ended in the Campus Martius in front of the Septa. (Ag. 22.) These arches, which as we have seen before, were begun under the governor of Lucullus on the Pincian, were conducted to the baths of Agrippa. Donati men- tions that remains of them were discovered in his time in front of the church of S. Ignazio (near the Collegio Romano). (De Urb. R. iii. 18.) This coincides with remains of the portico of the Septa existing near the Palazzo Doris and church of S. Maria in Via Lata, in the Convent (Canina, Indice 400); and we may therefore conclude that the Septa Julia stood at this spot. The portico must have enclosed a large open space where the assemblies were held, and in which gladiatorial shows, and on one occasion even a naumachia, were exhibited. (Suet. Aug. 43, Cal. 18, Ner. 12; Dio Cass. iv. 8, liz. 10.) There was of course a suggestion or restra, for haranguing the people. (Dio Cass. Ivi. 1.) The Septa were destroyed in the great fire under Titus (Dio Cass. Ivi. 24), but must have been restored, since, in the time of Domitian, when they had lost their political importance, they appear to have been used as a market, in which the most valuable objects were exposed for sale. (Mart. ix. 60.) They appear to have undergone a subsequent restoration under Hadrian. (Spart. Hadr. 19.)

The Villa Publica adjoined the Septa Julia, and must have been on its S. side, since it is described by Varro (R. R. iii. 2) as being "in Campo Martio et extremo et extremo" and must have extended to the temple towards the Septa and the Circus Flamininus, near the Palaestra della Vesta. The original one was an ancient and simple building, and is mentioned by Livy (iv. 22) as early as the year 436 B.C. It was used by the consuls for the livery of troops, and by the censores for taking the census (Var. i. 2); also for the procession of the aediles, which was not thought advisable to admit into the city, and of Roman generals before they obtained permission to enter the gates in triumph (Liv. xxx. 21, xxxiii. 24, &c.). It was the scene of the massacre of the four Marian legions by Sulla (Val. Max. ii. 2. § 1; Liv. Epit. ixxxviii.; Strabo. v. 249.) A passage in Lucan respecting this horrible transaction confirms the position of the Villa Publica close to the Septa (ii. 115):—

"Tunc flos Hesperiae, Latii jam soles juvenates
Concitt et miserae maculavit Ovilia Romae."  

And another passage in Plutarch shows that it must have adjoined the Circus Flamininus on the other side (Ου μὴν ἢδη ἐκτὸς ἡ Ρώμη τὸς παρεγειφέντος εἰς ηὔσαστον κλημον ἔφερεν πάρα τὸν ἐνεμομον, ἀλλ' ἡν ἡ στρατεύματος εἰς τῆς Ἑρωδον ἱππο, Sull. 30.) Seneca (de Clem. i. 12) likewise mentions the assembling of the senate in the neighbouring temple of Bellona, where the cries of the massacred soldiers were heard; and Pliny, with no great reserve in such matters, says that he had no doubt that the temple in question was situated at the eastern end, or towards the cornices, of the Circus Flamininus, since the Septa and Villa Publica must have lain towards that end of it nearest to the Capitol. The simple building described by Varro must have been that rebuilt in the censorship of S. Aelius Paulinus and C. Cornelius Cethegus, a. c. 194. Caesar could hardly have done anything to it, since a coin of C. Fonteius Capito, consul in a. c. 53, testifies that the latter either restored or rebuilt it.

The name of M. Vipsanius Agrippa, the son-in-law of Augustus, is connected with the principal changes and the most important buildings in the Campus Martius. The latter consisted of the Pan- theon, the thermæ, a portico, and the large estacum called the Diribitorium. The Campus Agrippae and its buildings will be described when we come to treat of that part of the district under consideration called Via Latina.

The Pantheon of Agrippa, which is still in so good a state of preservation that it serves for public worship, is one of the most important monuments still standing in ancient Rome. An inscription on the frieze of the portico testifies that it was erected by Agrippa in his third consulate; whilst another below records repairs by the emperors Septimius Severus and Caracalla. From
Excellent state of preservation partly to the solidity of its construction, partly to its having been consecrated as a Christian church as early as the reign of Phocas, and the name of the Pantheon in connection with that of the Argonautarum, we know nothing further.

Augustus also erected a few monuments on the Campus Martius. Among them was the Solarium Augusti, an obelisk which now stands on Monte Citorio, which served as a gigantic gnomon, and an immense marble flooring that surrounded it, exhibited not only the hours, but also the increase and decrease of the days (Plin. xxxvi. 15). In the northern part of the Campus, between the Via Flaminia and the Tiber, he caused to be constructed during his life-time that superb mausoleum, a description of which by Strabo has already been cited in the former part of this article. This district had for some time previously served as a burying-place for the most distinguished persons. Among others buried near this spot were Sulla, Caesar together with his aunt and daughter, and the two consul Hiurius and Pansa, who fell at Mutina. Several members of the family of Augustus had been entombed in the mausoleum before the subterranean structure of Augustus himself were deposited within it: as Marcellus, Agrippa, Octavia, and Drausus (Dion Cass. lili. 30; Virg. Aem. vi. 873, seq.; Ov. Cons. ad Liv. 67). By the time of Hadrian it was completely filled; which caused him to build a new one on the opposite side of the river (Dion Cass. lxix. 23).

There are still considerable remains of the monument of Augustus. The site on which the sepulchre of the Caesars stood is now converted into a sort of amphitheatre for spectacles of the lowest description: sic transit gloria mundi. It is doubtful whether a third building of Augustus called Porticus ad Nationes, or xiv. Nationes, stood in the Campus Martius or in the Circus Flaminius. It appears to have been near the theatre of Pompey, and contained statues representing different nations (Plin. xxxvi. 5, s. 4; Serv. ad Aen. viii. 721.)

Near the Mausoleum appears to have been a portico called Via Tecta, the origin of which is un-
known. Its situation near the place assigned is determined by the following passage in Seneca's Apocolocyntosis: "Injicit illi (Clando) manum Talithybius deorum nuntius et tradit capite obvoluto, ne quis sum possit agnosco, per Campus Martium et per Tiburnum Testamentum desendet ad inferos" (p. 389, Bip.). If this descent to the infernal regions was at the subterranean altar of Pluto and Proserpine before mentioned, it would go to fix the situation of the Tarentum in the northern part of the Campus; but this, though probable, is not certain. The Via Tecta is mentioned once or twice by Martial (iii. 5, viii. 72).

Among the other monuments relating to Augustus in the Campus Martius, was an ARA PACIS, dedicated to Augustus on his return from Germany, B.C. 13. (Dion Cass. liv. 25; Ov. Fast. iii. 882; Fast. Proen. III. Kal. Feb.) The ARA FORTUNAE Redux was another similar altar (Dion Cass. liv. 19); but there is nothing to prove that it was on the Campus Martius.

In the reign of Augustus, Statilius Taurus erected an AMPHITHEATRE on the Campus,—the first built of stone at Rome; but its situation cannot be determined. (Dion Cass. li. 23; Suet. Aug. 29.)

A long interval ensued after the reign of Augustus before any new public buildings were erected on the Campus Martius. Caligula began, indeed, a large amphitheatre near the Septa; but Caligula caused it to be pulled down. Nero erected, close to the baths of Agrippa, the THEATRUM NECROMANÆ, which seem to have been subsequently enlarged by Alexander Severus, and to have obtained the name of THEATRUM ALEXANDRINÆ. The damage occasioned in this district by the fire of Nero cannot be stated, since all that we certainly know is that the amphitheatre of Statilius Taurus was destroyed in it (Dion Cass. lixii. 18). The fire under Titus was considerably more destructive in this quarter (Id. lxvi. 24); but the damage appears to have been made good by Domitian. Among the buildings restored by him on this occasion we find the TEMPLES OF ISIS AND SERAPIS mentioned; but we have no accounts respecting their foundation. Their site may, however, be fixed between the Septa Julia and the baths of Agrippa, near the modern church of S. Maria sopra Minerva. Thus Juvenal (vi. 527):—

"A Mercis portabit aquas, ut spargat in sedem Isidis, antiquo quae proxima surgit Ovili."

(Cf. Joseph. B. Jud. vii. 5, § 4.) It was near the spot indicated that the celebrated group of the Nile was discovered which now adorns the Vatican (Braun, Museums of Rome, p. 160), together with several other Egyptian objects (Flaminio Vacco, Mem. nos. 26, 27; Bartoli, Mem. no. 112, &c.). Alexander Severus devoted much attention to these temples (Lampr. A. Ser. 258), and they must have existed till a late period, since they are enumerated in the Notitia.

Domitian also restored a temple of Minerva which stood near the same spot, the MINERVA CHALCIDICA of Cassiodorus (Chrom. sub Domiti) and of the Notitia. (Montf. Dicr. Ital. p. 298). It must have been the temple originally founded by Pompey in commemoration of his eastern victories, the inscription on which is recorded by Pliny (vi. 27). It was from this temple that the church of S. Maria just mentioned derived its epithet of sopra Minerva; and it seems to have been near this spot that the celebrated statue of the Giustiniani Palace, now in the Braccio Nuovo of the Vatican,
were in existence in the time of the Anonymous of Einsiedeln (Pfeller, Regiom. p. 171). The assumption that this place was occupied by a stadium built by Alexander Severus—in which case that of Domitian must be sought in some other part of the Campus—rests only on traditions of the middle ages (Canina, Indic. p. 392).

Trajan is said to have built a theatre in the Campus Martius, which, however, was destroyed by Hadrian. (Spart. Hadr. 8.) The same emperor probably erected what is called in the Notitia the Basilica Marciana (Marcianae), which was probably a temple in honour of his sister, Marciana. The Antonines appear to have adorned this quarter with many buildings. The Basilica Marciana (Marcianae) was perhaps erected by Antoninus Pius, and consecrated to Matidia, the wife of Hadrian; as well as the Hadrianum, or temple to Hadrian himself, also mentioned in the Notitia. (Pfeller, p. 175.) The Templum Antonini and Columna Coclise were the temple and pillar erected in honour of M. Aurelius Antoninus. (Capitol. M. Ant. 18; Ann. Vict. Epit. 18.) All these buildings stood near together in the vicinity of the Piazza Colonna, on which the column (Columna Antoniniana) still exists. For a long while this column was thought to be that of Antoninus Pius, and was even declared to be such in the inscription placed on the pedestal during the pontificate of Sixtus V. But the sculptures on the column were subsequently perceived to relate to the history of Antonine the philosopher; and this view was confirmed not only by the few remaining words of the original inscription, but also by another inscription found in the neighbouring Piazza di Monte Citorio, regarding a permission granted to a certain Adrastus, a freedman of Septimius Severus and Caracalla, to erect a small house in the neighbourhood of the column, as curator of it. This inscription, which is now preserved in the corridor of the Vatican, twice mentions the column as being "Divi Marci." (Canina, Indic. p. 417, seq.) The column is an imitation of that of Trajan, but not in so pure a style of art. Both derive their name of cochlea from the spiral staircases (cochlea, κόχλαι) in the interior of them. (Isid. Orig. xii. 2, 38.) The Columna Antonini Pius was a large pillar of red granite, erected to him, as appears from the inscription, by M. Aurelius Antoninus the Younger. It was discovered in the portico of the Capitolium of Clement XI., in the garden of the Palazzo di Monte Citorio. It broke in the attempt to erect it in the Piazza di Monte Citorio, where the obelisk now stands; but the pedestal with the inscription is still preserved in the garden of the Vatican. (Canina Indic. p. 419.) The sculptures on the pedestal represent the Apotheosis of Antoninus Pius and Faustina.

The Thermæ Commodianæ and Alexanderine will be treated of in the section on the baths. After the time of Alexander Severus we find but few new buildings mentioned in this district. Gordian III. is said to have entertained the design of building an enormous portico under the Pincian hill, but it does not appear that it was ever executed. (Capitol. Gord. III. c. 32.) Respecting the Porticus Flaminia, see the article Posidius. Some porticos near the Pons Aelius, which appear to have borne the name of Macriniæ, were terminated by the Triumphal Arch of Gaius, Valentinian, and Theodosius; the inscription on which will be found in the Anonymous of Einsiedeln, and in Gruter (clxxii. 1). Claudius, who was prefect of the city under Valentinian I., erected a portico near the baths of Agrippa, which he called Porticus Bonti Evertus, after a neighbouring temple with the same name. (Ann. Mar. xxix. x.) With regard to this temple we have no information.

We shall now proceed to that part of the district under consideration comprised in the 7th Region of Augustus, and subsequently called Via Lata, from the road which bounded its western side, and which formed the southern extremity of the Via Flaminia. The most important topographical question connected with this district is the situation of the Campus Agrrippae, and the buildings connected with it. We have already shown from the situation of Martial's house, as well as from the probable site of the temple of Sol, that the Campus Agrippae must have lain under the western side of the Quirinal, and not under the Pincian, where Becker places it. It is probable, too, that it lay on a line with the Pantheon and thermae of Agrippa, although divided from them by the Via Lata; and hence Canina correctly describes it as facing the Septa (Indic. p. 215), whilst Ursich and Pfeller, in like manner, place it between the Piazza degli Apostoli and the Fonteone Trento. (Becker, vol. iii. p. 112; Regiomont. p. 138.) The Campus Agrrippae contained gardens, porticos, and places for gymnastic exercises, and was, in short, a kind of Campus Martius in miniature. It was also a favourite lounge and promenade. (A. Gell. xiv. 5.) It appears from a passage in Dion Cassius, that the Campus was not finished before Agrippa's death, and that it was opened to the public by Augustus (iv. 8.) It contained a Porticus Polae, so named after Agrippa's sister Polla or Polla; which is probably the same as that allotted to by Martial, in some passages before quoted, under the name of Vipaniana. The latter name seems to be corrupted in the Notitia into Porticus Oppianica. Becker (Handb. p. 506) would identify the Porticus Polae with the Porticus Euvae; but they seem to be different structures. (Ursich, Röm. Topogr. p. 139.) The latter, which derived its name from a picture of the rape of Europe, is frequently mentioned by Martial (i. 14, iii. 20, xi. 1). Its situation cannot be determined; but most topographers place it in the Campus Martius, among the other buildings of Agrippa, Indic. p. 392; Ursich, Röm. Marsfeld, p. 116.) It appears from the Notitia that the Campus Agrippae contained Castra, which, from the Catalogue Imperial, Vienna. (t. ii. p. 246, Ronc.), appear to have been dedicated by Aurelius; but the Porticus Vipaniana served as a
sort of barracks as early as the time of Galba. (Tae. H. l. 31; Plut. Golb. 25.)

Several objects mentioned in this district are doubtful as to site, and even as to meaning, and are not important enough to demand investigation. It contained TRIUMPHAL ARCHES OF CLAUDIUS AND M. AURELIUS. The latter subsisted in a tolerably perfect state near the Prima Porta in the Corso, till the year 1653, when pope Alexander VII. caused it to be pulled down. Its relics still adorn the staircase of the Palazzo dei Conservatori. (Canina, Indice. p. 230.)

ARCH OF AURELIUS.

We shall conclude this section with noticing a very humble but very useful object, the FOERMUS BURNIUM. Bacon was an article of great consumption at Rome. It was distributed, as well as bread, among the people, and its annual consumption in the time of Valentine III. was estimated at 3,628,000 pounds. (Gibbon, Decline and Fall, vol. iv. p. 85, ed. Smith.) The custom of distributing it had been introduced by Aurelian. (Vopisc. Aedal. 25.) A country in which the people eat the cheapest meat betrays a low state of farming. The swine still abounds in Italy; but in ancient times the Eoman market was principally supplied from the forests of Lucania. The market was important enough to have its special tribune, and the "pigmens of the eternal city" ("Porcinarii Urbis soterrae") were considered such a useful body that peculiar privileges were granted to them. (Cod. xi. tit. 16; Not. Dignit. Part. Occ. p. 16; Gruter, Insor. exed. 4.) The market is alluded to in a sort of proverbial manner by Philostratus (Atte v. xal kouda phoas &u, bovev on avno geto. Heroic. p. 283. 19, ed. Kayser.) It is supposed to have stood near the present church of S. Croce dei Lamachis, which was substituted for that of S. Nicola a Porcellibus. (Canina, Indice. p. 209; Peller, Regions. p. 139.)

XIV. THE TRANSTITIBERINE DISTRICT.

Although the district beyond the Tibre formed one of the 14 Regions of Auguslus, and although part of it was enclosed with a wall as early as the time of Ancus Marcius, and was certainly included in that of Aurelian, yet, while it was considered a part of Rome, it never belonged to the Urbs, properly so called. The distinction be-

between Roma and Urbs was at least as old as the time of Augustus, and was thus laid down by Alfenus Varus: "Ut Alfenus sit, Urbs est Roma, qua muro cincteretur; Roma est etiam, qua continetia sedidit aquarum." (Digest. l. tit. 16. l. 87.) This circumstance rather tends to strengthen Niebuhr's opinion that Ancus Marcius only built a citadel on the Janiculum, and not across the river. [See above, Part II. Sect. l. sub fin.] The district in question is naturally divided into three parts, the Mons Janiculium (or Janiculum), the Mons Vaticano,—each with its respective plains towards the river,—and the Insula Tiberina. We shall begin with the last.

We have already mentioned the legend respecting the insula Tiberina through the corn belonging to the Tarquins being thrown into the river. In the year B. C. 291 the island became sacred to Ascanius. In consequence of a pestilence an embassy was despatched to Epidaurus to bring back to Rome the image of that deity; but instead of the statue came a snake, into which it was supposed that the god himself had transmi-
tered. As the vessel was passing the Tiberine island the snake swam ashore and hid itself there; in consequence of which a TEMPLE OF ASCANIUS was built upon it, and the island ever afterwards bore the name of the god. (Liv. Epit. xi; Ov. Met. xv. 739; Val. Max. i. 8. § 2; Dionys. v. 15; Suet. Aug. 6.) Such persons resorted to this temple for a cure; but it does not appear that there was any hospital near it, as was the case at Epidauros. There is no classical authority for the fact that the sides of the island were afterwards walled round in the shape of a ship, with the prow against the current, typifying the vessel which brought the deity; but it is said that vestiges of this substitution are still visible. (Canina, Indice. p. 574.) The island also contained a TEMPLE OF JUPITER and a TEMPLE OF FAUNUS, both dedicated in B. C. 193. (Liv. xxxiii. 43, xxxiv. 53.) The temple of Jupiter appears to have adjoined that of Ascanius. (Ov. Fast. l. 293.) It has been concluded, from the following verses of Ovid, that the temple of Faunus must have stood on the upper part of the island (Fast. ii. 193):—

"Idibus agrestis fenum altaria Fenni
Hic, ubi discretas insula rumpit aquas;"

but this, though a probable, is not a necessary in-
ference. SCAEO SANCUS, or Deus Fidius, seems also to have had a cellum here, as well as Thalattus, as the river-god is called in the Indiginitions, or religious books. (Fast. Amit. VI. Ied. Dec.) By a curious error the early Christian writers con-
formed the former deity with Simon Magnus, and thought that he was worshipping on the island. (Just. Mar. Apol. 2; Euseb. H. E. Vol. ii. 12.) After the building of the bridges which connected the island on either side with the shore, it seems to have obtained the name of "INTER DUO PONTES" (Plut. Popul. 8); and this part of the river was long famous for the delicious pike caught in it; which owed their flavour apparently to the rich feeding afforded by the proximity of the banks. (Plut. Popul. 8; Ma-

groth. Soc. ii. 12.) In the Acta Martiorum the island is repeatedly styled "Insula Lycosia;" it is at present called "Isola di S. Bartolomeo," from the church and convent of that name.

The JANICULUM begins at that point opposite the Campus Martius where the Tibre reaches farthest
to the W., whence it stretches in a southerly direction to a point opposite the Aventine. The name
clinus form of the name (Janiculum), through em-
ployed as a substantive by some modern writers,
seems to rest on no classical authority, and can only
be allowed as an adjectival form with mons or colile.
(Becker, Hist. p. 653.) The name Janiculum is usu-
ally derived from James, who is said to have had
an ewer or candle here. (Ov. Fast. i. 545; Macrobr.
Sat. iii. 16.) As the ridge runs in a tolerably straight
line nearly due S. from the point where it com-
menes, the curve described by the Tiber towards
E. leaves a considerable plain between the river
and the hill, which attains its greatest breadth at
the point opposite to the Forum Boarium. This was
the originalласина TRANSITERIBEREA. It appears
to have been covered with buildings long before the
time of Augustus, and was principally inhabited
by the lower classes, especially fishermen, tanners, and
the like, though it contained some celebrated gar-
dens. Hence the Ludus Piscatorum were held in this
quarter. (Ov. Fast. vi. 237; Fest. pp. 310, 238.)
It was the ancient Oneto, or Jews' quarter, which
necessarily opposed to it. (Pline, de Viet. ii. p. 668,
Mangy.)
The Regio Transtiberina contained but few tem-
ple or other public buildings. Of the temple of
Fons Fortuna we have already spoken when dis-
cussing the question respecting that of Paducita
Patricia [supra, p. 814]. Of other local religios
in the quarter, there is no information. The name
was the Lucus Feroniae, mentioned in the nar-
rowly the death of C. Gracchus. (Anu. Viet.
35; Plut. C. Gracch. 17.) Cicero con-
ected this grove with the Eumenides, or Furies
(Nat. Deor. iii. 18); but there is no account of
those Attic deities having been naturalised at Rome,
and we should rather infer from Varro that the grove
was consecrated to some Attic goddess.
(L. L. vi. § 19, Mull.) It was a uni-
versal tradition that Numa was buried in the Jani-
culum (Dionys. ii. 76; Plut. Numa. 28; Val. Max.
i. 1 § 12). Cicero, in a corrupt passage, places his
tomb "and proue a Fonti Aria" (or Fontis Aria)
(de Leg. ii. 28); but of such a deity or altar we
have no further account. We have the Lucus
Corincondarum Divum "mentioned by Paulus
Diaconus (p. 64, Mull.) as "trans Tiberim;" but
though the names of these goddesses are also found
in an inscription (Gruter, lxxxviiii. 14), what they
were cannot be told. Lastly, as the Bassia Cap-
tolina records a Vicus Larum Ruralium in this
district, we may consider that they had a sanctum
here.
Among the profane places trans Tiberim were
the Mucia Frata and the field called Codeta.
The farmer—the land given to Mucius Scacella by
the Senate as a reward of his valor (Liv. ii. 13)
—may, however, have lain beyond the district now
under consideration, and probably farther down the
Tiber. The Codeta, or Ager Codetanum, was so
named from a plant that grew there resembling a
horse's tail (coda) (Paul. Diacon. pp. 38 and 38
Mull.),—no doubt the Equisetis, or Equisetum
palustre of Linnæus. ("Invisa et equisetis est, a
similitudinibus equinae setae," Plin. xviii. 67. s. 4.)
There seems to have been a Codeta Major and a
Codeta Minor under consideration, and perhaps the
latter a naval battle in the latter, where he had formed
a lake (in minore Codeta defosso laco," Cas. 89)
Dion Cassius, on the other hand, represents this
trans Tiberim as taking place in the Campus Martius
(cæs. 89). Becker (Hist. p. 656, note) would
reconsider these opinions, ax that the Codeta Minor lay in the Campus Martius, and the
Codeta Major opposite to it, on the other side of
the Tiber. (Cf. Piller, Regiones, p. 218.) But
there seem to be some grave objections to this as-
sumption. It is not probable that two places
bearing the same name should have been on different
sides of the river. Besides, though we can, pro
mero district, as the Codeta evidently was, in the
Campus Martius, in the time of Caesar. Besides,
had the latter contained a place called Codeta Minor,
which must have been of considerable size to
afford room for the exhibition of a naval com-
bat,—we should surely have heard of it from some other
source. Becker adduces, in proof of his view,
another passage from Suetonius (B. c. 44), from
which it appears that Caesar contemplated building a
magnificent temple of Mars, on the site of the
lake, after causing it to be filled up; a project,
however, which does not seem to have been carried into
execution. Becker assumes that this temple must
have been in the Campus Martius; though
on what grounds does not appear, as we have pre-
Dated seen that there was a temple of Mars a long
way outside the Porta Capena, besides a subsequent
one in the forum of Augustus. We are, there-
fore, of opinion, that the word "Apelles," in Dion Cassi-
us, must be a mistake either of his own, or of his
librarii, and that the Campus Codetanum of the
Noticia must have lain rather below the city, on
the right bank of the Tiber. (Cf. Canina, Indice,
p. 566, seq.) The Notitia mentions a Campus
Bruttium in connection with the Campus Code-
tanum, but what it was cannot be said. Some have
conjectured that it was called after the Bruttii, who
were employed at Rome as public servants. (Paul.
Dio. p. 31.)
Near the same spot must have been the Horat
Casarum, which Caesar bequeathed to the Roman
people. (Suet. Cas. 83; Tac. Ann. ii. 41; Cia.
Phil. ii. 42.) According to Horace, they must have
lain at some distance:
"Trans Tiberim longus cubat is, prope Casarum
hortos."
(Stat. i. 9. 18.)
And it may be inferred from the situation of the
Temple of Fons Fortuna, which we have already
discussed [supra, p. 814], that they must have
been at about a mile's distance from the Portus
Portuensis. (Fast. Amil. VII. Kal. Jul.) It seems
probable that they were connected with the Campus
Casarum, where Augustus exhibited a nemastachis,
and where a grove or garden was afterwards laid
out. ("Navalis proeli spectaculodum populo dedit
trans Tiberim, in quo loco nunc nemastacrum est,
Casarum" Mon. Ancyri.) This would rather tend
to confirm the view that the codeta was in this
neighborhood. In Tacitus (Ann. xii. 56, "Ut quosdam
Augustum structura a Tiberiis fugisse nostro"") it
therefore probably to read sale for cis, which ancient form
seems to have been retained in designating the
trans Tiberiana district ("Diecibatur cis Tiberim et
§ 83, Mull.; Pompom. Dig. 1. tit. 2. 1. § 51.) The
Nemus Casarum seems to have been so called from
Casii and Lucii, or the Codeta Major and Codeta
Minor, or from the Codeta Codetanum which we are not to suppose that it occupied the site of
the lake excavated for the nemastachis, but was
planted round it as we learn from Tacitus ("apud
nemus quod navali stagno circumposuit Augustus." Ann. xiv. 15). There are several passages which show that the lake existed long after the time of Augustus. Thus Statius (Silv. iv. 4: 5):—

"Continuo dextrae flavi pete Tyrridias oras,
Lydia qui petant stagnum navale coercet
Rips, suburbanisque vadam praestuit hortis."

This passage likewise confirms the situation of the lake on the right, or Etruscan, bank (Lydia ripes) with the Nemus round it (cf. Suet. Tib. 72). It was used by Titus to exhibit a nemmacheia (Suet. Tib. 7; Dion Cass. i. c.); and remains of it were visible even in the time of Alexander Severus (id. iv. 10). Although the passage in the Mosa is

Angyrossena in which Augustus mentions this lake or basin is rather mutilated, we may make out that it was 1800 feet long by 1300 broad.

The Notitia mentions five Naumachiae in the 14th Region, but the number is probably corrupt, and we should read two. (Prerier, Regiones, p. 206.) We know at all events that Domitian also made a basin for ship-fights in the Transiberine district. (Suet. Dom. 4.) The stone of which it was constructed was subsequently employed to repair the Circus Maximus (ib. 5). That it was in a new situation appears from Dion Cassinius (4 η χειραμάτω των χρυσων, lvi. 8). It probably lay under the Vatican, since St. Peter's was designated in the middle ages as "apud Naumachiam." (Flav. Blond. Instaurat. R. i. 24; Anastas. V. Leo. III. p. 306, Blanck.; Monst. Diar. Ital. p. 291.) The nemmacheia ascribed to the emperor Philip (Aur. Vict. Cass. 38) was perhaps only a restoration of this, or of that of Augustus.

Among other objects in the district of the Janiculum, we may only mention the Horti Getae and the Castra Leptacarium. The former were probably founded by Septimius Severus, and inherited by his son Geta. We know at all events that Severus founded some baths in this district (Spart. Sept. Soc. 19; cf. Becker, de Meris, p. 127) and the arch called Porta Septrihania; and it likewise appears that he purchased some large gardens before his departure into Germany. (Spart. Tb. c. 4.) The Leptacorices were either sedan-chairmen, or men employed to carry biers, and their casta mensa nothing more than a station for them, just as we hear of the Castra Tabellarionium, Victimarium, &c. (Prerier, Regiones, p. 218.)

The Moun or Collier Vaticanus rises a little to the NW. of the Moun Janiculum, from which it is separated only by a narrow valley, now Valdese d'Inferno. The origin of the name of this district, at present the most famous in Rome, cannot be determined. The most common derivation is from a story that the Romans gained possession of it from the Etruscans through an oracular response (Vatum responso expulsis Etruscis, Paul. Disc. p. 379). We have already remarked that there is no ground for Niebuh's assumption respecting the existence here of an Etruscan city called Vaticos or Vaticena [see p. 734]. This district belonged still less then the Janiculum to the city, and was not even included in the walls of Aurelian. It was noted for its unhealthy air (Tac. H. ii. 93), its unfruitful soil (Cic. de Leg. Agr. ii. 35), and its execrable wine. ("Vaticana bibia, bibia venesum," Mart. vi. 92. 93; cf. 45.) In the Republican times the story is beautifully told by Livy (iii. 36) of the great dictator L. Quintius Cincinnatus who was saluted dictator here whilst cultivating his farm of four acres, the Prata Quintia, lends the only interest to the scene, whether it may belong to the romance of history or not. There were no buildings in this quarter before the time of the emperors, and almost the only use of any note in all antiquity was a sepulchre—the Maurolium or Moun Hadrian, now the Castello di S. Angelo. (Dion Cass. lix. 23;
These gardens of the Domitian family are frequently mentioned in inscriptions; and those who are curious respecting their history will find a long account of them in Preller's Regimen (p. 207, seq.). They appear to have existed under the same name in the time of Aurelian. (Yopie. Avsul. 49.) In the same district were also the Horti Agricola. These came into the possession of her son, Caligula, who built a circus in them, afterwards called the Circus Neronis. It will be treated of in another section; and we shall only mention here that this was the place in which the Christians, having previously been wrapped in the twine molosor or piscata, were burnt, to serve as torches for the midnight games. (Tac. Ann. xvi. 44.)

Both the gardens mentioned came into the possession of Nero, and may therefore also have been called Horti Neronis. (Tac. I. b. and c. 39.)

The neighbourhood seems to have been a chosen spot for the sepulchres of the great. One of them, a pyramid larger than the still existing monument of Cestius, existed till the end of the 15th century, and was absurdly regarded sometimes as the sepulcrum Romuli, sometimes as the sepulcrum Scipionis Africanus. It appears from notices belonging to the middle ages that on or near the spot where St. Peter's Church now stands, there was an ancient Temple of APOLOINE, or more probably of Sol. (Anastasius, Vit. Silvester, p. 42; Montf. Dioeci. i. p. 155.)

Having thus gone over the various districts of the city, and noted the principal objects of interest which they contained, we shall now proceed to give an account of certain objects which, from their importance, their general similarity, and the smallness of their number, may be most conveniently ranged together and treated of in distinct sections. Such are,—(1) the structures destined for public games and spectacles, as the Cirri, Theatres, and Amphitheatres; (2) the Thermes or Baths; (3) the Bridges; and, (4) the Aqueducts.

The general characteristics of these objects have been so fully described in the Dictionary of Antiquities, that it will be unnecessary to repeat the descriptions here. We shall therefore content ourselves to what may be called their topographical history; that is, an account of their origin and progress, their situation, size, and other similar particulars.

XV. The Circi, Theatres, and Amphitheatres.

Horse and chariot races were the earliest kind of spectacle known at Rome. The principal circus in which these sports were exhibited, and which by way of pre-eminence over the others came ultimately to be distinguished by the title of Circus Maximus, was founded, as we have already related, by the elder Tarquin, in the valley between the Palatine and Aventine. To have Theobalds and was little more than level and mark out the ground; for certain spaces around it were assigned to the patricians and knights, and to the 30 curiae, on which, at the time of the games, they erected their own seats or scaffoldos, called spectaculae and fori. (Liv. I. 55; cf. Dionys. iv. 58.) According to Livy, the same custom continued at certain of the other spectaculae of the city. (ib. c. 56); though Dionysius represents that monarch as surrounding the circus with peristyles (iv. 44). It was not till the year n. c. 228 that coecores for the chariots were built. (Liv. viii. 20.) We cannot tell what the original number of coecores may have been, but it was probably adapted to that of the race. According to Tertullian (de Spect. 9) there were originally only two Circimonial factions, or colours, the albatas and russeta—that is, winter and summer; but these distinctions of colours and factions do not seem to have been known till the time of the Empire. Joannes Lydus (de Mens. iv. 25, Becc.) states the original number of the factions to have been three, the russeta, albatas and prasina; and this seems to agree with the following passage in Cicero—if, indeed, it is to be interpreted strictly, and is anything more than a fortuitous coincidence: "Neque enim in quadrigis eum secundum numeraverint, ant tertium, qui vix e carceribus excitret, cum palamim jam primus acciperit." (Brut. 47.) However this may be, we know that in the early part of the Empire there were four colours, though by whom the fourth, or cemena, was added, cannot be said. Domitian added two more, the cavatas and purpureas (Suet. Dom. 7), but these do not seem to have come into customary use. The usual mensa, or seat, consisted of four chariots, as we learn from Virgil with the note of Servius:

"Centum quadrigas agitabo ad flumina currus" (Georg. iii. 19);

where the commentator remarks from Varro—"Id est, unus diei exhibebito circenses habebis, quia, ut Varro dicit in Comm. Reip. iv. 36. et 46, immemor XXVII. mensae Sisantis." It appears probable that the coecores were twice the number of the chariots which started, in order to afford agree to those which had finished the course, whilst fresh charioteers were waiting in those which were closed to begin a new course (v. Becker, de Muses. p. 87.). Thus in the Lyons mosaic eight coecores are represented; but in the Circus Maximus, after the increase of the factions to six, there were probably twelve coecores; and such also appears to have been the number in the circus on the Via Appia. (Of C. Cassiod. Fab. i. 51.) The Circus Maximus seems to have remained in a very rude and imperfect state till the time of Julius Caesar. He increased it by adding new topographies; and its size when thus enlarged appeared to have been 3 stadii in length and 1 in breadth. Caesar also surrounded it with a canal, called Eurus, in order to protect the spectators from the fury of the elephants; but this was filled up by Nero and converted into seats for the equites, whose increased numbers probably required more accommodation. (Suet. Cas. 39; Plin. viii. 7, xxxvi. 24. a. 1.) The description of the circus by Dionysius (iii. 68) is the clearest and longest we possess, but the measurements which he gives differ from those of Pliny, as he makes it 33 stadii long and 4 cteni, or 60 of a stade, broad. But perhaps those authorities may be reconciled by supposing that he took the inner and the other the outer circumference. The reader will find a lengthened examination of these different measures in Cassius's Indicationem Topographica, p. 491, seq. In Caesar's circus it was only the lower rows of seats that were built of stone; the upper rows were of wood, which accounts for the repeated fires that have happened there. The first of these occurred in n. c. 31, a little before the battle of Actium, and destroyed a considerable
part of the building. (Dion. Cass. i. 10.) Augustus rebuilt the Palatine, or place on which the presents of the gods were laid, and erected the first obelisk between the streets. (Mom. Augur.; Suet. Aug. 45; Plin. xxxvi. 14. s. 5.) The side towards the Aventine was again burnt in the reign of Tiburiae. (Tac. Ann. vi. 45.) Claudius much improved the appearance of the circus by substituting marble canopics for those of tufo, and seated of gilt bronze the previous ones of wood. He also appropriated certain seats to the senators. (Suet. Claud. 21.) We have seen that the fire of Nero broke out in the circus, whence it is natural to conclude that it must have been completely destroyed. Yet it must have been soon restored, since Nero caused his ridiculous triumphal procession to pass through it, and on his triumphal wreaths round the obelisk of Augustus. (Dion. Cass. lxxii. 21.) The effects of another fire under Domitian were repaired with the stone from his samianwack. and it was now, perhaps, that 12 canopics were first erected. (Suet. Dom. 5. 7.) We read of another restoration on a still more magnificent scale by Tiberius. (Dion. Cass. lxxii. 7.) Commencing the celebration of the Ludi Apollinares in the reign of Antoninus Pius, some of the rows of seats fell in and killed a large number of persons. (Capitol. Anton. P. 9; Catal. Imp. Vienne. ii. p. 244.) We know but little more of the history of the Circus Maximus. Constantine the Great appears to have made some improvements (Aur. Victor. xxvii. 10) and from the hear of the games being celebrated there as late as the 6th century. (Cassiod. Var. iii. 51.) The circus was used for other games besides the chariot races, as the Ludi Trojani, Curtissum Gymnacium, Venatio, Ludi Apollinares, &c. The number of persons it was capable of accommodating is variously stated. Pilins (xxxvi. 24. s. 1) states it at 250,000. One cock on the Notitia mentions 485,000, another 385,000; the latter number is probably the more correct. (Peller, Regiones, p. 191.) The circus seems to have been enlarged after the time of Pilins, in the reign of Trajan.

The Circus Flaminius was founded in B.C. 280 by the censor of that name. (Liv. Epit. xx.; Cest. Flor. i. 9.) We learn little respecting this circus, which lay under the Capitoline, with its canopics towards the hill, and its circular end towards the river. The Ludi Flaecii, and those called Tauri, were celebrated here (Val. Max. l. 7. § 4; Varr. L.L. v. 154), and Augustus afforded in it the spectacle of a crocodile chase. (Dion. Cass. iv. 10.) It also served for meetings of the people, which had previously been held in the Praet Flaminia. (Liv. xxxvii. 21; Cic. ad Att. 1. 14.) We find no mention of the Circus Flamininus after the first century of our era; and in the early part of the 9th century it had been so completely forgotten that the Anonymous of Einsiedeln mistook the Circus of the temple of Venus in Castrense, outside the walls of Aurelian. (Urlichs. Rép. Topogr. p. 126, seq.; Becker, Antworts. p. 81.) We have already said that the existing of a Circus Flaminus in the 6th Region, is a mere invention; and that of a Circus Sallustii, in the same district, rests on no satisfactory authority.

What is sometimes called by modern topographers the Circus Agonalis, occupied, as we have said, the site of the present Nonoza. But the Agonalis were certainly not celebrated with Circensean games, and there are good reasons for doubting whether this was a circus at all. Its form, however, shows that it was a place of the same kind, and hence Becker's conjecture seems not improbably (Mendels. 679) that it was the stadium founded by Domitian. The Grecian foot-races had been introduced at Rome long before the time of Domitian. Both Caesar and Augustus had built temporary stadia in the Campus Martius (Suet. Cass. 39; Dion. Cass. lxxiii. 1), and Domitian seems to have constructed a more permanent one. (Suet. Dom. 5. 7; Cassiod. Chron. 1. 10. 27.) We are indeed told that it was in the Campus Martius, but this is the most probable place for it; and the Notitia after mentioning the three theatres and the Odeum in the 9th Region names the stadium. It is also mentioned in conjunction with the Odeum by Annius Marcellinus (xvi. 10. § 14). It is discriminated from the circus by Lampridius as Odeum, and this is the most probable name for it.

(Heliod. 36.) In the middle ages it seems to have been called "Circus Alexandriaus," an appellation doubtless derived from the neighbouring thermal of Alexander Severus. By the Anonymus Einsiiden- sius it was condemned, as we have said, with the Circus Flaminianus. The Circus on one side, therefore, the third circus, properly so called, founded at Rome, would be that which Caligula built in the gardens of his mother Agrippina in the Vatican. (Plin. xvi. 40, xxxvi. 11; Suet. Claud. 21.) From him the place subsequently obtained the name of Galeria (Dion. Cass. lxxii. 14), by which it is found mentioned (Aur. Victor. xxvii. 10) and this name was used by Nero, whence it commonly obtained the name of Circus Neroni. (Plin. l. c.; Suet. Ner. 22; Tac. Ann. xiv. 14.) In the middle ages it was called Palatium Neronom. Some writers assume another circus in this neighbourhood, which Canina (Indic. p. 590) calls Circus Hadrianei, just at the back of the mausoleum of that emperor; but this seems hardly probable. (Cf. Urlichs. Class. Mus. vol. iii. p. 209.) The chief passage on which this assumption is founded is Procopius, de Bell. Goth. ii. 1 (Peller, Regiones, p. 212).

A fourth circus was that of Maxentius about two miles on the Via Appia, near the tomb of Cecilia Metella. It used to be commonly attributed to Tiberius, but Peller assigns it to Domitian. In the Notitia it is mentioned Romulus, the son of Maxentius (Oros. Inacor. 1069); and this agrees with the Catalogue Imperatorum Vienneus, which ascribes the building of a circus to Maxentius (ii. p. 245, Rosc.). This building is in a tolerable state of preservation; the spina is entire, and great part of the external walls remains; so that the spotting career presents a clear idea of the arrangements of an ancient circus. A complete description of it has been published by the Rev. Richard Burgess (London, Murray, 1828).

The fifth and last of the circuses at Rome, which can be assumed with certainty, is the Circus Agonalis in the 6th Region, outside the walls of Aurelian. (Urlichs. Rép. Topogr. p. 126, seq.; Becker, Antworts. p. 81.) We have already said that the existence of a Circus Flaminus in the 6th Region, is a mere invention; and that of a Circus Sallustii, in the same district, rests on no satisfactory authority.

Although theatrical entertainments were introduced at Rome at an early period, the city possessed no permanent theatre before the Theatre Pompei, built in the second consulship of Pompey, B.C. 55. (Vell. Pat. ii. 48; Plut. Pompei. 52.) I pre-
viciously to this period, plays were performed in wooden theatres, erected for the occasion. Some of these temporary buildings were constructed with extravagant magnificence, especially that of M. Aurelius Scævus in b.c. 59, a description of which is given by Pliny (xxvii. 24. a. 7). An attempt, to which we have before alluded, was indeed made by the censor Cassius, b.c. 154, to erect a more permanent theatre near the Lupercal, which was defeated by the rigid morality of Scipio Nasica (Vell. Pat. i. 15; Val. Max. ii. 4. § 2; Liv. Epit. xlviii.; Oros. iv. 21). A good deal of this old Roman feeling remained in the time of Pompey, and in order to overcome, or rather to evade it, he dedicated a temple to VENUS VICTRIX on the summit of his theatre, to which the rows of seats appeared to form an ascent (Tac. Ann. xiv. 20; Tert. de Spect. 10; Plin. viii. 7). Gallius places the dedication of the theatre in the third consulship of Pompey, which is at variance with the other authorities (N. A. x. 1). We have spoken of its situation in a preceding section, and shall refer the reader who desires any further information on this head to Cassius (Juv. ex. p. 363, sq.), who has bestowed much labour in investigating the remains of this building. There is great discrepancy in the accounts of the number of spectators which this theatre was capable of accommodating. According to Pliny, in whose MSS. there are no variations, it held 40,000 persons (xxvii. 24. a. 7); and the account of a visit of the German ambassadors seems to indicate a large number ("Intraverse Pompeii theatrum, quo magnitudinem populi viserunt," Ann. xiii. 54). Yet one of the codices of the Notitia assigns to it only 22,888 seats, and the Curiosis still fewer, or 17,580. It was called theatrum lapidaeum, or marmoreum, from the material of which it was built; which, however, did not suffice to protect it from the ravages of fire. The scaena was destroyed in the reign of Tiberius, and re-edificated by Claudius (Tac. Ann. iii. 72; Dion Cass. ix. 6). The theatre was burnt in the fire under Titus, and again in the reign of Philip; but it must have been restored on both occasions, as it is mentioned by Ammianus Marcellinus and other authors. We have not in his account of the visit of Constantius II. (xvi. 10). We learn from the Catalogus Imperatorum, that it had been repaired by Diocletian and Maximian; and it was also the object of the care of Theodoric (Casiod. Par. iv. 51).

THE THEATRE OF BALBUS, dedicated in b.c. 12 (Suet. Aug. 19; Dion Cass. xxxii. 49), and dedicated by Augustus, b.c. 12, to the memory of his nephew, Marcellus. (Mon. Ancyr. ; Suet. Aug. 29; Dion Cass. liv. 26.) We have already mentioned its situation in the Forum Olitorium; and very considerable remains of it are still to be seen in the Piazza Montec urma. Its audience is now occupied by dirty workshops. It does not appear to have enjoyed so much celebrity as Pompey's theatre. According to the Curiosis it was capable of accommodating 20,000 spectators. The scenae was restored by Vespasian (Suet. Vesp. 19); and Lampridius mentions that Alexander

Severus contemplated a renovation of the theatre (Anon. 44.)

These were the three Roman theatres, properly so called (Or. Tü. iii. 12. 24.)—

"Quoque tribus resonant ternis theatra foris."

Some of the MSS. of the Notitia mention four theatres, including, of course, the Odеum, which was a roofed theatre, intended for musical performances. According to the most trustworthy accounts, it was built by Domitian, to be used in the musical contests of the Capitoline games which he instituted (Suet. Dom. 4; Cassiod. Chron. p. 197, Rom.); and when Dion Cassius (ix. 42) ascribes it to Trajan, we may perhaps assume that it was finished or perfected by him. Nero appears to have first introduced musical contests (Tac. Ann. xiv. 20), but the theatre in which they were held was probably a temporary one. The Odеum was capable of holding 10,000 or 12,000 persons. It is mentioned by Ammianus Marcellinus (xvi. 10).

The AMPHITHEATRE OF STATILIUS Taurus was the first permanent building of that kind erected at Rome. After the chariot races, the gladiatorial combats were the most favourite spectacle of the Romans; yet it was long before any peculiar building was appropriated to them. We have already related that the first gladiators were exhibited in the Forum Boarium in b.c. 264; and subsequently these combats took place either in the circus or in the Forum Romanum: yet neither of these places was well adapted for such an exhibition. The former was
inconvenient, from its great length, and the maces and spines were in the way; whilst the latter, besides its moral unsuitableness for such a spectacle, became by degrees so crowded with monuments as to leave but little space for the evolutions of the combatants. The first temporary amphitheatre was the wonderful one built of wood by Caesar's partisan, C. Scribonius Curio. It consisted of two separate theatres, which, after dramatic entertainments had been given in them, were turned round, with their audiences, by means of hinges or pivots, and formed an amphitheatre (Plin. xxxvi. 24. 8). Caesar himself afterwards erected a wooden amphitheatre (Dion Cass. xiii. 22); but that of Statilius Taurus was the first built of stone, and continued to be the only one down to the time of Vespasian. We have mentioned that it was in the Campus Martius. It was dedicated in the fourth consulship of Augustus, n. c. 30. (Dion Cass. li. 23; Suet. Aug. 29.) The amphitheatre erected by Nero in the Campus Martius was a temporary one of wood. (Suet. Nero, 12.) The amphitheatre of Taurus, which does not appear to have been very magnificent (Dion Cass. lix. 10), was probably destroyed in the fire of Nero; at all events we hear no more of it after that event. The Amphitheatrum Flavium,

erected by Vespasian, appears to have been originally designed by Augustus. (Suet. Vesp. 9.) It stood on the site previously occupied by the lake of Nero, between the Velia and the Esquiline. (Mart. Spect. 2. 5), and was capable of containing 87,000 persons. (Notitia, Reg. iii.) A complete description of this magnificent building will be found in the Dictionary of Antiquities, and need not be re-

peated here. It was not completely erected, till the reign of Domitian; though Titus dedicated it in the year 80. (Suet. Tit. 7; Aur. Vict. Cass. 9. 7.) In the reign of Marcus it was so much damaged by a fire, occasioned by lightning, that it was necessary to exhibit the gladiators and exca-
tiones for several years in the Stadium. (Dion Cass. lxxxvii. 25.) The restoration was undertaken by Elagabalus, and completed by Alexander Severus. (Laun. Hel. 17, Alex. 24.) It suffered a similar calamity under Decius (Hieron. Chron. p. 475); but the damage was again made good, and exca-
tiones, or combats with wild beasts, were exhibited in it as late as the 6th century. In the middle ages it was converted into a fortress; and at a later period a great part of it was destroyed by the
Roma. Romans themselves, in order to build the Colosseum and the Palazzo Farnese with the materials. Enough, however, is still left to render it one of the most striking and important monuments of imperial Rome. Its name of Colosseum, first mentioned by Bede (ap. Dunciæ, Gloss. ii. p. 407, ed. Bœc.)

ELEVATION OF COLOSSEUM. 

We, of course, propose to speak here only of those large public institutions which were open either gratis or for a mere trifle to all, and of which the first were the Theatrum Agrippae, near his Pantheon. The theatre must not be regarded as mere balconies, or places for bathing. They like the contained gymnasia, or places for gymnastic exercises; hæsodromes, or rooms for the disputation of philosophers; as well as apartments for the delivery of lectures, &c. The Theatrum of Agrippa do not seem to have been so splendid as some of the subsequent ones; yet, though they suffered in the fire under Titus, they were preserved till a late period, and are mentioned more than once by Martial (Ilii. 20.15, 36. 6). The Theatrum Neronicum were erected by Nero very near to those of Agrippa (Tusc. Amm. xiv. 47; Suet. Nero, 12). After their restoration by Alexander Severus, who appears, however, to have also enlarged them (Lamprid. Alex. 25), they obtained the name of Theatrum Alexandrinæ (Cassiod. Orig. Hist. i. 14). They were the best, or at least the most sumptuous, of all the Theatres of the Trajanae (Vit. Symmachii, p. 88, Blanck.). His object in building them may have been to separate the baths of the sexes; for the men and women had hitherto bathed promiscuously: and thus the Catal. Imp. Vien. notes, under Trajan: "Hoc Imperat. mulierum in Termas Trajanis lavaret." The emperor Commodus, or rather his freedman Glesander in his name, is said to have built some baths (Lamp. Comm. 17; Herod. i. 19); and we find the Theatrum Commodianæ set down in the 1st Region in the Notitia, whilst, by the Anonymous of Einsiedlen, on the contrary, they are three or four times mentioned as close to the Botanica. Their history is altogether obscure and impenetrable. The Theatrum Theodosianæ are also recorded in the Notitia in the 1st Region in connection with the Comodiana. They are mentioned by Lampridius (Suer. 19); but no traces of them remain.

The Theatrum Antoninnianæ or Caracallæ present the most perfect remains of any of the Roman baths, and from their vastness cannot fail to strike the spectator with astonishment. The large hall was regarded in antiquity as inimitable. (Sparr. Carac. 9, Sever. 21.) They were dedicated by Caracalla; but Elagabalus commenced the outer porticoes, which were finished by Alexander Severus. (Lampr. Hist. 17, Alex. 23.) They are situated under the church of S. Balbina, on the right of the Via Appia.

But the largest of all the baths at Rome were the Theatrum Diocletianæ. Unfortunately they are in such a ruined state that their plan cannot be traced so perfectly as that of the baths of Caracalla, though enough remains to indicate their vast extent. They are situated on the site of the agora of Servius, between the ancient Porta Collina and Porta Viminalis. Vopiscus mentions them in connection with the Bibliotheca Ulpia, which they contained (Prob. 9). These were followed by the
ROMA.

Thermæ Constantinianæ, the last erected at Rome. They are mentioned by Aurelius Victor as an "opus caeteris hand multo dispars" (Cæs., 40. 27). In the time of Du Pérac, there were still some vestiges of them on the Quirinal, on the site of the present Palazzo Rossiglione; but they have now entirely disappeared. At one time the colossal figures on Monte Cavallo stood near these baths, till Sixtus V. caused them to be placed before the Quirinal palace. Tradition connects them with the Equi Tucidatis Regis Arseniorium, mentioned in the Notitia in the 7th Region; in which case they would belong to the time of Nero. On the other hand they claim to the works of Phidias and Praxiteles; but there is no means of deciding this matter.

Besides the baths here enumerated, the Notitia and Curiosiss. mention, in the 13th Region, but under mutilated forms, certain Thermæ [Sura]e et Descilane, to which we have already alluded in the 5th Section. They do not, however, seem to have been of much importance, and their history is unknown.

XVII. THE BRIDGES.

Rome possessed eight or nine bridges; but the accounts of them are so very imperfect that there are many parts of the history of which can be satisfactorily ascertained. The Pontes Subliciius, the oldest and one of the most frequently mentioned of all the Roman bridges, is precisely that whose site is most doubtful. It was built of wood, as its name imports, by Ancus Marcius, in order to connect the Janiculum, which he had fortified, with the city. (Liv. i. 33; Dionysii. III. 45.) It was considered of such religious importance that it was under the special care of the pontifices (Varr. L. L. v. § 83), and was repaired from time to time, even down to the reign of Antoninus Pius. (Capitol. Ant. P. 8.) Nay that it must have existed in the time of Constantius is evident, not only from its being mentioned in the Notitia, but also from the fact of a bridge at Constantinople being named after it, no doubt to perpetuate in that city the remembrance of its sacred character. (Descr. Const. Reg. xiv.) Yet the greatest difference of opinion prevails with regard to its situation; and as this question also involves another respecting the site of the Pontes Armillius, we shall examine them both together.

Pons Sublicius, restored by Canina.

the other. An inference might perhaps be drawn from a passage in Seneca, compared with another in Pliny, in favour of the bridge being outside of the Porta Trigemina: "In Sublicium Pontem me transfer et inter agentes me abige: non ideo tamen me despiciam, quod in illorum numero cognosco, qui manum ad stuprum porrigrunt." (Sen. de V. Best. 25.) As the Pons Sublicius is here shown to have been the haunt of beggars, so Plautus intimates that their station was beyond the P. Trigemina (Cæs. i. 1. 22):—

"Ire extra Portam Trigeminarum ad aequum lectam."

When the Tiber is low the piles of a bridge are still visible that existed just outside of the Porta Trigemina, near the Portus di Roma Grande (Canina, Indicium, p. 587); and the Italian topographers, as well as Bunsen, have assumed them to be the re-
We may be sure that the pontesfices would not have taken upon themselves the repairs of a bridge subject to the wear and tear of daily traffic. Ovid (Fast. v. 622) adverts to its existence, and to the sacred purposes to which it was applied:

"Tunc quoque priscorum virgo simulacra virorum
Mittere roboreo scripse pontes solet."

The coexistence of the two bridges, the genuine wooden Sublician, and its stone substitute, is shown in the following passage of Plutarch: οὗ γὰρ ἡμῶν, ἀλλ' ἐκαστοῦ γενέτευρος ἔστηκεν τὴν κατάλυμα τῆς ἐμοῦ γεφύρας... Ἡ δὲ λίθος

The testimoni of Servius: "Cum per Sublicium pontem, hoc est ligneum, qui modo lapideus dicitur, transire cohaeret (Pomera)." (Ad Aen. viii. 644). There must certainly have been a strong and practicable bridge at an early period at this place, for the heavy traffic occasioned by the neighbourhood of the Emporium; but when it was first erected cannot be said. The words of Plutarch, ἔστηκεν τοῦ Αμοιλίου ταμειόστορα, are obscure, and perhaps corrupt; but at all events we must not confound this notice with that in Livy respecting the building of the Pons Aemilius: the piles of which were laid in the censorship of M. Aemilius Lepidus and M. Fulvius Nobilius, lib. c. 179, and the arches completed some years afterwards, when P. Scipio Africanus and L. Mummius were censors (xl. 51). There is no proof that the Ponte Rotto is the Pons Aemilius; but Becker, in his second view, and Canina assume that it was; and this view is as probable as any other.

There were several bridges at Rome before the Pons Aemilius was built, since Livy (xxv. 21) mentions that two were carried away by the stream in b.c. 193; and these could hardly have been all, or he would undoubtedly have said so. The Insula Tiberina was, in very early times, connected with each shore by two bridges, and hence obtained the name of Inter Duos Pontes. (Plut. Popi. 8; Macrobr. Sat. ii. 12.) That nearest the city (now Ponte Quattro Capi) was the Pons Fabricius, so named from its founder, or probably its restorer.
the exception of sixty passus conducted on arches from the Porta Capena. Its water began to be distributed at the imus Clivus Publicius, near the Porta Trigemina. (Front. Ag. 5.)

The AQUA VETUS was commenced by the censor M. Curius Dentatus in B.C. 273, and completed by M. Fulvius Flaccus. (Ib. 6; Aer. Vict. Ver. III. 33.) It began above Tiber, and was 45 miles long; but only 521 passus, or less than a quarter of a mile, was above ground. It entered the city a little N. of Porta Maggiore.

The AQUA MARCIA, one of the noblest of the Roman aqueducts, was built by Q. Marcius Rex, in pursuance of a commission of the senate, n. c. 144. It began near the Via Valeria at a distance of 26 miles from Rome; but its whole length was nearly 69 miles, of which 6935 passus were on arches. Respecting its source, see the article FUCINUS LATUS [Vol. I. p. 918]. It was lofty enough to supply the AQUA CAPODITO. Augustus added another source to it, lying at the distance of nearly a mile, and was called after him, AQUA AUGUSTA, but was afterwards reckoned as a separate aqueduct. (Frontin. Ag. 12; Pin. xxxi. 24; Strab. v. p. 240.)

The AQUA TEPULA was built by the censors Cn. Servilius Caspio and L. Cassius Longinus, n. c. 127. Its source was 2 miles to the right of the 10th milestone on the Via Latina.

The preceding aqueduct was united by Agrrippa with the AQUA JULIA, which began 2 miles farther down; and they flowed together as far as the Fiscina on the Via Latina. From this point they were conducted in separate channels in conjunction with the AQUA MARCIA, so that the AQUA JULIA was in the uppermost canal, the Marcia in the lowest, and the Tepula in the middle. (Front. Ag. 8, 9, 19.)

Remains of these three aqueducts are still visible, one at the Porta S. Lorenzo and Porta Maggiore.

The AQUA VIRGO was also conducted to Rome by Agrippa in order to supply his baths. According to Frontinus (Ag. 10) its name was derived from its source having been pointed out by a young maiden, but other explanations are given. (Pline. xxxii. 25; Cassiod. Ver. vi. 6.) It commenced in a marshy district at the 8th milestone on the Via Collatina, and was conducted by a very circuitous route, and mostly underground, to the Pincian hill; whence, as we have before mentioned, it was continued to the Campus Martius on arches which still exist under the gardens of a nobleman. It is the only aqueduct on the left bank of the Tiber which is still in some degree serviceable, and supplies the Fontana Trevi.

The AQUA ALBANITINA belonged to the Transalpine Region. It was constructed by Augustus, and had its source in the Lacus Albanius (now Lago di Albano), lying 64 miles to the right of the Via Salaria. Its ancient history is uncertain. Its water was bad, and only fit for watering gardens and such like purposes. (Front. 11.)

The AQUA CLAUDIA was begun by Caligula, and dedicated by Claudius, A.D. 50. This and the Anio Novus were the most gigantic of all the Roman aqueducts. The Claudia was derived from two rivers, but other called Casuinius and Servius, near the 38th milestone of the Via Sublacensis, and in its course was augmented by another spring, the Albudius. Its water was particularly pure, and the best after that of the Marcia.

The Anio Novus began 4 miles lower down the Via Sublacensis than the preceding, and was the
longest and most lofty of all the aqueducts, being 58,700 passus, or nearly 89 miles, long, and its arches were occasionally 109 feet high. (Front. 15.) This also was completed by the emperor Claudius, as appears from the inscription still extant upon it remains over the Porta Maggiore; where both enter the city on the same arch, the Anio Novus flowing over the Claudius. Hence it was conducted over the Claudian Wall to the Arsura Septimiani; or Carlomontani, which terminated, as we have already said, near the temple of Claudius.

As Procopius mentions fourteen aqueducts, five new ones must have been added between the time of Frontinus and that of historian; but respecting only two have we any certain information. The first of these is probably the Aqua Trajaniana, which we find recorded upon coins of Trajan, and which is also mentioned in the Acta Martyr. S. Anton. The water was taken from the neighbourhood of the Lactus Sabatinus (Lago di Broccaccio), and, being conducted to the height of the Janiculum, served to turn the mills under that hill. (Procop. B. G. i. 19.)

The second is said to have been a branch of the Aqua Pozzilum, which, however, has been split by water taken from the lake. It was also called Cimella.

The Aqua Alessandrina was constructed by the emperor Alexander Severus for the use of his baths. (Lamprid, Alex. 25.) It was so named as that now called Acqua Felice, but conducted at a lower level.

The Aqua Severiana is supposed to have been made by the emperor Septimius Severus for the use of his baths in the 1st Region; but there is no evidence to establish its construction.

The Aqua Antoniniiana was probably executed by Caracalla for the service of his great baths in the 13th Region; but this also is unsupported by any satisfactory proofs. (Costa, Ind. 620.) The names and history of a few other aqueducts which we sometimes find mentioned are too obscure to require notice here.

It does not belong to this subject to notice the Roman Viae, an account of which will be found under that head.

Sources and Literature of Roman Topography.

With the exception of existing monuments, the chief and most authentic sources for the topography of Rome are the passages of ancient authors in which different localities are alluded to or described. Inscriptions also are a valuable source of information. By far the most important of these is the Monumentum Augustanum, or copy of the record left by Augustus of his actions; an account of which is given elsewhere. (Vol. I. p. 134.) To what is there said we need only add that the best and most useful edition of this document is that published at Berlin with the emendations of Fränck, a commentary by A. W. Zumpt (1845, 4to, pp. 120). Another valuable inscription, though not nearly so important as the one just mentioned, is that called the Basis Capitolina (Gruter, ed.), containing the names of the Vici of 5 Regions (the 1st, 10th, 12th, 13th, and 14th), whose curatores and vicomagistri erected a monument to the memory of Hadrian. It will be found at the end of Becker's Handbuch, vol. i. We may also mention among sources of this description the fragments of Calendars which have been found in various places, and which are frequently useful by marking the sites of temples where certain sacrifices were performed. For the most part the original marbles of these fragments have disappeared, and the inscriptions on them are consequently only extant in MS. copies. One of the most ancient monuments of this kind is the Fasti Maffeiorum or Calendarium Maffeiunum, so called from having been preserved in the Palazzo Maffei. With a few lacunae, it contains all the twelve months; but what little information that is to be found above the principal festivals, relates chiefly to Augustus. The next in importance is the Fasti Frasnensis, discovered at Freneste (Palaestrina) in 1774. Verrius Flaccus, the celebrated grammarian, arranged and annotated it, caused it to be cut in marble, and erected it in the forum at Præsepiaco. (Suet. III. Gramma. c. 17.) Only four or five months are extant, and those in an imperfect state. The Calendarium Amittinianum was discovered at Amittinum in 1703, and contains the months from May to December, but not entire. The calendar called Fasti Capranicorum, so named from its having formerly been preserved in the Palazzo Capranico, contains August and September complete. Other calendars of the same kind are the Antialatum, Venetum, &c. Another lapidary document, but unfortunately in so imperfect a state that it often serves rather to puzzle than to instruct, is the Capitoline Plan. This is a large plan of Rome cut upon marble tablets, and apparently of the age of Septimius Severus, though with subsequent additions. It was discovered by the architect Giovanni Antonio Dosi, in the pontificate of Pius IV., under the church of SS. Cosmo e Damiano; where, broken into many pieces, it was used as a covering of the walls. It came into the possession of Cardinal Farnese, but was put away in a lumber room and forgotten for more than a century. Being subsequently brought to light, it was purchased by Giovanni Pietro Bellori, librarian to Queen Christina; and subsequently at the end of the 4th volume of the Thesaurus of Graevius. The original fragments were carried to Naples with the other property of the Farnese family, and were subsequently given by the king of Naples to Pope Benedict XIII. In 1742 Benedict presented them to the Capitoline Museum at Rome, where they now appear on the wall of the staircase; but several of the pieces had been lost, for which copies, after the designs of Bellori and marked with a star, were substituted. On these fragments the plans of some ancient buildings may be made out, but it is very seldom that their topographical connection can be traced.

Among the literary records relating to Roman topography, the first place must be assigned to the Nottilla. The full title of this work is: Notitia Dignitatum urbisque Imperii, or in Partibus Orientis et Occidentis; and it is a statistical view of the Roman empire, of which the description of Rome forms only a small portion or appendix. It cannot be later than the reign of Constantine, since no Christian church is mentioned in it, and indeed no building later than that emperor; nor, on the other hand, can it be earlier, since numerous buildings of the 3rd century, and even some of Constantine's, are named in it. The design of it seems to have been, to name one principal, buildings or roads in which the ancient boundaries of the different Regions; but we are not to assume that these objects are always named in the order in which they occurred, which is far from being the case. This
catalogue has come down to us in various shapes. One of the simplest and most genuine seems to be that entitled *Curiosarum Urbis Romanæ Regiones X. III. cum Breviariis suis*, the MS. of which is in the Vatican. Some of the names given to the regions seem to have been interpolated. The spelling and grammar betray a late and barbarous age; but it is impossible that the work can have been composed at the time when the MS. was written.

Besides these there are two catalogues of the so-called Regionarius, Publius Victor, and Sextus Rufus, which till a very recent period were regarded as genuine, and formed the chief basis of the works of the Italian topographers. It is now, however, universally allowed that they are compilations of a very late date, and that even the names of the writers of them are fortresses. It would be too long to enter into this place into the reasons which have led to the opinion called the historians who are desirous of more information will find a full and clear statement of the matter in a paper of Mr. Bunbury's in the *Classical Museum* (vol. iii. p. 373, seq.).

The only other authorities on Roman topography that can be called original are a few notices by travellers and writers in the middle ages. One of the principal of these is a collection of inscriptions, and of routes to the chief churches in Rome, discovered by Mabillon in the monastery of Emaus, whence the author is commonly cited as the Anonymus Emausensem. The work appears to belong to the age of Charlemagne, and is at all events older than the Leonine city, or the middle of the 9th century. It was published in the 4th vol. of Mabillon's *Analecta*; but since more correctly, according to the arrangement of Gustav Haenel, in the *Archiv für Philologie und Pädagogik*, vol. v. p. 115, seq. In the Routes the principal objects on the right and left are mentioned, though often lying at a considerable distance.

The works of the Minucius Rufus, prefixed to the *Chronicon Romanae Salernitanae* in a MS., preserved in the Vatican, and belonging apparently to the 12th century, seems to have been the first attempt at a regular description of ancient Rome. It was compiled from statistical notices, narratives in the *Acta Martyrum*, and popular legends, often with variations in the Liber Census of Cencius, and in many subsequent manuscripts, and was printed as early as the 16th century. It will be found in Montefonc, *Diarium Ital.* p. 283, seq., and in Nibby's *Effemeride Letterarie*, Rome, 1820, with notes. A work ascribed to Martinus Poloniae, belonging probably to the later part of the 13th century, seems to have been chiefly founded on the *Mirmiælia*. Accounts of some of the gates of Rome will be found in William of Malmsbury's work *De Gestis Regum Anglorum* (book iv.).

The Florentine Poggio, who flourished in the 15th century, paid great attention to Roman antiquities. His description of Rome, as it existed in his time, is a mere sketch, but elegant, scholar-like, and touching. It is contained in the first book of his work entitled *De Varietate Fortunæ Urbis Romanæ*, and will be found in Sallegre, *Nov. Theat. Ant. Rom.* vol. i. p. 501. A separate edition of his work was also published in Paris, 1728. His work, however, has, in a few particulars respecting the state of the city in his time; but he treats the subject in an uncritical manner.

The traveller Kyriacus, called from his native town Anconitanius, who accompanied the emperor Sigismund, passed a few days in Rome during the time that Poggio was also there, which he spent in collecting specimens of the ancient monuments, and marks. His work, entitled *Kyriaci Anconitani Itinerarium*, was published at Florence in 1747.

Such are the chief original sources of Roman topography. The literature of the subject is absurdly copious, but our space will permit us to do little more than present the reader with a list of the principal works. The first regular treatise on the antiquities of Rome was that of Biondo Flavio (Benedus Flavius) (1388-1453), who was at once a man of business and a man of letters. His work entitled *Roma Instaurata*, a gigantic step in Roman topography, was published by Froben at Basle, 1513, fol. An Italian translation by Lucio Fano, imperfect, appeared at Venice towards the end of the 15th century, Julius Pomponius Laetus founded the Roman Academy. Laetus was an enthusiastic collector of inscriptions, but his fondness for them was such that he sometimes invented what he failed in discovering, and he is accused of having forged the inscription to the statue of Clodius Albinus. A very curious work of this kind is the *Tiraboschi, Storia della Lett.* vol. ii. lib. iv.). His book, De *Romanorum Urbis vestigia*, is uncritical, and of small value. Janus Farrasius had a little previously published the pseudo-Victor. To the same period belong the *De Urbis Romae Collectaneis* of the bishop Fabricius Varra, a compilation chiefly borrowed from Biondo, and published, like the work of Laetus, in the collection of Manzoci, Rome, 1513, 6vo. Bernardo Rucellai, a friend of Lorenzo de' Medici, commenced a description of Rome, by way of commentary on the so-called Victor. It was never completed, and the MS., which is of considerable value, was first printed among the Florentine "Scriptores," in an Appendix to Muratori's collection (vol. ii. p. 735).

The next work that we need mention is the *Antiquitates Urbis Romae* of Andreas Fulvius, Rome, 1527, fol. Bresc. 1545, 8vo. This production is a great step in advance. Fulvius procured from Raphael a sketch of the 14 Regions, according to the restoration of them by himself, but it does not seem to have been published before 1558. The Tuscan knight Bartholomaeus Mariani published his *Urbis Romae Topographia*, a work in many points still unsurpassed. An augmented and much improved edition was published in 1544; but that of 1586 is a mere reprint of the first. It will also be found in the *Thesaurus of Graecius*, vol. iii. Mariani was the first to illustrate his work with plans and drawings, though they are not of a very superior kind. Lucio Fano's *Dello Antichità della Città di Roma* appeared at Venice in 1548. It contains a few facts which had been overlooked by his predecessors. The celebrated hermit Omphrius Panvinius of Verona, published at Venice in 1558 his *Commentariorum Regum Romanorum Libri IIII.* The first book, entitled *Antiquis Urbis Imagines*, which is the topographical part, is written with much learning and acuteness. It was intended merely as a preface to a complete description of Rome according to the Regions of Augustus, but the early death of Panvinius prevented the execution of this plan. His work, however, has, in a few particulars respecting the city in his time; but he treats the subject in an uncritical manner.
appeared at Stuttgart in 1839, the last in 1842.
As a literary production — we are speaking of course of the ancient parts — it is of little service to the history of Roman topography, and the ancient ones being intermingled with the modern have to be sought through a voluminous work.
A still graver defect is the almost entire absence, especially in the earlier volumes, of all citation of authorities.
At this period in the history of Roman topography W. J. Freiler paid a short visit to Rome. Becker took up the subject of his researches as a point of national honour; and in his first tract, De Romanis Vetricis Monumentis (Leipzig, 1842), devoted two pages of the preface to an attack upon Canina, whom he suspected of the grave offence of a want of due reverence for German scholarship. But with an inborn pedantry he failed against his own countrymen. Amidst a little faint praise, the labours of Bunnus and Urlichos were censured as incomplete and unsatisfactory. In the following year (1843) Becker published the first volume of his Handbuch der Römischen Alterthümer, containing a view of the topography of Rome. A review of his work by L. Freiler, in Zeitschrift für Alte Geschichte Romanische, Athenische, und Alpimische Literatur-Zeitung, though written with candour and moderation, seems to have stung Becker into fury. He answered it in a pamphlet entitled Die Römische Topographie in Rom, eine Warnung (Leipzig, 1844), in which he accused Freiler of having taken up the cudgels in favour of Canina, though that gentleman is a moderate advocate of the German school of topographers. Nothing can exceed the arrogant tone of this pamphlet, the very title of which is offensive. It was answered by Urlichos in his Römische Topographie in Leipzig (Stuttgart, 1845), in which, though Becker well deserved castigation, the author adopted too much of the virulent and personal tone of his adversary. The controversy was brought to a close by a reply and rejoinder, both written with equal bitterness; but the dispute has served to throw light on some questions of Roman topography. In a purely literary point of view, Becker's Handbuch must be allowed to be a very useful production. His views are arranged and stated with great clearness, and the plates of Buffier, if nothing else, are at the bottom of the page very convenient to the student. The writer of this article feels himself bound to acknowledge that it would not have been possible for him to have prepared it without the assistance of Becker's work. Nevertheless he is of opinion that many of Becker's views on the most important points of Roman topography are entirely erroneous, and that they have gained acceptance only from the extraordinary confidence with which they are asserted and the display of learning by which they are supported. Amongst other German topographers we need only mention here L. Freiler, who has done good service by some able papers and by his useful work on the Regions of Augustus: (Die Regionen der Stadt Rom, Jena, 1846, 2vol.). We may add that the English reader will find a succinct and able sketch of the views of the German school, and particularly of Becker, in a series of very valuable papers by Mr. Bunbury, published in the Classical Museum (vols. iii. iv. and v.).
We shall close this list with the names of two modern German topographers. Between the years 1820 and 1835, Stefano Piale published some very useful dissertations on various points of Roman topography, among which the following may be particularly mentioned: Delle Porte settentrionali del Regno di Napoli; Delle Porte orientali, delle porte di Sant'Angelo, e di quelle del Monte Aventino della stessa cinta; Delle grandissimi di Roma al tempo di Plinio; Dei Foro Romano; Delle Mura Aureliane; e degli antichi Arsenali detti Navalia, &c. But at the head of the modern Italian school must be placed the Commentatore, Luigi Canina. Canina has a real enthusiasm for his subject, which, from his point of view, results from a more scientific, rather than a philological point of view; and this, combined with the advantages of a residence at Rome, goes far to compensate the absence of the profounder, but often unrivaled, erudition of the Germans. The later editions of his works have been freed from some of the errors which disfigured the first, and, on the whole, have instead much new information, even if not always rendered always with scrupulous criticism. But yet, however, which in a greater or less degree must be the lot of all who approach the very extensive and very debatable subject of Roman topography. Canina's principal works are the Indicazioni topografiche di Roma antica, 4th ed., Rome, 1850, and 2nd ed. 1865; and especially his magnificent work in four large folio volumes entitled Gli Edifizi di Roma antica, with views, plans, and restorations.
It now only remains to notice some of the principal maps and other illustrations of Rome. The Fiorentine San Gallo, who flourished in the 15th century, invented several of the most remarkable one-sheet maps. The sketches and plans of Antonio Labacco, executed at the beginning of the 16th century, are valuable but scarce. We have already mentioned that Raphael designed, or thought of designing, a plan of the restored city. This plan, if ever executed, is no longer in existence; but a description of it will be found in a letter addressed by Castiglione to Pope Leo X. (Published in the lettere di Ettore Castiglione, Padua, 1735. There is a translation of it in the Beschreibung der Städte, vol. i. p. 266, seq.) Serio of Bologna, architect to Francis I., gave many plans and sketches of ancient Roman buildings in the 3rd book of his work on architecture (Venice, 1544, fol.), to which, however, he added restorations. Leonardo Buffier, in the second part of his album, his Buffier album, published in Paris in 1797, had a plan of the suburb of Caprarola; and a plan of the fora was the most important for Roman topography. It was drawn on wood in 24 plates; but unfortunately all that now remains of it is an imperfect copy in the Barberini palace. Pirro Ligorio and Bernardo Gumotti published several views in Rome about the middle of the 16th century. In 1570 appeared the great work of the most learned man of the 16th century, Mattia Antonio Rusca, Della topografia, della natura, &c. (Venice, fol.), in the 4th book of which are several plans of ancient temples; but the collection is not so rich as that of Serio. Saccomo's Diario sopra le Antichità di Roma (Venice, 1852, fol.) contains some good views, but the letter-press is insignificant. In 1574 Pulvini Urania assisted the Parian architect Du Pérac in drawing up a plan of the restored city, which was published in Paris, and a plate of sheet by Giacomo Lauris. It is erroneous, incomplete, and of little service. Of much more value are the views of ancient monuments published by Du Pérac in 1579, and republished by Lossi in 1773. In the time of Du Pérac several monuments were in existence which have now disappeared, as the forum of Nerva, the Temple of Vesta, the Temple of Minerva and Mars. The sketches of Pietro Sant' Bartoli, first published in 1741, are clever but full of mannerism.
Antonius Damodes, sent to Rome by Colbert, published in Paris in 1689 his work in folio entitled "Les Édifices antiques de Rome mesurés et dessinés." The measurements are very correct, and the work indispensable to those who would thoroughly study Roman architecture. Noll's great plan of Rome, the first that can be called an accurate one, appeared in 1748. In 1784 Piranesi published his splendid work the "Antichità Romane" (Rome, 4 vols. fol.), containing the principal ruins. It was continued by his son, Francesco Piranesi. The work of Michel d'Oervebeke, "Les restes de l'ancienne Rome" (à la Haye, 1673, 2 vols. large fol.), is also of great value. In 1822 appeared the "Antichità Romane di Luigi Rossini" (Rome, 1822, large fol.). To the plans and restorations of Canina in his "Edifici" we have already alluded. His large map of Rome represents on course his peculiar views, but will be found useful and valuable. Further information on the literature of Roman topography will be found in an excellent preface to the "Beschreibung" by the Chevalier Brun.

T. H. B.}

**COIN OF ROME.**

**ROMATINIUS.** [CORNOELIA.]

**ROMEXCHUKM**, a place on the east coast of the British peninsula, mentioned only by Ovid, in his description of the voyage of the Epidaurian serpent to Rome (Ovid. Met. x. 705). The geography of the passage is by no means very precise; but according to local topographers the name of Ruscic is still retained by a place on the coast near Roscoile, about 12 miles N. of the ruins of Lescy (Romanelli, vol. i. p. 156, Quatremoii, Not. de Berri Civitates. iii. 13.)

[**E. H. B.**]

**ROMULA.** a place in Upper Pannonia, on the road leading from Aquincum along the river Savus to Sirmium. (It. Ant. p. 274; Tab. Peut.) It is perhaps the modern Carlsbad, the capital of Ceruca.

[**L. S.**]

**ROMULA.** [DACIA, p. 744. b.]

**ROMULIA** (Posdalia, Steph. B.: Bioncia), a city of Samnium, mentioned by Livy (x. 17), as being visited by the Roman consul P. Decius, or according to others by Fabius, in the Third Samnite War, B. C. 327. It is described as being a large and opulent place; but seems to have afterwards fallen into decay, as the name is not noticed by any other writer, except Stephanus of Byzantium, and is not found in any of the geographers. But the Itineraries mention a station Sub Roma, which they place on the Appian Way, 21 miles beyond Amerculum, and 22 miles from the Poos Autili. (Itin. Ant. p. 120.) Both these stations being known, we may fix Romula, which evidently occupied a hill above the road, on the site of the modern town of Bioncia, where various ancient remains have been discovered. (Romanelli, vol. ii. p. 348; Claver. Ital. p. 1204; Pratili, Vit. Appia, iv. 5.)

[**E. H. B.**]

**ROSCHIA/NUM (Rosano), a town of Bruttium, situated on a hill about 2 miles from the sea coast, on the gulf of Tarentum, and 12 miles from the mouth of the Crathia. The name is not found in the geographers, or mentioned by any earlier writer; but it is found in the Itinerary of Antoninus, which places it 12 miles from Taurii, and is noticed by Procopius during the Gothic wars as a strong fortress, and one of the most important strongholds in this part of Italy. (Itin. Ant. p. 114; Procop. B. G. iii. 30.) It was taken by Totila in A. D. 548, but continued throughout the middle ages to be a place of importance, and is still one of the most important towns in the province of Calabria. [E. H. B.]

**ROSTROMI MIAVIAE, a place in the central part of Vindelicia, on the river Virdo. (It. Ant. pp. 237, 258.)

[**L. S.**]

**ROTONAGUS ('Perduburger'), in Gallia Lugduno-maia, is mentioned by Ptolemy (II. 8. § 8) as the capital of the Venetiocast, as the name is written in some editions. [VELLOCIARUM.] The place of the name is written Rattomagus, with the mark which indicates a capital town; and in the Antonine Itin. it occurs in the corrupted form Latomagus on the road which runs from a place called Caracoctinum. Ammianus (av. 11) speaks of it in the plural number Rotomagi. There are said to be coins with the legend Rattomaiia.

Rotomagus is Rouen on the north side of the Seine, and the capital of the department of Seine Inferieure. The old Gallic name was shortened to Rotomom or Rodomom, and then to Rouen, as Rodomna has been shortened to Rotomme. The situation of Rouen probably made it a town of some importance under the Roman Empire; but very few Roman remains have been found in Rouen. In the Roman times the town have been mentioned. [**G. L.**]

**ROXLONAI' (Poloplosalou), a people belonging to the Sarmatian stock, who first appear in history about a century before Christ, when they were found occupying the steppes between the Nysper and the Dom. (Strab. ii. p. 214, vii. pp. 294, 306, 307, 309; Flain. iv. 12; Pol. iii. 5. § 39, 42.) Afterwards some of them made their footing in Dacia and behind the Cappadocia. Strabo (vi. p. 306) has told the story of the defeat of the Roxolani and their leader Tascius by Diophantus, the general of Mathriades, and takes the opportunity of describing some of their manners which resembled those of the Sarmatian stock to which they belonged. (Hist. i. 79.) They were the first of the people, when making an inroad into Moesia during Otho's short lease of power. From the inscription (Orelli, Inscr. 750) which records the honours paid to Plantius Silvanus, it appears that they were also defeated by him. Hadrian, who kept his frontier quiet by subsidising the needy tribes, when they complained about the payment came to terms with their king (Spartius, Hadr. 6) — probably the Rasparasana of the inscription (Orelli, Inscr. 833). When the general raising broke out among the Sarmatian, German, and Scythian tribes from the Rhine to the Tanais in the reign of M. Aurelius, the Roxolani were included in the number. (Jul. Capit. M. Asteon, 220.) With the invasion of the tribes the name of the Roxolani almost disappears. They probably were partly exterminated, and partly united with the kindred tribes of the Alan, and shared the general fate when the Huns poured down from the interior of Asia, crossed the Don, and oppressed the Alan, and, later, with the help of these, the Ostro-Goths. It has been assumed that the name of the Roxelani (Poxalads, Ptol. iii. 5. § 24) is not different from that of the Roxolani, who, according to
Schafrāk (Slav. Alt. vol. i. p. 342), received their appellation from the Sarmatian "Batae,"—perhaps the Volga or some other river in their settlements. [E. B. J.]

RUADITAE. [Maracarta, p. 278, a.]

Rubia (Eliad. book 47, Rubatius; ruvo), a city of Apulia, situated on the branch of the Appian Way that left Bocchoris, and about 10 miles distant from the sea-coast. It is mentioned by Horace, as one of the places where Maecenas and his companions slept on the journey from Rome to Brundusium. (Hor. Sat. i. 5. 94.) The distance from Cannus is given as 23 miles in the Antonine Itinerary, and 30 in the Jerusalem Itinerary, which is the more correct, the direct distance on the map being above 20 miles. (Itin. ev. p. 116; I.1. H. H. p. 610.) Neither Strabo nor Ptolemy notices the existence of Rubi, but the inhabitants are mentioned under the name of Rubustini by Pliny, among the municipal towns of Apulia, and the "Rubustinum Ager" is enumerated in the Liber Columbarum among the "Civitatis Apuliae." (Plin. iii. 13. 32.) The Itinerarium Antonini also attests the municipal rank of Rubi in the reign of the younger Gordian. (Mommsen, Inscri. R. N. 624.)

The singular ethnic form given by Pliny is confirmed by the evidence of coins, which have the name FV BA2.TRINQ at full. These coins show also that Rubi must have received a considerable amount of Greek influence and cultivation, and this is still more strongly confirmed by the discoveries which have been recently made by excavations there of numerous works of Greek art in bronze and terra cotta, as well as of vast numbers of painted vases, of great variety and beauty. These, however, like all the others found in Apulia and Lucania, are of inferior execution, and show a declining state of art as compared with those of Nola or Volci. All these objects have been discovered in tombs, and in some instances the walls of the tombs themselves have been found covered with paintings. (Romanelli, vol. ii. p. 172; Bullet. dell' Inst. Arch. 1829, p. 173, 1834, pp. 36, 164, 326, &c.) The modern town of Ruvo is still a considerable place, with an episcopal see. [E. H. B.]

RUBICON. (Poetica), a small river on the E. coast of Italy, flowing into the Adriatic sea, a few miles N. of Ariminum. It was a trifling stream, one of the least considerable of the numerous rivers that in this part of Italy have their rise in the Apennines, and discharge their waters into the Adriatic; but it possessed some importance from its having formed the boundary between Umbria, or the part of the Gaulish territory included in that province, and Cisalpine Gaul, properly so called. Hence, when the limits of Italy were considered to extend only to the frontiers of Cisalpine Gaul, the Rubicon became on this side the northern boundary of Italy. (Strab. v. p. 217; Plin. iii. 15. 20; Lucan. i. 316.) This was the scene of the great and memorable Civil War between Caesar and Pompey; Cisalpine Gaul was included in the government of the former, and the Rubicon was therefore the limit of his province; it was this which rendered the passage of this trifling stream so momentous an event, for it was, in fact, the declaration of war. Caesar himself makes no mention of its passage, and it is difficult to believe that he would have set out on his march from Ravenna without being fully prepared to advance to Ariminum; but the well-known story of his halt on its banks, his hesitation and ultimate decision to cross it, in detail by Suetonius and Plutarch, as well as by Lucan, and has given a proverbial celebrity to the name of the Rubicon. (Suet. Caes. 31; Plut. Caes. 32; Appian, B.C. ii. 55; Lucan, i. 185, 213—227.) The river is alluded to by Cicero a few years later as the frontier of Gaul; and M. Antonius was ordered by a decree of the senate to withdraw his army across the Rubicon as a proof that he abandoned his designs on the Gallic province. (Cic. Phil. vi. 3.) Strabo still reckons the Rubicon the limit between Gallia Cisalpina and Umbria; but this has seemed to have been altered in the division of Italy by Augustus; and though Pliny alludes to the Rubicon as "quondam finis Italicus," he includes Ariminum and its territory as far as "the end of the Rubicon," to which also Rossano, Velia, and other cities of Campania (Plin. l.c.; Plut. iii. 1. § 23.) Its name, however, was not forgotten; it is still found in the Tabula, which places it 12 miles from Ariminum (Tab. Peut.), and is mentioned by Sidonius Apollinaris. (Ep. i. 5.) But in the middle ages all traces of it seem to have been lost; even the Geographer of Ravenna, he more nearly its proximity to his native city.

In modern times the identification of this celebrated stream has been the subject of much controversy, and cannot yet be considered as fully determined. But the question lies within very narrow compass. We know with certainty that the Rubicon was intermediate between Ariminum and Ravenna, and between the rivers Sapins (Sasico), which flowed some miles S. of the latter, and the Ariminum or Marecchio, which was immediately to the N. of the former city. Between these two rivers only two streams now enter the Adriatic, within a very short distance of each other. The southernmost of these is the Lusero or Lusius, a considerable stream, which crosses the high-road from Rimini to Ravenna about 10 miles from the former city. A short distance further N. the same road crosses a stream now called Fiumicino, which is formed by the united waters of three small streams or torrents, the most considerable of which is the Pisello (the uppermost of the three); the other two are the Rapose or Rivo, called also, according to some writers, the Rugone, and the Pluva, called also the Fiumecino. These names are those attested by the best old maps as well as modern ones, especially by the Atlas of Magini, published in 1620, and are in accordance with the statements of the earliest writers on Italian topography, Flavio Biondo and Leandro Alberti. Olivero, however, has the northwestern most stream the Rugone, and the one next to it the Pisello. This point is, however, of little importance, if it be certain that the two streams always united their waters as they do at the present day before reaching the sea. The question really lies between the Lusius and the Fiumicino, the latter being the name given both to the Rugone and the Pisello. A papal bull, issued in 1756, proves in favour of the Lusius, which, has, in consequence, been since commonly termed the Rubicon, and is still called by the peasants on its banks Il Rubicone. But it is evident that such an authority has no real
The name of *Rubicus* applied to one of the three branches of the *Fiumicino*, would be of more value, if it were certain that this name had not been distorted by antiquarians to suit their own purposes. But it appears that old maps and books write the name *Rugus*. Two arguments, however, may be considered as almost decisive in favour of the *Fiumicino*. The redness of the gravel in the bed of the stream, from which it was supposed to have derived its name, and which is distinctly mentioned by Lucan (Sidon. Ep. i. 5; Lucan, i. 214), was remarked by Cluverius as a character of the *Fiumicino*, which was wholly wanting in the *Luce*. The circumstance which has been relied on by some authors, that the latter river is a more considerable and rapid stream than the other, and would therefore constitute *Rubicus*, is not regarded as certain by Apollodorus (ii. p. 426) and by Syme. *Fiumicino* certainly speaks of the Rubicon as a trifling stream, with little water in it except when swollen by the winter rains.

The arguments in favour of the *Fiumicino* or *Piscatelio* (if we retain the name of the principal of its three continuities) thus appear decidedly to preponderate; but the question still will require a careful examination on the spot, for the statements of Cluverius, though derived from personal observation, do not agree well with the modern maps, and it is not improbable that the petty streams in question may have undergone considerable changes since his time; still more probable is it that such changes may have taken place since the time of Caesar. (Cluver. Ital. pp. 226—227; Bopp. Salm. Apoll. Illust. p. 343; Alberti, Descriptions d' Italia, p. 245; Magni, Carta di Romagna; Mannert, Geographie von Italien, vol. i. p. 234; Murray's Handbook for Central Italy p. 104. The older dissertations on the subject will be found in Graevius and Burnmann's Thesaurus, vol. vii. part 2.)

**RUBRE SUS LACUS. [Atax.]**

**RUBRICA'TA (Pompeii, Post., ii. 6. § 74), an inland city of the Latians in the N.E. part of Hispania Tarraconensis, on the river Rubricaus; according to Reichard, Olona. [T. H. D.]**

**RUBRICA'US or UM (Pompeii, Post., ii. 6. § 18), a river of Hispania Tarraconensis flowing into the Mare Internum a little west of Barchino, the modern Llobregat.** (Mela, ii. 6. § 5; Plin. iii. 3. s. 4.)

**RUBRECICATUS, in Numidia. [RUBRECICATUS.]**

**RUBRUM MARIS ERYTHRAEUM MARE.** (Herod. i. 180, 202, ii. 8, 156, 159, iv. 39; Polyb. v. 54, § 12, ix. 43. § 2; Strab. i. pp. 32, 33, 50, 56, xvi. pp. 765, 779, xvii. pp. 804, 815; Pompt. Mela, iii. 8. § 11; Plin. vi. 2. § 7). The sea called Erythra in Herodotus has a wide extension, including the *Indian Ocean*, and its two gulfs the *Red Sea* and the *Persian Gulf* (Pompeius Sabinus and AD Rubras) to a certain extent considered as a gulf, but as part of a continuous saline line; when the *Red Sea* specifically is meant it bears the name of Arabicus Sinus [*ARABICUS SINUS*].

The thick, wall-like masses of coral which form the shores or fringing reefs of the cleft by which the waters of the *Indian Ocean* advance through the straits of *Bab-el-Mandeb*, with their red and purple hues, were no doubt the original source of the name. Thus also in Hebrew (*Ezek. x. 19, xii. 18; Ps. cvi. 7, 9, 22*) it was called "yam saph," or the "woody sea," from the coralline forests lying below the surface of the water. *Basses Miamoun* (Sosœris) was the first (1398) and the long-continued habit of the priests—who with long ships subjected to his dominion the dwellers on the coast of the Erythraean, until at length sailing onwards, he arrived at a sea so shallow as to be no longer navigable. Diodorus (i. 55, 56; comp. Herod. ii. 102) asserts that this conqueror advanced in India beyond the Ganges, and to the great island of Taprobane or the memorial pillor of Sosœris near the strait of Deira or *Bab-el-Mandeb*. It appears that the *Persian Gulf* had been opened out to Phoenician navigation as three places were found there which bore similar if not identical names with those of Phoenicia, Tylus or Tyros, Aractus, and Dora (Strab. xvi. pp. 766, 784, comp. Ptolemy, v. 11. §§ 270, 271), where the Phoenicians founded colonies. The expeditions of Hiram and Solomon, joint undertakings of the Tyrians and Jarselites, sailed from Ezion Geber through the Straits of *Bab-el-Mandeb* to Ophir, one locality of which may be fixed in the basin of the Erythraean or *Indian Ocean*. (*Ulysses*). The *Lapid. kings of Aegypt availed themselves with great success of the channel by which nature brought the traffic and intercourse of the *Indian Ocean*, within a few miles of the coast of the Interior Sea. Their vessels visited the whole western peninsula of India from the gulf of Barygaza, Gauerat, and Camboye, along the coasts of Malabar to the Brahminical sanctuaries of Cape Comorin, and to the great island of Taprobane or Ceylon. Neearchas and the companions of Alexander were not ignorant of the existence of the periodical winds or monsoons which favour the navigation between the E. coast of Africa, and the N. and W. coasts of India. From the further knowledge acquired by navigators of this remarkable local direction of the winds, they were enabled to send embassies to sail from Ocelis in the straits of *Bab-el-Mandeb* and hold a direct course along the open sea to Muziris, the great mart on the Malabar coast (S. of Mangalore), to which internal traffic brought articles of commerce from the E. coast of the Indian peninsula, and even gold from the remote Chryse. The Roman empire in its greatest extent on its E. limit reached only to the meridian of the *Persian Gulf*, but Strabo (i. p. 14, ii. p. 118, xvii. p. 781, xvii. pp. 798, 815) saw in Aegypt with surprise the number of ships which sailed from Myos Hormos to India. From the Zend and Sanscrit words which have been preserved in the geographical names of Ptolemy, his tabular geography remains an historical monument of the commercial relations between the West and the most distant regions of Southern and Central Asia. At the same time Ptolemy (iv. 9, vii. 3. § 5) did not give up the fable of the "unknown southern land" connecting Prasum Prom. with Cattigara and Thinae (Sinarum Metropolis), and therefore joined E. Africa with these last coasts on the one hand, and the isthmus-hypothesis, derived from views which may be traced back to Hipparchus and Marinus of Tyre, in which, however, Strabo did not concur, made the *Indian Ocean* a Mediterranean sea. About half a century later than Ptolemy a minute, and as it ap-
pears a very faithful, account of the coast was given in the Periplus of the Erythraean Sea (a work erroneously attributed to Arrian, and probably not anterior to the 2nd century A.D. by his son Cassander) (Suid. s.v. Περίπαλος). During the long wars with Persia, the Assyrian and Syrian population, cut off from their ordinary communication with Persia and India, were supplied by the channel which the shores of the Persian Gulf and the Red Sea afforded; and in the reign of Justinian this commerce was very important. After the disturbances caused by the wars of Heraclius and Chosroes, the Arabs or Saracens placed upon the confines of Syria, Egypt, and Persia, had the greatest portion of the rich trade with Aethiopia, S. Africa, and India thrown into their hands. From the middle of the ninth century the Arab population of the Hadjies maintained connection with the Nile, the importance of communication between the commerce of the Red Sea and that of the Euphrates has never been restored. For all that concerns the data furnished by the ancient writers to the geography of the Erythraean sea the Atlas appended by Müller to his Geographi Graeci Minores (Paris, 1855) should be consulted. He has brought together the positions of Agatharchides, Artemidoros, Pindy, Polieny, and the Pseudo-Arian, and compared them with the recent surveys made by Moreseus, Carellis, and others. [E. B. J.]

RUSSO M. [Dacia, p. 744, b.]

BUSSIEN. [Revue des.]

RUFINIANA (PONTIFICIA). Polieny (ii. 9, § 17) names Nosomagus [NOSSOMAEGUS, No. 2.] and Rufiniana as the two towns of the Nomenes, a people on the Isthmus between the Boeotian and Thessalian or Thebais. If we place Rufiniana with D’Anville and others at Raufocha in Upper Alaca and in the present department of Host Rhin, we must admit that Polieny has made a great mistake, for Raufocha is within the territory of the Baurac. But D’Anville observes that it is not more extraordinary to find Rufiniana misplaced in Thessaly than his place Argentoratum in the territory of the Vangiones. [G. L.]

RUFRAE, a town of the Samnites on the borders of Campania, mentioned by Virgil (Aen. vii. 739) in a manner that would lead us to suppose it situated in Campania, or at least in the neighbourhood of that country; while Silvia Italicus distinctively includes it among the cities of the Samnites (viii. 683), and Livy also mentions Rufrium (i. p. 493) and other local topographers are mere conjectures. [E. B. H.]

BUFRUIN. [RUFRAE.]

RUGI, RUGI (Povrya or Pórya), an important people in the north of Germany, occupying a considerable part of the coast of the Baltic. Their settlements are on the right bank of the river Vinnas in the west, under the Vistula in the east, and surrounded in the west by the Sideni. In the south by the Holmevacs, and in the east by the Sciri, who were probably a Samarian tribe. Strabo does not mention them, and Polieny (ii. 11, § 14) speaks of the Povryas, which were probably the Rugi, as living on the coast as the Rugi. After their first appearance in Tacitus, a long time passes away during which they are not noticed, until they suddenly reappear during the wars of Attilla, when they play a conspicuous part. (Suid. Apoll. Pumpe. ap. Av. 319; Paul. Disc. de Gest. Rom. p. 534, ed. Erazm.) After the death of Attilla, they appear on the north side of the Danube in Litorium Scirium and Upper Hungary, and the country there inhabited by them was now called Rugi, and formed a separate kingdom. (Procop. Bell. Goth. 1. 14, iii. 2; Paul. Disc. Longob. p. 19.) But while in this latter country no trace of their name is now left, their name is still preserved in their original home on the Baltic, in the town of Rügenshagen and perhaps also in Regia and Regenswalle. (Comp. Latham on Tac. L. c., and Prolegom. p. xiv., who strangely believes that the Rugi of Tacitus dwelt on the Gulf of Riga.)

RUGIUM (Povrya), a town in the north of Germany on the coast of the Baltic (Pol. ii. 15, § 87), the old name of which, according to the recent researches of the ancient Rugi, that of the modern Regenswalle, on the river Rega, though others seek it elsewhere. (Wilhelm, German. p. 273.)

RUNICATAE (Povrya), an Alpine tribe in the north-east of Vindelicia between the Oenus and Danubius. (Pol. ii. 18, § 1.) In the inscription of the great trophy quoted by Pliny (ii. 26) they are called Bontinates. [L. S.]

RURA (Rovere), a river of Western Germany, which flows into the Rhine from the east near the town of Düsseldorf. (Geogr. Rev. iv. 24.) [L. S.]

RURADA (Burda), a place in Hadrianople, which appears only upon coins, the present Rus near Bacau. (Flor. Esp. viii. 2.)

RUSADIA (Plin. v. 1; Povrya), Plin. iv. 1, § 7; Rusader, Russ. Ant.), a colony of Manretans, situated near Metagonites Prom., which appears sometimes to have been called from the town Rürasdir. (Pol. iv. 1 § 19.) It is represented by the “barbaro” of Mélita, or Spanish penal fortress, on the hill then formed between C. Tres Fontes and the Málaga. [E. B. J.]

RUSZUZ. [MAURTEMANN, p. 298, b.]

RUSCION (Povrya, Povrya), a city of the Voivocz Tectosages in Gallia Narbonensis. (Pol. ii. 10, § 9.) When Hannibal entered Gallia by the Pyrenees, he came to Iliberis (Ehés), and thence marched past Rues, and in the town of Rues passed on a river of the same name (Pol. Strab. Povrya, Plin. iv. 10, ed. Bekker) the same name about the river and the fish, which, however, he says, feed on the plant agrisit. (Athen. viii. p. 332.) The low tract which was divided by the Rucino is the Cynthiscum Littus of Avienna (Ur. Mar. v. 365):—

post Pyrenaeum jugum, Jacent arnae in litoris Cyntis, Esquiae iustae solucat annis Rosciani.
RUSSELLAE.

Mela (v. 5) names the place a Colonisa, and so the title appears on coins, COL. HAR. LEG. VI. Pliny calls it "Oppidum Latinorum." It seems to have been a Colonisa Latina.

The name is incorrectly written Ruscone in the Antonine Itin. and in the Table. It is placed between Combusta (COMBUTA) and Illiberis, and it is represented by Castel-Rossellone or the Torre de Rossellone on the Têt, the ancient Ruscino, a short distance from Perpignan, the capital of the French department of the Pyrénées Orientales. Perpignan lies on the high-road from France into Spain, and there is no other great road in this part of the Pyrénées.

Ruscino is named Rossellone in middle age documents, and from this the modern name Rossillon is derived. Rossillon was a province of the ante-revolutionary history of France, and it corresponds to the modern department of Pyrénées Orientales.

The river Ruscino or Ruscunus is the Têt of Mela (v. 5), the Tét; and we may probably conclude from the latter that the river was exemplified in the Têt rises in the Pyrénées, and flows past Perpignan into the Mediterranean, after a course of about 70 miles. Sometimes it brings down a great quantity of water from the mountains. [G. L.]

RUSSELLAE (Rossellone: Etr. Russellannsc: Rosselle), an ancient and important city of Etruria, situated on the right bank of the river Onfre (Umbra). In common with several of the ancient Etruscan cities, we have very little information concerning its early history, though there is no doubt of its great antiquity and of its having been at a very early period a powerful and important city. There is every probability that it was one of the twelve which formed the Etruscan League (Müller, Etruriae, vol. i. p. 346). The first mention of it in history is during the reign of Tarquinius Priscus, when it united with Clusium, Arretium, Volaterrae, and Vetulonia, in declaring war against the Roman king, apart from the rest of the confederacy—a sufficient proof that it was at that time an independent and sovereign state. About the year 510 B.C. the Etruscans, we hear no more of it until the Romans had carried their arms beyond the Ciminius forest, when, in B.C. 301, the dictators M. Valerius Maximus carried his arms, apparently for the first time, into the territory of the Rusellae, and defeated the combined forces of the Etruscans who were opposed to him. (Liv. xiv. 4, 5.) A few years later, in B.C. 294, the consuls L. Postumius Megellus not only laid waste the territory of Russelat, but took the city itself by storm, taking more than 3000 of the inhabitants captives (id. x. 37). No other mention of it occurs during the period of Etruscan independence; but during the Second Punic War the Rusellaeans are mentioned among the "populi Etrusci" who came forward with voluntary supplies to equip the fleet of Scipio (v. c. 205), and furnished him with timber and cork (id. xxviii. 45). It is evident that at this time Russelat was still one of the principal cities of Etruria. We find no subsequent notice of it under the Roman Republic, but it was one of the places selected by Augustus to receive a colony (Plin. iii. 5. 4, 2; Zumpt, de Col. p. 847); notwithstanding which it seems to have fallen into decay; and though the name is mentioned by Ptolemy (iii. 1. 48) we meet with no later notice of it in ancient times. It did not, however, altogether cease to exist till a much later period, as it retained its episcopal see down to the twelfth century, when it was transferred to the neighbouring town of Grosseto. (Repetti, Dia. Top. vol. ii. pp. 526, 822.)

The site of Rossellone is now wholly desolate and overgrown with thickets, which render it very difficult of access. But the plan may be distinctly traced, and the line of the ancient walls may be followed in detached fragments throughout the entire circuit. It stood on the flat top of a hill of considerable elevation, about 6 miles from the modern city of Grosseto, overlooking the broad valley of the Ombrone and the level plain of the Maremma, which extends from thence to the sea. The walls follow the outline of the hill, and enclose a space of about 19 miles in circuit, with a rampart of very rude and massive stones, in some places with an approach to horizontal structure, similar to that at Volterra and Populonia; but in other parts they lose all traces of regularity, and present (according to Mr. Dennis) a strong resemblance to the rudest and most irregular style of Cyclopian construction, which he notes as the most interesting remnant of an Etruscan city—has yet been discovered at Russelat. But the site is so wild and so little visited, that no excavations have been carried on there. (Dennis, l. c. p. 254.)

About 3 miles from the ruins, and 4 from Grosseto, are some hot-springs, now called I Bagni di Rosselle. On a hill immediately above them are the mediaeval ruins of a town or castle called Montepulciano, which have been often mistaken for those of Russelat. (Dennis, l. c.)

RUSGU'NIA (Rus. Ant; Povetovio, Ptol. iv. 2. § 6), a town of Marazania, and a colonia, which lay 15 M. P. to the E. of Icosium. Its ruins have been found near Cape Matyas or Temesvody (Barth, Wunderungen, p. 65). See Auloten, 1857, No. 144. [E. H. B.]

RUSICADE (Plin. v. 2; Mela, l. v. § 1; Povetovia, Ptol. iv. 3. § 3; Rusicade, Rov. Ant., Pent. Tab.), the harbour of Cirta in Numidia, and a Roman colonia, at the mouth of the small river Thapsus (Vib. Sec. de Fed. p. 19; C. Sall.), and probably therefore identical with the Thapsa (Gallica), a port, or harbour-town, of Scylax (p. 50). Its site is near Stora; and the modern town of Philippouolle, the Râs-Siktâda of the Arabs, is made in part of the materials of the old Rusicade (Barth, Wunderungen, p. 66). [E. B. J.]

RUSIDA'VA. [Dagia, p. 744, b.]

RUSPE (Pent. Tab.; Povetovio al. Povetov, Ptol. iv. 3. § 10), a town of Numidia between Acholla and Usilla, near the Caput Vadoorum (Corippus, Joh. i. 366; C. Xabikudch), and the sea of Fulgentius, well-known in the Pelagian controversy; he was exiled from it by the Vandal Thrasamund. Barth (Wunderungen, p. 177) found remains at Schebba. [E. B. J.]

RUSPINUM (Povetovio, Stra. VI. p. 851; Ruspina, Auct. B. Afr. 6; Plin. v. 3; Pent. Tab.), a town of Africa Proper, where Caesar defeated Scipio, and which he afterwards made his position while waiting for reinforcements. It is probably the
same place as the pHierman of the Coast-describer (Stadilus, § 114, ed. Miller), near the ruins of
Leptis Parva. [E. B. J]

RUSTICIANA (Poviercia, Potl. ii. 5. 7), a city of the Vettonum in Lucania, on the right ban
t of the Tagna. Situed midway between Corithys and 
Galatium. (It. Ant. v. 433.) [T. H. D.]

RUSSUERIUM, RUSCUERIUM (Pilus. v. 
1; It. Ant.; Poviercia, Potl. ii. 2. v. 8), a 
town of Mauretania, which Claudius made a muni-
cipium (Plin. l.c.), but which was afterwards a 
colonia (Itus. Ant.). Barthes (Vanderweges, p. 60) 
has identified it with the landing-place Delica in Al-
geria, where there is good anchorage. [K. B. J.]

RUTE'iNI (Poviercia), and Puravel in Polotymy 
(ii. 7. § 21), who places them in Gallia Aquitania. 
Pliny (iv. 19) says that the Ruteni border on the 
Narbonensia Provincia; and Strabo (iv. p. 191) 
places them and the Galliaca or Gabelli next to the 
Narbonensis. Their country was the old province of 
Aegeorum, and their eastern boundary, about 90 miles in a western direc-
tion. The chief town was Rhades. The modern 
department of Aveyron comprehends a large part of 
the aenever. There were silver mines in the 
country of the Ruteni and their neighbours the 
Gabelli, and the floss of this country was 
gendered.

The Arverni and Ruteni were defeated by Q. 
Fabius Maximus, m. c. 191, but their country was 
not reduced to the form of a Roman province (Caes. 
B. G. l. 43). In Caesar's time part of the Ruteni 
were included in the Provincia under the name of 
Ruteni Provinciales (B. G. vii. 5. 7). Verulamitrix in 
the Caes. B. G. iii. 5. 27, is mentioned as the 
historian of the six chief towns of the 
country of the Ruteni to bring them over to 
the Gallic confederation, which he did. Caesar, in order 
to protect the Provincia on this side, placed troops in 
the country of the Ruteni Provinciales, and among 
the Volca, Aremontica, and Toloseta. Pliny, who 
enumerates the Ruteni among the people of Aqui-
tania, also mentions Ruteni in the Narbonensis (iii. 4), 
but he speaks of them as the town Sequarum [Sequi-
na]. The Ruteni Provinciales of course were 
farther west to the Tectosages than the other Ruteni, 
and we may perhaps place them in that part of 
the departments of Avenae and Taun which is south 
of the Narcan (Taun). It may be conjectured that 
part of the Ruteni were added to the Provincia, either 
and the rest of the Ruteni by Maximus, or after 
the conquest of Tolos by Caspia (m. c. 106.) [G. L.]

RUTICLAE. [Rudil.]

RUTUBA (Roja), a river of Liguria, which rises 
in the Maritime Alps, near the Coll de Tende, and flows 
into the sea at Ventimiglia (Albium Intemelium). 
Its name is found in Pliny (iii. 3. 7. 7), who places 
its mouth, which is at the W. of Albium Intemelium, 
whereas it really flows on the E. side of that town; 
Lucan also notices it among the streams which flow 
from the Apenines (ii. 422), and gives it the 
epithet of "cavu," its flowing through a deep 
bed or ravine. From the mention of the Tiber just 
after, some writers have supposed that he must 
mean another river of the same name, but there is 
no reason to expect such a strict geographical order 
from a poet, and the mention of the Marsa a few 
lines lower down sufficiently shows that none such 
was intended. Vibia Sequat (p. 17) who makes 
the Rutuba fall into the Tiber, has obviously misunder-
stood the passage of Lucan. [E. H. B.]

RUTUBIS (Polyb. ap. Plin. v. 1; POWIS, Potl. 
iv. 5. § 1), a port of Mauretania, which must be 
identified with the low rocky point of Memonnog. 
The town situated upon this was the last possessed 
by the Portuguese in Morocco, and was abandoned 
by them in 1769. (Jackson, Morocco, p. 104; 
Jenkin, coast of Morocco, 306.) [T. H. D.]

RUTULI (Persepolis), a people of ancient Italy, 
who, according to a tradition generally received 
il later times, were settled at a very early period in a 
part of Latium, adjoining the sea-coast, their capital 
un city being Ardea. The prominent part that 
they and their king Turnus bear in the legendary 
history of Aeneas and the Trojan settlement, especially 
in the form in which this has been worked up by 
Virgil, has given great celebrity to their name, 
but they appear to have been, in fact, even according 
to these very traditions, a small and unimportant 
people. Their king Turnus himself is represented 
as dependent on Latinus; and it is certain that in 
the historical period Ardea was one of the cities 
of the Latins Cerere (Liv. iv. 61), while the name of 
the Rutuli had become merged in that of the Latia 
people. Not long before this indeed Livy represents 
the Rutuli as a still existing people, and the arms of 
Tarquinii Superbus as directed against them when 
he proceeded to attack Ardea, just before his expul-
sion. (Liv. iv. 56, 57.) According to this narrative 
the fortress of Ardea is first mentioned, but we learn from 
another authority (the treaty between Rome and Carthage 
preserved by Polybius, iii. 22) that it had fallen 
under the power of the Romans before the close of 
the monarchy, and it is possible that the extinction 
of the Rutuli as an independent people may date from 
this period. The only other mention of the Rutuli 
which we have is in the line found in the list given by 
Cato (qu. Piscivens. iv. p. 699) of the cities that took part in the 
foundation of the celebrated temple of Diana at Aricia, 
a list in all probability founded upon some ancient re-
cord; and it is remarkable that they here figure as 
distinct from the Ardestes. There were some ob-
scure traditions in antiquity that represented Ardea 
as founded by the Romans, by means of a branch of 
these that are regarded by Niebuhr as tending to prove 
that the Rutuli were a Pelasgic race. (Niebu. vol. i. 
p. 44, vol. ii. p. 21.) Schwegler, on the other hand 
considers them as connected with the Etruscans, and 
probably a relic of the period when people had 
extended their dominion throughout Latium and 
Campania; and finds that the name of Turnus, or after 
the name of Turnus, which may probably be connected 
with Tyrrhenus, as well as in the union which the 
legend represents as subsisting between Turnus and the 
Etruscan king Menesius. (Schwegler, Röm. 
Gesch. v. 1. p. 330, 331.) But the whole subject 
is so mixed up with fable and poetical invention, 
that it is impossible to feel confident in any such 
conjectures. [E. H. B.]

BUTUNNIUM (It. Ant. p. 469), apparently 
a town of the Cornovii in the W. part of Britannia 
Emania. Camden (p. 651) identifies it with 
Roetton in Shropshire, Horasey (p. 418) with 
Wem. [T. H. D.]

RUTUPIAE (Poviercures, Potl. ii. 3. § 27; in 
the Tana. Ant. and Not. the name is within 
Rutupiae, also Portus Rutupienus and Portus 
Rutupius: Adj. Roepiupina, Luc. Pharsa. vi. 67; 
Juv. iv. 141), a town of the Cantii on the E. coast 
of Britannia Prima, now Richborough in Kent. 
Rutupiae and Portus Rutupienus were probably 
distinct, the former being the city, the latter its harbour 
at some little distance. The harbour was probably
RYSSADIUM.

Samos, not Sandaeis; which latter town seems to have sprung up under the Saxons, after Rutupiae had begun to fall into decay, and was indeed probably built with materials taken from it. According to Camden (p. 244) the etymology of the name of Rutupiae is analogous to that of Sandaeis, being derived from the British Rhudnaeth, signifying "sandy bottom"; a derivation which seems much more probable than that from the Eturi, a people who occupied the district in France now called La Roerey. The territory around the town was styled Rutipinae Ager (Auston. Parent. xviii. 8) and the coast Rutipinae Littus (Luc. i.e.); the latter was so named for its coves, as the coast near Myrae and Reculver is to the present day. Later towns of the place, with its hill conical form, is the present neighbourhood, at a depth of from 4 to 6 ft. underground. The port is undoubtedly that mentioned by Tacitus (Agri. 38), under the erroneous name of Trutnus Larus, as occupied by the fleet of Agricola. It was a safe harbour, and the usual and most convenient one for the passage between Britain and England. (Gell and Mon. Antiqu. ii. 8. § 6.) The principal Roman remains at Richborough are those of a castrum and of an amphitheatre. The walls of the former present an extensive ruin, and on the N. side are in some places from 20 to 30 feet in height. Fragments of sculptured marbles found within their circuit show that the fortification must have consisted of several banks and buildings. The foundation walls of the amphitheatre were excavated in 1849, and are the first remains of a walled building of that description discovered in England. There is a good description of Richborough, as it existed in the time of Henry VIII., in Leland's Itinerary (vol. vii. p. 128, ed. Hearne). Leland mentions that many Roman coins were found among the stones. In the same work, Tacitus was under the jurisdiction of the Cornu Icarios Saxonicis, and was the station of the Legio Ila Augusta. (Notitia, c. 55.) A complete account of its remains will be found in Smith's Antiquities of Great Britain, vol. i. It was the residence of the first of the name of the house of Wiltshire, about 1700 B.C. (T. H. D.)

SABA.

SABA, SABAEI (Sadah or Száfa; Eth. Szábae, fam. Száfale), were respectively the principal city and nation in Yemen, or Arabia Felix. [ARABIA.] Ancient geographers differ considerably as to the extent of territory occupied by the Sabaeans, Eratosthenes assigning them a much larger area than Ptolemy. The difference may perhaps be reconciled by examining their respective accounts.

Our knowledge of the Sabaeans is derived from three sources: the Hebrew Scriptures, the Greek historians and geographers, and the Roman poets and encyclopaedists, Piny, Solinus, &c. The Arabian geographers, also give some light upon this ancient and far-reaching race.

1. In the Hebrew genealogies (Genesis x. 6, xxv. 3) the Sabaeans are described as the descendants of Cush, the son of Ham. This descent was probably not so much from a single stem, as from several branches of Hamite origin; and as the tribes of Cush were numerous, some of them may have proceeded immediately from Cush, and others from later progenitors of the same stock. Thus one tribe descended from Seba, the son of Cush, another from Jokshan, Abraham's son by Keturah; a third from Sheba, the son of Raamah—the 'Peryah of the LXX. (Compare Job xlix. 10; Ezek. xiv. 14; Ezekieli. xxv. 29, 30, xxviii. 13.) The most material point in this pedigree is the fact of the pure Semitic blood of the Sabaeans. The Hebrew prophets agree in celebrating the stature and noble bearing, the enterprise and wealth of this nation, therein concurring with the expression of Agatharchides, who describes the Sabaeans as having vā ισπανα καθολογμα. Their occupations appear to have been various, as would be the case with a nation so widely extended ("Sabei... ad utrasque maris percorrit"); Pilin. vi. 26, 32; for there is no doubt that in the south they were actively engaged in commerce, while in the north, on the borders of Idumea, they retained the predatory habits of nomadics. (Job, ii. 15.) The 'Queen of the South,' a word which attracted to Palestine by the fame of Solomon, was probably an Arabian sovereign. It may be observed that Yemen and Sabæa have nearly the same import, each signifying the right hand; for a person turning his face to the rising sun has the south on his right, and thus Sabæa or Yemen, which was long regarded as the southern limit of the habitable zone, is the left-hand, or southern land. (Comp. Herod. iii. 107—113; Forster's Geogr. of Arabia, vol. i. pp. 24—38.) A river Sabæi, in Carmania (Mela, iii. 8. § 4), and a chain of mountains Sabae, at the entrance of the Persian Gulf (Arrian, Periplus. M. Erythrae, ὅπως μέσωνα λέγομεν Σαμα, comp. Pol. vi. 7. § 32), appear only to an extension of the Sabæans beyond Arabia Proter. That they reached to the eastern shore of the Red Sea is rendered probable by the circumstance that a city named Sabæ or Sabæ stood there, about 36 miles S. of Podrum, in lat. 14° 20' N. (Pol. vi. 7. § 38, v. 23. § 14.)

2. The first Greek writer who mentions the Sabæans by-name is Xenophon. His account, however, represents a more recent condition of this nation than is described by Artemidorus, or by Agatharchides, who is Strabo's principal authority in his narrative of the Sabæans. On the other hand, Diodorus Siculus professes to have compiled his
accounts of them from the historical books of the Egyptian kings, which he consulted in the Alexan-
drian Library. (Diod. iii. 38, 46.) There can be little doubt that the Greeks knew of the fact, but
not name the Sabaeans, describes them in various
passages, when speaking of the Arabians, the south-
ermost people of the earth. (Herod. ii. 86, iii. 107
-113.) The commerce of Yemens with Phoenixia and
Aegypt under the Pharaohs would render the name of the Sabaeans familiar in all the havens of
the Red Sea, and in the eastern Mediterranean. The
Aegyptians imported spices largely, since they em-
ployed them in embalming the dead; and the Phoe-
nicians required them for the Syrian markets, since
perfumes have in all ages been both favourite
luxuries and among the most popular medicines of
the East. At the time when Ptolemy wrote (in the
second century B.C.) their trade with Syria and
Aegypt was so considerable that the carriers of the silks and spiccs so
much in request at Rome, brought the Sabaeans
within ken of the scientific geographer and of the
learned generally.
3. Accordingly, we meet in the Roman poets with numerous, although vague, allusions to
the wealth and luxury of the Sabaeans. "Moies, " de-
virginis, Moses, " Emelai, " the names of the most
celebrated cities of the Sabaeans, and are commonly
mentioned by them. (See Catull. xi. 5; Propert. ii. 10. 16,
ib. 29. 17, iii. 13. 8; Virgil, Geor. i. 57, ii. 150,
Aen. i. 416; Horace, Car. iii. 9, ii. 12. 24; Id.
Epist. i. 6, ib. 7. 36; Statius, Silv. iv. 8. 1;
Senec. Hercules, Ost. v. 376.) The expedition of
Aelius Gallus, indeed (s. c. 24), may have tended
to bring Syria and Arabia more immediately under
the notice of the Romans. But their knowledge
was at best very limited, and rested less on facts
than on rumours of Sabaeanc opulence and luxury.
Pliny and the geographers are rather better in-
formed, but even they had very erroneous conceptions
of the physical or commercial character of this nation.
Not until the passage to India by the Cape had been
opened was Sabaea or Yemens really explored by
Europeans.
Assuming, then, that the Sabaeans were a widely-
spread race, extending from the Persian Gulf to the
Red Sea, and running up to the borders of the
desert in the Arabian peninsula, we proceed to exa-
nine the grounds of their reputation for excessive
opulence and luxury. At all events, they were
undoubtedly native; they supplied Aegypt and
Syria from the remotest periods with frankincense
and aromatics; and since the soil of Yemens is highly
productive, they took in exchange, not the corn or
wine of their neighbours, but the precious metals.
But aromatics were by no means the capital source
of their wealth. The Sabaeans possessed for many
centuries the keys of Indian commerce, and were
the intermediate factors between Aegypt and Syria,
as these countries were in turn the Indian agents
for Europe. During the Pharaonic era of Aegypt,
no attempt was made to disturb the monopoly of the
Sabaeans in this traffic. Ptolemy Philadelphus (s. c.
274) was the first Aegyptian sovereign who com-
cerned the value of the Red Sea and its harbours to
his kingdom. He established his Indian empire at
Myca-Hormus or Arinisco, and under his succes-
sors Berenice, which was connected with Coptos on
the Nile by a canal, shared the profits of this com-
mmercial enterprise. But even then the Sabaeans lost
a small portion only of their former exclusive ad-
vantages. They were no longer the carriers of
Indian exports to Aegypt, but they were still the
importers of them from India itself. The Egyptian
flutes proceeded no further than the havens of Sab-
betha or Marib, while the Sabaeans, long prior to
the Greeks, and with whom they were on terms of
commerce across the ocean with the monsoon to Ceylon
and the Malabar coast. Their vessels were of larger
build than the ordinary merchant-ships of the
Greeks, and their mariners were more skillful and
intrepid than the Greeks, who, it is recorded, shrunk
back with terror from the Indian Ocean. The track
of the Arabian Sea passed through the strait of GIS-
drosia, since Nearchus found along its shores many
Arabic names of places, and at Passeng engaged a
pilot acquainted with those seas. In proportion as
luxury increased in the Syro-Macedonian cities (and
their extravagance in the article of perfumes alone is
recorded by Athenaeus, xii.), and subsequently also in Rome, the Indian trade became more valuable to the
Sabaeans. It was computed that at the time of the
Empire, that, for every pound of silk brought to
Italy, a pound of silver or even gold was sent to
Arabia; and the computation might fairly be ex-
tended to the aromatics employed so lavishly by the
Romans at their banquets and funerals. (Comp.
Pomponius, c. 64, with Plutarch, Sulla, c. 38.)
Thus the wealth of the Sabaeans rested on the
trading routes by Petra and the Elantion Gulf, the other up
the Red Sea to Arinisco, the Ptolemaic canal, and
Alex-
andria. We may therefore fairly ascribe the extra-
ordinary wealth of the Sabaeans to their long
monopoly of the Indian trade. Their country, how-
ever, was itself highly productive, and doubtless, from
the desert to the red sea, and from the peninsula to the
southern extremity was densely populated. The
Sabaeans are described by the Hebrew, the Greek,
and the Arabian writers as a numerous people, of
lofty stature, implying abundance of the means of
life; and the recurrence of the name of Saba through-
out the entire region between the Red Sea and Car-
menia shows that they were populous and powerful
enough to send out colonies. The general barbarism of the northern and central districts of Arabia drove
the population down to the south. The highlands
that border on the Indian Ocean are distinguished
by the plenty of wood and water; the air is tem-
perate, the animals are numerous (the horses of
Yemens are strong and serviceable), and the fruits
of the desert are seen, and in a few hours home the Sab-
aeans were enabled to divert themselves to trade
with undivided energy and success.
Nothing more strikingly displays the ignorance of
the ancient geographers as regards Sabaea than
their descriptions of the opulence of the country.
Their narratives are equally pompous and extra-
vagant. According to Agatharchides and Diodorus,
the odour of the spice-woods was so potent that the
inhabitants were liable to apoplexy, and counter-
acted the noxious perfumes by the ill odours of burnt
goats'-hair and asphaltite. The decorations of their
houses, their furniture, and even their domestic uten-
sils were of gold and silver; they drank from vases
done up with gems; they used cinnamon chips for
firewood; and no king could compete in luxury with
the merchant-princes of the Sabaeans. We have only
to remember the real or imputed sumptuousness of
a few of the Dutch and English East India Company's
merchants in the 18th century, while the trade of
the East was in a few hands, in order to appreciate
the extravagance of these descriptions by Agatharchides and Diodorus.

The delusions of the ancients were first dis-
SABA.

pelled by the traveller Niebuhr. (Description de l'Arabie, p. 125.) He asserts, and he has not been contradicted, that Yemas neither produces now, nor ever could have produced, gold; but that, in the district of Saba, they continued to be a people of great notoriety by easier describers, — which were worked when he visited the country. He states, moreover, that the native frankincense is of a very ordinary quality, Sabaean yielding only the species called Li-bi, while the better sorts of that gum are imported from Semenra, Siama, and Jazza. The distance from which the superior kinds of myrrh, frankincense, hard, and osaia were fetched, probably gave rise to the strange tales related about the danger of gathering them from the trees, with which the Sabaens regaled the Egyptian and Greek merchants, and through them the Greek geographers also. One cause of danger alone is likely to have been truly reported; the spice-woods were the abode of venomous reptiles; one of which, apparently a purple cobra, was aggressive, and, springing on intruders, inflicted an incurable wound. The ancients, however, said and believed that cinnamon was brought to Yemas by large birds, which build their nests of its chips, and that the bedowen was combed from the beards of goats.

The Sabaens were governed by a king. (Dion Cass. xxiv. 23, 24.) The functions of the royal office was, that he should never quit his palace; found beyond its precincts, it was allowable to stone him to death. The rule which governed the succession to the throne was singular. A certain number of noble families possessed equal claims to the crown; and the first child (females were eligible) born after an interregnum, was heir to the reigning monarch. This exclusion of the king, and the strange mode of electing him, seem to indicate a sacrificial influence, similar to that which regulates the choice of the Grand Lama and the homage paid to him by the Thibetians. The precise boundaries of Saba is it is impossible to ascertain. The area we have presumed is encompassed within the Arabian Sea W., the Persian Gulf E., the Indian Ocean S., and an irregular line skirting the Desert, and running up in a narrow point to Idumea N.

For the principal divisions of the Sabaenan see the articles on Arabia; Adramytta; Michael.

The Sabaen language has been traced from two canons: (1) the more direct intercourse of the Assyrio-Greeks with India, and (2) the rivalry of the powerful tribe of the Homerites, who subdued them. In the account of their eastern traffic, and of the characteristics of their land, we have traced the features of the race. Compared with the Arabs of the Desert, the Sabaens were a highly civilised nation, under a regular government, and, as a mercantile community, jealous of the rights of property. The author of the Peripitus remarks upon similar security among the Adramites; the interests of the merchant had curbed and softened the natural ferocity of the Arab. This also, according to Niebuhr (Descrip. de l'Arabie, p. 315), is still observable. The Yemenis distinguish the provinces of Hujza, and Negal. [W. B. D.]

SABA. Three cities of this name are distinguished by ancient geographers: the name indeed was a common appellation of towns, and signified head of the province, or of its lesser divisions. (Comp. Plin. vi. 26. a. 32.) (Saba'i, Steph. B. s. a. Saz, Agatharch. op. Phot. p. 63,) was the chief city of the Sabaens. It is described by Diodorus (iii. 46) as situated upon a lofty wooded hill, and within two days' journey of the frankincense country. The position of Saba is, however, quite uncertain: Mammert (Geogr. der Griech. u. Röm. vol. vi. pt. i. p. 66) places it in the modern Soada; other geographers identify it with Merob [Mariana]; and again Sabatha, both from its site in the interior and its commercial importance, seems to have a good title to be considered as Saba [Zedeq of Agatharchides] or Sheba, the capital of the Sabaens.

2. (Zedeq, Strab. xvii. p. 771; Zeller, Plut. iv. 7. § 8), on the western shore of the Red Sea, was the capital city of the Sabaens, and its harbour the Red Sea, the Aethiopica (Zedeqa ovân, Strab. xvii. p. 770). The position of Saba, like that of so many Aethiopian races and cities, is very uncertain. Some writers place it at the entrance of the Arabian gulf (Heeren, Histor. Researches, vol. i. p. 333); others carry it up as high as the bay of Adul, lat. 15° N. Bruce (Travels, vol. iii. p. 144) identifies the modern Asab with the Sabaens, and places it between the tropics and the Arabian highlands. Combes and Taminier (Voyages, vol. I. p. 89) consider the island Massowa to have a better claim: while Lord Valentia (Travels, vol. i. p. 47) finds Saba at Port Montgomery. But although neither ancient geographers nor modern travellers are agreed concerning the site of the Aethiopian Saba, they agreed in placing it on the northern coast of the kingdom or island of Merob, and between the Sinus Avallites and the bay of Adul, i.e. between the 12th and 15th degrees of N. latitude. On the opposite shore were seated the Sabaens of Arabia, and as there was much intercourse between the populations of the opposite sides of the Red Sea, the Sabaens at least in earlier periods, may be regarded as one of the principal tribes of the Aethiopian kingdom of Merob. [MEROB.] Josephus (Antiq. ii. 5) affirms that the Queen of Sheba or Saba came from this region, and that it bore the name of Saba before it was known by that of Merob. There seems also some affinity between the word Saba and the name or title of the kings of the Aethiopians, Saba-sen, comparison of the name.

[SABADDIBA光泽. (Zedeq, Strab. vii. 2. § 28), three islands, mentioned by Ptolemy, in the neighbourhood of the Aures Chersonesus in India extra Gangem. From the great resemblance of the name, it is not unlikely that he has conformed it with that of the island of Cabedus (or Sabadus), which he mentions in his next section.] [SABADDIBA.]
SABAGENA, a town in Lesser Armenia, is mentioned only by Ptolemy (v. 7. § 10) as belonging to the province of Laviniana. [L. S.]

SABALINGI (Σαβαλινγι), a German tribe, placed by Pomponius (s. 11. § 11) in the province of Carnuntum, in the Christian position, the modern Schlesien. In the absence of all further information about them, it has been inferred, from the mere resemblance of name, that they dwelt in and about the place called Solzeholm in the island of Lolland. [L. S.]

SABARIA (Σαβαρία), an important town in the north of Upper Pannonia, was situated in a plain between the river Arbrabo and the Deserta Batorum, on the road from Carnuntum to Postumium. The town, which seems to have been an ancient settlement of the Boi, derived its importance partly from the fertility of the plain in which it was situated, and partly from the fact that it formed a kind of central point at which several roads met. The emperor Claudius raised it to the rank of a Roman colony, and gave it the surname of Claudia. (Plin. iii. 27; Ptol. ii. 15. § 38.) In this town Septimius Severus was proclaimed Augustus (Aurel. Vict. Epit. 19), and the emperor Valentinian resided there some time before (Amm. Marc. xxx. 5.) Owing to this and other circumstances, the town rose to a high degree of importance, and was one of the great cities of the Roman Empire; and its ancient greatness is still attested by its numerous remains of temples and aqueducts. Many statues, inscriptions, and coins also have been found at Stein am Äuger, which is the modern name of the town, or, as the Hungarians call it, Szombathely. (It. Ant. pp. 253, 261, 263, 455; Orell. Inscript. ii. 60, 105; Pococke in his travels which he made in Hungary, p. 45; Muchar, Noricum, i. p. 167.) [L. S.]

SABARCUS SINUS. [INDICUS OCEANUS.]

SABATA or SABDATA (Ptol. vi. 27. s. 31.), a town of Asyria, probably the same place as the Sabadd of Zosimus (iii. 23), which that writer describes as 30 staadia from the ancient Seleucia. It is also mentioned by Abufloda (p. 253) under the name of Sabadda.

SABATIA VADA. [VADA SABATIA.]

SABATIUS LACUS (Σαβατιανός Λίμνη, Strab.: Lago di Bricciamento), one of the most considerable of the lakes of Etruria, which, as Strabo observes, was the most southerly of them, and consequently the nearest to Rome and to the sea. (Strab. v. p. 225.) It is the most regular of the lakes in that region, and formed in the crater of an extinct volcano, and has consequently a very regular basin-like form, with a circuit of about 20 miles, and is surrounded on all sides by a ridge of hills of no great elevation. It is probable that it derived its name from a town of the name of SABATA, which stood on its shores, but the name has been extended to the two adjacent villages, and the positive evidence of its existence is its mention in the Tabula as a station on the Via Claudia. (Tab. Post.) The lake itself is called Sabata by Strabo, and Sabate by Festus, from whom we learn that it gave its name to the Sabatine tribe of the Roman citizens, one of those which was formed out of the new citizens admitted to the state in B.C. 367. (Liv. vi. 4, 5; Fest. s. v. Sabatina, pp. 342, 343.) Silius Italicus speaks of the "Sabatia stagna" in the plural (viii. 492), probably including under the name the much smaller lake in the same neighbourhood called the Lacus Alsietinus or Lago di Martignano. The same tradition was reported of this lake as of the Ciminian, and of many others, that there was a city swallowed up by it, the remains of which could still occasionally be seen at the bottom of its clear waters. (Sotion, de Mir. Post. 41, where we should certainly read Σαβατόρως for Σαβατόρως.) It abounded in fish and wild-fowl, and was even stocked artificially with various kinds of the luxurious Romans of late times. (Columnell. viii. 16.)

The Tabula places Sabate at the distance of 36 miles from Rome, but this number is much beyond the truth. The true distance is probably 27 miles, which would coincide with a site near the W. extremity of the lake about a mile beyond the modern town of Bricciamento, where there are some ruins of Roman date, probably belonging to a villa. (Tab. Post.; Holsten. Not. ad Clever. p. 44; Westphal. Röm. Kampagnen, pp. 156, 158.) The town of Bricciamento, which now gives name to the lake, dates only from the middle ages and probably does not occupy an ancient site. [E. E. B.]

SABATUS. 1. (Sabbato), a river of Samnia, in the marshes of the Murius, larv., and received the tributaries of the Calor (Calore), with which it unites under the walls of Beneventum. [CALOR.] The name of the river is not found in any ancient author, but Livy mentions the Sabatinii among the Campanians who were punished for their defection to Hannibal in the Second Punic War. (Liv. xxvi. 33, 34.) It may have taken its name possibly from the valley of Sabatini, or there may have been, as supposed by Oliver, a town of the same name on the banks of the river. (Claver. Ital. p. 1199.)

2. (Sanvto), a river of Bruttium, on the W. coast of the peninsula, flowing into the sea between Asamian and Capo Suaro. Its name is known only by its personal form, and is supposed to be derived from the name of a river which it crossed by the high-road to Rhegium 18 miles S. of Consentia (Coscentia), a distance which, combined with the name, clearly identifies it with the modern Sanveto. (Itin. Ant. pp. 105, 110.) It is generally identified by geographers with the Ocinarum of Lycochrus, on the banks of which the Greek city of Terina was situated; but this assumption rests on no sufficient grounds. [TERIUM.] [E. E. B.]

SABBATA or SABBATIA. [VADA SABATIA.]

SABBATH (Σάββαθ, Ptol. vi. 7. § 38; Sabatha, Ptol. vii. 28. s. 32), was the capital of the Adramyttes, a Sabæan tribe inhabiting the S. coast of Arabia Felix (Lat. 14° N.). [ADRAMYTTE.] Its inhabitants were called Sabatha. It was the capital of the Decumani (Descr. Orbis Terr. v. 1136). Sabatha was seated far inland, on the coast of a navigable river (Prion) — an unusual circumstance in that region, where the streams are brief in their course and seldom navigable. (Peripl. Mar. Erythrai. p. 15.) If it really contained sixty temples within its walls, it must have ranked in size and importance among the cities of Arabia. Its monopoly of the Indian trade doubtless rendered it a wealthy and important place. At no other haven on the coast were the spices, gums, and silks of India permitted to be landed: if exposed to sale elsewhere, they were confiscated, and their vendors punished with death. They were conveyed up the river in small vessels of leather, strained over wooden frames. One gate alone — probably for the convenience of detecting fraud — of Sabbath was assigned to this branch of commerce; and after the bales had been examined, the goods were not handed over to their owners until a tithe had been deducted for a deity named Sahal (= dominus), and also a portion for the king.
SABIN.

Geographers attempt to identify Sabatha with Maria (Maro), but the proofs of their identity are unsatisfactory; and it may even be questioned whether Sabatha be not an elongated form of Sabas, a common appellation for cities in Arabia Felix. The Σαβαθαβατος of Strabo (vii. p. 768) is supposed by his translator Graecurd (vol. iii. p. 287) to be an error for Σαβεθαβατος, and sharply to prefix Σαβα, in the form of Sabatha. [See MARLBA, vol. ii. p. 274.]

We B. D.

SABITI (Sabati), a people of Central Italy, who inhabited the rugged mountain country on the W. of the central chain of the Appennines, from the sources of the Nar and Velinus to the neighbourhood of Baeate, and from thence southwards as far as the Tiber and the Anio. They were bounded by the N. and W. by the Umbrians and Etruscans, on the N.E. by Picenum, from which they were separated by the main ridge of the Appennines; on the E. by the Vestini, the Marsi, and Aequuli, and on the S. by Latium. Their country thus formed a narrow strip, extending about 55 miles in length from the lofty ground of the Apennine to the plain. Northward, the N. of the Nar takes its rise (now called the Monti della Sibilla), to the junction of the Tiber and Anio, within a few miles of Rome. The southern limit of the Sabines had, however, undergone many changes; in Pliny's time it was fixed as above stated, the Anio being generally received as the boundary between them and Rome. In the latter part of the 2nd century B.C., when the Roman, as the 3rd and 4th centuries A.D. the Roman, power extended to the Sabine territory, and it required a law, the Lex Anicia (A.D. 325), to fix the boundary between the Sabines and Latins. By this law the Sabines were entitled to the same immunities as the Latins, and were entitled to the same immunities as the Latins; their limits were thus extended, and their territory was thus enlarged. The Sabines were generally considered as a Sabine city. (Strab. v. p. 228; Plin. iii. 5. s. 9, 12. s. 17; Itol. iii. 1. § 63.) In like manner Pliny includes the important city of Tibur among the Sabines, though it was certainly commonly reckoned a Latin city, and never appears in the early history of Rome in connection with the Sabines. The limit of Sabine territory between the Sabines and Latins was in early times constantly fluctuating, as the Sabines on the one hand were pressing down from the N., and on the other were driven back in their turn by the arms of the Romans and Latins. But on the division of Italy into regions by Augustus, the Anio was established as the boundary of the 1st region, and for this reason Sabinae was considered by Pliny as the limit also between the Latins and Sabines. (Plin L. c.)

It is remarkable that no name for the country is found in ancient writers, standing in the same relation to that of the people which Samnium does to Sammites, Latium to Latini, &c.; it is called only the land of the Sabines (Sabinarum aper, or Sabinus) in Liv. ii. 68, &c.; Tac. Ann. xl. 88, &c.; and Roman writers would say in Sabini versari, in Sabino proficiare, &c.; the Greeks indeed used Zabirion for the name of the country (Strab. v. pp. 219, 228, &c.; Steph. Byz. s. v.), which is called to the present day by the Roman peasantry La Sabina, but we do not find any corresponding form in Latin authors. The Sabines, however, always occupied in Rome the same place in the assembly as the Romans, as the seats of the Sabines in the Forum were among the chief on the Capitol. The Sabine seat is said to have been occupied by the Sabines as one of the most ancient races of Italy, and as constituting one of the elements of the Roman people, at the same time that they were the progenitors of the far more numerous races which had spread themselves to the E. and S., under the names of Picentes, Peligni, and Samnites, the last of whom had in their turn the parents of the Pretoni, the Lucanians, Apulians and Bruttians. The minor tribes of the Marsi, Marrucini and Vestini, were also in all probability of Sabine origin, though we have no distinct testimony to this effect [Marsae]. These various races were often indiscriminately called Sabines, or under the general name of Sabellian, which is convenient as an ethnic designation; but there is no ancient authority for this use of the word, which was first introduced by Niebuhr (vol. i. p. 91). Pliny indeed in one passage says that the Sammites were also called Sabellii (Plin. iii. 12. s. 17), and this is confirmed by Strabo (v. p. 230). Sabellus is found in Livy and other Latin writers, as an archaical form for Samnite, though never for the name of the nation (Livy. viii. 1. x. 19); and it is frequently also used, especially by the poets, simply as an equivalent for the adjective Sabine. (Virg. G. ii. 167, Aen. vii. 665; Hor. Carm. iii. 6. 37; Juv. iii. 169.)

But notwithstanding the important position of the Sabines in ancient history, the correct determination of their ethnography is of Italy, we have very little information about their own origin or affinities. Strabo calls them a very ancient race and autochthonous (v. p. 238), which may be understood as meaning that there was no account of their immigration or origin which he considered worthy of credit. He distinctly rejects as a fiction the notion that the Samnites and their immediate descendants were of Laconian origin (ib. 250); an idea which was very probably suggested only by fancied resemblances in their manners and institutions to those of Sparta (Dionys. ii. 49). But this notion, though not countenanced by any historian of authority, was taken up by the Roman poets, who frequently allude to the Lacedaemonian descent of the Sabines (Ovid. Fast. i. 260, iii. 320; Sil. Ital. vii. 8. viii. 412, &c.), and adopted also by some prose writers (Plut. Rom. 16; Hygin. ap. Serv. ad Aen. viii. 638). A much more important statement is that preserved to us by Dionysius on the authority of Xenodotus of Troesien, which represents the Sabines as an offshoot of the Umbrian race (Dionys. ii. 49). The authority of Xenodotus, however, is not worth much, and his statement as reported to us is somewhat confused; but many analogies would lead us to the same conclusion, that the Sabines and Umbrians were closely cognate races, and branches of the same original stock. We learn from the Eugubine tables that Sancus, the tutelary divinity of the Sabine nation, was an object of especial worship with the Umbrians also; the same documents prove that various other points of the Sabine religion, which are spoken of as peculiar to that nation, were in fact common to the Umbrians also (Kienze, Philol. Abhandl. p. 80). Unfortunately the Sabine language, which would have thrown much light upon the subject, is totally lost; not a single word has been preserved to us; but even the few words recorded by ancient writers, though many of them, as would naturally be the case in such a selection, words peculiar to the Sabines, yet are abundantly sufficient to show that there could be no essential difference between the language of the Sabines and their neighbours, the Umbrians on the one side, and the Oscans on the other (Kienze, l. c.; Dorian, Vorvornumus, p. 8). The general similarity between their dialect and that of the Oscans was probably the cause that they adopted with facility in the more southern regions of Italy, which they had conquered.
the language of their Ocean subjects; indeed all the extant inscriptions in that language may be considered as Sabello-Ocean, and have probably received some influence from the language of the conquerors, though we have no means of estimating its amount. The Sabines were the only people in Latium who had lost the use of their own language, and adopted the general use of Latin; which, considering the rugged and secluded character of their country, and their primitive habits of life, could hardly have been the case, had the two languages been radically distinct.

On the whole, therefore, we may fairly conclude that the Sabines were only a branch of the same great family with the Oscans, Latins, and Umbrians, but apparently more closely related to the last of the three. Their name is generally derived from that of Sabus, who is represented as a son of Sancus, the chief tutelary deity of the nation. (Cato, op. Dionys. ii. 49; Sil. Ital. viii. 482; Serv. ad Aen. viii. 638.) But another etymology given by ancient writers, is founded on the fact that they had first given devotion to the worship of the gods. (Varr. op. Fest. p. 343; Plin. iii. 12. a 17.) This last derivation in fact comes to much the same thing with the preceding one, for the name of Sabus (obviously a mythological personage) is itself connected with the Greek σαῦρος, and with the word "serum" found in the Tongue, though not known among the Latins, the Tiber, or the Liris, was of venerable and holy, just as Sancus is with the Latin "sanctus," "sancire," &c. (Donaldson, &c.)

The original abode of the Sabines was, according to Cato, in the upper valley of the Aternum, about Amaturnum, at the foot of the loftiest group of the Apennines. We cannot indeed understand literally, at any rate, his statement that they were the abode of the three old Roman city states (as quoted by Dionysius) that they proceeded from a village called Tetrica, near Amaturnum (Cato, op. Dionys. i. 14, ii. 49); though this may have been true of the particular band or clan which invaded and occupied Beate. But there is no reason to doubt the general fact that the Sabines, at the earliest period when their name appears in history, were probably a lofty mountain people, with its adjacent valleys, which, from the peculiar configuration of this part of the Apennines, would afford natural and convenient outlets to their migrations in all directions. (Aperrini.) The sending forth of these migrations, or national colonies, as they may be called, was connected with an ancient custom, though not unknown to the others. For the nations of Italy, seems to have been more particularly characteristic of the Sabines — the Ver Sacrum or "sacred spring." This consisted of dedicating, by a solemn vow, usually in time of pressure from war or famine, all the produce of the coming year, to some deity: Mamers or Mars seems to have been the one commonly selected. The children born in that year were accordingly sacrificed to the deity chosen, while the children were allowed to grow up to man's estate, and were then sent forth in a body to find for themselves new places of abode beyond the limits of their native country. (Strab. v. p. 250; Fest. s. w. Magnesia, p. 158, Sacrom, p. 321, Ver Sacrum, 327; Suet. Ag. 92; Varr. R. R. iii. 16, § 29; Liv. xxii. 9, 10.) Such colonies were related by tradition to have given origin to the nations of the Picentes, the Sammites, and the Hirpini, and in accordance with the notion of their consecration to Mars they were reported to have been guided by a woodpecker, or a wolf, the animals peculiarly connected with that deity. (Strab. v. pp. 240, 250; Fest. op. 106, 312.) We have no statements of the period at which these successive emigrations towards the E. and S. took place; all that is known of the early history of the nations to which they gave rise will be found in the respective accounts. We learn, however, that there was one circumstance with tracing that of the Sabines themselves, or the people to whom that appellation continued to be confined by the Romans.

These, when they first emerged from their upland valleys into the neighbourhood of Beate, found that city, as well as the surrounding territory, in the possession of a people called the Abricines, Latines, and who, finding themselves unable to withstand the pressure of the Sabines, withdrew, after the capture of their capital city of Lice, towards the lower valley of the Tiber, where they settled themselves in Latium, and finally became one of the constituent elements of the Latin people. (Cato, op. Dionys. i. 14, ii. 49, 49.) [Abricinenses; Latines;] Meanwhile the Sabines, gradually pressing on towards the S. and W., and occupied the whole of the hilly and rugged country which extends from Beate to the plain of the Tiber, and from the neighbourhood of Cervenum to that of Tibur (Tivoli). (Dionys. ii. 49.) The conquest by the Roman colonists of this territory was probably the work of a long time, but at the dawn of history we find the Sabines already established on the left bank of the Tiber down to within a few miles of its confluence with the Anio; and at a period little subsequent to the foundation of Rome, they pushed on their advanced posts still farther south, established themselves on the Pontine hill, at the very gates of the rising city. The history of the Sabines under Titus Tatius, of the wars of that king with Romulus, and of the settlement of the Sabines at Rome upon equal terms with the Latin inhabitants, so that the two became gradually blended into one people, has been so mixed up with fables and distorted by poetical and mythological legends, that we may well despair of recovering the truth, or extricating the real history from the maze of various and discordant traditions; but it does not lessen the representation of events. It is an unquestionable historical fact that a large part of the population of the city was of Sabine origin, and the settlement of that people on the Quirinal is attested by numerous local traditions, which neither the evidence of time nor the lapse of years can altogether cast certain no reason to doubt. (Schwegler, Röm. Gesch. vol. i. pp. 243, 478, &c.)

We cannot attempt here to discuss the various theories that have been suggested with a view to explain the real nature of the Sabine invasion, and the origin of the legends connected with them. One of the most plausible of these is that which supposes Rome to have been really conquered by the Sabines, and that it was only by a subsequent struggle that the Latin settlers on the Palatine attained an equality of rights. (Ihne, Researches into the History of the Roman Constitution, p. 44, &c.; Schwegler, vol. i. pp. 491—493.) It cannot be denied that this is the most popular of the two, and it explains many obscure points in the early history, but it can be scarcely regarded as based on such an amount of evidence as would entitle it to be received as a historical fact.

The Sabine influence struck deep into the character of the Roman people; but its effect was especially prominent in its bearing on their sacred
rites, and on their sacrificial as well as religious institutions. This is in entire accordance with the character given of the Romans by Tacitus, Suetonius, Pliny; and it is no wonder therefore that the traditions of the Romans generally ascribed to Numa, the Sabine king, the whole, or by far the greater part, of the religious institutions of their country, in the same manner as they did the military and political ones to his predecessor Romulus. Numa, indeed, became, it seems, the representative of all the Sabines, and the impersonation of the Sabine element of the Roman people; at the same time that he was so generally regarded as the founder of all religious rites and institutions, that it became customary to ascribe to him even those which were certainly not of Sabine origin, but belonged to the Latins or were derived from Alba. (Ambrose, Scirae, pp. 141—148; Schwager, F. G. vol. i. pp. 543, 544.)

Throughout these earliest traditions concerning the relations of the Sabines with Rome, Curea is the city that appears to take the most prominent part. Tatius himself was king of Curea (Dionysius. li. 36); and it was thither also that the patricians sent, after the interregnum, to seek out the wise and religious man. Numa, whose name is always a still more striking proof of the connection of the Roman Sabines with Curea was found in the name of Quirites, which came to be eventually applied to the whole Roman people, and which was commonly considered as immediately derived from that of Curea. (Liv. i. 13; Varr. L. L. vi. 68; Dionysius. i. 46; Strab. x. 288.) But this etymology is, to say the least, extremely doubtful; it is far more probable that the name of Quirites was derived from "quiris," a spear, and meant merely "spearmen" or "warriors," just as Quirinus was the "spear-god," or god of war, closely connected, though not identical with, Mars and Maris. It is certain also that this superiority of Curea (it ever really existed, ceased at a very early period. No subsequent allusion to it is found in Roman history, and the city itself was in historical times a very inconspicuous place. (CUREA.)

The close union thus established between the Romans and the Sabines who had settled themselves on the Quirinal did not secure the rising city from hostilities with the rest of the nation. Already in the reign of Ancus Marcus, who is represented as himself of Sabine descent (he was a grandson of Numa), no hostilities with the Sabines occur; but his successor Tarquinius Priscus was engaged in a war with that people which appears to have been of a formidable description. The Sabines, according to Livy, began hostilities by crossing the Anio; and after their final defeat we are told that they were deprived of Colatina and all their other cities. (Livy. i. 30; Dionysius. iii. 32, 33.) During the reign of Ancus Marcus, who is represented as himself of Sabine descent (he was a grandson of Numa), no hostilities with the Sabines occur; but his successor Tarquinius Priscus was engaged in a war with that people which appears to have been of a formidable description. The Sabines, according to Livy, began hostilities by crossing the Anio; and after their final defeat we are told that they were deprived of Colatina and all their other cities. (Livy. i. 30; Dionysius. iii. 32, 33.) Cicero also speaks of Tarquin as repulsing the Sabines from the very walls of the city. (Cic. de Rep. ii. 20.) There seems therefore no doubt that they had at this time extended their power to the right bank of the Anio, and made themselves masters of a considerable part of the territory which has always been connected with the Sabines. From this time no further mention of them occurs in the history of Rome till after the expulsion of the kings; but in B.C. 504, after the repulse of the Volsci, a Sabine war again broke out, and from this time that people appears almost as frequently among the enemies of Rome as the Volsci or the Veientes. But the renewal of hostilities was marked by one incident, which exercised a permanent effect on Roman history. The whole of one clan of the Sabines, headed by a leader named Attis Clausus, dissenting from the policy of their countrymen, migrated in a body to Rome, where they were welcomed as citizens, and gave new and powerful aid to the Cause of the Claudii. (Liv. ii. 16; Dionysius. v. 40; Vitruv. ii. 708; Tac. Ann. xi. 24; Appian, Rom. i. Fr. 11.) It is unnecessary to recapitulate in detail the accounts of the petty wars with the Sabines in the early ages of the Republic, which present few features of historical interest. They are of much the same general character as those with the Veientes and the Volsci, but for some reason or other seem to have been a much less favourite subject for popular legend and national vanity, and therefore afford few of those striking incidents and romantic episodes with which the others have been adorned. Livy indeed disposes of them for the most part in a very summary manner; but they are related in considerable detail by Dionysius, and Polybius. One incident, however, is A still more striking proof of the connection of the Roman Sabines with Curea was found in the name of Quirites, which came to be eventually applied to the whole Roman people, and which was commonly considered as immediately derived from that of Curea. (Liv. i. 13; Varr. L. L. vi. 68; Dionysius. i. 46; Strab. x. 288.) But this etymology is, to say the least, extremely doubtful; it is far more probable that the name of Quirites was derived from "quiris," a spear, and meant merely "spearmen" or "warriors," just as Quirinus was the "spear-god," or god of war, closely connected, though not identical with, Mars and Maris. It is certain also that this superiority of Curea (it ever really existed, ceased at a very early period. No subsequent allusion to it is found in Roman history, and the city itself was in historical times a very inconspicuous place. (CUREA.)

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SABINI.

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Sowers were sold as slaves; the remaining citizens were admitted to the Roman franchise, but without the right of suffrage, and their principal towns were reduced to the subordinate condition of Praefectures. (Vell. Pat. ii. 14; Festus, s. v. Praefectores; Serv. ad Aen. vii. 153.) The latter statement (as so much to refer to this period, though erroneously transferred by him to a much earlier one.) The right of suffrage was, however, granted to them about 20 years later (n. c. 268); and from this time the Sabines enjoyed the full rights of Roman citizens, and were included in the Servian tribe. (Vell. Pat. i. c.; Cic. pro Balb. 13, 62.) This occurred they were once separated from the cause of the other nations of Italy, including their own kinsmen the Samnites, Picentes, and Peligni, during the great contest of the Social War. On that occasion the Sabines, as well as the Latins and Campanians, were arrayed on behalf of Rome.

The last occasion on which the name of the Sabines is found in history is during the Second Punic War, when they came forward in a body to furnish volunteers to the army of Scipio. (Liv. xxviii. 45.) After their incorporation with the Roman state, we scarcely meet with any separate notion of them, though they continued to be regarded as among the bravest and hardiest of the chief objects of Rome. Hence Cicero calls them "forem Italicae ac robusti rei publicae." (Pro Ligur. 11.)

Under the Empire their name did not even continue to be used as a territorial designation. Their territory was included in the Fourth Region by Augustus. (Flint. iii. 12. a. 17.) It was subdivided into the recus of the people of Valeria, and is included with the rest of that province under the appellation of Picenum in the Liber Coloniarum. (Lib. Col. pp. 253, 257, &c.; P. Dist. Hist. Lang. ii. 20; Mommsen, ad Lib. Col. p. 212.) But though the name of the Sabines thus disappeared from official usage, it still continued in current popular use. Indeed it was not at all likely that a people so attached to ancient usages, and so primitive in their habits, would readily lose or abandon their old appellation. Hence it is almost the only instance in which the ancient name of a district or region of Italy has been transmitted without alteration to the present day; the province of La Sabina still forms one of the two districts into which the Sabine country is divided, and is comprised within very nearly the same limits as it was in the days of Strabo. (Rampoldi, Dis. Corog. d'Italia, e. v.)

The country of the Sabines was, as already mentioned, for the most part of a rugged and mountainous character; even at the present day it is calculated that above two-thirds of it are incapable of any kind of cultivation. But the valleys are fertile, and even luxuriant; and the sides of the hills, and lower slopes of the mountains, are well adapted for the growth both of vines and olives. The northernmost tract of their territory, including the upper valleys of the Nar and Velinus, especially the neighboring town of Foligno, and the bleak highland country, shut in on all sides by some of the highest ranges of the Apennines; and the whole broad tract which extends from the group of the Monte Velino, SE. of Beato, to the front of the mountain ranges that border the Campagna of Rome, is little more than a mass of broken and rugged mountains, of inferior elevation to the more central ranges of the Apennines, but still far from inconconsiderable. The Monte Genaro (the Mons Lucretii of Horace), which rises directly from the plain of the Campagna, attains to an elevation of 4285 English feet above the sea. But the isolated montane mass, which is known as the Monte Neve, or Monte of the snows, NE. of Rieti, which forms a conspicuous object in the view from Rome, rises to a height of above 7000 feet, while the Monte Velino, SE. of Rieti, on the confines of the Sabines and the Vestini, is not less than 8180 feet in height. The whole of the ridge, also, which separates the Sabines from the Picentes and the montane Ostiens, is of the same character. The Monti della Sibilla, in which the Nar takes its rise, attain the height of 7900 feet, while the Monte Vettore and Pizzo di Sasso, which form the continuation of the same chain towards the Gran Sasso, rise to a still greater elevation. There can be no doubt that these lofty and rugged groups of mountains are those designated by the ancients as the Mons Piscinellus, Tityrus, &c., by which the Romans interpreted the name Sabini, as the name of the Sabines, and by which the Sabines themselves interpreted it. The more westerly part of the Sabine territory slopes gradually from the lofty ranges of these central Apennines towards the valley of the Tiber, and though the latter is a still more fertile and productive country, similar to the part of Umbria, which it adjoins, the lower valley of the Velinus about Beato was also celebrated for its fertility, and even at the present day is deservedly reckoned one of the most beautiful districts in Italy.

The physical character of the land of the Sabines evidently has a strong influence upon their character and manners of the people. Highlanders and mountaineers are generally brave, hard, and frugal; and the Sabines seem to have possessed all these qualities in so high a degree that they became, as it were, the types of them among the Romans. Cicero calls them "severissimis liones Sabini," and Livy speaks of the "disciplina tetrica ac stirps veterum Sabinarum." (Cic. in Verres, 15, pro Ligur. 1; Liv. i. 18.) Cato also described the severe and frugal mode of life of the early Romans as inherited from the Sabines (ap. Serv. ad Aen. viii. 538). Their frugal manners and moral purity continued indeed, even under the Roman government, to be an object of admiration, and are often introduced by the poets of the Empire as a contrast to the luxury and dissoluteness of the capital. (Hor. Carm. iii. 6. 38 — Epod. 2. 41, Epist. ii. 1. 25; Propert. iii. 24. 47; Juv. iii. 169.) With these qualities were combined, as is not unfrequently found among secluded mountaineers, an earnest piety and strong religious feeling, together with a stern moral attachment to the religious usages and forms of worship which had been transmitted to them by their ancestors. The religion of the Sabines does not appear to have differed essentially from that of the other neighboring nations of Italy; but they had several peculiar divinities, or at least divinities unknown to the Latins or Etruscans, though some of them seem to have been imported into Etruria. Among these was a deity at the head of these stood Sancus, called also Semo Sabazios, who was the tutelary divinity of the nation, and the reputed father of their mythical progenitor, or eponymous hero Sabus. He was considered as the peculiar guardian of oaths, and was thence generally identified by the Romans with Duus Fidius; while others, for less obvious reasons, identified him with
Hercules. (Ovid. Fast. vi. 215; Sil. Ital. viii. 430; Lactant. i. 15; Augustin, Civ. Dei, xviii. 19; Ambrose. Stochius. p. 170, &c.) Among the other deities whose worship is expressively said to have been introduced at Rome by the Sabinas, we find Sol, Fevania, Mercurius Pudicitia, or Manus, as he was called by the Sabinas and their descendents. (Varr. L. L. v. 74.) Minerva was, however, certainly an Etruscan divinity also; and in like manner Vefovia, Ope, Diana, and several other deities, which are said to be of Sabine extraction, were clearly common to the Latins also, and probably formed part of the mythology of the other peoples settled in their territory; and even of this Reätz appears to have been the only one that was ever a place of much importance. Intercorrea, about 14 miles higher up the valley of the Velinus (the name of which is still preserved in Astrudoco), seems never to have been a municipal town; and it is probable that the whole upper valley of the Velinus was, municipally speaking, included in the territory of Reate, as we know was the case with the lower valley also, down to the falls of the river, which formed the limit of the territory of the Sabinas on this side; Interamma, as well as Narnia and Curculum, being included in Umbria. Falacruvium, the birthplace of Vespasian, situated near the sources of the Velinus, was certainly a more important place than Forum Novum was, for it was certainly a Sabine city (Plin. iii. 12. s. 17; Strab. v. p. 228), and was probably, next to Reate, the most considerable that they possessed. Nurnia, in the upper valley of the Nar, was the chief town of the surrounding district, but was never a place of much importance. The lower country of the Sabines, between Reate and Rome, seems to have contained several small towns which were of no great importance, though said by Strabo to be little more than villages. Among these were Forum Novum, the site of which may be fixed at Vescovio, on the banks of the Isola, and Forum Brictus, the situation of which is wholly unknown. Both these were, as the names show, Roman towns, and not ancient Sabine cities; but they were certainly the remains of the ancient Casperia, which was probably situated at Aspra, in the same neighbourhood. On the other hand Cures, the supposed metropolis of the Sabines that had settled at Rome, still retained its municipal rank, though not a place of much importance. The same was the case with Casperia, which was, as we have seen, the site of a Roman municipium, in progressing towards Rome; though Flavius inscribed the name of Nomentumium and Fidenae also among the Sabines. Besides these there were two towns of the name of Trebula, both of which must probably be placed in the southern part of the land of the Sabines. Of these Trebula Mutusca (the Mutucas of Virgil, Aen. vii. 711) is represented by Monza Lomana, about 15 miles S. of Reate, on the right-hand side of the Salarian Way; while Trebula Suffenae may perhaps be placed at S. Antonio near Stroncone, in the hills W. of Reate. Lastly, Varna, in the valley of the Anio, 4 miles above Tibur, still called Vicovaro, would appear to have been certainly a Sabine town; the whole valley of the Digenita (Liciniana), and of the basins of the Anio and Pamun Vacunae (the well-known neighbourhood of Horace's Sabine farm), being included among its dependencies. [Dignum.] The territory of the Sabinas was traversed throughout its whole extent by the Salarian Way, which was from an early period one of the great highways of Italy. This proceeded from Rome
SACASTENE.

a. 5; Sollin. 57; Rom. Anton.; Post. Tod.; Tartalap; Procop. de Aed. vi. 4; Zedahpa, Stadth. §§ 99, 100), a Phoenician town (Sil. Ital. iii. 256) on the coast of N. Africa between the Byzantines. The name, which is in Phoenician and Greek, is given to the town by the old historian Dion Phicos (vii. p. 491), received the Gracianic form ABBORTONUM; for although Pliny (l. c.) distinguishes the two towns they are undoubtedly the same place. It became afterwards a Roman colony, and was the birthplace of Flavia Domitilla, the first wife of Verus, and mother of Titus and Domitian (Tac. Hist. ii. 1). Justin, however, speaks of it (Procop. l. c.), and it remained during the middle ages one of the most frequented markets upon this coast, to which the natives of central Africa brought their grain (comp. Ibn Abd-al-Hakem, Journal Asiatique, 1844, vii. p. 358). Barth (Wanderungen, p. 277) has given an account of the extensive ruins of Sabrata, which he found to the W. of Tripoli, at Tripoli Vecchio, or Sutnar-ack-Schardja, lat. 32° 49', long. 13° 26'. (Smyth, Mediterraneum, p. 456.)

SACRIA (called by Ptolemy Zedaphra, ii. 3; 3; probably also the Sarsa of the Geogr. Rav. v. 31), a river on the W. coast of Britannia Romana, which falls into the sea near Venta Silurum, now the Severn. It was named after Burenum, a town on the coast of the Apennines, which was said still to be frequented by wild goats, an animal long since extinct throughout the continent of Italy. (Varr. R. R. ii. 1. § 5, 3. § 3.)

SACIAE. (Zetaphra), a small river of Carmania, which is mentioned by Mela in connection with two other streams, the Xanthes and Atacacis (iii. 8). It is also noticed by Pliny, who places it in the neighbourhood of Harmusa (Orems, vi. 23. a. 27). Ptolemy speaks of a town in Carmania of the same name with this river (vi. 8. § 14). [V.]

SACIUS (Sambra), a river of Belicia, which joins the Moa (Musa) at Charlovi. Caesar (a. c. 57) marched against the Nereti and their confederates from the south, and he found the enemy posted on the north side of the Sabi (B. G. ii. 16). In this battle the Belgae were defeated with great slaughter.

SABAINI, in Gallia Belgica, is placed by the Antonine Itin. on a road from Colonia Trajana (Colonia Claudia Julias and Colonia Agrippina) to Cologne (Colonia). Sabonnes is supposed to be a place named Int-Saelsi near Strasbourg, a town on the river Nier, a branch of the Meuse. But see MEDIOLABUM in Gallia, No. 3. [G. L.]

SABOCCI (Saboeuc al. Zedaphio, Ptol. iii. 5. § 20), a people of European Sarmatia, who from the termination "boki," "bank," so often occurring in the Russian and Polish local names, must be looked for in the basin of the river Zem, one of the largest affluents of the Viktula, and which drains a greater part of Galicia. (Schafarik, Slav. Alt. vol. i. p. 206.)


SABRACAE, a people who dwelt, according to Curtius, in the southern part of the Punjub, in the neighbourhood of the Inaia Pat avanz (ix. 8. § 4). They are mentioned in connection with the Prasati as forming part of the realm of Muscianus. (Arm. Hist. vi. 15; Dic. xvii. 109. § 16.)

SABRATA (Zedaphra, Ptol. iv. 3. § 41; Ptol. v. 4.
SACCASENA.
be compared with Min-nagara, a town on the Indus belonging to the same people. (Arrian, Peripl. Mar. Eryth. § 32.) [MINNAGARA.] [V.]
SACCASENA, a place in Cappadocia, probably in the neighbourhood of the modern Urgab or Erzinjan. (Herodot. iii. 95.) [L. S.]
SACCOPODES (Σακκόποδης), according to Strabo, a name given to the people of Adiabene in Assyria (xvi. p. 745). There has been a great dispute among learned men as to this name, which does not appear to be a genuine one. Bochart has suggested Sacropodes (Σακρόποδης). On the whole, however, it seems that the most probable derivation of Tschukke is the best, who reads Σακρόποδης. (Groskurd, ad Strab. vol. iii. p. 292.) [V.]
SACER MONS (θ' ἵππων βρός) was the name given to a hill about 3 miles from Rome, across the Anio and on the right of the Via Nomentana. It is mentioned only on occasion of the two secessions of the plebeians from Rome; the first of which, in a. c. 494, was terminated by the joint decree of Messalina Agrippa, and gave occasion to the election of the first tribunes of the people. (Liv. ii. 33; Dionys. vi. 45; Appian, B. C. i. 1.) In memory of this treaty and the "Lex Sacratula" which was passed there to confirm it, an altar was erected on the spot, which thenceforth always bore the name of "the Sacred Mount" of Dionys. v. 45; Appian, loc. cit. The second occasion was during the Decennvae; when the plebeians, who had at first seceded only to the Aventine, on finding that this produced no effect, withdrew to the Sacred Mount (Liv. iii. 59). Cicero, on the contrary, represents the secession on this occasion as taking place first to the Sacred Mount, and then to the Aventine, "that is, to the first spot that was discovered." (De officiis ii. 77.) Hardly any spot in the neighbourhood of Rome, not marked by any existing ruins, is so clearly identified by the descriptions of ancient writers as the Sacer Mons. Both Livy and Cicero concur in placing it 3 miles from Rome, across the Anio; and the former expressly tells us that the plebeians, on the second occasion, proceeded thither from the Via Nomentana, which place was then called Piamonte (Liv. ii. 39; Cic. Brut. 14, pro Corn. 69, as Ascon. p. 76). Now the third mile along the Via Nomentana brings us to a point just across the Anio; and on the right of the road at this point is a hill overlooking the river, in some degree isolated from the plains beyond, with which it is, however, closely connected, while its front towards the valley of the Anio is steep and almost precipitous.
On its E. side flows a small stream, descending from the Cascate dei Passe (apparently the one known in ancient times as the Rovis Ulmanus): so that the position is one of considerable strength, especially on the side towards Rome. The site is now uninhabited, and designated by no peculiar appellation. (Nibby, Dizionario di Roma, vol. iii. p. 54, 55.) [E. H. B.]
SACHALITAE (Σαχαλίται), a people upon the S. coast of Arabia Felix (Pol. vi. 7. §§ 11, 24, 25), and upon the bay called after them SACHALITAE SINUS (Σαχαλίταις κέλας). Respecting the position of this bay there was a difference of opinion among the ancient geographers. Marinus placing it towards the west, and Pliny towards the east, of the promontory Syagrus (Ras Fortahk). (Pol. i. 17. § 2, comp. vi. 7. §§ 11, 46.) Marcianus (p. 23) agrees with Pliny; and says that the bay extended from this promontory to the mouth of the Persian gulf (comp. Steph. B. s. 2. Σαχαλίταις κέλας). Arrian

SACRIPORTUS.
(Peripl. Mar. Eryth. p. 17. § 31) on the other hand agrees with Marcian, and places the bay between Canae and the promontory Syagrus. (See C. Müller, ad Arrian. l. c.) SACCOI or SACCOI MARTIALIS (Plin. iii. 1. s. 3; called by some Zaccii) (ibid. i. 4. § 11), a town of the Tarduli in Hispania Baetica, at a place near Perabed, now called Acornucena. (Morales, Antig. p. 96; Flores, Esp. Sagr. p. 147.) [T. H. D.]
SA'CORCA (Σακορκα), a town in the interior of Paphlogonia, is mentioned only by Pтолemy (v. 4. § 5). [L. S.] SACORSA (Σακόρσα), a town in the interior of Paphlogonia, is mentioned only by Pтолemy (v. 4. § 6). [L. S.]
SACRA'NI, was the name given by a tradition, probably of very ancient date, to a conquering people or tribe which invaded Latium at a period long before the historical age. Festus represents them as proceeding from Baetis, and expelling the Siculi from the Sepulcro, where Rome afterwards was built. He tells us that their name was derived from their being the offspring of a "ser sacram." (Fest. s. e. Sacra'ni, p. 321.) It hence appears probable that the Sacrani of Festus were either the same with the people called Aborigines by Dionysius (i. 16) {Aborrionum, or were at least one clan or tribe of that people. But in all its forms, this name never seems really as a national appellation. Virgil indeed alludes to the Sacra'ni as among the inhabitants of Latium in the days of Aeneas (Sacranae acies, Aen. vii. 796), but apparently as a small and obscure tribe. Servius in his commentary on the passage gives different explanations of the name of the tribe, one of which he quotes from that given by Festus, which is the most distinct statement we have upon the subject. In another passage (ad Aen. xi. 317) Servius distinguishes the Sacrani from the Aborigines, but little value can be attached to his statements on such subjects. [E. H. B.]
SACRABIA. [C. L. T. M.] SACRI PORTUS (Σαριπότους Λεων, Appian, B. C. i. 87, a place in Latium, between Signia and Praeneste, celebrated as the scene of the decisive battle between Sulla and the younger Marius, in which the latter was totally defeated, and compelled to take refuge within the walls of Praeneste, a. c. 82. (Liv. Epit. and.; Appian, B. C. i. 87; Vell. Pat. ii. 26, 28; Flor. iii. 51. § 23; Vict. Vit. iii. 69, 75; Lactan. i. 134.) The scene of the battle is universally described as "apud Sacravitum," but with no more precise distinction of the locality. The name of Sacripontus does not occur upon any other occasion, and we do not know what was the meaning of the name, whether it were a village or small town, or merely a spot so designated. But its locality may be approximately fixed by the accounts of the battle; this is described by Appian as taking place near Praeneste, and by Plutarch (Sull. 28) as near Signia. We learn moreover from Appian that Sulla having besieged and taken Setia, the younger Marius, who had in vain endeavoured to relieve it, retreated step by step before him until he arrived in the neighbourhood of Praeneste, when he halted at Sacravitum, and gave battle to his pursuer. It is therefore evident that it must have been situated in the plain below Praeneste, between that city and Signia, and probably not far from the opening between the Alban hills and the Vatican mountains, through which must have lain the line of retreat of Marius; 3 x 4
but it is impossible to fix the site with more precision. [E. H. B.]

SACRUM PR. 1. (τὸ λαός ἐπαρχηστήριος, Strab. 16. p. 37.) the SW. extremity of Iberia; according to Strabo (l. c.), the most W. point, not only of Europe but of the known world; the present Cape St. Vincent. Strabo adds that the surrounding district was called in Latin "Cunea." Strabo also says that the geographer Artemidorus, who had been there, compared the promontory with the bow of a ship, and that the name was derived from the small islands there; which, however, are not mentioned by any other writer, nor do they now exist. (Cf. Mela, ii. i.; Plin. iv. 22. a. 35. &c.)

2. (τὸ λαός ἐπαρχηστήριος, Ptole. ii. 2. § 6) the SE. point of Hibernia, now Cape Point. [T. H. D.]

SACRUM PROM. (τὸ λαός ἐπαρχηστήριος, Ptole. iii. 5. § 8), the western point of the Acchades Deco-

nemos. [E. B. J.]

SACRUM PROM., a promontory of Lycia upon the borders of Pamphylia, opposite the Chelidonea Insulae, whence the promontory is called Livy Chelidoniolum Promont. [For details, see Vol. i. p. 586, b.]

SADORA (Σαδόρη), a town of Cappadocia, situated on the great road from Corosynus and Garsabora to Mazaca. (Strab. xiv. p. 663.) [L. S.]

SAĐAME (Σάδαμε), a town in the NE. part of Thrace, on the road from Hadrianopolis to Dervelus, its distance from the latter, according to the Itinerary, being 18,000 paces. This would give as its site the pre-

sented town of Komarek, situated near the mouth of a small river which runs through a narrow valley and falls into the Black Sea at Cape Satha. But according to Reichard it was in the neighbourhood of Omar-Pucki, which is perhaps the Sarbakan of Voudoucourt. [J. R.]

SADOS (Σάδος), a small river of the Aurea Othropaenus, which fall into the Bosphorus (Ptol. vii. 2. § 3). It has been supposed by For-

biger to be the same as the present Sodovouky. Ptolemy mentions also in the same locality a town called Sada, which was, in all probability, on or near the river. [V.]


SAEPINUM, or SÆPINUM (the name is variously written both in MSS. and even inscriptions, but Saepinum is probably the most correct form: Sal-

pinus, Ptole. E. διαστάσεις: Saepinae, or Septino), a city of Samnium, in the country of the Pentri, on the E. slope of the great group of the Monte Ma-

tese, and near the sources of the Tamara (Tamarus). It seems to have been in early times one of the chief towns of the Samnites, or rather one of the few which they possessed worthy of the name. From its po-

sition in the heart of their country it was not till the Third Samnite War that it was attacked by the Roman army; but in b.c. 293 it was besieged by the consul L. Papirius Cursor, and though vigorously defended by a garrison amounting almost to an army, was the next year carried by assault. (Livy 44. 5.) From this time the name of Saepinum disappears from history, but it is found again at a later period among the municipal towns of Samnium under the Roman Empire. Its name is not indeed mentioned by Strabo, among the few surviving cities of Samnium in his day; but it received a colony under Pompeius (Livy 43. 27), and seems for a time to have recovered some degree of importance. Its name is found both in Ptolemy and Piny among the municipal towns of Samnium; and it is certain from inscriptions that it did not bear the title of a Colonia. (Plin. iii. 12. a. 17; Ptol. iii. 1. § 67; Orelli, Maur. 162. 29; Mommsen, R. N. 4999, 4934, &c.) Its name is mentioned also in the Tabula, which places it 30 M. P. from Bene-

ventum, the intermediate station being a place called Sirpium, the site of which is unknown. (Tab. Peut.)

Saepinum became an episcopal see before the fall of the Roman Empire; it had, however, fallen into great decay by the time of the Lombards, and was, according to the local history, repopulated by Romualdus, duke of Beneventum (P. D. c. 20. 30), and survived till the 9th century, when it was taken and plundered by the Saracens; after which it seems to have been abandoned by the inhabitants, who withdrew to the site occupied by the modern town of Sepino, about 2 miles from the site of the ancient city, but was repopulated by the inhabitants of the place named Aetilia, are evidently of Roman date, and, from their regularity and style of construction, ren-

er it probable that the town was entirely rebuilt at the time of the establishment of the Roman colony, very probably not on the same site with the ancient Samnite city. The existing walls, which remain in almost perfect preservation throughout their whole circuit, and which, as we learn from an inscription over one of the gates, were certainly erected by Nero (Mommsen, I. R. N. 4922), enclose a perfect square, with the angles slightly rounded off, and four gates, placed at the four cardinal points, flanked by massive square towers. The masonry is of reticulated work, the arches ugly of the gates being of massive stone. Within the enclosure are the remains of a theatre, besides the substructions and vestiges of several other buildings, and numerous fragments of an archi-

tectural character, as well as inscriptions. Of these last the most interesting is one which is still extant at the gate leading to Bovianum, and has reference to the flocks which then, as now, passed annually from this place to the pastures of Apulia to the upland pastures of Samnium, es-

pecially of the Matese; and which appear to have been then followed the same line of route: the freture or sheep-track still in use passing directly through the ruins of Altilia. (Cahren's Abrissi, vol. ii. pp. 130—135; Romarelli, vol. ii. pp. 444—448; Momms-

sen, i. 16. 175.) [T. H. D.]

SAEPONE, an inland town of Hispalis Bassa, near Corta in the Sierras de Ronda. (Plin. iii. 1. a. 3.) [T. H. D.]

SAETABICAULA (Σαταβίσακουλα, Ptole. ii. 6. a. 62), a town of the Contestani in Hispania Tarra-

conensis, probably the present Alávia in Viciosas. (Lardos, i. p. 266.)

SAETABIS, Sætabis, or Saetabi (Σαταβίδος, Strab. iii. p. 160), a town of the Contestani in His-

pania Tarraconensis. It was a Roman munic-

ipium in the jurisdiction of Cartago (Marat.

Inscr. ii. p. 1183. 6), and had the surname of Augustanorum. (Plin. iii. 3. a. 4.) It lay upon an eminence (Sil. Ital. iii. 372) to the S. of the Sacro, from which it was separated by a deep abut-

facture. (Strato. x. 2. 2. 1: Osuill. xii. 34. &c.) Now Jativa. (Cf. Lardos, i. p. 266; Marca,

Hisp. ii. 6. p. 118.) [T. H. D.]

SAETABIS (Σαταβίς, Ptol. ii. 6. 15. 14), a river S. of the Saco in the territory of the Contestani, on the E. coast of Hispania Tarraconensis. Most prob-

ably the Saco (Lardos, i. p. 294.) [T. H. D.]

SAETIANI. [SCTHIA.]

SAETTA. [SEETAE.]
SAGALASSUS. (Σαγαλαςις : Εθν. Σαγαλαςις Σαγαλασσης), an important town near the north-western frontier of the Bithynia, which Strabo (xii. p. 569) less correctly describes it as having been destroyed by Ptolemy (v. 3. § 6), errons it among the towns of Bithynia. (P. B. E. v.) Alexander the Great, having previously defeated this Bithynia, ascended a hill outside their town. (Arrian, Livy xxxviii. 15), in his account of the Cf. Manlius, describes Sagalassus as a fertile plain, abounding in every luce; he likewise characterises its importance as a stronghold of the Pisidians, and the Pisidians, as a strong fortified. Manlius did, but by ravaging its territory com- missions to come to terms, to pay a tax of 50 talents, 20,000 modimni of the same quantity of barley. Strabo was one of the chief towns of Pisidia, crossing over from the adjacent territory in the domain of Armenia, and was strongly fortified. Manlius did not mention these ruins with the site of the town. This conjecture has since been adopted by Arundell (A Visit to the Seven 1322, foll.), who describes these ruins as lying on the long terrace of a lofty mountain, the village of Aegaeon, and consisting of a Psygria and a few stone vaults in the almost inaccessible side of the mountain. A little lower above there are considerable remains of a large dike and a paved oblong area, full of space, pedestals, &c., about 200 feet long; 300 feet long and 27 wide; and below magnificent remains of a gymnasion. Above these rises a steep hill with remains on the top, which was a fortification. There is also a large theatre at the edge of the preserve. Inscriptions with Σαγαλασσης whose have no doubt notable ruins belonging to the ancient town. (Comp. Hamilton, Researches, p. 44, fol. ; Fellows, Asia Minor, p. 64, [L. S.).

SAGramus. (Σαγραμος : Σαγραμος), one of the most valuable rivers of Samos, which is mentioned in the obelisk of the group of the Apennines S. of the Lago di Fosco, and has a course of about 70 miles from thence to the Adriatic. It runs in a W. to SE. direction, passes under the walls of Anfemena as well as modern Castel di Sangro, and in this part of its course flows through a broad and level, but upland valley, bounded on both sides by lofty

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SAGRARUCAE. [Σαγαραυκαί.] SAGARIS, a river of European Sarmatia (Ov. ex Pont. 1047), which has been assumed, from the name, to have discharged itself into the Sinus Sagarus. (Plin. lvi. 14.)

SAGANTHIL. [Σαγανθήλ.] SAGIDA (Σαγίδα, Σαγίδας, Πτολ. vii. 1. § 17), a metropolis of Central India, which is perhaps the same as the present Sohajpur, near the sources of the river Sooma.

SAGRAS (Σαγρας, Strab. vi. p. 261), a river of Bruttium, on the E. coast of the peninsula, to the S. of Caulonia, between that city and Locri. It is celebrated in history for the great battle which the Gauls, under their chief Cominius, fought against a Gaulian force, which Fr. D. iii. 5; Justin vi. 3.; Plin. iii. 10. s. 15.) The victory was ascribed by the Locrians to the direct intervention of the Dioscuri, to whom they in consequence erected altars on the banks of the river, which were apparently still extant in the time of Strabo. It was added that the news of the victory was miraculously conveyed to the Greeks assembled at Olympia the same day that the battle was fought. (Strab. l.c.; Cic. de N. D. ii. 2.) But notwithstanding the celebrity thus attached to it, the date and occasion of the battle are very uncertain; and the circumstances connected with it by Strabo and Justin would lead to opposite conclusions. (Chro. Contra.) The date assigned by Heyne is 100 B.C., while Strabo certainly seems to imply that it took place after the fall of Syria in B.C. 118. (Greeks, iv. p. 552, note.) But whatever uncertainty prevailed concerning the battle, it seems certain that the Sagrus itself was a well known stream in the days of Strabo and Pliny; both of whom in fact place it to the N. of Locri and S. of Caulonia, and as the latter city was a colony and perhaps a dependency of Coro, it is probable that the battle would be fought between this and Locri. Unfortunately the site of Caulonia cannot be determined [CAULONIA], and we are therefore quite at a loss which of the small streams flowing into the sea between Locri and the Punta di Seto should be identified with the celebrated Sagras. The Alera has been generally fixed upon by local writers, but has really no better claim than as an alternative moderni, vol. i. p. 161; Sibunburne's Trelle, vol. i. p. 340.).

SAGRUS (Σαγρας : Sangro), one of the most considerable of the rivers of Samnium, which has its sources in the lofty group of the Apennines S. of the Lago di Fosco, and has a course of about 70 miles from thence to the Adriatic. It runs in a W. to SE. direction, passes under the walls of Anfemena as well as modern Castel di Sangro, and in this part of its course flows through a broad and level, but upland valley, bounded on both sides by lofty
mountains. After passing Ausonia it turns abruptly to the NE., and pursues this course till it reaches the sea. In the lower part of its course it enters the territory of the Frontani, which it traverses in its whole breadth, flowing into the sea between Histomomus and Montorum. It indeed represents it as forming the boundary between the Frontani and the Peliagii, but this is certainly a mistake, as the Peliagii did not in fact descend to the sea-coast at all, and Oronza, one of the chief towns of the Frontani, was situated to the N. of the Saguntorum. (Strab. v. p. 249; Pol. iii. i. § 19; where the name is erroneously written Zedus.) The upper valley of the Saguntum, with its adjoining mountains, was the territory of the Samnite tribe of the Caraceni. (Pol. iii. i. § 66.)

SAGUNTIA. 1. (Zeyounia, Pol. ii. 4. § 13,) a town in the SW. part of Hispania Baetica. (Livy. xxxiv. 12; Plin. iii. 1. s. 3.) Now Xigoumos or Zygoumos, NW. from Medina Sidonia, where there are many ruins. (Moraes, Antig. p. 87; Flores, Esp. Sagr. v. p. 47.)
2. A town of the Arevacii, in Hispania Tarraconensis, SW. from Bilbilis. It was in the jurisdiction of Clunia, on the road from Emerita to Cesarautugasta, and was the scene of a battle between Sertorius and Metellus. (Plut. Sert. 21; App. B. C. 17.) The name is written Saguntum in the Isa. Ant. pp. 436 and 438, and in the Geog. Rav. iv. 43; but must not be confounded with that of a town of the Catilini. Now Nigoumos on the Henarens. (Flores, Esp. Sagr. viii. p. 18; Moraes, Antig. p. 87.)

SAGUNTUM (Zeyounia, Pol. iii. 6. § 63), also called SAGUNTUS (Mela, ii. 5; Zeyounia, B. G. i. 26; Nigoumos, in Hispania Tarraconensis, seated on an eminence on the banks of the river Pallantias, between Suco and Tarraco, and not far from the sea. Strabo (iii. p. 159) erroneously places it near the mouth of the Iberna, though it lies near 100 miles to the SW. of it. The same author states that it was founded by the sons of Sac IPas, and we find that Stephanus calls it Zedoula and Zedoulae. Livy adds that the founders were mixed with Rutuli from Ardea (Livy. xxxii. 7); whence we sometimes find the city called Ausonia Saguntum. (Sil. Ital. i. 332.) Another tradition ascribed its foundation to Hercules. (ib. 263, 505.) Saguntum lay in a very fertile district (Pol. xxxiv. 2), and attained to great wealth by means of its commerce. It was the immediate cause of the Second Punic War, from its being besieged by Hannibal when it was in the alliance of the Romans. The siege is memorable in history. The town was taken, after a desperate resistance, in B.C. 218, and all the adult males put to the sword; but how long the siege lasted is unknown (Livy. xvi. 4, 13; Cf. Sil. Ital. i. 271, seq.) Eight years afterwards Saguntum was recovered by the Romans. The Cartaginians had partly destroyed it, and had used it as a place for the custody of their hostages. (Pol. xxi. 19; Liv. xiv. 42.) The city was restored by the Romans and made a Roman colony. (Cf. Liv. xvi. 19; B. G. i. 3. s. 4.) It became famous for its manufacture of earthenware cups (calice Saguntini) (Plin. xxxiv. 12. s. 46; Mart. iv. 46, xiv. 108), and the figs grown in the neighborhood were considered very fine. (Plin. xv. 18. a. 19.) Its site is now occupied by the town of Murviel, which derives its name from the ancient fortifications (muri vetere). But little now remains of the ruins, the materials having been unsparedly used by the inhabitants for the purpose of building. The great temple of Diana stood where the convent of La Trinidad now does. Here are let in some six Roman inscriptions, the names of the families of Serga and others. At the back is a water-course, with portions of the walls of the Circus Maximus. In the suburb San Salvador, a mosaic pavement of Bacchus was discovered in 1745, which soon afterwards was let go to ruin, like that of Italicus. The famous theatre is placed on the slope above the town, to which the orchestra is turned; it was much destroyed by Sueton, who used the stones to strengthen the castle, whose long lines of wall and tower rise grandly above; the general form of the theatre is, however, easily to be made out... The local arrangements are such as are common to Roman theatres, and resemble those of Merida. They have been measured and described by Dean Marti; Pons, iv. 233, in the Exp. Sagr. viii. 151. (Ford's Handbook for Spain, p. 206.) For the coins of Saguntum see Flores, Med. ii. p. 560; Mionnets, i. p. 49, Suppl. i. p. 98. The accompanying coin of Saguntum contains on the obverse the head of Tiberius, and on the reverse the prow of a ship. (T. H. D.)

COIN OF SAGUNTUM.

SAGUTE SINUS (Polyb. ap. Plin. vi. 1), a gulf on the W. coast of Mauretania, S. of the river Lixus, which must be identified with the Eparoncus of Herodotus, or Pananos as it is also called. "Emporia," and by an elision not uncommon among the Africans assumed the form under which it appears in Polybius. (Movers, Die Phöniz. vol. ii. p. 541.)

SAGYLUM (Zeygalou), a castle situated on a steep rock in the interior of Fontus, which was one of the strongholds of the Fontan king. (Strab. xii. pp. 560, 561.)

SAILIS (Zélis, Herod. ii. 28, 59, 152, 169; Strab. xvii. p. 802; Steph. B. s. c.; Mela, i. 9. § 9; Plin. v. 10. a. 11: Eki. Zelis, fem. Zélis), the capital of the Saitol Nome in the Delta, and occasionally of Lower Aegypt also, stood, in lat. 31° 4' N., on the right bank of the Canopic arm of the Nile. The site of the ancient city is determined not only by the appellation of the modern town of Sa-el-Hedjar, which occupies a portion of its area, but also by mounds of ruin corresponding in extent to the importance of Sailis at least under the later Ptolemies. The city was artificially raised high above the level of the Delta to be out of the reach of the inundations. The Pharaohic tomb of Resthirt was discovered by all who ascended the arms of the river from the Mediterranean to Memphis. Its ruins have been very imperfectly explored, yet traces have been found of the lake on which the mysteries of Isis were performed, as well as of the temple of Neith (Athensa) and the necropolis of the Saitol kings. The wall of
unburnt brick which surrounded the principal buildings of the city was 70 feet thick, and probably therefore at least 100 feet high. It enclosed an area 2525 feet in length by 1960 in breadth. Boating was the favorite sport of two classes of men, one for the citizens generally, and the other reserved for the nobles and priests of the higher orders. In one respect the Saite Greeks differed from the other Egyptianians in their practice of interment. They buried their kings within the precincts of their temples. The tomb of Amasis attracted the attention of Herodotus (ii. 162), and Herodotus in his turn was succeeded by Alexander the Macedonian, who was the conqueror and successor of that monarch, was also buried within the walls of the temple of Neith.

Saia was one of the sacred cities of Egypt: its principal deities were Neith, who gave oracles there, and Isis. The mysteries of the latter were celebrated annually with unusual pomp on the evening of the Asos or Isis Festival (ii. 59) the third day of the great feasts in the Egyptian calendar. It was held by night; and every one intending to be present at the sacrifices was required to light a number of lamps in the open air around his house. The lamps were small wooden caskets filled with salt and oil, on which a wick floated, and it is said that the whole city was lighted. The season of the year the feast of burning lamps was celebrated Herodotus knew, but he deemed it wrong to tell (ii. 62); it was, however, probably at either the vernal or autumnal equinox, since it apparently had reference to one of the capital revolutions in the solar course. An inscription in the temple of Neith declared her revolution was in the Sun. (Plutarch, Is. et Osir. p. 354. ed. Wyttenbach; Proclus, in Timaeum, p. 30.) It ran thus: "I am the things that have been, and that are, and that will be: no one has uncovered my skirts; the fruit which I brought forth became the Sun." It is probably, accordingly, that the kindling of the lamps referred to Neith as the author of light. On the same night apparently were performed what the sacred ceremonies of the Delta. The nome festival in the Delta.

Saia was one of the supposed places of the interment of Osiris, for that is evidently the deity whom Herodotus will not name (ii. 171) when he says that there is a burial-place of Amon at Saia in the temple of Athene. The mysteries were symbolical representations of the sufferings of Osiris, especially his dismemberment, and the lamentations over his body were sung on the lake behind the temple of Neith. Portions of the lake may still be discerned near the hamlet of So-el-Hedjar.

Saia was alternately a provincial city of the first order and the capital of Lower Egypt. These changes in its rank were probably the result of political revolutions in the Delta. The name and city are said by Manetho to have derived their appellation from Saia, a king of the xviiith dynasty. The xviiith dynasty was that of Bocchoris of Saia. The xvith dynasty contained nine Saite kings; and of the xvithiith Anyt saxa, the Saite is the only monarch: with him expired the Saite dynasty, b. c. 408.

Bocchoris the Wise, the son of Tnebactus (Diodor. i. 45. § 2, 79. § 1), the Technaita of Piitarch (Is. et Osir, p. 354; comp. Athen. x. p. 418; Anian, H. A. xi. 11), and the Asyrian Pehor, was remarkable as a judge and legislator, and introduced, according to Diodorus, some important amendments into the commercial laws of Saia. He was put to death by burning, and revolving from Saia the Aethiopians. During the Aethiopian dynasty Saia seems to have retained its independence. The period of its greatest prosperity was between b. c. 697—524, under its native kings. The strength of Aegypt generally had been transferred to its southern provinces. Of the Saite monarchs of Aegypt Psammitichus and Amasis were the most powerful. Psammitichus maintained himself on the throne by his Greek mercenaries. He established at Saia the class of interpreters, caused his own sons to be educated in Greek learning, and encouraged the resort of Greeks to his capital. The intercourse between Saia and Athens especially was promoted by their worshipping the same deity — Neith-Athena: and hence there sprung up, although in a much later age, the opinion that Cercops the Saite led a colony to Athens. The establishment of the Greeks at Cyrene was indirectly fatal to the Saite dynasty. Uxiphis, Apries, or Hophra, was defeated by the Persians, and his discontented troops raised their commander Amasis of Siouph to the throne. He adored Saia with many stately buildings, and enlarged or decorated the temple of Neith; for he erected in front of it propylæa, which for their height and magnitude, and the quality of the stones employed, surpassed all similar structures in Saia. The temple was transported from the quarries of El-Mokattam near Memphis, and thence were brought the colossal figures and androcephalæ which adored the Dromos. To Saia Amasis transported from Elephantine a monolithic shrine of granite, which Herodotus especially admired (ii. 175). Though the ordinary passage from Elephantine to Saia was performed in twenty days, three years were employed in conveying this colossal mass. It was, however, never erected, and when Herodotus visited Saia was still lying on the ground in front of the temple. It measured, according to the historian, 30 feet in height, 12 feet in depth from front to back, and in breadth 21 feet. After the death of Amasis, Saia sank into comparative obscurity, and does not seem to have enjoyed the favour of the Persian, Macedonian, or Roman masters of Egypt.

Saia indeed was more conspicuous as a seat of commerce and learning, and of Greek culture generally, than as the seat of government. Nectaneus, one of its kings, has left a name for his learning (Anseu. Epigraph. ii. p. 25). Ptolemy III.'s coinage is cited by Pliny (ii. 23. § 21). Pythagoras of Samos visited Saia in the reign of Amasis (comp. Plin. xxxvi. 9. a. 14); and Solon the Athenian conversed with Socchis, a Saite priest, about the same time (Plut. Solon, 26; Herod. li. 177; Clinton, Fast. Hel. vol. ii. p. 9). At Saia, if we may credit Plato (Timæus, iii, p. 225. d. 14 B.), the island of Atlantis, and of the ancient glories of Athens some thousand years prior to Phoroneus and Niobe and Deneus, the flood. The priests of Saia appear indeed to have been anxious to ingratiate themselves with the Athenians by discovering resemblances between Attic and Egyptian institutions. Thus Diodorus (l. 28), copying from earlier narratives, says that the Saite rulers of Saia, like those of Athens were divided into ephorides, or priest-nobles; geometer, land-owners liable to military service; and crafstmen or retail traders. He adds that in each city the upper town was called Aesivata. The Greek population of Saia was governed, according to Manetho, by their own laws and magistrates, and had a separate quarter of the city assigned to them. So strong indeed was the Hellenic element in Saia that
SALAMIS. 1. (Zae. i. 5. § 3), a municipal town of Euboea, in the territory of the Turdetani, to the NW. of Pax Julia and to the SW. of Euboea. It appears from inscriptions to have had the surname of Urbe Imperatoria. (Graec. 8. 47. 10; Melos, p. 140; Strozzi, p. 16.) Salacia was celebrated for its manufacturing of fine woolen cloths. (Plink. viii. 48. a. 73; Strab. iii. p. 144, with the note of Graekurd.) Now Aderon de Sal. (Flore, Exp. Spre. xiii. p. 115, xiv. p. 241; comp. Mela, iii. i; It. Ant. pp. 417, 418, and 432. 2. A town of the Callaic Bracarii in the NW. of Hispania Tarraconensis. (It. Ant. p. 422.) Identified either with Salaminos or Fimbouvo. [T. H. D.] SALAMBoria, a town of Cappadocia, in the district of Garasuritis. (Ital. v. 6. § 14; Tab. Puni, where it is called Sabærina.) [L. S.]

SALAMOMNIA. 1. Salamomnias, a town in Coele-Syria in the district of Chalgyonitica (It. Ant. p. 197; Not. Imp.), which Roland (Palaiost. i. p. 217) identifies with Salamom (Salamoum) in the Not. Leont. Imp., and with Salamoujat in Abulfeda (Tab. Sere. p. 105). It is said still to bear the name Sejmen. (Bichter, Wallfahrts, p. 298.)

SALAMANNAS. See Salamannas, Achaæ, Pers. 880; Scyl. p. 41; It. v. 14. § 3, viii. 20. § 5; Skodanas. §§ 385, 389; Found. Mela, ii. § 5; Plin. v. 35; Horat. Carm. ii. 729; Salamans, Eutath ad II. i. 558; Salamans, Malach, Carol. c. ii. 313, ed. Bonn: Ep. Salamand, Bock, inscr. nos. 2625, 2635, 2639), a city on the E. coast of Cyprus, 18 M. from Limassol, and 24 M. from Chytrion. (Punt. Tab.) Legend assigns its foundation to the Aegeid Tener, whose fortune formed the subject of a tragedy by Sophocles, called Teiserus, and of one with a similar title by Pausanias. (Eic. de Orat. i. 58, ii. 46.) The people of Salamis showed the tomb of the archer Tener (Aristot. Ath. N. i. 8, 113), and the reigning princes at the time of the Ionic revolt were placed at the head of the Teneridae, although one of them bore the Phoenician name of Sirenum (Iram). (Herod. v. 104.) In the 6th century B.C. Salamis was already an important town, and in alliance with the Battide princes of Cyprus, though the king Evphonius refused to assist in reinstating Areus Illus upon the throne. (Herod. iv. 162.) The despot Gorgus — was unwilling to join in the Ionic revolt, but his brother Onusius shut him out of the gates, and taking the command of the united forces of Salamis and the other cities, flew to arms. The battle which crushed the independence of Cyprus was fought under the walls of Salamis, which was compelled to submit to its former lord, Gorgus. (Herod. iv. 139, 144. 106, 113;) Salamis was besieged by Anaxiateres, the successor of Cimon, but when the convention was made with the Persians the Athenians did not press the siege. (Dioc. xii. 13.) After the peace of Antalcidas the Persians had to struggle for ten years with all their forces against the indefatigable and gentle Evagoras. (Icorr. v. 169. 170, 176.) Gorgus, who was still at large, appealed to his son Nicocles, which, with every allowance for its partiality, gives an interesting picture of the struggle which the Hellenic Evagora waged against the Phoenician and Oriental influence under which Salamis and Cyprus had languished. (Comp. Grote, Hist. of Greece, vol. x. c. 19.)
SALAMIS.

Ergasias with his son Pythagoras was assassinated by a eunuch, slave of Nicoecrem (Aristot. Pol. v. 8 § 10; Diodor. xxv. 47; Theopomp. Fr. iii. ed. Didot), and was succeeded by another son of the name of Nicoecrem. The Graeco-Aegyptian fleet under Menelaus and his brother Ptolemy Soter was utterly defeated off the harbour of Salamis in a sea-fight, the greatest in all antiquity, by the Athenians under Poliorcetes, a. c. 306. (Diodor. xx. 45—53). The famous course of Laminia formed a part of the booty of Demetrius, over whom she soon obtained unbounded influence. Finally, Salamis came into the hands of Ptolemy. (Pint. Demetr. 35; Polyzen. Strateg. 5.) Under the Roman Empire the Jews were numerous in Salamis (Acta, xiii. 6), where they had until then been situated. The farming of the copper mines of the island to Herod (Joseph. Antiq. xv. 14 § 5) may have swelled the numbers who were attracted by the advantages of its harbour and trade, especially its manufactures of embroidered stuffs. (Athen. ii. p. 48.) In the memorable revolt of the Jews in the reign of Trajan this city was attacked by the Romans. (Hist. of the Jews, vol. iii. pp. 111, 112.) Its demolition was completed by an earthquake; but it was rebuilt by a Christian emperor, from whom it was named Constantia. It was then the metropolitan see of the island. Epiphanius, the chronicler of the heretical sects, was bishop of Constantin in a.d. 366. According to Herod, the new town was first visited by Alexander the Great. The ground lies low in the neighbourhood of Salamis, and the town was situated on a height of the coast to the N. of the river Pediaeas. This low land is the largest plain—Salaminia—in Cyprus, stretching inward between the two mountain ranges to the very heart of the country where the modern Turkish village of Nicosia is situated. In the Life and Epistles of St. Paul, by Cosmas and Howson (vol. i. p. 169), will be found a plan of the harbour and ruins of Salamis, from the survey made by Captain Graves. For coins of Salamis, see Eckhel, vol. iii. p. 87.

SALAMIS (Σαλαμίς, Νερ. Eth. and Adj. Salaminios, Salaminia; Adj. Σαλαμίνης, Σαλαμίνιν, Σαλαμίνια, Σαλαμίνη) was, in ancient times, an island lying between the western coast of Attica and the eastern coast of Megaris, and forming the southern boundary of the bay of Eleusis. It is separated from the coasts both of Attica and of Megaris by only a narrow channel. Its form is that of an irregular semicircle towards the west, with many small indentations along the coast. Its greatest length, from N. to S., is about 10 miles, and its width, in its broadest part, from E. to W., is a little more. Its length is correctly given by Strabo (ix. p. 393) as from 70 to 80 stadia. In ancient times it is said to have been called Phytamous (Πυθώναυς), from the pines which grew there; Sciroc and Cychereia (Χυκερεία), from the names of two heroes Sciron and Cychereus. The former was a native hero, and the latter a seer, who came from Dodona to Athens, and perished along with Erechtheus in fighting against Eumolpus. (Strab. ix. p. 393; Paus. i. 56. § 1; Philochor. op. Pint. Thas. 17.) The latter was perished perpetually in the island for Asopusus (Per. 570. 10) speaks of the δαιρα Κυχερεία. and Stephanus B. mentions a Κυκχερεια τρεγας. The island is said to have obtained the name of Salamis from the mother of Cychereus, who was also a daughter of Asopusus. (Paus. i. 55. § 2.) It was colonised at an early period by the Aeacidae of Aegina. Tolomos, the son of Aeschus, fled thither after the murder of his half-brother Phocus, and became sovereign of the island. (Paus. i. 55. § 1.) His son Ajax accompanied the Greeks with 12 Salaminian ships to the Trojan War. (Hom. II. ii. 557.) Salamis continued to be an independent state even after the beginning of the 40th Olympiad (A. C. 660), when a dispute arose for its possession between the Athenians and the Megarians. After a long struggle, it first fell into the hands of the Megarians, but was subsequently taken possession of by the Athenians through a stratagem of Solon. (Plut. Sol. 8, 9; Paus. i. 40. § 3.) Both parties appealed to the arbitration of Sparta. The Athenians and the Megarians were immediately joined by the Illyrians, who represents Ajax ranging his ships with those of the Athenians (II. ii. 558), but this verse was suspected to have been an interpolation of Solon or Pisistratus; and the Megarians cited another version of the line. The Athenians, moreover, asserted that the island had been made over to them by the Illyrians, and that the latter had no right to enter it. The Athenian fleet was composed of Telamonian Ajax, when they took up their own residence in Attica. These arguments were considered sufficient, and Salamis was adjudged to the Athenians. (Plut. Sol. 10; Strab. ix. p. 394.) It then became an Attic demus, and continued incorporated with Attica till the times of Macedonian supremacy. (Eur. ii. 318.) Its inhabitants were partially received a Macedonian garrison, after having only a short time before successfully resisted Cassander. (Diod. xvi. 69; Polyzen. Strat. iv. 11. § 2; Paus. i. 35. § 2.) It continued in the hands of the Macedonians till a. c. 322, when the Athenians, by the assistance of Aratus, purchased it from the Macedonians together with Mitylene and Sinium. Thereupon the Salaminians were expelled from the island, and their lands divided among Athenian cleruchs. (Plut. Arat. 34; Paus. ii. 8. § 6; Böckh, Inschr. vol. i. p. 148, seq.) From that time Salamis probably continued to be a dependency of Athens, like Aegina and Oropus; since the grammarians never call it a Σάλαμιν, which it had been originally, but generally Σαλαμίνς.

The old city of Salamis, the residence of the Telamonian Ajax, stood upon the southern side of the island towards Aegina (Strab. ix. p. 393), and is identified by Leake with the remains of some Hellenic walls upon the south-western coast near a small port, where is only the rivulet in the island, perhaps answering to the Bocaros or Bocaiar of Strabo (ix. p. 394; Leake, Dem. p. 169). The Bocaros is also mentioned by Lycophron (451). In another passage, Strabo (ix. p. 424) indeed speaks of a river Cephissus in Salamis; but as it occurs only in an enumeration of various rivers of this name, and immediately follows the Athenian Cephissus without any mention being made of the Eleniæian Cephissus, we ought probably to read with Leake ἐν Ελεούναι instead of ἐν Σαλαμίνιοι.

When Salamis became an Athenian demus, a new city was built at the head of a bay upon the eastern side of the island, and opposite the Attic coast. In the time of Pausanias this city also had fallen into decay. The temple of Ajax is, however, a ruinous structure and a temple of Ajax, containing a statue of the hero in ebony; also a temple of Artemis, the trophy erected in honour of the victory gained over the Persians, and a temple of Cychereus. (Paus. i. 35. § 3, 36. § 1.) Pausanias has not mentioned the
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statue of Solon, which was erected in the agora, with one hand covered by his mantle. (Dem. de Fols. Leg. p. 420; Aeschin. in Tim. p. 52.) There are still some remains of the city close to the village of Ambelakia. A portion of the walls may still be traced; and many ancient fragments are found in the walls and churches both of Ambelakia and of the neighboring village of Kuliru, from the latter of which the modern name of the island is derived. The narrow rocky promontory now called Cape of St. Barbara, which forms the S.E. entrance to the bay of Ambelakia, was the Silenae (Σηλενης) of Aeschylus, afterwards called Tropaia (Τροπαία), on account of the trophy erected there in memory of the victory. (Asch. Pers. 300, with Schol.) At the extremity of this promontory lay the small island of Pyttaleia (Πυττάλεια), now called Lepsoctiali, about a mile long, and from 300 to 300 yards wide. It was here that a picked body of Persian troops was cut to pieces by Aristide during the battle of Salamis. (Herod. viii. 99; Aesch. Pers. 447, seq.; Plut. Arist. 9; Paus. i. 36. § 2, iv. 36. § 3; Strab. ix. p. 393; Plin. iv. 12. § 36; Steph. B. d. c. r.)

In Salamis there was a promontory Scharidium (Σχηρίδιον), containing a temple of the god of war, erected by Solon, because he there defeated the Megarians. (Plut. Sol. 9.) Leake identifies this site with the temple of Athena Sciras, to which Ade-
shown in the annexed plan. The Grecian fleet was drawn up in the small bay in front of the town of Salamis, and the Persian fleet opposite to them off the coast of Attica. The battle was witnessed by Xenes from the Attic coast, who had erected for himself a lofty throne on one of the projecting declivities of Mt. Aegalea in Colonos. Leake has discussed with length the particulars of the battle, but Mr. Blakely has controverted many of his views, following the authority of Aeschylius in preference to that of Herodotus. In opposition to Col. Leake and all preceding authorities, Mr. Blakely supposes, that though the hostile fleets occupied in the afternoon before the battle the position defined in the plan annexed, yet this was on the morning of the battle the Greeks were drawn up across the southern entrance of the strait, between the Cape of St. Barbara and the Attic coast, and that the Persians were in the more open sea to the south. Into the discussion of this question our limits prevent us from entering; and we must refer our readers for particulars to the essays of those writers quoted at the close of this article. There is, however, one difficulty which must not be passed over in silence. Herodotus says (vii. 76) that on the night before the battle, the Persian ships stationed about Ceos and Cynoura moved up, and beat the whole strait as far as Munychia. The only known place of that name is on the north coast of the island of Salamis, more than 40 geographical miles from Salamis, and the promontory of Cynoura, immediately N. of the bay of Marathon, and distant more than 60 geographical miles from Salamis. Both of those places, and more especially Cynoura, seem to be too distant to render the movement practicable in the time required. Accordingly many modern scholars apply the name Munychia, instead of Munychia, to the southernmost and south-easternmost of the island of Salamis, and they are so called in Kiepert's maps. But there is no authority whatever for giving those names to two promontories in the island; and it is evident from the narrative, as Mr. Grote has observed, that the names of Ceos and Cynoura must belong to places in Attica, and not in Salamis. Mr. Grote does not attempt to indicate the position of those places; but Mr. Blakely maintains that Ceos and Cynoura are respectively the well-known island and cape, and that the real difficulty is occasioned, not by their distance, but by the erroneous notion conceived by Herodotus of the operations of the Persian fleet. (Homo. Dei. Attica. p. 166 seq., and Appendix II. On the Battle of Salamis; Blakely, Excerpts on Herodotus, viii. 76, vol. ii. p. 400, seq.; Grote, Hist. of Greece, vol. v. p. 171, seq.)

THE NAME OF SALTAP.


SALAPIA (Salapia: Ech. Salapiiro; Salapius: Salpi), one of the most considerable cities of Apulia, situated on the coast of the Adriatic, but separated from the open sea by an intervening lagoon, or salt-water lake, which was known in ancient times as the Salapia Palus (Lucan, v. 377; Vib. Sec. p. 26), and is still called the Lago di Salpi. This lagoon has now only an artificial outlet to the sea through the bank of sand which separates them; but it is probable that in ancient times its communications were more free, as Salapia was certainly a sea-port and in Strabo's time served as the port both of Arpi and Canusium (Strab. vi. p. 284). At an earlier period it was an independent city, and apparently a place of considerable importance. Tradition ascribes its foundation, as well as that of the neighbouring cities of Canusium and Arpi, to Dido, of whom it is described (Vitr. L. 4. 9) that he on his way to Carthage sent a party to the Promontory of the Greek, and to a Rhodian colony under Elipias (Id. 6; Strab. xiv. p. 654). There is no trace of its having received a Greek colony in historical times, though, in common with many other cities of the Daunian Apulians, it seems to have imbied a large amount of Hellenic influence. This was probably derived from the Tarantine, and did not date from a very early period.

The name of Salapia is not mentioned in history till the Second Punic War, in which it bears a considerable part. It was evidently one of the cities of Apulia which revolted to Hannibal after the battle of Cannae (Liv. xxii. 61); and a few years after this we find it still in his hands. It was apparently a place of strength, on which account he collected there great magazines of corn, and established his winter quarters there in n. c. 214. (Id. xxiv. 20.) It remained in his hands after the fall of Arpi in the following year (Id. xxiv. 47); but in n. c. 210 it was betrayed into the power of Marcellus by Blasio, one of its citizens, who had been for some time the leader of the partisans of the people, and the Numidian garrison was put to the sword. (Id. xxvi. 38; Appian, Anab. 45—47.) Its loss seems to have been a great blow to the power of Hannibal in this part of Italy; and after the defeat of Marcellus, n. c. 208, he made an attempt to recover possession of it by stratagem; but the fraud was discovered, and the Carthaginians were forced to retire with loss. (Liv. xxvii. 1, 12; Appian, Anab. 51.) No subsequent mention of it is found till the Social War, in the second year of which, when the tide of fortune was beginning to turn in favour of Rome, it was taken by the Roman praetor C. Coecinius, and burnt to the ground (Appian, B. C. I. 51). After this time it appears to have been reduced to a state of decay, and suffered severely from malaria in consequence of the exhalations of the neighbouring lagoon. Vitrivius tells us, that at length the inhabitants applied to M. Hostilius, who caused them to remove to a more healthy situation, about 4 miles from the former site, and nearer the sea, while he at the same time opened fresh communications between the lagoon and the sea (Vitr. L. 4. 12). We have no clue to the time at which this change took place, but it could hardly have been till after the town had fallen into a declining condition. Cicero, indeed, alludes to Salapia as in his day notorious for its pestilential climate (de Leg. Agr. ii. 27); but this may be understood as relating to its territory rather than the actual town. Vitrivius is the only author who notices the change of site; but his account can be depended

* Lycophron, on the other hand, seems to assign it a Trojan origin; though the passage, as usual, is somewhat obscure. (Lycophr. Alex. 1129.)
upon, the Salapia mentioned by Piny and Ptolomy as well as Strabo, must have been the new town, and not the original city of the name. (Strab. iv. p. 205.) This valley, which extends above 60 miles in length from its entrance at Jovis to its head among the very highest mountains of the Apennines, is one of the natural inlets of the sea into the country, and narrow valley, shut in on both sides by very lofty mountains. (Strab. iv. p. 205.) This valley, which extends above 60 miles in length from its entrance at Jovis to its head among the very highest mountains of the Apennines, is one of the natural inlets of the sea into the country, and narrow valley, shut in on both sides by very lofty mountains. (Strab. iv. p. 205.)

Extensive ruins of Salapia are still visible on the extreme of the Lago di Salpi, in a tract of country now called the Saline. They are still the objects of worship to the ancient inhabitants of the city, and belong to a city of considerable size and importance, and must therefore be those of the ancient Apulian town. This is further confirmed by the circumstance that the coins of Salapia, which of course belong to the period of its independence, are frequently found on the spot. (Swinburne's Tracts, vol. i. p. 81.)

The site of the Roman town founded by M. Brutellius is said to be indicated by some remains on the seashore, near the Torre di Salpi. (Romanieli, vol. ii. p. 201.)

The lagune still called the Lago di Salpi is about 13 miles in length by about 2 in breadth. At its eastern extremity, where it communicates with the sea, is an artificial collection of salt-works, which are considered as the representatives of those noticed in the Inscriptions under the name of Salinae. It is by no means certain (though not improbable) that these ancient salt-works occupied the same site as the modern ones; and the distances given in the Inscriptions along this line of coast, being in any case corrupt and confused, afford no clue to their identification. (Ist. Ant. p. 314; Varr. Pan. 31.) It is probable that the name of Salapia itself is connected with sal, the lagune having always been well adapted for the collection of salt.

The coins of Salapia, as well as those of Arpi and Casinum, have Greek legends, and indicate the strong influence of Greek art and civilization, though apparently at a late period, none of them being of an archaic style. The magistrates' names which occur on them (Δαρους, Ἱτταρος, &c.) are, on the contrary, clearly of native origin. (Mamm.m. U. J. D. pp. 83, 83.)

COIN OF SALAPIA.

SALAPIA. 1. (Salapia, Potl. ii. 6. § 61), a town of the Bastianii, in the SE. part of Hispania Tarraconensis. According to Piny it was a Roman colony. (Colonia Salariensia, iii. 3. a. 4.) Utber (ii. pt. 1. p. 407) identifies it with Sabia, between Ubes and Bassa.

2. A town of the Oretani, in the same neighbourhood. (Potl. ii. 6. § 59.)

SALAS. [Sala.]

SALASSI (Σαλασσαί), one of the most powerful of the Alpine tribes in the N. of Italy, who occupied the great valley of the Duria or Dora Salana, now called the Val d'Aosta, from the plains of the Po to the foot of the Alpes and Pennine Alps. This country is correctly described by Strabo as a deep

SALASSI. and narrow valley, shut in on both sides by very lofty mountains. (Strab. iv. p. 205.) This valley, which extends above 60 miles in length from its entrance at Jovis to its head among the very highest mountains of the Apennines, is one of the natural inlets of the sea into the country, and narrow valley, shut in on both sides by very lofty mountains. (Strab. iv. p. 205.)
SALASSIL

36,000 persons, of whom 8000 were men of military age. The tribe of the Salassil being thus exterminated, a Roman colony was settled at Prastoria Augusta (Aosta), and a highroad made through the valley. (Dion Cass. lxi. 25; Strab. iv. p. 205; Liv. Eut. cxxv.) The name of the Salassil, however, still remained, and is recognised as a geographical distinction both by Pliny and Ptolemy, but no subsequent mention of them is found in the subsequent tribe. (Plin. iii. 17, s. 21; l. i. § 34.)

One of the main causes of the disputes between the Salassil and Romans had arisen from the gold-washings which were found in the valley, and which are said to have been extremely productive. These were worked by the Salassil themselves before the Roman invasion; but the Romans forbade the working of the mines, and they were early taken possession of them, and they were farmed out with the other revenues of the state to the publicans. But these were, as might be expected, involved in constant quarrels with the neighbouring barbarians, who sometimes cut off their supplies of water, at other times attacked them with more open violence. (Strab. iii. p. 206; Ptolemy, l. ii. § 8.)

The line of the road through the country of the Salassil, and the passes which led from Augusta Praetoria over the Pennines and Grian Alps, are described in the article ALPES [Vol. I. p. 110]. [E. E. B.]

SALASSIL. [MAURETANIA, Vol. II. p. 398, b.]

SALATARAE (Salatarae, Ptolemy, l. xi. 6, § 6), a tribe of the Bactrians who lived along the banks of the Ornus. Forbiger supposes that they are the same as the Sarpasani, noticed by Pliny (vi. 16, a. 18). [V.]

SALATITHUS (Salatithus, Ptolemy, l. iv. 6, § 5), a river on the W. coast of Africa, with a town of the same name. This river, which took its rise in Mt. Mandrass, is represented by one of the Wadges, which flows into the sea in the district occupied by the ancient Antiochos, on the coast to the left of Cape Funchal. [E. B. R.]

SALURIS, a town on the coast of Hispania Tarraconensis, mentioned in the Ora Maris of Avienus (v. 518). [T. H. D.]

SALDA, a town in the south of Lower Pannonia, on the southern bank of the Savus, and on the great highroad from Sicia to Sirmium. (Strab. I. vi. 15, § 9; Ptolemy, l. ii. § 38; tit. Anton. ii. 1; Ptolemy, l. i. § 9.) Is very probably the same as the town of Salla (Zalla) mentioned by Ptolemy (ii. 16, § 8). The site is commonly believed to be occupied by the modern Stalina. [L. S.]

SALDAE (Zalla), Strab. xvii. p. 831; Ptolemy, l. iv. 2, § 9, viii. 13, § 9; Pliny, l. i. ; Hirt. Anton. i. Ptolemy, l. i. § 9.) is very probably the same as the town of Salla (Zalla) mentioned by Ptolemy (ii. 16, § 8). The site is commonly believed to be occupied by the modern Stalina. [L. S.]

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In later times it was the W. limit of Mauretania Sitifensis, against Mauretania Caesariensia in its more contracted sense. It is identified with Bagarbus, the capital of the region. Later, it belonged to the regions of Navarro, the general of Ferdinand the Catholic, after two famous battles, a.d. 1510 (comp. Prescott's Ferdinand and Isabella, vol. ii. p. 457), or the C. Bongie of the French province. (Barth., Wanderungen, p. 62.) [E. E. J.]

SALDAPA, a town of Moesia (Theophyl. Simocat. i. 43), where the Roman army was engaged by the Goths under the emperor Maurice (Le Beau, Bas Empire, vol. x. pp. 248, 369). Schafarik (Slav. Ant. vol. ii. p. 158) has fixed the site at the ruins of Dianobrig on the Danube. [E. E. J.]

SALDUBA. 1. A small river in the territory of the Turufni in Hispania Baetica, probably the same called Zaloboa, (with err. lect.) by Ptolemy (ii. 4. § 7). Now Rio Verde.

2. A town on the mouth of the preceding river (Zaloboa, Ptolemy, ii. 4. § 11), of no great importance (Mela, ii. 6; Plin. iii. 1. a. 3), near the present Arbelis. [T. H. D.]

SALERNI, a town on the S. coast of Thrace, near the W. mouth of the Hebrus, and nearly equidistant from Zonae and Doriscus. It is mentioned by Hero- dotus (vii. 59) as a Samothracian colony. [J. R.]

SALEM. [JERUSALEM.]

SALENI, a people of Hispania Tarraconensis, probably of Sarmatian origin, mentioned by Ptolemy (ii. 4, § 34). They are perhaps the same as the Zalenios of Ptolemy (ii. 4. § 34). [T. H. D.]

SALENTINI or SALLENTINI (both forms seem to rest on good authority), (Salentinos), a people of Southern Italy, who inhabited a part of the peninsula which forms the SE. extremity, or as it is often called, the "heel of Italy." Their territory was thus included in the region known to the Greeks by the name of Iapygia, as well as in the district called by the Romans Calabria. Strabo remarks that the peninsula in question, which he considers as bounded by a line drawn across from Tarentum to Brundusium, was variously called Messapia, Iapygia, Calabria, and Salentina; but that some writers established a distinction between the names. (Strab. vi. p. 282.) There seems no doubt that the names were frequently applied irregularly and vaguely, but that there were in fact two distinct tribes or races inhabiting the peninsula, the Salentines and the Calabrians (Strab. vi. p. 277), of whom the latter were commonly known to the Greeks as the Messapians (CALABRIA). Both were, however, in all probability kindred races belonging to the great family of the Pelasgian stock. Tradition represented the Salentines as of Cretan origin, and, according to the habitual form of such legends, ascribed them to a Cretan colony under Idomenes after the Trojan War. (Strab. vi. p. 282; Virg. Georg. iii. 400; Ptolemy, l. ii. § 32; Vit. ap. Prot. et Virg. Ecd. vi. 31.) They appear to have inhabited the southern part of the peninsula, extending from its southern extremity (the Capo di Leuco), which was thence frequently called the Salentine promontory ("Salentinum Promontorium," Mol. ii. 4. § 8; Ptolemy, l. iii. § 13), to the neighbourhood of Tarentum. But we have no means of distinguishing accurately the limits of the two tribes, or the particular towns which belonged to each.

The name of the Salentines does not seem to have been familiarly known to the Greeks, at least in early times; as we do not hear of their name in any of the wars with the Tarantes, though from their position they must have been one of the tribes that early came into collision with the Romans. They were probably known under the general appellation of Iapygiyes, or confounded with their neighbours the Messapians. On the contrary, as soon as their name appears in Roman history, it is in a wider and more general sense than that to which it is limited by the geographers. Livy speaks of the Salentines as accepting the name of the C. L. Cornelius in N. C. 306, when the consul I. L. Volumnius was sent into their country, who defeated them in several battles, and took some of their towns. (Livy. ix. 42.)

It is almost impossible to believe that the Romans S L
had as early as this pushed their arms into the Libyan peninsula, and it is probable that the Salentines are here confounded with the Punicans, with whom, according to some accounts, they were closely connected. (Pll. iii. 11. s. 16.) But the name is used with still greater laxity shortly after, when Livy speaks of Thuria as "ubrum in Sallentum" (s. 2.), if at least, as there seems little doubt, the Tarentum present is the well-known city of Thuria in Lucania [Thuriæ].

The name of the Salentines does not again occur in history till the Fourth Samnite War, when they joined the confederacy formed by the Samnites and Tarentes against Rome; and shared in their defeat by the consul L. Aemilius Barbula in s. c. 281, as we find that general celebrating a triumph over the Tarentes, Samnites, and Salentines (Fast. Capit. ann. 473.) For some time after this the appearance of Pyrrhus in Italy drew off the attention of the Romans from more ignoble adversaries, but when that monarch had finally withdrawn from Italy, and Tarentum itself had fallen into the hands of the Romans, they were left at leisure to turn their arms against the Salentines for the recovery of their independence. In n. c. 267 war was declared against the Salentines, and both consuls were employed in their subjugation. It was not likely that they could offer much resistance, yet their final conquest was not completed till the following year, when both consuls again celebrated triumphs "de Mysiiis, Samnitis, et Sallentinis" (Fast. Comit. in Fast. Capitol. year 7.; Liv. Epit. xvi.; Florus. i. 20.; Eustroph. ii. 17.)

All the Roman writers on this occasion mention the Salentines alone; the Triumphal Fasti, however, record the name of the Messapians in conjunction with them, and it is certain that both nations were included in both the war and the conquest, for Brundisium, which is called by Florus "caput regionis," and the occupation of which was evidently the main object of the war (Zonar. l. c.), seems to have been at that period certainly a Messapian city.

The Salentines are again mentioned as revolting to Hannibal during the Second Punic War (n. c. 213), but seem to have been again reduced to subjection without difficulty. (Liv. xxv. 1.; xxvii. 56.; 41.) From this time the name of the Salentines is lost, and is not even found among the nations of Italy that took arms in the Social War. But the "Sallentinus ager" continued to be a recognised term, and the people are spoken of both by Pliny and Strabo as distinct from their neighbours the Calabri. (Strab. vi. p. 277; Plin. iii. 11. a. 18.; Ptol. iii. 1. § 13.; Moll. ii. 4.; Gell. no. 18. Am. 465.) This "regio Salentina" is even mentioned as a distinct portion of Calabria as late as the time of the Lombards. (P. Diac. Hist. Lang. ii. 21.)

The physical character and topography of the country of the Salentines are given in the article Calabria. The following towns are assigned by Pliny to the Salentines, as distinguished from the Calabrians, strictly so called: Aletium, Bara, Neretum, Uxentum, and Veretum. All these are situated in the extreme southern end of the Iapygian peninsula. The list given by Ptolemy nearly agrees with that of Pliny; but he adds Bituriae, which was considerably further N., and is reckoned a golconda of a Calabretin city (Strab. Sall. Diar.) The place he calls Banota is probably the Basta of Pliny. To these inland towns may probably be added the seaports of Callipolis, Castrum Minervae, and perhaps Hydruntum also, though the last seems to have early received a Greek colony. But it is probable that at an earlier period the territory of the Salentines was considerably more extensive. Stephanus of Byzantium speaks of a city of the name of Sallentia, from which was derived the name of the Salentines, but no mention of this is found in any other writer, and it is probably a mere mistake. [E. H. B.]

SALERNUM. (Cf. Σαλέρνο; Etr. Salernum, Etr. Salerno), a city of Campania, but situated in the territory of the Picentini, on the N. shore of the gulf of Pozzuoli, which now derives from it the name of the Gulf of Salerno. We have no account of its origin or early history; it has been supposed that it was like the neighbouring Marcina a Tyrrhenian or Pelasgic settlement [Marcina]; but it is generally supposed that its foundation is to be traced back to a settlement mentioned in history previous to the settlement of a Roman colony there. But when this was first decreed (in n. c. 197, it was not actually founded till n. c. 194), Livy speaks of the place as Castrum Salerni, whence we may infer that there was at least a fortress previously existing there (Liv. xxxvi. 29.; Tit. Liv. xxxvii. 16.; Ptol. i. 8. 1.; Strab. vi. 6. 1. 1. 14.) When the Roman colony was established, we are expressly told by Strabo, for the purpose of holding the Picentini in check, that people having actively espoused the cause of Hannibal during the Second Punic War (Strab. L.C.) Their town of Picentia being destroyed, Salernum became the chief town of the district; but it did not rise to any importance till the 10th or 11th century, when it obtained a Cicaro from the Romans, and acquired a great amount of territory. In the Social War it was taken by the Samnite general C. Papius (Appian, B. C. i. 43); but this is the only occasion on which its name is mentioned in history. Horace alludes to it as having a mild climate, on which account it had apparently been recommended to him for his health (Hor. Ep. i. 15. 1.) It continued to be a municipal town of some importance under the Roman Empire, as we learn from inscriptions retained the title of a Colony (Plin. iii. 5. 9.; Ptol. iii. 1. § 7.; Ibis. Ant.; Tab. Peut.; Mommsen, Inscr. R. N. pp. 9 — 12.) But it was not till after the Lombard conquest that it became one of the most flourishing cities in this part of Italy; so that it is associated by Pausanias with the name of Calatafimi and Neapolis, and with the towns of the "opulentissimae urbis" of Campania (P. Diac. Hist. Lang. ii. 17.). It retained this consideration down to a late period of the middle ages, and was especially renowned for its school of medicine, which, under the name of Schola Salernitana, was long the most celebrated in Europe. But it seems certain that this was destroyed, and the Arabs in the 10th or 11th century, and was not transmitted from more ancient times. Salerno is still the see of an archbishop, with a population of about 12,000 inhabitants, though greatly fallen from its mediæval grandeur.

The ancient city, as we learn from Strabo (v. p. 981.), stood on a hill at some distance from the sea, and is confirmed by local writers, who state that many ancient remains have been found on the hill which rises at the back of the modern city, but no ruins are now extant. (Romaneili, vol. iii. p. 612.) From the foot of this hill a level and marshy plain extends without interruption to the mouth of the Silarus, which now forms the boundary of the sea, and has been included in the municipal territory of Salernum, as Lucan speaks of the Silarus as skirting the cultivated lands of that city (Lucan, ii. 425.). The distance from Salernum itself to the mouth of the
SALTEMIO.

Silerus is not less than 10 miles, though erroneously given in the Tabula at only 9. (Tab. Post.) [E. B. J.]

SALETIO, in Gallia. This name occurs in the Not. Imp., in the Antonine Itin. and in the Table. Ammianus (xvi. 2) names it Salae: "Argenteum, Broecusamum, Tabernas, Salissen, &c." The remains of the town stand between the river Strassburg (Strassburg) and Tabernas; and the Table places it between Tabernas and Broecusamum (Drumach), which is north of Strassburg. The numbers are not correct in the Itin.; but there is no doubt that the place is Secta near the Rhine. A diploma of Othon the Great names it "Salise in Elisisma," in Elissa or the Ebro (D'Anville, Not. Itin.; T. E. D. [G. L.])

SALGANUS (Salvaremys, Liv. use the Gr. arc. Salganae: Vide Zaldytnus), a town upon the eastern coast of Boetia, and between Chalcis and Anthedon, is said to have derived its name from a Boetian, who served as pilot to the Persian fleet of Xerxes, and was put to death upon suspicion of treachery, because the outlet appeared to the channel of the Euboea, but the Persian commander and the king found out his mistake, erected a monument on the spot, where the town was afterwards built. (Strab. xii. p. 403; Dic. Geogr. Stat. Græc. p. 19; Steph. B. s. v.) Salganeus was considered an important place from its commanding the northern entrance to the Euboea. (Ptol. xix. 77; Liv. xxxv. 37, 46, 51.)

The remains of the town stand directly under the highest summit of Mount Messapia, in the angle where the plain terminates, and upon the side of a small port. The citadel occupied a height rising from the shore, 90 yards in length, and about 50 broad, and having a flat summit sloping from the SE. towards the sea. There are remains of walls or of the walls of the port, on the S.E. side of the height. (Leake, Northern Greece, vol. ii. p. 267.)

SALI (Salis, Potii. iii. § 29), a people of the ancient Sarmatian, whom Schafarik (Sav. Alt. vol. i. p. 302) places on the river Salis in the Baltic province of Livonia. [E. B. J.]

SALIS, a river in the territory of the Antonites, on the N. coast of Hispania Tarraconensis. (Mal. iii. 1.) Now the Sella. [T. H. D.]

SALLA, a branch of the Mosella (Mosel), mentioned by Venant. Fortun. (iii. 12. 5), which must be the Sella (Foriger, vol. iii. p. 126). The Sella joins the Mosel at Meta. [G. L.]

SALICA (Sallia, Potii. ii. § 59), a town of the Oscan in Hispania Tarraconensis. [T. E. D.]

SALICE (Taphobarnum). SALICES (Ad), a place in Moscia which the Antonine Itinerary places not far from the mouth of the Danube at 43 M. P. from Halmrast, and 63 M. P. from Tomii. The low and marshy meadows which surrounded it were the scene of the acquisitive battle for the regnum and the possession of valais. (Ann. Marc. xixi. 7. § 5; Gibbon, c. xxi.; Le Beau, Bas Empire, iv. p. 112; Greenw. Hist. of the Germans, p. 328.) [E. B. J.]

SALIENTIS (Salentibus, Iu. Ant. p. 428), a place in Galliaecia, on the road from Bracara to Asturica; variously identified with Celacis and Tregula. [G. L.]

SALINAE, in Gallia, the chief town of the Suevii or Sueci (Potli. iii. § 42), a people in the Province E. of the Rhone. An inscription in Spoon, "Deo civitatis Salin," is said to belong to this place; and another inscription has been found at Leucorium near the sources of the Pygmy: "C. Julio Valenti

SALOMNA. 883

J. F. Fahr vix. viro civitate. Salinium... Alpium maritimaramum patrono optimo." Some place Salinæ at Castellum in the diocese of Senus in the Maritime Alps, where there are salt springs, and where Spon's inscription is said to have been found. D'Anville places it at Salinae in the diocese of Frejus, near Pautud, where the Church of the Tamarit was built; and he observes that all the old towns of this country preserve their names. (D'Anville, Not. Itin.; T. E. D. [G. L.]

SALINAE (Salinae, Potil. iii. § 21), a town of the Catuvelanchii or Capelani, towards the E. coast of Britannia Romana. Camden (p. 339) identifies it with Sidnbe or Somdje, near Pottos in Bred. Not. Lat.; others have sought it in a S. of London. [T. H. D.]

SALINAE (Salainæ, Poti. iii. § 7; Pest. Tab.; Geogr. Rav. iv. 7), a town of Dacia identified with Thorda, on the Araxes in Transylvania, where there are Roman remains. (Comp. Paget, Hungary and Transylvania, vol. ii. p. 359.) [E. B. J.]

SALINAE (Mauretania, Vol. ii. § 99), a town of Odae in Dacia identified with the mouth of the Danube, a little below Agincum, on the road from this town to Murus in Lower Pannonia. (Potli. ii. § 6. § 4; It. Ant. p. 245, where it is called Vetus Salina.) On the Pers. Table we find in that spot the corrupt name Vetusalium. Its site must have been in the neighbourhood of the modern Hattus." [L. B.]

SALICANUS. [Stallicanus].

SALICLITA, in Gallia, is placed by the Antonine Itin. on the road from Genabum (Orlèans) to Lutetiae (Paris). It is Soctae, a little south of Etampes, on the Jusine, a branch of the Seine. The Itin. makes the distance the same from Genabum, and Lutetiae, which we must take to be the Vitri de Paris; but there is an error in the Itin., as D'Anville shows, in the distance from Saliclitae to Lutetiae, and he proposes to correct it. [G. L.]

SALISSO, in north Gallia, is placed by the Antonine Itin. on a road from Augusta Trevirorum (Trier) to Bingine (Bingen). The places reckoned from Augusta are Bandobrica (iii. Salsis), Salsis, and Bingine. This Bandobrica is not the name described under the article Baudobrica (Boppard). These 63 Gallic lieues exceed the real distance from Trier to Binginen considerably. The site of Salissos is uncertain. [G. L.]

SALLACUS (Sallaceus, Potii. ii. § 9), a town in the town of Laura. [T. H. D.]

SALLENTINUM. [Salletinum].

SALUMINUM. [Dalmatia].

SALMACITICA (Salmacitica, Potii. ii. § 5), in the Iu. Ant. called Salmacitio, in Polyaeus Strat. viii. 48, Salmaris; an important town of the Vettonians in Salutaris, on the S. bank of the Danube, on the road from Emerita to Germania Inferior. It is incorrectly identified with the See of Polibus (iii. 14), and the Hermendica or Helmaeuc of Livy (xxi. 5); cf. Nonius, Hup. c. 88. It is the celebrated modern town of Salamanca, where the piers of a bridge of twenty-seven arches over the Tormes, built by Trajan, are still in existence. (Cf. Milano, Dic. vii. p. 402; Flor. Exp. Geogr. xiv. p. 267.)

SALMONE, a branch of the Mosella (Mosel).

"Nec fastiditos Salmonae namro finoreos." (Austotius, Mosell. 366.)

The Salmona is the Saluse, which flows into the Mosel, near the village of Novesigae. [G. L.]

3. L. 2.
SALOME. [Σαλομή, Steph. B. s. c.]: Strab.; Ἱσραήλ, Diod. iv. 68: Euh. Σαλμώνης, Σαλωμώνης, Steph. B. The form Salamounes is preponderous a form Σαλαμώνης which probably ought to be read in Diodorus instead of Ἱσραήλ), an ancient town of Pisias in Elis, said to have been founded by Salomones, stood near Heraclidia at the sources of the Eneas or Banythicus, a branch of the Alpheius. Its site is uncertain. [Strab. viii. p. 336; Diod. L. c.; Apollod. i. 9. § 7; Steph. B. L. c.]

SALOMA. [Σαλόμα, Steph. B. l. c.]: a city of Spain near the Pillars of Hercules; perhaps in the Campus Parthicius near Carthago Nova, if the reading of Brodusen in Oppian (Cyp. iv. 222) is correct. [Cm. U.erkt. ii. pt. i. p. 402. [T. H. D.]

SALONDA (Ἀλυκία ὄρη Σαλωμόνης, Por. iii. 11. § 8): Halmyanes, Plin. iv. 11. s. 18; Mela, ii. 2. § 8): a coast-town or district of Thrace, on the Euxine, about 60 miles NW. from the entrance of the Boeoporus, probably somewhere in the neighbourhood of the modern Migeck. The eastern shallows of the Haemon here come very close to the shore, which they divide from the valley of the Helorus. The people of Salomundes were thus cut off from communication with the barbarous peoples of Thrace, and became notorious for their savage and inhuman character, which harmonised well with that of their country, the coast of which was extremely dangerous.

Anchylus (Proc. 726 ε) describes Sal瞄准des as "the rugged jaw of the sea, hostile to sailors, step-mother of ships;" and Xenophon (Anab. viii. 5. § 12, en) informs us, that in his time its people carried on the business of wreckers in a very systematic manner, the coast being marked out into portions by means of posts erected along it, and those to whom each portion was assigned, having the exclusive right to plunder all vessels and persons cast upon it. This plan, he says, was adopted to prevent the blundered which had frequently been occasioned among themselves by their previous practice of indiscriminate plunder. Strabo (vii. p. 319) describes this portion of the coast of the Euxine as "desert, rocky, destitute of harbours, and completely exposed to the north winds;" while Xenophon (L. c.) characterises the sea adjoining it as "full of aholas."

The earlier writers appear to speak of Salaimandas as a district only, but in later authors, as Apollodorus, Pliny and Mela, it is mentioned as a town.

Little is known respecting the history of this place. Herodotus (iv. 93) states that its inhabitants, with some neighbouring Thracian tribes, submitted without resistance to Darius when he was marching through their country towards the Danube. When the remnant of the Greeks who had followed Cyrus the Younger entered the service of Sesthenes, one of the expeditions in which they were employed under Xenophon was to reduce the people of Salaimandas to obedience; a task which they seem to have accomplished without much difficulty. (Anab. l. c.)

G.L.O. a tributary of the Iberus in the Tibesci, which flowed past the town of Bibilis (whence

* In this passage the poet, strangely enough, places Salaimandas in Asia Minor near the Thermodon.

JUSTIN, xiv. 3, calls the river itself Bibilis; and entered the Iberus at Allabon. (Mart. i. 49, x. 20, 103, iv. 55) Now the Xalos. [T. H. D.]

SALODURUM, in Gallia, is placed in the Antonine Itin. x. from Petinesca [Petinesca], and the distance from Salodurum to Augusta Baasaorum (Auguste Bistis) is xxii. Salodurum is Solothurn, as the Germans call it, or Solfawre, and though the distance between Basile and Solothurn is somewhat less than that in the Itin. this may be owing to the passage over the Bibilis which separate the cantons of Basile and Solfawre.

It is said that there are Roman remains at Solfawre, and an inscription of the year a. c. 219, "Vico Salodi,", has been found there. Salodurum is one of the towns of the Helvetii with a Celtic termination (sher). Oliver conjectured that Tedomy's Gamodurum (GAMODURUM) might be Salodurum. (D'Anville, Notice d.; Ubert, Gallia.) [G. L.]

SALE (Σαλές, Paus. vii. 24, § 7), or Sale (Plin. vi. 31), a small lake of Lydia at the foot of Mount Nipisias, on the site of Tantalis or Sipylus, the ancient capital of Maconia, which had probably perished during an earthquake. (Strab. l. p. 58, xii. p. 703.)

The lake was surrounded by a marsh; and the Phryties, which flowed into it as a brook, issued at the other side as a river of some importance. [L. S.]

SALOMACUM, or SALومOCCUM, is placed by the Antonine Itin. on a road from Aquae Tarbellicae (Dez) to Boudigalis (Bordeaux). Salomacum is the next place on the road to Boudigal and xii. distant. The distance and the name Sales show that Sales is Salomacum. [G. L.]

SALON, SALONAE (Σαλώνα, Σαλώνα); this latter is the more usual form, as found in Inscriptions, Orelli, Inscr. nos. 502, 3833, 4995; and on coins, Rasche, vol. iv. pt. i. p. 1557: Eth. SALOYANIVS (Σαλώνα), a town and harbour of Dalmatia, which still bears its ancient name, situated on the E. corner of the gulf into which the Adriatic breaks (Casa. di Castelli) on the N. of the river LUBER (Il Giud o). Lucian's description (viii. 104) —

"Qua maris Adriaci longas ferit unda Salonas Et tepidum in molles Zephyros excurrat Lade" — agrees with its oblong form, still traceable in the ruins, and with the course of the river. Though the public buildings and houses of ancient Salonas have been destroyed, enough remains of the wall to show the size, as well as position, of the city; and the arch of the bridge proves that the course of the river is much nged.

The city consisted of two parts, the eastern and the western; the latter stands on rather higher ground, sloping towards the N., along which the wall on that side is built. Little is known of Salonas before the time of Julius Caesar; after the fall of Dalmatium it became the chief town of Dalmatia, and the head-quarters of L. Cassius Metellus, a. c. 117. (Appian, Itur. 11.) It was besieged a second time, and opened its gates to Ca. Cosonius, a. c. 78. (Environ. vi. 4; Oros. v. 23.) When the Pompeian fleet swept the Ionian gulf from Cercyra to Salone, M. Octavius, who commanded a squadron for Pompeius, was compelled to retreat with loss from before this stronghold of
CAESAR (Curs. B. C. iii. 9) describes the site of Ga- 
binus, after being cooped up for months in the 
fortress, died here. (Anct. B. Aen. 43; Dion Cass. 
xxiii. 12.) In B.C. 39 Aquinius Pollio defeated the Par- 
theni, who had espoused the cause of Brutus and 
Caesarius, and took Salona, in commemoration of 
which his son Aquinius Gallus bore the "agnomen" 
Salonius (Comp. Virg. Aen. viii. 7; Hor. Car. i. 1. 14--16.) From the time it received a colony it 
was built on a mound, and thus the inhabitants 
power on that side the Adriatic, and was distin- 
guished for its loyalty, as was shown in the siege it 
maintained against Bato the native leader, a.d. 6. 
All the great Roman roads in Dalmatia met at this 
point, and where the country was divided into three 
"conventus," or asile towns, as many as 382 
"decuriae" were conveyed to it. (Plin. iii. 26.) 
Under the earlier emperors the town was embel- 
lished with many public buildings, the number of 
which was greatly increased by DIOCLETIAN, who, 
according to Porphyrogenitus (de Adm. Imp. 29), 
completely rebuilt the city. No great change took 
place for nearly two centuries after the death of 
that great monarch, except in the works of 
Porphy- 
rogenitus (l.c.) the "long Salone" attended to 
halve the size of Constantinople. In 425 D. 481 
Salona was taken by Odoscor, king of the Heruli, but 
was recovered from the Goths by the Gepid prince 
Mundus, the general of Justinian. Totila occupied 
it for a time. Little is known of these sieges, except 
that they were partially destroyed. (Proc. B. G. l. 
5, 7, 17.) After the invasion of Franks and Longes, 
it was from Salona that Bellerius in 544, 
and Nanes in 552, set out to rescue Italy from 
Totila and the Goths. (Comp. Gibbon, c. xxii.) 
The Avars invaded Dalmatia in 639, and, advancing 
upon Salona, pillaged and burnt the town, which 
from that time has been deserted and in ruins. (Porph. L. 8.) It seems lost in these 
years, and was from Strabo's (vii. p. 315) account, 
seems to have been the only one deserving that 
ame in the Dalmatian coast. The present state 
of the place offers many illustrations of past events; 
the following works touch very fully upon the 
fortifications and other ruins: Wilkinson, 
"Travels in Italy," ii. pp. 151--192; Neumann, 
Die Sud-Slavische Rechthistorie," 1864; Laura, 
Antiqu. Iapide Salonianae sedidit, Zara, 1850; F. Carrara, 
Topographia e Seari di Salona, Trieste, 1850. 
The fame of Salona mostly rests upon its neigh- 
bourhood having been chosen by DIOCLETIAN as 
the place of his retirement. That emperor, after 
his resignation, spent the last nine years of his life in 
the seclusion of the palace which has given its name to 
Spalato. Spalato, often erroneously called Spe- 
latro, in Illyricum Split, is a corrupt form of Salonea 
Palatium or S. Palatium. The building of the 
palace, within the precincts of which the greater 
part of the modern town is constructed, occupied 
twelve years. The stones, which was very little in 
Gaebrius, were worked up for months from the 
quarries of Tragurium. After the death of 
DIOCLETIAN, but little is known of the palace or its 
occupants. Part of it was kept by the magistrates 
of Salonea, as a state palace; and part was occupied 
by the "Gynaecium," or cloth manufactury, in 
which women only were employed,—whence the 
names "stitchers." The palace was, for months from 
the war of the West, Glycerius and Juliana Napes, the latter 
of whom was murdered here. When Salona was 
captured by the Avars, the houseless citizens fled to 
the massive structure of the palace for shelter: the 
settlement swelled by the arrival of their country- 
men became the capital of the new state. 
Salapia, and paid an annual tribute of 200 
pieces of gold to the Eastern emperors. (Const. 
Porph. l.c.) 
The palace is nearly a square, terminated at 
the four corners by a quadrangular tower. 
According to the latest and most accurate adm surrements, 
the entire edifice, including the towers, occupies 
a space of a little more than eight acres. 
(Wilkinson, Dalmatia, vol. i. pp. 114--143; Neige- 
baur, Die Sud-Slav., pp. 153--151.) The en-
tire building was composed of two principal sec- 
tions, of which the one to the S. contained two 
temples— one dedi cated to Jupiter the other to 
Aesculapius—and the private rooms of the em- 
eror. Two streets intersect each other at right 
angles, nearly in the centre of it; the principal one 
led from the Porta Aurea, the main entrance on 
the N. front, to a spacious court before the vestibule; 
the other ran in a direct line from the W. to the E. 
gate, and crossed the main street just below the 
court. What remains is not enough to explain the 
distribution of the various parts of the edifice. 
By a comparison of what existed in his time with 
the precepts of Vitruvius, Adams (Antiquities of 
DIOECLETIAN'S PALACE, 1764) has composed his inge-
nious restoration of the palace. (Comp. Gibbon, 
c. xiii.) All the gates, except the Porta Arpentina, 
were defended by two octagonal towers; the principal 
or "golden gate" still remains nearly intact. The 
temple of Jupiter is now the "Duomo," and that of 
Aesculapius is a baptistery dedicated to St. John. 
Dioecletian's palace marks an era;— columnar 
was so combined with arched architecture, that the 
arches were at first made to rest upon the enta-
blature, and afterwards were even forced imme-
dlately to spring from the abacus, in violation of 
the law of statics which requires unimpaired and 
angular pillars under the arch; at length the enta-
blature itself took the form of an arch. (Müller, 
Ancient Art, § 193.) But although this archi-
tecture offends against the rules of good taste, yet 
these remains may serve to show how directly the 
barbarian and Christian architects borrowed from 
Roman models: many of the characteristic 
forms have been looked upon as the creation of their own 
imagination. (Comp. Hope, Architecture, vol. i. 
c. viii.; Freeman, Hist. of Architecture, p. 152.) 
a plan of the palace of Dioecletian, taken from Adams, 
will be found in Ferguson's Handbook of Architec-
ture, vol. i. p. 356, accompanied by an account 
of the general arrangements of the building. (B. J. 
SALPESA, a Roman municipium in Hispania 
Baetica, SE. of Hispalis, at the ruined Fucinocasus, 
between Uerero and Coronal. (Flores, Exp. Soer. 
x. p. 17; Mimos, Suppl. i. p. 44.) (T. H. D.) 
SALPINUM (E. Salpinu), an ancient city of 
Etruria, mentioned only by Livy (v. 31, 29), who 
indicates its site near the mouth of the river 
Volturno in their war against Rome in B.C. 388. 
It is clear from the manner in which they are here 
spoken of that they were an independent people, with a 
considerable territory and a fortified city; and the 
manner in which they are associated with the powerful 
Volscans would lead to the inference that they also 
must have had a poet of considerable note. Yet 
no subsequent mention of their name is found, 
and all trace of their existence disappears. Niebuhr 
conjectures that Salpinum occupied the site of the
SALAS.

modern Orvieto, the name of which is evidently a corruption of Urbe Vetus, the form used by Paulus Diaconus in the seventh century (P. Diaec. iv. 33): there is, therefore, little doubt that the site was one of the most ancient Etruscan cities; and its proximity to Volatini renders it probable enough that it may have been Salpinium. But no reliance can be placed upon any such conclusion. (Niebuhr, vol. ii. p. 493.) [E. H. B.]

SALAS or SALSA, a river of Campania, noticed by Pliny (vi. 35). Richard imagines that this is the same stream as that called by Marcian, Catraps (p. 31, ed. Hudson), and by Polyeuct, Araps or Catraps (vi. 8. § 4); and he identifies it with the modern Skir; but this seems very doubtful. [V.]

SALSULAE, in Gallia. Mela (ii. 5) describes the Salusulae Fonte as not sending forth fresh water, but water saltier than the sea. He places the Fonte south of the lake Rotrurus, and near the shore where Alexander the Great landed (Livy. xxxiv. 10). [Ruscino.]

SALSUM FLUMEN, a tributary of the Baetis in Hispania Baetica, between Attagua and Attagua. (Hirtius, B. a. c. 7, 8.) Variously identified with the Ebro and the Ebro. [T. H. D.]

SALUTARIS [SALVEI]. [Trog. i. 12.]

SALUTAS (Σαλουτας, Strab. iii. p. 144), according to Strabo a people of Spain celebrated for their woolen manufacture. But we must probably read in this passage Σαλουτας. [T. H. D.]

SALVIUS (Σαλβιος), a town, in the Celtiberi in Hispania Tarraconensis. (Hirtius, B. a. c. 447.) Variously identified with Logremus Levatius. [T. H. D.]

SALVIA (Σαλβια, Ptol. ii. 6. § 61), a town of the Basiti in Hispania Tarraconensis. (T. H. D.)

SALSYNGUS. [Trog. i. 12.]

SALUYNS (Σαλουινς), a town, in Bhaetia, on the river Athës, in the north of Tridentum, is mentioned only by Paulus Diaconus. (Hist. Lamp. iii. 11.) [R. B.]

SALUTARIS PERYGA. [Peryga, p. 625.]

SALVA (Σαλβα, a town in the north-eastern extremity of Lower Pannonia, on the right bank of the Danube. (Ptol. ii. 16. § 4; It. Ant. pp. 266, 267.) According to the Notitia Imperii, where it is called Solva, it contained a garrison of a body of horsemen; but this place cannot be Salviana, as there is no record of the name of this. [L. S.]

SALVES (Σαλβες), SALY, SALULY, or SALLY, of Liguria, a Ligurian people in Gallia. There are other varieties in the writing of the word. The early Greeks gave the name of Ligya to these Salyes; and their territory, which was in the possession of the Massaei, when Strabo wrote, was originally called Ligystia. (Strab. iv. p. 203.) The geographer means to say that the old Greeks were not acquainted with the name of Salyes, but only with the name of the nation to which they belonged. Livy (v. 34) speaks of the Phocaeans who founded Massilia being attacked by the Salyes, for in his time the name Salies was familiar to the Romans.

SALYES. Strabo speaks of the Salyes in his description of the Alps. He makes their country extend from Antipolis to Massilia, and even a little further. They occupied the hilly country which lies inland and some distance from the sea, the country which has been occupied in ancient times with the Greeks (iv. p. 203). They extended west as far as the Rhone. The Salyes had also the country north of Massilia as far as the Druentia (Duessan), a distance of 500 stadia: but on crossing the Druentia at Cabellio or Caballio (Cassio), a man would be in the country of the Cavares (Strab. iv. p. 195), who extended from the present country of the Sarra (Sarrai). (Cavara.) Strabo adds that the Salyes occupy both plains and the mountains above the plains. In this passage (Ostius de Salies ad Hecataeum) Grottey (Trans. Strab. vol. i. p. 318) has altered Salies into Hecataeum, and so he has spoiled the meaning. Uebert has defended the true reading, though he has not yet been able to say how the Salyes were conquered by the Boar. The Boar had the Salyes extending along their border and opposite to them on the other side of the river, the Cavares opposite to them (north of the Duro). When the Salyes were sometimes distinguished from the Ligures, as when Strabo (iv. p. 178) speaks of the coast which the Massaei possess and the Salyes as far as the Ligyes to the parts towards Italy and the river Varus, the boundary of the Narbonites (Provence) and Spain, and Italy. Livy also (xxv. 85) speaks of P. Cornelius Scipio sailing along the coast of Etruria and of the Ligures, and then the coast of the Salyes till he came to Massilia. This shows that the Ligurians of Gallia, or the country west of the Var, became known to the Romans by the name of Salyes. Strabo's remark that these Salyes, when the early Greeks named Liguries, were called Cit.Desc. (Strab. i. ed. II.), is an error. The Salyes of the Greek writers mean the Ligures of the district, and how Livy or his Epitomiser has called the Salyes both Ligurians ("Transalpinae Ligures," Epit. 47) and Galli (Epit. 60). They were a mixed race of Galli and Ligures.

The Salyes were a warlike people. They had both infantry and cavalry, distributed into ten tribes. They were the first of the Transalpine nations which the Romans subdued. (Florus, iii. 2.) The Romans fought for a long time with the Ligurians east of the Var, and with the Salyes west of it, for these people being in possession of the west coast closed against the Romans the way into Spain. They plundered both sea and land, and were so formidable that the road through their land was hardly safe for a large army. After eighty years of fighting the Romans with difficulty succeeded in getting a road of 12 stadia in width allowed for the free passage of those who went on the public service.

Livy (xxxi. 10) tells us that in the Second Punic War the Insubres, Celtibrians, and Boi stirred up the Salyes and other Ligurians to join them and to fight together under Hamilcar attacked Placentia. There is no ground, as Uebert remarks, to alter the reading "Salvis," for we see no reason why the Salyes as well as other Ligurians or mixed Ligurians should not aid the enemies of Rome. Both the Ligurians and the Cisalpine Galli dreaded the arms and the encroachment of the Romans. The alliance with
SAMAICA.

Massilia first brought the Romans into the country of the Salyes; and in B.C. 154 the Oxybii and Deceates, or Deciates, who were threatening Massilia, were defeated by the consul Q. Opimianus. The Salyes or Salluvii, with their capital at Cirta, were known by the historians, and the Deceates and Oxybii, who were certainly Lipurgians, may have been two smaller tribes included under the general name of Salyes or Salluvii. [DECiates; OxybII.]

The consul M. Fulvius Flaccus in B.C. 125 defeated the Salyes, and in B.C. 123 the consul C. Sexius Calvius conquered this people and founded Aquae Sextiae (Aes) in their territory.

Potency (ii. 10. § 15) enumerates Tarascon, Glanum, Arelateum (Arelate) Colonies, Aquae Sextiae Colonies, and Eragnium as the towns of the Salyes. Tarascon, Glanum (St. Remi), Arelate, and Eragnium (Eragnium) all lie west of Aquae Sextiae (Aes) and of Marsaille; and we may conclude that the county of the Salii is the eastern half of the tract between the Var and the Rhone, and between the Durance and the Mediterranean.

The tribes east of the Salyes, the Albiciti, Suetri, Nerusi, Oxybii, and Deciates, and there may be some others [COMMOni], were perhaps sometimes included under the name of the more powerful nation of the Salyes, but their characteristics, and the circumstances that appear to be strictly correct, when he makes the Salii extend along the coast to Antipolis. The coast immediately west of the Var belonged to the Deceates and Oxybii. Pliny says "Ligurium celebritissimi ultra Alpes, Salluvium, Deceates, Oxybii" (iii. 5); the three tribes of Transepan Ligures whose names occur in the history of the Roman conquests are nearly contemporary.

In Pliny's list of the Colonies in the interior of Narbonensis east of the Rhone there is "Aquae Sextiae Sallaviorum," and we may conclude that the head-quarters of the Salyes or Salluvii were in the plain country above Aes, and thence to Aries.

Owing to their proximity to the Greeks of Massilia they would be the first of the Ligures or the mixed Galli and Liguri, who felt the effect of Greek civilization, and there can be no doubt that their race was crossed by Greek blood. Possessing the town of Arelate, at the head of the delta of the Rhone, they would have in their hands the navigation of the lower part of the river. The history of this brave and unfortunate people is swallowed up in the blood-stained mazes of Rome, and the race of the Salyes was probably nearly exterminated by the consul Calvis selling them after his conquest.

SAMAICA (Samisice, Ptol. iii. 11. § 9), is described by Potency as a στρατιωτικ of Thrace, on the borders of Macedonia and the Aegean. [J. R.]

SAMACHONITIS LACUS (Σαμαχωνιτις Λίκος al. Σαμαχωνιτις), the name given by Josephus to the small lake of the Upper Jordan, called in Scripture the "waters of Merom," where Joshua routed the army of Jabin, king of Hazor, which city, according to Josephus, was situated above the lake. [Comp. Josh. xi. 5, 7, and Judg. iv. with Josephus, Ant. v. 5. § 1.] He elsewhere describes the lake as 60 stadia long and 60 broad, extending its marshy plains to the coast. Daphne, which Pliny, Reland, and others say is probably right in altering to Dian, i.e. Dan, as Josephus immediately identifies it with the temple of the Golden Calf. (Joseph. B. J. iv. § 1; Reland, Palaest., p. 263.) The name, which is not elsewhere found, has been variously derived, but the most probable etymology would connect it in sense with the Hebrew name Merom — aegae supereuropes, deriving the word from the Arabic "samac," aţūs fillū. (Reland, L c. p. 262.) It is singular that no other notices occur of this lake in sacred or in other writings. Its modern name is Bakar-el-Relak. Pococke writes: "Josephus says that the lake is not above 2 miles broad, except at the north end, where it may be about 4. The waters are muddy and esteemed unwholesome, having something of the nature of the water of a morass." [Observations on Palestine, vol. ii. p. 73.] Dr. Robinson estimated its length at about 2 hours, or from 4 to 5 geographical miles, its breadth being 1 mile; and adds that "it is probably not less than 4 miles." It had the appearance almost of a triangle, the northern part being far the broadest; "or rather the map gives to it in some degree the shape of a pear." [Bibl. Res. vol. iii. pp. 339, 340. Biblioth. Sacr. vol. i. p. 12; Stanley, Sinai and Palestine, p. 365, n. 1.) [G. W.]

SAMAMICUS (Σαμαμίκος).

SAMARA [Σαμαρα].

SAMARIA (Σαμαριτείς, LXX., Joseph.; χερσόνεσσα, Σαμαρία, Σαμαρία, Ptol.). The district has been already described in general, under Palaestina (p. 518), where also the notice of Josephus has been cited [p. 533]. It remains to add a few words concerning its extent, its special characteristics, and its political importance. 

[On the road from Nablus to Jerusalem, or the Acra, mentioned also by Pliny, it is difficult to be definite; but it certainly lay between Nablus and Jericho, and therefore probably east of the territory of Gophna and in the same parallel of latitude. (Eusebius, Onomast. a. e. 'Apoliβίς; Reland, Palaest. p. 192.) The northern boundary of Samaria is well defined by a continuous line of hills, which, commencing with Mount Carmel on the W., runs first in a SW. direction and then almost due E. to the valley of the Jordan, bounding the great plain of Esdraelon on the S. Its southern boundary is not so distinctly marked, but was probably conterminous with the northern limits of the tribe of Benjamin. It comprehended the tribe of Ephraim, and the half of Manasseh on this side Jordan, and if it extended beyond the Jordan a little way E. as Jordan, included also some part of Issachar, that skirted these two tribes on the E. Pliny (v. 13) reckons to Samaria the towns Nespolis, formerly called Mamortha, Sebaste, and Gamala, which last is certainly erroneous. [GAMALA.] Potency names Nespolis and Thena (Ophiis, v. 16. § 8), which last is evidently identical with Thamath (Sama) of the tribe of Joseph, mentioned by Eusebius (Onomast. a. e.), and still existing in a village named Thema, 10 miles E. of Nespolis, on the descent to the Jordan. St. Jerome notes that the most precious oil was produced in Samaria (in Hosios, cap. xii.), and its fertility is attested by Josephus. (G. W.)

SAMARIA, SEBASTE (Xercuria, John. iii. 24), the Hebrew Shechem, the capital city of the kingdom of Israel, and the royal residence from the time of Omri (c. x. c. 922), of whom it is said that "he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city which he built after the name of Shemer, owner of the hill, Samaria." (2 Kings iv. 1.) Mr. Stanley thinks

3 L 4
SAMARIA, SEBASTE.

The village occupies only the eastern extremity of the hill, and stands at the height of about 926 feet above the sea. Its most conspicuous building is the ruined church of St. John, overlooking the brow of the eastern declivity: at the further extremity of the hill, are the remains of an ancient gateway, and near it stand 60 columns as sites, the commencement apparently of a colonnade which extended the whole length of the hill, for at some distance eastward 20 more still stand, and others, whole or in fragments, lie scattered over the whole hill, while the remains of the buildings have raised the surrounding valleys, remarkably fulfilling the prophecy of Micah (i. 6):

"I will make Samaria as an heap of the field, as plantings of a vineyard; and I will pour down the stones thereof into the valley, and I will discover the foundations thereof."

At about half its height the hill is girt about by a great wall, belt of larval granite, while similar terraces, not so well defined, may be traced above and below, which is thought may have once served as the streets of the city. (Ritter, Erdkunde Palastina, iii. pp. 661-666.) Coins of the city are quoted by Vaillant, Niris, Eckhel, and others, chiefly of the earlier emperors. (G. W. B.)

SAMBROCA.

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The town was surrounded with a 20 stadia in length: in the middle of the town was a temple built in honour of Caesar, itself of large dimensions, and standing in a space of about one stadium square. It was colonised with 6000 veterans and others, to whom was assigned an extremely fertile district around the city. (B. J. i. 21. § 2.)

Dr. Robinson imagines that it was in this city that Philip first preached the Gospel, and that the church was founded by the apostles St. Peter and St. John (Acts, viii. 5, &c.); but considering the absence of the article in the original, supplied in the English translation, and oath writer the passage with the identical expression in St. John (iv. 5), it is more probable that the same town is intended, viz. Sychar, or Neapolis, the chief seat of the Samaritan worship. Nor does the expression in Acts (viii. 14), that "Samaria had received the word of God," militate against this view; for here also the context so strongly indicates it as well understood by the writer as remarked by Dr. Robinson that "it is sometimes difficult to distinguish whether, under the name Samaria, the city or the region is meant." (Bibl. Res. iii. p. 146.)

It is most probable, however, that the sacred writers would have used the classical name then in vogue had they had occasion to mention the city. Sabatius became from thereon with the beginning of the third century (Ulpian, quoted by Robinson, l. c. p. 148, n. 1), and it was probably at that time an episcopal see; for its bishop, Marius or Marinus, was present at the Council of Nicæa and subscribed its acts. (Le Quien, Oriens Christianus, vol. iii. col. 549—558.)

The tradition which assigns Sebaste as the place of St. John Baptism's withdrawal and martyrdom is first found in St. Jerome (Comment in Osee, i. 5), who also places there the tombs of Obadiah and Eliaha (Comment in Ab-"dian, i. 1, Episth. Paulus, c. 6), and militates against Josephus, whose statement, however, is inadmissible. (Machærub.)

The modern village which represents in its name and site the magnificent chieft, described and the present church is St. John the Baptist, 6 miles N. of Nablus, reckoned by Josephus a day's journey from Jerusalem. (Ant. xv. 11.)

SAMBROCA.

(Δαμβρόκα, Psalter. P. 6. § 20), a river of Hispania Tarraconensis, which entered the sea below the Pyrenees (Hieron. et Alba, p. i. p. 399) takes it to be the same river called Alba by Pliny (iii. 3. s. 4); the modern Ter. [T. H. D.]
SAMBULOS. [BAGISTANUS MONS.]

SAMBUS (Σάμβους), a small river which forms one of the tributaries of the Jumna. It is mentioned by Arrian in his list of Indian rivers (Inst. c. 4.).

SAMAIE or SAMOS (Σαμαῖος) or ETH. Σαμαῖος = Σαμοῦ, the most ancient city in Cephalenia, which is also the name of this island in the poems of Homer. [CEPHALLENIA.]

The city stood upon the eastern coast, and upon the channel separating Cephalenia and Rhaca. (Strab. x. p. 455.) Along with the other Cephalenean towns it joined the Athenian alliance in B.C. 431. (Thuc. ii. 30.) When M. Fulvius passed over into Cephalenia in B.C. 189, Samos at first submitted to the Romans along with the other towns of the island; but it shortly afterwards revolted, and was not taken till after a siege of four months, when all the inhabitants were sold as slaves. (Liv. xxxvii. 28, 29.) It appears from Livy's narrative that Samos had two citadels, of which the smaller was called Cytais; the larger he designates simply as the major arx. In the time of Strabo there existed only a few vestiges of the ancient city. (Strab. l.c.; comp. Plin. iv. 12. s. 19.)

Same has given its name to the modern town of Samaio, which was the site of the ancient city. It is 1400 feet above the present position and the remains of the ancient city are described by Leake. It stood at the northern extremity of a wide valley, which borders the bay, and which is overlooked to the southward by the lofty summit of Mount Aeneus ('Elato). It was built upon the north-western face of a precipitous height, which rises from the shore at the northern end of the modern town. The ruins and vestiges of the ancient walls show that the city occupied the two summits, an intermediate hollow, and their slope as far as the sea." On the northern of the two summits are the ruins of an acropolis, which seems to have been the major arx mentioned by Livy. On the southern height there is a monastery, on one side of which are some remains of a Halieon wall, and which seems to be the site of the Cytais, or smaller citadel. There are considerable remains of the town walls. The whole circuit of the city was barely two miles. (Leake, Northern Greece, vol. iii. p. 55.)

A Coin of Same.

SAM'IIA. [SAMICUM.]

SAMICUM (Σαμίκου) or ETH. Σαμίκου, a town of Triphylia in Elis, situated near the coast about half-way between the mouths of the Alpheius and the Neda, and a little north of the Anigrus. It stood upon a projecting spur of a lofty mountain, which here approaches so near the coast as to leave only a narrow pass. From its situation commanding this pass, it is probable that a city existed here from the earliest times; and it was therefore identified with the Arene of Homer (II. ii. 591, x. 723), which the poet places near the mouth of the Minyeus, a river supposed to be the same as the Anigrus (Ἀγάρης.) According to Strabo the city was originally called Samos (Σαμοῦ), from its being situated upon a hill, because this word formerly signified "heights." Samian was at first the name of the fortress, and the same name was also given to the surrounding plain. (Strab. viii. pp. 346, 347; Paus. v. 5. § 3.) Pausanias speaks (v. 6. § 1) of a city called Σαμοῦ (Samos), which he apparently distinguishes from Samia; but Samian is the only place mentioned in history. [See some remarks under MACISTUS.] Samia was occupied by the Aetolian Polyperchon against the Arcadians, and was taken by Philip, B.C. 219. (Paus. v. 6. § 1; Polyb. iv. 77, 80.) The ruins of Samia are found at Χεὶβα (Xeibae, written Χείβαια), which is only the name of the guarded pass. The walls of the town are 6 feet thick, and about 1/2 mile in circumference. They are of the second order of Hellenic masonry, and are evidently of great antiquity. The towers towards the sea belong to a later age.

Near Samia upon the coast was a celebrated temple of the Samian Poseidon, surrounded by a grove of wild olive trees, and dedicated to Poseidon Anigrus; for the latter name we ought to read Alpheus and not Anigrus, as some editors have done.

In the neighbourhood of Samia there were celebrated medicinal springs, which were said to cure cutaneous diseases. Of the two lagoons which now stretch along the coast, the larger, which extends as far as the mouth of the Alpheius, begins at the northern foot of the hill upon which Samia stands; the southern extends along the precipitous sides of the hill, which were called in antiquity the Achaean rocks. (Strab. viii. p. 347.) The river Anigrus flows into the latter of those lagoons, and from thence flows out into the sea. The lagoon is deep, being fed with subterraneous sources; in summer it is said to be very fetid, and the water extremely unhomely. Strabo relates that the waters of the lake were fetid, and its fish not eatable, which he attributes to the Centaurs washing their wounds in the Anigrus. Pausanias mentions the same circumstances; and both writers describe the efficacy of the water in curing cutaneous diseases. There were sacred to the Anigrus three caves, called the Anigrides (Ἀγάριδες, Paus.; Ἀγαρίδες, Strab.), and the other to the Atlantides: the former was the more important, and is alone mentioned by Pausanias. It was in the cave of the Anigrides that the persons who were going to use the waters first offered up their prayers to the Nymphs. (Strab. viii. p. 346, seq.) Two of these caves are still visible in the rocks; but they are now accessible only by a boat, as they are immediately above the surface of the lake. General Gordon, who visited these caverns in 1835, found in one of them water distilling from the rock, and bringing with it a pure yellow sulphur. (Leake, Morea, vol. i. p. 54, seq.; Peloponnesiana, p. 108; Boblaya, Recercheres, f6c., p. 135, seq.; Curtius, Peloponnesias, vol. ii. p. 78, seq.)

SAMINTHUS (Σαμίνθου), a town in the Argeis, on the western edge of the Argeis plain, which was taken by Agis, when he marched from Phlius into the territory of Argos in B.C. 418. (Thuc. v. 58.) Its position is uncertain. Leake, who supposes Agis to have marched over Mt. Lyceum and the adjoining hills, places it at Κύαναπεδία (Morea,
of the southern side of Mt. Tricarmon, across which is the shortest pass from the Philia into the Argive plain. (Pelaion, p. 27.)

SAMMONIUM. [SAMMONIUM.]

SAMMONIUM (S Samonnium, Pol., Strat. ; Eta. Sammonia, pl. Samonites, Samoni, Pol., Strat., etc.; Samsonis, Pol.) was the principal province or districts of Central Italy. The name was sometimes used in a more extensive, sometimes in a more restricted, sense, the Samnites being a numerous and powerful people, who consisted of several distinct tribes, while they had founded other tribes in their immediate neighbourhood, who were sometimes included under the same appellation, though they did not properly form a part of the nation. But Samnium proper, according to the more usual sense of the name (exclusive of the Frontani, but including the Irpinii), was a wholly inland district, bounded on the N. by the Marsi, Peligni, and Frontani, on the E. by Apulia, on the S. by Lucania, and on the SW. and W. by Campania and Latium.

I. General Description.

The territory thus limited was almost wholly mountainous, being filled up by the great mountain masses and ramifications of the Apennines, which in this part of their course have lost even more than elsewhere the character of a regular chain or range, and consist of irregular and broken masses, the configuration of which is not very easy to understand. But as the whole topography of Samnium depends upon the formation and arrangement of these mountain groups, it will be necessary to examine them somewhat in detail.

1. In the northern part of the district, adjoining the Marsi and Peligni, was a broken and irregular mass of a part of the sources of the Sagrum (Sarno), and extending on both sides of the valley of that river, as far as the frontiers of the Frontani. This was the land of the Caraceni, the most northerly of the Samnite tribes, whose chief city was Auscula, in the valley of the Sagrum, about 5 miles above Castel di Sarno, now the chief town of the northernmost district resembling the mountainous character, but of inferior elevation as well as extent.

It formed, together with the adjacent part of the land of the Caundini, apparently one of the smallest of the Samnite tribes, and the central part of the Casane Forni was situated at this point. Closely connected with Mount Taburnus, it was a manner dependent on it, though separated from it by the narrow valley of the Iscora, a pass which extends from Arpino to near Capua, Sarno is of very inferior elevation, but rises high and steeply from the plain of Campania, of which it forms the natural boundary. The Casane ridges nearest to Capua is the Monti Istrici, celebrated in the campaigns of Hannibal, and afterwards among the mountains which were the last to be opened up from Capua, about 20 miles long.

6. At the eastern foot of Mount Taburnus, situated Beneventum, the chief town of the Benevent, and which, from its peculiar position, was a northern key of the whole district inhabited by the Benevent. It stood in a plain or broad valley, by the junction of the Calore with its tributaries, Salentia and Seminus, so that communication was opened up from Beneventum by two routes, one by the broad valley into the interior of the Benevent. Beneventum itself is not only the most considerable of the tributaries of the Volturnus, but at the point of its junction with that river, about 20 miles long.
SAMNIUM.

Beneventum, is little if at all inferior to it in magni-
tude and volume of waters. The Calor itself rises
in the lofty group of mountains between S. Angelo
dei Lombardi and Eobi. This group, which is
sometimes designated as Monte Iripino, and is the
most elevated in this part of the Apennines, sends
down its waters to the W. in the Calor and its tribu-
tary the Sabatus; while on the E. it gives rise to the
Auufius, which flows into the Adriatic sea, after
traversing more than two-thirds of the breadth
of Italy; and on the S. the Silarus flows by a much
shorter course into the Gulf of Salerno. From this
point, which forms a kind of knot in the main chain
of the Apennines, the mountains sweep round in a
semicircle to the sea and the Adriatic.

7. From the Monte Iripino towards the E. the
whole of the upper valley of the Auufius was
included in Samnium, though the lower part of its
course lay through Apulia. The exact limit cannot
be fixed,—the confines of the Hirpini towards Apulia
on the one side, and Lucania on the other, being,
like the boundaries of Samnium in general, almost
wholly marked by nature, and not accurately defined.
It may be considered, indeed, that in general
the mountain country belonged to Samnium, and the
lower falls or hills to Apulia; but it is evident that
such a distinction is itself often arbitrary and un-
certain. In like manner, the rugged mountain chain
which extends along the right bank of the Auufius
appertains to the E. and not to Apulia; but the line
of demarcation between this and Lucania cannot
be determined with accuracy. On the other hand,
the detached volcanic mass of Mons Vultur, with
the adjacent city of Venusia, was certainly not con-
sidered to belong to Samnium.

II. HISTORY.

All ancient writers agree in representing the
Samnites as a people of Sabine origin, and not the
earliest occupants of the country they inhabited when
they first appear in history, but as having migrated
thither at a comparatively late period. (Varro. l. l.
vii. 29; Appian, Samn., Fr. 4, 5; Strab. v. p. 250;
Gest. a. c. Samnites, p. 320; A. Ger. xi. 1.) This
accord of their origin is strongly confirmed by the
evidence of their name; the Greek form of which,
Samniva, evidently contains the same root as that
of Sabini (Sasu-nitae or Suf-nitae, and Sabini or
Suf-ini); and there is reason to believe that they
themselves used a name still more closely identical.
For the Greek form "Samnivn," found on some of
the denarii struck by the Italian allies during the
Social War, cannot refer to the Sabines, nay not so
called, as that people was long before incorporated
with the Romans, and is, in all probability, the Greek
name of the Samnites. (Mommsen, Unter Ital.
Dialekt., p. 293; Friedländer, Oekische Minzn,
p. 78.) The adjective form Sabellus was also used
indifferently by the Romans as applied to the Sa-
blia, or Sabellia, as the Samnites were called.

The Samnite emigration was, according to Strabo
(v. p. 250), one of those sent forth in pursuance of
a vow, or what was called a "ver sacrum." It was,
as usual, under the special protection of Mars, and
was supposed to have been guided by a bull. (Strab.
l. c.) It is probable from this statement that the
emigrants could not have been numerous, and that
they established themselves in Samnium rather as
conquerors than settlers. The previously existing
population was apparently Ocean. Siganto tells us
that they disembarked in the land of the
Oceanis (l. c.); and this explains the circumstance
that throughout the Samnite territory the language
spoken was Ocean. (Liv. x. 20.) But the Oceans
themselves were undoubtedly a cognate tribe with
the Sabines (Italia); and whatever may have been
the circumstances of the conquest concerning
which we have no information, it seems certain
that at an early period this part of the peninsula
had completely coalesced into one people
under the name of the Samnites.

The period at which the first emigration of the
Samnites took place is wholly unknown; but it is
probable that they had not been long in possession
of their mountainous and inland abodes before they
began to feel the necessity of extending their sub-
mission over the more fertile regions that surrounded
them. Their first movements for this purpose were
probably those by which they occupied the hilly but
fertile tract of the Frenntani on the shores of the
Adriatic, and the land of the Hirpini on the S. Both
these nations are generally admitted to be of
Samnite origin. The Frenntani, indeed, were some-
times reckoned to belong to Sabellia, and it seems
though they appear to have had no political union
with them (Frenntani): the Hirpini, on the contrary,
were generally regarded as one of the compo-
nent parts of the Samnite nation; but they appear to
have been originally a separate colony, and the story
told by Strabo and others of their deriving their
name from that of a tribe that had been the leader,
evidently points to their having been the result of a
separate and subsequent migration. (Strab. v. p.
250; Serv. ad Aen. xi. 785.) The period of this
is, however, as uncertain as that of the first settle-
ment of the other Samnites: it is not till they began
to spread themselves still farther both towards the
S. and W., and press upon their neighbours in Lu-
cania and Campania, that the light of history begins
to dawn upon their movements. Even then their
chronology is not clearly fixed; but the conquest
and occupation of Campania may be placed from
about B.C. 440 to B.C. 430, and was certainly
completed by the last of these dates. (Campania.)

That of Lucania must probably be placed somewhat
later; but whatever was the cause which at this
time urged the movements of the Sabellian
tribes towards the S., they seem to have continued
steadily in operation; and within less than half a
century (B.C. 410—360) the Samnites spread
themselves through the whole of Lucania, and
almost to the southern extremity of Italy. (Lu-
cania.) The subsequent fortunes of the con-
quering race, and their contests with the cities of
Magna Graecia, do not belong to our present
subject, for the Lucanians seem to have early broken
off all political connection with their parent
nation, the Samnites, just as the latter had done with
their Sabine ancestors. This laxity in their political
ties, and want of a common bond of union, seems to
have been in great measure the source of the internal
rivalries, and was one of the causes which undoubtedly
paved the way for their final subjection under the
Roman yoke. But the Samnites seem to have re-
tained possessions, down to a much later period,
the tract of country from the Silarus to the Sarnus, which was subsequently occupied by the Picentes. (Seylac. p. 3. § 11; Niebuhr, vol. i. p. 94.) They certainly were still in possession of this district in the Second Samnite War; and it is probable that it was among the first to come into conflict with Rome that it was wrested from them, when the Romans transplanted thither a colony of Picentines, and thus finally cut off the Samnites from the sea.

On the side of Apulia the progress of the Samnites was less definite; and it does not appear that they established themselves in the permanent possession of any of the territory between the two streams. It was certainly pressing hard upon its frontier cities; and it was probably the sense of this and the fear of the Samnite arms that induced the Apulians early to court the alliance of Rome. [Apulia.]

The Samnite nation, when it first appears in Roman history, seems to have consisted of four different tribes or cantons. Of these the Frentani and the Hauptv were the most powerful; so much so indeed that it is difficult to understand how such petty tribes as the Caraceni and Caudini could rank on terms of equality with them. The Frentani are frequently considered as forming a fifth canton; but though that people was certainly of Samnite race, and must have been regarded by Seylac as forming the integral part of the Samnite people, the nation, as he describes the Samnites as occupying a considerable part of the coast of the Adriatic (Peripl. p. 5. § 15), they seem to have already ceased to form a part of their political body at the time when they first came into contact with Rome. [Frentani.]

We have no account of the nature and character of the cantons of that country; though they were perfectly different tribes. It seems to have been a mere federal league, the bounds of which were drawn closer together in time of war, when a supreme general or commander-in-chief was chosen to preside over the forces of the whole confederacy, with the title of Embratur, the Sabellian form corresponding to the Latin Imperator. (Liv. ix. 1; Niebuhr, vol. i. p. 107.) It is probable that the Samnites, who were already masters of Asculum and the upper valley of the Vulturnus, were at this time pushing forward their arms down the course of that valley, and across the mountain country from thence to the Liris, then occupied by the Volsciens, Aurunca, and other tribes, of Ascanian or Ocean origin. It was not long before the onward movements brought them into collision with the Romans, notwithstanding their recent alliance. Among the minor tribes in this part of Italy were the Sidicini, who, though situated on the very borders of Campania, had hitherto preserved their independence, and were not included in the Campanian people [Sidicini]. This petty people having been assailed by the Samnites, upon what cause or pretext we know not, and finding themselves unable to cope with such powerful neighbours, invoked the assistance of the Campanians.

The latter, notwithstanding their connection with the Samnites, readily espoused the cause of the Sidicini, but it was only to bring the danger upon their own heads; for the Samnites now turned their arms against the Campanians, and after occupying with a strong force the ridge of Mount Tifata, which immediately overlooks Capua, they descended into the plains, defeated the Campanians in a pitched battle at the very gates of Capua, and also burned the walls of the town (Liv. vii. 29). In this extremity the Campanians in their turn applied for assistance to Rome, and the senate, after some hesitation on account of their recent alliance with the Samnites, granted it (ib. 30, 31). Thus began the First Samnite War (B. C. 345), the commencement of that long struggle which was eventually to decide whether the supremacy of Italy was to rest with the Romans or the Samnites.

This first contest was, however, of short duration. In the first campaign the two consuls M. Valerius Corvus and A. Cornelius Cossus gained two decisive victories; the one at the foot of Mount Gaurus, the other near Saticula. The first of these, as Niebuhr observes (vol. iii. p. 119), was of especial importance; for it was the first trial of arms between the two great nations, and might be taken as a sort of omen of the ultimate issue of the contest. A third battle near Sessa sola, where the remains of the army that had been defeated at Mount Gaurus, after having been reinforced, again attacked Valerius, terminated in an equally decisive victory of the Romans; and from that time the war was conducted on both sides either by the Samnites (Liv. viii. 32—38; Fast. Capit.). The next year the military operations of the Romans were checked by a mutiny of their own army, of which the commons at Rome took advantage; and the city was divided by dissensions. These causes, as well as the increasing dissatisfaction of the Latins, naturally disposed the Romans to peace, and a treaty was concluded with the Samnites in the following year, B. C. 344. The account which represents that people as humiliated and suing for peace, is sufficiently refuted by the fact that the Romans abandoned the Sidicini to their fate, and left the Samnites free to carry out their aggressive designs against that unfortunate people (Liv. viii. 1, 2).

The war which terminated the First Samnite War renewed the alliance previously existing between the Romans and the Samnites. In consequence of this the latter took part in the great war with the Latins and Campanians, which almost immediately followed, not as the enemies, but as the allies, of Rome: and the Roman armies were thus enabled to reach Campania by the circuits route through the country of the Samnites and the Cilurci, and the valley of the Vulturnus (Liv. viii. 6). During the fifteen years that followed, down to the renewal of the contest between Rome and Samnium, the course of events was almost uniformly favourable to the former power. The successful termination of the war with the Latins and Campanians, and the consolidation of the Roman power on that side, had added greatly to the strength of the republic; and the latter had followed up this advantage by the reduction of several of the smaller independent tribes in the same neighbourhood—the Aussones, Sidicini, and the Frisernates, who appear on this occasion as independent of, and separate from, the
other Volscians [PRIVERNVM]. But the power of the Volscians seems to have been by this time very much broken up; and it was apparently during this interval that the Samnites had thus the opportunity for successful hostilities against that people, and wrested from them or destroyed the cities of Sorra and Fregelias in the valley of the Liris, while they threatened Fabrateria with the same fate (Liv. viii. 19, 23, x. 1). This movement, however, gave umbrage to the Romans, while the Samnites on their side resented the assertion of the power of the Sidicini, and it was evident that a fresh rupture between the two nations could not be long delayed (Id. viii. 17, 19). The attention of the Samnites was, however, drawn off for a time by the danger that threatened them from another quarter, and they joined with their kinmen the Lucanians to oppose the arms of Alexander, king of Epirus, who was advancing from Paestum into the heart of the country. Both Samnites and Lucanians were defeated by him in a pitched battle; but he subsequently turned his arms towards the south, and his death in B. C. 326 relieved the Samnites from all apprehension in that quarter. (Liv. vii. 17, 24.)

The same year (B. C. 326) witnessed the outbreak of the war with the Greeks. The occasion of this was the assistance furnished by the Samnites to the Greek cities of Paleopolis and Neapolis, against which the Romans had declared war, when the Samnites no longer (who were at this time in alliance with Samnium) threw into their cities a strong body of auxiliaries as a garrison. They did not assume the character of a war, but all the Greek cities took refuge in Paleopolis or Neapolis; for Paleopolis escaped a similar fate, only by expelling the alliance of Rome, to which it ever after steadily adhered (Liv. viii. 22—86). The Romans had about the same time secured a more important alliance in another quarter; the Lucanians and Apulians, with whom, as Livy remarks, the republic had previously had no relations, either friendly or hostile, now concluded an alliance with Rome (ib. 25). The Lucanians indeed were soon persuaded by the Tarentines to abandon it again (ib. 27), but the Apulians continued steadfast; and though it is evident that the whole nation was not united, and that many of the chief towns took part with the Samnites, while others continued to side with Rome, yet such a division between them, and the disparity of numbers, was so great, that it was impossible for the Romans to do otherwise than maintain a regular war. Hence throughout the war we find the contest divided into two portions, the Romans on the one side being engaged with the Samnites on the frontiers of Campania, and in the valley of the Vulturnus, from whence they gradually pushed on into the heart of Samnium; and on the other carrying on the war in Apulia, in support of their allies in that country, and against the hostile cities supported by the Samnites.

It is evident that the Frentani must have at this time already separated themselves from the Samnite alliance, otherwise it would have been impossible for the Romans to march their armies, as we find them repeatedly doing, along the coast of the Adriatic into Apulia. (Liv. ix. 2, 13.)

The opening operations of the war were unimportant; the Romans conquered some small towns in the valley of the Vulturnus (Liv. vii. 25); and we are told that Q. Fabius and L. Papirius gained repeated victories over the Samnites, so that they even sued for peace, but obtained only a truce for a year, and, without observing even this, resumed the contest with increased forces. (ib. 30, 36, 57.) It is evident therefore that no real impression had been made upon their power. Nor did the victory of A. Cornelius Arvina in the following year (B. C. 322), though it again induced them to sue for peace without success, produce any permanent effect; for the very next year (B. C. 321) the Samnites under the command of C. Pontius were not only able to take the field with a large army, but inflicted on the Romans one of the severest blows they had ever sustained in the celebrated pass of the Caudine Forks. [CAUDIUM.] There can be little doubt that the circumstances and the latter results of this battle are greatly disguised in the accounts transmitted to us; but, whatever may have been its true nature, it is certain that it caused no material interruption of the Roman arms, and that, after repudiating the treaty or capitulation concluded by the consuls, the Romans renewed the contest with undiminished vigour. It is impossible here to follow in detail the operations of the succeeding campaigns, which continued for seventeen years with many fluctuations of fortune. The disaster at Caudium shook the faith of many of the Roman allies, and was followed by the defection even of their own colonies of Satricum, Fregelias, and Sorra. Some years later (B. C. 315) the capture of Sactula by the Romans and of Platisela by the Samnites showed that both armies were still engaged on the very frontiers of Samnium; while the advance of the Samnites to the pass of Lautulias, and the victory which they there a second time obtained over the Romans (Liv. ix. 32, 23; Diocr. xix. 73), once more gave a shock to the power of the latter, and for a moment endangered their existence in Campania. But the Romans speedily recovered the advantage, and the victory gained by them at a place called Citna (of uncertain site) decided the submission of the revolted Campanians. (Liv. ix. 7; Diocr. xix. 76.) Their arms had meanwhile been successful in Apulia, and had ultimately effected the reduction of the whole province, so that in B. C. 316 the consul Q. Aemilius Barbula was able to carry the war into Campania, where he took the town of Nerusin. (Liv. ix. 20.) The decisive victory of the consuls of B. C. 314 had also for the first time opened the way into the heart of Samnium, and they laid siege to Boventum, the capital of the Pentri. The next year was marked by the fall of Noia, followed by that of Alina and Capua. (C. 313.) It was evident that the war was at length drawing to a close in favour of the Romans, when the outbreak of a fresh war with the Etruscans in B. C. 311 divided the attention of that people, and, by occupying a large part of their forces in another quarter, operated a powerful diversion in favour of the Samnites. To these additional enemies were added the Liths and Paeligni; yet the Romans not only made head against all these nations, but at the same time carried their victorious arms into the heart of Samnium. Boventum, the capital city of the Pentri, was twice taken and plundered, once in 311 by C. Junius, and again in 306 by T. Minucius. At the same time Sorra and Arpinum were finally added to the Roman dominion. These successive defeats at length compelled the Samnites to sue for peace, which was granted them in B. C. 304; but on what terms is very uncertain. It seems impossible to believe that the Romans, as asserted by Livy, should have restored them their ancient treaty of alliance, and it is probable that in some form consented to acknowledge the supremacy of Rome. (Liv. x. 45; Dionys. Hell. p. 2331; Nieshr, vol. iii. p. 259.)
the tract of country from the Silarus to the Sarnus, which was subsequently occupied by the Picentini. (Scula, p. 3. § 11; Niebuhr, vol. i. p. 94.) They certainly were still in possession of this district in the Second Samnite War; and it is probable that it was not till the close of their long struggles with Rome that it was wrested from them, when the Romans transplanted thither a colony of Picentines, and thus finally cut off the Sammites from the sea. On the side of Apulia the progress of the Sammites was less definite, and it does not appear that they established themselves in the permanent possession of any part of that country, though they were certainly pressing hard upon its frontier cities it was probably the sense of this and the threat of the Samnite arms that induced the Apulians to court the alliance of Rome. (Apul.)

The Samnite nation, when it first came into Roman history, seems to have consisted of several tribes or cantons. Of these the Hirpinus were the most powerful. So indeed it is difficult to understand why, as the petty tribes as the Caraceni rank on terms of equality with the Hirpinus, they are frequently considered as one canton; but though they were of the same race, and must be described as of the same language and of the same name, as he describes Hirpinus, he says he does not consider them as a subordinate part of the Hirpinus. (Scula, p. 5. § 15.)

We have no account of the political condition of the Samnian cantons in the time of the First Punic War. (Liv. x. 15. 17.) But we learn from the First Punic War that the Samnii, with the united forces of the Gauls and forces of the Carthaginians, were defeated and the Samnites were again driven into the mountains. (Liv. x. 27—30.)

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We learn from the First Punic War that the Samnites were conquered by the Roman consul Embattled the fort of the war. (Gellius Latin.)

The Samnites were defeated twice by the Roman consul Curius Dentatus, the second time in the battle of Cannae (n. c. 269), and the other at Asculum, in the battle of Volumnus (n. c. 262). All these years afterwar, the state was thus held aloof; but the statement of the Romans is not supported by the battle of Cannae (n. c. 216), in which the first to declare themselves was Hannibal, and their example was followed by the Sicilians (Liv. xxii. 61.)

It is singular that the most powerful and warlike of the Carthaginians through a great part of the war had been supported by the hands of the Carthaginians; and this was not the case with the Roman generals, as a post of the smallest importance. In n. c. 214 and again it
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The battle of Sacriportus, alleging that they were the enemies of the Roman name; and he now followed this declaration by a systematic devastation which was carried on with the utmost energy of the whole nation. (Strab. l.c.)

We learn from Strabo that he fully carried out his intentions: the province was devastated, many cities being set on fire, and villages, while others were spared. (Strab. l.c.)

The province was in a state of complete desolation. The rhetoric of Strabo points to its being in his time a state of almost complete desolation.

Some attempts seem indeed to have been made under the Roman Empire to recruit the population with fresh colonists, especially by the founding of colonies at Saspinum, Tellasia, and Asserena (Lib. Colon. pp. 259, 260, &c.); but these were not attended to any great prosperity, and the whole region seems to have been very thinly populated and given up chiefly to pasturage. Beneventum alone retained its importance, and continued to be a flourishing city throughout the Roman Empire. In the division of Italy under Augustus the land of the Hirpini was separated from the rest of Samnium, and was placed in the Second Region with Apulia and Calabria, while the rest of the Samnites were included in the Fourth Region, together with the Sabines, Frentani, Peligni, &c. (Plin. iii. 11. s. 16, 12. a. 17.) At a later period this district was broken up, and Samnium and the Frentani were divided. The land of the Frentani constituted a separate province. This is the arrangement which we find in the Notitia; and it was probably introduced at an earlier period, as the Liber Coloniarum in one part gives Beneventum as a separate head of the "Civitates Regionis Samnii," including under that name the towns of the Peligni, as well as the Frentani. (Notitia Dign. ii. pp. 9, 10; Lib. Colon. p. 259.) In another part of the same document, which is undoubtedly derived from different sources, the Samnite towns are classed together under the head of Campania; but this union, if it ever really subsisted, could have been but of very brief duration. The "Provincia Samnii" is repeatedly mentioned in inscriptions of the 4th century, and was governed by an officer styled "Præses." (Mommsen, Die Lib. Col. p. 206.) The same appellation continued in use after the fall of the Roman Empire, and the name of Samnium as a separate province is found both in Cassiodorus and Paulus Diaconus. (Cassiod. Var. xi. 56; P. Diacon. Hist. Lang. ii. 20.) The only towns in it that retained any consideration in the time of the last writer were Aufidii, Asserena, and Beneventum. The last of these cities became under the Lombards the capital of an independent and powerful duchy, which long survived the fall of the Lombard kingdom in the N. of Italy. But in the revolutions of the middle ages all trace of the name and ancient limits of Samnium was lost. At the present day the language of Samnium is indeed given to a province of the kingdom of Naples; but this is merely an official designation, recently restored, to the district, which had previously been called the Contado di Molise. This and the adjoining province of the Principepato Ulrico comprise the greater part of the ancient Samnium; but the modern boundaries have no reference to the ancient divisions, and a considerable portion
But the peace thus concluded was of short duration. Little more than five years elapsed between the close of the Second Samnite War and the commencement of the Third. It might well have been thought that, after a struggle of more than twenty years' duration, the resources of the Samnites, if not their spirit, would have been exhausted; but they seem to have been actively engaged, even before the actual outbreak of hostilities, in organizing a fresh coalition against Rome. A new and formidable auxiliary had appeared in a large body of Gauls, which had recently crossed the Alps, and, uniting with their countrymen the Senones, threatened the Romans from the N. Rome was at this time engaged in war with the Etruscans and Umbrians, and, for a time, the Gauls attempted to secure the battle of the Gauls. Meanwhile the Samnites, desiring the attention of the Romans sufficiently engaged elsewhere, attacked their neighbours the Lucanians, probably with the view of restoring the power in that country of the party favourable to the Samnite alliance. The opposite party, however, called in the Roman allies, and the Romans, where a declared war against the Samnites, and thus began the Third Samnite War, n. c. 298. (Liv. x. 11.) The contest had now assumed larger dimensions; the Samnites concluded a league with the Etruscans, Umbrians, and Gauls, and for several successive campaigns the operations in Samnium were subordinate to the main effort for the British. But the territory of Samnium itself was at the same time ravaged by the Roman generals in so systematic a manner, that it is clear they had obtained a decided superiority in the field; and though the Samnites on one occasion retaliated by laying waste the Campian and Falernian plains, they were soon again driven back to their mountain fastnesses. (Liv. x. 15, 17, 20.) At the Battle of Sentinum, in n. c. 295, the united forces of the Gauls and Samnites were totally defeated by the Roman consul Q. Fabius, decided the fortune of the war. Gellius Egatius, the Samnite general, who had been the main organiser of the confederacy, was slain, and the league itself virtually broken up. (Liv. x. 27—30.) No sooner was the theatre of operations cleared for this war with unabated energy; and in n. c. 293 they raised a fresh army of 40,000 men, led by solemn sacred rites, and arrayed in a peculiar garb. These circumstances sufficiently prove the importance which they attached to this campaign, yet its results was not more successful than those which had preceded it, and the Samnite armies were again defeated by the consuls L. Papirius Cursor and Sp. Carvilius in two successive battles near Aquilonia and Comumini. (Liv. x. 38—45.) The operations of the subsequent campaigns are imperfectly known to us, from the loss of the books of Livy in which they were related: but the next year (n. c. 292) C. Pontius, the victor of the Caudine Forks, returned, after a long interval, at the head of the Samnite armies; he defeated Q. Fabius, but was in his turn defeated in a far more decisive engagement, in which it is said that 20,000 Samnites were slain, and 4000 taken prisoners, including C. Pontius himself, who was led in triumph by Fabius, and then put to death. (Orat. il. 92; Liv. Epit. xi.) It is probable that with these events the final overthrow of the Samnites power, yet their resistance was still prolonged for two years more; and it was not till n. c. 290 that they consented to lay down their arms and sue for peace. Even in that year the consuls M. Curius Dentatus could still earn the honour of a triumph, and the fame of having put an end to the Samnite wars after they had lasted for more than fifty years. (Liv. Epit. xi.; Enrat. ii. 9.)

The conclusion of the Third Samnite War is regarded by some of the Roman historians as the close of the struggle between Rome and Samnium, and not without reason, for though the name of the Fourth Samnite War is given by modern writers, the war that broke out afresh in n. c. 282, the Samnites on that occasion certainly figure rather as auxiliaries than as principals. They, however, joined the league which was formed at the instigation of the Tarentines against Rome; and bore a part in all the subsequent operations of the war. They seem afterwards, among the petty tribes of the Caraceni, but was speedily suppressed, before it had attained any more formidable character. (Zonar. viii. 7; Dionyss. xx. 9; Fr. Mai.)

We have no account of the terms on which the Samnites were received to submission by the Romans, or of their condition as subjects of the republic. But it is probable that the confederacy was preserved on the political principle that no ancient people was to break up as much as possible their national organisation and all bonds of union between them. At the same time two colonies were established as fortresses to keep them in check: one at Beneventum, in the country of the Hirpini (n. c. 283), and the other at Asculum, in the valley of the Volturnus (n. c. 264). With these provisions, however, did not suffice to secure the fidelity of the Samnites during the Second Punic War. After the battle of Cannae (n. c. 216), the Hirpini were among the first to declare themselves in favour of Hannibal, and their example is said to have been followed by all the Samnites, except the Pentriani. (Liv. x. 61.) It is singular that this tribe, long the instrument of Hannibal and of Corineus, should have thus held aloof; but the statement of Livy is confirmed by the subsequent course of the war, during which the Pentriani never seem to have taken any part, while the land of the Hirpini, and the southern provinces of Samnium bordering on Lucania, were frequently the scene of hostilities. But the Roman colonies and the city of Beneventum, at Asculum, were thus held in the hands of the Carthaginians; and the latter was through a great part of the war held by one of the Roman generals, as a post of the utmost military importance. In n. c. 214 and again in n. c. 212,
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the land of the Hirpini was still in the hands of the Carthaginians, and became the scene of the operations of Hannibal’s lieutenant Hanno against Sempronius Grachus. In 203, it was till a.c. 200, Hannibal having been finally compelled to relinquish his hold upon Central Italy, the Hirpini (and apparently the other revolted Samnites also) renewed their submission to Rome. (Liv. xxvii. 15.)

From this time we hear no more of the Samnites in history till the great outbreak of the Italian nation. Henceforward, it was till a.c. 90, in which they once more took a prominent part. They were not indeed among the first to take up arms, but quickly followed the example of the Pisonians and Marsi; and so important an element did they constitute of the confederation, that of the two consuls chosen as the leaders of the allies, one was a Samnite, Calisius Papus Mutilus. (Diod. xxxii. 2. p. 559.) Besides Papus, several of the most distinguished of the Italian generals, Marius Egnatius, Pontius Telesinus, and Trebatius, were also of Samnite origin; and after the fall of Corfinium, the seat of government and head-quarters of the allies was transferred to the Samnite town of Boianium, from whence it was not removed. The Samnites indeed suffered severely in the second campaign of the war, being attacked by Sulla, who defeated Papus Mutilus, took Asculum and Boianium by assault, and reduced the Hirpini to submission. The other Samnites, however, still held out, and an army which had thrown itself into Nola was able to prolong its resistance against all the efforts of Sulla. Hence, when in a.c. 89, the various attempts to pass the Rubicon a was still under consideration, and the Samnites were still unsubdued, and maintained a kind of guerrilla warfare in their mountains, while the strong fortresses of Nola enabled them still to maintain their footing in Campania. (Vit. Pat. ii. 17; Liv. xxi. ii. xxxix; Diod. xxxvii. 2. p. 540; Appian, B. C. i. 53.) In this state of things the civil war which broke out between Sulla and Marius altered the nature of the contest. The Samnites warmly espoused the Marian cause, from a natural feeling of enmity towards Sulla, from whose arms they had recently suffered so severely; and they joined themselves to the struggle that ensued after the return of Sulla to Italy (a.c. 83), that they in some measure imparted to what was otherwise a mere civil war, the character of a national contest. A large number of them served in the army of the younger Marius, which was defeated by Sulla at Sacripontes (Appian, B. C. i. 87); and shortly afterwards an army, composed principally of Samnites and Lucanians, under the command of C. Pontius Telesinus, made a desperate attempt to relieve Praeneste by marching suddenly upon Rome. They were met by the army of Sulla at the very gates of the city, and the battle at the Colline gate (Nov. 1, a.c. 82), though it terminated in the complete victory of Sulla, was the scene of the greatest dangers to which Rome had ever been exposed. (Vell. Pat. ii. 27; Appian, B. C. ii. 93; Plut. Sull. 26; Lucan, ii. 135—138.) Pontius Telesinus fell in the field, and Sulla displayed his implacable hatred towards the Samnites by putting to the sword, without mercy, 8000 prisoners who had been taken. We are told by Plutarch, v. 24; (Dio Cass. 66.) He had already put to death all the Samnites whom he had taken prisoners at the battle of Sacripontes, alleging that they were the eternal enemies of the Roman name; and he now followed this declaration by a systematic devastation of their country, carried on with the express purpose of exterminating the whole nation. (Strab. l.c.)

It can hardly be believed that he fully carried out this inhuman resolution, but we learn from Strabo that more than a century afterwards the province was still in a state of the utmost desolation,—many of what had once been flourishing cities being entirely reduced to ruins. Another writer (Appian, B. C. iii. 11, s. 1) says that the inhabitants of some others had altogether ceased to exist. (Strab. l.c.)

Nor is it probable that the province ever really recovered from this state of depression. The rhetorical expressions of Florus point to its being in its decline in a state of almost complete desolation. (Flor. i. 16. § 8.) Some attempts seem indeed to have been made under the Roman Empire to recruit its population with fresh colonists, especially by Nero, who founded colonies at Asaepinum, Telea, and Assennia (Lib. Colon. pp. 259, 260, &c.); but none of these attained to any great prosperity, and the whole region seems to have been thinly populated and given up chiefly to pasturage. Beneventum alone retained its importance and capacity to be a flourishing city throughout the period of the Roman Empire. In the division of Italy under Augustus the land of the Hirpini was separated from the rest of Samnium, and was placed in the Second Region with Apulia and Calabria, while the rest of the Samnites were included in the Fourth Region, together with the Sabines,具备ant, and the Peligni. (Fl. iii. 11. s. 16, 12. a. y.) At a later period this district was broken up, and Samnium with the land of the Frontanti constituted a separate province. This is the arrangement which we find in the Notitia, and it was probably introduced at an earlier period, as the Liber Colinarium in one part gives under a separate head the " Civitates Regionis Samnii," including under the name the towns of the Peligni, as well as the Frontanti. (Notit. Dign. ii. pp. 9. 10; Lib. Colon. p. 259.) In another part of the same document, which is undoubtedly derived from different sources, the Samnite towns are classed under the head of Campania; but this union, if it ever really subsisted, could have been but of very brief duration. The " Civitates Regionis Samnii," repeatedly mentioned in inscriptions of the 4th century, and was governed by an officer styled " Praeses." (Mommsen, D. E. Lib. Col. p. 206.)

The same appellation continued in use after the fall of the Roman Empire, and the name of Samnium as a separate province is found both in Cassiodorus and Paulus Diaconus. (Cassiod. Var. xi. 86; P. Dac. Hist. Lang. ii. 20.) The only towns in it that retained any consideration in the time of the last writer were Auscena, Assennia, and Beneventum. The last of these cities became under the Lombards the capital of an independent and powerful duchy, which long survived the fall of the Lombard kingdom in the N. of Italy. But in the revolutions of the middle ages all traces of the name of Samnium and the name of Samnium was lost. At the present day the name of Samsio is indeed given to a province of the kingdom of Naples; but this is merely an official designation, recently restored, to the district, which had previously been called the Contado di Molise. This and the adjoining province of the Principato di Ulteria comprising the towns of Cerignola and Atina; it is a mere boundary, with the modern boundaries have no reference to the ancient divisions, and a considerable portion
of the Samnite territory is included in the Terra di Lacco, while a corner in the NW. is assigned to the Abretani.

Of the national character of the Samnites we learn little more than that they were extremely brave and warlike, and had inherited to a great degree the frank and simple habits of their ancestors the Sabines. We find also indications that they retained, with strong religious or superstitious feelings of the Sabines, of which a striking instance is given by Livy in the rites and ceremonies with which they consecrated the troops they levied in B.C. 393.

(Livy, x. 38.) But they had almost ceased to exist as a nation in the days of the Latin poets and writers that are preserved to us; and hence we cannot wonder that their name is seldom alluded to. They served, however, for centuries, like the Sabines, in open villages; but it is evident, from the accounts of their earliest wars with the Romans, that they possessed towns, and some of them, at least, strongly fortified. This is confirmed by the remains of walls of a very ancient style of construction, which are still preserved at Anserina and Bo- vinum, north of the Liris and east of the Tiber. (Abeken, Mittel Italien, pp. 149, 148.) But from the very nature of their country the Samnites must always have been, to a great extent, a rude and pastoral people, and had probably received only a faint tinge of civilization, through their intercourse with the Campanians and Apulians.

III. TOPOGRAPHY.

The rivers of the Samnite territory have been already noticed in connection with the mountain chains and groups in which they take their rise. From the purely inland character of the region, none of these rivers, with the exception of the Calore and its tributaries, belong wholly to Samnium, but traverse the territories of other states, and reach the sea. Thus the Sagra and Triniae, after quitting the mountains of Samnium, flow through the land of the Frontani to the Adriatic; the Tifernus separates the territory of that people from Apulia, while the Fronto and the Aulxus traverse the plains of Apulia. On the other side of the central chain, the Cagne, the Calore, the Volturnus and the tributaries of the latter, the Sabatus and Tamarus, carry down the whole of the waters of the Apenines of Samnium, which flow to the Tyrrhenian sea.

The topography of Samnium is the most obscure and confused of any part of Italy. The reason of this is obvious. From the continued wars, which had devastated the country, and the state of desolation to which it was reduced in the time of the geographers, only a few towns had survived, at least in such a state as to be deemed worthy of notice by them; and many of the names mentioned by Livy and other authors during the early wars of the Romans with the Samnites never reappeared in a later period. It is indeed probable that some of these were scarcely towns in the stricter sense of the term, but merely fortified villages or strongholds, in which the inhabitants collected their cattle and property in time of war. Those which are mentioned by the geographers as still existing under the Roman Empire, or the site of which is clearly indicated, may be briefly mentioned. AURISPA, in the upper valley of the Sagra, is the only town that can be assigned with any certainty to the Caraceni. In the upper valley of the Vulturnus was ABREXTIA, the territo-
SAMONIUM.

sented by Diodorus as the scene of the decisive victory in B.C. 314 (Diod. xix. 76); and several places of which the names are found only in Virgil and Silius Italicus,—MUCRAE, RUPEAE, BATULUM, and CELLENA (Virg. Aen. vii. 793; Sil. Ital. viii. 564), which seem to have been situated on the borders of Campania, so that it is a matter of doubt to which country they are to be assigned. The minor towns of the Hirpini have been already discussed in that article; Panna, or Panna, a name found in Strabo (v. p. 250) as that of a place still existing in his time, is probably corrupt, but we are wholly at a loss what to substitute. On the other hand, inscriptions attest the existence under the Romans led fritre of a town called Juvum, and of Juvanum, of municipal rank, which is not mentioned by any of the geographers, but is probably the one meant by the Liber Colonarium, which notices the "Isabanns aeger" among the "civitates Samni." (Lüb. Col. p. 260.) It was probably situated in the neighbourhood of Sti Maria di Piazza, a few miles to the S. of the Sarno, and on one of the four frontiers of the Marmarni. (Monti di R. N. N. p. 271.) The existence of a town named Tiferum is very doubtful [TIFERUNUS]; and that of a city of the name of Samnium, though adopted by many local writers (Romanelli, vol. ii. p. 480), certainly rests on no adequate authority.

Samnium was traversed in ancient times by several lines of highways. One of these, following nearly the same line with the modern road from Naples to Aquila, proceeded up the valley of the Volturnus from Venafrum to Aessernia, thence crossed the mountain ridge to Audfida in the valley of the Sarnus, and from thence again over another mountain pass to Sulmo in the land of the Peligni. Another route branched from it only by the narrow channel, a mile in breadth, which the Turks call the Little Boghos. Here was fought the decisive victory against the Persians, B.C. 479. The Great Boghos, which is nearly 10 miles in breadth, separates the other extremity of Samos from the comparatively low island of Icaria. The length of Samos, from E. to W., is about 25 miles. Its breadth is very variable. Strabo reckons the circuit at 600 stadia, Pliny at 87 stades, though he says that Issidorus makes it 100. These differences may be readily accounted for by omitting or including Port Vathy, which is a wild-looking bay, though a very serviceable harbour, on the north. Here the modern capital is situated; but in ancient times the bay is said to have been com­paratively deserted—perhaps, as Tournefort suggests, because it was peculierly exposed to pirates, who infested the straits and bays of an island which lay in the route of commerce between the Boeotians and Egypt. What Tournefort tells us of his travels through Samos gives us the idea of a very rugged, though picturesque and productive, island. (Possibly the Pallinurus and a branch of the Eel of Samos, on which Livy, xxxvii. 11, may have been in the bay of Vathy.)

The highest point, Mount Kerkis, the ancient Cerecoteum (Strab. x. p. 488), which is nearly always covered with snow, and reaches the height of 4725 English feet, is towards the west. A ridge, which branches off in a south-easterly direction from the main range, and entering the sea at the Propontis of Poseidium, opposite Mycale, was called Amphelus, which name seems also to have been given to the whole mountain-system (Strab. xiv. p. 637). The western extremity of the island, opposite Icaria was ancien­tly called Caustinum. Here the cliffs are very bare and lofty. A landfall, which has taken place in

Samos.

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Samos. this part of the island, has probably given rise to the name by which it is now called (Σαμος). The position of Samos was nearly opposite the boundary-line of Caria and Ionia, and its early traditions connect it, first with Carians and Leleges, and then with Ionians. The first Ionian colony is said to have consisted of settlers from Epidaurus, who were expelled from there by the Argives. However this may be, we find Samos at an early period in the position of a powerful member of the Ionian confederacy. At this time it was highly distinguished in maritime enterprise and the science of navigation. Thucydides tells us (i. 13) that the Samians were among the first to make advances in naval construction, and that for this purpose they availed themselves of the services of Ameinocles the Corinthian shipbuilder. The story of Pliny (vii. 57), that either they or Pericles the Athenian first constructed transports for the conveyance of horses, though less entitled to literal acceptance, is well founded (Quintus). Samos was famous for the voyage of her citizen Colusus, who, "not without divine direction" (Herod. iv. 152), first penetrated through the Pillars of Hercules into the Ocean, and thus not only opened out new fields of commercial enterprise, but enlarged the geographical ideas of the Greeks by making them for the first time conscious of the whole world beyond their own. Under the despotic Polycrates, Samos was in fact the greatest Greek maritime power. This famous man, about ten years after the taking of Sardis by Cyrus, held Samos in a position of proud independence, when Lesbo and Chios had submitted to the Persians. He had 1000 bowmen in his pay; he provided for his battles twenty galleys, and marching his whole army he conquests both among the islands and the mainland. He fought successfully against the Milesians and Lesbians, and made a treaty with Amasis, king of Egypt. Whether we are to take the story in the poetical form in which it is presented to us by Herodotus, or to attribute the change to the more probable motive of self-interest, this treaty was broken off for an alliance with Cambyses. In connection with this monarch's expedition to the Nile, some Samian malcontents were so treacherously treated by Polycrates, that they sought and obtained assistance from Greece. A joint force of Lacedemonians and Corinthians besieged Polycrates in Samos for forty days; but in this struggle also he was so suddenly overtaken and surprised by the fraud of Oroetes, a neighbouring satrap, brought him to a wretched death on the mainland. The time which succeeded was full of crime and calamity for Samos. In the end, Syles, the brother of Polycrates (whose association with Cambyses is the subject of another romantic story in Herodotus), landed in Samos; he was on Samos, and became a tributary despot; but not till his native island had been so depopulated as to give rise to the proverb σαμοῖς οἰκείοισιν ἑσύχασαν. For details see the lives of POLYCRATES and SYLIS in the Dict. of Biography. It was at this period that Pythagoras, who was a native of Samos, left the island to travel in foreign countries, being partly urged to leave his home (according to Plutarch, Placit. i. 3) through discontent under the government of Polycrates, who, however, was a patron of literature, and had Aeneas many years at his court. For the chronology of this period see Clinton, Fast. Hell. vol. ii. note B. pp. 230—232.

Samos was now Persian. It was from Samos that

Datis sailed to Marathon, taking Naxos on his way. But the dominion of the Persians did not last long. When their fleet was gathered at Samos again, after the battle of Salamis, to the number of 400 sail, it was in a great measure the urgency of Samian enemies that induced the commanders of the Greek fleet at Delos to go across to the eastern side of the Aegaean. Then followed that battle in the strait, which completed the liberation of the Greeks. In the maritime confederacy which was organised soon afterwards under Athenian rule, Samos seems to have been the most powerful of the three islands which were exempted from paying tribute. It was at the instance of her citizens that the common treasure was removed from Delos to Athens. But this friendship with Athens was turned into bitter enmity in consequence of a conflict with Miletus about the territory of Priene. Samos openly revolted; and a large force was despatched from Athens against it under the command of ten generals, two of whom were Megacles and Polycrates, and pronounced in the Ceramicus the funeral oration over those who had fallen in the war which, after a resistance of nine months, reduced Samos to complete subjection.

From 439 to 412 Samos remained without fortifications and without a fleet. But about this latter date the great change in the position of the island began to take place. Under Artaxerxes I. the Persians were again successful in 407. Even till after the battle of Arginusae Samos was, more than any other place, the headquarters and base of operations for the Athenian fleet.

Our notices of the island now become more fragmentary. After the death of Alexander the Great it was for a time subject to the kings of Egypt. (Polyb. v. 35.) Subsequently, it took the part of Antiochus the Great in his war with Rome. It also acted with Mithridates against Rome; but was finally united with the province of Asia b. c. 84. After the battle of Actium, Augustus passed the winter there. Under the Roman emperors it was on the whole a station of the greatest importance, and shared in the honour of being a free state. (Plin. v. 37.) This privilege was taken away under Vespasian. (Suet. Vesp. 8.) In the division of the Empire contained in the Syndecemus we find it placed with Rhodes, Cos, Chios, &c., in the Province of the Islands. In the later division into themes, it seems to be again raised to a more exalted position. It gave its Time to a separate theme, which included a large portion of the mainland, and was divided into the two tarsus of Ephesus and Adramyttium, the governor having his residence (τηρατία) at Smyrna; and this arrangement is spoken of in such a way (Const. Porphyro. de Them. i. c.) as distinctly to connect it with the ancient Samian administration.

It would be difficult to follow the fortunes of Samos through the middle ages. (See Fialay's History of the Byzantine and Greek Empires, vol. ii. p. 112.) There are some points of considerable interest in its modern history. In 1550, after being sacked by the Ottomans, it was given by Selim to the Capitan Pacha Ochiali, who introduced colonists.
Samos, from various other places; whence the names of some of the modern villages in the island, Melitonias, Albaniontici, and Vourloites (Vourla giving the name to some islands at the entrance of the bay of Syrnya). Samos was much injured by the ravages of Moremi. In Turgot's time the largest part of the island was the property of ecclesiastics; and the number of convents and nunneries was considerable. He reckoned the population to be 12,000; now it is estimated at 50,000, nearly the whole being Christian. Samos performed a distinguished part in the War of Independence. The Turks often attempted to effect a landing; the defences constructed by the Samiote are still visible on the shore; and the Greek fleet watched no point more carefully than this important island. On the 17th of August, 1824, a curious repetition of the battle of Mycale took place. Formidable preparations for a descent on the island were made by Tahir-Pacha, who had 25,000 men. The°Greek forces, under Schomax, were strong enough to resist the attack. After an action of two hours, the Turks retreated and the island was again saved.

The island was assigned to Turkey by the treaty which fixed the limits of the new Greek state, but it continued to make struggles for its independence. Since 1835 it has formed a separate Beylik, subject to the Bey of Constantinople, and Genoese Vogores, who resides in Constantinople, with the title of "Prince of Samos," and sends a governor as his deputy. Besides these rights, the island has a separate flag, exhibiting the white Greek cross on a blue ground, with a narrow red stripe to denote independence. The port is well situated, and has a fine harbour. At the present day the beans of the carob-tree are exported to Russia, where a cheap spirit for the common people is made from them. We might suppose from the name of Mount Ampelus, that the wine of the island was celebrated in the ancient world; but such a conclusion would be in direct contradiction to the words of Strabo, who notices it as a remarkable fact, that though the wine of the surrounding islands and of the neighbouring ports of the mainland was excellent, that of Samos was inferior. Its grapes, however, under the name of αμομελίδες or έμομελίδες, are commended by Athenaeus (ziv. p. 653; see Poll. Onomast. vii. 11); and Pliny mentions (ix. 153) that the wine of Samos produced a particular sweetness. The vineyards of Samos, which were about 2000 acres, as well as those of Thrace, who found its whole basement covered with a mass of small fragments of marble, among which are portions of the red tiles with which the temple was roofed. He discovered hardly anything of interest, except an inscription with the word ραγωνίας.

The appearance of the watercourses of the Imbrasse shows that they are often washed away, 3 m. 2
and thus harmonises with the natural derivation of the word. In the plain which extends along the base of the mountains eastwards towards the city, Ross says that there are traces of ancient channels made for the purpose of irrigation. He regards the marshy spot near the city to be the Κάδαμους and the Ξελης mentioned by Athenaeus (xiii. p. 572) in connection with the expedition of Pericles. (The former place is likewise referred to by Herodotus, i. 96.) Across this plain, which is about two miles in length, there is no doubt that a Sacred Way extended from the sanctuary to the city, like that which connected Athens with Marathon. Furthermore on this line (ἐκ τῆς Ἀθηνᾶς εἰς τὸν Ποσειδόν, Aesch. Prometheus, v. 5. § 6) was the tomb of Rhadime and Leontichus, where lovers used to make their vows; and traces of funeral monuments are still seen at the extremity of the line, close to the city-wall.

The modern town of Chora, close to the pass leading through the mountains of Samos, was situated partly in the plain and partly on the slope of the hill. The western wall runs in a straight line from the mountain towards the sea, with the exception of a bend inwards near the tombs just mentioned. Here is a brackish stream (ὁ γλυκόφρον), which is the Cheseus, the third of the three streams mentioned by Pline. (See Eth. legs. 1. 13. a. Ρούμουλαία.) The southern wall does not touch the sea in all its length, and is strengthened by being raised on vaulted substructions. Here and elsewhere the ruins of Samos touch the question of the use of the arch among the Greeks. On the east side of the city the walls are very considerable, being 10 or 12 feet thick, and about 30 feet high. The mass is partly one-drangular and partly polygonal; there are round towers at intervals on the outside of the wall, and in one place are traces of a gate. In the eastern part of the city was the steep citadel of Aistyalas, which was fortified by Polycrates (Poly. Strat. l. 25. § 2), and here probably was what Suetonius calls the palace of Polykrates. (Suet. Aug. 81.) In the higher part of the town the theatre is distinctly visible; the marble seats are removed; underneath is a large cistern. The general area is covered with many fragments, many of the best having furnished materials for the modern castle of Lycurious near the shore on the SE.; and little remains of a city wall which Herodotus says was under Polykrates, the greatest of cities, Helionic or Barbarian, and which, in the time of comparative decay, is still called by Horace Concinna Samos.

Herodotus makes special mention of the harbour and of an immense tunnel which formed an aqueduct for the city. The former of these works (τὸ τρύγων) as it is now called, from being shaped like a frying-pan is below Aistyalas; and, though it is now accessible only to small craft, its famous moles remain, one extending eastwards from the castle of Lycurious, the other extending to meet it from the extremity of the east city-wall southwards. Here Ross saw subterranean passages hewn in the rock; one of which may possibly be the σπήλαιον Ρυπατόν, ἐκ τῆς αὐραμάλας φιάσμα τῷ Σαλατάς (Herod. iii. 146), constructed by Mæanderius after the death of Polykrates. The tunnel has not been clearly identified; but, from what M. Musurus told Prof. Ross, it is probable that it is where Tournemort placed it, and that it penetrated the hill from Metrothaion to Chora, and that thence the water was taken into the city by a covered channel, traces of which remain.

Main. It is clear that it cannot be in the quarry pointed out to Ross; both because the cleavage of the rock is in the wrong direction, and because water from such a height would fall like a cascade on the city.

The authorities, to which reference has been made in this article, are, Tournemort (Feyges de Levent, 1717, pp. 404—436), who has given a very copious account of the island; and Ross (Reisen auf den Griechischen Inseln des Agašierischen Meeres, vol. ii. 1843, pp. 139—153), who has examined the sites and remains of the ancient city and Herakleum more carefully than anyone else. Also Clarke, Travels, vol. ii. pp. 192—214, vol. ili. pp. 364—367. Maps of the island will be found in Tournemort and Choiseul-Gouffier; but the best delineation of it is given in three of the English Admiralty charts.

There is a small sketch of the neighbourhood of the city in Kiepert's Baltis (1841), and a larger one in Ross. In Kiepert's general map the rivers Imbraos and Cheseus are wrongly placed, and also (probably) the ridge of Ampelus. It is very questionable whether the point called Poseidonia can be where it is (doubtfully) placed in Ross's plan: the position of the little island north of the strait seems to show that this promontory ought to be further to the east. (See Strab. xiv. p. 637.) A little volume was published in London, and dedicated to James Duke of York, in 1678, entitled "A Description of the present State of Samos, Nicaria, Patmon, and Mount Athos, by Joseph Geryoneus (Τευγρυφρέας), Archbishop of Samos, now living in London, translated by one that knew the author in Constantinople." From this book it appears that Dapper has taken his facts, as far as they go, from Ross indirectly. Panofka has written a book on Samos (Res Samiorum, Berlin, 1822); and more recently (1856) Gruèn has published a work on this island and Patmos. [J. S. H.]

COIN OF SAMOS.

SAMOS, in Triphylia. [SAMIUM.] SAMOS or SAME, in Cephalinia. [SAME.]

SAMOSATA (Σαμοσάτα), a strongly fortified city of Syria, placed by Ptolemy (v. 15. § 11) and Strabo in the district of Commagena. It contained the rural residence, and was a province in the time of Strabo, surrounded by a small but very rich country, and situated at the bridge of the Euphrates. (Strab. xvi. 2. § 3., p. 749.) Its distance from the borders of Cappadocia in the vicinity of Tomis across Mount Taurus was 450 stadia. (Ib. xiv. 2. § 39, p. 664.) It was besieged and taken by Mark Antony during his campaigns in Syria. (Joseph Ant. xiv. 5. § 6.) Its strategic importance is intimated by Caesennius Pusillus, prefect of Syria under Vespasian, who, having represented that Antiochus, king of Commagene, was meditating an alliance with the Parthians to enable him to throw off the Roman yoke, warned the imperial master that Samosata, the largest city of Commagene, was situated on the Euphrates, and would therefore secure the Parthians an easy passage.
of the river and a safe asylum on the western side." The legate was therefore instructed to seize and hold possession of Samosata. (B. J. vii. 7, § 1.) This town gave birth to Lucian, and became infamous in the third century in connection with the heretical bishop " Paul of Samosata," who first broached the heresy of the simple humanity of our Lord; and was condemned in a council assembled at Antioch (A. D. 272, Euseb. H. E. vii. 37, 28). The modern name of the town is Simeis or Sineias, about 40 miles S. W. of Antioch, less than 10,000 feet from Mount Taurus, but Ptolemy could bear of no ruins there. (Observations on Syria, vol. ii. pt. 1, p. 156.)

[C. G. W.]

COIN OF SAMOSATA.

SAMOTHRACE, SAMOTHRA'CA, or SAMOTHRA'CI'A (Σαμοθράκηα; Ἐθ. Σαμόθρακης; Σαμοθράκης) in Hesiod, who uses the adjective Σαμοθρακής, and calls the inhabitants Σαμοθρακηθές. In Pliney (iv. 23) we find the form Samothracca; in the Juv. Ant. (p. 529, Wass.), Samothrace: in Livy (xlii. 25, 50, 45, 46), both Samothracea and Samothracca. Properly it is "the Thracian Samos." Thus Homer calls it sometimes Σαμοθράκης, sometimes simply Σαμοτράκης. Hence the line in Virgil (Aen. vii. 208):

"Thraciæmque Samum quaer nunc Samothraci perturbat." The lofty height of Samothrace appears in Homer in a very picturesque connection with the scenery of Troy. He describes Poseidon as gazing from this throne on the incidents of the war: and travellers in the Troad have noticed the view of Samothrace towering over Imbrus as a proof of the truthfulness of the Iliad. Bearing in mind this geographical affinity (if we may so call it) of the mountain-tops of Saecce and Ida, we shall hardly be surprised to find Scymnus Chius (678) calling Samothrace a Trojan island (επουραια). For these reasons we must refer to the Dict. of Biography and Mythology. Pelasgians are said by Herodotos (ii. 51) to have first inhabited the island, and to have introduced the mysteries. A few detached points may be mentioned which connect this island with Greek and Roman history. Its inhabitants joined Xerxes in his expedition against Greece; they were skilful in the use of the javelin; and a Samothracian ship is said to have sunk an Athenian ship, and to have been sunk in turn by an Aeginetan one, at the battle of Salamis. (Herod. viii. 90.) At that time the Samothracians possessed fortresses erected on the mainland. (Ib. vii. 108.) Philip of Macedon and his wife Olympias were both initiated in the mysteries. It would seem that such initiation was regarded as a preservation from danger. (Aristoph. Pax, 277, and Schol.) Samothrace appears also to have had the rights of asylum; for Persians took refuge there, after he was defeated by the Romans in the battle of Pydna. (Liv. xiv. 6.) Germanicus sailed to the island with the view of being initiated; but he was prevented by an omen (Tac. Ann. ii. 54.) St. Paul passed the night at anchor here on his first voyage from Asia to Europe. (Acts, xvi. 11.) In Pliney's time Samothrace was a free state (Ic). In the Synedrion we find it, with Thassos, in the province of Illyricum. (Wess. p. 640.) In the later division described by Constant. Porphyrius (De Zephyre p. 1, ed. 1856) it is in the Thracian subdivision of the first European or Thracian Theme. Samothrace appears to have no modern history.

(p. 280, ed. Gall), mentions a port, which possibly was identical with the harbour Demetrium spoken of by Livy. The ancient city (of the same name as the island) was on the north, in the place marked Palaeopolis on the chart.

The common name of the Thracian and the Ionian Samos was the occasion of speculation to Strabo and Pausanias. The latter (vii. 4, § 3) says that the Thracian island was colonised by emigrants from the other. The former (x. pp. 457, 478) mentions a theory that it might be named from the sailors of Thrace. Scymnus Chius (692) says, that aid came from Samos to Samothrace in a time of famine, and that this brought settlers from the Ionian to the Thracian island. The truth seems to be, that οἰκόποι denotes any elevated land near the sea, and that the name was therefore given to the island as well as to the others.

[CrPllhlleN: Samok.] The earlier names of Samothrace were Dardania, Electria, Melite, and Lencoria. Diodorus Siculus (v. 47) speaks of its inhabitants as Autochthons, and dwells on peculiarities of their language as connected with their religious worship. The chief interest of this island is connected with its Cabarian theology. For these reasons we must refer to the Dict. of Biography and Mythology. Pelasgians are said by Herodotos (ii. 51) to have first inhabited the island, and to have introduced the mysteries. A few detached points may be mentioned which connect this island with Greek and Roman history. Its inhabitants joined Xerxes in his expedition against Greece; they were skilful in the use of the javelin; and a Samothracian ship is said to have sunk an Athenian ship, and to have been sunk in turn by an Aeginetan one, at the battle of Salamis. (Herod. viii. 90.) At that time the Samothracians possessed fortresses erected on the mainland. (Ib. vii. 108.) Philip of Macedon and his wife Olympias were both initiated in the mysteries. It would seem that such initiation was regarded as a preservation from danger. (Aristoph. Pax, 277, and Schol.) Samothrace appears also to have had the rights of asylum; for Persians took refuge there, after he was defeated by the Romans in the battle of Pydna. (Liv. xiv. 6.) Germanicus sailed to the island with the view of being initiated; but he was prevented by an omen (Tac. Ann. ii. 54.) St. Paul passed the night at anchor here on his first voyage from Asia to Europe. (Acts, xvi. 11.) In Pliney's time Samothrace was a free state (Ic). In the Synedrion we find it, with Thassos, in the province of Illyricum. (Wess. p. 640.) In the later division described by Constant. Porphyrius (De Zephyre p. 1, ed. 1856) it is in the Thracian subdivision of the first European or Thracian Theme. Samothrace appears to have no modern history.
and no present importance. Pliny (xxvii. 67) makes mention of a gem which was found there; and in the Middle Ages its honey and goats are said to have been celebrated. No traveller seems to have explored and described this island. [J.S.H.]

SAMULOCENAE, according to the Peut. Tab., or more correctly according to inscriptions found on the site itself, was a Roman colony of some importance in the Agri Decumates of Germany. The Table erroneously places the town in Vindelicia, whence some antiquarians have regarded Samulocanae and Sunlocanne as two different places. But there can be no doubt that they are only two forms of the same name belonging to one town, the site of which is occupied by the modern Sülzheim, near Rottemburg on the Neckar, where many Roman remains, such as coins, inscriptions, and arms, have been found. (Comp. Jaumann, "Colonia Sunlocanne, f.c., Stuttgart, 1840, 8vo.; Lehmann, "Sobowien unter den Römern," p. 107, foll.) [L. S.]

SAMUS. [Samos.]

SAMS, a river of Hispania Baetica. (Geog. Rav. iv. 45.) Ancient Spanish coins indicate a town of the same name. (Florus, Med. iii. p. 142.) [T. H. D.]

SAMYDACE (Σαμυδάκης), a town on the coast of Carmania, noticed by Marcian (c. 28. Didot) and Ptolemy (vi. 8. § 7). It appears to have been placed in the month of the river Samos (Σάμος). (See also Steph. B. z. e.) It is possible, as suggested by Forbiger, that the river is the present Sadi. [V.]

SANAUS (Σανάοις), a town of Phrygia, in the neighbourhood of Laodicia. (Strab. xii. p. 576; Hieroc. p. 666.) In the acts of the Council of Chalcedon (p. 788) it is called Sanaus, and is probably mentioned by Ptolemy (v. 2. § 26) under the name of Sanus. [L. S.]

SANCTO, a place in the Agri Decumates, in the south-west of Germany, was situated on the banks of the Rhine, but is mentioned only by Ammianus Marcellinus (xxii. 5), and in such a manner that it is not easy to identify its site; it is possible, however, that the modern Schickes may correspond with it. [L. S.]

ANDA, a river on the N. coast of Hispania Tarraconensis (Plin. iv. 30. a. 34.) Probably the Miura. [T. H. D.]

SANDALIUM (Σαντάλιος), a mountain fortress of Pisidia, mentioned only by Strabo (xii. p. 169) and Stephanus B. z. e. [L. S.]

SANDANAE (Σαντάναις, Peripl. Mar. Erythrae. c. 59). There has been some question whether this is the name of a man or of a place. As the text stands in the Periplus, it would seem to be that of a ruler of the coast-district in the neighbourhood of Bombay. On the other hand, Ptolemy speaks of the santonae as a city under the title of Ancyra, although no such city is known. It seems more probable that Benfey (Ersch and Grüber, Encycl. art. Indiae) argues, with strong probability, that the reading in the Periplus is incorrect, and that Ptolemy is right in making the name of that of a people rather than of a chief. [V.]


SANDOBANAE. [ALBANIA, Vol. i. p. 89, b.]

SANDRIZETES, according to some editions of Pliny (iii. 28), the name of a tribe in Pannonia on the river Drava; but a more correct reading gives the name Andizetes, which is no doubt the same as the Andizetes (Ἄνδιζηται) mentioned by Strabo (vii. p. 314) among the tribes of Pannonia. [L. S.]

SANIANA.

2. It appears from Herodotus (vii. 123; comp. Thuc. v. 18) and the Epitomiser of Strabo (vii. p. 330, Fr. 27) that there was another town of this name in Pallenec. According to the position assigned to it in the list of Herodotus, the site must be near the modern C. Pissidii and the W. side of the island of Porto Mela. (Geogr. ii. 3. § 1) is opposed to this position of Sanie, as he places it near Canastraen Prom. (C. Paliuri). [E. B. J.]

SANGALA (Σανγγαλα), a place mentioned by Arrian to the NW. of the Malli (or Mal/in), apparently near the junction of the Hydrostes and Aecines (v. 22). There can be little doubt that it is the same place as that noticed by Ptolemy under the name of Sanga, "ξαλε Εὐδημία" (vi. 1. § 46). The position, however, of the latter is assigned with this difference, that it is placed below the junction of the Hydaspes and Aecines, whereas the former would seem to have been to the E. of the Hydrostes. Burnes has identified Sagala with the present Lakor, which is probably enough (Traversa, vol. iii. p. 89). It may be remarked, that the Εὐδημία of Ptolemy ought in all probability to be Εὐδημία, the name being derived from the well-known Bactrian king, Euthydemus. [V.]

SANGARIUS (Σανγαρίους: Sakarya or Sakari; Turkish Asgül), one of the principal rivers of Asia Minor, is mentioned as the Midas (iii. 187, xiv. 719) and in Herodotus (Theog. 344). Its name occurs in different forms as Sangrahis (Schoi. ad Apollon. Rhod. ii. 724), Sangaris (Constant. Porphyry i. 5), or Sangara (Ov. ex Porph. i. 10. 17: Plin. vi. 1; Solin 43). This river had its sources on Mount Adaves, near the town of Sangia in Phrygia, not far from the Galatian frontier (Strab. xii. p. 542), and flowed in a very tortuous course, first in an easterly, then in a northerly, and lastly again in a northern direction through Bithynia to the Euxine. In part of its course it formed the boundary between Phrygia and Bithynia; and in early times Bithynia was bounded on the east by the Sangarius. (Btyhynia.)

The Bithynian part of the river was navigable, and was celebrated from the abundance of fish found in it. Its principal tributaries were the Alander, Batheys, Thymbres, and Gallus. (Comp. Sclay, p. 34; Apollon. Rhod. ii. 724; Seymum. 334.; fol. Strab. xii. pp. 563, 567; Dinayre Perig. 811; Psal. v. 1. § 6; Steph. B. z. e.; Liv. xxxviii. 18. 3; Plut. Asdr.; Amm. Marcellinus x. 22.) [L. S.]

SANGIA (Σανγγια), a small place in the east of Phrygia, near Mount Adaves and the sources of the Sangarius. (Strab. xii. p. 543.) [L. S.]

SANIANA (Σανιανα, Const. Porph. Thees. i. p. 28, de Adae. Imp. c. 50, p. 225, Bux.), a place in
the interior of Thrace, probably the modern Emesena or Zangane.

SANGAEAE. [J. B.]

SANGAEAE (Ζαγγαεα, Arrian, Peripl. Pont. Eux. p. 12; Ζαγγαεα, Steph. B. s.e.; Zagynea, Procop. B. G. iv. 3), a tribe of Mt. Caucasus, who were found in the neighbourhood of Dioscurias in the Roman SARRAPOLIS. [E. B. J.]

SANISERA, a city in the island Balearis Minor (Plin. iii. 5. a. 11), the modern Alicante. (Cf. Verney, Ant. Bal. p. 57; Salmas. ad Sol. c. 34, p. 401.)

SANITIUM (Σανιτιον), is placed in the Alpes Maritimae by Ptolemy (iii. 1. § 43), and named as one of the towns of the Vicielliti or Vediilliti. Cemeneilum is the other town which he names [CEMENELIUM]. If Sanitium is Sesena, which is west of the Var, part of this people were east of the Var and part of them were west of it. [G. L.]

SANNL. [MACONNES.]

SANTICUM (Σαντικον, Ptol. ii. 14, § 3), a town of the Tribus Lineatae, near the entrance of the Rhone in Viennois, on the road from this place to Aquileia (It. Ant. p. 276). The exact site of the city is utterly uncertain, but conjecture has fixed upon four or five different places that might be identified with Santicum with equal probability. [L. S.]

SANTONIUS OR SANTONII (Σαντωνιος, Σαντωνίων), a people of South-western Gaul, who, in the Celta Galatia Aquitanica of Ptolemy (ii. 7, § 7), who names their capital Medicinavum. [MACEDIIANUM.] They were in the Celts of Caesar, being north of the Garumna (Garonne). The Roman poets make the quantity of the word suit their verse, as Lucan does when he says (i. 422), "et in hoste Salutem, " and Juvenal and Martial when they use the word Santoniu.

Caesar, who first mentions the Santones (B. G. i. 10), says that when the Helvetii were preparing to leave their country with their families and moveables, their intention was to make their way to the territory of the Santones, "who are not far distant from the borders of the Teutones." He gives no reason for conjecturing why the Helvetii proposed to cross the whole width of Gallia and settle themselves in a country on the coast of the Atlantic which was full of people. The position of the Santones is defined by Ptolemy, who places them between the Pictones and the Bituriges Vivisci, one of whose towns was Burigalas (Bourdeaux). Strabo (iv. 190, 308) gives the position of the Pictones still clearer when he says that the Garumna flows into the sea between the Bituriges Iocci (Vivisci) and the Santones, both of which are Celtic nations. In another passage he places the Pictones and Santones on the shores of the Atlantic, and the Pictones north of the Santones; which completes the description of their position.

Caesar never made any campaign against the Santones, or, if he did, he has said nothing about it. He got ships from the Pictones and Santones for his naval war with the Veneti (B. G. iii. 11), from which we learn that the Santones and Pictones were maritime people. When Veringentorix (a. c. 52) was stirring up the Gaul nations against Caesar, he secured the assistance of the Pictones and "all the rest of the states that border on the ocean," an expression which includes the Santones, though they are not mentioned. But the Santones sent 12,000 men to the siege of Alesia. (B. G. vii. 73.) In Pliny's enumeration of the Gallio people (iv. 38) the Santones are named Lelbrii.

The Santones gave name to that division of France before the revolution which was named, Saintonge, the chief part of which is included in the French department of Charente Inférieure. The coast of the territory of the Santones is low and marshy; the interior is generally level and fertile. D'Anville supposed that the territory of the Santones comprehended the diocese of Saintes and the small province of Aumus on the north-west.

The wormwood of this country is spoken of by various writers, Pliny (xxvii. 38), and Martial (Ep. ix. 95):

"Santonica medicata dedit milii popula virga."

Martial (xiv. 128) and Juvenal (viii. 145) mention a "unculla" with the name "Santonicius." It appears that some thick coarse woollen cloths were imported from Gaula into Italy.

Havercamp in his edition of Orosius (vi. 7) gives a coin with the name "Arrives," and on the other side the legend "Santonici," in the capital with the figure of a horse in action. He gives also another coin with the same legend; and a third with the abbreviated name "Sant." and the name of "Q. Doci" on it. [G. L.]

SANTONIUM PORTUS (Σαντωνιου θαλας). Ptolemy in his description of the coast of Celta Galatia Aquitanica (B. G. ii. 13) records that from Carriac to the mouth of the Garonne "the river Cantaia is placed north of the promontory. The Ca-rantonus of Ausonius is certainly the Charente [CANTAONIUS]; and Ptolemy's Canetelus is a different river, or, if it is the same river, he has placed it wrong. It is impossible to determine what is the santonum Portus of Ptolemy. If it is Rochelle, as some geographers maintain, and if Ptolemy's Canetelus is the Charente, he has placed his positions in wrong order. It seems very unlikely that Ptolemy should mention a river between the Garonne and Loire, and not mention the Charente. The only other large river between the Garonne and Loire is the Charente itself, which is north of Rochelle, and if Ptolemy's Canetelus is the Sèvre, the Santonum Portus might be La Rochelle. D'Anville supposes Santonum Portus to be the embouchure of the Sèvre, which opens into the sea opposite the southern extremity of the Isle d'Oléron; but he does not undertake to fix the position of the Santonum Promontorium. The latitudes of Ptolemy cannot be trusted, and his geography of Gallia is full of errors. [G. L.]

SANTONIUM PROMONTORIUM. [SANTO-

NICA PORTUS.]

SAOGE. [SAMOTHRAKE.]

SAOCORAS (Σαοκορας, Ptol. v. 18, § 3), a river of Mesopotamia, mentioned by Ptolemy, which appears to have had its source in the M. Masius near Nisibis, and to have flowed to the SW. into the Euphrates. There has been much dispute, as to what river Ptolemy intended by this name, as at present there is no stream existing which corresponds with his description. Foriger has conjectured with some reason that it is the same as the Masius of Xenophon (Anab. i. 5. § 4), which flowed about 35 parasangs to the E. of the Chaboras (Khador), and surrounded the town of Coroito: Ptolemy would seem to have confounded it with the Mygdonius. [MYGDO-

NIUS.]

[V.]

SAPAEL (Σαπαλης ή Ζαρνας), a Thracian people, occupying the southern portion of the Pan-
SAPAICA.  

gana, in the neighbourhood of Abdera. (Strab. xii. p. 549.) In this passage, however, Strabo calls them Sapea (Σαπέα), and assumes their identity with the Sinti, which in another place (s. p. 547) he calls Σάπας (Σαπάς). The name of Egnatia ran through their country, and especially through a narrow and difficult defile called by Apianus (B. C. iv. 87, 106) the pass of the Sapi, and stated by him to be 18 miles from Philippi; so that it must have been nearly midway between Neapolis and Abdera. The Sapi are mentioned, and merely mentioned, by Strabo (viii. 110) and by Plineus (iv. 11. 18). Their town is called Sapiaca (Σαπαίκα) by Steph. B. (s. a. w.). [J. E.]

SAPAICA. [SAPAIKEL.]

SAPARNUS (Σαπαρνός), a small tributary of the Indus, in the upper Pamis, noticed by Arrian (Indic. c. 4). It is probably the present Abusa.

SAPAUDIA. This name occurs in Ammianus Marcellinus (xiv. 11.), in his description of Gallia. He says of the Rhone that after flowing through the Lake of Geneva "per Sapaudia furtur et Sequana." In the Notit. Imp. we read: "in Gallia Ripens prefectus militum Barcariorum Ebroduni Sapaudiae," where Ebroduni appears to be Formavus, which is at some time the Lake of Neufchâtel. It is another passage of the Notit. there occurs: "tribunus cohortis primae Sapaudiae Flaviae Calorae," or "Calarone," which is Gresoneua [CULARO]. Thus Sapaudia extended northward into the country of the Helvetii and southward into the territory of the Allobroges. The name Sapaudia is preserved in Savoia, on Savoy, and much more limited signification; and in the country now called Savoy there is said to be a canton which bears the particular name of Savoy. (D'Anville, Notices, etc.) [G. L.]

SAPHAR. [SAPPHAR.]

SAPHE. [BEZARDA.]

SAPHRI (Σαφρή), a small village of Parthia mentioned by Jacobson (Stud. Pers. c. 12.). It may be the same place as that called by Ptolemy Σαφρων (vi. 9. § 6), which he places in Hyrcania, close to the Astabeni. Forbiger identifies it with the modern Shafri. [V.]

SAPIRTE (Plin. vii. 29. s. 33.; Σαπαίρτης Σαφραίτης, Phot. iv. 5. § 77; Σαφραίτης, Eus. B. a. w. s.), and stands in the Gulf of the west of the Persian Gulf, NE. of Myrmo, and S. of the promontory Pharos, from which sapphires were obtained according to Stephanus. Now Shafren. [V.]

SAPIS (Σαπίς, Strab. : Σαπίο, a small river of Ctesiphon Gaul, not far from the frontiers of Umbria. It rises in the Umbrian Appennines, a few miles above Sarania, flows under the walls of that town, and afterwards, pursuing a course nearly due N., crosses the Amiljan Way close to the town of Cessena (Cesena), and falls into the Adriatic about 10 miles S. of Ravenna. (Strab. v. p. 217; Plin. iii. 15. a. 20; Lucan. ii. 406; Sil. Ital. viii. 448; Tab. Peut.) It is called in the Tabulae Sabiae; and the name is written Isapis in several editions of Lucan. Dacier believes that Isapis has a different root than Sapis is the true form of the name. It is still called the Sapoio. There can be little doubt that the Sapinia Tiber, mentioned by Livy (xxi. 32., xxxii. 37), as one of the tribes or divisions of the Umbrian nation, immediately adjoining the Gaulish tribe of the Boii, derived its name from the Sapis, and must have discharged the banks of that river.[R. B. R.]

SAPPHR METROPOLIS (Σαπφηριαδήσ Μετροπόλις), placed by Ptolemy in long. 80°, lat. 14° 30'; doubtless the capital of the Sapphiriotes (Σαπφηριότατοι), whom the same geographer places near the Hellespontus (vi. 6. § 35), which Bochart identifies with the present name Asemir, which he says is on the coast of the East, and which was the limit of the children of Joktan. (Gen. x. 30.) This forster further identifies with the Mount Climax of Ptolemy, which Niebuhr judged to be the Samirra or Nakti Samara of modern Arabia, the highlands of Yemen, on the E. of which some traveller found some ruins, which he described by the name of Nakti, which he says is without doubt Ahab, or Dibya. (Forster, Geogr. of Arabia, vol. i. pp. 94, 105, 127 notes, 175, vol. ii. pp. 154, 172.) Ahab was the metropolis of the Sassanians according to the author of the Peripius ascribed to Arrian, and distant 3 days' journey eastward from Mass on the Arabian gulf; Mr. Forster remarks that the reflection and the distance correspond with the site of Dibya (vol. i. p. 166, note *). It is to be regretted that this important and well marked site has not yet been visited and explored. [G. W.]

SAPPHARIATES. [SAPPHAR.]

SAPPHEIRENE. [SAPPHEREI.]

SAPTRA PALUS (Σαπτρα Παλός). This celebrated name, which became so renowned and dwelled in Europe, is given to a tribe of Arabians Felix by the classical geographers, who do not, however, very clearly define their position in the peninsula, and indeed the country of Saracen in Ptolemy seems scarcely reconcilable with the situation assigned to the sea, which is supposed to be bounded by the Persian Gulf, consistently with Pliny, who joins them to the Nabataeoi (vi. 28. s. 33), places the Saraceni south of the Sambites, who were situated in the neighbourhood of the northern mountains of the Arabian peninsula (vi. 7. § 91); but the region Saracen he places to the west of the black mountains (μαύραι χώραι)—by which name he is supposed to designate the range of Sinai, as he couples it with the gulf of Pharan—and on the confines of Egypt (v. 17. § 8). St. Jerome also calls this district the "mons et desertam Saracerorum, quod vocatur Pharan" (Onomast. a. v. Χρυση, Choreb), in agreement with which Eusebius also places Pharan near the Saracen who inhabited the desert (as in Saphe). According to these writers their country corresponds with what is in Scripture called Midian (Exod. ii. 15., iii. 1: see Midian), which, however, they place incorrectly on the east of the Red Sea; and the people are identified with the Ishmaelites by St. Jerome (Onomast. i. c.), elsewhere with Kedar (Comment. in Isae. xliii. and in Loc. Hebr. ad soc.), with the Midianites by St. Augustine (in Namiex), with the Saracen by Ammianus Marcellinus, who, however, uses the name in a wider acceptation, and extends them from Assyria to the cataracts of the Nile (xiv. 4). Their situation is most clearly described by the author of the Peripius. They who are called Saracen inhabit the parts about the neck of Arabia Felix next to Petra, of which place they possess the desert, and occupy a large tract of desert land, bordering on Arabia Petraea and Deserta, on Palestine and Persia, and consequently on the before-mentioned Arabia Felix. (Marcian. apud Geog. Min. vol. i. p. 16, Hudson.) The fact seems to be that this name, like that of Scitites (with whom, as we have seen, the Saracen are sometimes identified), was used either in a larger or more restricted sense for various
SARACEN.

As their nomadic and migratory habits were described by the latter, so their predatory propensities, according to the most probable interpretation of the name, was by the former, for the Arabic verb Saraba, according to lexicographers, signifies "to plunder." (Bochart, Geog. Soc. lib. iv. cap. 2, pp. 213, 214.) The derivation of the name Saracen from the verb Saraba has been questioned by many, all critics as historically erroneous; and the fact that the name was in use many centuries before Mohammed, at once negates the theory that it was adopted by him or his followers, in order to remove the stigma of servile origin from Hagar the bondwoman. (Reland, Paletsemis, p. 67.) This author maintains that, according to the genealogy of Abraham, the name is not to be derived from the Aramean Sabra, = "ornament;" and as unhappily the Greek alphabet cannot discriminate between Σαραβα and σκις, and the name does not occur in the native authors, there is nothing to determine the etymology. Mr. Forster, in defence of Bochart's severe sentence, "Qui ad Saram referunt, nugas agunt," (Cochran, Common of York, p. 24, 1694) defends the etymology derived from Sarah, and shows that the country of Edom, or the mountains and territory bordering on the Saracena of classic authors, are called "the country, mountains, &c. of Sarah" by the Jews; and he maintains that, as this tract derived its name of Edom and Idumea from the patriarch Esau, so did it of Sarah from Sarah the wife of Abraham, the acknowledged mother of the race. (Geog. of Arabia, vol. ii. pp. 17-19.) His attempt to identify the Saraceni with the Amalekites is not so successful; for however difficult it may be to account for the appearance of the latter in the Bephidim (Exod. xvii. 1, 8; Rephidim), which was the common name of the mountains fixed beyond doubt in the south of the promised land, in the hill-country immediately north of the wilderness of Paran, near to Kadesh (Num. xxii. 29); and it is impossible to understand "the valley" in xiv. 25, and "the hill" in xiv. 45, of Horeb, as Mr. Forster does, since the whole context implies a position far to the east of Sinai. The country is marked by the following stations: Tabora, 3 days' journey from "the Mount of the Lord" (2 Sam. xiii. 3); Kibroth-hattaavah, Hazereth, the wilderness of Paran (xii. 34, 35, xii. 16, opposite xxiii. 16-18). It must indeed be admitted that the name of the Amalekites is occasionally used, in a much wider acceptation than in the text quoted, by the inhabitants of the Sciamtinae, in the modern times; and of Bedouins = "deserti incolae," in modern times; particularly as it does not appear that the name was ever adopted by the Arabs themselves, who would not have been slow to appropriate an honourable appellation, which would identify them with the great patriarch. That their predatory character is nothing more than the descent from the desperate expelitum of the emperor Decius in order to repress their encroachments. He is said to have brought lions and leopards from Africa and turned them loose on the borders of Arabia and Palestine, as far as the Circiusian Castrum, that they might breed and propagate against the Saraceni. (Chron. A.T. in a.m. 5750, Olymp. 257, Ind. xiv. = A.D. 251.) This strong fortress, called by Procopius Cariacum (Καραγινος καρπος), the most remote of the Roman garrisons, which was fortified by Dioneliot (Annal. Marc. xxiii. 5), was situated on the angle formed by the confines of the Arab, Persian, and Greek (Xenophon). It is still called Karkeis, so that it is clear that, in the time of Procopius, the name of Saracen was given to the Arab tribes from Egypt to the Euphrates. Consistent with this view, he calls Zenobia's husband Odonathes, "king of the Saracens in those parts" (Bell. Pers. ii. 5. p. 288); and Belisarius' Arab Kabodes, and the latter was called "the Araba and the Ararat" (Apollonius), he likewise calls Saracens (ii. 16, p. 306). That Roman general describes them (c. 19, p. 312) as incapable of building fortifications, but adept at plunder, which character again justifies the etymology above preferred; while it is clear from these and other passages that the use of the name had become established among the general name, and precisely equivalent to Arab (see Martin, Hist. Rom. p. 261), and was accordingly adopted and applied indifferently to all the followers of Mohammed by the writers of the middle ages. [G.W.]

SARALA. [SARDINIA.]

SARALUM or SARALUS (Σαραλος), a town of the Tormion, Galatia, on the east of the river Halye. (Toch. Pers.; Pthib. vi. p. 9, 4.)

SARAMENE (Σαραμενη), a district of Pontus, on the bay of Amiusa. (Strab. xii. p. 547; comp. Pontus.) [L.S.]

SARANGA (Σαραγγα), a small place on the coast of Gedrosia between the Indus and the Arabia. It was visited by Nearcias in his coast voyage to Persia (Arrian, Ind. x. 12). It has been conjectured by Mülller (Geogr. Græc. Min. I. c., ed. Paris) that it is the same as the Παραγγελα (vi. 21, § 2). [V.]

SARANGAE. [DRAGANIA.]

SARANGES (Σαραγγης), a small tributary of the Hydratas (Περιδας), mentioned by Arrian (Ind. xiii. 1, 15, 21). It is called "the island of the Saraceni, the bed of which leads from Minagra into Georgia over the Caspian Sea. (Curtz, Jour. Geog. Soc. vol. iii. p. 84.) [E.B.J.]

SARAPARAE (Σαραπαραι), Strab. xi. p. 500; Zaporawn, Procop. B. G. iv. 14), a strong position in Iberia, upon the river Phasis, identified with Schadapasis, in the country of the Sciamtinae, which leads from Minagra into Georgia over the Caspian Sea. (Curtz, Jour. Geog. Soc. vol. iii. p. 84.)

SARAPANA (Σαραπανα), Strab. xi. p. 531; Plin. vi. 16. a. 13), a Thracian people, dwelling beyond Armenia near the Gursal and Medi, according to Strabo, who describes them as a savage, lawless, and mountainous people, who scaled and cut off heads (Apocryphal Acts, v. 16), according to the analogy of the book of Judges, the latter is said by Strabo to be the meaning of their name, which is confirmed by the fact that in the Persian sar means "head" and pura "division." (Anquetil, Sur les rac. Lyngiennes de la Pers., in Mem. de l'Acad. de Paris, in Mem. de l'Acad. d. Sciences, vol. xxxi. p. 419, quoted in Kramer's Strab. vol. ii. p. 500; comp. Grockurdt's Strab. vol. ii. p. 581.)

SARAPIOS PORTUS. [NICOPOLIS DRIMOS.

SARAPIS INS. (Σαραπιδος νησος), an island off the South Coast of Arabia, mentioned by the author of the Peripius ascribed to Arrian (Geogr. Græc. Min. vol. i. p. 19, Hadram) as situated 3000 stadia east
of the seven islands of Zonidia, which are identified with the islands of Karrrhia Maris. The island of Sarais is therefore correctly placed by D'Anville at Monemvasia. It is described in the Periplus as about 120 stadia distant from the coast, and about 200 stadia wide. It had three villages, and was inhabited by the sacred caste of the Ichthyophagi. They spoke Arabic, and wore girdles of cocoa leaves. The island produced a variety and abundance of tortoises, and was a favourite station for the merchant vessels of Caeraeo at Sarais. [G. W.]

SARAVYS, a river of Gallia, a branch of the Maeutta (Mosel). The Iliss, place the Ponte Saravi on the Saravis, on a road from Divodurum (Metz) to Argenteumont (Strasbourg). [PONCE SARAVY]

The Saravis is mentioned in the poem of Asiniae on the Mosella (v. 367):

"Naviger undiosa dudum me mole Saravus
Totae veste vocat, hoc gum qui di-tulit aemnem,
Phoca sub Augusta ut volveret ostia muris."

The Saravis is the Sarave, which joins the Mosel on the right bank a few miles above Augusta Treviri (Trier). In an inscription the river is named Sarava. [G.L.]

SARBUAC (Sapianus), Ptol. iii. 5. § 29), a town of Samos, upon an affluent of the Tanais, probably a Graecised form of the Slavonic Srbeč. (Schaaf: It., vol. i. pp. 512, 514.) [E.B.J.]

SARABALE. [Saq.]

SARDENIUS, a southern branch of Mount Taurus on the frontiers of Pisidia and Pamphylia, extending almost to Phrygia; it is also connected with Mount Climax on the frontiers between Mylasa and Pisidie Proper. (Pomp. Mela, i. 14; Plin. v. 36.) [L.S.]

SARDENE (Zapida), a mountain of Lydia, on the northern bank of the Hermus, in the neighbourhood of Cyrene; at its foot was the town of Neontelea. (Hom. Ep. i. 3; Vit. Hom. 9.) [L.S.]

SARDIES (Zapido or Zapido; Kth. Zapnua), the ancient capital of the kingdom of Lydia, was situated at the northern foot of Mount Tmolus, on a fertile plain between this mountain and the river Hermus, from which it was about 20 stadia distant. (Arrian, Anab. i. 17.) The small river Pactolus, a tributary of the Hermus, flowed through the agora of Sardes. (Herod. ii. 146.) This city was of more recent origin, as Strabo (xiv. p. 625) remarks, than the Trojan times, but was nevertheless very ancient, and had a very strong acropolis on a precipitous height. The town is first mentioned by Aeschylus (Pers. 45); and Herodotus (i. 84) relates that it was fortified by a king Meles, who, according to the Chronicle of Eusebius, preceded Candaules. The city itself was, at least at first, built in a rude manner, and the houses were covered with dry reeds, in consequence of which it was repeatedly destroyed by fire; but the acropolis, which some of the ancient geographers identified with the Homeric Hyde (Strab. xii. p. 636; comp. Plin. v. 30; Enst. ed Dion. Per. 850), was built upon an almost inaccessible rock, surrounded with a triple wall. In the reign of Arsys, Sardes was taken by the Cimmerians, but they were unable to gain possession of the citadel. The city attained its greatest prosperity in the reign of the last Lydian king, Croesus. After the overthrow of the Lydian monarchy, Sardes became the residence of the Persian satraps of Western Asia. (Herod. v. 33; Paus. iii. 9. § 3.) On the revolt of the Ionians, excited by Arisagras
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(iii. 1. s.c.). Sardes is named as one of the Seven Churches, whence it is clear that at that time its inhabitants had adopted Christianity. From Pliny (v. 30) we learn that Sardes was the capital of a conventus: during the first centuries of the Christian era we hear of more than one council held there; and it continued to be a wealthy city down to the end of the Byzantine empire. (Eunap. p. 154; Hieron. patriarch at Sardis in 449; Evagrius, in 11th century; and 2 centuries later it was almost entirely destroyed by Tamerlane. (Anna Comm. p. 323; M. Ducas, p. 39.) Sardes is now little more than a village, still bearing the name of Sort, which is situated in the midst of the ruins of the ancient city. These ruins, though extending over a large space, are not of any great consequence; they consist of the remains of a stadium, a theatre, and the triple walls of the acropolis, with lofty towers.

The fertile plain of Sardes bore the name of Sardiana or Zappheo vellus, and near the city was the celebrated tomb of Alyattes. Sardes was believed to be the native place of the Spartan poet Alcaeus. The evidence of the geographers, historians, and oriental historians, particularly Diodorus and the historian Eunapius were natives of Sardes. (Chandler, Travels in Asia Minor, p. 306, fol.; Leake, Asia Minor, p. 342, fol.; Richter, Wallfahrten, p. 511, fol.; Prokesch, Denkbarkeiten, vol. iii. p. 31, fol.)

[S. L.]

SARDINIA (ν Ζαφέω: Εκθ. Ζαφέων, Sardes; Sardia), one of the most fertile and most important islands in the Mediterranean sea, situated to the S. of Corsica (from which it was separated only by a narrow strait, now called the Strait of Bonifacio) and NW. of Sicily. Its most southern extremity, Cape Spartivento, is distant only 120 geo. miles from Cape Serrat in Africa.

I. GENERAL DESCRIPTION.

It was a disputed point in ancient times whether Sicily or Sardinia was the largest. Herodotus calls Sardinia "the largest of islands" (ἡ μεγαλύτερος αρχαίων μεγαλύτερος, L. 170, ἡ μεγαλύτερος, v. 106), but in passages where it is not certain that the expression is to be understood in the strict sense, he is likely, however, distinctly calls Sardina the largest of all the islands in the Mediterranean, assigning to Sicily only the second rank (Seyl. p. 56, § 113); and Timaeus seems to have adopted the same view (ap. Strab. xiv. p. 654). But the general opinion was the other way: the comic poet Alexis already enumerated the seven great islands, as they were called, placing Sicily first and Sardinia second (Alex. ep. Cons. Porphy. de Prov. ii. § 10); and this view is followed by Scymnus Ciusus, as well as by the later geographers. (S-ynam. Ch. p. 223; Strab. ii. p. 128; Plin. iii. 7. s. 13, 8. s. 14; Diod. v. 17.). Diodorus, however, justly remarks, that it is very nearly equal to Sicily in magnitude (Diod. v. 16); and this opinion, which was adopted by Cleverius (Sicil. Ant. p. 478), continued to prevail down to a very recent period. But modern researches have proved that Sardinia is actually the larger of the two, though the difference is but trifling. (Smyth's Sardinia, p. 66.) Its general form is that of an oblong parallelogram, above 140 geo. miles in its greatest length, by about 14 geo. miles in its breadth, and from 50 to 70 in the W. coast, and 175 on the W. are therefore very fair approximations (Plin. iii. 7. s. 13), while those of Strabo, who calls the island 920 miles in length by 96 in breadth, are considerably overstated. (Strab. v. p. 294.)

Sardinia is a much more fertile and less mountainous island than Corsica. It is, however, traversed throughout its whole length from N. to S. by a chain of mountains which commence at the headland called Capo Lungo Sardo, and extend along the eastern side of the island, as well as across the western side, which forms the SE. extremity of the island. This range, which is composed of granitic and other primary rocks, is undoubtedly a continuation, in a geological sense, of the mountains of Corsica, and produces a rugged and difficult country forming much the wildest and most uninvaded part of Sardinia. The mountain summits, however, bear no trace of the same elevation as those of Corsica; the highest point, called Monte Gennargentu, rising only to 5976 feet, while the Monte di Sta l'Uunoria, in the same neighbourhood, rises to 4040 feet, and the peak of Limbara (the most northerly group of the chain) to 5686 feet; but the general elevation of the range rarely exceeds 9000 feet (Smyth, p. 67.) In the extreme W. and N. of the island there is a series of detached and detached groups of mountains; the most considerable of which is that in the SW., which extends from Cape Spartivento to Cape della Frazza on the Gulf of Oristano, and the highest summits of which attain to an elevation of nearly 4000 feet. In the extreme NW. of the island is another isolated range of less extent, called the Monti della Nurra, extending from the Cape della Cuccia to the Cape del Falcone. Both these groups are, like the mountains in the E. of the island, composed of primary rocks; but N. of the river Piso, and extending from thence to the N. coast of the island beyond Stessera, is an extensive volcanic tract, occupied in considerable part by a range of extinct volcanoes, one of which, the Monte Uricus, rises to an elevation of 3430 feet. There is no trace of any volcanic action having taken place within the historical period, but extensive tracts are still covered with broad streams and fields of lava. Notwithstanding the great number of mountains, Sardinia possesses several plains of considerable extent. The largest of these is that called the Campidano, which extends from the Gulf of Cagliari to that of Oristano, thus separating entirely the range of mountains in the SW. from those in the E. of the island; it is a tract of great fertility. A similar plain, though of less extent, stretches across from the neighbourhood of Alghero to that of Porto Torres, thus isolating the chain of the Monti della Nurra; while several smaller ones are found in other parts of the island. The general character of Sardinia is therefore well summed up by Strabo, when he says, "the greater part of it is a rugged and wild country, but a large part contains much fertile land, rich in vineyards, and, above all, most especially in corn." (Strab. v. p. 294.)

The great disadvantage of Sardinia, in ancient as well as modern times, was the insalubrity of its climate. This is repeatedly alluded to by ancient writers, and appears to have obtained among the Romans an almost proverbial notoriety. Mela calls it "sola quam alioque nostris, quae intempestue in pene pestilentes." Strabo gives much the same account, and Martial alludes to it as the most deadly climate he can mention. (Strab. v. p. 295; Mel. ii. 7. § 19; Pans. x. 17. § 11; Martial, iv. 60. 6.)
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The statements of ancient writers concerning the origin of the population of Sardinia are extremely various and conflicting, and agree only in representing it as of a very mixed kind, and proceeding from many different sources. According to Pausanias, who has given these traditions in the greatest detail, its first inhabitants were the Libyans, who crossed over under the command of Sardus, the son of a native hero or divinity, who was identified by the Greeks with Hercules. (Paus. x. 17. § 2.) This Sardus was supposed to have given name to the island, which was previously called, or at least known to the Greeks, by that of Ichneuo (Ἰχνεοῦ), from the resemblance of its external form to the print of a man's foot. (Paus. l. c. § 1; Sil. Ital. xii. 385—360; Paus. i. c. Hist. Anim. Μικρ. 104.) Timaeus, according to Pliny, called it Sandalfiota from the same circumstance (Plin. iii. 12. a. 17); but it is clear that neither of these names was ever in general use. The fact that the earliest population came from Africa is intrinsically probable enough, though little value can be attached to such traditions. Pausanias indeed expressly tells us (l. c. § 7) that the population of the mountain districts (the people whom he calls Illyrienses) resembled the Libyans both in their physical characters and their habits of life. The next settlers, according to Pausanias, were a Greek colony under Aristanes, to whom some writers ascribe one of Caralis; and these were followed by a body of Iberians under a leader named Norax, who founded the city called Nora in the SW. part of the island. Next to these came a body of Greeks from Thespiae and Attica, under the command of Iolans, who founded a colony at Olbia in the N.E. corner of the island. After this came a body of Trojans, a part of those who had escaped from the destruction of their city, and established themselves in the southern part of the island. It was not till long afterwards that they were expelled from thence by a fresh body of Libyans, who drove them up into the more rugged and inaccessible parts of the island, where they retained down to a late period the same name of Illyrienses (Berosus, Paus. x. 17. §§ 3—7; Sil. Ital. 360—365). The existence of mountain tribes of this name is a well attested fact, as they are mentioned by Livy as well as by the geographers; and it is probable that the casual resemblance of name gave occasion to the fable of their Trojan origin. [Iliienses.] The Iloi or Ioleenses, on the other hand, had lost their name in the time of Strabo, and were called according to him, Dios- ghriones (Ἀγριεχριόνες, v. p. 225), a name which is, however, not found in any other ancient author. Another tribe, whose name is found in historical times, is that of the Balari, who, according to Pan-
in the island. (Id. xix. 1.) The chronology of Justin does not claim much confidence; but it seems probable that in this instance it is not far from correct, and that we may place the Carthaginian conquest about 266. But the Romans were take
place much earlier, as the Ionian Greeks still looked upon the island as open to colonisation in the reign of Darius Hystaspias.

Of the details and circumstances of the Carthaginian conquest we have no account; but we are told in general terms that they made themselves masters of the country, and became masters of the rugged mountain districts which were held by the Illissae and Const. (Paus. x. 17. § 9; Poly. i. 10.) They founded many towns, and from their superior civilisation struck such deep root into the country, that even in the time of Cicero the manners, character, and institutions of the Sardinians were still essentially Punic. It even appears that a considerable part of the population was of Punic origin, though this was doubtless confined to the towns and the more settled districts in their immediate neighbourhood. (Cic. pro Scarr. §§ 15, 49, 45.) But notwithstanding these clear evidences of the extent of the Carthaginian influence, we have scarcely any account of the long period of two centuries which elapsed between Sardinia's annexation to Carthage and the foundation of the islands of Sardinia. An isolated notice occurs in n. c. 379 of a great revolt in Sardinia, the inhabitants of which took advantage of a pestilence that had afflicted the Carthaginians, and made a vigorous effort to shake off their yoke, but without success. (Diod. xv. 24.) We learn from the next year that Carthage was able to export large quantities of corn, with which it supplied the fleets and armies of Carthage. (Diod. xiv. 63, 77.) The story current among the Greeks, of the Carthaginians having systematically discouraged agriculture in the island (Psued. Arist. de Afrub. 104), is therefore, in all probability, without foundation. During the First Punic War (n. c. 259) L. Cornelius Scipio, after the conquest of Aleria in Corsica, directed his course to Sardinia, where he defeated the Carthaginian fleet near Olbia, but did not venture to attack that city. (Zonar. viii. 11.) Having, however, received reinforcements from Rome, he landed in the island, totally defeated the Carthaginian general Hamo, and took the city of Olbia as well as several minor towns. The next year C. Sulpicius followed up this advantage, and ravaged the greater part of the island, apparently with little opposition. (Zonar. viii. 11, 12; Poly. i. 24; Oros. iv. 7, 8; Flor. ii. 2. § 16; Val. Max. v. 1. § 2.)

No real footing was, however, gained by the Romans in Sardinia during the First Punic War; and the peace which put a close to that contest left the island subject to Carthage as before. But a few years afterwards the Carthaginian mercenaries in Sardinia followed the example of their brethren in Africa, and raised the standard of revolt; they were indeed overpowered by the natives, and driven out of the island by Svinthius, governor of the province. The Sardinians undertook to restore them, and threatened the Carthaginians with war if they attempted the restoration of their own dominion in Sardinia. The latter were exhausted with the long and fierce contest with their mercenary troops in Africa, and were in no condition to resist. They consequently submitted to the demands of the Romans, and agreed by treaty to abandon all claims to Sardinia, n. c. 238. (Pol. i. 79, 88; Appian, Pan. 5; Liv. xxii. 1.) But the Carthaginians could cede no more than they possessed, and the whole island was at this time in the hands of the natives. Its subjugation was not effected by the Romans till the second of the Punic campaigns; and though in n. c. 235 T. Manlius Torquatus triumphed over the Sardinians, and is said to have reduced the whole island to subjection (Enut. iii. 3; Oros. iv. 13; Vell. Pat. ii. 38; Fast. Capit.) it is clear that this statement must be understood with considerable limitation, as the events of the following years, Sp. Carvillius and Postumio Mardo, were still able to earn the distinction of a triumph "de Sardia." (Fast. Capit.) The conquest of the island was now considered complete; and it was reduced to the condition of a province, to which a praetor was annually sent. Corsica was soon after annexed to his jurisdiction. But it is certain that the wider mountain tribes of the interior, though they may have given nominal submission, were not really subdued, and continued long after to molest the settled parts of the island by their depredations, as well as to find employment for the arms of the praetor by occasional outbreaks of a more serious description.

During the Second Punic War, Sardinia was naturally watched over with consternation by the Romans. The Carthaginians should attempt to regain possession of what they had so long held. But the war which broke out there in n. c. 215, under a native chief named Hampsicora, is attributed by the Roman writers themselves in great measure to the severity of taxation and the exactions of their governors. T. Manlius Torquatus, who had already triumphed over the Sardinians, was appointed to quell this insurrection. He defeated the Sardinians under Hioetus, the son of Hampsicora, in the neighbourhood of Corbus; but the arrival of a Carthaginian force under Hasdrubal gave fresh spirit to the insurgents, and the combined armies advanced to the very gates of Caralis. Here, however, they were met by Torquatus in a pitched battle and totally defeated. Hasdrubal was taken prisoner, Hioetus slain in the battle, and Hampsicora in despair put an end to his own life. The remains of the defeated army took refuge in the fortress of Corbus; but this was soon reduced by Manlius, and the other towns of Sardinia one after the other made their submission. (Liv. xxii. 38, 40, 41.)

From this time we hear no more of any general wars in Sardinia; and the large supplies of corn which the island began to furnish to Rome and to the armies in Italy (Liv. xxv. 32, xxvi. 24) sufficiently prove that a considerable part of it at least was in the peaceful possession of the Roman authorities. The mountain tribes were, however, still unsubdued; and in n. c. 181 the Illissae and Balare broke out into a fresh insurrection, which assumed so formidable a character that the consul Tib. Sempronius Grausus was expressly sent to Sardinia to carry on the war. He defeated the insurgents with heavy loss, and followed up his victory with such vigour that he forced the Sardinians to the sword or took prisoners not less than 80,000 persons. (Liv. xli. 19, 34, xli. 6, 12, 17, 28.) The number of captives brought to Rome on this occasion was so great that it is said to have given rise to the proverb of 'Sardi venales' for anything that was cheap and worthless. (Vict. Fir. ii. 85.) Another serious outbreak occurred in Sardinia about a. n. c. 114, to repress which M. Castrilli Magnus was
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sent as praetor to the island, and after two years of
continuous warfare he earned the distinction of a
triumphe, a sufficient proof of the formidable char-
acter of the insurrection. (Epitrop. iv. 25; Ruf.
Fest. 4.) This is the last time we hear of any war
of importance in Sardinia; but even in the time of
Sallust the conquered natives were in the habit of plus,
during the inhabitants of the more fertile districts,
and the Roman praetors in vain endeavoured to
check their depredations. (Strab. v. p. 225.)

The administration of the province was entrusted
throughout the period of the Republic to a praetor
or praetor-priest. Its general system was the same as
that of the other provinces; but Sardinia was in some
respects one of the least favoured of all. In the
time of Cicero it did not contain a single free or
allied city (civitas foederata) (Cic. pro Sosier. §
44): the whole province was regarded as conquered
land, and hence the inhabitants in all cases paid
the tenth part of their corn in kind, as well as a
steptaxum or annual contribution in money. (Cic.
pro Sosier. Bact. B. i. 41; Strab. v. 225.) From the
great fertility of the island in corn, the former contribution became one of the most important resources of
the Roman state, and before the close of the Republic we
find Sardinia, Sicily, and Africa alluded to as the
"tria frumentaria subsidia repubelic." (Cic. pro
Leg. Mass. 12; Var. R. R. ii. Pr. § 3; Valerius
Maximus, l. xii.) "Arbusa, corona nostre nutrices,"
vi. 6. § 1.) For this reason, as
soon as Pompeius was appointed to the command
against the pirates, one of the first cares was to
protect the coasts of these three provinces. (Cic. L. c.)

Among the eminent persons who at different times
filled the office of praetor or praetor-priest in Sardinia,
may be mentioned the elder Cato in B. c. 198 (Liv.
xxii. A. 8, 37); Q. Antonius Balbus, who was
appointed by Marius to the government of the island,
but was defeated and killed by L. Philippus, the leg-
ate of Sulla, a. c. 83 (Liv. Epit. xxvi); M. Atius
Balbus, the grandfather of Augustus, who was
praetor in a. c. 62, and struck a coin with the head
of Sardus Pater, which is remarkable as the only one
ever known as the "inverted or suppressed head." (Hann.
Dict. Vol. I. p. 455; and M. Asmellis Scourus, who
was praetor in a. c. 53, and was accused by the
Sardinians of oppression and peculation in his govern-
ment, but was defended by Cicero in an oration of
which some fragments are still extant, which throw
an important light on the condition and adminis-
tration of the island. (Cic. pro Sosier. ed. Orell.;
Asconc. ed. Scour.)

In a. c. 46 the island was visited by Caesar on
his return from Africa, and the Siculitani severely
punished the support they had given to Nasidius,
the admiral of Pompey. (Hirt. B. Afr. 98.) The
citizens of Caralis, on the contrary, had shown their
friendship to the cause of Caesar by expelling M. Cotta,
who had been left by Pompey in charge of the is-
land. (Cass. B. C. i. 30.) Sardinia was afterwards
occupied by Menodorus, the lieutenant of Sextus
Pompeius, and was one of the provinces which was
assigned to the latter by the treaty of Misenum,
B. c. 59; but it was subsequently betrayed by Meno-
dorus himself into the hands of the enemy, as can be
seen from Cass. xxvii. 50, 36, 45; Appian, B. C. v.
56, 66, 73, 80.) It was probably for some services rendered
on one or other of these occasions that the citizens
of Caralis were rewarded by obtaining the rights of
Roman citizens, a privilege apparently conferred on
them by Augustus. (C. Caralitani civium Roma-
norum," Plin. iii. 7. a. 13.) This was in the days of
Pliny the only privileged town in the island; but
it was subsequently admitted that it had been planted in the extreme N.
at a place called Tarvis Libyaonis. (Plin. l. c.)

Two other colonies were established in the island at
a later period (probably under Hadrian), one at
Ursinarium, the other at Coriana. (Ital. Ur.),
iii. 3. § 2; Zamb. de Col. p. 410.)

Under the Roman Empire we hear but little of
Sardinia, which continued to be noted chiefly for
its abundant supply of corn, and for the extreme un-
healthiness of its climate. In addition to the last
disadvantage, it suffered severely, as already men-
tioned, from the perpetual incursions of the wild
mountain tribes, whose depredations the Roman go-

governors were unable to repress. (Strab. v. p. 225.)

With the view of checking these marauders, it was
determined in the reign of Tiberius to establish in the
island a body of 4000 Jews and Egyptians, who,
it was observed, would be little less if they should
perish from the climate. (Tac. Ann. ii. 85.) We
have no data as to the success of this great
enterprise; but it would seem that all the inhabitants of
the island were gradually brought under the Roman
government, as at the present day even the wildst
mountaineers of the interior speak a dialect of purely
Latin origin. (De la Marmora, Voy. en Sard. vol. i.
p. 198, 202.) It is clear also from the number of
the Jewish remains of the time of the Roman em-
peror, that, besides the remains of them still existing, and the
ruins of aquaducts and other ancient buildings still extant,
that the island must have enjoyed a considerable
degree of prosperity under the Roman Empire,
and that exertions were repeatedly made for its
improvement. At the same time it was frequently
chosen as a place of exile for political offenders, and
nobles who had given umbrage to the emperor. (Tac.
xiv. 62, xvi. 9, 17; Dion Cass. ixi. 37; Martial.
vi. 32.) Its great importance to Rome down to the
latest period of the Empire, as one of the principal
sources from which the capital was supplied with
corn, is attested by many writers, so that when at
length it was occupied by the Vandals it seemed,
to many, as if the life-blood of the city had been cut
off. (Prudent. ad. Symmach. ii. 942; Salvinio. de Prud. vi.

During the greater part of the Roman Empire Sardinia
continued to be united with Corsica into one
province; this was one of those assigned to the
senate in the division under Augustus (Dion Cass.
iii. 19); it was therefore under the jurisdiction of
a magistracy styled proconsul; but occasionally a
special governor was sent thither by the emperor for
the repression of the plundering natives. (Id. lv.
28; Orell. Inscrib. 74, 2377.) After the time of
Constantine, Sardinia and Corsica formed two sep-
ate provinces, and each had its own governor, who
bore the title of Praetor, and was dependent on the
Vicarius Urbis Romanus. (Nat. Digim. ii. p. 64; Bick-
ering, ed. loc.; Ruf. Fest. 4.) It was not till a. d.
456 that Sardinia was wrested from the Roman Empire by
Geneeric, king of the Vandals; and though recovered
for a time by Marcellianus, it soon fell again into the
hands of the barbarians, to whom it continued
subject till the fall of the Vandals' empire in Af-
rica, when Cyrilus recovered possession of the
island for Justinian, a. d. 534. (Procop. B. V. i. 6,
10, 11, ii. 5.) It was again conquered by the
Gothic king Totila in a. d. 551 (Id. B. G. ii. 24),
but was recovered by Narses after the death of
that monarch, and seems from this period to have

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remained a dependency of the Byzantine Empire down to a late period. But in the 8th century, after having suffered severely from the incursions of the Saracens, it passed for the most part into the hands of that people, though the popes continued to assert a nominal sovereignty over the island.

III. TOPOGRAPHY.

The principal physical features of Sardinia have been already described. Of the numerous ranges, or rather groups, of mountains in the island, the only ancient name that has been preserved to us is that of the Insani Montes (Liv. xxx. 39; Claudian. B. G. 513; v. Mauromacro 6m, Ptol.), and even of these it is not easy to determine the position with any degree of accuracy; the name seems to have been applied to the whole range of mountains in the N. and NE. of the island, which seem to have been regarded (though erroneously) as more elevated than those farther S., so that the unhealthiness of the southern part of the island was popularly attributed to the shutting out of the bracing north winds by this range of lofty mountains. (Cass. 513—515; Pliny, x. 133; Euseb. Hist. eccl. ii. 21; Orosius, iv. 15.) The majority of the rivers in the island, opposite to Corsica, was the promontory of Erbebatium (Thebebatvm Æxov, Ptol.), now called the Punta del Falcone, or Lungo Sardo. The NW. point, forming the western boundary of an extensive bay, now called the Golfo d'Alghero, is the Punta di Alghero, the Heraclea Insula (Heraclea Æxov) of Ptolemy and Pliny, and one of the most considerable of the smaller islands which surround 'Sardinia. This headland forms the N. extremity of the ridge of mountains called Monti della Nura; the S. end of the same range forms a bold headland, now called Capo della Cuccia, immediately adjoining the Mediterranean, and from the top of which the Portus of Ptolemy (Neuowatos Æxov), now called Porto Conte. The Hermasium Prom. (Equaum Æxov) of the same author is evidently the Capo di Muraggia, about 12 miles N. of the river Temo; the Coracides Portus (Coracides Æxov), which he places between that river and Tharros, is probably the small promontory called by the name of Porto di S. Cesareo. Crassus (Paghia Æxov) must be Capo Al- tano, from whence the coast trends to the SE. as far as the Capo di Temido, the extreme S. point of the whole island, which must be the one called Ober-
about 18 miles from its mouth; Usellis, about 15 miles to the S. of the preceding; Valeria, to the SE. of Usellis; and Gubulez Vetus and Nova, both of which were situated between the rivers Tyanus and Tenna.

The names of several more towns uncertain. 1. On the W. coast, were Tellium (Plut.), which must have been near the Capo Negroso: Osaea or Hoscasa (Id.) at Filumontorio, a few miles W. of Neapolis; and Othoea (Ins. Ant.) apparently the modern Oristano, near the mouth of the river Tyanus. 2. On the S. coast, Pataseum (Plut.) may probably be placed at Menascoros, a few miles N. of Sulci; Bitis (Plut.) at S. Isidore di Tesalada; and Tegula (Ins. Ant.) at the Capo di Tesalada, the extreme S. point of the island. 3. On the E. coast, Feronia (Plut.) must have been near or at Pouessa, 23 miles S. of Neapolis, and is apparently the same place called in the Itinerares Pterus. It is more mentioned in the same Itinerary were probably more stations or villages. 4. On the N. coast, besides the two considerable towns of Tiliba and Turris Libya, Sardica, Patamey places two towns, which he calls Juliiola (probably the same with the Vinioda of the Itinerary, still called Torre Vignola) and Plinium, which may probably be placed at Acci, the small town near the town of the interior are for the most part very uncertain, the positions given by Ptolemy, as well as distances in the itineraries, varying so much as to afford us in reality but little assistance; and of the names given by Ptolemy, Eryximum, Herawan, Macopisa, Saraloeies or Sarala, and Less, not one is mentioned in the itineraries. The Aegaeus of the same probably the Apoikia di Rosato; the small town near the sea of the upper valley of the Tyanus: the Aegaeus Hypaitanae are those of Forcunamessus, and the Aegaeus Neapolitanae the Bagni di Saracena. There remain considerable ruins of a Roman town at a place called Castro on the road from Tumminia (Obia) to Oristano. These are supposed to mark the site of a place called in the Itineraries Lupa- dones, probably a corruption of Lupo or Lupudonia. In the SW. portion of the island, also, between Neapolis and Sulci, are considerable Roman remains at a place called Astas, probably the Metalla of the Itineraries. (Ins. Ant. p. 84.)

The Itineraries give several lines of road through the island (Ins. Ant. pp. 78—85.), one of these proceeded from Tiliba, at the N. extremity of the island, which was the usual place of landing from Corsica, along the whole length of the E. coast to Caralis. It did not accurately follow the line of coast, though it seldom departed far from it, but struck somewhat inland from Tiliba to Othoea, and from thence with some exceptions followed the line of coast. A more circuitous, but probably more frequented, route was that which led from Tiliba to Turris Libyasis, and thence along the W. coast of the island by Bosa, Cornua, and Tharros to Othoea (Oristano), from which one branch led direct across the island through the plain of the Campidano to Caralis, while another followed nearly the line of the coast by Neapolis to Sulci, and from thence round the southern extremity of the island by Tegulla and Nurax to Caralis. Besides these, two other cross lines of road through the interior are given: the one from Othoea to Caralis direct, through the mountain country of the interior, and the other crossing the same wild tract from Othoea direct to Othoea. Very few of the stations on these lines of road can be identified, and the names themselves are otherwise wholly unknown. The reader will find them fully discussed and examined by De la Marmora (Voy. de Sardegna, vol. ii. pp. 418—457), who has thrown much light on this obscure subject; but the results must ever remain in manuscript.

We learn from the geographers that even under the Roman Empire several of the wild tribes in the interior of the island retained their distinctive apppellations; but these are very variously given, and were probably subject to much fluctuation. Thus Strabo gives the names of four mountain tribes, whom he calls Parasi, Sarahes, Balares, and Aconi. (Strab. v. p. 225), all of which, with the exception of the Balari, are otherwise entirely unknown. Pliny mentions only three, the Ilianti, Balari, and Corona, which he calls "celeribiri in esse populorum" (Plin. iii. 19. a. 17), and which are in fact all three well known names. The existence of the Ilianti under the Empire is also distinctly attested by Pannasius (x. 17. § 7); yet neither their name nor that of the Balari is noticed by Ptolemy, though he gives those of no less than eighteen tribes as existing in his time. These are, beginning at the N. point of the island and proceeding from N. to S., "the Tulliatis and Corsi, the Corsonnes; then the Cossites and Cossites, then to the Scipian and Lucanienses; then to the Assarantes; after them the Cornenses (called also Aschelettes); then the Bracenses; next to whom follow the Cesiatis and Coracenses; after them the Sca putani and Sicanienses; next to these the Neapolitani and Venetini, and forthest to the S. the Siculitani and Noritani." (Plut. iii. 5. § 6). Of these the Corsi are otherwise well known, pp. 906 sq.; the four last names, as well as the Tulliatis and Cornenses, are evidently derived from the names of towns, and are probably the inhabitants of districts municipally dependent upon them, rather than tribes in the proper sense of the term. The other names are wholly unknown. After the fall of the Western Empire we find for the first time the name of Sarbarcinii (Bersabaryni, Procop. B. V. i. 13) applied to the mountaineers of the interior. This, which appears to be merely a corruption of "Barbari vicini," was retained throughout the middle ages, and is still preserved in the name of Baribaryus, given to the wild mountain tract which extends from the old place of Colpoltip to the sources of the Tabraka. These mountaineers were not converted to Christianity till the close of the sixth century, and even at the present day retain many curious traces of pagaism in their customs and superstitious usages. (De la Marmora, vol. i. p. 50.)

IV. NATURAL PRODUCTIONS, ETC.

The chief produce of Sardinia in ancient times was, as already mentioned, its corn, which it produced in large quantities for exportation even before the period of the Roman conquest. Its mountain tracts were also well adapted for pastureage, and the native tribes subsisted mainly on the produce of their flocks and herds (Diod. v. 13), while they clothed themselves with the skins, whence they were sometimes called "pelleti Saddi." The island also possessed mines both of silver and iron, of which the first are said to have been considerable. (Solin. 4. § 4.) They were undoubtedly worked by the Romans, as we learn from existing traces, and from the remains of mills given to a place on the W. coast of the island, between Neapolis and Sulci. (Ins.
SARDINIA.

Ant. p. 84; De la Marmora, vol. ii. p. 453.) It had also extensive fisheries, especially of tuna; and of the murex, or shell-fish which produced the purple dye (Suid. s. v.). But its most peculiar natural productions were the wild sheep, or moufflon, called by the Greeks μουφλόν (Ovis Ammon Linn.), which is still found in large herds in the more unfrequented parts of the island (Strab. v. p. 223; Paus. x. 17. § 13; Aelian, H. A. xvi. 34), and a herb, called Herba Sardos, the bitterness of which was said to produce a kind of convulsive grind on the countenances of those that tasted it, which was generally considered as the origin of the phrase, a Sardonic smile (Suid. Sardonicus; Ἰάδαννιος γλάστος, Paus. x. 17. § 13; Suid. s. v. Ζαπιδέας; Serv. ad Virg. Ec. vii. 41; Solin. 4. § 4.) But the etymology and origin of this phrase are exceedingly dubious, and the peculiar herb alluded to by the ancients cannot be now identified. The bitterness of the Sardinian honey (Hor. A. P. 375), which was supposed to result from the same herb, is, however, a fact still observable at the present day. (Smyth's Sardinia, p. 104.) Pausanias mentions that the island was free from wolves, as well as from vipers and other venomous serpents, an advantage that it still enjoys (Paus. x. 17. § 12; Solin. 4. § 3; De la Marmora, vol. i. pp. 173, 177); but it contained a venomous spider, apparently a kind of tarantula, called Solifuga, which was peculiar to the island. (Solin. l. c.)

The population of Sardinia seem to have enjoyed a very evil reputation among the Romans. The harsh expressions of Cicero (pro Scoeur. 9. §§ 15, 42, &c.) must, indeed, be received with considerable allowance, as it was his object in those passages to depreciate the value of their testimony; but the proverbial expression of "Sardin venales" was generally understood as applying to the worthlessness of the individuals, as well as to the cheapness and abundance of slaves from that country. (Cic. ad Fam. vii. 24.) The pastors, even in the days of Augustus, seem to have been continually making inroads into the mountain territories for the purpose of carrying off slaves (Strab. v. p. 253); but these mountainiers, according to Strabo and Diodorus, lived in caves and holes in the ground, and were unacquainted with agriculture (Strab. l. c.; Diod. iv. 30), it is no wonder that they did not make useful slaves.

Of the antiquities found in Sardinia, by far the most remarkable are the singular structures called by the inhabitants Nuraghi or Nuraggia, which are almost entirely peculiar to the island. They are a kind of towers, in the form of a truncated cone, strongly built of massive stones, arranged in layers, but not of such massive blocks, or fitted with such skill and care, as those of the Cyclopean structures of Greece or Italy. The interior is occupied by one or more vaulted chambers, the upper cone (where there are two, one over the other, as is frequently the case) being approached by a winding stair or ramp, constructed in the thickness of the walls. In some cases there is a more extensive basement, or solid substruction, containing several lateral chambers, all constructed in the same manner, with rudely pointed vaultings, showing no knowledge of the principle of the arch. The number of these singular structures scattered over the island is prodigious; above 1200 have been noticed and recorded, and in many cases as many as twenty or thirty are found in the same neighbourhood: they are naturally found in very different degrees of preservation, and many varieties of arrangement and construction are observed among them; but their purpose and destination are still unknown. Nor can we determine to what people they are to be ascribed. They are certainly more ancient than either the Roman or Carthaginian dominion in the island, and are evidently the structures alluded to by the author of the treatise de Mirabilibus, which he describes as ἱδων, or vaulted chambers, the construction of which he ascribes to Ilians. (Psued. Arist. de Mirab. 104.) Diodorus also speaks of great works constructed by Daddalus for Minerva Pachydracma, the same as the class of monuments. (Diod. iv. 30.) Both traditions are valuable at least as evidence of their reputed high antiquity; but whether they are to be ascribed to the Phoenicians or to the native inhabitants of the island, is a point on which it is very difficult to form an opinion. They are fully described by De la Marmora in his Voyage en Sardaigne, vol. ii. (from which the annexed figure is taken), and more briefly by Capt. Smyth (Sardinia, pp. 4 - 7) and Valéry (Voy. en Sardaigne).

The work of De la Marmora, above cited, contains a most complete and accurate account of all the antiquities of Sardinia, as well as the natural history, physical geography, and present state of the island. Its authority has been generally followed throughout the preceding article, in the determination of ancient names and localities. The works of Captain Smyth (Present State of Sardinia, 2 vols. Svo. London, 1828), Valéry (Voyage en Corse et en Sardaigne, 2 vols. Svo. Paris, 1836), and Tyndale (Island of Sardinia, 3 vols. Svo. London, 1849), though of much interest, are of inferior value.

[S. E. B.]
SARDONES. [SARDONES.]

SARDONYX (Σαρδονίχη), a mountain or chain of mountains in Ἰερουσαλήμ, noticed by Polyclemy (vii. 1. §§ 20 and 65). It would seem to have been part of the range now known by the name of the Vincennes Mountains. Lassen, in his map, has identified them with the Pales Mountains on the right bank of the Narmada (Nerodaba), and Forbiger supposes them to be the Sīlpura Mountains, a continuation of the same chain. [V.]

SARDONIUM OR SARDONIUM MARE (Σαρδονίους Μάρα, Strab., Pol., but Σαρδονίους Ναύς, Herod. i. 166), was the name given by the ancients to the part of the Mediterranean sea adjoining the island of Sardis, on the W. and S. Like all similar appellations it was used with considerable vagueness and latitude; there being no natural limit to separate it from the other parts of the Mediterranean. Estiatoriotes seems to have applied the name to the whole of the sea westward of Sardis to the coast of Spain (op. Pius ii. iii. 5. 10), so as to include all the whole of what was termed by other authors the MARE HIPPODAM, or BALEARIC; but this extension does not seem to have been generally adopted. It was, on the other hand, clearly distinguished from the Tyrrenian sea, which lay to the E. of the two great islands of Sardinia and Corsica, between them and Italy, and from the Libyan sea (Mare Libyicum), from which it was separated by a narrow strait formed by the island of Sardinia. The Ligurian promontory of Sicily, and the opposite point (Capsa Bax) on the coast of Africa. (Pol. i. 43; Strab. ii. pp. 105, 122; Agathem. ii. 14; Dionys. Per. 12.) Polyeus, however, gives the name of the Libyan sea to that, so as to restrict that of Sardonium Mare to the part of it that lay to the east of the Ligurian promontory of Sicily, and the opposite point (Capsa Bax) on the coast of Africa. (Pol. iii. 3. § 1.) Strabo speaks of the Sardinian sea as the deepest part of the Mediterranean; its greatest depth was said by Posidonius to be not less than 1000 fathoms. (Strab. ii. pp. 50, 54.) It is in fact quite unfathomed, and the above estimate is obviously an overestimate. [E. E. B.]

SAREPTA (Σαρεπτα), the "Zarephath" or, a "city of Sidon," of the Old Testament (1 Kings, xvi. 9. 10; comp. St. Luke, iv. 26), apparently at the most extreme north (Oudem. 20), celebrated in the history of Elijah the prophet. It is said by Josephus to be not far from Tyre and Sidon, lying between the two. (Ant. viii. 13. § 2.) Pline places it between Tyre and Gerarchon, on the road to Sidon (v. 19. § 17). In the Itinerarium Hierosolymitanum the name does not occur, but it is described by a periphrasis and placed viii. st. r. from Sidon (p. 583). The Arabian geographer Sheik Ibn Idris, quoted by Belzand, places Zareaphond 20 miles from Tyre, 16 from Sidon. (Pashkenian. p. 953.) It was formerly celebrated for its wine, and is supposed to be of very ancient origin, but not under the name of Tyrian, which he converses with that of Tripoli and Beirut. (v. 17.) Several of the later Latin poets have also sung the praises of the "dulcis Bacchi delectatio" (e.g. Sareptae serata, quae Gaza creata, quemque of the first syllable being common (ap. Eneid. p. 984). The place is noticed by modern travellers. Dr. Robinson found "a large village bearing the name Sarephon," five hours north of Tyre, three south of Sidon, near the sea-shore, where is a small town called El-Khadiy (E. St. quiver), which he imagined to mark the site of a Christian chapel mentioned by travelers in the middle ages. (Bibl. Res. vol. ii. pp. 412, 413.)

SAREPTA. [SAREPTA.]

SARGON'S DESERT (Σαργόνας ξένος οί), a vast tract of Cappadocia, on the coast of Commagene on the border of Persia, crossed by Polyclemy (v. 6. § 13), the three terraces of Pamm, Samatoga, Guatama, Sabalassua, Ariastrua, and Maroga. (Strab. xii. pp. 534, 537; Pisc. v. i. 75.)

SARGINTIA (Σαργίντια, Dion Cass. v. i. 48; Estiatori, Testa. Chal. ii. 61; Sargintia, id., Chal. vi. 53), a river of Dacia, upon which was the royal palace of Decebalus. This river was identified with the Necul or Scraga, a tributary of the Morava; since we know that Scylaxianians was the residence of Decebalus. (Sareptia, Uberti, vol. iii. pt. ii. p. 603.)

SARIPI MONTES (Σαρίμπιοι ηλικών), a range of mountains, extending, according to Pocler, between Margianna and Arianna, and the valley of several small streams. They are probably the same now called the Hauran. (Manser, v. 2. 61; supposing them to be the same as the Sarepta as Dion. Perip. v. 1099), but this is considered of probability.

SARMALIUS (It. Ant. p. 203) or SARMAIL (Σαρμαιλία, Pol. iv. 4. § 8), a town in Greece, on the road from Ancys to Tavira or Tavix, a populous city which is said to have been founded by the Persians. [E. E. B.]

SARMATIA (Σαρματία: Est. Sarmata), a name of a country in Europe and Asia. It is of Greek and Latin forms of the word Sarmata. That Sarm has the same root as Sarmatae or Serbi, Servi, Sciri, Seri, be, not only the name for the same population, but for a common species that upon not unreasonable grounds. The name seems to have first reached the Greeks through the Scythians of the lower Danube and Dan, and applied it to a non-Scythian population. When this non-Scythian population used it, and whether it was limited to them by the Scyths, is uncertain. It was a name, an appellation, also used by the Romans, etc. It seems to have been given to Sarmatian populations. It was, probably, the same as the Sarmatians themselves understood it, and that the word bears generally, just like Galli, Gracchi, or any other.

More important than the origin of the name of the questions concerning (1) the area, (2) the racial composition. Our chief answer on this point is Polyclemy; Strabo's notices are written and fragmentary. The area given by Strabo to the Sarmatians is as far as the Berezina even to the Don, the Tyrnyutas being the most western of the non-Germanic countries of the south, and the Baturis being the eastern, as on the Danube, German (vii. 299). Of a few non-Germanic nations, such as the Jazogri, Hemmacci, and Sciri, a brief notice is given, without, however, any special statement as to their Sarmatian or non-Sarmatian affiliations. In Asia, the country of the Sarmatians is called the plains of the Sarmata, as opposed to the mountains of Cascaus. The two nations also given to the Sarmatae by Strabo are the Sarmatae, not only Sarmatian, but Scyths in Europe as well.

Pline's notices are as incidental as Strabo's as nearly as brief,—the development of Germany and
SARMATIA.

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SARMATIA EUROPEAENS.

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esthmus of the Crimea, and the Don.

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[Scythia.]

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taken below. The Aalini, notwith-

name of the Jazyges, exactly in the

remly be other than the Alan of the

 семей Алавов, the Perigezis

undoubted Scythians. Nestor, indeed,

ition otherwise unknown, called Ulici,

ng non-radical, which is placed on the

does not, however, remove the diffi-

i were best known as the occupants of

the Byzantine writers (see Zeus, s. e.

ugundis, with whom the Ptolemaean population is

bly identical. The writer who is unwilling to

assumptions unconditionally will ask whether

the several Burgundics may not be explained on the

principle suggested by the word Polyan, i. e.

whether the word may not be the name of more

one locality of the same physical conditions.

Probably, this is the case. In the German,

and also in the Slavonic languages, the word

Ferrugund, Vergunt, Virgunda, Virgundia, and

Vrslamia, mean hill-range, forest, elevated tract.

Pescini) Then, in the direction of Budzick and

Bassi, Behankije, Petchnakije, Peina-víllir (in

Norse), Bisnem and Bassi, (Zenus, Die Deutschen, etc.

s. v. Pecinaci and Cumanici). The Pitzinaks were

Scythians, who cannot be shown to be of recent

origin in Europe. They may, then, have been the

actual descendants of the Pescini; though this is

not necessary, for they may have been a small

people who, on reaching the country of the Pesc-

ini, took the name; in such a case being Pecin-

i in the way that an Englishman is a Briton, i. e. not

at all. The difference between the Pescini and

Bastarnae was nominal. Perhaps the latter were

Moldavian rather than Bessarabian. The Atmoni

and Siames of Strabo were Bastarnae.

The geography of the minor nations is more

obscure, the arrangement of Ptolemy being some-

what artificial. He traces them in two parallel

columns, from north to south, beginning, in both

cases with the country of the Veneti, and taking

the eastern bank of the Vistula first. The first

name on this list is that of the Gythones, south of

the Venedi. It is not to be understood by this

that the Venedi lay between the Gythones and the

Baltic, so as to make the latter an inland people, but

simply that the Venedi of the parts about Memel

lay north of the Gythones of the parts about

Elbing. Neither can this people be separated from

the Guttones and Aesti, i. e. the populations of the

amber country, or East Prussia.

The Finni succeed (ТВОРА ETS E A T T ВОРО). It is

not likely that these Finns (if Finns of Finland) can

have laid due south of East Prussia; though not

impossible. They were, probably, on the east.

The Bulanes (Sulones ?), with the Purgun-

diones to the south, and the Avareni at the head

of the Vistula, bring us to the Dacian frontier.

The details here are all conjectural. Zeus has

identified the Bulanes with the Borani of Zosimus,

who, along with the Goths, the Carpi, and the

Urgundis, attacked the empire under Gallus. In

Nestor a population called Sul-ici occupies a locality

between the Dnieper and Don: but this is too far

east. In Livonia, Henry the Lett gives pro-

minence to the nation of the Solones, a likelier iden-

tification.

For Bulanes (supposing this to be the truer

reading) the word Polyan gives us the most plau-

sible signification. Nestor uses it frequently. It is

Pole, primarily meaning occupant of plains.

Wherever, then, there were plains they might be

Polyan; and Nestor actually mentions two divi-

sions of them; the Lekha, or Pole of the Vistula,

and the Polyan of the Dnieper.

The Purgundiones of Ptolemy have always

been a cruza geographic. Name for name, they

are so like Burgundiones as to have suggested

the idea of a migration from Poland to Burgundy.

Then there are the Urgundis and the Burgundis

of the writers (see Zeus, s. e. Borani, Ur-

gundis), with whom the Ptolemaean population is

probably, identical. The writer who is unwilling to

assume migrations unnecessarily will ask whether

the several Burgundics may not be explained on the

principle suggested by the word Polyan, i. e.

whether the word may not be the name of more

one locality of the same physical conditions.

Probably, this is the case. In the German,

and also in the Slavonic languages, the word

Ferrugund, Vergunt, Virgunda, Virgundia, and

Vrslamia, mean hill-range, forest, elevated tract.
SARMATIA.

Of these there might be any amount,—their occurrence in different and distant parts by no means implying migrations.

The Avarians may be placed in Gallicia.

Are these the Arames of Caesar? The Aranes of Caesar were on the eastern confines of the Hercynian forest (Bell. Gall. vi. 24, 25), discontinuous with the Daet, a fact which, taken along with the physical conditions of the country, gives us Western Gallicia, or Anatomia Silicia, for the Aranes, a network both in Belgium and Burgundy, then the Arames, (compare with Ares), then the Saboki, then the Plovachs, and then the Besii, along the Carpathian Mountains. Gallicia, with parts of Volynia, and Podolia give us ample room for these obscure, and otherwise unnamed, populations.

The populations of the second column lie to the east of those just enumerated, beginning again with the Venoedi (vel v الواقع Oderora vellae), Volks, Grodos, with parts of Minsak, Volynia, Podolia, and Kiev give us an area over which we have six names to distribute. Its southern boundary are the Pacesusian mountains (Bukhovina). (1.)

The Galindii.—These are carried too far east, i.e. if we are right in identifying them with the Tokani people of the Galindii, 1 and Ceomina of the middle ages, who are East Prussians on the Spiridov Lacs.

(2.) The Sodert.—These again, seem to be the Subi-vrites (the termination is non-radical in several Prussian names) conterminous with the Galindii, but to the north-east of them. Their district is called Suborwes, (1)

(3.) The Stavani—Concerning these, we have the starting statement, that they extend as far as the Alamuni (ως ὄροι των Ἀλαμώνων). Is not 'Alameun an erroneous name developed out of some form of Polauna. The extension of either the Stavani to Cassenius, or of the Alami to Prussia, is out of the question.

(4.) The Jelvlini—Zonen has allowed himself (e. v. Jenosepi) to hold that the true form of this word is Torjvlini, and to identify this with a name that appears in as many forms as to make almost any conjecture extraneous. Jenosepi, Jelvlini, Jencinii, Jescinii, Gotznelini, Getznelini, Jencei, Jenosei, Jenosei, Jescinis, Jelvlini, Jelvlini, or Jenosei, are among these forms.

The area of the population, which was one of the most powerful branches of the Lithuanian stock in the 14th century, was part of Grodos, Minsak, and Podolia, a locality that certainly exists the Jelvlini.

(5.) The Costoboci in Podolia.

(6.) The Tarusciastic.—This is a name from the Taras.—perh. Tarsus, a province of the ancient Tarasiac, Zos.-sienepata, i.e. zos.-sienepata. It was applied, perhaps, to the Tarasii at the northern frontier of Dacia in general.

The third, beginning also with the Venoedi, begins in line of the River from Volos and Coridoni towards Subos and then strikes inland, each with a name to itself. Immediately on the Venoedi.

*Note: The word for word, this is the Volos and Venos of the middle ages—a form which appears as often as it should. It was German, i.e. applied to the Franks to certain Slavonic population. It was also known in German, being Wohland. Few nations stand out more presently for the name Wohland of the Carlowingian period. In the west, to the exact of Prussia, sand land of Pomerania, from which the Oxer division is near, they were in Mecklenburg, rather than in the Öder or Estomi, like the Velines of Teuton. Yet, however, the names are these. Two synonyms for these western Oxer and Oxerus are Litt.-isti (Latnica). This we know for certain. A probable synonym for the Oxer was also some form of Littis. The Littis was also in both the Oxer and Littis, and Lettland, adding to this that we meet with (Adam of Bremen) places in the north of Poltynius, the Littis. The exact expression is a double appearance of a pair of names, which is safe, however, to place the Oxer in Lettland, i.e. the southern part of Littis, or in parts of Littismus. Proper and Courland, mention Paghbergen in the north of the Velines—"

(2.) The Osti (Ossii), probably third in the Oxer. It should be added, however, there were wages, appears frequently in the inscription as Ostiti, as a name for the occupants of Oxen, who may have been known early in the medieval history.

(3.) The Sia, and Cirmesites of the Oxen. The name of many explanations. It may be the word for forest = Cardo. It may be the word (or K-r), which appears in a great number of words,—Corvi (Karwian), Corvi (or Karv)—in (K-r), etc. The forms (K-r) are Cevosian (Courland) approach it, but the influence is instead of north. It more probably is almost certainly shows that we have passed the country of the Slavonians and Littis, that of the Estonians, Ingrams, and Leisi. Then, to the east—"

(4.) The Kevostites.—Here the Kevostites common Flan root as before. Any part of a new formment of Nowgorod of Ossacian seems to be the same, the present finest of betwixt to the Oxenian division of the name (the Oxen is non-radical). Then—"

(5, 6, 7, 8, 9, 10, 11, etc.) The Scii. of whom the Agathyni, then the Arex, Arx, Arxites, south of whom the Slavonians and north far as the Oxenian mountains. The Civi and Nato, sons of whom the Oxen and south of the Oxen, as far as the Starni. Between the Alami and Scii the Karyones and Sargiti. At the head of the Tamisi the Ophones and Tamisis.

There are few points in this list which are not, The bend of the Oxen (Oxen) would be of Ophones in Estistami. The bend reached the Oxenian mountains, and the Oxenian rather than the OxenianFRCL extended far beyond both Europas and Ossaccia. The Oxenian bear name from Nestor.—the Oxen, on the Oxen, Sula.—a word that may merely mean a name is a name that reappears in Cassenius.—The Oxen was the Oxen (Oxen) i.e., a branch of the Oxenian, except the present time of a tract on the Oxen. The Oxen may have been the tribes on (pomal) the such compounds being common in Sarimi,—Pa-labi (or the Erb), Pa-marnia (or the Erb). The whole geography, however, is indefinite at present.
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his text imply more mountains than really exist.
All his mountains were, probably, spurs of the Carpathians, just as in Sarmatian Asiaica they were of Caucasus.

TOWNS.—See SCYTHIA.

II. SARMATIA ASIATICA.

The boundaries are—the Tanais, from its sources to its mouth, European Sarmatia from the sources of the Tanais northwards, the Maeotis and Cimmerian Bosporus, the Euxine as far as the river Corax, the range of Caucasus, the Caspian as far as the river Soana, the Volga as far as its bend (Scythia being on the east of that river) and on the north an Unknown Land. Without knowing the point at which this terra incognita begins, it is impossible to give the northern limits of Sarmatia Asiatica. It is included, however, in the governments of Caucasus, Circassia, Astrakhan, Don Kosaks, Saratov, Simbirsk, Kazan, Viatka, Koustron, Vladimir (?), Ni&zhni Novgorod, Riazan (?), Tchernov, and Penza; all the governments, in short, on the water system of the Volga; a view which makes the watershed between the rivers that empty themselves into the White Sea and the rivers that fall into the Caspian and Euxine a convenient provisional boundary.

For the obscure geography of Asiatic Sarmatia, the bend of the Tanais is our best starting point. To the north of it dwelt the Perierbidi, a great nation; to the south the Iaxamatae, the former in Don Kosak, Voronezh, and Tambow, Saratov, the latter in Astrakhan. North of the Perierbidi came the Assai, the Swardenii, the Zacatas, the Hippopoghi Sarmatia, the Modocae, the Royal Sarmatians, the Hyperborean Sarmatians, the unknown. In Kazan and Simbirsk we may place the Cucenides, and on the east of the Volga the Ptitheohiphi and Materi. The Ny彅triae wage must be at the mouth of the Volga. If so, the order in which the names have been given is from north to south, and the Ptitheohiphi are in Eastern Kazan, the Materi in Saratov.

The remaining populations are all (or nearly all) in the governments of Caucasus and Circassia, in the northern spurs of the Caucasus range. They are the Siraceni, the Pessisi, the Thymetaeae, the Turambaeae, the Asturici, the Aritchi, the Zichei, the Copompei, the Meiteli, the Agoritae, the Melanchelae, the Sappontrei, the Scymitaeae, the Amazones, the Sunani, the Scacae, the Oriniel, the Vali, the Servi, the Tuci, the Diduri, the Vodeae, the Olongae, the Ionideae, the Gergi. The Achataei, Kerketi, Benichi, Suancoloths, and Sarraei are truly Caucasian, and belong to the geography of the mountain range rather than the Sarmatian plains and steppes—for such they are in physical geography, and such view a view of Strabo, so far as he noticed Sarmatia at all.

It is difficult to determine the source of Ptolemy's information, difficult to say in what language we are to seek for the meaning of his names. The real populations, as they actually existed, were not very different from those of the Herodotean Scythia.

The Herodotean names are wanting: Scythians, probably, Scythian,—the northern populations to which they applied being Ugrian. Are the names native? For the parts due north of Caucasus they may be so; indeed it is possible that the greater number of them may be due to a Caucasian source. At the present time, when we are fairly supplied with

3 x 3
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Of these there might be any amount,—their occurrence in different and distant parts by no means implying migrations.

The Avareni may be placed in Gallicia.

South of them come the Ombrones, and the Anarto-phracti. Are these the Amentes of Caesar? The Amentes of Caesar were on the eastern confines of the Hercynian forest (Bell. Gall. vi. 24, 25), conterminous with the Goths, a fact which, taken along with the physical conditions of the country, gives a Western Gallicia, or Austrian Silesia, for the Anarto-phracti. Then come the Burgiones, then the Sclavii (compare with Avars), then the Sabotae, the Frigites, and then the Bassi, along the Patagonian Mountains. Gallicia, with parts of and Podolis give us ample room for the and otherwise unnamed, populations.

The populations of the second of east of those just enumerated, i.e., with the Venedi (les voix Obres), Groodoi, with parts of Minak, and Kiew give us an area over names to distribute. Its soil is moreover Romanized.

(1.) The Galindae—east, i.e., if we are right with the Galindites of the Getae, not the Alani middle ages, who are Itingi. It is along the Lakei.

(2.) The Sodriences are its physical companion and physical companions upon varying Prussian names. The Galindites, with a view to but to the north of the Danube, sometimes to called Sodriences. This remains more than a natural.

(3.) The starting point of the Vistula was no ethnological to the Alani for it was an incursion. The western half of Poland was the part of Germany, remained so in the time of the Romans, whom the Marcus, the leader of Lucan, was chastised and drove beyond the seas, a march through Moesia. This, too, the Via Drusiana, upon the Via Drusiana nature is oftentimes in contact.—Jayyges, Roman, Geto, &c., who though (almost certainly) having their ethnological affinity, are not, nevertheless, Romanian, but, on the contrary, populations of less or less of an independent district of the Thracian, who, in contact with the Geti, Daci, Moesians, Thracians, &c., have been found in the districts south of the Danube must be looked upon as intrusive and young soil on which they are found.

On the other hand, it must be remembered that the Sarmatian were emancipated from the Danubian and divided from each other by the whole extent of Roman provinces of Dacia, the tribes of the east being the parts between the Danube and the Don, the area of those of the west being between the Danube and the Timiris.

The former are with the Syntii—kings of Pontus, &c., &c., whence, more than the M. Crassus triumphed. His armies, however, against the Sarmatians, were only succeeded in the campaigns by which M. Lucullus was the whole of the Tanais-Danubian and Moesia, east of Viminacium, was first in 72 B.C. The point at which the Don and Syntii met (72 B.C.) would more especially come in contact of the conquered; point, where those of Pannonia, Illyricum, and Moesia joined, and the pre-eminently Sarmatian division of the whole between the Danube and the Tanais by which the pre-eminently Sarmatian is opposed to the latter.
the Marcomanni may have been Sarmatae, under another name. This is not only compatible with an undoubtedly German origin of the name Marcomanni (Marchmen), but is a probable interpretation. As was the term, it might be, and very possibly applied to a non-German population. The Marcomanni, for example, was one held by Germans for the Romans; the other held by the Romans for the Germans. The former was called a German, the latter a Roman. In the Ukraine, the former men of the latter race, as Germans, the Romans would call them the Germans. But a considerable number of the Romans would have been more or less of a Sarmatian origin. The Jazyges and Quadi are (as usual) important members of the confederacy.

A.D. 270. Aurelian resigns the province of Dacia to the Romans, and withdraws the scene of many a Sarmatian inroad from the field of observations—the attacks of the Barbarians upon each other being unrecorded. Both before and after this event, however, Sarmatian inroads along the whole line of the Danube, were frequent. Sarmatians, too, as well as Dacii (Getae) were comprehended under the general name of Goth on the borders of Thrace, Dacia, and Moesia. Add to this that the name of Vandal is now becoming conspicuous, and that under the name of Vandal history we have a great deal that is Sarmatian.

The most important effect of the cession of Dacia was to do away with the great block of Roman, Romanising, or Romansed territory which lay between the Sarmatians of Pannonia and the Sarmatians of Scythia. It brought the latter within the range of the former, both being, then, the frontiers of Moesia. Add to this the fact of a great change in the nomenclature being effected. The German portion of the Marcomanni (Thervingians and Grutungos) has occupied parts of Dacia. The members of this section of the German nation, and only known to the Sarmatians as Vandals. Again, the Hun power is developing itself; so that great material, as well as nominal, changes are in the process of development. Finally, when the point from which the Sarmatians come to be viewed has become Greek and Constantinopolitan, rather than Latin and Roman, the names Slavoni and Servi will take prominence. However, there is a great slaughter of the Sarmatians by Carus, on his way eastwards. Then there is the war, under Constantine, of the Sarmatian horsemen.
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data both as to the names by which the populations of the parts in question designate themselves, as well as those by which they are designated by their neighbours, there are no satisfactory identifications. Nevertheless, the names of the Sarmatian tribes may arrive at by a certain amount of assumption; but it is doubtful whether this is legitimate. In the names, for instance, beginning with As- (As-boci, &c.) we may see the Slavonic for trans; in those with pot the Slavonic od — both of which are common in the geographical terminology of the Russians, &c. But these names, as are the generalities of the other coincidences.

In Siberia, for instance, a Samoyed tribe is named Motorai: name for name, this may be Materi; whether, however, it denotes the same population is another question.

Are the Sarmatians of Ptolemy natural divisions? Subject to an hypothesis, which will be just stated in the present article, but which will be exhibited in full in Scythia, the Sarmatians of Ptolemy are objectionable, both for what it contains and what it omits. The whole of the Asiatic Sarmatia is, more or less, arbitrary. It seems to be a development of the area of the Herodotean Sarmatiae. In the north it comprised Pinn or Ugrian, in the south Cimmeria, &c. And even the Alans, the Alani were Scythian, as were several other tribes. It is therefore no ethnological term. Neither are its boundaries natural, if we look at the physical conditions of the country. It was defined upon varying and different principles, — sometimes with a view to physical, sometimes to ethnological, sometimes to personal geography. It contains more than a natural Sarmatia.

On the other hand, the Vistula was no ethnological line of demarcation. The western half of Poland was Sarmatian, in respect to its climate, surface, and the manners of its inhabitants. The Lygii, however, having been made part of Germany, remained so in the eyes of Ptolemy. That the populations on each side of the Lower Vistula, i.e. of West and East Ponsia, were the same, is certain; it is certain, at least, that they were so at the beginning of the historical period, and all inference leads us to hold that they were so before. The Vistula, however, like the Rhine, was a good natural boundary.

The Jazyges Metanastes were most probably Sarmatian. Pliny calls them Jazyges Sarmatiae (iv. 25); the name Metanastes being generally interpreted removed. It is, however, quite as likely to be some native adjunct misunderstood, and adapted to the Greek language.

The other Jazyges (i.e. of the Masocita) suggested the doctrine of a migration. Yet, if the current interpretation is right, there might be any amount of Jazyges in any part of Sarmatia. It is the Slavonic for language, and, by extension, for the people who speak a language: — "a po Ouje rjeje, gde wcestey w Woglu, jasay swoj Muroma, i Cseremisi swoj jasay, e Mordwa swoj jasay;" — translated, "On the Oka river, where it falls into the Volga, a particular people, the Muroma, and the Tcheremís, a particular people, the Mordva, and a peculiar people." (Zanes, s. v. Ojifoun.) Hence it has at least a Slavonic gloss. On the other hand, it has a meaning in the Magyar language, where Jassay = bowman, a fact which has induced many scholars to believe that there were Magyars in Hungary before the great Magyar invasion, indeed before the Hun. Be this as it may, the district of the Jazyge Masoca is called the Jassy group district at the present moment.

More than one of the Dacian populations were Sarmatian,—the difference between Dacica, the name of the Roman province, and Dacia, the name of an independent and hostile population, being merely political. Indeed, if we look to the distribution of the Sarmatiae, their south-eastern limit must have the parts about Tormo. [See Sarmatiae.] Here, however, they were intrusive.

ETHNOLOGY. — The doctrine upon this point is everywhere and the present notice is inserted in the article on Scythia. It is to the effect that, in its proper application, Sarmatia meant one, many, or all of the north-eastern members of the Slavonic family, probably, with some members of the Lithuanic, included.

HISTORY. — The early Sarmatian history is Scythian as well [Scythia], and it is not until Pannonia becomes Roman province that we find the Sarmatian tribes become prominent in history, and, even then, the distribution of the several wars and alliances between the several nations who came under the general denomination is obscure. In doing this there is much that in a notice like the present may be eliminated. The relations of the Greeks and earlier inhabitants of Asia with the Romans, with the Sarmatians, the Alani, the Gete as well, the relations of the latter being with the provinces of Pannonia, with the Marcomanni, and Quadi, &c. Both are neighbours to a tribe of Jazyges.

The great Mithridatic Empire, or, at any rate, the Mithridatic Confederacy, contained Sarmatian elements that were the descendants of the Herodotean Sarmatiae. Members of this division it must have been whom the Marcus, brother of Lucius Lucullus, chastised and drove beyond the Danube, in his march through Moesia. Those, too, it was with whom the Cis-Danubian nations in general were oftentimes in contact.—Jazyges, Botolanii, Costoboci, &c., who though (almost certainly) Sarmatian in their ethnological affinities, are not so so called. Sarmatian, but, on the contrary, populations with more or less of an independent history of their own. Thirdly, the Sarmatians, who, in conjunction with the Getes, Daci, Moesians, Thraceans, &c., may have been found in the districts south of the Danube, must be looked upon as intrusive and foreign to the soil on which Jazyges was found.

On the other hand, it must be remembered that the Sarmatiae eo somine fall into two divisions, divided from each other by the whole extent of the Roman province of Dacia, the area of those of the east being the parts between the Danube and the Dora, the area of those of the west being the parts between the Danube and the Thracian. The relations of the former are with the Scythians, Botolanii, the kings of Pontus, &c., over whom, some years later, M. Crassus triumphed. His actions, however, as well as those of M. Lucullus, so far as they were against the Sarmatiae, were only accidental details in the campaigns by which Moesia was reduced. The whole of the Trans-Danubian frontier of Moesia, Trans-Danubia, and the Roman province of Dacia was formed by the Danube.

The point at which the Romans and Sarmatians would more especially come in contact was the country about Sirmium, where the three provinces of Pannonia, Illyricum, and Moesia joined, and where the pre-eminently Sarmatian districts of the nations between the Danube and the Jassy were northwards—pre-eminently Sarmatian as opposed to the Dacians,
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on one side, and the Quadi, &c., of the Regnum Vannianum, on the other. In the general Pannonian and Dalmatian outbreak of A. D. 6, the Sarmatians of these parts took a share (Vell. Pat. ii. 110), as they, doubtlessly, did in the immediately previous war of the Marcomanni (see Marcomannen). The Marcomanni, Quadi, Jaazyes, and western Daci, and Sarmatiae being generally united, and, to all appearances, the members of a definite confederacy.

The Regnum Vannianum gives us the continuation of the history of these populations (A. D. 19—50). It is broken up; Veuvisus (?) of the Seni himself discards the Marcomannen, the southern part of the territory of Rome, made kings of the parts between the Marus and Casus (Moravia) instead. To the Vannian confederacy (a Bona-sta) the Sarmatiae and Jaazyes supply the cavalry, the occupants of the Banat itself the infantry (Tac. Aen. xii. 29).

For A. D. 35, we find an interesting notice in Tacitus, which gives definite to the Sarmatiae Asiaeatis of Pomponius. It is to the effect that, in a war with Parthia, Pharasmanes entered into an alliance with the Albanians of the coast of the Caspian and the Sarmatiae Scectnachi (? Baresaces). (Tac. Ann. vi. 33.)

A. D. 69. Two pregnant sentences tell us the state of the Sarmatian frontier at the accession of the Marcomanni (88 a.d.): "... Sarmatiae gentes; nobilissimus cladius mutuis Daecus" (Hist. i. 2). The Suevi (who here mean the Quadi and Marcomanni) and Sarmatiae (foot and horse) are united. Daedia is paving the way to its final subjection. The Jaazyes seem to fall off from the alliance; insomuch as they offer their services to Daedia. The Suevi, who are now Italic, equally faithful to Rome. (Hist. iii. 5.) In the following year it is Sarmatiae and Daci who act together, threatening the fortresses of Moesia and Pannonia (iv. 54).

An invasion of Moesia by the Roxolani took place A. D. 69. This is a detail in the history of the Eastern branch of the Sarmatae, the remains of Daedia now draws near. When this has taken place, the character of the Sarmatian area becomes peculiar. It consists of an independent strip of land between the Roman Provinces and Quado-Marcomannic kingdom (Bacat); its political relations fluctuating. When Tacitus wrote the Germania, the Goths had paid tribute to both the Quadi and Sarmatiae; a fact which we owe to the Sarmatiae to the choice, and also a line of separation. The text of Tacitus is ambiguous: "Partem tributum Sarmatae, partem Quadi, ut alesiusignis imponunt." (Germ. 43). Were the Sarmatiae and Quadi, or the Quadi alone, of a different family from that of the Goths? This is doubtful. The difference itself, however, is manifest.

These were Sarmatiae amongst the subjects as well as the allies of Decapolis; their share in the Daedia War (A. D. 106) being details of that event. They were left, however, in possession of a large portion of their country, i. e. the parts between the Vallum Romanum and the frontier of the Suevi, Quadi, or occupants of Regnum Vannianum; the relations of this to the Roman and non-Roman areas in its neighbourhood being analogous to that of the Decumanus Agri, between the Rhine and Upper Danube.

In the Marcomannic War (under M. Antoninus) the Sarmatiae are as prominent as any members of the confederacy: indeed it is probable that some of the Marcomanni may have been Sarmatiae, under another name. This is not only compatible with the undoubted German origin of the name Marcomannen (Marchmenn), but is a probable interpretation of it. German as was the term, it might be, and very likely was, adopted from a non-Germanic relation. There were two Marches: one held by Germans for Rome and against the Sarmatiae, the other held by the Sarmatiae for themselves. The former would be a March, the other an Urkraeine. In the eyes of the Germans, however, the men of the latter would just as much be Marchmen as themselves. What the Germans in the Roman sense regarded as a neighbouring population the Romans would call it also. We shall soon hear of certain Borderers, Marchmenn, or men of the Urkraeine, under the name of Limigantes (a semi-barbarous form from Limes); but they will not be, on the strength of their Latin names, Latins. The Solitudines Sarmatiae of the Roman maps was more or less of a Sarmatian March. The Jaazyes and Quadi (as usual) important members of the confederacy.

A. D. 270. Aurelian resigns the province of Daedia to the Barbariae; a fact which withdraws the scene of many a Sarmatian invad from the field of observation,—the attacks of the Barbariae upon each other being unrecorded. Both before and after, under Diocletian, the Sarmatiae were along the whole line of the Danube, frequent. Sarmatiae, too, as well as Daci (Casses) were comprehended under the general name of Goth in the reigns of Decius, Claudius, &c. Add to this that the name of Vandalia is now becoming conspicuous, and that under the name of Vandal history we have great events.

The most important event of the cessation of Daedia was to do away with the great block of Roman, Romanising, or Romanised territory which lay between the Sarmatiae of Pannonia and the Sarmatiae of Scythia. It brought the latter within the range of the former, both being, then, the frontiers of Moesia. Add to this the fact of a great change in the nominal structure of the Sarmatae, a portion of the Marcomannian (Thervings and Grutungs) has occupied parts of Daedia. The members of this section of the German name would only know the Sarmatiae as Vandals. Again, the Huns power is developing itself; so that great material, as well as nominal, changes are in the process of development. Finally, when the point from which the Sarmatae come to be viewed has become Greek and Constantineopolis, rather than Latin and Roman, the names Slavoni and Servi will take prominence. However, there is a great slaughter of the Sarmatae by Carus, on his way eastwards. Then there is the war, under Constantine, of the Sarmatae of the Border,—the Sarmatae limitanei,—a Sarmatae War. [See Limigantes.] The authors who tell us of this are the writers of the Historia Augusta and Ammianus; after whose time the name is either rarely mentioned, or, if mentioned, mentioned on the authority of older writers. The history is specific to certain divisions of the Sarmatian population. This was, in its several divisions, hostile to Rome, and, for a time, still, there were Sarmatian conquests, and colonies effectuated by the transplantation of Sarmatiae. One lay so far east as Gaul.

"Arvaque Sarmomatis super metas coloni." (Aeschn. Mosella)
SARMATICA INSULA.

appplies to one of these. There were more of them. The general rule, however, is, that some particular division of the name takes historical prominence, and that the general name of Sarmatia, as well as the particular Sarmatia of the parts between Dacia and Pannonia, and those between Scythia and Persia, disappears. [See VANDAL; TRAIANA-

SARMATICA INSULA, an island at that mouth of the Danube called Kallontos (καλλόντος στόμα). (Plin. iv. 24. s. 24.) [T. H. D.]

SARMATIACEAE PORTAE (al Σαρματιακά πόρτες, Pol. v. 9. §§ 11, 15), a narrow pass of the Caucasus, whence it is also called Caucasicus Portae. (Plin. vi. 11. s. 12, 15. s. 15.) From its vicinity to the mouth of a sea, on the east side called by some of the ancients Portae Caspiæ (Sest. Novo, 19), Claustra Caspiæ (Tac. H. i. 6), and Via Caspia (Id. Ann. vi. 33); but Pliny (l. c.) notes this as an error; and the proper Portae Caspiæ were in the Taurus (Förbiger, Geogr. vol. ii. p. 47, note 92). The Sarmatiae Portae formed the only road between Sar-

SARMATICI MONTES (Σαρματικά μέντες), a range of mountains, situated very distinctly (v. 1), rising in M. Coronea, flowed in a westerly direction into the Caspian. Professor Wilson considers that it must be either the Atrax or the Gerousa. [V.]

SARRNIA or SARMIA, is named in the Maritime Ion. among the islands of the Ocean between Gallia and Britannia. Supposed to be Guernsey. [G. L.]

SARNUS (Σαρνίους; Saros), a river of Cam-

SARMATICUM MARE (Σαρματικός θάλα

SARMATICA, a town of Ariana, mentioned by Ammianus (xxiii. 6). It is probably the same as the Sarmagana of Ptolemy (vi. 17. § 4), as both he and Ammianus place it next to Bitata, in the same province. [V.]

SARMEGETHUSA (Σαρμηγέθουσα, Pol. iii. 8. §§ 9; Σαρμηγέθουσα, Dion Cass. ivii. 8), one of the borders of Thracia, and the residence of the Dacian kings (βασιλεύς, Pol. l. c.) It is called Sarmetegesta in the Tabula Peut., and Sarmetoegesta by the Geogr. Rav. (iv. 7). It is incontestab-

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SARNESIUS (Σαρνείος), a small stream of Byrr-

SARNUS (Σαρνίους; Saros), a river of Cam-

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SABON.

No trace is found in ancient authors of a town of the name of Sarsus; but it is mentioned by the Geographer of Ravenna (iv. 33), and seems, therefore, to have grown up soon after the fall of the Roman Empire. [E. H. B.]

SABON. [SABRON.]

SABRON. [SABRONICUS SINUS.]

SABRONICUS SINUS (Σαμωρίνα κόλπος, Άσσος, Geogr. v. 317; Strab. viii. pp. 335, 339, 374, 380; Σαμωρίνα κόλπος, Strab. viii. p. 333; Σαμωρινός κόλπος, Strab. viii. pp. 335, 369; Σαμωρίνα θάλασσα, Strab. viii. p. 335; Σαμωρινή, Strab. viii. p. 335; Σαμωρινή, Strab. viii. p. 335; Gulf of Samos), a gulf of the Aegean sea, extending from the promontories of Sunium in Attica and Scyllum in Troezen up to the isthmus of Corinth. The length of the gulf, according to Sclavus (p. 20, Hudson), is 740 stadia. It washes the coasts of Attica, Megara, Corinth, Epidaurus and Troezen, and contains the islands of Argina and Samia. It was said to have derived its name from Saron, a king of Troezen, who was drowned while hunting in a lagoon upon the Troezenian coast called Phoeboeae and afterwards Saron. (Paus. ii. 30. 7; Eum. M. p. 708. 52; Leake, Morea, vol. ii. p. 448.) A Troezenian river Saron is also mentioned (Eustath. of Thessalon. MS. p. 131) as being alike likewise the Gulf of Samos. (Steph. B. s. v.) Some derived the name of the gulf from Σαρών, "an oak." (Plin. iv. 5. 18.)

SARPEDON (Σαρπέδων ὁ Σαρπεδώνιος ἔας), a promontory on the coast of Cilicia, 80 stadia to the west of the mouth of the Calycadnus, and 120 stadia from the place where the river Megander and Antiochus the Great this promontory and Cape Calycadnus were made the frontier between the kingdom of Syria and the free countries of Asia Minor. (Strab. xiv. p. 670; Ptol. v. 8. § 3; Appian, Syr. 39; Pomp. Mela, i. 13; Liv. xxxvi. 38; Plin. v. 22; Suidas, Mar. Omn. § 163.) It now bears the name of Lissos-el-Kalhe. (Leake, Asia Minor, 231.)

SARPEDONIUM PROM. (Σαρπεδώνιου βρόχων, Herod. vii. 58), the NW. extremity of the gulf of Melas, and due north of the eastern end of the island of Imброс, now Cape Panos. [J. R.]

SARASTES. [SARSUS.]

SARBRUM, in Gallia, is placed by the Table of the Saias (Geogr. Antiquate, No. 5) and Vesuna (Perigeeus). It is supposed to be Charismus, but the real distances do not agree with the numbers in the table. [G. L.]

SARS, a river on the W. coast of Hispania Tarraconensis, between the Provin. Neronii and the Minus. (Mela, iii. 1.) Incontestably the modern Sar, which does not reach the sea, but falls into the ancient Ullis at Turris Aquatica (Torres de Estecio). (Comp. Florus, Exp. Socr. xiv. p. 41.) [T. H. D.]

SAR'SINA (Sera, Strab. Euh. Sarissina; Sarissina), a city of Umbria, situated in the Apennines, on the left bank of the river Sepis (Sarisa), about 16 miles above Cassena. It seems to have been in very early times a powerful and important city, as given Comana (Geogr. Antiquate, No. 5) and Vesuna (Perigeeus), who were one of the most considerable of the Umbrian tribes. Indeed some authors speak of them as if they were not included in the Umbrian nation at all, but formed a separate tribe with an independent national character. Thus Polybius, in enumerating the forces of the Italian nations, speaks of the Umbrians and Sarissinates, and Plautus, in one passage, makes a similar distinction. (Pol. ii. 24; Plaut. Mostell. ii. 3. 83.) The Fasti Capitoline, also, in recording the conquest of the Sarissinates, speak of the two consuls as triumphing "de Sarissinatibus," without any mention of the Umbrians; but the Epitome of Livy, in relating the same event, classes them generally among the Umbrians. (Liv. Epit. xix.; Fast. Capit.) The probable conclusion is that they were a tribe of the Umbrian race; but with a separate political organisation. We have no particulars of the war which ended in their subjection, which did not take place till the time of the Umbrians; they were one of the last of the Italian states that submitted to the Roman yoke. From this time Sarissina was certainly included in Umbria in the Roman sense of the term, and became an ordinary municipal town, apparently not of much importance. (Strab. v. p. 227; Plin. iii. 14. 19.) If derived its chief celebrity from its being the birthplace of the celebrated comic poet Platus, who was born there about the a. c. 254. very shortly after the Roman conquest. (Hieron. Chron. ad Ol. 145; Fest. a. e. Probus, p. 238.) Its territory contained extensive mountain pastures, — whence it is called Sillius Italica "dives lactis" (Sil. Ital. viii. 461), — as well as forests, which abounded in durnce, so much that it was often prized by the Etruscan nobility. Various inscriptions attest the municipal rank of Sarissina under the Roman Empire (Orell. Inscr. 4404; Gruter, Inscr. p. 522; p. 1095. 2); but its name is not again found in history. In the middle ages it sunk into complete decay, but was revived in the 15th century, and is now a small town of 3000 inhabitants, which retains the ancient name. [E. H. B.]

SARTA (Σάρτα, Herod. vii. 122; Steph. B. s. v.), a maritime town on the Singitic gulph between Singus and Ampelus Prom; now Kardiali. (Leake, North Greece, vol. iii. p. 154.) [E. B. J.]

SARBEUNA (Σαρβευνα), a town of Cappadocia, in the district Chamosa or Chamanese, on the northeastern slope of Mount Pius, celebrated for hot springs (Ptol. v. 6. § 12; Tab. Pest., where it is called Araseana, whence Aquae Arasanae; I. Ant. p. 202, where its name is Sacoena). It is by some believed to be the modern Basiyum. [L. S.]

SARUNETES, the name of an Alpine people (Plin. iii. 20. 24) in the valley near the sources of the Rhine. There seems to doubt concerning the correctness of the name of the city and it may be preserved in Sargoma, which is north of Cher, and between Cher and the Lake of Constans. In a passage of Caesar (B. G. iv. 10) he mentions the Nantuates as a people in the upper part of the Rhine, above the Helvetii. The name Nantuates [NANTUATES] is corrupt; and it is possible that the name Sarunetes should be placed in its place. [G. L.]

SARUS (Σάρος), one of the principal rivers in the south-east of Asia Minor, having its sources in Mount Taurus in Cappadocia. It first flows in a south-eastern direction through Cappadocia by the town of Comana; it then passes through Cilicia in a south-western direction, and, after flowing by the town of Adana, empties itself into the sea about 3 miles of the mouth of Taurus, after dividing itself into several branches. (Liv. xxxiii. 41.) According to Xenophon (Anab. i. 4. § 1) its breadth at its mouth was 5 peltrea or 300 feet; and Procopius (de Aedif. v. 4.) says it was a navigable river. (Comp. Strab. xii. p. 535; Ptol. v. 8. § 4; Appian, Syr. 4; Plin. vi. 3; Eustath. ad Dion. Per. 667, who erroneously calls it
Sarzala.) The modern name of the Sarza is Sliema or Sliema.

[1. S.]


SAMI'VA (Zedurnu), a town of Cappadocia, 24 Roman miles to the south of Naxianus; the place contained the first church to which Gregory of Na-xianus refers at the end of the 4th cent.: it was then a most populous and miserable town. (Ib. Ant. p. 144; It. Hieroc. p. 577; Hieroc. p. 700, with Weselings's note.) Some look for its site near the modern Baboma. [L. S.]

SASO (Zeró, Prot. iii. 13. § 47; Zerov, Strab. vi. p. 381), a small, rocky island, lying off the coast of Grecian Ilyria, N. of the Aecocranian promontory, and possessing a landing-place which served as a station for pirates. (Comp. Polym. vi. 110; Mela, ii. 7; Plin. iii. 96. a. 30; Iliou. Ant. p. 489.) It is still called Sassa, Sassone, or Sasso. [T. H. D.]

SASP'TRES, or SASP'TRI (Za-erpu, Za-erpe, Herod. i. 104, iv. 37, 40, v. 79: Apoll. Rhod. ii. 387, 1942; Stephan. B. s. v.: cf. Amm. Mar. xii. 8. § 31), a Scythian people, dwelling to the east of the river Meander. According to Ptolemy, Herodotus and Stephanus (I. c.) they were an inland people, but Appollinus places them on the sea-coast. They belonged to the 18th satrapy of the Persian kingdom (Herod. iii. 94), and were armed in the same manner as the Colchians, that is, with wooden helmets, small shields of untanned hide, bracelets, and swords. (Ib. vi. 79.) The Persian scholars, Appolus and Porphyrius, say that the Sapes are identical with the eastern Iberians, respecting whom the Greeks invented so many fables. (Rennell, Geogr. of the Coast, p. 503; Ritter, Erdkunde, ii. p. 923; Bahr, ad Herod. i. 104.) [T. H. D.]

SATOSULA, a town of Latium, situated in the neighbourhood of Tibur, of which city it was a dependency. It is mentioned only by Livy (vii. 19), as one of the towns taken from the Tiburtini in a. c. 354, and was probably always a small place. The site has been identified by Gell and Nibby with the ruins of an ancient town, at the foot of the hill of Sipilius, between 7 and 8 miles from Tivoli (Tibur). The ruins in question, consisting of a line of walls of polygonal construction, surrounding a hill of small extent, unquestionably indicate the site of an ancient town, but as we know that the Tiburtine territory contained several other towns besides Empulum and Sosilia, the only two whose names are known to us, the identification of the latter is wholly arbitrary. (Gell, Top. of Rome, p. 394; Nibby, Dissert., vol. iii. p. 63.) [E. H. B.]

SATYRAE (Satyré, It. Hieroc. vii. 7. § 17), a place in Achaea, on the left bank of the Nir, probably near the present Kori, or else somewhat more to the S., near the half-destroyed village of Ambwota. [T. H. D.]

SÁTALÁ (Zátrala), an important town of Armenia Minor, as may be inferred from the numerous routes which branched off from whence to Pontus and Cappadocia. Its distance from Cessana was 325 miles, and 124 or 135 from Trapezus. The town was situated in a valley surrounded by mountains, a little to the north of the Euphrates, and was of importance, being the key to the mountain passes leading into Pontus; whence we find that in later times the Legio xv. Apollinaris was stationed there. In the time of Justinian its walls had fallen into decay, but that emperor restored them. (Prot. i. 15. § 9, v. 7, § 3, v. 17. § 41; Dion Cass. lxxxvii. 18; Procop. de An. iv. 31; It. Ant. pp. 181, 183, 306, 307; Litt. Sot. p. 161.) The site of this town has not yet been discovered with certainty, though ruins found in various parts of the country have been identified with it by conjecture. (Tournere, Voyages, Letter 21, c. 2, p. 17; Rennell, Asia Minor, ii. p. 219; Cramer, Asia Minor, ii. p. 153, fol.)

SÁTARCHA, a Scythian people on the E. coast of the Tauric Chersonesus, who dwelt in caves and holes in the ground, and in order to avoid the rigour of winter, even clothed their faces, leaving only two small holes for their eyes. (Mel. i. 1.) They were unacquainted with the use of gold and silver, and carried on their trade by means of barter. They are mentioned by Pliny under the name of Scythi Satarchae. (Hist. Nat. i. 48, 49.) According to Ptolemy, there was a town in the Tauric peninsula called Satarche (Σαταρκη), which the scholiast (ad loc.) says was subsequently called Mataracha (Ματαράχη); but the account of the Satarchae living in caverns seems inconsistent with the idea of their having a town. Yet Valerius Flaccus also mentions a town—perhaps a district—called Satarchaeus, which, from his expression, it appears was a distant but multiform country. We may conclude to have been rich in herds of cattle. (Argo n. 145.) The same poet describes the Satarchae as a yellow-haired race. (Ib.) [T. H. D.]

SATICULA. (Σατικολία, Diód. : Eös. Zevam-αριν, Stepb. B.: Saticulianus, Liv.; but Saticulius, Virg.), a town of Samium, nearly on the frontiers of Cappadocia. It is first mentioned at the outbreak of the First Samnite War (a. c. 343), when the consul Cornilius established his camp there, apparently to watch the movements of the Samnites in that quarter, and from thence subsequently advancing into their territory, was drawn into a defile, where he narrowly escaped the loss of his whole army, but was victorious in a battle about three miles to the S. (Liv. vii. 38, 34.) After this campaign in a. c. 315, during the Second Samnite War, it was besieged by the Roman dictator L. Aemilius, and was considered of sufficient importance to engage a Roman army for nearly a year, when it was taken by Q. Fabius. The Samnites made a vigorous attempt to relieve it, but without effect, and it fell into the hands of the Romans. (Id. ii. 21, 22; Diod. xix. 72.) From this time it continued in their power; and after the close of the war it was one of the places which they determined to occupy with a colony, which was established there in a. c. 313. (Vell. Pat. i. 14; Fest. a. v. Saticula, p. 540, M.) Livy does not notice the establishment of a colony there on this occasion, but speaks of a colony in Procii, It. (loc. cit.) as a "colonia Latina," which distinguished themselves in the Second Punic War by their zeal and fidelity. (Liv. xxvii. 10.) It is remarkable, however, that a few years before the name of Saticula is found among the towns that had revolted to Hannibal, and were recovered by Fabius in a. c. 215. (Liv. xxi. 39.)

But it appears that all the MSS. have "Anticula" (Aesch. Ask., ad loc.); and though this name is otherwise quite unknown, it is certainly not safe to alter
SATURCUM.

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It, when, by so doing, we involve ourselves in a great historical difficulty; for the revolt of one of the Latin colonies is in itself most improbable, and was certainly not an event to be passed over with such slight notice. The territory of Satricum ("Satricum") is again noticed during the same war in conjunction with that of Trebula (Liv. xxiii. 14); but from the end of the Second Punic War all trace of it disappears. The name is not found in any of the geographers, and its site is extremely uncertain. But the passages in Livy (ix. 21, 22) seem to point to its being an area from which certain towns may very well have been placed. Provincia near Sas Agasa dei Goti; while the description of the march of Marcellus in n. c. 216, shows clearly that it must have been situated S. of the Vulturnus, and probably in the valley at the back of Mount Tibatin, between that ridge and the underfalls of Mount Taburnus. It may be added that such a position would be a very natural one for the Roman consul to occupy at the first outbreak of the Samnite wars, from its proximity to Capua. [E. H. B.]

SATURCUM. [DASSAREM, Vol. I. p. 756, a.]

SATNOEIS (Satnoeis: Tuscula or Tusculum), a small river in the southern part of Trosa, having its sources in Mount Ida, and flowing in a western direction through Mount Aetna and the slopes of Mount Etna, to the Aegean. It owes its celebrity entirely to the Homeric poems. (I. vi. 34, xiv. 445, xxi. 87; Strab. viii. 395, 605, 606, who states that at a later time it was called Samoileus.) [L. S.]

SATRAS (Xerpes, Herod. vii. 110—112), a Thracian people who occupied a portion of the range of the Pangaean, between the Nestus and the Scythium. Very probably it is the same as that of modern Thrace, and the ancient Slav tribe who had always preserved their freedom; for a fact for which he accounts by the nature of their country, a mountainous region, covered with forests and snow — and by their great bravery. They alone of the Thracians did not follow in the train of Xerxes, when marching towards Greece. The Satræs were in possession of the Roman consul to occupy at the first outbreak of the Samnite wars, from its proximity to Capua. [E. H. B.]

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the towns the recovery of which by the Volscians is ascribed to Coriolanus. (Liv. iii. 39.) It seems to have continued in their power from this time till the Gaulish invasion, as in n. c. 386 it was made the head-quarters of the Volscians and their allies on the outbreak of a war with Rome, and, after their defeat by Camillus, was assaulted and taken by that general. (Id. vi. 7, 8.) It would appear that it must on this occasion have for the first time received a Roman colony, as a few years later (n. c. 381) it is styled a "colonia populi Romani." In that year it was attacked by the Volscians in concert with the Samnites, and, after an obstinate defence, was carried by assault, and the garrison put to the sword. (Id. vii. 22.) It is subsequently mentioned on two occasions as affording shelter to the Volscian armies after their defeat by the Romans (id. vii. 32, 33): after the last of these (n. c. 377) it was burnt by the Latin, who considered themselves betrayed by their Volscian allies. (Id. 33.) It was not till n. c. 348 that the city was rebuilt by the Antiiates, who established a colony there; but two years later it was again taken by the Romans under M. Valerius Corvinus. The garrison, to the number of 4,000 men, were made prisoners, and the city burnt and destroyed, with the exception of a temple of the Matres Matutae (Capit.) A few years later it was the scene of a victory of the Romans, under C. Plantius, over the Antiiates (id. viii. 1), and seems to have been soon after restored, and received a fresh colony, as it was certainly again inhabited at the commencement of the Second Samnite War. In n. c. 230, after the disaster of the Caminian Forks, the Satricans revolted from Rome and attached themselves to those of Paestum (Capit.) But they were soon punished for their defection, their city being taken by the consul Papius, and the Samnite garrison put to the sword. (Liv. ix. 12, 14; Oros. iii. 15.) From this time it seems to have continued subject to Rome; but its name disappears from history, and it probably sunk rapidly into decay. It is interestingly mentioned during the Second Punic War (n. c. 206) on occasion of a prodigy which occurred in the temple of Mater Matutae, already noticed (Liv. xxviii. 11); but it seems certain that it ceased to exist before the close of the Republic. Cicero indeed alludes incidentally to the name in a manner that shows that the site at least was well known to him. (C. G. Liv. xiv. 43.) But Pliny reckons it among the celebrated towns of Latium, of which, in his days, no vestige remained (Plin. iii. 5. a. 9); and none of the other geographers allude to its name. The site, like that of most of the Latin cities which disappeared at an early period, is a matter of much doubt; but several passages in Livy tend to prove that it must have been situated between Antium and Ursium, and its site has been fixed with much probability by Nibby at the farm of Casale, now called Conca, about half way between Asacio and Velletia. The site is an isolated hill of tufo, of somewhat quadrangular form, and about 2,000 feet in height, with precipitous sides, and presents portions of the ancient walls, constructed in much the same style as those of Albano and Dionysinae, and in the list of the thirty cities of the Latin League. (Diod. v. Fr. 3; Dionys. v. 61.) But when it first appears in history it is as a Volscian town, apparently a dependency of Antium. It had, however, been wrested from that people by the Romans at the same time with Cordii, Pullus, &c.; and hence it is one of

[EE]
SAVARI. [SAVARIA.] SAVON. [SAVOIA.]

SAVARI (Zadar, Phot. iii. 5. § 22), a people in the N. of European Sarmatia, between the rivers Don and Dniester. (Phot. iii. 5. § 22, p. 128) They are mentioned by the Greek Historians as a powerful Slavonian race which dwelt on the rivers Dona, Sem, and Sula, and possessed the towns Teckierovique and Ljubetsch, both of which are mentioned by Constantine Porphyrogenitus (de Administr. Imp. c. 9). The name of the Sjowar does not occur in history after the year 1024, though their land and castles are frequently mentioned subsequently in Byzantine annals. (Ib. p. 129.)

SAVARIA. [Saravaria.] SAUCONNA. [Saracen.]

SAVIA (Savia, Phot. ii. 6. § 56), a town of the Peloponnese in Hispamania Tarracensis, the site of which is undetermined. (T. H. D.)

SATURNIA (Saturia; Saturnia), an ancient city of Etruria, situated in the valley of the Albinean (Ad Etruria), about 24 miles from its mouth. There is no doubt that it was an ancient Etruscan city; and as Pliny tells us that it was previously called Aturia (iii. 5. a. 8), it is probable that this was its Etruscan name, and that it first received that of Saturnia at the time of the Roman colony. But no mention of it is found in history during the period of Etruscan independence: and there is certainly no ground for the supposition of Müller that it was one of the twelve cities of the Etruscan League. (Müller, Etur. vol. i p. 330.) Dionysius indeed mentions it as one of the cities founded by the Pelasgiians, and subsequently taken from them by the Tyrrhonians. (Strab. xi. p. 494.) But, though this is strong evidence for the antiquity of the city, there is no proof that it was ever a place of importance under the Etruscans: and it even seems probable that before the close of their rule, Saturnia had sunk into the condition of a subordinate town, and a mere dependency of Calateria. At least it is remarkable that Livy, in speaking of the establishment of the Roman colony there, says that it was settled " in agro Calaterano." (Liv. xxxii. 55.) The foundation of this colony, which was established in a. c. 183, is the only historical fact recorded to us concerning Saturnia; it was a "colonia civium," and therefore would naturally retain its colonial rank even at a late period. Pliny, however, calls it a "colonia sine turribus," but Polyepon gives it the rank of a colony, and it is mentioned as such in an inscription of Imperial times. (Plin. iii. 5. a. 8; Phot. i. 3 § 49; Gruter. Inscrip. p. 1093. 8.) It is probable therefore that it received a fresh colony under the Roman Empire, though we have no account of the circumstance. But it seems not to have been of any importance, and the existence of towns which belong to this period are of little interest.

The modern town of Saturnia, which retains the ancient site as well as name, is but a very poor place; but its medieval walls are based on those of the ancient city, and the circuit of the latter may be distinctly traced. It occupied the summit of a conical hill, surrounded by steep cliffs, about 3 miles in circuit. Considerable portions of the walls remain in several places: these are constructed of polygonal masonry, resembling that of Cosa, but built of travertine; they are supposed by Micali to belong to the Roman colony, though other writers would assign them to the Pelasgiians, the earliest inhabitants of Etruria. (Micali, Mem. Inst. Pop. Ital., vol. i. pp. 152, 210; Dennis, Etur. vol. ii. pp. 308-310.) Numerous tombs are also found in the neighbourhood of the town, but which more resemble the cromleachs of northern Europe than the more regular sepulchres of other Etruscan cities. (Dennis, I. c. pp. 314-316.)

[Corinthian Bocephus, 90 stadia S. of Achilles. It was in honour of a king of Bocephus, whom Dubois de Montpérin identifies with Satyrus I., who reigned a. c. 407-393. (Voyage autour du Cayseus, v. p. 48.) The same authority (id. p. 36) identifies the mound with the hill Kourkoua. [T. H. D.]

SATHIROM INSULAE (Zaratìpou ronu), Phot. vii. 2. § 30), a group of three Indian islands, lying E. of the Chersonesus Aures, in the same degree of latitude as its southern point. They were said to be inhabited by a race of men having tails like Satyrs; that is, probably, by apes resembling men. Perhaps the Anamamba islands. (T. H. D.)

SATURRA PROMONTORIUM (Zaratìpou ronu, Phot. vii. 3. § 2), a promontory on the coast of Sinas (China), forming the southern extremity of the bay Tiberias, and placed by Ptolemy directly under the equator. It is probably the present Cape St. James. (Forbiger, Geogr. ii. p. 477, note 5.)

SAVA. [MATHATIIT.] SAVARI (Zadar, Phot. iii. 5. § 22), a people in the N. of European Sarmatia, between the rivers Don and Dniester. (Phot. iii. I. p. 82) They are mentioned by the Sjowar, a powerful Sla

SAULOS PARTHAYNISA (Σαουλος Παρθανισα), this curious mixed name which has passed into treaties of geography from the editions of Isidorus in the Geographia Graecia Minoris of Hudson and Müller, appears to have rested on a bad reading of the Greek text. The amended text of the passage in question is in Παρθανισα καθ ετελειν (Isidor. Slav. Part. c. 12), which is probably correct (see Geog. Graec. ed. Müller, Paris, 1856.) [V.]

SAUCINIA (Zaurania), a town of unknown site in Puntus Poloneusicus, is mentioned only by Ptolemy. (Phot. iii. 2. § 2.)

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SAUROMATAE.

turns (Plin. iii. 5. a. 9), and was crossed by the Appian Way, a few miles from its mouth, by a bridge called the Pons Campanus, from its forming the frontier of that country. [E. H. B.]

SAUROMATAE (Sauromatæ), probably the form which the root Sarmat- took in the languages from which the information of the Greeks of the parts about Obiopiola was derived. It is the only form found in Herodotus, who knows nothing of the later name Sarmatae. When this latter term, however, came into use, Sauromatae, especially with the Roman writers, became archaic and poetical, or exotic. This is the case in the line —

" Ultra Sauromataes, fugere hinc libet," &c. (Juv. Sat. ii. 1), and elsewhere.

The Greeks of the Black Sea would take the name from either the Scythians or the Getae: and it is probably to the language of the latter, that the form belonged. Hence, it is a form of Sarmatæ, taken from one of the eastern dialects of Dacia by the Greeks; possibly being passed through a Scythian medium as well as adapted to Sauromatae, which is from the western parts of the Dacian area, and adopted by the Romans. Its first and most convenient application is to the Asiatic branch of the Sarmatians. These may be called Sauromatae as well, as they are by Ptolemy. On the contrary, it is rare, even in a Greek author, to apply Sauromatae to the Sarmatians of the Pontic western frontier. The evidence as to the identity of the words is superabundant. Besides the internal probability, there is the statement of Pliny — "Sarmatæ, Græcis Sauromatae" (iv. 25).

With the writers of the Augustan age the use of the two forms fluctuates. It is exceptional, however, for a Greek to write Sauromatae, or a Roman Sauromatae. Exceptional, however, as it is, the change is frequent. Diodorus writes Sauromatae (ii. 44), speaking of the Asiatic branch; Strabo writes Sauromatae under the same circumstances; also when following Greek authorities. For the western tribes he writes Sarmatae.

Ovid uses the term that best suits his metre, giving Sarmatae the preference, castoris poribus.

"Sarmaticæ major Geticaeaeus frequentia gentes." (Trost. v. 7. 13.)

"Jam didici Getico Sarmaetisque loqui." (Ibid. v. 12. 58.)

"Stridula Sauromates naustria bubulcus agit." (Ibid. iii. 12. 30.)

The Sauromatae of Herodotus were the occupants of a Adger, a word evidently used in a technical sense, and perhaps the term by which his informants translated the Scythian or Sarmatian equivalents to our word March; or it may mean street. The Bushkir country is probably divided into four streets, roads, or voves, according to the countries to which they lead. The number of these Adgers were two; the first being that of the Sauromatae, bounded on the south and west by the Tanais and Maeotis, and extending northwards fifteen days' journey. The country was treeless. The second Adger was that of the Budini, following this. This was a wooded country. There was no necessity for connecting the Budini with Sarmatae, on the strength of both being occupants of an Adger. All that comes out of the text of Herodotus is, that the Sauromatae near Obiopiola knew of a Adger of the Sauromatae and a Adger of the Budini. The former seems to have been the north-eastern part of the Don Kosak country, with a portion of Saratov (iv. 21).

When Darius invaded Scythia, the Sauromatae, Gelechi, and Budini acted together, and in opposition to the Aehyrs, Neuri, Androphagi, and Tauri; the former agreeing to help the Scythians, the latter to leave them to their fate. This suggests the probability that, politically, the Adgers were confederate districts (Herod. iv. 119).

The language of the Sauromatae was Scythian with selectisms, a statement which leads to the strange story of the Amazons (iv. 110-116), with whom the Sauromatae were especially connected (iv. 117). The women amongst them remained unmarried until they had slain an enemy.

The account of Hippocrates is substantially that of Herodotus, except that he especially calls the Sauromatae European and Scythian; though, at the same time, different from other nations. He makes the number of enemies that the virgins must slay before they can marry, three.

For further details, see Sarmatia. [R. G. L.]

SAVUS (Σαυς or Σαυδος: Sace), a great and navigable tributary of the Danube; it has its sources in the Carnian Alps (Plin. iii. 28; Journ. de Reb. Get. 56.), and, flowing in an eastern direction almost parallel with the more northern Dravus, reaches the Danzas at Styraenum. A portion of its upper course forms the boundary between Noricum and Pannonia, but the whole of the lower part of the river belongs to the southern part of Pannonia, and some of the most important towns of that country, as Siscia, Servium, and Sirmium, were situated on its banks. (Strab. iv. 207, vii. 4. 314; Appian. 22; Plut. i. 16. § 1, iii. 9. § 1; Justin. xxii. 3, 8, 16; Claud. de Natur. Stilich. ii. 192.)

[S. L.]

SAXA RUBRA (Prima Porta), a village and station on the Flaminian Way, 9 miles from Rome. It evidently derived its name from the redness of the tufo rocks, which is still conspicuous in the neighbourhood of Prima Porta. Cicero wrote "Ad Rubres" in the Tabula, while Martial calls the place simply "Rubrae;" and this form is found also in the Jerusalem Itinerary. (Martial, iv. 64. 15; Itin. Hier. p. 612.) But the proper form of it seems to have been Saxa Rubra, which is used both by Livy and Cicero. The former mentions it during the wars of the Romans with the Venetienses, in connection with the operations on the Cremers (Livy. ii. 49); and Cicero notices it as a place in the immediate vicinity of Rome, where M. Antonius halted before entering the city. (Cic. Phil. ii. 31.) It was there also that Antonius, the general of Vespasian, arrived on his march upon Rome, when he learnt the successes of the Vitelliana and the death of Sabinius. (Tac. Hist. iii. 9.) The road also (n. c. 32) it was the point to which Maxentius advanced to meet Constantine previous to the battle at the Milvian bridge. (Vit. Cass. 40. § 23.)

We learn from Martial (l. c.), that a village had grown up on the spot, as would naturally be the case with a station so immediately in the neighbourhood of the city.

On a hill on the right of the Via Flaminia, a little beyond Prima Porta, are considerable ruins, which are believed to be those of the villa of Livius, known by the name of "Ad Gallinas," which was
SAXETANUM.

situated 9 miles from Rome, on the Via Flaminia. (Plin. xxv. 30. s. 40; Suet. Gall. 1.) [E. H. B.]

SAXETANUM, a place in Hispania Baetica (Juv. Sat. xvi. 405), called Sex (2αξ) by Ptolemy (ii. 4. § 7), Hecxi by Mela (ii. 6), and by Pliny (iii. 3) Sexti Firmum Julianum. It is the Ετρογίαν ἄσβος of Strabo (iii. p. 156). On the same see Casaubon (ed Strab. i. p. 50), and Tuschuck (ed Melos, vol. ii. p. 2. p. 447). It was renowned for its salt-fish. (Strab. iii. p. 156; Athen. iii. p. 121; Plut. Cim. 9.) It is also called in Attic. Apoll. rivers, and most probably Μοτυλί. (Cf. Flores, Exp. Socr. xii. p. 101.)

[S. T. H. D.]

SA'XOINES (Σάξοινες; Saxones), a German tribe, which, though it acted a very prominent part about the beginning and during the early part of the middle ages, yet is not even mentioned in ancient history previous to A. M. 267. In that year, we are told by Eutropius (vii. 13; comp. Oros. vii. 25), the Saxons and Franks infested the coasts of Armorica and Belgica, the protection of which was intrusted to Carausius. The fact that Pliny and Tacitus do not mention them in the country in which we afterwards find them, does not prove that they did not exist there in the time of those writers. For the invasion of the country of the Cimbri, the Chauci, the Sarmatians, the Sclavones, and the Suebi, we cannot find the Saxones, are mentioned by those writers only under the general appellation of the Cimbri, without noticing any special tribes under separate names. Ptolemy (ii. 11. § 11; comp. Steph. B. a. v.) is the first authority describing the habitations of the Saxons, and according to him they occupied the narrow neck of the Cimbrian Chersonese, between the river Albin (Εξαβίνα) and Chalene (Τραβες), that is, the country now called Holstein. Their neighbours on the south of the Albin were the Chauci, in the east the Scordones, and in the north the Singulones, Angli, and other smaller tribes of the peninsula. But beside this portion of the continent, the Saxons also occupied three islands, called "Saxon islands," off the coast of Holstein (Σάξοινα θρόνοι, Ptol. ii. 11. § 31), one of which was no doubt the modern Heligoland; the two others must either be supposed to have been swallowed up by the sea, or be identified with the islands of Dycksmuland and Fielchowel, which are nearer the coast than Heligoland.

The name Saxones is commonly derived from Sok or Sokka, a battle-knife, but others connect it with scax (earth) or senc, according to which Saxons would describe the people as living in fixed seats or habitations, as opposed to the free or wandering Franks. The former, however, is the more probable origin of the name; for the living in fixed habitations was certainly not a characteristic mark of the ancient Saxons.

They appear to have gradually spread along the north-western coast of Germany, and to have gained possession of a large extent of country, which the Ravenna Geographer (iv. 17, 18, 23) calls by the name of Saxonia, but which was certainly not inhabited by Saxons. In the 2d. d. 371 the Saxons, in one of their usual ravaging excursions on the coasts of Gaul, were surrounded and cut to pieces by the Roman army under Valentinian (Oros. vii. 32; Amm. Marc. xxviiii. 2, 5; comp. xxvii. 4, xxvii. 8; Zosim. iii. 1, 6); and about the middle of the fifth century a band of Saxons led by Hengist and Horsa crossed over into Britain, which had been completely given up by the Romans, and now fell into the hands of the roving Saxons, who in con-

SAXSTER.

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SAXONIUM INSULAE. [Saxones.]

SCAL'DAVa, a town in Moesia Inferior, between Novae and Trnaminum. Ins. Ant. p. 232. It is called Scaldea (Σκάλδεια) by Procopius (De Aed. iv. 11). Variously identified with Ratasa and Rastischeck. [T. H. D.]

SCALABIS, a town of Lusitania, on the road from Olisipo to Emerita and Bracara. Ins. Ant. pp. 430, 421. Pliny (iv. 21. s. 35) calls it a Roman colony, with the surname Praesidium Julium, and this name is found in "Civitas Julia Scalabicia" of Lusitania. It is undoubtedly the same place which Ptolemy (ii. 5. § 7) erroneously calls Ἐκιλητικος, which is probably a corruption of Ἐκιλητις κολ. (κωλαινα) The modern Santarem. (Cf. Wesseling, ad Ins. L. c.; Isidor. de Vitr. iii. c. 44; Flores, Exp. Socr. xii. p. 69.) [T. H. D.]

SCALAS, a town in Cappadocia Galatia. Caesar (B. G. vi. 33), the first writer who mentions the Scaldi, says, when he was pursuing Ambiorix, that he determined to go "as far as the Scaldi which flows into the Mosus (Μούσαι) and the extremity of the Arduenna" (Αρδουναι). All the MSS. quoted by Schneider (B. G. vi. 35) have the reading Scalades, "Scalades," and other tritivaring variations, except one MS. which has "Sambim"; so that, as Schneider concludes, we cannot doubt that Caesar wrote "Scaldea" in this passage. Pliny (iv. 17) describes the Scaldi as the boundary between the Gallic and Germanic nations, and says nothing of its union with the Mosus. A Scalae ad Sequamam Belgica; and " a Scalde induscitus " of Feni in Scalabis, Teziandr chorito nominamus. Some geographers suppose that the Tabula of Ptolemy is the Schelde. [TABUDA.]

The passage of Caesar is most easily explained by supposing that he knew nothing of the lower course of the Schelde, and only reported what he heard. It is possible that the East Schelde was once the chief outlet of the Schelde, and it may have had some communication with the channels about the islands between the East Schelde and the lower course of the Mosus, which communication no longer exists. There is at least no reason for taking, in place of "Scaldia" or "Scaldem," the reading "Sabin" (Σάβινο), from the Greek version of the Testament of Solomon.

The Schelde rises in France, in the department of Aisne. Below Antwerp it enters the sea by two estuaries, the Hond or West Schelde and the East Schelde. [G. L.]

SCAMANDER (Σαμανδρας; Menderes Su, or the river of Burnabachia), a famous little stream in the plain of Troy, which according to Homer (Il. xx. 74) was called thus by the gods and Scamander by men; though it probably owed the
SCANDIA. [ILLYRICUM, Vol. II. p. 36, b.]

SCANDERBIUM. [Cos.]

SCANDIA. [Cythera.]

SCANDIA (Zealand) or SCANDINAVIA.

Until about the reign of Augustus the countries north of the Cimbrian Chersonesus were unknown to the ancients, unless we assume with some modern writers that the island of Thule, of which Pytheas speaks, was the western part of what is now sometimes called Scandinavia, the western part of Norway and Sweden. The first ancient writer who alludes to these parts of Europe, Pomp. Mela, in the reign of Claudius, states (iii. 3) that north of the Albis there was an immense bay, full of large and small islands, between which the sea flowed in narrow channels. No name of any of these islands is mentioned, and Mela only states that they were inhabited by the Hermiones, the northernmost of the German tribes. In another passage (iii. 6) the same geographer speaks of an island in the Sinus Codanus, which, according to the common reading, is called Codanonia, or Canandaviva, for which some have emended Scandinavia. This island is described by him as lying in that sea both in size and fertility. But to say the least it is very different as to whether he alludes to the island afterwards called Scandia or Scandinavia, especially as Mela describes his island as inhabited by the Teutones. The first writer who mentions Scandia and Scandinavia is Pliny, who, in one passage (iv. 27), likewise speaks of the Sinus Codanus and its numerous islands, and adds that the largest of these islands was called Scandinavia; its size, he continues, is unknown, but it is inhabited by 500 pagi of Helleveiones, who regard their island as a distinct part of the world (alter terrarum orbis). In another passage (iii. 30) he mentions several islands to the east of Britain, to one of which he gives the name of Scandia. From the mention of pagi which speaks in this latter passage we might be inclined to infer that he regarded Scandinavia and Scandia as two different islands; but this appearance may arise from the fact that in each of the passages referred to he followed different authorities, who called the same island by the two names Scandia and Scandinavia. Ptolemy (ii. 11. 9) speaks of a group of four islands on the east of the Cimbrian Chersonesus, which he calls the Scandiae Insulae (Zealandiae Insulae), and of which the largest and most eastern one is called Scandia, extending as far as the mouth of the Vistula. In all these accounts there is the fundamental mistake of regarding Scandinavia as an island, for in reality it was a group of islands which is connected on the northeast with the rest of Europe. Pliny speaks of an immense mountain, Svero, in Scandinavia, which may possibly be Mount Kjolen, which divides Sweden from Norway, and a southern branch of which still bears the name of Sver-Rogen. The different tribes mentioned by Ptolemy as inhabiting Scandia are the Chausini (Chausaur), Phovnones (Saudron), Phriatini (Saudron), Votini, Dauciones (Saudron), and Levomi (Saudron). At a later time, Jornandes (De Reb. Got. p. 61, &c.) enumerates no less than twenty-eight different tribes in Scandinavia. Tacitus does not indeed mention Scandinia, but the Sithones and Sinones (whence the modern name Sweden) must unquestionably be conceived as the core of this northern part of the German tribes and as inhabiting Scandinia (Gothia). It is well known that according to Jornandes the Goths, and according to Paulus Diaconus (v. 2) the

SCAMANDRIA.

name Xanthus to the yellow or brownish colour of its water (comp. IL vi. 4, xxxi. 8). Notwithstanding this distinct declaration of the poet that the two names belonged to the same river, Pliny (v. 33) mentions the Xanthus and Scamander as two distinct rivers, and describes the former as flowing into the Portus Achaiæorum, after having joined the Simoës. In regard to the colour of the water, it was believed that the stream received its name from a deep which drank of it. (Aristot. Hist. Anim. iii. 12; Aslian, Hist. Anim. vili. 21; Plin. ii. 106; Vitruv. viii. 13, 14.) Homer (IL xvi. 147, &c.) states that the river had two sources close to the city of Ilion, one sending forth hot water and the other cold, and that near these springs the Trojan women used to wash their clothes. Strabo (xiii. p. 609) remarks that in his time no hot spring existed in those districts; he further asserts that the river had only one source; that this was far away from Troy in Mount Ida; and lastly that the notion of its rising near Troy arose from the circumstance of its flowing for some time under ground and reappearing in the neighbourhood of Ilion. Homer describes the Scamander as a river (IL iv. 73, xii. 15, xvi. 148), and states that the Simoës flowed into the Scamander, which after the junction still retained the name of Scamander (IL v. 774, xxi. 124; comp. Plin. ii. 106; Herod. v. 65; Strab. xili. p. 595). Although Homer describes the river as large and deep, Herodotus (vii. 42) states that its waters were not sufficient to afford a supply for Troy. The Scamander after being joined by the Simoës has still a course of about 20 stadia eastward, before it reaches the sea, on the east of Cape Sigeum, the modern Kuma Kala. Ptolemy (v. 2, § 3), and apparently Pomp. Mela (L. 18), assign to each river its own mouth, the Simoës discharging itself into the sea at a point north of the mouth of the Scamander. To account for these discrepancies, it must be assumed that even at that time the physical changes in the aspect of the country arising from the muddy deposits of the Scamander had produced these effects, or else that Ptolemy mistook a canal for the Scamander. Even in the time of Strabo the Scamander reached the sea only at those seasons when it was covered in, but at other times it was a lake in marshes and sand. It was from this circumstance, that, even before its junction with the Simeus, a canal was dug, which flowed in a western direction into the sea, south of Sigeum, so that the two rivers joined each other only at times when their waters were high. Pliny, who calls the Scamander a navigable river, is in all probability thinking of the same canal, which is still navigable for small barges. The point at which the two rivers reach the sea is now greatly changed, for owing to the deposits at the mouth, the coast has made great advances into the sea, and the Portus Achaiæorum, probably a considerable bay, has altogether disappeared. (Comp. Leake, Asia Minor, p. 289, fol., and the various works and treatises on the site and plain of old Troy.) [L. S.]

SCAMANDRIA, a small town of Myasia, no doubt situated on the river Scamander in the plain of Troy (Plin. v. 33; Hieroc. p. 662, where it is called Scamandros). Leake (Asia Minor, p. 276) conjectures that it stood on a hill rising beyond Buysebes. A temple of Serapis was preserved in the museum at Paris (Choiseul-Gouffier, Voyage Pittoresque, tom. ii. p. 288.) [L. S.]

SCAMBO'NIDAE. [Athenae, p. 309, a.]
SCANDIA.

Longobardi, originally came from Scandinavia. It deserves to be noticed that the southern part of the supposed island of Scandia, the modern Sweden, still bears the name Scania, Scose, or Schonen. Pliny (viii. 16) mentions a peculiar animal called alchis, and resembling the alic, which was found only in Scandinavia. For further discussions about the various tribes of Scandinavia, which all the ancients treat as a part of Germania Magna, see Wilhelm, Germania, p. 343, &c.; Zeuss, Die Deutschen, fce. pp. 77, 136, &c.

[4. 5. 6. 7. § 8.]

SCANDINAVIA. [ Scandinia.]

SCAPTE HYLE (Σκαπτής), Sit. Chim. 4, de Exilio, p. 605; Marcellin. Vit. Thucyd. § 19), or the "wood," situated on the confines of Macedon and Thessaly, in the ancient district of Mt. Pangaeum, to which Thucydides was exiled, and where he composed his great legacy for all ages — the history of the war in which he had served as general.

[E. B. J.]

SCAPTA (Εκθ. Σκαπτής, Scapetiae: Passerum), an ancient city of Latium, which appears to have been a town at a very early period. Its name is found in Dionysius among the thirty cities of the Latin League (Dion. v. 61); and it therefore seems probable that it was at that time a considerable, or at all events an independent, town. No mention of it is subsequently found in history, but after the great Latin War it was included in one of the new Roman tribes created on that occasion. To which it gave the name of Scapiata. (Fest. s. e. Scapta, p. 343; Liv. viii. 17.) No subsequent mention is found of the town, and it is only noticed by Piny among the "clara oppida" of Latium, which in his time had utterly disappeared (Plin. iii. 5. 9). Silius Italicus also alludes to the "Scapta rubens," but in a passage from which no inference can be derived. (Silv. iv. 332.) The Scapetiaes noticed by Sosius (Aug. 40) and elsewhere were the members of the Scapian tribe. There is no real clue to its position; that derived from the passage of Festus, from which it has been commonly inferred that it was in the neighbourhood of Pedum, being of no value. The words "quem Pudini insoblevat," found in all the commentary on the words of that author, are in fact merely a supplement of Uniusus, found on an inference from Livy (viii. 14, 17), which is by no means conclusive. (See Miller's note.) But supposing that we are justified in placing Scapia in this neighbourhood, the site suggested by Nibby, on the hill now occupied by a farm or castrum called Passerum, is at least probable enough; the position is a strong one, on the point of one of those narrow ridges with precipitous sides between two ravines, which abound in this part of the Caspagna. It is about 3 miles NW. of Galli-<region>co, the presumed site of Pedum; and the existence of an ancient town on the spot is attested by the fragments of ancient walls, the large, roughly-<region>ewn masses of which form the foundations of more recent buildings. Its situation closely resembles that of Gallocano itself, as well as that of Zagarola, about 3 miles further S. (where there are also indications of ancient habitation); and the identification of any of the three can be little more than conjectural. (Nibby, Déserts, vol. iii. pp. 70, 71.)

[E. H. B.]

SCARPHIE.

SCARBARANTIA (Σκαρβαντία, Plut. ii. 15. § 5), a town on the western bank of Lake Pelso in Upper Pannonia, on the road leading from Carnunum to Sabaria. (Plin. iii. 27; It. Ant. pp. 333, 361, 262, 266; Tab. Peut.) According to the Strabo and inscriptions found at the place, it was a municipium with the surname of Flavia Augusta. Hence it appears that the reading in Pliny, "Scarabantia Julia," is not correct, and that we must read either Scarbantia Flavia, or Scarbantia et Julia. Its site is now occupied by the town of Odensey, in匈arian Moravia. On the map of the Bollandists, i. p. 168; Schölowiens, Antiquitates Sabericae, p. 31; Orsell, Inscription. n. 4992.)

[L. S.]

SCARBIA, a town in Bhaetia, between Far-temum and Veliddena, on the road leading from Augusta Vindelicorum into Italy, occupied the site of the modern Schiavista. (Tabula Peutingeriana.)

[4. 5. 6. 7. § 8.]

SCARDO'NA (Σκαρδόνα, Plut. ii. 17. § 5), a town in Prop. B. G. i. 7, 16, iv. 23; Plin. iii. 26; Geogr. Rev. v. 14; Sardiana, Strab. vii. p. 315; Sardone, Pest. Tab.), a town in the territory of the Liburni on the Titius, 12 M. F. from where its river meets the sea. From the circumstance of its having been one of the three "conventus" of Dalmatia, it must have been a place of considerable importance, and as a depot for the goods which were transported by the Titius to the inland Dalmatians. (Strab. l.c.) The modern Scardona in Illyric Schard or Scardia, retains the name of the old city, though it does not occupy the site, which was probably further to the W. (Wilkinson, Dalmatia, vol. i. p. 191.) Problem (v. 17. § 5) has another of the same name off the Libyan coast,—perhaps the rocky, variously-shaped island of Fago.

[E. B. J.]

SCARDUS, SCODRUS, SCORDUS MONS (s. Σκαρδόνα, Σκόδρων, Σκόρδονα, Prop. xvii. 8; Plut. ii. 16. § 1), the desolate heights which are mentioned incidentally by Livy (xxii. 20, xlv. 31) as lying in the way from Synamra to Soudra, and as giving rise to the Orinas. They seem to have comprehended the great summits on either side of the Drilo, where its course is from E. to W. (Leake, Northern Greece, vol. iii. p. 477.) In Kiepert's map (Europäisches Turkien) Scardus (Schar-Depe) extends from the Ljublaria to Shales; over this there is a "col" from Kaulandoke to Priusdon not less than 15,000 feet in elevation of the highest peak. According to the nomenclature of Grisebach, Scardus reaches from the Ljublaria at its NE. extremity to the SW. and S. as far as the Kiszowie of Derev; S. of that point finds commences in a continuation of the same axis.

[E. B. J.]

SCARTRUNGA, a river of Pannonia, mentioned only by Jornandes (de Reb. Got. 52), which it is impossible to identify with the vague, mauer in which it is spoken of.

[4. 5. 6. 7. § 8.]

SCARPE (Σκάρπος), in Boeotia. [Etnon.] Scarpie or Scarpehea (Σκάρπος, Σκαρπεγρ), a town of the Locri Epicnemid, mentioned by Homer. (II. ii. 532.) According to Strabo, it was situated on the road from Sparta to Corinth, and a little less from some other place of which the name is lost, probably Nisaee. (Strab. i. p. 426.) It appears from Pausanias that it lay on the direct road from Eleatis to Thermopylae by Thronium (viii. 15. § 3), and likewise from Livy, who states that Quintus Flaminius marched from Eleatis to Thronium and
SCARPHONIA. Scarphonia to Heraclea (xxxiii. 3). Hence the town may be placed between the modern villages of 'Laphoria,' and of the northern coast of the island on the west (p. 178.) Scarphonia is said by Strabo to have been destroyed by an inundation of the sea caused by an earthquake (i. p. 60), but it must have been afterwards rebuilt, as it is mentioned by subsequent writers down to a late period. (Plin. iv. 7. 12; Phot. iii. 15. § 11; Hieroc. p. 643; Geog. Ev. iv. 10; Conat. Pospe. p. 51, etc.) Scarphonia is also mentioned by Lycurgus 1147; Appian, Syr. 19; Paus. ii. 29. § 3, x. 1. § 2.

SCARPHONIA or SCARPHONNA, in Gallia, is placed in the Antonine Itin. and in the Table on a road between Tullium (Touj) and Diodurum (Metz). The two authorities agree in placing it at the distance of x. from Tullium; but the Itin. makes the distance from Scarphonia to Diodurum xii., and the Table makes it xiii. The larger number comes nearer to the truth, for the place is Charpygum, on the Mosel. An inscription has been found at Charpygum, which as follows: "Maximi virum curandum. Sabell. V. S. P. M. Scarp. Civit. Lenci." Scarphonia was in the territory of the Lisci. (Lavr.27) Joannes Campanus mentions it in the glossary of Gallia near Scarphonia in A.D. 366, in the reign of Valentinian and Valens. (Amm. Marc. xxvii. 2; D'Anville, Notices, &c.; Uebi, Galliene, p. 506.) [G.L.]

SCENAE (Σεναί). 1. A town of Mosopotamia on a canal from the Eufrates, and on the borders of Babylonia, 18 schoeni from Seleucia, and 25 days' journey from the sea, on the canal opposite to Zeugma. (Strab. xvi. p. 748.) It belonged to the peaceful and nautical tribe of the Scenitae, and therefore, though called by Strabo διδακτος λαος, was probably only a city of tents, as, indeed, its name implies.

2. SCENAE MANDRAE, a place in Middle Egypt, on the right bank of the Nile, between Aphrodisias and Babylon, a little SE. of Memphis. (Itin. Ant. p. 160.) It had a Roman garrison, and in later times became the see of a Christian bishop. (Not. Imp.; comp. Wesseling, ad Itin. l. c.)

3. SCENAE VETERANORUM, a place in Lower Egypt, on an arm of the Nile, and on the road from Helipolis to Vicus Josephum. (Itin. Ant. p. 165, 169.)

SCENITAE (Σενιται), a general name for various Arab tribes in Phyn, often distinguished by some other appellation. Thus, towards the lower part of the Eufrates, beyond the "Attali latrones, Arabum gens," he places the Scenitae (vi. 26), whom he mentions again more fully (c. 28). "Nomades inde infestatores Chaldaseorum Scenitae, ut diximus cladulent, et ipsi vagi, sed a tabernaculis cognominati, quae ciliticis metantur, ubi libitut. Deinde Nabataei, &c."

Then again below the confluence of the Eufrates and Tigiris he places the Nomades Scenitae on the right bank of the river, the Chaldaei on the left. He speaks also of the Scenitae Sabaei. (p. 26) These names are the same as the old names of application of many various tribes of Arabia, Syria, and Mosopotamia (see Index, a. r.); but Plutony assigns them a definite seat near the mountains which stretch along the north of the peninsula, north of the Thadites (αι Oedite) and Saraceni (vi. 7. § 21); and in this vicinity, towards the Red Sea, is the town which he places the Scenitae Arabes, which posterity called Scenae (xxxiiii. 6.) [Saraceni] The remark of Bochart is therefore borne out by authorities: "Ubi Scenitae Eratostenes, ibi Saracenes pontus Preocordes et Marcianus. Saracenimi nimium a Scenitae hoc ab hybridi sui genus differt, quod Scenitare assassins et retinutae." (Geogr. Soc. iv. 2. p. 219.)

SCEPSIS (Σεψίς : Σκεψίς), a town in the SE. of Myasia, on the river Aeseus, 150 stadia to the SE. of Alexandria Troas, and not far from Dicte, one of the highest points of Mount Ida. It was apparently a place of the highest antiquity; for it was believed to have been founded immediately after the time of the Trojan War, and Demetrius, a native of the place, considered it to have been the capital of the dominions of Aeneas. (Strab. xiii. p. 607.) The same author stated that the inhabitants were transferred by Scamandrius, the son of Hector, and Ascans, the son of Aeneas, to another site, lower down the Aeseus, about 50 stadia from the old place, and that there a new town of the name of Scæpsis was founded. The old town after this was distinguished from the new one by the name of Palaeoçepsi. For two generations the princes of the house of Aeneas maintained themselves in the new town; but the form of government then became an oligarchy. During this period, colonies from Miletus joined the Scæpsiens, and instituted a different form of government; the descendants of the royal family, however, still continued to enjoy the royal title and some other distinctions. (Strab. l. a. comp. xiii. p. 603; xiv. p. 635; Plin. v. 2; Steph. B. a. v.) In the time of Xenophon (Hell. iii. 1. § 15), Scæpsis belonged to Mantis, a Dardanian princess; and after her death it was seized by the Persians, and its inhabitants were massacred by Darius, but Decyllidas, who had obtained admission into the town under some pretext, expelled Meidias, and restored the sovereign power to the citizens. After this we hear no more of Scæpsis until the time of the Macedonian supremacy, when Antigonus transferred its inhabitants to Alexandria Troas, on the account of their constant quarrels with the town of Cebren in their neighbourhood. Lydmaschus afterwards allowed them to return to their ancient home, which at a later time became subject to the kings of Pergamum. (Strab. xiii. p. 597.) This new city became an important seat of learning and philosophy, and is celebrated in the history of its works of Aristotle. Strabo (xiii. p. 508) relates that Phereclus of Scæpsis was the pupil of Theophrastus, and later carried the library of Theophrastus, which also contained that of Aristotle. After Nestus' death the library came into the hands of persons who, not knowing its value, and being unwilling to give it up to the library which the Pergamene kings were collecting, concealed these literary treasures in a pit, where they were exposed to injury from damp and worms. At length, however, they were rescued from this place and sold to Apollion of Teos. The books, in a very mutilated condition, were conveyed to Athens, and thence they were carried by Sulla to Rome. It is singular that Soicytus (p. 36) enumerates Scæpsiens among the Aeolians; and, indeed, it is evident from ancient documents that this town was at one time a considerable distance from the sea. The town of Palæoçepsi seems to have been abandoned entirely, for in Pliny's time (v. 38) not a vestige of it existed, while Scæpsis is mentioned by Hierocles (p. 664) and the ecclesiastical notices of bishops. In the neighbourhood of Scæpsis there are extensive silver mines. It was the birthplace of Demetrius and Mestrodus. The former, who bestowed much labour on the topography of Troas, spoke of...
a district, Corybisa, near Sais, of which otherwise nothing is known. Extensive ruins of Scaepis are believed to exist on an eminence near the village of El-timay. These ruins are about 3 miles in circumference, and 8 gates can be traced in its walls. (Forschung, Handb. d. alt. Geogr. vol. ii. p. 147.)

SCHENKIA (Σχενκία), Strab. xvii. pp. 860, 865), a large town-like village of Lower Egypt, situated on the great canal which connected Alexandria with the Canopic arm of the Nile, near Andropolis. At Schenkia was the general custom-house for goods, ascending or descending the river, and also the station for the splendid vessels in which the prefects visited the upper country; likewise it is singular that it is not mentioned, as Oxyrhynchus has described Strabo. Mannert (x. pt. i. p. 601) seeks it on the lake of Aboukir; whilst Reichardt, from the similarity of the name, takes it to have been the modern Dejeda.

SCHERIA. [Corinthia.]

SCHINUSSA, a small island in the Aegean sea, off the western coast of Naxos. (Plin. iv. 12. a. 68.)

SCHISTE (= φυσική χιστος), the name of the road leading from Delphi to Central Greece, was more particularly applied to the spot where the road divided into two, and which was called τρείς κλέων, reckoning the road to Delphi as one of the three. Of the other two roads, the NE. led to Delphi; the Sth. led towards Thespiae and Leocrateia, the other to Ambrussum and Stiria. At the spot where these three roads met was the tomb of Laurus and his servant, whom he here slain by Oedipus. It must have stood at the entrance of the Σημείο Δέρματος, or opening between the mountains Ciryakia and Paramea, which leads to Delphi. The road from this point becomes very steep and rugged towards Delphi, as Prasinos has described it. (Asis. Byz. Ο. Τ. 753; Envir. Phoc. 38; Pan. ix. 2. § 4, x. 5. § 3; Leake, Northern Greece, vol. ii. p. 105.)

SCHOENUS (Σχοήνος), the name of several towns, from the reeds or rushes growing in their neighborhood. 1. (usually Σχοήνος), a town in Boeotia, near the Homerus (U. ii. 309, 310), and placed by Stabio upon a river of the same name in the territory of Thebes, upon the road to Antedon, and at a distance of 50 stadia from Thebes. (Strab. ix. p. 408; Eustath. ad loc.; Steph. B. s. v.; Nicander, Theor. 887; Plin. iv. 7. a. 12.) This river is probably the stream flowing into the lakes of Hylace, from the valley of Mopsia, and which, near its mouth is covered with rushes. Nicander is clearly wrong, who makes (L.c.) the Schoenus flow into the lake Copais. (Urich. Reisen, p. 258; Leake, Northern Greece, vol. ii. p. 320.) Schoenus was the birthplace of the celebrated Alastata, the daughter of Schoenus (Pana. viii. 35. § 10); and hence Statius alludes to Schoenus as the epitaph of "Alastatisa." (Stat. Theb. vii. 267.)

2. A town in the centre of Arcadia near Methydrium, which was said to have derived its name from the Boeotian Schoenus. (Pana. viii. 35. § 10; Steph. B. s. v.; Leake, Peloponnese, p. 240.)

3. A harbour in the Corinthia. [Cornithia, p. 5.]

4. A river near Maroneia in Thrace, mentioned only by Mela (ii. 2. § 6).

SCHOENUS, a bay on the west coast of Caria, on the south-east of the Chidian Chersonesus, and opposite the island of Smyra. (Pomp. Mela, i. 16; Plin. v. 29.) It should be observed, however, that this description of the bay of Schoenus is only conjectural, and based upon the order in which Pliny mentions the places in that locality. [L. S.]

SCIA (Σχεία; Eth. Σχετεία), a small town in Euboea (Steph. B. s. v. Σχεία), probably in the territory of Eretia, since Prasinos (iv. 2. § 3) mentions Sebium a district belonging to Eretria.

SCILIA. [Megalopolis, p. 309. b.]

SCIATHUS. [Phocis, p. 595. a.]

SCIATHUS (Σκαιθης; Eth. Σκιαθιος; Σκιάς), a small island in the Aegean sea, N. of Euboea, and a little E. of the Magnesian coast of Thessaly, is described by Pliny as 15 miles in circumference (iv. 12. a. 23). It is said to have been originally colonized by the Thracians from Thrace, which were succeeded by Chalcidians from Euboea. (Scylax. Ch. 584.) It possessed two towns, one of which was also called Sciathus, but the name of the other is unknown. (Scylax, p. 23, Hudson; Strab. ix. p. 436; Ptol. iii. 13. § 47.) It is frequently mentioned in the history of the invasion of Greece by the Persian and Greekians and has been stationed near its coasts. (Herod. vii. 176, 179, 183, 185, viii. 7.) It afterwards became one of the subject allies of Athens, but was so insignificant that it had to pay only the small tribute of 200 drachmas yearly. (Frans. Elen. Epigr. 52.) The town of Sciathus was destroyed by the last Philip of Macedon 260 after the battle of Chaeroneia. (Frans. Elen. Epigr. 52.) The large town of Sciathus lies in the SE. part of the island, and possesses an excellent harbour. The inhabitants have only been settled here since 1829, previous to which time their town stood in the NE. part of the island upon a hill projecting into the sea, and accessible only upon one side, as more secure against the pirates who frequented that coast. The town of Sciathus occupies the site of the ancient city, but the latter was not the homonymous capital of the island, which occupied the site of the old town in the NE. part of the island, as appears from an inscription found there by Leake. The ancient city in the SE. of the island, upon which this modern town now stands, is probably the second city mentioned by Hecaterus (vi. 21), from whom we learn that it was, as well as Laka, a colony of Sicyon, and was one of the places to which the surviving inhabitants of that city retired, after its destruction by the Corontians. It does not appear from his expressions whether these towns were then first founded by the fugitives, or had been previously settled as regular colonies; but the latter supposition is much the more probable. It is singular that no subsequent trace is found of Sciathus; its name is never again mentioned in history, nor alluded to by the geographers, with the exception of Stephanus of Byzantium.
SCILLUS.
(z. v.), who calls it merely a "city of Italy." We have therefore no clue to its position; for even its situation on the Tyrrenian sea is a mere inference from the manner in which it is mentioned by Herodotus (v. 7. 162) as situated at the Gulf of Policastro, extensive remains of an ancient city, which are generally considered, and apparently not without reason, as indicating the site of Scidrus. They are said to consist of the remains of a theatre and other public buildings of the ancient walls, and constructions around the port (Ael. Ant. cap. 11. § 11. Pompaullii, vol. i. p. 377.) This last is a remarkable landlocked basin, though of small extent; and it is singular that, even if the town had ceased to exist, no allusion should be found to the existence of this secure port, on a coast almost wholly destitute of natural harbours. But the high mountains which shut it in and debi it (from v. 6. § 5. seq. Strab. viii. p. 544. 587; Plut. de Exil. p. 809.) There are no remains to identify Scillus, but there can be no doubt that it stood in the woody vale, in which is a small village called Rasas, and through which a river falling into the Alpheius nearly opposite the Cladesus. (Loecks, &c. vol. ii. p. 213. seq. Ptol. v. 8. n. 9; Böblay, Reckersche, &c. 1504. p. 8. § 83.)

SCICILIANO (z. s. v.)

SCIRCUS.

SCIIRI.

Scincamusgus to Oeculum is 27 miles. (See Grokard's note on the passage, Transl. Strabo. i. p. 309.) Pliny also (ii. 108) makes Italy extend to the Alps at Scincamusgus, and then he gives the breadth of Gallia from the west to the Rhine, and Illiberis. (See the notes and emendations in Har- dian's edition.) It appears then that Scincamusgus was at the foot of the Alps on the Italian side; and if the position of Oeculum were certain, we might probably determine that of Scincamusgus, which must be on the line of the passage over the Alps by the Most Genus. It was a great wonder Bouche and Harduin to suppose that Scincamusgus was the same as Segusio or Sora. D'Anville guesses that Scincamusgus may be a place which he calls "Chamal de Sigonius, at the entrance of the Col de Castries, which leads from the valley of Scasone (Coeans) into that of Pre-selas." As usual, he relies on the resemblance of the ancient Gallic name to modern names, which is often useful evidence; for "magus" in Scincamusgus is merely a common Gallic name for town. D'Anville also supposes that this position of Scincamusgus is confirmed by the site of Oeculum, as he has fixed it. [OECULUM.]

SCIIRIDUM. [SALAMIS.]

SCIIRI, or SCIRRI, a population variously placed by various authors. The most usual place which they say is Pliny (iv. 13. s. 97), who fixes them in Euninia, i. e. in the parts to the NE. of the extreme frontier of what he and his contemporaries call Germania, i.e. East Prussia, Courland, Livonia, Esthonia, and part of Finnland, "quidam haec habitari ad Vis- tualiam usque fluvium a Sarmatia, Venetis, Sciris, &c. tradunt." No other author either mentions the Hirii or places the Sciri thus far north.

The most interesting note of them is in the so-called Olibian inscription (Böckl, Inscrip. no. 2058), wherein they are mentioned as dangerous neighbours to the town of Obia along with the Galatae, the Thissamatae, the Scythae, and the Saurodariae (Zens, Die Deutschen, &c. s. v. Galateae); and, doubtless, the neighbouring town of Oeculum was their true locality.
SCIRITIS.

The evidence of Jornandes makes them Alans ("Sciri et Satagari et osteri Alanorum," "De Get. 49"), evidence which is important, since Persia, the notary of the Alans, was the tribe of their grandfather. They are made by Sidonius (Com. viii. 392) part of Attila's army, by Jornandes subjects of Odoscer, by Procopius members of the Got and Alan alliance. They were, almost certainly, a Scythian tribe of Khersonos, who, during the period of the Greek settlements harassed Olbia, and, during the Baratons, which invaded the other barbarian tribes of the Lower Danube against Rome. Of these, the chief confederates were the Heruli and Turcilli: with whom they found their way as far west as Bavaria. The present country of Styrria (Styria mark) — the March of the Sici or Sciri, the change from Sc to St being justified by the Bavarian Count Vilius, and by the Pannonian of the 10th century being made a Comes de Steiro in another.

Add to this the existence of a Necus Scirorum in Bavaria. (See Zos., a. 1. Sici.)

The Sciri of the later writers were probably a portion of the Scythians of the parts between the Danube and Juns, under a newer and more specific title. The explanation of Varrus along with an inroad of Ulthia, king of the Huns, seems to have broken up the name and nation. Someones saw the remnants of them labouring as slaves in the mines of Mount Olympus in Bithynia (ix. 5). [R. O. L.]

SCIRITIS (π Σειρίτης: Etd. Σπερίτης, fam. Σερίτης), a rugged and barren mountainous district, in the north of Laconia, between the upper Euroros on the west and the Oenus on the east, and extending north of the highest ridge of the mountains, which were the natural boundary between Laconia and Arcadia. The name probably expressed the wild and rugged nature of the country, for the word signifies hard and rugged (ἐκεπογ, ἐκεπός, ἐκεπός, ἐκεπος, ἐκεπος, ἐκεπος, ἐκεπος). It was bounded by the Maeonian kingdom on the north, and by the Pamphylians on the west, and was originally part of Arcadia, but was conquered at an early period, and its inhabitants reduced to the condition of Lacedaemonian Perioeci. (Steph. B. s. v. Ξερος; Thuc. v. 33.) According to Xenophon they were subjected to Sparta even before the time of Lycurgus. (De Rep. Lac. c. 12.) They were "incised" (ἐνετοι) by the Eretrians, who either starved them, or made them for their bravery; and their contingent, called the Σερίτης ἄλχος, 600 in number, usually occupied the extreme left of the Lacedaemonian wing. (Thuc. v. 67, 68.) They were frequently placed in the post of danger, and sometimes remained with the king as a body of reserve. (Xen. Cyr. vi. 2. § 1. Hell. v. 9. § 16. E. v. 9. § 39.) The first invasion of Laconia by the Thebans the Sciritae, together with the Perioeci of Caryae and Sellasia, revolted from Sparta, in consequence of which their country was subsequently ravaged by the Lacedaemonians. (Xen. Hell. vii. 24. § 1.) The only town in the Scirits appears to be written Scirous and Oenus called Ram by Xenophon. The former is the only place in the district mentioned in historical times. [Orus.] Scirus may perhaps have been the same as Scirionum (Σερίτης), in the district of Aegystia. (Paus. viii. 27. § 4; Steph. B. s. v.)

The road from Sparta to Teges, which is the same as the present road from Sparta to Triopoli, led to the Scirae. (Labea, vol. iii. p. 28; Bohays, Recherches, 3. p. 75; Ross, Eneas. Sciron, p. 178; Curtius, Peloponesae, vol. ii. p. 263.)

SCIRIONIA SAXA. [Megara, p. 316, b.]

SCIRIEL. [Sciri.]

SCIRITANIA. [Princip.]

SCIRTONUM. [Sciri.]

SCIRTONS. [Sciri.]

SCIRTON, a station on the Egyptian road, between Ad Deir and El-Kebir (Probus) and Castra and Ptolemais. The name is no doubt connected with that of the Scironum (Σερίτησ), whom Ptolemy (iii. 17. § 8) couples with the Dassareoi Piritas as Illirian tribes near Macedonia. [E. B. J.]

SCIRTONES. [Sciriana.]

SCIRTONUM. [Sciri.]

SCITAIAN. [Sciri.]

SCITTOON. [Sciri.]

SCITTONIUM. [Sciri.]

SCITUS. [Sciri.]

SCITTI. [Sciri.]

SCODURA (π Τέρσα, Proil. ii. 16. (17.) § 18; Τερσα, Hieroc. p. 356; Ekt. Testmarines, Liv. xiv. 31. 2; Strabo, vi. 4. § 15; Illyricum (Montenegrine), the capital of the Labaeus, seated at the southern extremity of the lake Laebeus, between two rivers, the Cluausus on the E., and the Barbanna on the W. (Liv. xiv. 31.) and at a distance of 17 miles from the sea-coast (Pllm. iii. 22. a. 26.) It was a very. strong place, and in Sicius, king of the Illyrians, attempted to defend it against the Romans, n. c. 168, but was defeated in a battle under the walls. Pliny erroneously places it on the Drilo (L. c.) At a later period it became the chief city of the province of Praesidiae. It is the present Scurra, which is also the name of the lake Labetis. (Wilkinson, Dacieeno and Monte- negro, vol. ii. p. 476.) [T. E. D.]

SCOLLUS, a mountain between Elis and Achaea, now called Sandamericoticho, 3533 feet high, from which the river Larissas rises, that forms the temporary boundary between Achaea and Elis. Strabo describes it as adjacent to Mount Lampeia, which was connected with the range of Erynnus. (Strab. viii. 341.) Strabo also identifies it with the "Hyllus" of the other poets. (H. i. 617; Strab. viii. p. 387; Leake, Morea, vol. ii. pp. 184, 230; Peloponesia, p. 203.)

SCOLITI. [Scolita.]

SCOLUS (Σκολός), a town of Chalcis near Olympus, mentioned together with Spartolus, in the treaty between Athens and Sparta in the tenth year of the Peloponnesian War. [E. B. J.]

SCOLUS (Σκολός; Etd. Σκολός, Σκολός), a town of Boeotia, mentioned by Homer (I. ii. 49?), and described by Strabo as a village of the Parasopias below Cithaeron (ix. p. 408). Persissus, in his description of the route from Platea to Thebes, says that the town was, instead of crossing the Asopas, to follow that river for about 40 stadia, he would arrive at the ruins of Scolus, where there was an unfinished temple of Demeter and Kore (ix. 4. § 4). Mardonius in his march from Tanagra to Platea passed through Scolus. (Herod. ix. 15.) When the Lacedaemonians were preparing to invade Boeotia, n. c. 377, the Thebans threw up an increase on the front of Scolus, which partly extended from Mt. Cithaeron to the Asopas. (Xen. Hell. v. 4. § 49, Aerest. 2.) Strabo says that...
SCOMBIRIA. Scolus was so disagreeable and rugged (ρυγώδης) that it gave rise to the proverb, "never let us go to Scolus, nor follow any one there" (ix, p. 408). Leake places Scolus just below the projection of Citium, on a little rocky table-land, overlooking the town, and the remains of the town still depend on a convent in the Eleutherian, called St. Melas. (Northern Greece, vol. ii. p. 330.)

SCOMBRA'RIA (Σεμβρατία, Strabo, iii. p. 159), an island on the S. coast of Spain, in front of the bay which formed the harbour of Cartago Nova, and 24 stadia, or 3 miles, distant from the coast.

It is referred to its name from the serpent, tanny-fish, or mackerel, which were found in large quantities, and from which the Romans prepared their garum. (Pline. xxxi. 8. a. 43.) It was also called Herculis Insula. Now Islote. [T. H. D.]

SCOMBRA'SIA. [SATURBI PONIB.]

SCOMBRO'SUS, SCOM'MUS (Σεμβρόσως, al. Σεμβρόσως, Thuc. ii. 10: Aesch. Mestr. i. 13; Scopius, Pline. iv. 17: Eust. Xen. Rhod.,) an only-lying mountain of the chain of Haemus, or that cluster of great summits between Ghistanitell and Sofia, which sends tributaries to all the great rivers of the Northern Europe Turkey. As the most central point, and nearly equidistant from the Euxine, the Aegean, the Adriatic, and the Danube, it is probably the Haemus (xii. 31.), to which Philip, son of Demetrius, king of Macedonia, made a fruitless excursion with the expectation of being held by thence on either the Adriatic and the Euxine (Black Sea), the Danube and the Alps. (Leake, Northern Greece, vol. iii. p. 474.) [E. B. J.]

SCOM'MUS. [Soomamus.]

SCOM'BIUS (Σεμβρήβιος), the eastern tributary of the Sangarius of Galatia, which according to Procopius (de Aed. v. 4) joined the Sangarius, 10 miles east of the town of Julipolis. Pline (v. 43) calls it Scopina, and according to Procopius this river frequently overflew the country, which is perhaps alluded to in the Jerusalem itinerary (p. 574), where a station called Hyrcanoptamum (i.e. Υφρανταμος) is mentioned about 13 miles to the east of Julipolis. The modern name of the river is Aladus. (Comp. Leake, Asia Minor, p. 79; Eckhel, Doctr. Num. iii. p. 101.)

SCOFELUS. [Halounkeb.]

SCOP'LI. [Scopi.]

SCOP'LIUS (Σεμβρίου), a headland on the west coast of Caria, to the west of Myndus, and opposite the island of Cos. (Ptole. v. 2. § 10.) Strabo (xiv. p. 658) mentions two headlands in the same vicinity, Astypalaea and Zephyrium, one of which possibly may be the same as Scopi. [L. S.]

SCORBIDCI (Σεμβριδσία), a powerful Celtic tribe, in the southern part of Lower Pannonia, between the rivers Savia, Drava, and Danubia. They and the Boii were overpowered by the Dacians. (Strab. vii. pp. 292, 313.) Some call them an Ilyrian tribe, because, living on the borders of Illyricum, they were much mixed up with them. They were in the end greatly reduced by their struggles with the Dacians and the Triballi, so that when the Romans under Posthumus went against them they were easily subdued. (Appian, H. R. 3; Liv. xii. 23; Justin, xxxii. 3; Pline. iii. 28; Ptol. ii. 16. § 3.) In Pannonia they seem to have gradually become assimilated to the Pannonians, whence in later times they disappear from history as a distinct nation or tribe.

SCORDUS. [SCORDIS.]

SCORDUS MONS. [SCARDER.]

SCOTANE. [CLETOR, p. 635, a.]

SCOTT. The Scoti were the ancient inhabitants of Hibernia, as appears from notices in some of the Latin writers. (Clausilius, de IV. Cons. Hon. 33, 34; C. Val. de Land. Sub. i. 251; Oros. i. 2.) For several centuries Ireland was considered as the land of the Scoti, and the name of Scotia was equivalent to that of Hibernia. (Isid. Orig. xiv. 6; Beda, i. 1, ii. 4; Geogr. Rav. i. 3, v. 32; Alfred the Great, op. Oros. p. 30, &c.) We have no accounts respecting the subdivisions of the Scoti; but perhaps they are to be sought in the five tribes of the Irish counties, as Munster, Leinster, Ulster, Connaught. Annamius mentions the Scoti, in conjunction with the Atta-cotti, as committing formidable devastations (xxvii. 8. § 4). According to St. Jerome (adv. Jovin. v. 2. 301, ed. Mart,) they had their wives in common; a custom which Dion Cassius represents as also prevailing among the kindred race in Caledonia (xxvi. 12). At a later period the names of Scotia and Scoti vanish entirely from Ireland, and become the appellations of the neighbouring Caledonia and its inhabitants. This was effected through a migration of the Scoti into Caledonia, who settled to the N. of the Clyde; but at what time this happened, cannot be ascertained. Beda (l. 1) states that it took place under a leader called Ceallach. The new settlement was waged with the surrounding Picts, and even against the Anglo-Saxons, but at first with little success. (Id. i. 24, iv. 36.) Ultimately, however, in the year 859, under king Keneth, they succeeded in subduing the Picts (Fordun, Scot. Hist. ap. Gall, i. 659, seq.), and the whole country of Strathclyde and the Nethers of Scotia obtained the name of Scotland. (Comp. Zonas, Die Deutschen u. die Nachbarstammen, p. 568; Gibbon, vol. iii. p. 268, and notes, ed. Smith.) [T. H. D.]

SCOTTAS. [Laconia, p. 113, b.]

SCOTUA (Pent. Tab.; Scotus, Pline. iv. 17. a. 19: Ech. Scotussasii, Pline. iv. 17. a. 18), a station on the road from Heraclea Sintica to Philippi, which was passed round the N. of the lake Cerecinites, answering to the place where the Syrmon was crossed just above the lake. (Leake, Northern Greece, vol. iii. p. 227.) [E. B. J.]

SCOTUS (Σεμβρούσα or Σεμβρία; Ech. Σεμβρούσιον or Σεμβρία), an ancient town of Pelasgiots in Lycia, lying between Caria and Phrygia, and on both the sides of the frontier of Phrygia. Scotus is not mentioned in Homer, but according to some accounts the oracle of Dodona in Epeirus originally came from this place. (Strab, vii. p. 323.) In b. c. 394 the Scotussae joined the other Thessalians in opposing the march of Agisius through their country. (Xen. Hell, iv. 3. § 3.) In b. c. 367 Scotus was treacherously seized by Alexander, tyrant of the neighbouring town of Pharsae. (Diod. xv. 75.) In the territory of Scotus were the hills called Cyanopephala, which are memorable as the scene of two battles, one fought in b. c. 364, between the Thebans and Alexander of Pharsae, in which Pelo-pidias was slain, and the other, of still greater consternation, fought in b. c. 297, in which Philip of Macedonia was defeated by the Roman consul Flaminius. (Plut. Pelop. 32; Strab. ix. p. 441; Polyb. xviii. 3. seq.; Liv. xxxiii. 6. seq.) In b. c. 191 Scotus surrendered to Antioco, but was recovered shortly afterwards, along with Pharsae and Pharsae, by the consul Atilius. (Liv. xxxvii. 9. 14.) The ruins of Scotos stand at

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SCULTENA.

Scutut. The city was about two or three miles in circumference; but of the walls only a few courses of stones are preserved. The acropolis stood at the south-western end of the site, below which, on the east and north, the ground is covered with foundations of buildings, heaps of stones, and fragments of tiles and pottery. (Leake, Northern Greece, vol. iv. p. 434, seq.)

SCULTENA (Σκούτενα, Strab.: Παμαρι, a town of the southern tributaries of the Padoius. (Plin. iii. 16. s. 50; P. Daci. Hist. Lang. iv. 47.) It crosses the Asenitian Way about 5 miles E. of Mutina (Modena), and falls into the Po a little below Bondeno, being the last of the tributaries of that river which now flows into its main stream. In the lower part of the basin, it is more extensive, and one of the principal of the southern tributaries of the Po. (Steph. B. a. e.) This is perhaps the same as the Scutieno in the Jerusalem itinerary of the 6th cent. when it is placed between Erses and Falis, at the distance of 15 miles from either. (Cramer, Ancient Greece, vol. i. p. 226.)

SCULYCE (Σκόλυκε, an ancient Pelasgian town of Myola, on the coast of the Proponia, est of Cypria. (Steph. B. a. e.) In this place and the neighbouring Placia, the Pelasgiains, according to Strabo (xii. 18), had preserved their ancient language down to this time. Scylyx (p. 10. a. 17) speaks of both as still existing. These towns seem never to have been of any importance, and to have decayed at an early period. (L.S.)

SCYLACIUM or SCYLLETIUM (Σκύλαιον, Steph. B. Strab.: Σκύληλες, Ptol.: Σκυλεληθαρία, Strab.: Σκύληλατια), on the coast of Bruttium, situated on the shores of an extensive bay, to which it gave the name of Scylietia Sinus. (Strab. vi. p. 261.) It is this bay, still known as the Golf of Squillace, which indents the coast of Bruttium on the E. as deeply as that of Hipponion or Turina (the Gulf of St. Eufemia) does W. where it is between the comparatively narrow isthmus between them. (Strab. l.c.; Plin. iii. 10. a. 15.) (BRUTTIUM.) According to a tradition generally received in ancient times, Scylaceum was founded by an Athenian colony, a part of the followers who had accompanied Meneleus to the Trojan War. (Strab. i. c.; Plin. l. c.; Serv. ad Aen. ii. 72.) It was probably stablished under the complete authority of Constantinople, though after the memorable victory in which, under its walls, Basil, the "Slayer of the Bulgarians," in the beginning of the eleventh century, avenged the defeat he had suffered from Samuel, king of Bulgaria, twenty-one years before, in the person of Mt. Hæma, this city surrendered to Byzantium. (Cavaceppi, i. 69.) In the reign of Michael Palæologus it was wrested from the emperor by the Servians, and became the residence of the Kral (Cantacuzenos, p. 778.). Finally, under Sultan Bayezid, Scupi, or the "Bride of Bëmil," received a colony of Ottoman Turks (Chalcedonides, p. 81.). (Leake, Northern Greece, vol. iv. p. 432; [E. C. H.])

SCUGGUM (Σκούγγυμ, a town in the north of Germany, in the territory of the Helvoeones, between the Vindus and the Vistula, the exact site of which is unknown. (Ptol. ii. 11. § 27; comp. Wilhel. Germannica, p. 238.)

[LS]

SCYDRA (Σκύδρα, Eth. Σκύδραπος), a town of Samithia in Macedonia, which Ptolemy places between Tyria and Mesta. (Steph. B. a. e.; Ptol. ii. 13. § 39; Plin. iv. 10. a. 17.) It was perhaps the same as the station Scurio in the Jerusalem itinerary (p. 604), which later it seems to be near Edessa and Falis, at the distance of 15 miles from either. (Cramer, Ancient Greece, vol. i. p. 226.)

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[LS]
SCYLAEX. In B.C. 324 the Romans, at the instigation of C. Gracchus, sent a colony to Scylacium, which appears to have assumed the name of Minervium or Colonia Minervia. (Vell. Pat. i. 15; Mommsen, "Röm. Geschichte," Wissenschaften, 1849, pp. 49–51.) The name is written by Velleius "Scolatiunum;" and the form "Scolasiaum" is found also in an inscription of the reign of Antoninus Pius, which makes it appear that the place must have received a fresh colony under Nerva. (Orvil Jauv. 136; Mommsen, L.c.) Scylacium appears to have been a considerable town after it received the Roman colony, and continued such throughout the Roman Empire. (Mel. ii. 4. § 8; Plin. iii. 10. a. 15; Potii. iii. 1. § 11.) Towards the close of this period it was distinguished as the birthplace of Cassiodorus, who has left us a detailed but rhetorical description of the beauty of its situation, and fertility of its soil.

The modern city of Squillace is a poor place, with only about 4000 inhabitants, though retaining its episcopal see. It stands upon a hill about 3 miles from the sea, a position according with the description given by Cassiodorus of the ancient city, but it is probable that this occupied a site nearer the sea, whose considerable ruins are seen still above, though they have not been described by any modern traveller.

The Scylliticus Sinus (Σκυλλικός κόλασ), or Golf of Squillace, was always regarded as dangerous to mariners; hence Virgil calls it "naviragum Scylacum." (Aem. iii. 553.) There is no natural port throughout whose whole length it is safe, and still bears an evil reputation for shipwrecks. The name is found in Aristot. as well as Antiochus of Syracuse, but would seem to have been borrowed to Thucydides; at least it is difficult to explain otherwise the peculiar manner in which he speaks of the Perissinean gulf, while relating the voyage of Gylianus along the E. coast of Bruttium. (Thuc. vi. 104; Arrius. AR. Phot. vol. ii. 10; Anti. Strab. vi. 254.)

[1.E. H. B.]

SCYLAX (Σκύλαξ), the chief tributary of the Iris in Pontus; it had its sources in the east of Galatia, and flowing in a north-western direction, emptied itself into the Iris near Eupatoria or Magnopolis. (Strab. xii. p. 547.) Its modern name is Tschalaks. (Hamil, Researches, ii. p. 365. 374.)

SCYLACIAE (Τυχβ. Prov. Geogr. Rev. iv. 6, v. 19), a town of Thrace, on the Euxine, where the long wall, erected by the emperor Anastasius Dicorus for the defence of Constantinople, terminated. This wall commenced at Selymbria, on the Propontis, and was carried across a narrow part of Thrace, at the distance of about 40 miles from Constantinople, its length being 2 days' journey (Procop. de Aed. iv. 9; Gibbon, Decline and Fall, c. 40.)

[J. R.]

SCYLLEAEUM (ζυλλαυειν: Scylla), a promontory, and town or fortress, on the W. coast of Brutum, about 15 miles N. of Rhegium, and almost exactly at the entrance of the Sicilian strait. The promontory is well described by Strabo (vi. p. 257) as a projecting rocky headland, jutting out boldly into the sea, and united to the mainland by a narrow neck or isthmus, so as to form two small but well sheltered bays, one on each side. There can be no doubt that it was the Sangua of Homer, by which name it was called by so many fables, and which was represented by Homer and other poets as

the abode of the monster Scylla. (Hom. Od. xii. 73, &c., 235, &c.: Biogr. Dict. art. SCYLLA.) But the dangers of the rock of Scylla were far more fabulous than those of its neighbour Charybdis, and it is difficult to believe that, even with the aid of navigation, it could have offered any obstacle more formidable than a hundred other headlands whose names are unknown to fame. (Senec. Ep. 79; Smyth's Sicily, p. 107.) At a later period Anaxiades, the despot of Rhegium, being struck with the natural strength of the position, fortified the rock, and established a naval station there, for the purpose of checking the incursions of the Tyrrhenian pirates. (Strab. vi. p. 257.) In consequence of this a small town grew up on the spot; and hence Pliny speaks of an "oppidum Scyllumaeum;" but it was probably always a small place, and other writers speak only of the promontory. (Plin. iii. 6. a. 10; Mel. ii. 4. § 10; Potii. iii. 1. § 10.) By the present day the rock is still occupied by a fort, which is a post of considerable strength, while a small town stretches down the slopes towards the two bays. The distance from the castle to the opposite point of the Sicilian coast, marked by the Torre del Faro, is stated by Capt. Smyth at 6047 yards, or rather less than 3 miles, and is, of course, an after-wards conversion, so that its width between the Punta del Pescato (Casyns Prom.) and the nearest point of Sicily does not exceed 3971 yards. (Smyth's Sicily, p. 108.)

SCYLLAEUM (Σκύλλαεια), a promontory of Troezena, and the most easterly point of the Peloponnesus, is also called Scylla. Thucydides says in his history of Troezena, the daughter of Nisus, who, after betraying Megara and Nisaea to Minos, was thrown by the latter into the sea, and was washed ashore on this promontory. Scyllaeum formed, along with the opposite promontory of Sunium in Attica, the entrance to the Saronic gulf. It is now called Karo-Skyl; but as Panassias, in the paraphr. from Scyllaeum to Herodoteus, Scyllaeum first, and then Bucephalis, with three adjacent islands, it is necessary, as Leake has observed, to divide the extremity now known as Karo-Skyl into two parts; the bold round promontory to the N. being the true Scyllaeum, and the acute cape a mile to the S. of it, Bucephalis, since the three islands are adjacent to the latter. (Clay. ii. 2; Schott, Illustr. Hudson; Strab. viii. p. 373; Thuc. v. 55; Plin. iv. 5. a. 9; Mela. ii. 3; Leake, Morea, vol. ii, p. 469, Peloponnesius, p. 282; Bolyai, Recherches, p. 59; Curtius, Peloponnesus, vol. ii, p. 452.)

SCYLLETICUS SINUS. [SCYLLACIUM.]

SCYRAS (Σκύρα). SCYRUS (Σκύρος; Eθ. Σκυρός: Skyrós), an island in the Aegaean sea, and one of the northern Sporades, was so called from its ruggedness. It lay east of Euboea, and contained a town of the same name (Strab. ix. p. 436; Scylax, p. 33; Potii. iii. 13. § 47), and a river called Cephisus. (Strab. ix. p. 424.) Scyrus is frequently mentioned in the stories of the mythical period. Here Thetis concealed her son Achilles in woman's attire among the daughters of Lycomedes, in order to save him from the fate which awaited him under the walls of Troy. (Apollod. il. 13. § 8; Paus. i. 22. § 6; Strab. ix. p. 436.) It was here also that Pyrrhus, the son of Deidamia by Achilles, was brought up, and was afterward recognized by Telemachus, son of Odysseus, in the Trojan War. (Hom. II. xix. 356; Od. xii. 507; Soph. Phil. 288, etc.) According to another tradi-
tion Scyros was conquered by Achilles (Hom. II. 1. 665; Paus. i. 22. § 6); and this conquest was connected in the Attic legends with the death of Thucydides. After the victory of the Scyrians, he had been driven out of Athens he retired to Scyros, where he was first hospitably received by Lycomedes, but was afterwards treacherously hurled into the sea from one of the rocks in the island. It was to revenge his death that Pelena sent Achilles to conquer the island. (Plut. Thes. 35; Paus. i. 22. § 6; Philostr. Heroic. 19.) Scyros is said to have been originally inhabited by Pelaegians, Carian, and Dolopians; and we know from Thucydides that the island was still inhabited by Dolopians, when it was conquered by Cimon against the Persian war (Nicolaus Damaesc. ap. Steph. B. e.; Scymn. Ch. 880, seq.; Thuc. i. 98; Diod. xi. 60.) In m. c. 476 an oracle had directed the Athenians to bring home the bones of Theseus; but it was not till m. c. 44, that the island was conquered, and the bones conveyed to Athens, where they were preserved in the Theæum. Cimon expelled the Dolopians from the island, and peopled it with Athenian settlers. (Thuc. Diod. Ëloc. 2; Plut. Thes. 35, Cies. 8; on the date of the conquest of Scyros, which Clinton erroneously places in m. c. 476.) The island is described by Polybius (vol. i. p. 468 seq.) From this time Scyros was subject to Athens, and was regarded even at a later period, along with Lemnos and Imbros, as a possession to which the Athenians had special claims. Thus the peace of Antalcidas, which declared the independence of all the Greek states, nevertheless allowed the Athenians to enjoy all their possessions in these isles; (Xen. Hell. iv. 8. § 15, v. 1. § 31;) and though the Macedonians subsequently obtained possession of these islands, the Romans compelled Philip, in the peace concluded in m. c. 196, to restore them to the Athenians. (Liv. xlviii. 30.) The soil of Scyros was unproductive (Dem. s. Callip. p. 1238; Eustath. ad Hom. II. ii. p. 732; Suidas, s. v. Ἀχιλλεύς;) but it was celebrated for its breed of cattle, and for its quarries of variegated marble. (Strab. ix. p. 437; Athen. i. p. 28, xii. p. 540; Zenob. ii. 18; Plin. xxxvi. 16. a. 26.)

Scyros is divided into two parts by a narrow isthmus, of which the southern half consists of high rugged mountains. The northern is not so mountainous. The modern town of St. George, on the eastern side of the island, stands upon the site of the ancient town. It covers the northern and western sides of a high rocky peak, which to the eastward falls steeply to the sea; and hence Homer correctly describes the ancient city as the lofty Scyros (Ilios alveania, H. i. 664). The Hellenic walls are still traceable in places; but the city was barely 3 miles in circumference. On the isthmus south of Scyros a deep bay still retains the name of Achilli (Ἀχιλλίς), which doubtless is the site of the Achilleion, or sanctuary of Achilles, mentioned by Eustathius (ad Hom. ii. 662). Athens was the divinity chiefly worshipped at Scyros. Her temple stood on a rock close to the town. (Stat. Achill. i. 385, ii. 21.) Tournafort says that he saw some remains of columns and cornices of white marble, close by a forsaken chapel, on the left hand going into the fort of St. George; these are probably remains of the temple of Athena. (Tournafort, Voyage, vol. i. p. 334, trans.; Leake, Northern Greece, iii. 106, seq.; Findlay, Reisz, vol. ii. p. 66; Ross, Wonders of Greece and Crete, vol. ii. p. 32, seq.)

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SCYRUS (Σκύρος), a tributary of the Alpheus, in southern Arcadia. (Megapolis, p. 399, b.)

SCYTHIA (Σκύθων, σκύθες; Eth. Zkúyov, Zkúyoi), or in Greek Zkúyoi, for the southern half of Northern Europe, and in Western and Central Asia. Its limits varied with the differences of date, place, and opportunities of information, on the part of its geographers. Indeed, to a great extent, the history of Scythia is the history of a name. It is obvious that the term came from the Greeks, from the Romans; in this respect, the barbarous Scyths, which, in form at least, an Roman rather than Greek. But whence did the Greeks get it? for it is by no means either significant in their tongue, or a Greek word at all. They took it from one or more of the populations intermediate between themselves and the Scythian; these being Thracians, Sarmatians, and Geteans. Probably the three used it; in any case, it seems to have been used by the neighbours of the Greeks of Olbipolis, and by the Thracians on the frontiers of the Greeks of Macedonia. This is in favour of its having been a term common to all the forms of speech between Macedonia and the Bosphorus. Scyth-, then, is a Sarmatian, Thracian, and Getic term in respect to the western Scythians, a term which varies in its origin? The presumption as well as the evidence is in favour of its having been so. There is the express evidence of Herodotus (iv. 6) that the population which the Greeks called Scythians called themselves Scoloti. There is the fact that the Persian equivalent to Scyths was Sakae. Thirdly, though the word at any rate seems to have been derived from the Scythic myths there is no such eponymous as Scytha or Scythe, which would scarcely have been the case had the name been native. Scyk-, then, was a word like German or Alamand, as applied to the Dacians, a word strange to the language of the population designated by it, but not strange to the language of the neighbouring countries. To whom was it applied? To the tribes who called themselves Scoloti.

What was the extent of the term? Did it apply not only to the Scoloti, but to the whole of the class to which the Scoloti belonged? It is safe to say that, at first, at least, there were many neighbours of the Scoloti, whom the Greeks called Scyths. The number, however, increased as the term became general. Did the name denote any populations of a different family from the Scoloti? Rarely, at first; afterwards, frequently. If the populations designated by their neighbours as Scythian, called themselves by some other name, what was that name? Scoloti applied only to a part of them. The word had a bearing on the language to which they spoke? if so, what it was, and in what tongue? Both these points will be noticed in the sequel, the questions involved in them being at present premature, though by no means unimportant.

The knowledge of the Scythian family dates from the beginning of Greek literature.
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a point upon which Strabo enlarges (vii. 3, §§ 7, 8). They are Hamaxobii (ἡμαξοβίων ὀλίγοι ἰατροί), and ἱατροί. Asclepius mentions them as ἰατροί. The apparent simplicity of their milk-drinking habits got them the name of mild and inoffensive creatures with Ephorus (Strab. vii. p. 302), who contrasts them with the cannibal Sarmatians. There was also an apparent confusion arising out of the likeness of Νάουξες to Νήμων (from νήμων = law). The Promethus of Asclepius is bound to one of the rocks of Caucasus, on the distant border of the east.

Such are the Scythes of Asclepius and Hesiod. The writers of the interval, who knew them as the invaders of Asia, and as historical agents, must have had a very different notion of them. Fragmentary allusions to the evils inflicted during their inroads are to be found in Callinus, Archilochus, &c. The notice of them, however, belongs to the criticism of the idea.

Plutarch, Damussian Scythen of Herodotus:

Scoloti: Scythen of Hippocrates—Much of the Herodotean history is simple legend. The strange story of an intermarriage of the females who, whilst their husbands were in Asia, were left behind with the slaves, and of the rebellion therein originating, is unimportant. The description of them, on the part of the returning masters, of the thrives with which the backs of the rebels had been previously but too familiar, belongs to the Herodotean Scythenians (iv. 1—6). So do the myths concerning the origin of the nation, in four number, which may be designated as follows.

1. The Account of the Scythenians themselves.

This is the effect that Targitius, the son of ξενος by a daughter of the river Borysthenes, was the father of Leipzexes, Arpoxazex, and Colazex. In their reign, there fell from heaven a yoke, an αξε (ἑξεμάκρον), a plough-share, and a cup, all of gold. The two elder failed in taking them up; for they burnt when they approached them. But the younger did not fail; and an oracle, according to him, From Leipzexes descended the Augeasites (Ἄγεαεῖς); from Arpoxazex the Catari and Trapiae; from Colazex the Paratai. The general name for all is "Scoloti, whom the Greeks call Scythea." This was exactly 1000 years before the invasion of Darius. The gold was sacred; the country large. It extended as far north as the cold frozen shores (snow) prevented things from being seen. The number of the kingdom was three, the greatest of which had charge of the gold. Of this legend, the elements seem partly Scythenian, and partly due to the country in which the Scythenians settled.

The descent from the Borysthenes belongs to this latter class. The story of the sons of Targitius is found, in its main features, amongst the present Tartars. In Targitius more than one commentator has found the root ῥυκ. The threefold division reminds us to the Great, Middle, and Little Hordes of the Kirghiz; and it must be observed that the words greatest and middle (μεγαλύτερος and μεδιάς) are found in the Herodotean account. They may be more technical than the old text of the text. In the account there is no Eponymous, no Scytora, or even Scolota. There is also the statement that the Scythenians are the youngest of all nations. This they might be, as immigrants.

2. The Account of the Pontic Greeks.—This is to the effect that Agathiymus, Gelenus, and S-vthas (the youngest) were the sons of Hercules and Echidna, the place where they met being the Hylena. The son that could draw the bow was to rule. This was Scolota, owing to manœuvres of his mother. He stayed in the land: the others went out. The cup appears here as a sign of mild and inoffensive conceptions with Ephorus (Strab. vii. p. 302), who contrasts them with the cannibal Sarmatians. There was also an apparent confusion arising out of the likeness of Νάουξες to Νήμων (from νήμων = law). The Promethus of Asclepius is bound to one of the rocks of Caucasus, on the distant border of the east.

This is historical rather than mythological. The Massagetae press the Scythenians upon the Cimmeri, the latter flying before them into Asia. This connects the history of the parts about the Bospors with Media. The inference from the distribution of the signs of Cimmerian occupation confirms this socalled Scythenian the burial-places of the Cimmeri on the Taurus; there was the Cimmerian Bospors, and between them, with Cimmerian walls, Scythenia (Σκυθεία). This is strong evidence in favour of Scythenian extension and Cimmerian preoccupancy.

4. The Account of Aristocles of Proconnesus.—This is a speculation rather than either a legend or a piece of history. Aristocles (Μνα, Ἱστορία τῆς Μικραίας Ἑλληνικῆς Literaturē, vol. ii. 469, seq.) visited the country of the Issedones. North of these lay the Arimaspis; north of the Arimaspis the Monophthalmi; north of the Monophthalmi the Gold-guarding Griffins (Ἰχνοτάπεια χρυσόφοδοι Αἰγίδοι); and north of these, the Hyperborei. The Hyperborei made no movements; but the Griffins were a people of the plains. The Monophthalmi the Arimaspis, the Arimaspis the Issedones, the Issedones the Scythenians, the Scythenians the Cimmerians, the Cimmerians having to leave their land; but they, as we learn elsewhere, attack the Medes. (Herod. iv. 5—16.) No one had ever been further north than Aristocles, an unsafe authority. The information of Herodotus himself is chiefly of the Cilician and the Greeks of the Borysthenes. He mentions, however, conversations with the steward of one of the Scythenian kings.

The Emporium of the Borysthenes was central to the Scythia of the sea-coast. In the direction of the Hypanis, i.e. west and north-west, the order of the population was as follows: the Callipidae and Alexones (Ἄλκατοι Ἰσαποι), sowers of corn and consumers of corn; to the north of whom lay the Scythea Argoteus, not only sowers of corn, but siders of it; to the north of these the Neuri; to the north of the Neuri either a desert or a terra incognita (iv. 17, 18.) The physical geography helps us here. The nearer we approach the most fertile province of modern Russia, Podolit, where we place the Scythea Artoe, the more the Scythenian character becomes agricultural. The Hellenic Scythea (Callipidae and Alexones) belong more to Kherson. That the Hellenic Scythea were either a mixed race, or Scythicised Greeks, is unlikely. The doctrine of the present writer is as follows: seeing that they appear in two localities (viz. the Government of Kherson and Caucasus); seeing that in each of these the populations of the later and more historical periods are Alani (Ptolomy's form for those of Kherson is Alani); seeing that even the Alani of Caucasus are by one writer at least called Ἀλκατον Αλανίων; seeing that the root of Kheron might have two plurals, one in -e and one in -e, he ends in seeing in the Scythea Scythenians the same name as the Alans of the Alani name. Neither does he doubt about Gelonti being the same word,—forms like Chauni and Huan, Arpi and Carpi being found for these parts. At any rate, the locality for the Callipidae and Alexones suite that of Ptolomy's Alani, whilst that of the Scythean Greeks and Gelonti of Caucasus suite that of the Alans of the fourth and fifth centuries.

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The Scythian affinities of the Neuri are implied rather than categorically stated; indeed, in another part there is the special statement that the Tyrs rises out of a great lake which separates the Scythis and Neuri. [\text{Neuri}: παύναντα κύριον τοῦ Νέ- ρου \text{Tyrs}]. This, however, must not be made to prove too much; since the Scythis that were conterminous with the Neuri were known by no special name, but simply by the descriptive term \text{Scythis Arotarae}. \text{[Examparab; Nkuri.]} In Sibylline geography \text{Nurys} = \text{marak}. Hence Neuri means marac. There are none of these more Neuri than one, e. g. on the Nurys of the headwaters of the \text{Dnieper}, i. e. of \text{Pisok}. A fact in favour of the Neuri being Scythian is the following.

The occupants of \text{Pontus}, when its history commences, which is as late as the 13th century, are of the same stock with the Scythis, i. e. Comanian \text{Turks}. Not to be there is no evidence of their introduction being recent, but the name \text{Omanii (Lygii Omanii)} appears about the same parts in Ptolemy.

East of the Borysthenes the Agricultural Scythis occupy the country as far as the Panticapes, 3 days distant. Northwards they extend 11 days up the Borysthenes, where they are succeeded by a desert; the desert by the Androphagi, a nation peculiar and whom means \text{Scythian} (c. 19). Above the Androphagi is a desert.

The bend of the \text{Dnieper} complicates the geography here. It is safe, however, to make \text{Estersovost} the chief Georgi area, and to add to it parts of \text{Kiev}, \text{Kherson}, and \text{Poltava}, the agricultural conditions increasing as we move northwards. The swampy \text{mud} the first is, probably, a March or political frontier, as old the Svevi used to have between themselves and neighbours; at least, there is nothing in the conditions of the soil to make it a natural one. It is described as \text{mud} \text{walled}. The other is \text{blue mud}, a distinction, apparently, of some walks. Not to be natural, however, it must be interpreted forest rather than steps. \text{Kras} and \text{Taherevo} give us the area of the Androphagi; \text{Kras} having a slight amount of separate evidence in favour of its having been "by no means Scythian" (c. 18).

The \text{Hylaen}, or wooded district of the Lower \text{Dnieper}, seems to have been common ground to the \text{Scythis} and \text{Scythian Nomades}; or, he has as it was uninhabited. The latter extends 14 days eastward, i. e. over \text{Taurida}, part of \text{Estersovost}, and \text{Don Kozak}, to the \text{Gerrhus}.

The \text{Palaces (to kalckianu Borachia)} succeed; their occupants being the Royal Scythis, the best and most numerous of the names, who look upon the others as their slaves. They extend, southwards, into the \text{Ovros} (\text{Theorpo}), and, eastwards, as far as the ditch dug by the offspring of the blind slaves (the statement that the Scythis blinded their slaves on account of the milk being one of the elements of the strange Servile legend previously noticed), and the Mæsiotic Emperior called \text{Kromni}.

North of the Royal Scythis lie the Melanchlimai (a probable translation \text{Karakoelak} = \text{black bones}), a different nation and not Scythian (c. 20), with marshes, and either a desert or a terra incognita above them. This distinction is, almost certainly, real. At the present moment a population, to all appearances aboriginal, and neither Slavonic nor Scythian (but \text{Ugrian or Finn}), occupies parts of \text{Pessa} and \text{Tambow}, having, originally, extended farther west and further south. To the north the forest districts attain their maximum development. \text{[Malanchlimai.]} The Royal Scythis may have occupied the country of \text{Voroskai}.

East of the Tanais it was no longer Scythia, but the \text{Adjes} of the \text{Sauromatae}. \text{[See Sauromata; Budi; Geloni; Thymagetai; Iuburka.]} The want of definite boundaries makes it difficult to say whither the \text{Ucraesi} and beyond. They extend to the east lay other Scythis, who, having roved few years, have left them; the soil was level and deep, beyond it rough and stony, with mountains beyond. These are occupied by a nation of Bnad-heads, flat-nosed and bearded, Scythis in dress, peculiar in language, collectors of a substance called \text{scyries} from a tree called \text{vorsik} (c. 23). Their flocks and herds are few; their women so simple that no one injures them, &c. \text{[Agranov; Irskho; Hypermonik; Arimasp.]} In the parts about the mountains of the Azgippai tribe was carried on by means of seven interpreters. Let this be the caravan trade of \text{Orenburg}, near its terminus on the \text{Volga}, and we shall find that seven's about the number of languages that could sit at its present mouth and be brought together as a fair of the central \text{Orenburg}. For the Scythis Russian takes the language of the Sauromatae; for the Scythian that of the modern Tartars.

To these we may add four Ugrian forms of speech,—the \text{Taurus}, the \text{Mordvin}, the \text{Tahermass}, and the \text{Voitok}, with the two forms of speech akin to the \text{Ostik} and \text{Perian} to choose the fifth from. The \text{Tahermess} of \text{Taurida} is a different race to the \text{Tatars} and \text{Turks} of the present time,—Turk and Ugrian.

The chief river of the \text{Herodotes Scythia} was the \text{Ister (Danube)}, with its five mouths; and the \text{Tyrs (Dniester)}, the \text{Hypanes (Bay)}, the \text{Borysthenes (Dnieper)}, the \text{Panticapae} (see \text{v. s.}), the \text{Hyparcia} (see \text{Scythia}), the \text{Gerrhus} (see \text{v. s.}), an island near the mouth of the \text{Dnieper} (in the rivers of the present \text{Dniester Principality}) being the \text{Poratae} (Scythia, in Greek \text{Poratae}, the \text{Tiarantos}, the \text{Avanos}, the \text{Parapis}, and the \text{Odessis} (c. 47, 48). To these, from the country of the \text{Agathucris}, the \text{Mara} (c. 49), or modern \text{Moros} of \text{Transilvania}. The difference between the ancient and modern names of rivers is nowhere greater than here,—the \text{Mara} being the only name now in use which represents the original one; unless we choose to hold that, word for word, \text{Saltus} = \text{Araxes}. \text{Word for word}, indeed, \text{Napax is Dnieper}; but then the rivers are different. This creates a grave difficulty in the determination of the language to which the names of the \text{Scythis} rivers should be referred. Yet the question is important, inasmuch as, in the names, as they come down to us, we have so many glosses of some language or other. Upon the whole, however, the circumstances under which they reached \text{Herodotes} suggest the notion that they are Scythis: e. g. the express statement that \text{Porata is a Scythian form}. Again; \text{Hypanes is, word for word, the name of which the word of which the name is known both \text{Asia} and \text{Europe} is best explained by supposing it to be Scythis. On the other hand, they are as little significant in the language which, amongst those present existing, best explains the \text{untranslatable} Scythian glosses, as they are in the \text{Slavonic}, \text{Latin}, or \text{Greek}.

The physical geography of \text{Herodotes Scythia} was a steppe, with occasional districts (chiefly along
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the course of the rivers and at their head-waters) of a more practicable character.

MOUNTAINS.—These were the eastern continuation of the Carpathians, and the hills of the Crimea or Tauris. These were but imperfectly known to Herodotus.

LAKES. [See Examparius and Bucner.] TOWNS, exclusively Greek colonies. [See Olbios. Phocis. Panticapaeum.]

Beyond the Sauromatae (s. e.) lay "other Scythians, who, having revolted from the Royal, reached this country," i.e. some part of Osmurb (c. 22). Thirdly, there were the Sacae, whom we may call the Scythians of the Persian frontier. Their occupancy was the parts conterminous with Bactria, and it was under Darius, the son of Hystaspes, that they, along with the Bactrians, joined in the invasion of Greece. Their dress was other than Bactrian, consisting of a pointed turban, a bonnet, leggings, native bow, daggers, and the axe called evedepos— a word which is necessarily technical. These were Scythes Amyrigii, truly, however, Scythes, inasmuch as the Persians called all the Scythians by the name Sacae. Under the reign of Cyrus they were independent. Under Darius, they, along with the Caspil, formed the 15th satrapy (iii. 93). This connects them with their frontiers on the west, rather than on the east.

There is no difficulty, however, in fixing them. From Asteroabed to Balc they extended along the northern frontier of Persia, in the area, and probably as the ancestors, of the present Turkomans and Uzbeks. The name Amyrigii will be noticed in the sequel.

The Scæae, if not separated from the "other Scythians" by the greater part of Independent Turky, were, at any rate, a population that presented itself to the informants of Herodotus under a different aspect. The Sacae were what the Persians found on their northern frontier. The eastern Scythes were the Scythians beyond the Sauromatæ, as they appeared to the occupants of the parts about the Tauri.

It is not difficult to see the effect of these three points of view upon future geographers. With Scythians in Transcaucasia, Scythes in Osmurb, with Scyths (even though called Scaes) in Khoresm and Turkomania, and with a terra incognita between, the name cannot fail to take upon itself an inordinate amount of generality. The three isolated areas will be connected; and the historical or ethnological unity will give way to a geographical. At present, however, there is a true unity over the whole of Scythia in the way both of

PHYSIOGNOMY AND MANNERS.—The physical conformation of the Scythians is not only mentioned individually by Herodotus, but in a more special manner by Hippocrates: "The Scythian wisest is widely different from the rest of mankind, and is like to nothing but itself, even as the Egyptian. Their bodies are thick and fleshly, and their limbs loose, without tons, and their bellies the smoothest (γυώρ), softest (γυώρ), mostest (γυώρ) of all the Scythian races (μιχαλεσκόνετα) for it is not possible for the belly to be dried in such a country, both from the soil and climate, but on account of the fat and the smoothness of their flesh, they are all like each other, the men like the men, the women like the women." (Hippocr. de Aere, &c. pp. 291, 292.) Coming as this notice does from a physiognomist, it has commanded considerable attention; it has, however, no pretensions to be called a description, though this has often been done. In the hands of later writers its leading features become exaggerated, until at length the description of a Scythian becomes an abstract caricature. We may see this by reference to Ammianus Marcellinus and Jornandes, in their accounts of the Huns. The real fact inferred from the text of Hippocrates is, that the Scythians had a peculiar physiognomy, a physiognomy which the modern ethnologist finds in the population of Northern and Central Asia, as opposed to those of Persia, Caucasus, Western and Southern Europe.

Their general habitation was essentially nomadic, pastoral, and migratory; the commonest epithets or descriptive appellations being ἄρματος, θερπομένου, ἄραμος, and the like.

Concerning their Religion, we have something more than a mere cursory notice (iv. 59). (i.) Tabiti (Tasitv): This was the Scythian name for Horus, the nearest equivalent to the Greek Herakles (Pasta), the divinity whom they most especially worshipped. (ii.) Papeus: "Most properly, in my mind, is Zeus thus called." So writes Herodotus, thinking of the idolatry of the Phrygians and other nations. (iii.) Apis: This is the name for earth: as (iv.) Osodoys (Ovβoν) is for Apollo, and (v.) Aretmas is for Aretmaeus, and (vi.) Thammas for Poseidon, the God of the Royal Scythes most especially. To Osodoys we have the following remarkable inscription (Gust. Inscip. Anton. p. 56. 2; see Zenus, s. v. Skythen): ΘΕΑ. ΧΑΛΑΘΟΪΧΗΤΑ (? ΧΑΛΑ- ΧΡΑ) ΚΑΙ ΑΡΩΛΙΝΟΙ. ΟΙΣΑΥΡΩΝ. ΜΠΩΡΑ. Μ. ΟΤΟΠΙΟΝ. ΠΑΟΛΑΜΟΝ. ΝΕΧΑΡΚΟΤ. ΑΝΕΩ (see). Here the connection is with the Persian god Mitras.

The Scotoi sacrificed to all their gods, but to Mars the most especially; for, besides the deities which have been mentioned under their several Scythian names, Mars and Heracles were objects of particular adoration. The Scythian Venus, too, was the Аρμοταρος (Armutaros). To Arpe, however, they sacrificed most especially, and there was for there was a place of worship to him in every συνος (mark the use of this word, which is applied to the divisions of the Persian empire as well), where horses, sheep, and captives were sacrificed, and where the emblem of the god was an iron sword,—even as it was with the Aains of Ammianus and the Huns of Priscus.

Human beings were sacrificed, but no swine. Neither were swine eaten, nor were they tolerated in the country. This is noticed, because in many of the nations of Northern Asia, e. g. the Wodiaks and others, the hog, even now, is held in abomination, and that by Pagan tribes intimiizetured with Mahometanism.

Notwithstanding the praises of the earlier poets, the wars of the "just and illustrious" Scythians were of a piece with the worship of their war-god. They scalped their enemies, and they used their skulls as drinking cups (cc. 64—65). Once a year the monarch of each nation filled a vast vat with wine and appropriated it to the warriors who had killed most enemies during the year. Those whose hands were untainted got none, and were disgraced; those who had killed many took a double allowance (c. 66). Their soothsayers, amongst other superstitions, practised rhabdomancy, amongst whom the Euxarees...
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(Σκύθοι) are the most famous. They got their art from the APROPHESEIS, as they got their aliment. During the Scythian invasion of Asia, a portion of the conquerors plundered the temple of the APROPHESEIS Urania in Ascalon, for which sacrilege they and their children were afflicted with σατυρία τοῖς ἄστροις, the names of the sufferers being Καλλικράτης (l. 105, 106). The nature of this σατυρία τοῖς ἄστροις has yet to be historically explained.

The ascendant and regal relations are curious. When the king sals he calls his priests, who tell him that his aliment comes from some one having fore-sworn himself in the greatest oath a Scythian can take. This is "by the heart of the king." Take it falsely, and the king will sicken. Upon sickening, however, they might give him other ones that were false. This is denied. Other priests are sent for. If their vaticinations confirm the earlier ones, death and confiscation are the fate of the perjurer. Otherwise, a third set is called. If these agree in the condemnation of the first, a load of faggots, drawn by bullocks, is brought in, the bolts are dropped on their heads, and they are thrown into a gallop, the flames catch the wind, the men are burnt to death, and the bullocks scoored, singed, or burnt to death also. The sons of the offending perjurer are killed, their daughters left uncurtained.

Bier oaths were made over a mixture of wine and blood. The awesomers to them punctured themselves, let their blood fall into a vat of wine, drank the mixture, and dipped in it their daggers, arrows, javelins, and σθαρα. The fealty exhibited in their burials was of the same kind. The tombs of the kings were on the Eurus. Thither they were brought to be buried, whether they were the sons of the king or the son of the son. They were entombed with sacrifices both of beasts and men, Hippophanes, Anthropotheias, and Suttes—all these characterized the funeral rites of the Scythians ἀνακτοροι τοῖς ἐκτυρίας.

LANGUAGE.—The specimens of this fall into two divisions, the Proper and the Common Names. The former are the names of the specific localities and individuals in one way or the other, they are numerous; at least they appear so at first. But we rarely are sure that the fact itself coincides with the first presumptions. The names of the rivers have been noticed. Of those of the gods, none have been definitely traced to any known language in respect to their meaning. Neither have they been traced to any known mythology as Proper Names. Next come the names of certain kings and other historical individuals, none of which have given any very satisfactory place for the old Scythian.

With the Common Names (and under the class of Common Names we may place such Proper Names as are capable of being translated) the results improve, though only slightly. Of these terms the chief are the following:

(i.) Καλλικράτης.—Sacred name Ἡπατίος, the name of a well-head. [See s. v.] (ii.) Οἰάγρατς.— khởiος, a name applied by the Scythians to the Ascanians. Here ὄγις, man, wáρα is hill. (iv. 110). (iii.) Τενέρετα.—Mater Maxim. It is not from the Kings, but from Pliny (v. 7). (iv.) Αἰματέρα...

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HISTORY.—The Herodotean view of the Scyths is incomplete without a notice of the historical period of his account; not that the two parts are, by any means, on the same level in the way of trustworthy information. The geography and descriptions are from contemporary sources. The history is more or less traditional. Taking it, however, as we find it, it falls into two divisions:—1. The Invasion of Asia by the Scyths; and 2, The Invasion of Scythia by Darius.

1. Invasion of Asia by the Scyths.—In the reigns of Cyaxares king of Media and of Selcotes, king of Lydia, the Scyths invade Asia, boldly and directly. They had previously invaded the country of the Cummerians, whom they had driven from their land, and there they had thrown southwards. The Scyths pressed the Cimmerians, the Massagetae the Scythsians. Chain of cause and effect of this kind are most keenly loved by historians. It is only, however, in the obscure portions of history that they can pass unchallenged.

The Cimmerians take Sardis during the last years of Cyaxares' reign. (a. c. 624) They are expelled by Alyattes, his successor. (Hercod. L. 16.) It seems that the Cimmerians were followed up by their ejectors; insomuch as five years afterwards (a. c. 624) the Scyths themselves are in Media; Cyaxares, who was engaged upon the siege of Nineveh (Ninus), being called back to oppose them. It is defeated; and the Scyths occupy Asia for 28 years, Cyaxares surviving their departure. From Media they direct their course towards Egypt; from the invasion of which they are diverted by Pasimtichus. Their attack upon the temple of Venus Urania, in Ascalon, during their passage through Palestine, along with its mysterious￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡￡€
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story of the Servile War of Whips belongs to this period.

When the approach of Darius becomes threatening, the Gekoni, Budini, and Sauromatæ join with the Scythians. Gorobaz, the father of Androplagi, Melanchnaeni, and Tauri reserving themselves for the defence of their own territory if attacked (iv. 119). To the three constituents of the confederacy there are three kings, Scopasias, Ianthrusus, and Taxis, each with an allotted district to defend. This was done by destroying the great bridge which the dracens and flocks of horses and cows had corroded (we can scarcely translate ὄξωσις by poisoning) the wells. The points whereon attack was anticipated were the frontiers of the Danube and the Don. These they laid waste, having sent their own wives and children northwards. The first brunt of the war fell upon the Budini, whose Wooden City was burnt. Darius then moved southward and westward, pressing the other two divisions upon the countries of the Melanchnaeni, Neuri, and Agathyrsi. The latter warn the Medes against encroaching on the frontier. Ianthrusus answers enigmatically to a defiance of Darius. Scopasias tampers with the Ionians who have the custody of the bridge over the Danube. The Medes suffer from disease and despondency to retreat before Darius. The Scythians reach the passage before them, and require the Ionians to give it up. And now appears, for the first time, the great name of Miltiades, who is one of the commanders of the guard of the bridge. He advises that the Scythians should be conciliated, Darius weakened. A half-measure is adopted by which both are brought to the Medes. The Medes trust the Ionians, and the Medes escape into Thrace—so ending the Scythian invasion of Darius. (Herod. iv. 120—142.)

Criticism of the Herodotean Account.—The notices of Herodotus upon the Scythians, though full, are excursive rather than systematic. Part of their history appears as Lydian, part as Scythian Proper. There is much legend in his accounts; but the chief obscurities are in the geography. Even here the details are irregular. One notice arises out of the name Scythe, another out of the geography of their rivers, a third out of the sketch of Taurus. [See TAURIS AND TAUBESCHTIAE.] In this we hear that Scythia is bounded first by the Agathyrsi, next by the Neuri, then by the Androplagi, and lastly by the Melanchnaeni. The area is four-cornered; the longest sides being the prolongations along the coast and towards the interior. From the Ister to the Borysthenes is 10 days: 10 days more to the Maeotis; from the coast to the Melanchnaeni, 20 days;—20 stades to each day's journey. If this measurement be exact, it would bring Thrace, Tauris, RThese, &c., within the Scythian area, which is going too far. The days' journeys inland were probably shorter than those along the coast.

The Agathyrsi were in Transoxiana, on the Maros. The evidence, or want of evidence, as far as the text of Herodotus goes, is the same as it is with the Bactrians. The passages were written by Scylax, Scytæs Aratæs, i.e., the generic name was with them specific. Hence any Scythians whatever with a specific name must have been contrasted with them; and this seems to have been the case with the Agathyrsi. [Hunz., p. 1097.] Assuming, however, the Agathyrsi to have been Scythian, and to have lain on the Maros, we carry the Herodotean Scythian as far west as the Thessal; nor can we exclude them from any part of Wallachia and Moldavia. Yet these are only known to Herodotus as the country of the Scythenes. The frontier, then, between the Scytheæ and Getæ is difficult to draw. Herodotus has not named the Danubian settlements of the Danube; yet such there must have been. Upon the whole, we may look upon the Danubian Principalties as a tract scarcely known to Herodotus, and make it Scythian, or Getic, or mixed, according to the evidence of other writers, as applicable at the time under consideration. It was probably Getic in the East, Sarmatian in the West, and Scythian in respect to certain districts occupied by intrusive populations.

Thucydides mentions the Getæ and Scythians but once (ii. 96), and that together. The great alliance that Sitalces, king of Thrace, effects against Perdiccas of Macedon includes the Getæ beyond Mount Haemus, and, in the direction of the Buzine, the Getæ who were contending destines forth in the Scythians, and whose armour was Scythian (ὑισαρικαί). They were each archers and horsemen (ἱππορωτέρων); whereas the Di and the mountaineers of Rhodope wore daggers. According to Ovid (Trist. v. 7. 19.), the occupant of the level country do so too:—

"Dextera non semnis fixo dare vulnera cultro,
Quen virtutam latere barbaria omnis habet."

THE SCYTHIANS OF THE MACEDONIAN PERIOD.

—Passing over the notices of Xemophon, which apply to Thrace Proper rather than to the parts north of Mount Haemus, and which tell us nothing concerning the country facing the Danube, passing, also, over the notices of a war in which Philip king of Macedon was engaged against Athens, and in which he crossed Mount Haemus into the country of the Triballi, where he received a wound, —we come to the passage of the Danube by Alexander. In the face of an enemy, and without a bridge, did the future conqueror of Persia cross the river, defeat the Getæ on its northern bank, and return. (Arrian, Anab. i. 2—7.) This was an invasion of Scythia in a geographical sense only; still it was a passage of the Danube. The Getæ of Alexander may have been descendants of the Siggynes of Herodotus. They were not, eo nomine, Scythians. When Alexander was on the Danube the famous embassy of the Galatae reached him. They had heard of his fame, and came to visit him. They were men of enormous stature, and feared only that the heavens should fall. This disappointed Alexander, who expected that they would fear him. Much has been written concerning the embassy as if it came from Gaul. Yet this is by no means necessary. Wherever there is a House or Galata in modern geography, there may have been a Galatian locality in ancient; just as, wherever there is a Kerma, or Caramans, there may have been a German one, and that without any connection with the Galli or Germani of the West. The roots Қ-қ and Қ-қ-қ, are simply significant geographical terms in the Scythian and Turk tongues, tongues to which the Getic and Scythian may most probably be referred.

Such is the present writer's opinion respecting the origin of the statements that carry certain Galatæ as far as the Lower Danube, and make the Basterae, and even the occupants of the Tanais, Germans—not to mention the Caramanians of Asia Minor and Caramanians of Persia. In the present
instance, however, the statement of Strabo is very specific. It is to the effect that the ambassadors to Alexander were sent from the Apsars (vii. p. 301), and that Ptolemy was the authority. Nevertheless, Ptolemy may have written Pahlavas, and such Galatae may have been the Galatae of the Olbian Inscription. [See əsəfrə and Scιh.]

The next Macedonian who crossed the Danube was Lyaismasus, who crossed it only to re-cross it in his retreat, and who owed his life to the generosity of a Getic prince Drumichates. This was about B.C. 312.

Our next authorities (fragmentary and insufficient) for the descendants of the Herodotic Scythians are the occupants of the Greek towns of the Euxine. Even these to the south of the Danube, Gallias, Apollonia, &c., had some Scythis in the neighborhood, sometimes as protectors against other barbarians, sometimes as protectors of Greeks against Greeks, as was the case during the Scythian and Thracian wars of Lyaismasus. The chief frontiers, however, were Getas. Between Olbia, to the north of the Danube (=Obhiopolis of Herodotus), and the Scythian towns of the neighborhood, the relations are illustrated by the inscription already noticed. (Bien, Jass. Græc. no. 3058.) It records a vote of public gratitude to Protagenes, and indicates the troubles in which he helped his fellow-citizens. The chief of those arise from the pressure of the barbarians around, by name Sandaristes, Thissematos, Sothros, and of the Galatae and Scythians. The date of this inscription is uncertain; but we may see the import of the observations on the word Galatae when we find the assumption that they were Gauls of Gallia used as an instrument of criticism. The date of the above inscription is not specified; the terror inspired by the Gauls, even to other barbarians, seems to suit the second century B.C. better than the first century B.C., and "Galatae, Getoi, and Scythes, Dict. of Greece, vol. xii. p. 644, note.) What, however, if the Galatae of Wallachia were as little Galli as the Germanians of Persia are Germans, or as Galatae is the same as Calais? The present writer wholly disconnects them, and ignores the whole system of hypothetical migrations by which the identity is supposed.

A second Olbia in respect to its Helleno-Scythic relations, was Bosporus, or Panticapaeum, a Greek settlement which lasted from B.C. 480 till the reign of Mithridates. [Pantikapaeum.]

From Bosporus there was a great trade with Athens in corn, hides, and Scythian slaves,—Scythes, as the name of a slave, occurring early as in the time of Theogunis, and earlier in the Athenian drama than those of Darius and Geta (Dacian and Getic) which belong to the New Comedy,—Scythes and Scythians being found in the Old. The political relations were those of independent municipalities; sometimes sovereign, sometimes protected. The archons of Bosporus paid tribute to the Scyths. Sometimes their neighborhood, when they were powerful and united, took it, when the Scythians were weak and disunited. Under this latter category came the details of the division of the Maecotas, viz., Sind, Torst, Dandari, Thetas, &c. Of these, Parysades I., (a Scythian rather than a Greek name) was king, being only archon of his name. But the existence of Bosporus frontier, the Scythians took a part; nor were there wanting examples of Scythian manners even in the case of the Panticapaeum potestates. Eumelus lost his life by being thrown out of a four-wheeled wagon and fur with the horses on the Danube (vii. p. 301). Scythians of the Mythological Period, etc. — The Scythians pressed on Parysides IV., who called in Mithridates, who was conquered by Rome. The name now becomes rare occurrence, subordinated to that of the Sarmatae, Daci, Thracians, &c. In fact, instead of being the nearest neighbors of Scythes, Rome were now the most distant enemies of Rome.

In the confederation of the Dacian Boeotides, is the reign of Augustus, there were Scythian elements. So there were in the wars against the Thracian Euxiporius and the Bozalani. So there were in the wars conducted by J. Quintus in the reign of Vespasian, as shown by the following inscription, EXQUIISITAE AETERNAE MAGISTRATI POTESTATIS RESTITUTUM FILIOS DACORUM. [See Scythians.

SCYTHERIUM QUOCUO REGIS A CHRIEONIS QUÆ EST ULTRA BOSTHRETUM ERITISERUM SUMMUM. (Grunt. p. 453; Böckh, vol. ii. pt. 1. p. 82; Zues, a. v. Scythes.)

Though the history of the Scythians, so sanguine as fragmentary, the history of more than one Scythian population under a change of name is both present and important. In the article HUMAY are reasons given for believing that the descendants of the Herodotean Agathystes, of Scythian blood, were no unimportant element in the Dacian nationality.

After the foundation of Constantinople the Scythian name, with specific histories and names, Huns, Avars, &c. The continuity of the history of the name of the Herodotean Scythians within the Herodotean area is of great importance; as is the explanation of names like Galatas and Germani; and also is the consideration of the sources whereas the nomenclature and information of the different authorities is derived. It is important, however, when we find one name disappearing from history, and another appearing, there is (according to, at least, the current criticism) a presumption in favor of a change of population. Sometimes this presumption is heightened into what is called a proof; yet the presumption itself is unreal. For once real change of name refers to as actual change of population there are no changes, the change has been merely one in respect to the sources whereas the information was derived, and the channels through which it came. This is what occurs when the same country of DEMETRIOCLOIDES is called Germany by an Englishman, Alemagna in France, Zama in Italy. This we know to be nominal. We ought at least to ask whether it is not a real change in ancient history—and that not once or twice, but always—before we assume hypothetic movements and migrations.

Now in the case of Scythia we can see our way to great nominal and but slight real changes. We see the sources of information changed from Greek to Roman, and the channels from Getic and Macedonian to Dacian.

If so, the occupants of HUNGARIA, the Principalities, and South-western Russia under the Caesars may be the descendants of the occupants of the same districts in the time of Herodotus. That there are some differences is not only likely but admitted,—differences in the way of admixture of blood, modification of names, differences of the kind that time always effects, even in a stationary condition of nations. It is only denied that
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any wholesale change can be proved, or even reasonably supposed. Who can be shown to have eliminated any definite Scythian population from any definite Scythian domain? With the Greeks and Romans the negative evidence is nearly conclusive to the fact that no such elimination ever took place. That the Barbarians might have displaced each other is admitted; but there is no trustworthy evidence to their having done so in any single instance. All opinions in favour of such changes rest upon either unconfirmed statements of uncertain writers, or the supposed necessity of accounting for the appearance and change of certain names by means of certain appearance and changes of population.

The bearings of this will appear in the notices of the Ethnology of Scythia. They appear also under Huns.

Of the Sacae, so nomesae, the history is obscure. In one sense, indeed, it is a nonentity. There is no classical historian of the Sacae. How far the ethnologist can infer them is a question which will be treated in the sequel.

Of the history of the populations akin to the Sarmatians and Paeones is important, but that is in the history of the Massagetae, Parthi, &c., a history full of critical preliminaries and points of inference rather than testimony.

The Scythia of all the authors between Herodotus and Ptolemy means merely the country of the Scythes, the Scythes being such northern nations as, without being, so nomesae, Sarmatians, were Hamaishii and Hermenaei, excelling in their mares and travelling in tents, the wilder being their most genuine characteristic. These it was which determined the views of even Strabo, whose extension of Germania and Galatia (already noticed) left him no room for a Scythes or even a Sarmatia; Sarmatia, which is to Ptolemy as Germania was to Strabo; for the Sarmatia of Ptolemy leaves no room in Europe for a Scythes; indeed, it cuts deeply into Asiatic Scythia, the only

SCYTHIA OF PTOLEMY.—The Scythes of Ptolemy is exclusively Asiatic, falling into 1. The Scythes within the Imaus. 2. The Scythes beyond the Imaus.

This is a geographical division, not an ethnological one. Scythes Alani are especially recognized as a population of European Sarmatia.

As Ptolemy's Sarmatia seems to have been formed out of an extension of the area of the Herodotean Sacae, his Scythes seems to have grown out of the eastern Scythes of the Herodotean Scythes, 1. the Scythes of Overbury. It did not grow out of the country of the Sacae, inasmuch as they are mentioned separately; even as the Jazygae of the Thelas were separated from the Sarmatians. The continuator, however, of the Herodotean account must make the Sacae Scythes. They may be disposed of first.

The Sacae of Ptolemy were bounded by the Sogdiana and Jaxartes, the Sacae from the east, the Sarmatia from the west, and the Serae on the east. They were nomads, without towns, and resident in woods and caves. The mountain-range of the Comedi (Karpathos Αμφρα) was in their country; so was the Stone Tower (Alphan Πύργος). The populations were: 1, 2. The Caratae and Comari along the Jaxartes. 3. The Comades, on the Comedus and Scythes. 4. The Massagetae along the range of the Asianites (Σατρακέτας). 5. In the interjacent country, the Grynesae Scythes; and, 6. the Tornae; south of whom, along the Imaus, 7, the Sytae. (Ptol. vi. 13.)

SCYTHIA INTRA IMAUS.—Bound on the S. and E. by Sogdiana, Margiana, and the Saca; on the W. by the Caspian and Sarmatia Asiatica; on the N. by a terra incognita; and on the E. by the northern prolongation of the Imaus. (Ptol. vi. 14.)

Rivera.—The Rhymus, the Daix, the Jaxartes, the Iastae, and the Potymetus.

Mountains.—The southern part of the Montes Hyperborei, the Montes Alani (observe the reappearance of this name), the Montes Rhymnici, the Mons Norosus, the MM. Aspilii, Tapiry, Sybei, Anarei, all W. of the Imaus.

Populations.—The Alani Scythes (on the confines of the terra incognita), the Sambeni, the Alanori, S. of whom the Sastiani, and Massaei, and Sybei; and (along the Imaus) the Tectosages and (on the eastern head-waters of the Rha) the Rhobocii, S. of whom the Asmani; and then the Paniardi, S. of whom, along the river, the district called Canodippas, S. of which the Ceraxi; then the Orgaei, after whom, as far as the sea (i.e. the Caspian, in this chapter called Hycansia), the Rhymn, with the Asiatae on the E. of them, succeeded by the Moniaci, and then the Jaxartae, a great nation along the river of the same name; then S. of the Sastiani, the Mologeni and Sarmnites, as far as the MM. Rhymnici. Then, S. of the Moniaci and MM. Alani, the Zaratae and Sasanee; and further W. and as far as the MM. Rhymnici, the Tybiacae, succeeded by the Tabemi, S. of the Zaratae, and the Iastei and Machetegi along the Mons Norosus; S. of whom the Norobesi and Norosae, and the Cachaga Scythes along the Jaxartae. On the W. of the MM. Aspilii, the Aspilii Scythes; on the E. the Galectopagi Scythes; E. of the MM. Tapiri and the Suebi, the Tapirae; and above the MM. Aspilii and the Mons Asacatanse, the Scythes Anarei, and the Asacatanse and Ariacae along the Jaxartae, S. of whom the Namastae; then the Sariacae, and, along the Oclus, the Rhibyi, with their town Davaea.

SCYTHIA EXTRAS IMAUS was bounded by Scythes intra Imaus, the Saca, the Terra Incognita, and the Serae. It contained the western part of MM. Aspilii, Casi and Emnius, with the source of the river Ochridus (Ptol. vi. 15.)

Its Populations were the Abi Scythes, the Hippophagi Scythes, the Chatae Scythes, the Charnnusae Scythes; the designation Scythus being applied to each.

Districts.—The Auxacitiae, the Casia (Karisia Καρία), the Achaeae (Αχαεα).

Towns.—Auxazia, Isulon, Scytha, Chatranae, Scotia.

The remarks that applied to the Sarmatia Asiatica of Ptolemy apply here. Few names can be safely identified. Neither is it safe to say through what languages the information came. Some words suggest a Persian, some a Turkic source, some are Mongol. Then the source of the river, the extent and the range of Pamer was unduly prolonged northwards is evident [IMAUS]; this being an error of the geographer. The courses, however, of the Oclus and Jaxartes may themselves have changed.

The prolongation of the Pamer range being carried in a northern and north-eastern direction, so as to include not only the drainage of the Jaxartes, but that of the Balkhash Lake as well, gives us the line of the Imaus; the terra incognita to the
SCYTHIA.

N. being supposed to begin with the watershed of the Irinik, Obi, and other rivers falling into the Arctic Ocean. Within the limits thus described we may place the Nor-cabi and Nor-assi, on the eastern edge, i. e. in the parts where at the present moment the lakes distinguished by the name Nor occur. It should be added, however, that the syllable is generally considered to be a Kasian horm. In Persian itself. With every earlier writer it means a number of populations connected by certain ethnological characteristics. These were physical and moral—physical, as when Hippocrates describes the Scythian phisiognomy; moral, as when their nomadic habits, as Hamaxobii and Hippomolgi, are put forward as distinctive of them. Of languages whose languages is taken; though (by Herodotus at least) it is by no means overlooked. The division between Scythian and non-Scythian is always kept in view by him. Of the non-Scythian populations, the Sarmatians were one; hence the ethnology of Scythia involves that of Sarmatia, both being here treated together.

In respect to them, there is no little discrepancy of opinion amongst modern investigators. The first question respecting them, however, has been answered unanimously.

As they were represented by any of the existing divisions of mankind, or are they extinct? It is not likely that such vast families as each is admitted to have been has died out. Assuming, then, the presence of the Scythians, and that the most ingenious diviners of the Sarmatian and the Scythian, in what family or class as they to be found? The Scythe were of the Turk, the Sarmatia of the Slavono-Lithuanian stock.

The evidence of this, along with an exposition of the chief differences of opinion, will now be given. Scythia being dealt with first. Premising that Turk was the Turcoman, the Independent Tartars, the Uzbeks, the Turks of Chinese Tartary, and even the Yakuts of the Lena, along with several other tribes of less importance, we may examine the prior probabilities of the Scythe having been, in this extended sense, Turks.

The two nations of Scythia and western Russia, &c., at the beginning of the proper historical period, is a presumption in favour of their being so. Of these the best to begin with are the Cumanians (12th century) of Volodymyra. That they were Turk and we know from special statements, and from samples of their language compared with that of the Kirghiz of Independent Tartary, is no proof of their being new comers, however much the doctrine of their recent emigration may have been gratuitously assumed. The Usces were what the Cumanians were; and before the Usces, the Patsinskis (10th century) of Bessebraba and the Dzungarian principalities were what the Usces were. Earlier than the Patsinskis the Chazars, who reckoned the parts about the Ballassik, give us the Scythia within the Imana. It coincides chiefly with Independent Tartary, with the addition of a small portion of Mongolia and southern Siberia. Its conditions are generally Scythian. In the upper part, however, of the Jaxartes, the district are agricultural in present; in the lower, the Aral is a Turk, part of the population being Nomades, part industrial and agricultural.

SCYTHIA.

The Scythian of the Byzantine Authors.—This means not only Hunns, Avars, Alans, and Sarmatians, but even Germans, Goths, and Vandals.

It is used, however, but rarely. It really existed only in books of geography. Every division of the Scythian name was known under its specific designation.

Ethnology.—If any name of antiquity be an ethnological, rather than a geographical, term, that name is Scythia. Poloniy alone applies it as geographical. The form of the word is Scythian. With every earlier writer it means a number of populations connected by certain ethnological characteristics. These were physical and moral—physical, as when Hippocrates describes the Scythian phisiognomy; moral, as when their nomadic habits, as Hamaxobii and Hippomolgi, are put forward as distinctive of them. Of languages whose languages is taken; though (by Herodotus at least) it is by no means overlooked. The division between Scythian and non-Scythian is always kept in view by him. Of the non-Scythian populations, the Sarmatians were one; hence the ethnology of Scythia involves that of Sarmatia, both being here treated together.

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SCYTHIA.

Avars, the Alani the Huns. [HUNNII; AVARES].
The migrations that make the latter, at least, recent occupants being entirely hypothetical. The evidence of the Huns being in the same category as the Avars, and the Avars being Turk, is conclusive. The same applies to the Alani—a population which brings us to the period of the later classes.
The conditions of the population which should, at one and the same time, front Persia and send an offset round the Caspian into Southern Russia, &c., are best satisfied by the present exclusively Turk area of Independent Tartary.

Passing from the presumptuous to the special evidence, we find that the few facts of which we are in possession all point in the same direction.

Physical Appearance.—This is that of the Kirghis and Uzbeks exactly, though not that of the Ottomans of Rumelia, who are of mixed blood. Allowing for the change effected by Mahomet, the same remark applies to their

Mongols, which are those of the Kirghis and Turcomans.

—The Scythian glosses have not been satisfactorily explained, i.e. Tenerinda, Arimasp, and Exampseus have yet to receive a derivation that any one but the inventor of it will admit. The ői- or ői-, however, in ői-pata is exactly the er, aer, = m, &c., a term found through all the Turk dialects. It should be added, however, that it is Latin and Keltic as well (e.g. fear, gayr). Still it is Turk, and that uneque real.

The evidence, then, of the Scythe being Turk consists in a series of small particulars agreeing with the a priori probabilities rather than in any definite point of evidence. Add to this the fact that no other class gives us the same result with an equally small amount of hypothesis in the way of migration and change. This will be seen in a review of the opposite doctrines, all of which imply an unnecessary amount of unproven changes.

The Mongol Hypothesis.—This is Niebuhr’s, developed in his Researches into the History of the Scythians, &c.; and also Neumann’s, in his Hellenen und Scythelande. It accounts for the manners and physical appearance of both Scythian and Turk, but for nothing else. It violates the rule against the unnecessary multiplication of causes, by bringing from a distant area, like Mongolism, what lies nearer, i.e. in Tartary. With Niebuhr the doctrine of fresh migrations to account for the Turks of the Byzantine period, and of the extirpation of the older Scythians, takes its maximum development, the least allowance being made for changes of name. "This" (the time of Lyasmachus) "is the last mention of the Scythian nation in the region of the Iber; and, at this time, there could only be a remnant of it in Budzack" (p. 63).

The Finn Hypothesis.—This is got at by making the Scythians what the Huns were, and the Huns what the Magyars were—the Magyars being Finn. It is based on a fact that the Magyars speak a language had to the Greek and the Hungarian, and fails to account for the difference between the Scythians and the nations to their north.

The Ciscaucasian Hypothesis.—This assumes an extension of the more limited area of the northern occupants of Caucasus in the direction of Russia and Hungary. Such an extension is, in itself, probable. It fails, however, to explain any one fact in the descriptions of Scythia, though valid for some of the older populations.

The Indo-European Hypothesis.—This doctrine takes many forms, and rests on many bases. The

-"..." in words like Massa, get-sa, &c., is supposed to = Goths = German. Then there are certain names which are Scythian and Persian, the Persian being Indo-European. In the extreme form of this hypothesis the Scaces = Sazon, and the Yuchu of the Chinese authors = Goths.

If the Scythians were intruders from Independent Tartary, where did they displace? Not the Sarmatians, who were themselves intruders. The earlier occupants were in part congeners of the Northern Caucasians. They were chiefly, however, Ugrians or Finns; congeners of the Mundins, Taheremens, and Tashwashes of Penna, Savatar, Kazan, &c.; Dacia, Thrace, and Sarmatia being the original occupancies of the Sarmatians.

If so, the ethnographical history of the Herodotean Scythia runs thus:—there was an original occupancy of Ugrians; there was an intrusion from the NE. by the Scythians of Independent Tartary, and there was intrusion from the SW. by the Sarmatians of Dacia. The duration of the Scythian or Turk occupancy was from the times anterior to Herodotus to the extinction of the Cimmerian Scythian in the 14th century. Of internal changes there was plenty; but of any second migration from Asia (with the exception of that of the Avars) there is no evidence.

Such is the history of the Scythea. The sacred square of the arrow-headed alphabets having led him to the opinion that there was at least one invasion of Persia analogous to the Magyar invasion of Hungary, i.e. effected by members of the Ugrian stock, probably from Orenburg or Kazan. With them the root m-rd = m. History gives us no time when the horizon of the Persian frontier, the Sacae, were not pressing southwards. Sacastene (= Segestan) was one of their occupancies; Carmania probably another. The Parthians were of the Scythian stock; and it is difficult to believe that, word for word, Persia is not the same as Parthia.

The history, however, of the Turk stock is one thing: the history of the Scythe is another, and it is submitted, however, that the two should be connected. This being done, the doctrine of the recent diffusion of the Turks is a doctrine that applies only to the name only. There were Turk invasions of Hungary, Turk invasions of Persia, Turk invasions of China, Assyrfa, Asia Minor, and even north-eastern Africa, from the earliest period of history. And there were Sarmatian invasions in the opposite direction, invasions which have ended in making Scythia Slavonic, and which (in the mind of the present writer) began by making parts of Asia Medicean. Let this be taken for an exaggeration of the Turk influence in the world’s history, let it be remembered that it is only a question of date, and that the present view only claims for the Turk occupancy of the place that it is historical that they are known to have had in the historical period. With the exception of the Mongol invasions of the 13th century and the Magyar occupancy of Hungary, every conquest in Southern Asia and Europe, from the North, has been effected by members of the stock under notice. [SARMATIA, VENEDI; FINNI; SITONES; TURCICA.] [R. G. L]
SEBETHUS.

SEBASTIA (Σεβαστία), a town in the south of Pontus, on the north bank of the Upper Halys. As it was near the frontier, Pliny (vi. 3) regards it as not belonging to Pontus, but to Colopene in Cappadocia. (Ptol. v. 6. § 10; Hierocl. p. 702; Il. Ant. pp. 204, 205.) The town existed as a small place before the dominion of the Romans in those parts, but its ancient name is unknown. Pompée increased the site to make it the seat of Magnesia. (Strab. xii. p. 568.) The name Sebastia must have been given to it before the time of Pliny, being the first to use it. During the imperial period it appears to have risen to considerable importance, so that in the later division of the Empire it was made the capital of Armenia Minor. The identity of Sebastia with the modern Sioua is established partly by the resemblance of the names, and partly by the agreement of the site of Siusa with the description of Gregory of Nyssa, who states that the town was situated in the valley of the Halys. A small stream, however, flowed through the town, and fell into a neighbouring lake, WooCommerce, which coasts reached with the Halys. (Orat. i. 6. XL. Mart. p. 501, Orat. ii. p. 510; comp. Basil. M. Epist. viii.) In the time of the Byzantine empire Sebastia is mentioned as a large and flourishing town of Cappadocia (Nicet. An. p. 76; Ducas, p. 81); while Stephanus B. (s. v.) and some uncials refer to it as Armenia. (Gomme. Lit. Rec. i. 24; Theodoret. II. Eccl. 14.) In the Itinerary its name appears in the form of Sounitsa, and in Abelius it is actually written Siusa. The emperor Justinian restored its decayed walls. (Procop. de Aed. iii. 4.) The town of Sioua is still large and populous, and in its vicinity seems, though not very important, remains of antiquity are seen. (Fontanier, Voyages en Orient, i. p. 179, fig.) [L. S.]

SEBASTOPOLOTIS (Σεβαστοπολις).—with the town in Pontus Cappadocicus (Ptol. v. 6. § 7), which, according to the Antonine Itinerary (p. 205), was situated on a route leading from Tavium to Sebastia, and was connected by a road with Caesarea (p. 214). Pliny (vi. 3) places it in the district of Colope, and mentions other authorities in its favor as a small town. (Hierocl. 700; N. Hier. 21; Gregor. Nyssen. in Mor. p. 202.) The site of this place is still uncertain, some identifying the town with Cabira, which is impossible, unless we assume Sebastopolis to be the same town as Sebastia, and others believing that it occupied the site of the modern Turkol or Turkal. [L. S.]

SEBASTOLIBOS (Σεβαστολιβος), a town of unknown site (Ptol. v. 6. § 9), though, from the place it occupies in the list of Potismi, it must have been situated in the south of Thracia. [L. S.]

3. About Sebastia on the east coast of the Euine see Dioscorides, and about that in Myra, see MIRAXA. [L. S.]

SEBETUM (Σεβετος), a town situated either in the southeastern part of Noricum, or in the east of Thracia, on the road from Aquincum to Vindobona (Il. Ant. p. 280), seems to be the modern Sacka. (Comp. Muchtar, Noricum, p. 250.) [L. S.]

SEBENNYTS (Σεβεννύτης), a town of the Cesteliani in Hispanic Tapaecon. There is a coin of it in Sestini (p. 164). [T. H. D.]

SEBENYSTUS (Σεβενύστος), Ptol. iv. 5. § 50; Steph. B. s. a.; Σεβενυστιτος, Strab. viii. p. 802; Etli. Σεβενυστος, the chief town of the Sebennytic nome in the Egyptian Delta, situated at the Sebennytic arm of the Nile, nearly due E. of Saïs, in lat. 31° 10'. The modern hamlet of Sebennë, where some ruins have been discovered, occupies a portion of its site. Sebennystus was anciently a place of some importance, and standing on a peninsula, between a lake (Σεβεννύστος: Burlos) and the Nile, was favourably situated for trade and intercourse with Lower Aegypt and Mesopotamia. From the aspects of the country, however, the elevation of the alluvial soil have nearly obliterated its site. (Guamplonius, L'Egypte, vol. ii. p. 191, seq.) [W. B. D.]

SEBETHUS (Σιμων οι Μακεδωνες), a small river of Campania, flowing into the Bay of Naples, immediately to the E. of the city of Naples. It is alluded to by several ancient writers in connexion with that city (Stat. Silv. i. 2. 263; Colum. x. 134;
SEBINUS LACUS. SEGASAMUNCULUM.

Vib. Sequest. p. 18), and is generally considered to be the same with the stream which now falls into the sea a little to the E. of Naples, and is commonly called the Fiume della Maddalena. This rivulet, which rises in a fountain or basin called La Bola, about 5 miles from Naples, is now a verytrilling stream, but may have been more considerable in ancient times. The expressions of poets, however, are not to be taken literally, and none of the geographers deem the Sebastes worthy of mention. Virgil, however, alludes to a nymph Sebista, and an inscription attests the local worship of the river-god, who had a chapel (sedile) erected to his honor on the bay of Neapolis. (Gruter, It. p. 94. 9.) [E. H. B.]

SEBINUS LACUS (Lago d' Iseo), a large lake in the N. of Italy, at the foot of the Alps, formed by the waters of the river Ollina (Oglio), which after flowing through the land of the Camuni (the Val Camonica), are arrested at exit from the mountains and form the extensive lake in question. It is not less than 18 miles in length by 5 or 3 in breadth, so that it is inferior in magnitude only to the three great lakes of Northern Italy; but its name is mentioned only by Pliny (ii. 103. a. 106, iii. 19. a. 23), and seems to have been little known in antiquity, as indeed is the case with the Lago d' Iseo at the present day. It is probable that it derives its name from Iesus, the name of the site of the modern Iseo, at its SE. extremity, but no mention of this name is found in ancient writers. (Clover, It. p. 412.) [E. H. B.]

SEBRIDÁE (Σεβρίδαι, Plut. iv. 7. § 33), or SOROBIDÁE (Σορόβιδαι, Plut. iv. 7. § 29), an Aethiopian race, situated between the Astaboras (Ticinum) and the Red Sea. They probably correspond to the modern Somayir, or the people of the "maritime tract." There is some likelihood that the Sembrutae, Sebridae, and Soroabidae are but various names, or corrupted forms of the name of one tribe of Aethiopians dwelling between the upper arms of the Nile and the Red Sea. [W. B. D.]

SEBURRI (Σεβούρος and Σεβυρού, Plut. ii. 6. § 43) was on the coast of North Africa, in the province of Numidia, on both banks of the Minus, probably a subdivision of the Callisais Barchai. [T. H. D.]

SECELA or SECELLA. [ZKIAL.] SECRELLA, called by the Geogr. Rav. (iv. 42) and in a Cod. Paris. of the Itam. Ant. (p. 988) Secræa, a town of the Lactini in Hispania Tarraconensis, and was in the two provinces of Numidia and Janucaria to Tarracon. Variously identified with S. Perè de Segrada, Arbucies, and San Seloni (proper Santa Coloma Secriva). The last identification seems the most probable. [T. H. D.]

SECCIA (Secchia), a river of Gallia Cispadana, one of the southern tributaries of the Po, which crosses the Via Anniae a few miles W. of Modena. It rises by the name of Secchia, in the Apennines, and was known by Pliny the Galbarius; but the name of Seccia, corresponding to its modern appellation of Secchia, is found in the Jerusalem Itinerary, which marks a station called Pont Secinis, at a distance of 5 miles from Mutina. (Itam. Hier. p. 606.) The same bridge is called in an inscription which records its roadway 3. R. 54, in the Vetus Latina. (Murat Inscr. p. 460. 5; Orell. Inscr. 1002.) The Secchia is a considerable stream, having the character, like most of its neighbours, of a mountain torrent. [E. H. B.]

SECOANUS (Σεκοανός, Steph. s. v.), a river of the Massaliots, according to one reading, but according to another reading, a city of the Massaliots, "from which comes the ethnic name Secani, as Artemidorus says in his first book." Nothing can be made of this fragment further than this; the name Secanus belonged both to the basin of the Rhone and of the Saône. (G. L. S.)

SECO or SICOR (Σκόρος ή Σκοριά λαυρ), a port which Ptolemy (ii. 7. § 2) places on the west coast of Gallia, between the Pectonium or Pictonum Promontory and the mouth of the Ligeris (Loire). The name also occurs in Marcianus. The latitudes of Ptolemy cannot be trusted, and we have no other means of fixing the place except by a guess. Accordingly Strabo tells us that Secor is the "port of the Sabinae" (Ollineus; and other conjectures have been made. [G. L.]


SEDALACUS. [Sidozoccus.] SEDETA'NI. [EDITANI.]

SEDIBONIATES, are placed by Pline in Aquitania (iv. c. 19). He says, "Aquitani, unde nomen provinciae, Sediboniates. Monx in oppidum contribuunt Concordi in opere, et in curia Suebiorum Cesaris. (Begirbonien.) We have no means of judging of the position of the Sediboniates except from what Pline says, who seems to place them near the Beigriones and Convenses. (COSVERAE.) [G. L.]

SEDUNI, a people in the valley of the Upper Rhone, whom Caesar (B. G. iii. 1. 7) mentions: "Nuntiatae Arvenses, sed unam ac braciam in the mentioned in the trophy of the Alps (Plin. iii. 20) in the same order. They are east of the Veragri, and in the Valais. Their chief town had the same name as the people. The French call it Sion, and the Germans name it Stitten, which is the ancient name, for it was called Sedunum in the middle ages. An Inscription has been found at Sedunum, "Citius Sedurnorum Patrono." Stitten is on the right bank of the Rhone, and crossed by a stream called Sione. The town-hall is said to contain several Roman inscriptions. [Nuncat. Octodur.] [G. L.]

SEDUSII, a German tribe mentioned by Caesar (B. G. i. 17) among the warriors of Ariovistus. No particulars are stated about them, and as they are not spoken of by any subsequent writer, it is impossible to say to what part of Germany they belonged. Some regard them as the same as the Edones mentioned by Tacitus (Germ. 40), and others identify them with the Phundusii whom Ptolemy (ii. 11. § 12) places in the Cimbrian Berones; but there are no agreements in his name, or any faint resemblance of names. [L. S.]

SEGALLAUNI (Σεγαλλαυνοι, Plut. ii. 10. § 11). Ptolemy places them west of the Allobroges, and be named as their town Valencia Colonia (Valence), near the Rhone. Pliny (iii. 4) names them Segellaunii, and places them between the Voucante and the Allobroges in the province of Aisauris. (Murat. Inscr. p. 460. 5; Orell. Inscr. 1002.) The city of Valencia is identified with the S. Maria di Ribaredonda, Comeno, and Balaurumae. [T. H. D.]

SEGASAMUNCULUM (Σεγασαμυνκολμ, Plut. ii. 6. § 53), a town of the Antigonus in Hispania Tarraconensis. (Itam. Ant. p. 394.) Variously identified with S. Maria de Ribaredonda, Comeno, and Balaurumae. [T. R. D.]

3 p 2
SEGEDA AUGERINA.

An important town of Hispania Baetica, between the Baetis and the coast. (Pbin. iii. 1. 3.) Commonly supposed to be S. Joa de lla Forca near Jaen. [T.R.H.]

SEGELLO (Tum.) (Ital. p. 473), called also SEGELLOCM, B. p. 478), a town in Britannia Romana, on the road from LIndum to Eboracum, according to Cassius (p. 582) Littleborough in Notitia

[1.I.D.]

SEGELLOMAMA (Zeyrerdnsa, Strab. iii. p. 162), or SEGELLOMAMIA (Hist. Ant. pp. 394, 441), was a town in Segestae in Sicily, the residence of the inhabitants (Plin. iii. 3. 4. a), a city of the Marcoh or Turmogidi in hispania Tarresina, on the road from Tarraco to Asturica, now known as Segesta to the W. of Busiencia. (Flores, Exeget. p. 419, ex. p. 59). [T.H.D.]

SEGESTA in Sicily, is placed in the Table between Guerra (n. 286) and Aspendemon in Cima (n. 287), and the distance of Segesta from each place is stated xii. The site of Segesta is not certain. Some trace of a place named Segestesocruera. [G.L.]

SEGESTA (Zeyrerdns: Ekh. Zeyrerdns), Segestae (Ekd. Zeyrerdns), a city of Sicily in the N. of the island, 6 miles distant from the sea and 54 W. of Panormum. Its name is always written in the Attic and other contemporary Greek works SEGESTAE (Zeyrerdns: Ekh. Zeyrerdns), Thuc. 427, and it had been been frequently asserted that it was first attached to Segesta by the Romans, for the purpose of guarding the illomen of the name of Evzester (Strab. p. 530). This is quite incorrect, for the one of the times Evzester was called by the inhabitants themselves Segesta. Though this form seems to have been so named by the Greeks into Evzester. The original name of Segesta is entirely obscure. The ancient writers among the Greeks and authors by the Romans, on the names and history of Segesta, do not discuss its foundation to a second T. On several occasions from the destruction of their city, and the nation was reunified or re-established by the Romans, who in consequence claimed a kindred with the Segestae. Tertullian seems to have been the first to call it a barbarian tribe in the second century after Christ, as described in the first generation; and not another nor another before the time of Evzester, as a distinct people, already united in the part of Sicily when the Egyptians of the island appear. [Euhemerus.]

A city, not now extant, according to a recent controversy, in which Segesta owed its name to a man of the name of Dios, who had been the ancestors of the latter. S. ub. p. 372; C. C. A. p. 404; G. p. 404 of the prehistory of the Segestae, which we have seen has been the subject of the Segestae. The Annals of Segesta, written at the time of the Sicilian expedition to Sicily, show that the town was then in the possession of a Roman tenement, and it was always considered a part of the state of the Athenians. [Euhemerus.]

Ever be the origin of the tradition, this has a doubt on the one hand that the city was occupied by people distinct from the Segestae, and on the other it is to be expected that the allies of the Athenians at the time of the Sicilian expedition, distinctly called the Segestaeans; and the history of the Greek cities of Sicily was evidently recorded with sufficient accuracy for us to rely upon his authority we can not pronounce any people to be non-existent. (L. 448.) Besides, from the time they began to be known, from a very early period, in such close relations with the Greek cities of Sicily, and at least relations both of hostility and alliance with the Hellenic states, wholly different from the Sicelians in the island. The early influence of culture is shown also by their coins, which inscribed with Greek characters, and bear an unquestionable impress of Greek art.

The first historical notice of the Segesta transmitted to us represents them as already settled early as in B.C. 580) in hostilities with the Segestae, which would appear to prove that they had already extended their territories so far as come into contact with the Greeks. [L. 448, 449.] The use of the Latin name is probably a sign of the close relations between Calcidic and the Segestaeans under Snettisham, the Segestaeans obtained the advantage over their adversaries. [L. 449.] To make the Greek or the Sicelians, it appears to be the Selemites, who to the Segestaeans seem to have been engaged in a series of perpetual disputes. It was described with the name of a city to which on the Segesta, and appeared to have been another, the Segestaeans took advantage of the first Sicilian expedition to Sicily under Leocrates (B.C. 434), and concluded a treaty of alliance with Athens. [L. 449, 450.] This, however, seems to have had to be a mistake, and shortly after, hostilities arising in a more serious war between the Segestaeans and the Syracusans, the Segestaeans were called by the Syracusans their own advantage, and were able to press their cause both by land and sea. In this year the Segestaeans, having in vain applied for assistance to the Athenians, who were, with their usual difficulty, persuaded to extricate their cause. The Segestaeans, and Carthage, were in return to the Athenians, who were, without any difficulty, persuaded to extricate their cause. The Segestaeans, and Carthage, were in return to the Athenians, who were, without any difficulty, persuaded to extricate their cause.
SEGESTA.
arms against Syracusae, and the contest between Segesta and Selinus was almost forgotten in the more important struggle between those two great powers. In the summer of n. c. 415 an Athenian fleet proceeding along the coast, took the small town of Hyccara, on the coast, near Segesta, and made it over to its ally the Samians (Thuc. vi. 62; Diod. xiii. 6). The latter people are again mentioned on no less than one occasion as sending auxiliary troops to assist their Athenian allies (Thuc. vii. 57; Diod. xiii. 7): but no other notice occurs of them. The final defeat of the Athenians at the Segestans again exposed the towns of their neighbours the Selinus and the Segestans, with them, they again had recourse to the Carthaginians, who determined to espouse their cause, and sent them, in the first instance, an auxiliary force of 5000 Africans and 800 Campian mercenaries, which sufficed to ensure them the victory over their rivals, n. c. 410. (Diod. xiii. 43, 44.) But this was followed the next year by a more effective force under Hannibal, who landed at Lilybaeum, and, proceeding direct to Selinus, took and destroyed the city. (Ib. 54–58.) This was followed by the destruction of Himera; and the Carthaginian power now became firmly established in the western portion of Sicily. Segesta, surrounded on all sides by this formidable neighbour, naturally took the position of a dependent ally of Carthage. It was one of the few cities that remained faithful to this alliance even in B. C. 397, when the great expedition of Dionysius to the W. of Sicily and the siege of Motya seemed altogether to shake the power of Carthage. Dionysius in consequence laid siege to Segesta, and pressed it with the utmost vigour; but on the approach of an army under Mililco, who was able to defend his efforts, until the landing of Mililco with a formidable Carthaginian force changed the aspect of affairs, and compelled Dionysius to raise the siege. (Id. xiv. 48, 53–55.) From this time we hear little more of Segesta till the time of Agathocles, under whom it suffered a great calamity. The strongest evidence of the transactions connected with the return from Africa (n. c. 307), and being received into the city as a friend and ally, suddenly turned upon the inhabitants on a pretence of disaffection, and put the whole of the citizens (said to amount to 10,000 in number) to the sword, plundered their wealth, and sold the women and children into slavery. He then changed the name of the city to Diceneopolis, and assigned it as a residence to the fugitives and deserters that had gathered around him. (Diod. xx. 71.)

It is probable that Segesta never altogether recovered this blow; but it soon resumed its original name, and again appears in history as an independent city. Thus it is mentioned in n. c. 276, as one of the cities which Pliny says had his experience in the matter of the Carthaginians; and it was probably on this occasion that the city was taken and plundered by them, as alluded to by Cicero (Ferr. iv. 33): a circumstance of which we have no other account. It continued subject to the Carthage till the First Punic War. In the first year of that war (n. c. 264) it was attacked by the consul Appius Claudius, but without success (Diod. xiii. 3. p. 501); but shortly after the inhabitants put the Carthaginian garrison to the sword, and declared for the alliance of Rome. (Ib. 5. p. 502; Zonar. viii. 9.) They were in a consequent besieged by a Carthaginian force, and were at one time reduced to great straits, but were relieved by the arrival of Dullius, after his naval victory, B. C. 260. (Pol. i. 24.) Segesta seems to have been one of the first of the Sicilian cities to set the example of defection from Carthage; on which account, as well as the length of time they were unimportant, the inhabitants were treated with great distinction by the Romans. They were exempted from all public burdens, and even as late as the time of Cicero continued to be "sitio fodere immunes ac liberi." (Cic. Ver. iii. 6, iv. 33.) After the destruction of Carthage, Scipio Africanus restored to the Segestans a statue of Diana, which had been carried off by the Carthaginians, probably when they obtained possession of the city after the departure of Pyrrhus. (Cic. Ver. iv. 33.) During the Servile War also, in B. C. 102, the territory of Segesta is again mentioned as one of those where the insurrection broke out with the greatest fury. (Diod. xxxvi. 5, Exc. Photop. 584.) But with the exception of two of these insurrections, we hear little of it under the Roman government. It seems to have been still a considerable town in the time of Cicero, and had a port or emporium of its own on the bay about 6 miles distant (τὸ τῶν Αἰγε- τῶν ἡσυχαῖον, Strab. vi. pp. 256, 272: Σεγεσταίων ἡσυχαίον, Plut. iii. 4. § 4). This emporium seems to have grown up in the days of Strabo to be a more important place than Segesta itself: but the continued existence of the ancient city is attested both by Pliny and Ptolomy; and we learn from the former that the inhabitants, though they no longer retained their position of nominal independence, enjoyed the privileges of the Latin citizenship. (Strab. c. ; Plin. iii. 8. a. 14; Plut. iii. 4. § 15.) It seems, however, to have been abandoned before the time of Tacitus, and is probably the ruin called Segesta, which is seen about 6 miles distant, occupies nearly, if not precisely, the same site as the ancient city. (Tac. Hist. v. 47.)

The site of the ancient city is still marked by the ruins of a temple and theatre, the former of which is one of the most perfect and striking ruins in Sicily. It stands on a hill, about 3 miles NW. of Castelamma, in a very barren and open situation. It is of the Doric order, with six columns in front and fourteen on each side. The temple is entirely in excellent state; the only damage, forming a parallelogram of 162 feet by 66. From the columns not being fluted, they have rather a heavy aspect; but if due allowance is made for this circumstance, the architecture is on the whole a light order of Doric; and it is probable, therefore, that the temple is not of very early date. From the absence of fluting, as well as other details of the architecture, there can be no doubt that it never was finished,—the work probably being interrupted by some political catastrophe. This temple appears to have stood, as was often the case, outside the walls of the city, at a short distance to the W. of it. The latter occupied the summit of a hill of small extent, at the foot of which flows, in a deep valley or ravine, the river that gave name to the First of the Punic Wars. The name of Segesta, a confluence of the Fiume di S. Bartolomeo, which flows about 5 miles E. of Segesta. The latter is probably the ancient Crimia or Crimia, celebrated for the great victory of Timoleon over the Carthaginians, while the Gaggera must probably be the stream called by Diodorus (xxi. 71) the Bescundar
Two other streams are mentioned by Aelian (V. H. ii. 32) in connection with Segesta, the Telmessus and the Porphax; but we are wholly at a loss to determine them. Some vestiges of the ancient walls may still be traced; but almost the only ruins which remain within the circuit of the ancient city are those of the theatre. These have been lately cleared out, and exhibit the praecinctio and sixteen rows of seats, great part in good preservation. The general form and arrangement are purely Greek, and the building rests at the back on the steep rocky slope of the hill, out of which a considerable part of it has been excavated. It is turned towards the N. and commands a fine view of the broad bay of Castell 'a Mare. (For a more detailed account of the antiquities of Segesta, see Swinburne's Traveele, vol. ii. pp. 231—233; Snyth's Sicily, pp. 67, 68; and especially Serra di Falco, Anichilia della Sicilia, vol. i. pt. ii.)

Ancient writers mention the existence in the territory of Segesta of thermal springs or waters, which seem to have enjoyed considerable reputation (v.g. Segesta feri Agyssia, Strab. vi. p. 275; Segesta Leon. v. Xylogoss, Diod. iv. 23). These are apparently the sulphurous springs of a spring called Calamositi, about a mile to the N. of the site of the ancient city. (Passiv. Sic. vii. 4.) They are mentioned in the Itinerary as "Aquae Segestanenses sive Pincanenses" (Itin. Ant. p. 91); but the origin of the latter name is wholly unknown.

The coins of Segesta have the figure of a dog on the reverse, which evidently alludes to the fable of the river-god Crimirus, the mythical parent of Segestus, having assumed that form. (Serv. ad Aen. i. 550, v. 30; Eckhel, vol. i. 234.) The older coins (as already observed) uniformly write the name SEGESTA, as on the one annexed; those of later date, which are of copper only, bear the legend ESTIATION (Eckhel, l. c. p. 286). [E. H. B.]

COIN OF SEGESTA.

SEGESTA (Setrri), a town on the coast of Liguria, mentioned by Pliny, in describing the coast of that country from Genoa to the Maestrata. (Plin. iii. 5. a. 7.) He calls it Segesta Tigniliorum; so that it seems to have belonged to a tribe of the name of the Tignilli, and a town named Tignilla is mentioned by him just before. Segesta is commonly identified with Setra (called Setra di Levante to distinguish it from another place of the name), a considerable town about 30 miles from Genoa, while Tignilla is probably represented by Treguso, a village about 2 miles further inland, where there are considerable Roman remains. Some of the MSS. of Pliny, indeed, have "Tignilla intus, et Segesta Tigniliorum," which would seem to point clearly to this position of the two places. (Sillig, ad loc.) It is probable, also, that the Itinerary of the Itineraries (Itin. Ant. p. 298) is identical with the Tignilla of Pliny. [E. H. B.]

SEGESTA, or SEGESTICA. [Sicilia.]

SEGIDA (Zeyda, Strabo iii. p. 165). 1. A town of the Arenci in Hispania Tarraconensis. According to Appian, who calls it Zeyda (vi. 44), it belonged to the tribe of the Belli, and was 40 stadia in circumference. Stephano B. (a. e.) calls it Zeyda, and makes it a town of the Celtiberians, of whom indeed the Arenci and Belli were only subordinate tribes. Segida was the occasion of the first Celtiberian War (Appian, l. c.), and was probably the same place called Segestica by Livy (XV. 27).

2. A town of Hispania Baetica, with the surname Restituta Julia. (Plin. iii. i. 2. 5.) [T. H. D.]

SEGISA (Zyra, Pltol. ii. 6. § 61), a town of the Bastitani in Hispania Tarraconensis, perhaps the modern Segisias. [T. H. D.]

SEGISAMA and SEGISAMA JULIA (Zy-rasa Iuwala, Pltol. ii. 6. § 59), a town of his-pania Tarraconensis. We find the inhabitants mentioned by Pliny as Segisamajuliones (iii. 3. a. 4.). Potenio ascribes the town to the Vacteria, but Pliny to the Tarmogodi, whence we may probably conclude that it lay on the borders of both those tribes. The latter author expressly distinguishes it from Segisana. [T. H. D.]

SEGISAMO. [SEGESAMA.]

SEGISAMUNCLUM. [SEGESAMUNCLUM.]

SEGNI, a German tribe in Belgium, mentioned by Caesar (B. G. vi. 32) with the Condusi, and placed between the Eburones and the Treviri. It is B. G. ii. 4 Caesar speaks of the Condusi, Eburones, Caersei, and Faesinini, "qui uno nomine Germani appellatur," but he does not name the Segni in that passage. There is still a place named Sasi or Signes near Condras, on the borders of Namur; and this may indicate the position of the Segni. [G. L.]

SEGOBOIDUM in Gallia, placed in the Table on a road from Andouanatum (Langres) to Vesontio (Besançon). The Itin. gives the same road, but D'Anville supposes Segobadum to be Segondum, which is on the Somme, and in the direction between Bessans and Langres. [G. L.]

SEGOBRIIGA (Zeyderpaia, Pltol. ii. 6. § 58). 1. The capital of the Celtiberi in Hispania Tarraconensis. (Plin. iii. 3. a. 4.) It lay SW. of Caesar- augusta, and in the jurisdiction of Cartago Nova. (Plin. l. c.) The surrounding district was inhabited by several tribes. (Id. xxxvi. 22. a. 45.) It must have been in the neighbourhood of Priego, where, near Pennascales, considerable ruins are still to be found. (Florenc. Esp. Sagr. vii. p. 61.) For coins see Sestini, i. p. 193. (Cl. Strab. iii. p. 163; Front. Strateg. iii. 10. 6.)


COIN OF SEGEBRIGA.

SEGOBIRIGA. [Marsilia, p. 290.]
SEGODUNUM. Ptolemy (ii. 7. § 21) calls Segodunum the chief town of the Ruteni [Ruteni], a Gallic people west of the Rhine, in the Aquitania of Ptolemy. In some editions of Ptolemy the reading is Segodunon or Ercodunon. In one modern name is Segodunum, which is probably a corrupt form; and it has the mark of a chief town. It was afterwards called Civitas Rutenerorum, whence the modern name Rodex, on the Aegeron, in the department of Aveyron, of which it is the chief town.

SEGODUNUM (Zerydovivos), a town of southern Germany, probably in the county of the Würm-murdert, is, according to some, the modern Würzburg. (Ptol. ii. 11. § 29; comp. Wilhelm, Germanien, p. 206.)

SEGONTIA. 1. A town of the Celtiberi in Hispania Tarraconensis, 16 miles from Caesariangusta. (Itin. Ant. pp. 437, 439.) Most probably identical with the Seguntia of Livy (xxxv. 19). The modern name Ercé is not likely to belong to the town. (G.L.)

2. (Zerywia Inaputa, Ptol. ii. 6. § 66,) a town of the Barduli in Hispania Tarraconensis. [T. H. D.]

SEGONTACI, a people in the S. part of Britannia, in Hampshire. (Camden, pp. 84, 146; Caes. B. G. v. 21; Orelli, Inscr. 2013.) [T. H. D.]

SEGONIUM, a city in the NW. part of Britannia, to which there was a Roman colony. (Itin. Ant. p. 488.) It is the modern Caerwernoc, the little river by which is still called Segonti. (Camden, p. 798.) It is called Segontio by the Geogr. Rav. (v. 81.) [T. H. D.]

SEGORA, in Gallia, appears in the Table on a road from Portus Namnetum (Nantes) to Limnum, or Limina (Posidoniae). D'Avrille supposes that Segora is Strassorge, which is on the road from Nantes to Poitiers. (G.L.)

SEGOSA, in Gallia, is placed by the Antonine Itin on a road from Aquis Tarbellaeis (Daz) to Bburgis (Bordeaux). The first station from Aquis Tarbellicae is Mosconnium, or Mostomium, the site of which is unknown. The next is Segosa, which D'Avrille places on the road from Bordeaux to Narbonne. But he observes that the distance, 28 Gallic leagues, between Aquae and Segosa is less than the distance in the Itin. [G.L.]

SEGOVELLONI. [SEGELAUNI.]

SEGOVIA (Zerywida, Ptol. ii. 6. § 56). 1. A town of the Aravic in Hispania Tarraconensis, on the road from Emerita to Caesariangusta. (Itin. Ant. p. 435; Plin. iii. 3. 4; Flor. iii. 22.) It still exists under the ancient name. For coins see Flores (Med. ii. p. 577), Monnet (i. p. 51, and Suppl. i. p. 104), and Sestini (p. 196).

2. A town of Hispania Baetica, on the river Sil-licoon-c. (Hirt. B. A. 57.) In the neighbourhood of Segesta, modern Perabas. [T. H. D.]

SEGUSSIANI (Zerywunos or Zerywida), a Gallic people. When Caesar (a. c. 58) was leading against the Helvetii the troops which he had raised in North Italy, he crossed the Alps and reached the territory of the Allobroges. From the territory of the Allobroges he crossed the Rhone into the country of the Segussiani: "Hi sunt extra Provinciae transe Rhenum primi, " (Ptol. i. 10.) He therefore places them in the angle between the Rhone and the Saône, for he was following the Helvetii, who had not yet crossed the Saône. In another place (vii. 64) he speaks of the Aedui and Segussiani as bordering on the Provence, and the Segussiani were dependents of the Aedui (vii. 75). Strabo (iv. p. 188) places the Seguasi between the Rhodanus and the Dubia (Doux), on which D'Avrille remarks that he ought to have placed them between the Rhone and the Loire. But part of the Seguasi at least were west of the Rhone in Caesar's time, as he plainly tells us, and therefore some of them must have crossed between the Rhone and the Doulo, though this is a very inaccurate way of fixing their position, for the Doulo ran through the territory of the Seguasi. Lugdunum was in the country of the Seguasi. [LUGODUNUM.] Pliny gives to the Seguasi the name of Liberi (v. 19).

In Cicero's oration Pro P. Quinctio (c. 25), a Gallic people named Sebagnus, Sebagnios, with several other variations, is mentioned. The reading " Sebagnusio " is a correction of Lambinus. Baier (Orelli Cicero, 2nd ed.) has written " Seguani" in this passage of Cicero on his own authority; but there is no name Seguani in Gallia. It is probable that the true reading is " Seguani." Poetius (ii. 6. § 14) names Seguani (Rossius) as a name of the Roman Segusianorum as the towns of the Seguani, which shows that the Seguani in his time extended to the Loire (Rodumpum); and the greater part of their territory was probably west of the Rhone and Saône. Mionnet, quoted by Ukert (Gallien, p. 320), has a medal which he supposes to belong to the Seguani.

SEGUSSIO (Zerydovivos); Eth. Zerywunais, Seguassio (Suse), a city of Gallia Transpadana, situated at the foot of the Cottian Alps, in the valley of the Duria (Dura Riparia), at the distance of 33 miles from Augusta Turinorum (Turin). It was the capital of the Gallian king or chiefman Cottius, from whom the Alpes Cottiae derived their name (Rossius), and who became at the reign of Augustus, a tributary or dependent ally of the Roman Empire. Hence, when the other Alpine tribes were reduced to subjection by Augustus, Cottius retained the government of his territories, with the title of Praefectus, and was able to transmit them to his son, M. Julius Cottius, upon whom the emperor Claudius even conferred the title of Augustus. It was not till after the death of the younger Cottius, in the reign of Nero, that this district was incorporated into the Roman Empire, and Segusio became a Roman municipal town. (Strab. iv. pp. 179, 204; Plin. iii. 20. a. 24; Amm. Marc. xv. 10.)

It was probably from an early period the chief town in this part of the Alps and the capital of the surrounding district. It is situated just at the junction of the road leading from the Montgenèvre down the valley of the Dora with that which crosses the Mont Cenis; both these passages were among the natural passes of the Alps, and were doubtless in use from a very early period, though the latter seems to have been constantly neglected by the Romans. The road also that was in most frequent use in the latter ages of the Republic and the early days of the Empire to arrive at the pass of the Cottian Alps or Mont Genèvre, was not that by Segusio up the valley of the Dora, but one which ascended the valley of Fènesvilles to Ooarium (Uxena), and from thence crossed the Col de Santierre to Scintavium on the foot of the actual pass of the Genèvre. This was the route taken by Caesar in a. c. 58, and appears to have still been the one most usual in the days of Strabo (Caes. B. G. i. 10; Strab. iv. p. 179); but at a later period the road by Segusio seems to have come into general use, and is that given in the Itineraries. (Itin. Ant. pp. 341.)
357.) Of Segusio as a municipal town we hear little; but it is mentioned as such both by Pliny and Ptolemy, and its continued existence is proved by inscriptions as well as the itineraries; and we learn that it continued to be a considerable town, and a military post of importance, as commanding the passes of the Alps, until long after the fall of the Western Empire. (Plin. iii. 17. s. 21; Ptol. iii. 1. § 11; Orell. Ins. 1090. p. 3803; Ann. Marc. xv. 10; Flum. Hier. p. 556; P. Disc. Hist. Long. iii. 8; Greg. Tur. iv. 39.)

Ammianus tells us that the tomb of Cottius was still visible at Segusio in his time, and was the object of much honour and veneration among the inhabitants (Ann. iv. c. 3). A triumphal arch erected by him in honour of Augustus is still extant at Suse; it commemorates the names of the "Cottianae civitates" which were subject to his rule, and which were fourteen in number, though Pliny speaks of the "Cottianae civitates xii." (Plin. iii. 20. s. 84; Orell. Ins. 626.) All these are, however, mere obscure mountain tribes, and the names of most of them entirely unknown. His dominions extended, according to Strabo, across the Rhone as far as Ioannaeum in the land of the Catarians (Strab. iv. p. 179); and this is confirmed by the inscription which enumerates the Catarians and Medalli among the tribes subject to his authority. These are probably the two omitted by Pliny. Oceum, in the valley of the Chasoeus, was comprised in the territory of Cottius, while its limits towards the Taurini was marked by the station Ad Fines, placed by the itineraries on the road to Augusta Vosorum. But the distances given in the itineraries are incorrect, and at variance with one another. Ad Fines probably may be placed at or near Ariguisma, 13 miles from Turin, and 20 from Suse. The mountain tribes called by Pliny the "Cottianae civitates" formed part of the Roman government, at first received only the Latin franchise (Plin. iv. c. 3), but as Segusio became a Roman municipium, it must have received the full franchise. [E. H. B.]

SEGUSTERO, a name which occurs in the Antonine Itin. and in the Table, is a town of Gallia Narbonensis, and the name is preserved in Sistene, the seat town of an arrondissement in the department of Bas-Rhône. In the 2nd book of the Domesday Book of the Kings of France, 3000 acres have been found at Sistereon. The name is in the N.C. Prov. Galliae is Civitas Segestonum. It was afterwards called Scustus, and Sistereon, where the modern name comes. (D. Anv. v. 25. c. 4. [G. L.]

Sev. A. (Crise. LXX.) Sistereon, Scustus, Scustg., Scust, a name which came to the west from Sis, corresponding to "the town of Sis," "town of Sis." (Gustus, Gustus, etc.) Mount Sisar was not far from Sis and his posterity (Gustus, 8. 9.) Sisar, 8. 4., is the ancestor of which they were not (Sisar, 8. 4.) Its general situation is in Divonna (1. 2) between Sisar and Knossus. The district must have been extensive, for in their retreat, these are of us to be seen. (1. 2.) The Iberians, however, were Sisar; many say (c. 3. 1.) Theiberians occupied the lands of Sisar near the Bosporus; there the last of Sisar succeeded them, when they were stopped them from their sea in 12. 22: comp. Gen. xiv. 22. Sisar is also the same as "Sisar, Sisar, Scustus, Sistereon, etc." (In specijicum, "the town of Sisar") (2. 1.) The name belonging to the "town of Sisar" in some modern maps, but without sufficient authority for its use. Mr. Wilson confines the name to the eastern side of the Araves, from a little north of Peira to the coast of Abakos, which ranges his name Anna-Sara (Land of the Bible, vol. i. pp. 258. 590. 10.) But since Cades was in their, it seems that the name must have extended much more widely on both sides the Araves. Mr. Ralston gives us a paper on the coast of Cades, which of course, the more he thinks, he last came to, in the 4th. 44., where the Israelites were next to the Amalekites. (William's Holy Land, p. 465.) [5.]

SEIRAE. [Prophec.]

SELACHUSA, an island lying of the Lycus in the eastern part of Spisaecus, mentioned only by Eusebius (iv. 12. s. 87.)

SELEH. [Petrus]

SELABINDA (Xepoleotus, Ptol. i. 4. 17.) a town on the coast of Hispam Barca and Abdera. (Plin. iii. 1. c. 3.) Ptolemy (Geo. iii. pp. 6) identifies it with Selinunte, a city on coast of Ucritis (ii. p. 491), it is, however, in the same land in which is the Tanagra. (I. E. S.)

SELAS. [Mesembria, p. 354, h.]

SELEASIA. [Selaia.]

SELEMNUS. [Achaia, p. 13. c. 10.]

SELENITIS or SELENITIS (Selinites) a district in the south-west part of Creta, extending along the coast, but also some distance as well, and was formerly part of the reversion of the temple of Artemis. These two lakes, which were connected with each other, were extremely rich in fish, formed part of the revenues of the temple of Artemis, though they were on several occasions wrong (Strab. xiv. p. 643; Plin. v. 31.) The same as lakes, derived from Selene, the moon-goddess, probably arose from their connection with the great goddess of Ephesus. (C. C. Traill in Asia Minor, vol. i. p. 12.)

SELEUCIA or SELEUCIA, two towns in Phœnicia, one called Seleukos (Seleucia) situated near the coast of the south, another called Seleucos, situated in the land of Cassius, placed by Ptolemy in long. 7° 30' to 34° 45'. The Belus was a tributary of it, running into it from the W., and since it was marked, Selene was exactly in the same line. Falsus, it must have been due E. of it. There, ancient Falsos, lies two hours of ad Gallis, on the coast. Selene ad Belus looks for 1° 10' to the E., according to Strabo, reckoning that places Falsos in long. 5° 5' to 34° 45'. Modern conjectures have identified it with Sherg or Dersorj, which is placed 30 miles of Antioch. (Ptol. v. 15. § 16.; Ptolemy, vol. ii. p. 13.) Pliny mentions it as somewhere between the east and west (4. 1.) In the inscriptions of Syria: "consecratio praefecto jam dictum e. (i. e. Spart., Citas, ad Ephesum, et quas ad Belis fecerat," etc. (Ptol. i. 9. § 19.)

2. PHOELA (Seleucia Hosion: Ed. Schmir, a maritime city of Syria, placed by Ptolemy at 58º 56', 43º 56', between Ephesus and Athens, in the ins. 35º 56', between Ephesus and Athens, in the end. 58º 56', between Edessa and Athens, in the 4. 1.) Strabo, calls it "Rivius Patera" (Thebes ou ber. ma. a strong city, called by Ptolem. (Strab. vii. 2.) Its position is fully described by Ptolemy.
SELEUCIA.

SELEUCIA. 938

situata on the sea between Cicilia and over against a large mountain called Cory-
the base of which was washed on its W. 
the sea, towards the E. it dominated the 

of Antioch and Selucia. Selucia lay on 
this mountain, separated from it by a des-
ted valley. The city extended to the sea,
broken ground, but was surrounded for 
by precipitous and abrupt rocks. On the 
the sea lay the factory (τάμπορια) and 
the level ground, strongly fortified. The 
low (εἰσόντα) of the city was likewise strongly 
with fine walls, and temples, and buildings. It 
approaches on the sea side, by an artificial 
road, (καταηγωγή), distributed in frequent and 
and slopes (cuttings—πυγκιλια) and curves 
(σκάλατσιμα). The embouchure of the Orontes 
far distant—40 stadia, according to Strabo 
750). It was built by Seleucus Nicator 
B. 280), and was of great importance, in a 
view, during the wars, but by a desc 
Tolemais. It was taken by Polyc 
son his expedition into Syria, and held by 
ian garrison until the time of Antiochus 
who, at the instigation of Apollonius, 
ian, resolved to recover it from Polyc 
720), in order to remove the 
of an Egyptian garrison, and to dare the 
ed to obviate the danger which it threatened 
ations in Coele-Syria, being, as it was, a 
city, and well nigh, so to speak, the proper 
the Syrian power. Having sent the fleet 
to, under the admiral Diogenetus, he himself 
his army from Apamea, and encamped 
Hippodrome, 5 stadia from the city. in 
to obviate the danger which it threatened 
the interior, comprehending in its circumfe 
4 miles, which is filled with ruins of 
its scattered citadel on the summit of a 
hill, the gate of Antioch on the SE. of the 
with its pilasters and towers, near which is a double 
row of marble columns; large remains of two 
temples, one of which was of the Corinthian order; 
the amphitheatre, near which Antiochus encamped, 
before his assault upon the city, with twenty-four 
tiers of benches still to be traced; the numerous rocky 
excavations of the new city are remarkable; they are 
always of good workmanship, now broken and 
scattered about in all directions, all attest the ancient 
importance of the city, and the fidelity of the 
historian who has described it. Most remarkable 
all in this view is the important engineering work, 
to which Polylbion alludes as the only communica 
tion between the city and sea, fully carried out by 
Col. Chesney, as the most striking of the interesting 
remains of Selucia. It is a very extensive excava 
tion, cut through the solid rock from the NE. 
extremity of the town almost to the sea, part of 
which is a deep hollow way, and the remainder 
regular tunnels, between 20 and 30 feet wide, and 
as many high, executed with great skill and con 
siderable labour. From its eastern to its western 
extent is a total length of 1088 yards, the 
great part of which is traversed by an aqueduct 
carried along the face of the rock, considerably above 
the level of the road. Its termination is rough and 
very imperfect, about 30 feet above the level of the 
sea; and while the bottom of the rest of the excava 
tion is tolerably regular, in its present state it is 
covered by large masses of rock lying across it at intervals: 
which would imply either that it was never com 
pleted, or that it was finished in this part with 
masonry, which may have been carried off for 
building purposes. It is, perhaps, in this part that 
the stairs mentioned by Polylbion may have been 
situated, in order to form a communication between 
the city and the sea. There can be no doubt whatever that 
this excavation was the passage mentioned by him as the sole 
communication between the city and the sea; and 
it is strange that any question should have arisen 
concerning its design. A rough plan of the site is 
given by Pococke (p. 183); but a much more
SELEUCIA.

Carefully executed plan, with drawings and sections of the tunnels, &c., has lately been published by Capt. Allen, who surveyed the site of the harbour, but not of the town, in 1850. (The Dead Sea, cxc., Map at end of vol. i., and vol. ii. pp. 206-230.) [G.W.]

COIN OF SELEUCIA IN STIL.

SELEUCIA or SELEUCIA (Seleucia). 1. A town near the northern frontier of Pisidia, surmounted Sidera (§ 2605, Potl. v. 5. § 4; Hieroc. p. 672), probably on or adjacent to the route works its vicinity. There are some coins of this place with the image of the Asiatic divinity Men, who was worshipped at Antioch, and bearing the inscription Κλαυ- διος-κεραυνωτης, which might lead to the idea that the place was restored by the emperor Claudius. (Sestini, Mon. Vet. p. 96.) Its site is now occupied by the town of Euphradion.

3. A town in Pamphylia between Side and the mouth of the river Eymonedon, at a distance of 80 stadia from Side, and at some distance from the sea. (Stadiak. Mar. Mag. § 216.)

4. An important town of Cilicia, in a fertile plain on the western bank of the Calycadnus, a few miles above its mouth, was founded by Seleucus I., surmounted Eicatosis. A town or towns, however, had previously existed on the spot under the names of Olbia and Hyrias, and Seleucia seems to have only extended and united them in one town under the name Seleucia. The inhabitants of the neighboring Holmi were at the same time transferred to the new town, which was well built, and in a style very different from that of other Cilician towns. In its circumference it was about 1000 English yards. (Philostr. c. 1.; Strab. xiv. p. 670.) In situation, climate, and the richness of its productions, it rivaled the neighboring Tarasus, and it was much frequented on account of the annual celebration of the Olympics and on account of the oracle of Apollo. (Zosim. l. 57; Basil. Vita S. Theod. c. p. 275, Orat. xxvii. p. 148.) Pliny (v. 27) states that it was named Trachestia; and some ecclesiastical historians, speaking of a council held there, call the town simply Trachia (Sossom. iv. 16; Socrat. ii. 39; comp. Potl. v. 8. § 5; Amm. Marc. xiv. 35; Oros. vii. 12.) The town still exists under the name of Seleucia, and its ancient remains are scattered over a large extent of ground on the west side of the Calycadnus. The chief remains are those of a theatre, in the front of which there are considerable ruins, with porticoes and other large buildings: farther on are the ruins of a temple, which had been converted into a Christian church, and several large Corinthian columns. Ancient Seleucia, which appears to have remained a free city ever since the reign of Augustus, remained in the same condition even after a great portion of Cilicia was given to Archelaus of Cappadocia, whence both imperial and autonomous coins of the place are found. Seleucia was the birthplace of several men of eminence, such as the peripatetic Athenaeus and Xenarchus, who flourished in the reign of Augustus, and the sophist Alexander, who taught at Antioch, and was private secretary to its emperor M. Aurelius (Phil. Hist. 26. Sopha. ii. 5.) According to some authorities, lastly, the emperor Trajan died at Seleucia (Eutrop. viii. 2, 16; Oros. i. 61.), though others state that he died at Seleucea.

SELEUCIA.

4. Seleucia in Caria [Terra] [L. S.]

SELEUCIA or SELEUCIA (Seleucia, Polyb. v. 48; Strab. xii. p. 521; Potl. v. 18. § 6), a large city near the site of the town of the Tigris, from which to distinguish it from several other towns of the same name, is generally known in history by the title of Seleucia Antioch on the Tigris. (Strab. xvi. p. 738; Appian, Syr. 57.) It was built by Seleucus Nicator (Strab. l. c.; Plin. vi. 26. s. 30; Tacit. Ann. i. 42; Joseph. Antiq. xvi. 3. § 8; Amm. Mar. xxii. 30), and appears to have been placed near the junction of the Tigris and the Euphrates, which was carried across Mesopotamia from the Euphrates to the Tigris, and which bore the name of Nahr Malcha (the royal river). (Plin. l. c., and Isid. Chur. i. 5.) Potlerus states that the artificial river divided it into two parts (v. 18. § 8). On the other hand, Theophylactus states that both rivers, the Tigris and Euphrates, surrounded it like a rampart —by the latter, in all probability, meaning the Nahr Malcha (v. 6). It was situated about 40 miles NE. of Babylon (according to Strabo, 300 stadia, and to the Tab. Peutingeri, 44 M.P.). In form, its original structure is said to have resembled an eagle with its wings outspread. (Plin. l. c.) It was the seat of the Seleucid kings of Babylonia, and was one of the most important cities of the Seleucid empire. It was placed in a district of great fertility, and is said, in its best days, to have had a population of 600,000 persons. (Plin. l. c.) Strabo adds, that it was even larger than Antioch Syria,—at this time the probably the greatest commercial entrepôt in the East, with the exception of Alexandria (xvi. p. 730). Even so late as the period of its destruction its population is still stated to have amounted to half a million. (Eutrop. v. 8; comp. Oros. viii. 5.) To its commercial importance it doubtless owed the free character of its local government, which appears to have been independent of that of the central government, and the freedom and of independent government was, however, of longer duration. (Plin. l. c.; Tacit. Ann. i. 42.)

Seleucia owed its ruin to the war of the Romans with the Parthians and other eastern nations. It is first noticed in that between Cassander and Orodos (Dion. Cass. xii. 30); but it would seem
that Crassus did not himself reach Seleucia. On the advance of Trajan from Asia Minor, Seleucia was taken by Erucius Claurus and Julius Alexander, and partially burnt to the ground (Dion. Cass. lxxvi. 30); and a few years later it was still more completely destroyed by Cassius, the general of Lucius Verus, during the war with Volgeses. (Dion. Cass. lxxxii. 2; Eutrop. v. 8; Capitol. Verus, c. 8.) When Severus, during the Parthian War, descended the Euphrates, he appears to have found Seleucia and Babylonia equally abandoned and desolate. (Dion. Cass. lxxvi. 9.) Still later, in his expedition to the Euphrates, his report about Seleucia was that it was a ravaged town, and a variety of trees, among which the storax was much valued from its yielding a strong perfume. Seleucia was also celebrated for an ointment prepared from the iris root. (Strab. l.c.; Plin. iii. xii. 55, xxi. 19; comp. Liv. xxxv. 13.) Sir C. Fellow (Asia Minor, p. 171, foll.) thinks that he has discovered the ruins of Seleucia about 10 miles to the north-east of the village of Boogik. They are seen on a lofty promontory “now presenting magnificent wrecks of grandeur.” “I rode,” says Sir Charles, “at least 8 miles through a part of the city, which was one pile of temples, theatres, and buildings, lying with each other in splendour. ... The material of these ruins had suffered much from the ebb and flood of time; in a much wider sense than that which accompanies them, the entire area is a sort of ruinous marble,” the ruins are so thickly strown, that little cultivation is practicable; but in the areas of theatres, cellas of temples, and any space where a plough can be used, the wheat is springing up. The general style of the temple is Corinthian, but not so florid as in less ancient times. The tombs are scattered for a mile from the town, and are of many kinds, some cut in chambers in face of the rock, others sarcophagi of the heaviest form: they have had inscriptions, and the ornaments are almost all martial; several seats remain among the tombs. I can scarcely guess the number of temples or columned buildings in the town, but I certainly traced fifty or sixty. ... Although apparently unnecessary for defence, the town has had strong walls, partly built with large stones in the Cyclopean mode... I never conceived so high an idea of the works of the ancients as from my visit to this place, standing as it does in a situation, as it were, above the world.” It is to be regretted that it was impossible by means of inscriptions or coins in identifying this place with the ancient Selge more satisfactorily. (Comp. Von Hammer, in the Wiener Jahrbücher, vol. cxi. p. 92.)

[C. G. W.]

SELEUCIS (Seleucia), a district of Syria, mentioned by Pliny, containing the cities of Gaperus, Gindarus, and Imma (v. 15. § 15). Strabo calls it the best of all the districts: it was also called Tetrapolis, on account of its four most important cities, for it had many. These four were, Antioch, Seleucia in Pieria, Apamea, and Laodicea (xvi. p. 749). It also comprehended, according to Strabo, four districts which are said to have been a very small area in a much wider sense than that which accompanies them, the entire area is a sort of ruinous marble.”

[C. G. W.]

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[C. G. W.]

[COCH]
SELGONAE.

SELGONAE (Σαλοναί, Plut. ii. 3. § 8), a people on the SW. coast of Britannia barbaria, in the E. part of Gallia Narbonensis and in Dumfries-shire. Camden (p. 1194) derives the name of Selgovae from them. [T. H. D.]

SELINEUS (Σέληνος) 1. A village in the north of Laconia, described by Pausanias as 20 stadia from Geronthrea: but as Pausanias seems not to have visited this part of Laconia, the distances may not be correct. Leka, therefore, places Selinus at the village of Kosmas, which lies further north of Geronthrea than 20 stadia, but where there are remains of its fortifications. (Paus. iii. 32. § 8; Pau. iv. 13. § 23; Leka, Peloponnesios, p. 363; Boblaye, Recherches, Φ. p. 97; Curtius, Peloponnesos, vol. ii. p. 304.)

2. A river in the Triphylian Elis, near Scillus. [SCILLIA.]

3. A river in Achaea. [ACHAIA, p. 18. b. No. 6.]

SCILLIA (Σκιλλία): Ekh, Σκαλλίους, Selinunte; En. at Torre dei Polci, one of the most important of the Greek colonies in Sicily, situated on the SW. coast of that island, at the mouth of the small river of the same name, and 4 miles W. of that of the Hypsas (Belice). It was founded, as we learn from Thucydides, by a colony from the Sicilian city of Megara, or Megara Hyblaea, under the conduct of a few scattered Chalcidians, and in 635 B.C., 10 years after the settlement of that city, with the addition of a fresh body of colonists from the parent city of Megara in Greece. (Thuc. vi. 4. vii. 57; Scymn. Ch. 292; Strab. vi. p. 272.) The date of its foundation cannot be precisely fixed, as Thucydides indicates it is only by reference to that of the Sicilian Megara. The city itself is not accurately known, but it may be placed about n. c. 628. Diodorus indeed would place it 22 years earlier, or n. c. 650, and Hieronymus still further back, n. c. 654; but the date given by Thucydides, which is probably entitled to the most confidence, is incompatible with this earlier epoch. (Thuc. vi. 4; Diod. xiii. 59; Hieron. Chron.) SELINUS (Σέλινος, Σέλινον, Selinunte; En. at Torre dei Polci, Fast. hell. vol. i. p. 208.) The name is supposed to have been derived from the quantities of wild parsley (σκαλλί τος) which grew on the spot; and for the same reason a leaf of this parsley was adopted as the symbol of their coins.

Selinus was the most westerly of the Greek colonies in Sicily, and for this reason was early brought into contact and collision with the Carthaginians and the barbarians in the W. and NW. of the island. The former people, however, do not at first seem to have offered any obstacle to their progress; but as early as n. c. 580 we find the Selinuntines engaged in hostilities with the people of Segesta (a non-Hellenic city), whose territory bordered on their own. (Diod. v. 31.) The arrival of a body of emigrants from Rhodes and Cnidus who subsequently founded Lipara, and who lent their assistance to the Segestans, for a time secured the victory to that people; but disputes and hostilities seem to have been of frequent occurrence between the two cities, and it is probable that in n. c. 454, when Diodorus speaks of the Selinuntines being at war with the Lipoccia (xi. 86), that the Selinuntines and Lacons were two separate people really meant. [Lilytakum.] The river Mazara, which at that time appears to have formed the boundary between the two states, was only about 15 miles W. of Selinus; and it is certain that at a somewhat later period the territory of Selinus extended to its banks, and that that city had a fort and emporion at its mouth. (Diod. xiii. 54.) (On the other side its territory certainly extended as far as the Halycus or Salso, at the mouth of which it had afterwards terminated. (Herod. v. 46.) It is evident that the Selinuntines had early acquired great power and prosperity; and we have very little information as to its history. We learn, however, that, like most of the Sicilian cities, it had passed from an oligarchy to a despotism, and about a.g. 510 was subject to a despotic named Pelaganes, from whom the citizens were freed by the ansaeus king Thrasybulus. (Paus. iii. 32. § 8; Curtius, Peloponnesos, vol. ii. p. 304.)

SELINEUS. In n. c. 416, a renewal of the old disputes between Selinus and Segesta became the occasion of the great Athenian expedition to Sicily. The Selinuntines, not being in successful communication with Syracuse, and thus for a time obtained the complete advantage over their enemies, whom they were able to blockade both by sea and land; but in this extremity the Segestans had recourse to the assistance of Athens. (Thuc. vi. 6; Diod. xii. 82.) Though the Athenians do not appear to have taken any measures for the immediate relief of Segesta, it is probable that the Selinuntines and Syracuse withdrew their forces at once, as we hear no more of their operations against Segesta. Nor does Selinus bear any important part in the war of which it was the immediate occasion. Nicia indeed proposed, when the expedition first arrived in Sicily (n. c. 415), that they should proceed to Segesta and compel that city to submit on moderate terms (Thuc. vi. 47); but this advice being overruled, the efforts of the armament were directed against Syracuse, and the Selinuntines in consequence bore but a secondary part in the subsequent operations. They are, however, mentioned on several occasions as furnishing auxiliaries to the Syracusians; and it is certain that the support of the Syracusans landed in the spring of 413, having been driven over to the coast of Africa by a tempest. (Thuc. viii. 50, 58; Diod. xiii. 12.)

The defeat of the Athenian armament left the Segestans apparently at the mercy of their rivals; but in vain attempted to disarm the hostility of the
Selinus. By ceasing without further contest the frontier district which had been the original subject of dispute. But the Selinuntines were not satisfied with this concession, and continued to press them with fresh aggressions, for protection against which they could now do nothing. As far as their arms was, after some hesitation, accorded them, and a small force sent over at once, with the assistance of which the Segestans were able to defeat the Selinuntines in a battle. (Diod. xiii. 45, 44.) But not content with this, the Carthaginians in the following spring (B.c. 409) sent over a vast army amounting, according to the lowest estimate, to 100,000 men, with which Hannibal (the grandson of Hamilcar that was killed at Himera) landed at Lilybaeum, and from thence marched direct to Selinus. The Selinuntines were wholly unprepared to resist such a force; so little indeed had they expected it that the fortifications of their city were in many places out of repair, and the auxiliary force which had been promised by Syracusian league and Gela was not yet ready, and did not arrive in time. The Selinuntines, indeed, defended themselves with the courage of despair, and even after the walls were carried, continued the contest from house to house; but the overwhelming numbers of the enemy rendered all resistance hopeless; and after a siege of only three days, under the command of Dionysius and the greater part of the defenders put to the sword. Of the citizens of Selinus we are told that 16,000 were slain, 5000 made prisoners, and 2600 under the command of Empedon escaped to Agrigentum. (Diod. xiii. 54-59.) Shortly after Hannibal destroyed the walls of the city, but gave permission to the inhabitants of the town to remain on the site and occupy it, as tributaries of Carthage, an arrangement which was confirmed by the treaty subsequently concluded between Dionysius and the Carthaginians, in B.c. 405. (Id. xiii. 59, 114.) In the interval a considerable number of the survivors and fugitives had been brought together by Hermocrates, and established within its walls. (Id. 63.)

There can be no doubt that a considerable part of the citizens of Selinus availed themselves of this permission, and that the city continued to subsist under the Carthaginian dominion; but a fatal blow had been given to its prosperity, which it undoubtedly never recovered. The Selinuntines are again mentioned in the treaty of hannibal as the friend of Dionysius during his war with Carthage (Diod. iv. 47); but both the city and territory were again given up to the Carthaginians by the peace of 383 (Id. xv. 17); and though Dionysius recovered possession of it by arms shortly before his death (Id. xv. 75), it is probable that it soon again lapsed to the dominion of Carthage. This was established as the eastern boundary of the Carthaginian dominion in Sicily by the treaty of 383, seems to have generally continued to be so recognised, notwithstanding temporary interruptions; and was again fixed as their limit by the treaty with Aplacheces in B.c. 514. (Id. xix. 71.) This last treaty expressly stipulated that Selinus, as well as Hercules and Himera, should continue subject to Carthage, as before. In B.c. 276, however, during the expedition of Pyrrhus to Sicily, the Selinuntines voluntarily submitted to that monarch, after the capture of Heraclea. (Id. xxi. 10. Exc. H. p. 498.) During the First Punic War we find Selinus subject to Carthage, and its territory was repeatedly the theatre of military operations between the contending powers. (Id. xiii. 1, 21; Pol. i. 39.) But before the close of the war (about B.c. 250), when the Carthaginians were beginning to contract their operations, and to confine themselves to the defence of their few posts as possible, they removed all the inhabitants of Selinus to Lilybaeum and destroyed the city. (Diod. xxiv. 1. Exc. H. p. 506.)

It seems certain that it was never rebuilt. Pliny indeed, mentions its name ('Selinus oppidum,' ii. 8. a. 14), as if it was still existing as a town in his time, but Strabo distinctly states it with the cities which were wholly extinct; and Pliny, though he mentions the river Selinus, has no notice of a town of the name. (Strab. p. 272; Pol. iii. 4. § 5.) The Thermae Selinitianae, which derived their name from the ancient city, and seem to have been much frequented in the time of the Romans, were situated at a considerable distance from Selinus, being not uninhabited as those now existing at Sciacca; they are sulphureous springs, still much valued for their medical properties, and dedicated, like most thermal waters in Sicily, to St. Calogero. At a later period they were called the Aquae Labodes or Larodes, under which name they appear in the Itineraries. (Aen. Ant. p. 89; Tbab. Putei.) The present name is that of the Tiberium, and the greater part of the city, or the suburbs of it, was destroyed by Agrigentum, and 46 from Lilybaeum; distances which agree well with the position of Sciacca. This is distant about 20 miles to the E. of the ruins of Selinus.

The site of the ancient city is now wholly desolate, with the exception of a solitary guardhouse, and on the ground is found the name of Dionysius, and shrubs and low brushwood; but the remains of the walls can be distinctly traced throughout a great part of their circuit. They occupied the summit of a low hill, directly abutting on the sea, and bounded on the W. by the marshy valley through which flows the river Madonna, the ancient Selinus; on the E. by a smaller valley or depression, also traversed by a small stream. There is a small hill which separates it from a hill of similar character, where the remains of the principal temples are still visible. The space enclosed by the existing walls is of small extent, so that it is probable the city in the days of its greatness must have covered a considerable area without them; and it has been supposed by some writers that the present site is that which was occupied by Hermocrates when he restored the city after its destruction by the Carthaginians. (Diod. xiii. 63.) No trace is, however, found of a more extensive circuit, though the remains of two lines of walls, evidently connected with the port, are found in the small valley E. of the city. Within the area surrounded by the walls are the remains of three temples, all of the Doric order, and of an ancient style; none of them are standing, but the foundations of them are still entire, together with numerous portions of columns and other architectural fragments, sufficient to enable us to restore the plan and design of all three without difficulty. The largest of them (marked C. on the plan) is 280 feet long by 85 feet broad, and has 6 columns in front and 18 in length, a very unusual proportion. All these are hexastyle and peripteral. Besides these three temples there is a small temple or Aedicular (marked B.), of a different plan, but also of the Doric order. No other remains of buildings, beyond mere fragments and foundations, can be traced within the
walls; but the outlines of two large edifices, built of squared stones and in a massive style, are distinctly traceable outside the walls, near the NE. and NW. angles of the city, though we have no clue to their nature or purpose.

But much the most remarkable of the ruins at

Selinus are those of three temples on the hill to the E., which do not appear to have been included in the city, but, as was often the case, were built on this neighbouring eminence, so as to front the city itself. All these temples are considerably larger than any of the three above described; and the most northerly of them is one of the largest which we have any remains. It had 8 columns in front and 17 in the sides, and was of the kind called pseudo-dipteral. Its length was 155 feet, and its breadth 162, so that it was actually longer than the great temple of Jupiter Olympius at Agrigentum, though not equal to it in breadth. From the columns being only partially fluted, as well as from other signs, it is clear that it never was completed; but all the more important parts of the structure were finished, and it must have certainly been one of the most imposing fabrics in antiquity. Only three of the columns are now standing; but the whole area is filled up with a heap of fallen masses, portions of columns, capitals, &c., and other huge architectural fragments, all of the most massive character, and forming, as observed by Swinburne, "one of the most gigantic and sublime ruins imaginable." The two other temples in the same area, but the ruins have fallen with such regularity that the portions of almost every column lie on the ground as they have fallen; and it is not only easy to restore the plan and design of the two edifices, but it appears as if they could be rebuilt with little difficulty. These temples, though greatly inferior to their gigantic neighbour, were still larger than that at Segesta, and even exceed the great temple of Neptune at Paestum, so that the three, when standing, must have presented a spectacle unrivalled in antiquity. All these buildings may be safely referred to a period anterior to the Carthaginian conquest (B.C. 409), though the three temples last described appear to have been of them of later date than those within the walls of the city. This is proved, among other circumstances, by the sculptured metopes, several of which have been discovered and extricated from among the fallen fragments. Of these sculptures, those which belonged to the temples within the walls, present a very peculiar and archaic style of art, and are universally recognised as among the earliest extant specimens of Greek sculpture. (They are figured by Miller, Denkmäler, pl. 4, 5, as well as in many other works, and casts of them are in the British Museum.) These, on the contrary, which have been found among the ruins of the temple marked E. on the opposite hill, are of a later and more advanced style, though still retaining considerable remains of the stiffness of the earliest art. Besides the interest attached to these Selinuntine metopes from their important bearing on the history of Greek sculpture, the remains of these temples are of value as affording the most unequivocal testimony to the use of painting, both for the architectural decoration of the temples, and as applied to the sculptures with which they were in very close and detailed accord; and the ruins at Selinus is given in the Duke of Serra di Falco’s Antichità Siciliane, vol. ii., from which the preceding plan is derived. A more general description of them will be found in Swinburne’s Travels vol. ii. pp. 243—245; Smyth’s Sicily, pp. 219—231; and other works on Sicily in general.

The coins of Selinus are numerous and varied. The earliest, as already mentioned, bear merely the figure of a parsley-leaf on the obverse. Those of somewhat later date (including the one figured below) represent a figure sacrificing on an altar,
which, as consecrated to Asclepius, as indicated by the cock which stands below it. The subject of this type evidently refers to a story related by Diogenes Laertius (viii. 2, § 11) that the Selinun-
tines were afflicted with a pestilence from the mar
yshy character of the lands adjoining the neigh-
bouring river, but that this was cured by works of
drainage, suggested by Epemeoeis. The figure
standing on the coin is the river-god Selinus, which
was thus made conducive to the salubrity of the
city.

[ E. H. B. ]

COIN OF SELINUS

Selinus (Σελίνου: Ekd. Σελίνοιτις or Σε-
lunotis: Selenit). a port-town on the west coast of
Cilicia, at the mouth of a small river of the same
name, which is now called Seleucis (Scylax, p. 40;
Lit. xxxvi. 30; Strabo. vii. 629; Plut. v. § 2;
vi. 17. § 42; Plin. v. 92.) This town is memorable in
history as the place where, in a.d. 117, the
emperor Trajan is said by some authors to have died
(Dion Cass. liv. § 33). After this event the place for
a time bore the name of Trajanopolis; but its bishops
afterwards are called bishops of Selinus. (Hieroc. p.
709.) Basil of Seleucia (Vita S. Theodosii, ii. 17)
describes the place as reduced to a state of insignifi-
cance in his time, though it had once been a great
commercial town. (Comp. Studiacm. Mar. Mag. §§
623, 304; Ducan, viii. 260; Chron. Paschale, p. 253.)
Selinus was situated on a precipitous rock, sur-
ronded on almost every side by the sea, by which
position it was rendered almost impenetrable. The
whole of the rock, however, was not included in
the ancient line of fortifications; inside the walls
there still are many traces of houses, but on the
outside, and between the foot of the hill and the
river, the remains of some large buildings are yet
standing, which appear to be a mausoleum, an agora,
a theatre, an aqueduct, and some tombs (Beaufort,
Karamanian, p. 186, fol.).

Respecting the small river Selinus, flowing in
Pergamum, see Pergamum, p. 575. [L. S.]

Sella'sia (Σελλασία, Xen. Polya. Diol.; Σε-
lasía, Steph. B, Hzch. s. v.; the latter is perhaps
the correct form, and may come from σελας; the
name is connected by Hesychius with Artemis
Selasia: Ekd. Σελλασία), a town of
Laconia, situated in the valley of the Oenus,
on the road leading from Teges and Argos, and one of
the bulwarks of Sparta against an invading
army. Its distance from Sparta is nowhere men-
tioned; but from the description which Polybius
gives of the celebrated battle fought in its neigh-
bourhood between Antigonus and Cleomenes, it is
probable that the plain of Krematói was the site
of the battle. We learn from Polybius that this
battle took place in a narrow opening of the vale of
the Oenus, between two hills named Evas and
Olympus, and that the river Gorgylos flowed across
the plain into the Evneus. South of the Kham of

Krematói is a small plain, the only one in the valley
of the Oenus, about ten minutes in width and a
quarter of an hour in length, at the end of which
the rocks again approach so close as barely to leave
room for the passage of the river. The mountain,
which bounds this plain on the east, is Olympus, a
continuation of the mountain of Teges. On its east
very steep on the left bank of the Oenus. The
mountain on the western side is Evas, now Túlaoe,
which, though not so steep, is still inaccessible to
cavalry. Towards the north the plain is shut in by
a mountain, over which the road leads to Teges,
and towards the south by a still higher mountain.
The Oenus, which flows near the eastern edge of
the plain, can be crossed at any point without diffi-
culty. It receives on its right side a small brook,
the Gorgylos, which descends from a ravine on the
northern side of Mt. Evas. On the summit of the
hill, more than 2800 feet above the sea, which
shuts in the plain on the south, and over which the
road leads to Sparta, are the ruins of Sellasia, described
below.

The battle of Sellasia, of which Polybius gives a
detailed account, requires a few words of explanation.
In b.c. 221, Cleomenes, the Spartan king, ex-
pecting that Antigonus, the Macedonian king, and
the Achaeans, would invade Laconia, fortified the
other passess which led into the country, and took
up his own position on the mountain meniscus, in
the plain in the plain of Sellasia, since the roads to
Sparta from Argos and Teges united at this point.
His army amounted to 20,000 men, and consisted of
Lacedaemonians, Perieoci, allies, and mercenaries.
His left wing, containing the Perieoci and allies,
was stationed on Mt. Evas under the command of his
brother Eucleidas; his right wing, consisting of
Lacedaemonians and mercenaries, encamped upon
Mt. Olympus under his own command; while his
cavalry and a part of the mercenaries occupied the
small plain between the hills. The whole line was
protected by a ditch and a palisade. Antigonus
marched into Laconia from Argos with an army of
80,000 men, but found Cleomenes so strongly in-
trenched in his position that he did not dare to
attack him, but encamped behind the small stream
Gorgylos. At length, after several days’ hesitation,
both sides determined to join battle. Antigonus
placed 5000 Macedonian peltasts, with the greatest
part of his auxiliary troops, on his right wing to
oppose Eucleidas; his cavalry with 1000 Achaeans
and the same number of Megalopolitans in the small
plain; while he himself with the Macedonian pha-
lanx and 3000 mercenaries occupied the left wing,
in order to attack Cleomenes and the Lacedaemonians
on Mt. Olympus. The battle began on the side of
Mt. Evas. Eucleidas committed the error of awaiting
the attack of the enemy upon the brow of the hill,
instead of awaiting himself on his superior position
to charge down upon them; but while his wing was
climbing the hill they were attacked upon the rear
by some light troops of Cleomenes, who were sta-
tioned in the centre with the Lacedaemonian cavalry.
At this critical moment, Philopoemen, who was in
the centre with the Megalopolitan horse, diverted
the attack of the light infantry by charging without
orders the Lacedaemonian centre. The left wing
of the Macedonians then renewed their attack, de-
feated the left wing of the Lacedaemonians, and
drove them over the steep precipices on the opposite
side of Mt. Evas. Cleomenes, perceiving that the
only hope of retrieving the day was by the defeat
of the Macedonians opposed to him, led his men out of the intrenchments and charged the Macedonian phalanx. The Lacoelemenians fought with great bravery; but after many vain attempts to break through the impenetrable mass of the phalanx, they were entirely defeated, and of 6000 men only 200 are said to have escaped from the field of battle. Cleomenes, perceiving all was lost, escaped with a few horsemen to Sparta, and from thence proceeded to Gythium, where he embarked for Egypt. Antigonus, thus master of the passes, marched directly to Sellasia, which he plundered and destroyed, and then to Sparta, which submitted to him after a slight resistance. (Polyb. ii. 65—70; Plut. Cleom. 27, 28, Philipp. 6; Paus. ii. 9 § 2, iii. 10 § 7, iv. 29 § 9, vii. 7 § 4, viii. 49 § 5.)

SELASIA.

PLAN OF THE BATTLE OF SELASIA.

a a a. Troops of Cleomenes.
b b b. Troops of Antigonus.
A A A. Road to Tegae.
B B B. Road to Argos.
C C C. Road to Megalopolis.
D D D. Road to Sparta.

In the preceding account of the battle we have followed the excellent description of Ross. (Relics in Peloponnese, p. 181.) The French Commission had previously supposed the plain of Krematif to be the site of the battle of Sellasia (Boblaye, Recherches, &c. p. 73;) and the same opinion has been adopted by Curtius. (Peloponnese, vol. ii. p. 260.) Leake, however, places Sellasia to the SE., near the monastery of the Forty Saints ("Argos Zapiav.), and supposes the battle to have been fought in the pass to the eastward of the monastery. The ruins near the Kham of Krematif he maintains to be those of Caryae. (Leake, Morea, vol. ii. p. 529, Peloponnese, p. 341, seq.) But Ross informs us that in the narrow pass NE. of the monastery of the Forty Saints there is barely room for a loaded mule to pass; and we know moreover that Sellasia was situated on the high road from Sparta to Tegae and Argos, which must have led through the plain of Krematif. (vird the Account, Paus. iii. 10 § 7; Plut. Cleom. 23; Xen. Hell. vi. 5 § 57; Diod. xiv. 64; Liv. xxxiv. 28.)

On leaving the plain of Krematif, the road southwards ascends the mountain, and at the distance of a quarter of an hour leaves a small ruin on the left, called by the peasants Palaeoguida (§ Palaeoguida). The remains of the walls are Hellenic, but they are of very small extent, and the place was probably either a dependency of Sellasia or one to which the inhabitants of the latter fled for refuge at one of the periods when their city was destroyed.

The ruins of Sellasia lie 1/2 miles beyond Palaeoguida upon the summit of the mountain. The city was about 1/2 miles in circumference, as appear
from the foundations of the walls. The latter were from 10 to 11 feet thick, and consist of irregular but very small stones. The northern and smaller half of the city was separated by a wall from the southern half, which was on lower ground.

From its position Selymbria was always exposed to the attacks of an invading army. On the site of the Selymbria of Homer in Z. 316 Selymbria was plundered and burnt (Hes. Hell. v. 5. § 27); and because the inhabitants at that time, together with several others of the Perioci, went over to the enemy, the town was again taken and destroyed four years later by the Lacedaemonians themselves, assisted by some auxiliaries sent by the younger Dionysius. (Xen. Hell. vii. 4. § 12.) It had suffered the same fate a third time after the defeat of Cleomenes, as has already been related. It appears to have been never rebuilt, and was in ruins in the time of Pausanius (iii. 10. § 7).

SELETTES (Σάλληται). 1. A river in Elis, mentioned by Homer, upon which Ephrya stood. [Ephrya, No. 2.]

2. A river in Arcadia, on which Strabo also places a town Ephrya. [Ephrya, No. 3.]

SELETTAE (Plin. iv. 11. x. 18, init.), a people of Thrace, whose country was called Selettica (Σαλλητική, Ptol. iii. 11. § 8). It was north of the Haemus, between that range of mountains and the Panyas. [J. R.]

SELETTICA. [Selettar.]

SELLI or HELL, an ancient tribe in Epeirus, in whose country, called Hallopa, the oracle of Dodona was situated. [Dodona, p. 782, a.]

SELLIUM (Σαλλιόν, Ptol. ii. 5. § 7), a place in Lusitania, lying N. of Scalabis (Ibn. Ant. p. 421). Identified with Cecco or Secco. [T. H. D.]

SELLUS, according to Avienus (Ora Marit. 507), a high mountain in Hispania barcensis, on which the city of Lebedonias once stood. Uberti (ii. pt. n. 484) identifies it with C. Salam. [T. H. D.]

SELYMBRIA (Σέλυμπρια, Heral. vii. 53; Σελυμπρια, Xen. Anab. vii. 2. § 15, &c.; Strab. vii. p. 319; Ptol. iii. 11. § 6; Σελυμπρια, Dem. de Rhod. lib. i. p. 198, Beisac), a Thracian town on the Propontis, 20 miles E. and N. of Byzantium, which was in Constantiolopolis (Ibn. Hier. p. 570, where it is called Salambembia), near the southern end of the wall, built by Anastasius Dicurus for the protection of his capital. (Procop. de Aed. iv. 9; see Yugosl.

According to Strabo (i. c.), its name signifies “the town of Selys,” from which it has been inferred that Selys was the name of its founder, or of the leader of the colony from Messara, which founded it at an earlier period than the establishment of Byzantium, another colony of the same Greek state. (Scymn. 714.) In honour of Eudoxias, the wife of the emperor Arcadius, its name was changed to Eudoxiaiopolis (Hierod. p. 633), which it still retains; but the modern name, Silion, shows that it subsequently resumed its original designation.

Respecting the history of Selymbria, only detached and fragmentary notices occur in the Greek writers. In Latin authors, it is merely named (Mela. ii. 2. § 6; Plin. iv. 11. x. 18, xxix. 1. n. 1; in the latter passage it is in fourth b. short); but the modern name, Silion, a disciple of Hippocrates). It was here that Xenophon met Medonidas, the envoy of Southees (Anab. vii. 2. § 28), whose forces afterwards encamped in its neighbourhood (ib. 5. § 15). When

ALEBIADES was commanding for the Athenians in the Propontis (a. c. 410), the people of Selymbria refused to admit his army into the town, but gave him money, probably in order to induce him to abstain from forcing an entrance. (Xen. Hell. i. 1. § 21.) Some time after this, however, he gained possession of the place through the treachery of some of the town people, and having levied a contribution upon its inhabitants, left a garrison in it. (Ib. 3. § 10; Pint. Alex. 30.) Selymbria is mentioned by Demosthenes (I. c.) in a. c. 351, as in alliance with the Athenians; and it was no doubt at that time a member of the Byzantine confederacy. According to a letter of Philip, quoted in the oration of Demosthenes (p. 251, E.), it was blockaded by him about a. c. 343; but Professor Newman states

that this mention of Selymbria is one of the numerous proofs that the documents inserted in that speech are not authentic. (Class. Mus. vol. i. pp. 183, 154.)

SEMBRITAE. [Attica, p. 330, b.]

SEMA 'NA SILVA (Σεμάναια Σίλβα), one of the mountainous forests in Greece, on the south of Mount Malibuca (Ptol. ii. 1. § 7), is perhaps only a part of the Haemus mountain or of the Thuringer Wald. (Zones, Die Deutschen, p. 8; Wilhelm, Germanien, p. 38, &c.)

SEMANTHINI (Σεμανθίνωο, Ptol. vii. 3. § 4), a people dwelling in the land of the Sinus of E. of the Semantheine mountains, which derived their name from them. [T. H. D.]

SEMANTHINI MONTES (ν Σεμανθίνων Μοντεσ), Ptol. vii. 2. § 8), a mountain chain in the country of the Sinus (Chiusa), which, according to Ptolemy, extended from the sources of the Aspithra in a NW. direction as far as those of the Serus. It is probably the chain which separates the Chusan province of the Sinus from the districts of Messene and

Messene. [T. H. D.]

SEMBRITAE (Σεμβρίτας, Strab. xvi. pp. 770—786; Sembririana, Ptol. vii. 30. a. 35), a people inhabiting the district of Teneis in Aethopia, although they seem to have been of Aegyptian origin. The first mention of the Sembritae occurs in Eratosthenes (cap. 41. § 9), who says that the town occupied an island above Merot; that their name implies “immigrants,” that they descended from the Aegyptian war-caste, who, in the reign of Pharaoh, lived in the Nile, and that they were governed by a queen, although they were also dependent on the sovereigns of Merot. Artemidorus, also quoted by Strabo (xvi. p. 770), says on the contrary, that they were the ruling order in Merot; these accounts, however, may be reconciled by the supposition that Eratosthenes and Artemidorus described them at different periods. If the Sembritae were the Aegyptian refugees, they were also the Automoloi (Ἀυτωμολοι) noticed by Herodotus (ii. 90). Pliny (i. c.) speaks of four islands of the Sembritae, each containing one or more villages; but the modern name, Silvo, shows that they subsequently resumed its original designation.

Respecting the history of Selymbria, only detached and fragmentary notices occur in the Greek writers. In Latin authors, it is merely named (Mela. ii. 2. § 6; Plin. iv. 11. x. 18, xxi. 1. n. 1; in the latter passage it is in fourth b. short); but the modern name, Silvo, a disciple of Hippocrates). It was here that Xenophon met Medonidas, the envoy of Southees (Anab. vii. 2. § 28), whose forces afterwards encamped in its neighbourhood (ib. 5. § 15). When

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SENA

SENIAMIDIS MONS.

Sapes (Sabah), on the left bank, 17 days' journey above Meron, and Daron again on the Arabian side. Without being able to define the position of this tribe, or to state their relations to the Anthropians of Meron, we shall perhaps not err in placing them on the Blue Nile (Aethiop), and in the neighbourhood of Auzume. The geographers (Heeren, &c.) who describe the Sembratae as dwelling near the White Nile, have forgotten both their vicinity to Arabia—i.e. the eastern portion of Meron—and the characteristics of the region in which the Aetas and Astabores respectively water. The White Nile flows through lagoons and morasses unsuited for towns and permanent settlements; while the Blue Nile has always had on its banks a numerous population, dwelling in large villages and towns. Along the Blue Nile ran the principal highways of the trade of Egypt with Southern Aethiopia, while the White Nile led off to the uncivilised and scattered tribes of the Libyans. The Sembratae, if seated on the latter river, would probably have eluded observation altogether; whereas on the former they would be as well known to the caravans and their guides as any other of the Aethiopian races. Moreover, the mesopotamian districts suited to towns lie to the east of Asyut; and it would have been a mere matter of retreat to the refugees from Egypt in search of a new habitation. (See Cooley's Claudius Ptolemy and the Nile, pp. 7—97.) The present Senua corresponds nearly with the territory of the Sembratae. [W.B.D.]

SEMIAMIDIS MONS (Σεμιαμιδίδις βρόχος), a remarkable circular mountain on the N. side of the Persian Gulf, forms the western limit of Carmania. It is noticed both by Arrian (Peripl. M. E. p. 20, ed. Huhn.) and by Marcian (Periplus M. Ext. c. 27, ed. Müller, 1855), who states that it was opposite to Mt. Passabo, in Arabia, and that those two mountains, with their premonitory, form the straits at the entrance of the gulf of Persia. Ptolemy speaks of it, and states that it was also called Strongylos, probably from its form (vii. 8. § 11). Its modern name appears to be Ellawm. [Vincent, Voyage of Naucratis, p. 319—321.]

SEMNONES (Σεμνώνες or Σεμνονες), or perhaps more correctly Semnones, are described as the most ancient and illustrious among the Suevi in the north of Germany. They dwell between the Altbach and the Rhine, are represented as people on the west of the Cherusci, on the south by the Silingi, on the east by the Manimi and Burgundiones, and on the north-west by the Longobardi. (Tac. Germ. 59; Pol. ii. 11. §§ 15, 17; Vell. Pat. ii. 106.) Their country accordingly extended from the hills of Lasand in the south, as far as Potsdam in the north, and in it they formed 100 communities (pagi), which gave them such strength that they regarded themselves as the head of the Suevi. Their country contained an ancient forest (Semonum Silva), baulked by awful superstition and sacrificial rites; at stated seasons deputies from all the kindred tribes met in it, and commenced their proceedings with a human sacrifice. No one, moreover, could enter the forest except he was bound in chains, a mark of humiliation in the presence of the god; and if any one stumbled he was not permitted to rise, but had to crawl along. As to the history of the Semnones, we learn from Tacitus (Ann. ii. 45) and Strabo (vii. p. 390) that in the time of Augustus they were united with the Marcomanni under Marobudus. In the Monnecum Ancyranum the Semnones, are mentioned among the German tribes which sought the friendship of the emperor and the Romans. They appear to have been governed by kings, one of whom bore the name of Marusius, and reigned in the time of Domitian. (Dion Cass. lvii. 5, comp. lxxii. 20.) After the reign of M. Aurelius they are no longer mentioned in history, from which circumstance some have unnecessarily inferred that the Semnones were not a distinct tribe, but only a general name for several kindred tribes. As to the Silva Semnonum, it is probable that it existed between the rivers Ester and Sperus, where three large places have been discovered, which were evidently intended as a sort of altars. (Kruze, Deutsche Alterth. vol. i. part 2, p. 132; Zetes, Die Deutschen, p. 130.) [L.S.]

SENA (Σήνα), Pol. Σήνα, Strab. Ed. Semnonis), called also for distinction's sake SENA GALICA (Σεναγαλίκα, Pol. Σινιαγάλικα), a city of Umbris, but situated in the district known as the Gallicus Ager, on the coast of the Adriatic, at the mouth of a small river of the same name. The district in which it was situated had previously belonged to the Gallici Semnones, and there can be no doubt that both the river and town derived their name from that of the Semnones. Polybius speaks of a secure retreat to the refugees from Egypt in search of a new habitation. (See Cooley's Claudius Ptolemy and the Nile, pp. 7—97.) The present Senua corresponds nearly with the territory of the Sembratae. [W.B.D.]

The Geographer of Ravana has Senegallia, thus approaching still more closely to the modern form of Siniguglia. The city is mentioned as still in existence during the Gothic Wars, after which it is thought that the Lombards (Procop. B. G. iv. 23; P. Dac. Hist. Lang. ii. 22); it was for some time also one of the cities of the Pentapolis under the archers of Ravana, but fell into decay in the middle ages, and is alluded to by Dante in the 14th century as raging rapidly to extinction. (Dante, Par. xvi. 75.) It, however, revived again, and is now a flourishing town, with a considerable trade, but has no ancient remains.
SENA.

The river Sena, alluded to by Silius Italicus and Lucan, must be the small stream now called the Nivole or Nègoia, which falls into the Nervia near Sisteron. (Sili. Ital. viii. 458; Lucan, ii. 407.)

SENA (Salvia, Ptol.: Eth. Senoria: Siena), a city of Etruria, sometimes called Sena Julia, to distinguish it from the city of the same name on the Adriatic. It was situated nearly in the heart of Etruria, about 38 miles E. of Volterra and 40 S. of Florence. There is no reason whatever to suppose that there was an Etruscan city on the site, and no allusion to its existence occurs before the establishment of the Roman colony. Even the date of this is not accurately known; but it is probable from the epistle of Julius that it was founded either by Caesar himself or by the Triumvirate in his honour. It is singular that its name is not found in the Liber Coloniarum; but its colonial rank is attested by Pliny, who calls it "colonia Senensis," as well as by Tacitus. (Plin. iii. 5. s; Tac. Hist. iv. 45.) It is subsequently mentioned by Polybius, as well as in the Tabula, which places it on a line of road from Florentia to Clusium. (Polyb. iii. 1. § 49; Tab. Pest.) But it seems never to have been a place of much importance in ancient times, and it was not till the middle ages that it rose to be one of the first cities of Tuscany. It has no remains of antiquity. (Dennis's Etruria, vol. ii. p. 135.)

SENA INSULA, in Gallia. On this island, which is opposite to the coast of the Osanili, was an oracle of a Gallic goddess. Nine virgins named Galloienses (Coro Germanus) had the custody of the oracle. They could raise storms by their voices, change themselves into beasts, heal diseases, and foretell the future, but they were only propitiators to seamen who came to consult them. (Mela, iii. 6.) This is the island of Sein, incorrectly called on the maps île des Saintes, which is at the entrance of the bay of Douvresenans, and separated from a point of land on the coast of Brittany (Pointe Ria) by a narrow channel. D'Anville supposes that this may be the island which Strabo places opposite the mouth of the Loire. This island was inhabited only by women who were possessed by Dionysus. They allowed no man to enter their island; but so far from keeping their virginity, they used to visit the men of the district, and dandled them from every side. The narrative is not very different. Strabo names his island that of the Numites, as Croekur (Strab. Transl. i. p. 198) has it; but the name is Samnitus in the common texts of Strabo. This seems to be the same island that Dionysius speaks of (Peregr. 571) as being visited by the women of the Amnites for the purpose of performing the rites of Bacchus. D'Anville further thinks that Pliny (iv. 16) may be speaking of Sena when he mentions after the islands which are near to Britain, Siambia, or Amniss, as some MSS. have it, and Azantus, which is evidently Uxantus or Ursanum. Sina, as the Maritime Itin. names it, is mentioned there with Uxantus. [G. L.]

SENIA (Sevia, Ptol. li. 16. (17.) § 5) was a Roman colony founded by Julius Cæsar ("Colonia Senensia," Tac. Hist. iv. 45), and on the road from Aquileia to Sicilia. (Itin. Ant. p. 273.) It was a harbour. (Comp. Plin. iii. 21. s. 25; Geogr. Rev. iv. 31; Tab. Pest.) Variously identified with Zeng or Senaa. [T. H. D.]

SENONAGUS, in Gallia Marbonensis, is mentioned in the Table, and placed north of Arenico (Arignum), on a road along the east side of the Rhone. Some geographers guess that it may be near the Pont St. Esprit. [G. L.]

SENONES (Senau, however, Steph. B. s. a.), a people (ii. 17) names the Italian Senones or Senones. The Roman poets make the penultima short:—

"Ut Braccatorem poeni Senonumque minorum."

(Juv. viii. 534.)

An absurd explanation of the name is quoted by Festus (in Sena) and by Servius (ad Aen. viii. 565). The Senones were a great nation, who bordered on the Belgias. (Cass. B. G. ii. 2.) They were north-west of the Aedui and bordered on them. Their capital was Agedinicum (Senus), on the right bank of the Yonne, which is a branch of the Sena. (Procli ii. 8. § 12.) The Senones are in the Lugdunensia of Polieney and Pliny. Besides Agedinicum there were in the country of the Senones, Arissiodurum (Auxerre) and Malodunum (Mohen) on the Seine not far from Paris, which shows that their territory extended from the neighbourhood of Paris along the Seine and along the Yonne to the borders of the small nation of the Mandubii (Manduari), whose town was Auxesia, and to the borders of the Lingones. The railroad from Paris to Dijon, which passes through the country of the Senones, is named Joigny, St. Florentin, Tonnerre on the Armançon, a branch of the Yonne, runs through the country of the Senones. Between St. Florentin and Joigny, which is about half-way between St. Florentin and Tonnerre, extends a vast plain, level as the sea, fertile, and in summer covered with wheat. A large part of the Senones country extends over this plain. In seems to have comprehended the dioceses of Sena and Auxerre. Besides Malodunum and Agedinicum, Caesar mentions Vellamodunum as a town of the Senones (vii. 11), on the side towards the Carnutes.

The Senones were at first well disposed to Caesar (B. G. ii. 3), probably through fear of their neighbours, the Belgae and the German people north of the Marne. Caesar had given them Carvannes for a king, but the Senones expelled him (v. 54); and when the Roman proconsul ordered the senate of the Senones to come to him, they refused. In the spring of B. C. 53 Caesar summoned the states of Gallia to a meeting, but the Senones, Carnutes, and Treviri would not come (vi. 3), upon which he transferred the meeting of the states to Trier. Tacitus says that the Parisii bordered on the Senones, and "within the memory of their fathers they had united their state with that of the Senones;" but he does not explain the nature of this union. He marched from Lutetia (Paris) into the country of the Senones, which presents no difficulties for an army. The Senones yielded in spite of Aeco, who was the leader in the revolt; and Caesar took with him Carvannes and the cavalry of the Senones, in which force it is probable that they were strong; as their country is well adapted for grazing and corn. At the close of the year Caesar whipped Aeco to death, and quartered six of his legions at Sena for the winter (vi. 44). In B. C. 52 the Senones sent 12,000 men with the rest of the Parisii and the Carnutes and the Alesia (vii. 75). The Senones seem to have given Caesar no more trouble; but in B. C. 51 Drappes, a Senon, at the head of a number of desperate men, was threatening the Provence. Drappes was caught and starved himself to death. (B. G. viii. 30. 44.) [G. L.]

SENONES (Sewonæ), a nation of Gaulish origin, which was settled in Italy, on the coast of the Adriatic, extending from the river Arna (Arno),
a few miles N. of Aenona, to the Utia (Monteas). (Liv. v. 35.) The history of their migration from Tarentum to Gaeta, their settlement in Italy, and their wars with the Romans, which ended in the extermination of the whole nation, are fully related under the article Gallia Cisalpina (pp. 936—
938). After the conquest of the Samnites, and their expulsion from their lands on the Adriatic, two
colonies were founded in their territory, the one at
Senise, and the other at Splitri; but it is said in the
remainder of their lands was portioned out
among the Roman citizens by an agrarian law of
the tribune C. Flamininus. This district, which still
retained the name of the "Gallicum ager," was after-
wards considered as a part of Umbria, and included
for all administrative purposes under that appella-
tion. Its topography will therefore be most con-
veniently given in the article Umbria. [E. H. B.]

SENTICCE (Szentéki, Ptol. ii. 6. § 50), a town of the
Vaccas in Hainpaia Terracumæasia, variously
identified with Lose, Zenonas, Calvaria de
Medias, and Zenone. [T. H. D.]

SENTIDAS (Zardes, Ptol. iv. 5. § 21), a people in
the S. of Marmaria. [T. H. D.]

SENTINUS (Zervar in, Zerbar in, Sentinat in,
Santina in, Sentino), a city of Umbria, on the E.
slope of the Apennines, but near the central ridge of
those mountains, and not far from the sources of the
Arno. This city is celebrated in history as the scene of
a great battle fought in the Third Samnite War, n. c. 395,
when the allied forces of the Samnites and Gauls were defeated by the Roman consul Q.
Fabius. Gallius Egnatius, the Samnite general, was slain in the battle; while the Roman consul P. Decius
followed the example of his father, and devoted him-
self for the safety of the Roman army. (Livy. x. 27—
30; Ptol. ii. 19.) The scene of this decisive vic-
tory, one of the most memorable in the Roman annals,
is placed by Livy "in Sentinatis agro;" but we have
no more precise clue to its position, nor do the details
of the battle give us any assistance. Sentinum itself
seems to have been a strong town, as in the Persian
War it was besieged by Octavian himself without success; the town was afterward taken by surprise
by his lieutenant, Salviodienus Rufus, by whom it was
plundered and burnt to the ground. (Dion Cass.
xviii. 13.) It was subsequently revived, by receiving
a body of colonists, under the Titus Varus (Lib. Col.
p. 358), but did not obtain the title of a Colonia, and
continued under the Roman Empire to be a town of
municipal rank. (Pil. iii. 14. a. 19; Strabo. vi.
p. 327; Ptol. iii. 1. § 53; Orell. Iac. 3661, 4949.)
Its site is marked by the village still called Sentino,
on the river of the same name (a small stream falling
into the Emsa), a few miles below the modern town of
Sasso Ferretto. [E. H. B.]

SENIUS (Adria or Zalerius, Ptol. vii. 3. § 2), a
river in the land of the Tanae (Chesa) which ran into
the See of Adria, and formed the boundary between
Nepi (Nepi nepos), S. of Ambustus, and Rabana.
Probably the modern Sejorman or Scuonag. (Comp.
Ferigier, Geogr. ii. p. 478.) [T. H. D.]

SENIUS (Ziner, Ptol. ii. 2. § 4), a river on the
W. coast of Hibernia, in the territory of the Aetern.
Camillem identifies it with the Skaneem. [T. H. D.]

SEPULAS (Sepulcas, Ptol. iv. 5. § 20), a promontory of Messenia,
opposite the island of Schathos, and forming the S.
extremity of Thessaly. It is now called C. St. George.
It is celebrated in mythology as the spot where
Peleus laid in wait for Thetis, and from whence he
carried off the goddess (Eurip. Androm. 1256), and
in history as the scene of the great shipwreck of
the fleet of Xerxes. (Herod. vii. 113, 188; Strabo.
v. 6. § 40.) The ruins of the Rh. appears at a later period standing near the Sacred Lake (Host. xvi.
Plin. iv. 9. a. 16; Mela, ii. 3; Loc. Barletta,
Greco, vol. iv. p. 382.)

SEPONTIA PARAMICA (Zeronias, Ptol. ii. 6. § 50), a town of the Vaeccae in His-
pania Terracumæasia lying to the W. of Locrioga
(or the modern Locera). [T. H. D.]

SEPPIAS (Sperens, al. Zerpes), a promontory in the
town of Upper Gallies, not men-
tioned under this name in Scripture, but frequently
by Josephus. It was garrisoned by Antigonus, in
his war with Herod the Great, until the latter took
it, early in his Galilean campaign (Ant. xiv. 13.
§ 4.) It seems to have been a place of arms, and to
have been occasionally the royal residence, for it
occasionally occurs as the spot where the presidency of Varus, the robber-chief Judas, son
of Eusebion, seized the palace of Sepphoris, and
carried off the arms and treasure which it contained
(xvii. 12. § 5). It was subsequently taken
and burned by Varus (§ 9). Herod the tetrarch (A-
tiphas) afterwards rebuilt and fortified it, and made
it one of his strongholds (xviii. 2. § 1); although, according to the statement of Josephus the son of Pius, he still maintained the
superiority of his newly founded city Tiberias; and
it was not until Nero had assigned Tiberias to
Agrippa the Younger that Sepphoris established its
supremacy, and became the royal residence and
repository of the archives. It is termed the strongest
of Tiberias, and was early taken by Galles, the
general of Cestius. (B. j. ii. 18. § 11.) It main-
tained its allegiance to the Romans after the general
revolt of Galles (Lib. iii. 2. § 4, 4. § 1), but did not
break with the Jewish leaders. (Vita, 8. 9.) Its
early importance as a Jewish town, attested by the
fact that it was one of the five cities in which
John the Baptist was first preached, is suddenly
obscured by the capture of the city by Titus, and
its destruction by the Romans (B. j. i. 8. § 5),
and was further confirmed by the
destruction of Jerusalem, after which catastrophe it
became for some years the seat of the great Sambe-
drim, until it was transferred to Tiberias. (Robinson,
Bibl. Res. vol. iii. p. 202.) It was subsequently
called Dios completion, which is its more common
appellation in the ecclesiastical annals; while Epi-
phanes and S. Jerome recognize both names. A
revolt of the Jewish inhabitants, in the reign of
Constantinus (A. D. 339), led to the destruction
of the city by Constantinus Gallus Caesar. (Socrates.
H. E. ii. 33; Socomoni, H. E. iv. 7.) This town,
was once the most considerable city of Galles, was
situated according to S. Jerome 10 miles west of
the S. of the Acropolis and near the Greek.
Gazaica, Comment. in Lib. Iud. 4.) It was much
celebrated in the history of the Crusaders, for its
fountain being the name Sepherich, distant about 3
miles to the north of Nazareth, retaining no vestiges of its
site, but only a small church in Hesperus with a ruined
tower and church, both of the middle age; the
latter professing to mark the site of the birthplace
SEPTIM AQUAE. (Orell. Isacr. 1026; Gruter, Isacr. p. 308. 3.) It is placed by the Itinerary of Antoninus on that branch of the Flaminian Way which, quitting the main high road at Nuceria, crossed the Apennines to Proliquesium and thence descended the valley of the Potentia by Septempeda and Treis to Anxium and Anona. (Itin. Ant. p. 312.) It early became an episcopal see, and derives its modern name of San Severino from one of its bishops who flourished in the middle ages. It still retains its rank as an episcopal city, and is the capital of the surrounding city, though it has not more than 300 inhabitants. (Rampoldi, Dizio. Corvog. vol. iii. p. 887.) [E. H. B.]


SEPUCHRUM EURIPIDIS (Amm. Marc. xxvii. 4. 8; comp. Gall. xv. 20; Plut. Lycurg. 36; Vitr. viii. 9; Pline. xxix. 19; Itin. Hierosol., the remarkable monument erected to Euripides in Macedonias, at the narrow gorge of Aulon or Arthaus (Besikta or Rumiti Beshgea), where the mountains close upon the road. The ancients (Vitrivius, l. c.; Plin. l. c.) placed it at the confluence of two streams, of which the water of one was poisonous, the other so sweet and health-giving that travellers were wont to drink a draught of the one and many meals by its currents. In the Jerusalem Itinerary, a document as late as the 13th century, it occurs as a station between Penanell and Apollonia. (Comp. Clarke's Travels, vol. viii. pp. 9—13.) [E. B. J.]

SEQUANA (Sospetrus, Szeppatur, Ptol. ii. 8. § 2), the Seine, one of the large rivers of Gallia. The Seine rises in the highlands south of Langres, but in the department of Côte d'Or, and flows in a northwest direction past Chartillon-sur-Seine, Troyes, Noyon, Paris, Mantes, Elbeuf, Rouen, and Le Havre. It enters the Atlantic below Le Havre. The course of the Seine is about 470 miles, and the area of its basin is about 26,000 English square miles, which is only one half of the area of the basin of the Leine. The chief branches of the Seine which join it on the right bank are the Aube, the Marne, and the Oise; on the left bank, the Yonne, the Loing, and the Eure. None of the hills which bound the basin of the Seine, or are contained within it, have a great elevation, and a large part of the country included within this basin is level. (Ossian. ii. 1.) The course of the Sequana and the Matronas (Marea) the boundary between the Celteis and the Belgae. Strabo (iv. p. 192) says that the Sequana rises in the Alps, a statement which we must not altogether impute to an erroneous notion of the position of the river's source, though his knowledge of Gallia was in many respects inaccurate, but to the fact that he extended the name of Alps far beyond the proper limits of those mountains. But his inaccuracy is proved by his saying that the Sequana flows parallel to the Rhine, and through the country of the Sequani. He is more correct in fixing its outlet in the country of the Caleti and the Leovii. The Seine was navigated in the time of Strabo and much earlier. [Gallia Transalpina, Vol. I.]

The Matrona, as Anonius names it (Mosella, v. 462),—

"Matrona non Gallus Belgasque interasta fines,"—

joins the Seine a few miles above Paris; it is the largest of the affluent of the Sequana. Ammianus Marcellinus (xxv. 11) says that the

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Caesar fixes the position of the Sequani. Their territory extended to the Rhine. (B. G. i. 1.) The Juris separated them on the east from the Helvetii; and the narrow pass between the Juris and the Rhone at Fort Téuges was in the possession of the Sequani (B. G. i. 6, 8). The southern boundary of their territory from Fort Téuges was the Rhône; but they did not possess all the country in the angle between the Rhône and the Saône, for part of it was held by the Allobroges (B. G. i. 13), and part by the Sequani (B. G. i. 10) and by the Ambarni, who were dependent on the Aedui (B. G. i. 11). When Caesar describes the march of the Helvetii from Fort Téuges to the Saône, he says that the Helvetii first passed through the territory of the Sequani, and then entered the territory of the Aedui, which they plundered. But they had not yet reached the Saône, as Caesar's narrative shows, and it is clear from this passage (B. G. i. 11) and those already cited, that the Sequani took part in the campaign between the Rhône and Saône did not belong to the Sequani, for the line of march of the Helvetii from Fort Téuges to the Saône would probably bring them to the Saône at a point not much lower than Mâcon. The western boundary of the Sequani was the Arar, also called the Sauconna, a name which appears to be the same as the name of the Sequani. Their neighbors on the west side of the Saône were the Arverni, with whom the Sequani had disputes about the river tolls (Strab. iv. p. 192). On the north their neighbors were the Lencii and Lingeses. Strabo (iv. p. 186) describes the Arar and Dubias (Domus) as flowing through the country of the Sequani. D'Anville has an argument to show that the part of the dioceses of Mâcon and Mâcon which is east of the Saône belonged to the old territory of the Sequani, which may be true; but the towns Mâcon (Mâcon) and Cabillonum (Chalon) were on the west side of the Saône and in the territory of the Aedui (B. G. vii. 90).

In another passage besides that already referred to, Caesar shows that the Sequani extended to the Rhine, for in describing the course of this river from south to north, he says that it passes by the territory of the Helvetii, Sequani, Mediomatrici and Trinovantes. (B. G. iv. 10.)

The Sequani belonged to the division of Belgics under the Empire (Plin. iv. 17; Ptol. ii. 9. § 21). The territory of the Sequani contained much good land, some of the best in Gallia. Their chief town was Vesontio (Besançon) on the Doubs, and they had other towns also. They fed hogs, and their hams and bacon were exported to Rome as Strabo (iv. p. 192) says; and Varro (de R.R. ii. 4) may mean to say the same, when he speaks of Gallic bacon. The Sequani had kings, sometimes at least; for Gallic kings were not perpetual. (B. G. i. 3.) Before Caesar went into Gallia, the Arverni and Aedui had been the two most powerful peoples. The Sequani were in league with the Arverni, who occupied the centre of all Gallia, but hostile to their neighbours the Aedui. To maintain themselves against the Aedui, the Arverni and Sequani hired Germans to come over the Rhine. The Germans came in great numbers, and in Caesar's time it was computed that there were 130,000 of them in Gallia. This is the first historical notice of a permanent settlement of Germans in these parts. The Sequani with the assistance of their allies defeated and humbled the Aedui, but they gained nothing by this victory. Ariovistus, the king of these German mercenaries, took from the Sequani a third part of their lands, and was threatening to take a second third, when Caesar drove the Germans into the Rhine, after defeating them near that river. If the Germans were all destroyed or driven away from the territory of the Sequani by Caesar, they took to the Rhine, which belonged to the Sequani, the Upper Alps, has been German for many centuries.

In B. C. 52, the Sequani were among the nations who sent their contingent to attack Caesar before Alesia. (G. L.)

SERA (Ajax), Ptol. i. 11. § 1, 17, § 5, vi. 13. § 16, 5, viii. 24. § 8, the capital of the country of Cersus, and one of the chief commercial towns of the Serae. It was the remotest point of Eastern Asia and the eastern part of which the ancients had any commerce, or of which they possessed any knowledge. It was situated on the mountain Otterocorua at the eastern source of the Sarta. Manuet (p. 501) describes it either with Samaus in the province of Samaus, or with Samaus in the province of Samaus; according to Herenn (Judea, i. 2. p. 668) it is Pella itself.

SERAICA (Seraica), Ptol. v. 9. § 28, a town in the S. of Asiatia Sarmatica. (T. B. D.)

SERANUSA, perhaps more correctly Seramina, a town of the interior of Pontus Polemosiaon, or one again, for the country on the west bank of the Rhine, which belonged to the Sequani, the Upper Alps, has been German for many centuries.

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SERAPIUM (H. Ant. p. 170; Sermia, Tab. Peut.), a large village seated near the junction of the canal of the Ptolemies with the Biter Lakes, east of the Delta. Serapium was 18 miles distant from ABAX (50 from Olymus) in the province of the Sinope. Its temple of Serapias, and its position on the canal that connected the Nile with the Red Sea, rendered it a place of considerable traffic. It was probably founded, or at least enlarged, by the Ptolemies after Philadelphia (a. C. 274) had extended the canal to the Biter Lakes.

SERBES (Σερβοί, τα Σερβοί, Ptol. iv. 2. § 7), a small river on the N. coast of Mauritania, which fell into the sea to the S. of Rassouan; either the present Massemás, or, more probably, the Isser.

SERBI or SIRBI (Σερμόνοι or Σερμόνοι, Ptol. v. 9. § 21), a people in Asiatia Sarmatica, according to PTOLEMY (I. c.) between the Germanians and the river Esaus, above the Dedani and below the Vaul. Pliny, however (vi. 7. a. 7), places them on the E. shore of the Messeta, between the Vaul and the Arrechi. (Comp. Schafaric, Siam. Alterl. p. 155.)

SERBONIS LACUS. (Σερβονία Λᾶκος.)

SERDICIA or SARDICIA (Σαρδική, Ptol. iii. 11. § 19), the first of these forms is the more usual with the Romans, the latter with the Greeks. A considerable town of Upper Moesia, which in earlier times was regarded as belonging to Thracia (Ptol. Le.), but which in the third century was attributed...
to Dacia Inferior, and made its capital. (Theodorot. Hist. Ecol. ii. 4.) It lay in a fruitful plain, at the spot where the sources of the Oescus united, and on the high-road from Naissus to Philippopolis, between Meldia and Barbarakes. (Hist. Ant. i. 195; Hist. Hierosol. p. 567.) From the time of Aurelian it has borne on its coins the name of Upiana. It probably became, when Dacia was relinquished, the name of that Dacian town was transferred to it, and its inhabitants, perhaps, located there. The emperor Maximian was born in its neighbourhood. (Eutrop. x. 14, 22.) It was destroyed by Attila (Priscus, de Legat. p. 49), but shortly afterwards restored. In the middle ages it occurs under the name of Tridentina (Tudorâs, Nicph. Chron. A. M. 3.7. 184; Aposp. Geogr. in Hudson, iv. p. 43), which was perhaps its original Thracian appellation, and which is still retained in the dialect of the inhabitants. (See Wesseling, ed Hist. Ant. l. c.) Its extensive ruins lii. to the S. of Sophia. (Comp. Procop. de Aed. iv. i. p. 207, 4. p. 223; Hierocli, p. 654; Amm. Mar. xxii. 16; Geop. iv. p. 840. 2; Orelli, nos. 3105, 5013.) The Geogr. Rev. (iv. 7) incorrectly writes the name Servica, since it was derived from the Thracian tribe of the Serdi. It is called by Athanasius (Apoll. contra Arianos, p. 154) Σερία πόλις. [T. H. D.]

SERENA, a town in Lower Pannonia, on the road between the Danube, on the mountain, and the road from Tarsus to Murza. (Hist. Hierosol. p. 565; Geogr. Rev. iv. 19, where it is called Serani; Tab. Pest., where its name is Serina.) It is thought to have occupied the site of the modern Mousalavia. [L. S.]

SERES. [SERICA.]

SERETIUM (Σερετιον, Dion Cass. liv. 12), a fortified town of Dalmatia, which with Rhasitium was captured by Germanicus in the year 14 A.D. 7. [E. B. J.]

SERGUNTIA (Σεργουντα, Strab. iii. p. 163), a small town of the Arevacii on the Durus, in Hispania Tarraconensis. Ukert (ii. p. i. p. 455) takes it to have been the Σεργούντα of Stephanus B. (c. v.) [T. H. D.]

SEREA (Σερεα), Ptol. ii. 4. § 12. A town of the Tardetiani in Baetica, with the church of the Holy Fama Julia. (Pllin. iii. 1. a. 3.) It lay E. of the mouth of the Ana, and N. of the Bassit. [T. H. D.]

SERIA'NE, a city of Syria mentioned in the Itinerary of Antoninus as xviii. M. P. distant from Andronus, which was xxviii. M. from Calcis, cxxxvii. M. from Dolichos, now Dios. (Hist. Ant. pp. 194, 195.) Manett refers it to the name of Stephanus B. (c. v.) [T. H. D.]

SERIA (Σερια), Ptol. vii. 2. § 1, 3, 5, § 1, 14. 22. §§ 1, 5, 27. § 2. &c.), a tract of country in the E. part of Asia, inhabited by the people called Seres. According to the description of Ptolemy, it was bounded on the W. by Syria extra Imaam, on the N. E. by an unknown land, on the E. by the Sinas, and on the S. by India. Pliny on the contrary (vi. 13. a. 15) seems to extend it on the E. as far as the coast of Arabia, as he mentions Oceanus Sericus, and in another place (vi. 17. a. 20) speaks of a promontory and bay. Modern opinions vary respecting its site; but the best geographers, as Rennell, D'Anville, and Heeren, concur in placing it at the NW. angle of the present empire of China. (See Yates, Testimonium Antiq. p. 232, note.) The name of Serica, as a country, was not known before the first century of our era, though there are earlier accounts of the people called Seres. It seems highly improbable, however, that they were known to Hecataeus, and the passage on which that assumption is founded occurs only in one MS. of Photius. They are first mentioned by Ctesias (p. 371, n. 22, ed. Bähr) ; but according to Mela (iii. 7) they were in his time known to all the world by means of their commerce. On the northern borders of their territories were the more eastern branch of the Ushtu, and Auzacii (the Atiai), which stretched as far as here from Scythia. In the interior of the country were the Montes Assimiri, the western part of the Da-Ursi chain; and towards the southern borders the Caesi Montes (now Khara, in the desert of Gobi), together with a southern branch called Thiaurus, which trended towards the river Bactrius (Boeng-Ao), and on the farther side of that river lay the Ottoecorcas, the most eastern branch of the Emodi branch, called by Ptolemy (vi. 16. § 5) η Σεριαν ποταμος. Among the rivers of the country, the same author (vi. § 8) names it, in its northern part, the Oechardes (probably the Selengas); and, in the S., the Bautes or Bactrius (Boeng-Ao), which flowed towards the land of the Bactrians. (Ptol., however, speaks of several other rivers, which seem to have been coast ones, as the Paitaras, Cambari, Lanois, and Atianos, as well as the promontory of Chrysae and the bay of Cyrenae. Serica enjoyed a serene and excellent climate, and possessed an abundance of cattle, trees, and fruits of all kinds (Amm. Mar. xxxiii. 6. § 64; Plin. iv. 41.), and was covered with a thick growth of silk, with which the inhabitants carried on a very profitable and most extensive commerce (Strab. xv p. 693; Arist. Hist. Nat. v. 19; Virg. Georg. ii. 121; Plin. and Amm. ii. cc. &c.). Pliny records (xii. 22. a. 26), that a Greek woman of Cos, named Pamphila, first invented the expedient of splitting these substantial silken stuffs, and of manufacturing those very fine and delicately colored silks which are described under the name of Cos vestes. Both Serica and its inhabitants are thought to have derived their name from their staple product, since, as we learn from Hesychius (ν. Σεριας), the insect, from the web of which the brilliant stuff called holoserikon was prepared, was named Ser (Σερ). (Comp. Klaproth, Sur les Noms de la Chine in the Mem. rel. à l'Asie, iii. p. 264; and Tabulac. Hist. de l'Asie, pp. 57 and 68.) It has been doubted, however, from the apparent improbability that any people should call themselves Seres, or silkworms, whether the name of Seres was ever really borne by any nation; and it has been conjectured that it was merely a mercantile appellation by which the name of the silk district was known. (Latham, in Class. Asia, vol. i. p. 43.) Lassenius (Ind. Asia, i. p. 321) has produced from the Mahabharata, ii. 50, as the real names of the Seres, those of Caka, Tukhara, and Kanka, who are represented as bringing just the same goods to market as are ascribed by Pliny (xxxiv. 14. a. 41) to the Seres, namely, wool, skins, and silk. Yet, though it may be allowed to be improbable that they should have called themselves "Silkworms," yet it seems hardly less so that such an appellation should have been given them by foreigners, and that they should have been known by it and no other for a third time.
SERICA.

period of several centuries. On the other hand, may it not be possible that the product was called after the people, instead of the people after the product? We are not without examples of an analogous procedure; not without the instance, the name of the phase, or pheasant, from the river Phasia; of our own word corriente, anciently and properly Cornisita, from the place whence that small species of grape was originally brought, &c. However this may be, we may refer the reader who is desirous of a further account of the origin and manufacture of silk, to an excellent and comprehensive work in the Terentianus Major, published by Mr. Yates (part i. p. 160, &c.), where he will find all the passages in ancient authors that bear upon the subject carefully collected and discussed.

Besides its staple article, Serica also produced a vast quantity of precious stones of every kind (Expos. tot. Monst., ap. Hudson, iii. p. 1, &c.), as well as iron, which was esteemed of a better quality even than the Parthian (Pli. viii.) and skins (Petr. M. Erythr. p. 22; Amm. l. c.).

According to Pausanias (vi. 22. § 2) the Seres were a mixture of Scythians and Indians. They are mentioned by Strabo (xv. p. 701), but only in a cursory manner. It appears from Mela (iii. 7) and from Pliny (vi. 17. 54), compared with Eustathius, Tzetzes, and Ammianus Marcellinus (l. c.), that they were a just and gentle people, loving tranquility and comfort. Although addicted to commerce, they were completely isolated from the rest of the world, and carefully avoided all intercourse with strangers. From these habits, they were obliged to carry on their commercial transactions in a very singular manner. They inscribed the goods upon the ships in which they were packed, and then deposited them in a solitary building called the Stone Tower; perhaps the same place mentioned by Ptolemy (vi. 15. § 3) under the name of Hormathon, situated in a valley on the upper course of the Jazartes, and in the Scythian district of Casia. The Scythian merchants then approached, and depositing the goods, retired. After their departure, the Seres examined the sum deposited, and if they thought it sufficient took it away, leaving the goods; but if not enough was found, they removed the latter instead of the money. In the description of this mode of traffic we still recognise the characteristics of the modern Chinese. The Parthians also traded with the Seres, and it was probably through the former that the Romans at a later period procured most of their silk stuffs; though the Parthians passed them off as Assyrian goods, which seems to have been believed by the Romans (Pli. vi. 22. s. 25). After the overthrow of the Parthian empire by the Persians, the silk trade naturally fell into the hands of the latter. (Vopisc, Asial. c. 45; Procop. B. Pers. l. 20, &c.) With regard to their persons, the Seres are described as being of unusual size, with blue eyes, red hair, and a rough voice (Pli. vii. 22. s. 24), almost totally unacquainted with diseases and bodily infirmities (Expos. tot. Monst., l. c.), and consequently reaching a very advanced age (Lact. c. 14; Strab. xv. p. 701; Lucian, Macrob. 5). They were armed with bows and arrows (Hor. Od. i. 29. 9; Charic. vi. 3). Ptolemy (ll. c.) enumerates several distinct tribes of them, as the Annibi, in the extreme N., on the mountains named after them; the Zisyges, between them and the Ascanian mountains; the Dannae, to the S. of these; and still further S. down to the river Oechardes, the Palaie; the Oechardes, which dwelt about the river of the same name; and the Garamene and Nabamene, to the E. of the Annibi. To the S. of these again was the district of Arimines, near the mountains of the same name, and still further in the same direction the Issedones; to the E. of whom were the Thraxi. To the S. of the Issedones were the Asparncas, and S. of the Thraxi the Ethaguri. Lastly, on the extreme southern borders were seated the Batas and the Ottocoraces,—the latter, who must doubtless be identified with the old Atbracian tribe by the sides of the like-named mountain. To the southern district must also be ascribed the Sasaeta mentioned in Arrian's Peripil. M. Erythr. (p. 37), small men with broad foreheads and flat noses, and, from the description of them, evidently a Mongol race. They migrated yearly with their wives and children to the borders of the Sinas, in order to celebrate their family festivals there; and when they had returned to the interior of their country, the reeds which they left behind them, and which had served them for straw, were carefully gathered up by the Sinas, in order to prepare it for the Malabathron, a species of osmum which they sold in India. (Comp. Eger, Erdauende, ii. p. 179, v. 443, 2nd ed.; Bohn); Hultsch, Erdauende, ii. p. 207, v. 494). According to Ammianus (l. c.) the towns of Serica were few in number, but large and wealthy. Ptolemy, in the places cited at the head of this article, names fifteen of them, of which the most important seem to have been, Seres, the capital of the nation; Issedon; Throna, on the E. declivity of the Arimis mountains, and on the easternmost source of the same; and a few others, of which the names are not given, but somewhat to the NW. of the preceding town; Asparoca, on the left bank of the Ascanus, not far from its western source; and Ottocorra.

[7. B. D.]

SERIMUM (Σηρύμων, Ptol. iii. 3. § 28), a town in the Baurusienses, in the interior of Euxine, not far from the Caucasus.

SERPHOS or SERPHUS (Σηρφος; Εὐρησ: Σηρφος), an island in the Aegaean sea, and one of the Cyclades, lying between Cythnos and Siphnos. According to Pliny (iv. 12. 22) it is 12 miles in circumference. It possessed a town of the same name, with a harbour. (Sclav. p. 22; Ptol. iii. 15. § 31.) It is celebrated in mythology as the place where Danaus and Penus were driven to shore in the chest in which they had been exposed by Acrisius, where Perses was brought up, and where he afterwards turned the inhabitants into stones with stone the Gorgon's head. (Apollod. ii. 4. § 3; Pind. Pyth. xi. 72, xii. 18; Strab. x. p. 487; Or. Met. v. 242.) Seriphos was colonised by Lesbians from Athens, and is said to be one of the few islands which refused submission to Xerxes. (Herod. viii. 46, 48.) By subsequent writers Seriphos is almost always mentioned with contempt on account of its poverty and insignificance (Aristoph. Acharn. 543; Plat. Rep. l. p. 323; Plat. de Eusul. 7. p. 602; Cic. de Nat. Deor. i. 31, de Sensct. 3.) and it was for this reason employed by the Roman emperors for punishment of state criminals. (Tact. Amm. ii. 85, iv. 21; Juiv. vi. 564, x. 170; Senec. ad Consul. 6.) It is curious that the ancient writers make no mention of the iron and copper mines of Seriphos, which were, however, worked in antiquity, as is evident from existing traces, and which, one might have supposed, would have bestowed some prosperity upon the island.
SERMO.

But though the ancient writers are silent about the mines, they are careful to relate that the frogs of Serphos differ from the rest of their fraternity by being dumb. (Plin. viii. 35. a. 83; Arist. Mix. Anac. 70; Arist. Hist. An. iii. 37; Sidonius, a. a. Bdeβεγρις και Εὐφέρας.) The modern town stands upon the site of the ancient city, on the eastern side of the island, and contains upwards of 2000 inhabitants. It is built upon a steep rock, about 800 feet above the sea. There are only a few remains of the ancient city. (Boeß, Reisen auf den Griech. Inseln, vol. i. p. 134, seq.; Frieder, Reisen, etc. vol. ii. p. 106, seq.)

COIN OF SERPHOS.

SERMO, a town of the Celtsiberi in Hispania Tarraconensis. (Itin. Ant. p. 447.) Variously identified with Muel and Mezalocha. [T. H. D.]

SERMYLE (Σερμύλη, Herod. vii. 123; Thuc. v. 18; Sermula, Scyl. p. 6; Hector of Ephesus, B. S. 420; Bickel, Hesperia, vol. i. p. 304; Sermu, Hesych.,) a town of Chaidsicidae, between Galepsus and Mesyberna, which gave its name to the Torosanic gulf, which was also called Sermulicus Sinus (εκλός Σερμυλίκης, Scal. l. c.). The modern Ormilia, between Methymna and Derma, is identified from its name, which differs little from the ancient form, with the site of Sermyle. (Leake, Northern Greece, vol. iii. p. 155.) [E. B. J.]

Sermulicus Sinus. [Sermyle.]

SEROTA, a town on the frontier between Upper and Lower Pannonia, on the right bank of the river Dravaus. (It. Ant. p. 190; It. Hieros. p. 562; Geog. Rev. iv. 19, where it is called Sirore, while the Table calls it Sirota.) It is possible that this town may have belonged to the tribe of the Seretese mentioned by Pliny (iii. 28) as inhabiting a part of Pannonia. The town of Serota is commonly identified with the modern Verces or Veronza. [L. S.]

SERPA, a place in Hispania Bascia, on the Anas, and in the territory of the Tardetani. (Itin. Ant. p. 426.) It still bears its ancient name. See Rossi, Itin. Ant. iv. p. 194. [T. H. D.]

SERBAPOLIS (Σερβαπόλης, κάμη, Ptol. v. 6, § 4), a village on the coast of Cilicia, lying between Mallus and Aspas (Apas).

SERAPILLI, a tribe mentioned by Pliny (iii. 28), as dwelling on the river Dravaus in Pannonia. The resemblance of name has induced some geographers to assume that they dwelt about the modern town of Plečak; but this is a mistake.

SERETES. [Sereta.]

SERBHAE. [Serbus.]

SERHEUM or SERRHUM (Σέρρης, Dem. p. 85, 85, E.; Σέρφης, Herod. vii. 59; Steph. B. s. e.), a promontory and town on the southern coast of Thrace, now Cape Maksir. It lay to the west of Maroneia, and opposite to the island of Samothrace. It is repeatedly mentioned by Demosthenes (pp. 85, 114, 133, R.), as having been taken by Philip, contrary to his engagements with the Athenians; and Livy (xxxi. 16) states that it was one of the Thracian towns captured by Philip V. in the year B. C. 300. (Plin. iv. 11. a. 18; Mela, it. 2.) According to Stephanus Byz. (l. c.) a town on the island of Samothrace bore the same name. [T. R.]

SERRI, a people of the Asiatic Sarmatians, on the Enzine. (Plin. vi. 5. s. 5.) Mela (i. 19) places them between the Melanchaseni and Sirnaces. [T. H. D.]

SERRIUM. [Serrherm.]

SERVIODURUM, a town in the north-east of Vindelicia on the Danube, on the road from Regium to Boiotodurum, near Augustana Castra. (Tab. Pest.; Not. Imp.) It must have occupied the site of the modern Scribunum, or some place in the neighbourhood, such as Tezobury, where ancient remains still exist. [L. S.]

SERVITIUM, a town in the southern part of Upper Pannonia, on the river Dravaus, on the road from Siscia to Sirmium. (It. Ant. p. 268; Geog. Rev. iv. 19, where it is called Serbium; Tab. Pest.) Its site has been identified with several modern places; but the most probable conjecture is that it occupied the place of the modern Sivorovcei, the point at which the roads leading from Sirmium and Siscia to Salonem met. [L. S.]

SESAMUS (Σεσαμούς), a small river on the coast of Paphлагonia, flowing into the Euxine near the town of Amastis, whence in later times the river itself was called Sisamius, and Sisamidae, by Polyenus, Pers. i. 5; Marcian, p. 71; Amastrius. [L. S.]

SESARETHUS. [Taulantii.]

ESATAE. [Serica.]

SESERIENAE (Σεσεριεναι, Peripl. M. Eryth. p. 30), a group of islands opposite to the S. coast of India intra Gangan, and probably in the Sinus Colchicus — where Polycrates (vii. 1. § 10) places a town with the somewhat similar name of Seteritis. It must have been in the neighbourhood of Taprobane, since the Periplus mentions the Abydianos νισος as close to the Seserienae, whilst Polycrates (vii. 4. § 11) places the same island amongst a number of others lying before Taprobane, many of which must undoubtedly have belonged to the Seserienae. [E. B. B.]

SESSITES (Sessio), a river of Gallia Transpadana, and one of the most important of the northern tributaries of the Padus. It flows beneath the walls of Vernonias (Vercellis), and joins the Padus about 16 miles below that city. Its name is noticed only by Pliny (iii. 16. a. 20) and the Geographer of Ravenna (iv. 36), who writes the name Sisida. [E. B. B.]

SESTIARIAE ARAE (called by Polycrates Σεστιαρίας Αράς Bsevullen ξερος, ii. 5. § 3), the W. promontory of the N. coast of Galligalia in Hispania Tarraconensis. It had three altars dedicated to Augustus, whence its name. (Plin. iv. 20. a. 34; Mela, iii. 1.) It is the present Cabo Villamor (Flores, Exp. Socr. xx. p. 44; Sestini, Med. Geop. p. 103.) [T. H. D.]

SESTIARI AFRIC (Africanus, Phil. iv. 1. § 7), a headland on the N. coast of Mauritania Tingitana, between capes Rusaddir and Abyla. It is probably the same that is called Cannarium Promontorium in the Itin. Ant. (p. 11), lying at a distance of 50 miles from Rusaddir, or the present Cabo Quidalis. [T. H. D.]

SESTINUM. (Eub. Sestinum: Sestino,) a town in the interior of Umbria, mentioned only by Pliny, who enumerates the Sestinates among the towns of that region (Plin. iii. 14. a. 19; Gruter, Inscr. p. 108. 7), but which still retains its ancient name. It is situated among the Apennines, at the source of the river Foglia (Pisaurus). [E. B. B.]
of the Peloponnesian War (a. c. 404), Sestus, with most of the other possessions of Athens in the same quarter, fell into the hands of the Lacedaemonians and their Persian allies. During the war which soon afterwards broke out between Sparta and Persia, Sestus adhered to the former, and refused to obey the command of Pharnabazus to expel the Lacedaemonian garrison; in consequence of which it was blockaded by Gonon (a. c. 394), but without much result, as it appears. (Xen. Hell. iv. 8. § 23) Sestus and the other towns on the coast of Thrace, along the southern side of Antialcidas (a. c. 387), Sestus regained its independence, though only for a time, and perhaps in name merely; for on the next occasion when it is mentioned, it is as belonging to the Persian satrap, Ariobarzanes, from whom Coynus, a Thracian king, was endeavouring to take it by arms (a. c. 362? ). He was, however, compelled to raise the siege, probably by the united forces of Timotheus and Agislaus (Xen. Ages. ii. 26; Nep. Timoth. 1); the latter authority states that Ariobarzanes, in return for the services of Timotheus in this war, gave Sestus and another town to the Athenians, from whom it is said to have soon afterwards revolted, when it submitted to Coynus. But his successor, Ceneleptus, surrendered. (Xen. Hell. iv. 8. § 24.)

After this time it was for a long period of time the usual point of departure for those crossing over from Europe to Asia; but subsequently the Romans selected Callipolis as the harbour for that purpose, and thus in the decay of Sestus, which, though never a very large town, was in earlier times a place of great importance. According to Theopompus (ap. Strab. l. c.), it was a well-fortified town, and connected with its port by a wall 200 feet in length (σενεφα \\

Sestus derives its chief celebrity from two circumstances,—the one poetical the other historical. The former is its connection with the romantic story of Hero and Leander, too well known to render it necessary to do more than merely refer to it in this place (Ov. Her. xviii. 127; Stat. Silv. i. 3. 37, &c.); the latter is the formation of (a. c. 480) of the bridge of boats across the Hellespont, for the passage of the army of Xerxes into Europe; the western end of which was a bridge was a little to the south of Sestus (Herod. vii. 33). After the battle of Mycale, the Athenians seized the opportunity of recovering the Chersonesus, and with that object laid siege to Sestus, into which a great many Persians had hastily returned to the garrison, and which was very insufficiently prepared for defence. Notwithstanding this, the garrison held out bravely during many months; and it was not till the spring of (a. c. 478) that it was so much reduced by famine as to have become mutinous. The governor, Artayctes, and other Persians, then fled from the town in the night; and on this being discovered, the inhabitants opened their gates to the Athenians. (Herod. ii. 113, seq.; Thuc. i. 89.) It remained in their possession till after the battle of Aegospotami, and used to be called by them the corn-crest of the Pireneans, from its giving them the command of the trade of the Euxine. (Arist. Erec. iii. 10. § 7.) At the close

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* Lord Byron, in a note referring to his feet of swimming across from Sestus to Abydos, says:— "The whole distance from the place whence we started to our landing on the other side, including the length we were carried by the current, was computed by those on board the frigate at upwards of 4 English miles, though the actual breadth is barely one." This corresponds remarkably well with the measurements given by Strabo, as above.
SETACOTUM. 971

li. p. 591; comp. Sestini, Geog. Num. p. 585.) It is commonly supposed to have occupied the site of the modern Sitas Radek. [L.S.]

SETANTHII (Zerstor, Ptol. ii. 2. § 3), a tribe probably belonging to the Brigantes on the W. coast of Britannia Romana, and possessing a harbour (Zetianus lymne, Ptol. l. c.), commonly thought to have been at the mouth of the river Ribble. Reichard, however, places it on the S. coast of the Solway Frith, while Camden (p. 793) would read, with one of the MSS. of Ptolemy, "Scetantium Portus," in the 73d week of the Librum. [T. H. D.]

SETANTORUM PORTUS. [SETANTHII.]

SETELIA (Zerelia or Zerelia Stockum, Ptol. ii. 3. § 2), an estuary on the W. coast of Britannia Romana, opposite the isle of Mona, into which the Des discharged itself. [T. H. D.]

SETELSIS (Zetisalis or Zelatis, Ptol. ii. 6. § 72), a town of the Jaccetani in Hispania Tarraconensis, now Solanum. See a site in Sestini, p. 189. [T. H. D.]

SETHERIES, a river of Asiae Sarmatia, on the E. coast of the Pontus Euxinus, and in the territory of the Sindi. (Plin. vi. 5. a. 5.) [T. H. D.]

SETIA (Zetia; Eub. Setinum; Sesae), an ancient city of Latium, situated on the S. slope of the Velocian rock, and on the Via Latina, looking over the Pontine Marshes. It is probable that it was originally a Latin city, as its name is found in the list given by Dionysius of the thirty cities of the Latin League. (Dionys. v. 61.) But it must have fallen into the hands of the Velocians, at the time their power was at its height. No mention of it is, however, found during the wars of the Farnesian with the Longobardi, when a Roman colony was established there in the year 592, and recruited with an additional body of colonists a few years afterwards. (Veil. Pat. i. 14; Liv. vi. 30.) At this time Setia must have been the most advanced point of the Roman dominion in this direction, and immediately adjoined the territory of the Frisiones, who were still an independent and powerful people. [Prievkijn.] This exposed the new colonists to the incursions of that people, who, in B. C. 342, laid waste their territory, as well as that of Norba. (Liv. vii. 42, viii. 1.) The Frisiones were, however, severely punished for this aggression, and from this time the Setini seem to have enjoyed tranquillity. But it is remarkable that a few years later L. Annus of Setia appears as one of the leaders of the Latins in their great war against Rome, B. C. 340. (Liv. viii. 8.) Setia was a Colonia Latina, and was one of those which, during the pressure of the Second Punic War (B. C. 209), declared its inability to furnish any further supplies of men or money. (Liv. xxvii. 9.) It was, at a later period of the war, seized and held for this by the Carthaginians, and much heavier contributions. (Id. xxix. 15.) From its strong and somewhat secluded position, Setia was selected as the place where the Carthaginian hostages, given at the close of the war, were detained in custody, and in B. C. 198 became in consequence the scene of a very dangerous conspiracy among the aforesaid hostages. The Ostera Madinius, which was suppressed by the energy of the proctor L. Cornelius Merula. (Id. xxxii. 26.) From this time we hear no more of Setia till the Civil Wars of Marius and Sulla, when it was taken by the latter after a regular siege, B. C. 82. (Appian, B. C. i. 87.) It appears therefore to have been at this period a strong fortress, an advantage which it owed to its position on a hill as well as to its fortifications, the remains of which are still visible. Under the Empire Setia seems to have continued to be a flourishing municipal town, but was chiefly celebrated for its wine, which in the days of Martial and Juvenal seems to have esteemed one of the choicest and most valuable kinds: according to Pliny it was Augustus who first brought it into vogue. (Plin. xiv. 6. a. 8; Martial, x. 36. 6, xiii. 112; Juuv. x. 27; Strab. v. pp. 234, 237; Sil. Ital. viii. 379.) But it is probable that Setia received a colony under the Triumvirates; and it is probable that it subsequently bore the title of a Colonia, though it is not mentioned as such by Pliny. (Pllin. iii. 5. a. 9; Lib. Colon. p. 237; Orell. Inscrip. 2246; Zumpt, de Colon. p. 338.)

The position of Setia on a lofty hill, looking down upon the Pontine Marshes and the Appian Way, is alluded to by several writers (Strab. v. p. 237; Martial, x. 74. 11, xiii. 112), among others in a fragment of Lucullus (ap. A. Gall. xvi. 9), in whose time it is probable that the highroad of the extreme hilliness of which he complains, passed by Setia itself. It was, however, about 5 miles distant from the Appian Way, on the left hand. There can be no doubt that the modern village occupies the same site with the ancient one, as extensive remains of its walls are still visible. They are constructed of large polygonal or rudely squared blocks of limestone, in the same style as those of Norba and Corea. The substructions of several edifices (probably temples) of a similar style of construction, also remain, as well as a considerable ruin of an amphitheatrum. (Wace, M. Röm. Kam. p. 53; Dodwell's Peloponnesian Remains, pp. 115-120.)

SETIA (Zetia, Ptol. ii. 4. § 9). 1. A town of the Turduli in Hispania Baetica, between the Baetis and Mount Illipae. 2. A town of the Vescanes in Hispania Tarraconensis. (Ptol. ii. 6. § 673.)

SETIDIA (Zetisia, Ptol. ii. 4. § 12), a town of the Turdetani in the W. of Hispania Baetica. [T. H. D.]

SETIDAVA (Zeridava), a town in the northeast of ancient Germany, on the north of the sources of the Vistula, so that it belonged either to the Omant or to the Burgundiones. (Ptol. ii. 11. § 26.) Its exact site is not known, though it is commonly assumed to have occupied the place of the modern by锌o in the south of Osmen. (Wilhelm, Germanyen, p. 253.)

SETISACUM (Zerisacum, Ptol. ii. 6. § 52), a town of the Murbog in the N. of Hispania Tarraconensis. [T. H. D.]

SETIUS MONS or FROM. [Blascum; Feucti Jugo.]

SETOTRIALLACTA (Zerotriallacta, Ptol. ii. 6. § 56), a town of the Areovici in Hispania Tarraconensis. [T. H. D.]

SETOVIA (Zerovia, Appian, Illyr. 27), a town of Dalmatia, situated in a well-wooded valley, which was besieged by Octavius in the campaign of B. C. 34. It has been identified with Sigum, situated in the rich valley of the Celtermin, and bounded on the right and left by mountains. [E. B. J.]

SETUCATOM (Zetucatov, or Zetucato), a town in the south of Germany between the upper part of the Danube and the Silva Gabreta, perhaps belonging to the territory of the Narici (Ptol. ii. 11 § 80); but its site is quite unknown. [L. S.]
SETULIA (Σετούλα), a town of the Quadri, in the south-east of Germany, apparently near the sources of the river Acha, a tributary of the Danube, in the Carpathian mountains. (Ptol. ii. 11. § 29.) Its identification is only matter of conjecture. [L.S.]

SEVACES (Σεβάκι), a tribe in the western part of Noricum, is mentioned only by Ptolemy (ii. 14. § 2). [L.S.]

SEVERUS MURUS. [Vallum.]

SEVERUS MONS, a mountain of Central Italy mentioned only by Virgil (Aen. vii. 718), who places it in the snows that associate it with the Mons Tetricha. It therefore evidently belonged to the lofty central ranges of the Apennines, in that part of Italy, but cannot be identified with more accuracy. [Apenninus.] [E.H.B.]

SEUMARA or SEUSAMORA (Σευμάρα and Σευσαμόρα), Strab. xl. p. 501), a town in the Caucasian Iberia. [T.H.D.]

SEVO, a lofty mountain in the extreme north of ancient Germany, in the island of Scandia, in the territory of the Ingaveones. It was believed to equal in extent and magnitude the Ripa Montes. (Plin. iv. 27; Solin. 20.) There can be no doubt that this mountain is the same as Mount Kifdon which ancient writers, especially Strabo, mention on the north of the road between Lydia and Bethoron, and give the name as Mount Cypreus, in honour of the Apostle, and in commemoration of the miracle wrought by him. S. Jerome in his commentaries limits the name to the district about Joppa, Lydda, and Iamnia (ad Jes. xxiii. 1tr.) Eusebius calls the district Sarona (Zaporos), and extends it from Joppa to Caesarea of (Palestine); others, on the contrary, confine it to the coast north of Caesarea, as far as Carmel. (Omn. sec. voc.) The width of the plain about Jaffa is little less than 16 miles, and the luxuriance of its soil is still attested by the numerous wild flowers with which it is carpeted in the spring—roses, illies, tulips, narcissus, anemones, carnations, and a thousand others, no less than by the abundant vegetation and increase where the land is cultivated as garden or corn land. (Ritter, Palestina, loc. vol. iii. part i. pp. 25, 586–588.) Reland has shown that the classical name for this fruitful district was Σαρων, which Strabo joins with Carmel, as then in the power of the pirates that had Joppa for their port (xvi. 2. § 28, p. 759). Reland suggests that Eusebius auct. is mistaken in this synonym, which also appears also in Josephus (who does not use the Scripture name) in connection with Carmel, is a manner that clearly points to the district described by Strabo under the same name. In one passage the name is used in the plural (Αρων και τα καινα τα ου ὄνειρα, Acts xiv. 13. § 3); in the parallel passage it is singular (το το Αρων καινα ζωή). (B. H. iv. 5. § 9.) The very probable interpretation of Reland therefore is this, that the word is simply a translation of Saron or Sarona, for according to the Etymologicum Magnum Ζαρωνίτης αλ Καλενίς ὄψεις (ad voc. Ζαρωνίτης). [G.W.]

SHALISHA (LXX. Άγ. Ζαλίσσα, Vat. Ζαλίσι, Ζαλίσα), a district of Palestine, in or near Mount Ephraim (1 Sam. iv. 4), in which was probably situated Baal Shisha. (LXX. Ζαλίσα; [G.W.])

SHARON (Σαρώνη; Eth. Σαρώνη). 1. Part of the great western plain of Palestine, distinguished for its fertility, mentioned by the prophet Isaiah with "the glory of Lebanon, and the excellency of Carmel and Sharon." (Isaiah, xxxv. 2.) "The rose of Sharon" is used proverbially in the Caxides (Isaiah, xxii. 5), to remind us that the name did not occur in either of these passages in the LXX., but in the latter is translated by ἄρχων τοῦ χαινίου, by which appellative Symmachus translates it in the former passage, while Theodotion and Aquila retain the proper name. Its richness as a pastoral land is intimated in 1 Chronicles (xxvii. 29), where we read that "Shihel the Sharonite" was overseer of David's "herds that fed in Sharon." It doubtless derived its name from a village mentioned only in the New Testament (Acts, ix. 35) in connection with Lydda, in a manner that intimates its vicinity to that town. Its site has not been recovered in modern times, but it occurred to the reader, on the spot, that it may possibly be represented by the village of Shunem, a few miles from the coast of Caesarea, as far as Carmel. (Omn. sec. voc.) The width of the plain about Jaffa is little less than 16 miles, and the luxuriance of its soil is still attested by the numerous wild flowers with which it is carpeted in the spring—roses, illies, tulips, narcissus, anemones, carnations, and a thousand others, no less than by the abundant vegetation and increase where the land is cultivated as garden or corn land. (Ritter, Palestina, loc. vol. iii. part i. pp. 25, 586–588.) Reland has shown that the classical name for this fruitful district was Σαρων, which Strabo joins with Carmel, as then in the power of the pirates that had Joppa for their port (xvi. 2. § 28, p. 759). Reland suggests that Eusebius auct. is mistaken in this synonym, which also appears also in Josephus (who does not use the Scripture name) in connection with Carmel, is a manner that clearly points to the district described by Strabo under the same name. In one passage the name is used in the plural (Αρων και τα καινα τα ου ὄνειρα, Acts xiv. 13. § 3); in the parallel passage it is singular (το το Αρων καινα ζωή). (B. H. iv. 5. § 9.) The very probable interpretation of Reland therefore is this, that the word is simply a translation of Saron or Sarona, for according to the Etymologicum Magnum Ζαρωνίτης αλ Καλενίς ὄψεις (ad voc. Ζαρωνίτης). [G.W.]

SEX. [Saxetanum.]

SEXANTAPRISTA (Σεξανταπριστά), Procop. de Aed. iv. 11. § 307), a town of Moesia Inferior, on the Danube, on the great high-road between Tri- mana and Tarsus. (Procop. Aed. ii. p. 198.) It is according to the Notit. Imp. (where it is called Sexagintaaprista), the 5th cohort of the Ist Legio Ital., together with a squadron of cavalry, lay in garrison here. Some identify it with Rustachak, whilst others place it further to the E., near Lipnik. [T.H.D.]

SEXTANTIO, in Gallia Narbonensis. The true name of this place is preserved in an inscription found at Nemausus (Nîmes), and published by Ménard. The name is written Sextatio in the Antonine Itin.; and Sostantio in the Jerusalem Itin. The remains of Sextantio are supposed to be those which are about 3 miles north of Montpellier, on the banks of the Leus (Louch). [G.L.]

SHAALABBIN (Σαλαλάβιν, LXX.), a city of the district of Ramleh, of the line of the town of Salab (Σαλάβη), and mentioned in the LXX. (not in the Hebrew) as one of the cities in which the Amorites continued to dwell, after the occupation of Canaan by the Israelites (sax. 48). This last fact identifies it with the Shaalbin (LXX. Σαλαλήν) of the book of Judges (i. 53), which is also joined with Ajalon, and of which the same fact is related. It is there placed in Mount Heres (see above). Eusebius mentions a village named Salaba (Σαλάβη), in the borders of the district of Salabe (Oremotass. a. e.), which could not be in Dan; but S. Jerome (Comment. in Ezech. xlviii.) mentions three towns in the tribe of Dan, Aikau, Selebi and Emaeus. It is joined with Makas and Beth-amemesh in 1 Kings iv. 9, which also indicates a site of Dan (Josh. xix. 42). Eusebius mentions a village named Selbhi, containing all the radicals of the Scripture name, and probably identical with Selebi of Josephus, as the modern Yafu is with Ajalon and 'Amarda with Emmasus. Its place is not definitely fixed. (Robinson, Bibl. Res. vol. iii. 2nd appendix, p. 120.)
country between Tabor and the sea of Tiberias (Onomast. *v.*). But as the name is here introduced in connection with Lebanon and Carmel,—Bashan being also introduced,—and as no other notice of a Galilean Sharon is to be met with, it seems more reasonable to refer the notice in Isaiah to the plain of Sharon on the west coast.

3. There was certainly another Sharon beyond Jordan, apparently near the region of Gilead, for the children of Abitali, of the tribe of Gad, are said to have "dwelt in Gilead in Bashan, and in the towns, and in the villages, on the ground of Bashan." (1 Chron. vii. 8). It is possible that "the herds that fed in Sharon," under charge of David's chief herdsmen, Shitrai the Sharonite, may have pastured in this trans-Jordanic district, not in the plain of the Mediterrenean. Reland indeed maintains that the mention of the suburbs of Sharon in connection with the Gadites, is no proof of the existence of a trans-Jordanic Sharon, for that, as the tribe of Gad was specially addicted to pastoral pursuits, they may have pastured their flocks in the suburbs of the towns of other and distant tribes. But this hypothesis seems much more forced than the very natural theory of a second Sharon in the tribe of Gad properly so called. (Palaeoletica, pp. 370, 371, 968.) [G. W.]

SHAHEEH (translated by the LXX. ἱέραμα) (translated by the LXX. ἱέραμα) (translated by the LXX. ἱέραμα), the original seat of that very ancient people the Emims, with whom were associated by Chedabonac, king of Elam. (Gen. vii. 6.) It is no doubt passed with the other possessions of the Emims to the Moabites (Deut. ii. 9—11), and is probably identical with the Kirithaim (LXX. Κηρίθαιμ) of Jeremiah (xxvii. 23) and Essekil (xxv. 9). [G. W.]

SIBAIÉ. [SIBAIÉ.]

SIBEEL. [SIBEEL.]

SIBLEM. [SIBLEM.]

SIBLOH. [SIBLOH.]

SITTITIM (LXX. ἱερατεύων εἰς ἱερατεύων), the last station of the Israelites before crossing the Jordan, described to be by Jordan in the plains of Moab. Abel-shittim was at one extremity of their vast encampment, as Beth-jeesoth was at the other. (Num. xxv. 1, xxvii. 40.) It was from thence that Joshua sent the spies to reconnoitre Jericho (Josh. ii. 1), and from thence that they marched to their miraculous passage of the Jordan (iii. 1). In Micah vi. 5 it is mentioned in connection with Gilgal, being the last encampment on the east of Jordan, as Gilgal was the first on the west. Here the LXX. render ἱερατεύων εἰς ἱερατεύων the word ἱερατεύων. [G. W.]

SHUHEEN (LXX. Σούφιν; Eth. Σοφαρνα, Σοφαρνα, Σοφαρνα), a village of Palestine celebrated as the birthplace of Abigail (1 Kings, i, 3), and for the miracle of Elaiah. (2 Kings, iv. 1.) It was situated in Issachar (Josh. xix. 18; LXX. ἱερατεύων), near Gilboa, to the north; for when Saul and the Israelites were encamped in Gilboa, the Philistines pitched in Shunem, so that he had to pass through their lines to come to Endor. (1 Sam. xxviii. 4.)

Ensehis mentions a village named Sanim, in the borders of Sebae, in the district of Acrabates, which cannot be identical with this. But the Subem (Ξαφαρνας) of the same author, which he places v. M. P. south of Mount Tabor, corresponds very well with the site of the modern village of Suleim, which still marks the site of ancient Shunem. It is a miserable village, situated above the plain of Edresael, on the road between Jericho and Sichem, in the 3½ hour north of Suleim, ancient Jerseel, on the steep slope of the western spur of Little Hermon (Ed-Dely). [G. W.]

SHUR (Σοῦρ, LXXX.), a place repeatedly mentioned to describe the western extremity of the borders of the possession of Ishmael (Gen. xvi. 18), of the Amalakites only (1 Sam. xv. 7.), of the Goethrites, Gezrites, and Amalekites (Ex. xvii. 8), in all which passages it is placed "over against," "before," and on the way to Egypt. Hagar's well, afterwards called Beer-lahai-roi, is mentioned as Kadesh and Bered, was "in the way to Shur." (Gen. vii. 7, 14.) The name is still found in the south of Palestine. [Mazikheh (Beer-lahai-roi) lies on the great road from Beersheba to Hebron, overlooking the river at Hebron, is its present name,—a grand chain of mountains running north and south, a little east of the longitude of Sies, lying, as Shur did, before Egypt. (Gen. vii. 7.) It lies at the south-west extremity of the plain of Paran, as Kadesh does at its utmost north-east extremity. (Bowland, in William's Holy City, vol. i. appendix No. 1. pp. 465, 466.) [G. W.]

SHUSHAN. [SHUSHAN.]

SIAGUL (Σιάγος, Ptol. iv. § 9), the most easterly town of Zeugitana, only 3 miles from the coast, and to which Putput served as a harbour. Shaw (Travels, ch. 2) identifies it with some ruins at the village of Kasaei-Asses, from two inscriptions which he found in (xv. viii. 9), in all the words Cib Siagitan; but which he must have read incorrectly, since the town would have been called Siagutilans. According to Maffei (Mus. Veron. p. 457. 2) there is also an inscription with the words Civ. Siagitan near Tarrus in Africa; which Orelli (i. p. 334) refers either to Signa in Numidia or to Signa in Mauritania Caesariensis. [T. H. D.]

SIANTICUM. [SIANTICUM.]


SIATA, an island on the Gallic coast, which is mentioned in the Maritime Itin., after Vindisile, or Belle Isle. D'Anville conjectures Siata to be the Isle de Houat, which is off the coast of the department of Morbihan, and between Belle Isle and the mainland. [G. I.]

SIATUTANDA (Σιατούτανδα), is mentioned by Ptolemy (ii. 11. § 27) as a town of Germany; but had probably no existence at all, the geographer imagining that in the words of Tacitus (Anna. iv. 73), "ad sue tutas dergeselia reblquis" the name of some town was contained. Notwithstanding this evident origin of the name, some modern geographers still persist in assuming a town Statutanda. [L.S.]

SI'BAE (Σιβα, Arrian, Ind. c. 5; Diod. xvii. 96; Strab. xv. p. 688), a nation of the Pamphil. below
the junction of the Hydaspes and Axioses, encountered by Alexander in his attempt to invade India. They are described as a rude, warlike people, armed only with clubs for defensive weapons. The Greeks noticed this use of the club, and that the people were in the habit of brandishing the representation of a club on the backs of their cattle, and that they were clothed in the skins of wild animals. From these facts they inferred that they must be descendants of Herodians. There can be doubt that they are the same race as are called Sobii in Curtius (vi. 8. 27), the same, or a tribe related to them, and sometimes called Signagi or Signapch, still exists in that country, who use the club, and wear the skins of goats for clothing. (Ritter, vii. p. 279, v. p. 467; Bohlen, Alt-Indiens, i. p. 208.) It is possible that they have derived their name from the god Siva. [V.]

SIBARIA, a town of the Vettones in Hispamia Tarraconensis, N. of Salmantica, and on the road from Emerita to Caesaripugna. (It. Ant. p. 434.) Variously identified with Santia, Funea de Sabinis, Potasmenda, and Zamocna. [T. H. D.]

SIBDA (Σίβδα), Sibda, Sitwargi, a place in Caria, and one of the six towns which were given by Alexander the Great to Ada, a daughter of king Hecatomnus of Halicarnassus, and thus became a part of the new kingdom. (Steph. Byz. s. a.; Plin. vi. 29.) Its exact site cannot be ascertained. [L. S.]

SIBERENA (Σιβηρενά), Sibereina, a town of Bruttium situated in the mountains about 15 miles NW. of Cratum. The name is mentioned only by Stephanus of Byzantium (s. v.), who calls it an Oceanetic city, but it is probable that it is the same place which is now called Sivina Severina, an appellation which is not found in Pausanias' work. (Paus. iii. 19. 5; Steph. Byz. s. v.)

SIBERIS (Σίβερις), a river of Galatia, a tributary of the Sangarius; it flowed in a southwest direction, and joined the main river near the little town of Syrene, not far from Juliopolis. (Procop. de Aed. v. 4.) Procopius also mentions that this river frequently overflowed its banks, a fact which is perhaps alluded to in the name of a station called Hyron Potamon, about 13 miles east of Juliopolis (It. Hieros. p. 574); though it is possible also that the name may be misspelt for Hieron Potamon, which is only another name for the Hiera of Pliny (v. 43), and unquestionably identical with the Siberis which now bears the name of Kirim. [L. S.]

SIBIUZATES, an Aquitanian people, who submitted to P. Crassus, Caesar's legatus in b. c. 56. (B. G. iii. 27.) There are many varieties in the manuscript readings of this name. It is merely by conjuncture founded on resemblance of names, that they have been placed among the two tribes, Subes and Sobii, on the Aedon, between Aegae Trabaliae (Dean) and Bagoynes. [G. L.]

SIBYLLADES, one of the Aquitanian tribes mentioned by Pliny (iv. 19). D'Anville conjectures that the name is preserved in that of the Vallis Subola, mentioned by Fredegarius. He argues that they may be the same people as the Sibonii (see above). Those who submitted to P. Crassus, because Caesar speaks of a few of the remotest Aquitanian tribes which did not submit to the Roman general, trusting to the approaching winter season (B. G. iii. 27); from which remark we may infer that these remotest tribes were in the valleys of the Pyrenees. "The people of the valley of Soule might derive this advantage from their situation, which is shut in between Low Navarre and the high part of Navarre." (D'Anville.) [G. L.]

SICAMBRI, SICAMBRI, SYGAMBRI, SYGAMBRI, or SYCAMBRI (Σικαμάβροι, Σιγαμάβροι, or Σιγαμάβροι), a powerful German tribe, occupying in the time of Caesar the eastern bank of the Rhine, and extending from the Sieg to the Lippe. It is generally assumed that this tribe derived its name from the little river Sieg, which falls into the Rhine. The Sieg is also called Segga, Segaha, but is not mentioned by any ancient writer; this assumption, however, is at least only a probable conjecture, though it must be admitted that in the time of Caesar they inhabited the country north and south of the Sieg, and to the north of the Ubi. (Caes. B. G. iv. 16, foll., vi. 35; Sueton. vi. 29, 30; Dion Cass. xxxix. 46, xl. 28, lv. 30, 32, 33, 36.) When the Usipetes and Teneti were defeated by Caesar, the remnants of these tribes took refuge in the country of the Sicambri, who took them under their protection. Caesar then demanded their surrender; and this being refused, he built his famous bridge across the Rhine to strike terror into the Germans. The Sicambri, however, did not fail to show their sympathy with the German allies. The Usipetes and Teneteri, quits their own country and withdrew into forests and uninhabited districts, which neither Caesar neither might nor could follow them. A few years later, b. c. 51, during the war against the Eburones, we find Sicambri fighting against the army of Caesar on the left bank of the Rhine, and near the Rhine. The Romans, Caesar's arrival, who was to break the power of the Usipetes and Teneteri, defeated their own country, and withdrew across the Rhine. In b. c. 16 the Sicambri, with the Usipetes and Teneteri, again invaded Gallia Belgica, and M. Lollius, who had provoked the barbarians, sustained a serious defeat. A similar attack which was made a few years later, was repelled by Drusus, who pursued the Germans into their own country. After the withdrawal of the Romans, the Sicambri formed a confederacy among their countrymen against the common enemy, and as the Catti who had received the country of the Ubi and the Rhine, refused to join them, the Sicambri made war upon them; and as they left the town occupied by the Romans, Drusus penetrated through it into the interior of Germany. After the death of Drusus, Tiberius undertook the completion of his plans against Germany. None of the tribes offered a more vigorous resistance than the Sicambri; but in the end they were obliged to submit, and 40,000 Sicambri and Suevi were transplanted into Gaul, where as subjects of Rome they received settlement between the lower course of the Meuse and the Rhine. In that country they subsequently formed an important part of the nation or confederacy of the Franks. Those Sigambri who were not transplanted into Gaul seem to have withdrawn into the hills of Main Batico, and for a long time they are not mentioned in history; they reappear in the time of Tulenus (ii. 11. § 8), when they are spoken of as neighbors of the Bructeri Milesians. The Sicambri are described as bold, brave, and cruel, and we hear nothing of towns in their country; they seem in fact to have lived in villages and isolated farms. (Caes. B. G. iv. 19; comp. Tac. Anna. ii. 26, iv. 47, xii. 39; Suet. Aug. 21, Tit. 9; Eutrop. vii. 9; Oros. vi. 21; Horat. Carma. iv. 2. 36. 14.
51; Or. Amor. i. 14. 49; Venant. Fort. de Charib. 
Roga, vi. 4; Gregor. Turon. ii. 31; Propoc. Bell. Goth. 
i. 12; Lydus, de Magist. i. 50, iii. 36; Zenos, Die 
Deutschen, p. 89, foll.; Wilhelm, Germanien, p. 149, 
foll.; [L. E.]

SICANI. [SICILY.]

SICCA VENERIA (Zizina or Iæa Oedipus), Ptol. iv. 3. § 30, viii. 2. § 9], a considerable town of 
Numidia on the river Sagradas, and on the road from 
Carthage to Hippo Regius, and from Musti to Cirta. 
(Iblis. Ant. p. 41, 45.) It was built on a hill, and, 
according to Pliny (v. 3. s. 9), was a Roman colon.

We learn from Valernus Maximus (ii. 6. § 15) that it 
derived its surname from a temple of Venus which 
existed there, in which, agreeably to a Phoenician 
custom, the maidens of the town, including even 
those of good family, publicly prostituted themselves, 
in order to collect a marriage portion; a circumstance 
which shows that the town was originally a Phoeni-
cean settlement, devoted to the worship of Sicani 
(Comp. Sall. Jug. 56; Polyb. i. 66, 67.) Shaw 
(Travels, p. 87) takes it to be the modern Keff, 
where a statue of Venus has been found, and an 
inscription, with the words Ordo Sicescannot. 
(Comp. Donati, Suppl. Theor. Murat. ii. 266. 6; Orelli, 
Inscr. no. 3735.)

SICHEL. [ZIEGLA.]

SICHEM. [NEAR PLAUS.]

SICILIA (Zizina; Eth. Ziza, Zizitza, Siciliana; Sicily), one of the largest and most important 
lands in the Mediterranean. It was indeed gene-
really reckoned the largest of all; though some ancient 
writers considered Sardinia as exceeding it in size, 
view which, according to the researches of modern 
geographers, turns out to be correct. [SARDINIA.] I. GENERAL DESCRIPTION.

The general form of Sicily is that of a triangle, 
having its shortest side or base turned to the E., 
and separated at its NE. angle from the adjoining 
coast of Italy only by a narrow strait, called in 
ancient times the Ethia, the mouth of the Strait of 
Sicily, but now more commonly known as the Straits of Messina. It was generally believed in antiquity that 
Sicily had once been joined to the continent of 
Italy, and severed from it by some natural conval-
(Stраб. vi. p. 258; Plin. iii. 8. s. 14; Virg. 
Aen. iii. 414.) But though this is probably true 
in a geological sense, it is certain that the separation 
must have taken place at a very early period, not 
only long before the historical age, but before the 
first dawn of tradition. On the other side, the W. ex-
trmity of Sicily stretches out far towards the coast 
of Africa, so that the westernmost point of the island, 
the headland of Lilybaeum, is separated only by an 
interval of 80 geogr. miles from the Heraean Promontory, or Cape Dorea.

The general triangular form of Sicily was early 
recognised, and is described by all the ancient geo-
ographers. The three promontories that may be 
considered as forming the angles of the triangle, viz. 
Cape Pelor to the NE., Cape Pachynus to the SS., 
and Lilybaeum on the W., were also generally known 
and described by Strab. vi. pp. 266, 269; Plin. iii. 
8. s. 14; Plit. iii. 4; Mal. ii. 714.). Its 
dimensions are variously given: Strabo, on the 
authority of Posidonius, estimates the side from Pelo-
rus to Lilybaeum, which he reckons the longest, at 
1700 stadia (or 170 geogr. miles), and that from 
Pachynus to Pelorus, the shortest of the three, at 
1530 stadia. Pliny on the contrary reckons 186 

Roman miles (149 geogr.) from Pelorus to Pachy-

SICILIA. 975 

nus, 200 M.P. (160 geogr. miles) from Pachynus 
to Lilybaeum, and 170 M.P. (136 geogr.) from 
Lilybaeum to Pelorus; thus making the northern 
side the shortest instead of the longest. But Strabo's 
views of the proportion of the three sides are 
entirely correct; and his distances but little exceed 
the truth, if some allowance be made for the wind-
ings of the coast. Later geographers, from the 
time of Ptolemy onwards, erroneously conceived 
the position of Sicily as tending a great deal more to 
the SW. than it really does, at the same time that 
they gave it a much more elongated form; but this 
error was perpetuated by modern geographers 
until the time of D'Anville, and was indeed not 
altogether removed till the publication of the valu-
able coast survey of the island by Captain Smyth. 
(See the map published by Magni in 1630, and 
that of D'Anville in his Analyse Geographique de l'Italie, Paris 1744.)

A considerable part of Sicily is of a mountainous character. A range of mountains, which are geo-

logically of the same character as those in the southern 
portion of Bruttium (the group of Apromonte), 
and may be considered almost as a continuation of 
the same chain, interrupted only by the intervening 
strait, rises near Cape Pelorus, and extends at first 
in a SW. direction to the headland of Taurum-

min (Taurumien) from whence it turns nearly 
due W. and continues to hold this course, running 
parallel with the N. coast of the island till it rises 
into the elevated group of the Monte Madonina, 
a little to the S. of Cyfalis (Cephaloetium.) From 
these it breaks up into more irregular masses of 
limestone mountains, which form the central 
part of the W. portion of the island, while their 
arms extending down to the sea encircle the Bay of 
Pelorum, as well as the more extensive Gulf of 
Castellamare, with bold and almost isolated 
headlands. The detached mass of MOUNT ERYX (Monte 
di S. Giuliano) rises near Tropea almost at the W. 
extremity of the island, but with this exception the 
W. and SW. coast is formed of limestone, and 
beyond the site of Selinus, is comparatively low and 
shelving, and presents no bold features. Another 
range or mass of mountains branches off from that 
of the Monte Madonina near Polizei, and trends in 
a SE. direction through the heart of the island, 
forming the huge hills, rather than mountains, on 
one of which Enna was built, and which extend 
from thence to the neighborhood of Piazza and 
Aidone. The whole of the SE. corner of the island 
is occupied by a mass of limestone hills, never rising 
to the dignity nor assuming the forms of moun-
tains, but forming a kind of table-land, with a 
general but very gradual slope towards the S. and 
SE. broken up, however, when viewed in detail, 
into very irregular masses, being traversed by deep 
valleys and ravines, and presenting steep escarpments 
of limestone rock, so as to constitute a rugged and 
difficult country.

None of the mountains above described attain to 
any great elevation. The loftiest group, that of 
the Monte Madonina, does not exceed the aver-
age height of the range which extends from 
thence to Cape Pelorus, is little, if at all, above 
3000 feet high. Monte S. Giuliano, the ancient 
Eryx, erroneously considered in ancient times as 
the highest mountain in Sicily after Aetna [ERYX], is 
in reality only 2184 feet in height (Smyth's Sicily, 
p. 242). The ancient appellations given to these
mountains seem to have been somewhat vague and fluctuating; but we may assign the name of NER
TUNUROS Mons to the chain which rises at Cape Poletus, and extends from thence to the neighbour-
hood of Taurochomens; while that of Mons NER
TUNUS seems to have been applied in a more general
sense to the whole northern range extending from
near Taurochomens to the neighbourhood of Panor-
mus; and the HERAKI MONTES of Dionysius can be
no others than a part of the same range. (See the
respective articles.) But incomparably the most
impressive and most striking physical feature of the whole island, is the
great volcanic mountain of AETNA, which rises on
the E. coast of the island, and attains an elevation
of 10,874 feet, while its base is not less than 90
miles in circumference. It is wholly detached from
the mountains and hills which surround it, being
bounded on the N. by the river Acetines or Alocs-
feros, and the valley through which it flows, and on
the W. and S. by the Symmastus, while on the E.
its streams of lava descend completely into the sea,
and constitute the line of coast for a distance of
near 30 miles. The rivers already mentioned con-
stitute (with trifling exceptions) the limits of the
volcanic district of Aetna, but volcanic formations
of much broader extent, including beds of lava, scoriae, &c., are
scattered over a considerable extent of the SE.
portion of the island, extending from the neighbourhood
of Palaegonia to that of Palazzolo, and even to
Syracuse. These indeed belong to a much more
ancient epoch of volcanic action, and can never
have been in operation since the existence of man
upon the island. The extensive action of volcanic
fire in these islands, however, as is evidenced by the
ancients, and is noticed by several writers. The
apparent connection between Aetna and the volcanoes
of the Aeolian Islands is mentioned by Strabo, and
the same author justly appeals to the crater of the
Palaeus, and to the numerous thermal springs through-
out the island, as proofs that the subterranean
agents, at one time settled in the Etnian peninsula,
and from thence passed over into Sicily, may
be safely received as historical. There is every prob-
ability also that they were not a people distinct in
their origin from the races whom we subsequently
find in that part of Italy, but were closely connected
with the Etruscans and their kindred tribes. In-
deed, the names of Nessus and Travas are con-
dered by many philologists of common origin.
There seems, therefore, little doubt that the Sicels,
or Siculi, may be regarded as one of the branches of
the great Pelasgic race, which we find in the earliest
times occupying the southern portion of Italy; and
this kindred origin will account for the facility with
which we find the Sicels subsequently adopting the
language and civilization of the Greek colonists in
the island, at the same time that there remain
abundant traces of their common descent with the
people of Italy.

But the Sicels, who occupied in the historical
period the greater part of the interior of the island,
were not, according to the Greek writers, its earliest
inhabitants. Thucydides indeed assigns that title
to the Phoenicians and Etruscans, who had
previously to that period been settled in the
southern part of Italy (Thuc. v. 2); and Dionysius,
without assigning any date, agrees in representing
them as the latest comers among the
native population of the island (Diod. v. 6). The
first notices of Sicely alude to the existence of race
of gigantic men, of savage manners, under the
names of Leontyges and Cyclopes; but these fabulous tales, preserved only by the early poets in a manner that renders it impossible to separate truth from falsehood, are justly discarded by Thucydides as unworthy of serious consideration (Thuc. vi. 2). It may suffice to remark, that Homer (of course, the earliest authority on the subject) says nothing directly to prove that he conceived either the Cyclopes or Leontyges as dwelling in Sicily; and this is in both cases a mere inference of later writers, or of some tradition now unknown to us. Homer indeed, in one passage, mentions (but not in connection with either of these savage races), "the island of Thrinakia" (Odys. xii. 127), and this was generally identified with Sicily, though there is certainly nothing in the Odyssey that would naturally lead to such a conclusion. But it was a tradition generally received that Sicily had previously been called Tar- nachria, from its triangular form and the three promontories that formed its extremities (Thuc. vi. 2; Diod. v. 2; Strab. vi. p. 255), and this name was connected with the Homeric Thrinakia. It is obvious that such a name could only have been given by Greek navigators, and argues a considerable extension of their knowledge of its shores. It could not, therefore, have been (as supposed even by Thucydides) the original or native name of the island, nor could it have been in use even among the Greeks at a very early period. But we cannot disregard the general testimony of ancient writers, that this was the earliest appellation by which Sicily was known to the Greeks.

Another people whom Thucydides, apparently with good reason, regards as more ancient than the Sicels, were the Sicani, whom we find in historical times occupying the western and north-western parts of the island, whither, according to their own tradition, they had been driven by the invading Sicels, when these crossed the strait, though another tradition ascribed their removal to the terror and devastation caused by the eruptions of Etna (Thuc. vi. 2; Diod. v. 6). The Sicani claimed the honour of being autochthonous, or the original inhabitants of the island, and this view was followed by Timaeus; but Thucydides, as well as Philistus, adopted another tradition, according to which they were of Iberian extraction (Thuc. i. c.; Diod. i. c.). What the actual truth is, as regards the question of their exact ethnical origin, we are unfortunately wholly ignorant; but the view is in itself probable enough, and notwithstanding the close resemblance of name, it is certain that throughout the historical period the Sicani and Siculi are uniformly treated as distinct races. Hence it is improbable that they were merely tribes of a kindred origin, as we should otherwise have been led to infer from the fact that the two names are evidently only two forms of the same appellation.

A third race which is found in Sicily within the historical period, and which is regarded by ancient writers as distinct from the two preceding ones, is that of Elymni, who inhabited the extreme north-western corner of the island, about Eryx and Segesta. Tradition ascribed to them a Trojan origin (Thuc. vi. 2; Dionys. l. 62), and though this story is probably worth no more than the numerous similar tales of Trojan settlements on the coast of Italy, there must probably have been some foundation for regarding them as a distinct people from their neighbours, the Sicani. Both Thucydides and Sclax specially mention them as such (Thuc. i. c.; Sclav. p. 4, § 13); but at a later period, they seem to have gradually disappeared or been merged into the surrounding tribes, and their name is not again found in history.

Such were the indigenous races by which Sicily was peopled when its coasts were first visited, and colonies established there, by the Phoenicians and the Greeks. Of the colonies of the former people we have little information, but we are told in general by Thucydides that they occupied numerous points around the coasts of the island, establishing themselves in preference, as was their wont, on projecting headlands or small islands adjoining the shore. (Thuc. vi. 2). But these settlements were apparently, for the most part, mere trading stations, and as the Greeks came to establish themselves permanently and in still increasing numbers in Sicily, the Phoenicians gradually withdrew to the NW. corner of the island, where they retained three permanent settlements, Motya, Panormus, and Soloeis or Soluntum. Here they were supported by the alliance of the neighbouring Elymni, and had also the advantage of the proximity of Carthage, upon which they all became eventually dependent. (Thuc. i. c.)

The settlement of the Greek colonies in Sicily began about the middle of the seventh century B.C., and was continued for above a century and a half. Their dates and origin are known to us with much more certainty than those which took place during the corresponding period in the south of Italy. The earliest were established on the E. coast of the island, where the Chalcidian colony of Naxos was founded in the 9th century B.C. (c. 755, and the 7th century B.C. (c. 750). These settlements, one by one, were followed by others, and in the 6th century B.C. (c. 734), by a body of Corinthian settlers under Archias. Thus the division between the Chalcidian and Doric colonies in Sicily, which bears so prominent a part in their political history, became marked from the very outset. The Chalcidians were the first to extend their settlements, having founded within a few years of the parent colony (about c. 720) the two cities of Leontini and Casaracca, both of them destined to bear an important part in the affairs of Sicily. About the same time, or shortly after (probably about c. 728), a fresh body of colonists from Megara founded the city of the same name, called, for distinction's sake, Megara Hyssu- lana, on the E. coast, between Syracuse and Catana. The first colony on the S. coast of the island was that of Gela, founded in c. 690, by a body of emigrants from Rhodes and Crete; it was, therefore, a Doric colony. On the other hand, the Chalcidians founded, at what precise period we know not, the colony of Zancle (afterwards called Messana), in a position of the utmost importance, as commanding the Sicilian Straits. The rapid rise and prosperity of these first settlements are shown by their having become in their turn the parents of other cities, which soon vied with them, and, in some cases, surpassed them in importance. Thus we find Syracuse extending its power by establishing in succession the colonies of Acrai in B.C. 654, Carthage in B.C. 644, and Camarina in B.C. 599. Of these, the last alone rose to be a flourishing city and the rival of the neighbouring Gela. The latter city in its turn founded the colony of Agrigentum, in B.C. 580, which, though one of the latest of the Greek colonies in the island, was destined to become one of the most powerful and flourishing of them all. Still further to the W., the colony of Selinus, planted as early as B.C. 693, by a body of settlers from the Hyblaean Megara, reinforced with emigrants from the parent city in Greece, rose to a state of power...
and prosperity far surpassing that of either of its mother cities. Selinus was the most westerly of the Greek colonies, and immediately bordered on the territory of the Elymii and the Phoenician or Carthaginian settlements. On the N. coast of the island, the only independent Greek colony was Himera, founded about B.C. 648 by the Zancines; Myale, another colony of the same people, having apparently continued, from its proximity, to be a mere dependency of Selinus. To the above number of Greek colonies must be added Calypolis and Enobos, both of them colonies of Naxos, but which never seem to have attained to consideration, and do not appear from history at an early period. *

Our accounts of the early history of these numerous Greek colonies in Sicily are unfortunately very scanty and fragmentary. We learn in general terms that they rose to considerable power and importance, and enjoyed a high degree of wealth and prosperity, owing as well to the fertility and natural advantages of the island, as to their foreign commerce. It is evident also that at an early period they extended their dominion over a considerable part of the adjoining countries, so that each city had its colonies, not only of considerable extent, and comprising a subject population of native origin. At the same time the Sicels of the interior, in the central and northern parts of the island, and the Sicani and Elymi in the W., maintained their independence, though they seem to have given but little trouble to their Greek neighbours. During the sixth century B.C. the two most powerful cities in the island appear to have been Agrigentum and Gela. Syracuse not having yet attained to that preponderance which it subsequently enjoyed. Agrigentum, though one of the latest of the Greek colonies in Sicily, seems to have risen rapidly to prosperity, and under the able, though tyrannical government of the despot Phalaris (B.C. 570—554) became apparently for a time the most powerful city in the island. But we know very little about his real history, and with the exception of a few scattered and isolated notices we have hardly any account of the affairs of the Greek cities before B.C. 500. At or before that period we find that a political change had taken place in most of these communities, and that their governments, which had often been tyrannical, had passed into the hands of despots or tyrants, who ruled with uncontrolled power. Such were Panatenes at Leontini, Cleander at Gela, Terillus at Himera, and Sycyles at Zancle (Arist. Pol. v. 12; Herod. vi. 23, vii. 154). Of these Cleander seems to have been the most able, and laid the foundation of a power which enabled his brother and successor Hippocrates to extend his dominion over a great part of the island. Callipolis, Leontini, Naxos, Zancle, and Camarina successively fell under the arms of Hippocrates, and Syracuse itself only escaped subjection by the intervention of the Corinthians (Herod. vii. 154). But what Hippocrates had failed to effect was accomplished by Gelon, who succeeded him as despot of Gela, and by interposing in the civil dissensions of the Syracusans ultimately succeeded in making himself master of that city also, B.C. 485. From this time Gelon neglected his former government of Gela, and directed all his efforts to the aggrandizement of his new acquisition. He destroyed Camarina, and removed all the inhabitants to Syracuse, together with a large part of those of Gela itself, and all the principal citizens of Megara Hyblaea and Enobos (Herod. vii. 156).

Syracuse was thus raised to the rank of the first city of Sicily, in which it retained for many centuries afterwards. A few years before (B.C. 488), there had established himself in the possession of the sovereign power at Agrigentum, and subsequently extended his dominion over Himera also, from whence he expelled Terillus, B.C. 481. About the same time also Anaxilas, despot of Rhegium, on the other side of the straits, had established a footing in Sicily, where he became master of Zancle, to which he gave the name of Messana, by which it was ever afterwards known [Messana]. All three rulers appear to have been men of ability and enlightened and liberal views, and the cities under their immediate government apparently made great progress in power and prosperity. Gelon especially, notwithstanding the almost unpardonable enormities of which he was accused, is not without some reason considered as one of the greatest benefactors of Sicily, and no other Greek state could boast, as was sufficiently shown by the embassy sent to him from Sparta and Athens to invoke his assistance against the threatened invasion of Xerxes (Herod. vii. 145, 157). But his attention was called off to a danger more immediately at hand. Terillus, the expelled despot of Himera, had called in the assistance of the Carthaginians, and contemporaneously with the battle of Himera a descent of a Carthaginian fleet was made under a general named Hamilcar, who laid siege to Himera, B.C. 480. Theron, however, was able to maintain possession of that city until the arrival of Gelon with an army of 50,000 foot and 5000 horse to his relief, with which, though vastly inferior to the Carthaginian forces, he attacked and totally defeated the army of Hamilcar. This great victory, which was a precursor of the battle of Salamis, raised Gelon to the highest pitch of reputation, and became not less celebrated among the Sicilian Greeks than those of Salamis and Platea among their continental brethren. The vast number of prisoners taken at Himera and distributed as slaves among the cities of Sicily added greatly to their wealth, and the colonization of these cities by many of them to erect great public works, which continued to adorn them down to a late period (Diod. xii. 25).

Gelon did not long survive his great victory at Himera: but he transmitted his power unimpaired to his brother Hieron. The latter, indeed, though greatly inferior to Gelon in character, was in some respects even superior to him in power: and the great naval victory by which he relieved the Carthaginians in Italy from the attacks of the Carthaginians and Tyrrhenians (B.C. 474) earned him a well-merited reputation throughout the Greek world. At the same time the rule of Hieron was extremely oppressive to the Chaebelic cities of Sicily, the power of which he broke by expelling all the citizens of Naxos and Catana, whom he compelled to remove to Leontini, while he repeopled Catana with a large body of new inhabitants, at the same time that he changed its name to Acraea. Theron had continued to reign at Agrigentum until his death in B.C. 472, but his son Thrasydæus, who succeeded him, quickly incurred the enmity of the citizens, who were enabled by the assistance of Hieron to expel him.
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and were thus restored to at least nominal freedom. A similar revolution occurred a few years later at Syracuse, where, on the death of Hieron (n. c. 467), the power passed into the hands of Thrasylus, whose violent and tyrannical proceedings quickly excited an insurrection among the Syracusans. This became the signal for a general revolt of all the cities of Sicily, which united their forces with those of the Syracusans, and succeeded in expelling Thrasylus from his strongholds of Ortygia and Acharnida (Diod. xi. 67, 68), and thus driving him from Sicily.

The fall of the Gelenian dynasty at Syracuse (n. c. 466) became for a time the occasion of violent internal dissensions in most of the Sicilian cities, which in many cases broke out into actual warfare. But after a few years these were terminated by a general congress and compromise, n. c. 461; the exiles were allowed to return to their respective cities: Camarina, which had been destroyed by Gelon, was repeopled and became once more a flourishing city; while Selinunte was restored to its original Chalcidice citizens, and resumed its ancient name (Diod. xi. 76). The tranquillity thus re-established was of unusual permanence and duration; and the half century that followed was a period of the greatest prosperity for all the Greek cities in the island, and was doubtless that when they attained (with the exception of Syracuse) their highest degree of opulence and power. This is distinctly stated by Diodorus (i. c.) and is remarkably confirmed by the still existing monuments,—all the greatest architectural works being referable to this period. Of the form of government established in the Sicilian cities at this time we have little information, but it seems certain that a democratic constitution was in almost all instances substituted for the original oligarchies.

But prosperous as this period (n. c. 461—409) undoubtedly was, it was by no means one of unbroken tranquillity. It was disturbed in the first instance by the ambitious schemes of Ducezias, a Sicilian chief, who endeavoured to organise all the Sicels of the interior into one confederacy, which should shake loose the hand of the Greek cities. He at the same time founded a new city, to which he gave the name of Palice, near the sacred fountain of the Palici. But these attempts of Ducezias, remarkable as the only instance in the whole history of the island in which we find the Sicels attempting to establish a political power of their own, were frustrated by his defeat and banishment by the Syracusans in n. c. 451; and though he once more returned to Sicily and endeavoured to establish himself on the N. coast of the island, his projects were interrupted by his death, n. c. 446. (Diod. xi. 88, 90—92, xii. 8, 29.) He found no successor; and the Sicels of the interior ceased to be formidable to the Greek cities. Many of their towns were actually reduced to subjection by the Syracusans, while others retained their independent position; but the operation of Hellenic influences was gradually diffusing itself throughout the whole island.

The next important event in the history of Sicily is the great Athenian expedition in n. c. 415. Already, at an earlier period, soon after the outbreak of the Peloponnesian War, the Athenians had inter- vented in the affairs of Sicily, and, in n. c. 437, had sent a squadron under Laches and Charcoeades to support the Ionic or Chalcidice cities in the island, which were threatened by their more powerful Doric neighbours. But the operations of these commanders, as well as of Eurydemus and Sophocles, who followed them in n. c. 425 with a large force, were of an unimportant character, and in n. c. 424 a general pacification of the Greek cities in Sicily was brought about by a congress held at Gela (Hdt. iv. 85, 65). But the peace thus concluded did not remain long unbroken. The Syracusans took advantage of the intestine dissensions at Leontini to expel the democratic party from that city; while the Selinuntines were engaged in war with their non-Hellenic neighbours the Segestans, whom they pressed so hard that the latter were forced to apply for assistance to Athens. The Leontine exiles were also used for aid in the same quarter, and the Athenians, who were at this time at the height of their power, sent out an expedition on the largest scale, nominally for the protection of their allies in Sicily, but in reality, as Thucydides observes, in hopes of making themselves masters of the whole island (Thuc. vi. 48). It is impossible here to relate in detail the proceedings of that celebrated expedition, which will be more fully noticed in the article SYRACUSAE, and are admirably related in Grote’s History of Greece, vol. viii. ch. 56—60. Its failure may be attributed in great measure to the delays and inactivity of Nicias, who lingered at Catana, instead of proceeding at once to besiege Syracuse itself, and thus gave the Syracusans time to strengthen and enlarge their fortifications, at the same time that they revivified the courage of their allies. The siege of Syracuse was not actually commenced till the spring of 414 n. c., and it was continued till the month of September. 413 n. c., with the most unremittting exertions on both sides. The Syracusans were supported by the chief Doric cities in the island, with the exception of Agrigentum, which stood aloof from the contest, as well as by a portion of the Sicel tribes: but the greater part of those barbarians, as well as the Chalcidice cities of Naxos and Catana and the Segestans, furnished assistance to the Athenians (Thuc. vii. 57, 58).

The total defeat of the Athenian armament (by far the most formidable that had been seen in Sicily since that of the Carthaginians under Hamilcar), seemed to give an irresistible predominance to the Doric cities in the island, and to Syracuse especially. But it was not long before they again found themselves threatened by a still more powerful invader. The Selinuntines immediately took advantage of the failure of the Athenians to renew their attacks upon their neighbours of Segesta, and the latter, feeling their inability to cope with them, now applied for protection to Carthage. It is remarkable that we hear nothing of Carthaginian intervention in the affairs of Sicily from the time of the battle of Himera until this occasion, and they seem to have abandoned all ambitious projects connected with the island, though they still maintained a footing there by means of their subject or dependent towns of Panormus, Motya, and Soluntum. But they now determined to avail themselves of the opportunity offered them, and sent an armament to Sicily, which seemed like that of the Athenians, calculated not so much for the relief of Segesta as for the conquest of the whole island. Hannibal, the grandson of Hamilcar, who had been slain at Himera, landed at Lilybaeum, in n. c. 409, with an army estimated at 100,000 men, and marching straight upon Selinus, laid siege to once to the city. Selinus was at this

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time, next to Agrigentum and Syracuse, probably the most flourishing city in Sicily, but it was wholly unprepared for defence, and was taken after a siege of only a few days, the inhabitants put to the sword or made prisoners, and the walls and public buildings razed to the ground (Diod. xili. 54—55).

From thence Hannibal turned his arms against Himera, which was able to protract its resistance somewhat longer, but eventually fell also into his power, when in order to avenge himself for his grandfather's defeat, and in order to save the people of Carthage from the sword, and so utterly destroy the city that it was never again inhabited (Id. xili. 59—63).

After these exploits Hannibal returned to Carthage with his fleet and army. But his successes had now awakened the ambition of the Carthaginian people, who determined upon a second invasion of Sicily, and in B.c. 406 sent thither an army still larger than the preceding, under the command of Hannibal. Agrigentum, at this time the very highest point of its power and opulence, was on this occasion the first object of the Carthaginian arms, and though the citizens had made every preparation for defence, and in fact were enabled to prolong their resistance for a period of eight months the last of which they surrendered by famine to surrender. The greater part of the inhabitants evacuated the city, which shared the fate of Selinus and Himera (Diod. xili. 81, 91).

Three of the principal Greek cities in Sicily had thus already fallen, and in the spring of B.c. 405, Himilco, who had succeeded Hannibal in the command, advanced to the attack of Gela. Meanwhile the other Greek cities, upon which the other cities had in a great degree relied for their protection, had been in great measure paralysed by internal dissensions; and Dionysius now availed himself of these to raise himself to the possession of despotic power. But his first operations were not more successful than those of the generals he replaced, and after an ineffectual attempt to relieve Gela, with the Carthaginians, of both that city and Camarina to their fate, the inhabitants of both emigrating to Leontini. Dionysius was able to fortify himself in the supreme power at Syracuse, and hastened to conclude peace with Himilco upon terms which left the Carthaginians undisputed masters of nearly half of Sicily. In addition to their former possessions, Selinus, Himera, and Agrigentum were to be subject to Carthage, while the inhabitants of Gela and Camarina were to be allowed to return to their native cities on condition of becoming tributary to Carthage (Diod. xili. 114.)

From this time Dionysius reigned with undisputed authority at Syracuse for a period of 38 years (B.c. 405—367), and was able at his death to transmit his power unimpaired to his son. But though he raised Syracuse to a state of great power and prosperity, and extended his dominion over a large part of Sicily, as well as of the adjoining part of Italy, his reign was marked by great and sudden changes of fortune. Though he had dexterously managed the Carthaginian invasion, and established his power at Syracuse, he had no sooner consolidated his own authority than he began to turn his thoughts to the expulsion of the Carthaginians from the island. His arms were, however, directed in the first instance against the Chalcide cities of Sicily, Naxos, Catana, and Leontini, all of which successively fell into his power, while he extended his dominion over a great part of the Sicilian communities of the interior. It was intended to effect these conquests, as well as to raise a preparation for war, by enlarging and improving the fortifications of the cities, including in a numerous fleet, that he proceeded to destroy Carthage, B.c. 397. His first successes were equally sudden: almost all the cities that had been added to the Carthaginian dominions were in his favour, and he carried his victories as far as the extreme W. point of Sicily, where Messana was taken by Dionysius, but advanced as far as the coast of the island to Messana, which he was assaulted and utterly destroyed. Dionysius was compelled to abate himself up within the Syracusan, where he was closely besieged, but a sudden pestilence that broke out in the Carthaginian camp reduced them in their tenacity which Himilco was glad to conclude a capitulation and retire to Africa (Diod. xiv. 76—79). Hostilities with Carthage were renewed two years later, when the peace concluded in the following year (B.c. 392) seems to have left matters in much the same state as before. In B.c. 383 war again broke out between Dionysius and the Carthaginians, who having two great battles, with alternate success on both sides, a fresh treaty was concluded by which the river Halycon was established as the boundary between them. The East was, however, though often infringed, continued to be the scene of several successive treaties, and may be considered as forming from henceforth the permanent frontier between the Carthaginians and the power in Sicily (Diod. xv. 17).

(For a more detailed account of the rise of Dionysius and his wars with the Carthaginians, see article DIONYSIUS in the Riggen. Dict. Vol. iv. The same events are fully narrated by Livy in vol. x. ch. 81, 83, and vol. xi. ch. 83.)

Several important towns in Sicily came into origin from the reign of the elder Dionysius, and were probably the scene of some of the earliest Greek colonies. Among these were Taormina, Naxos, which had been finally destroyed by him; Tyndaris, founded by the Syracusans on the N. coast of the island, with a body of Messenian exiles; and Lillà, which was one of the chief towns of the island.

The power of Syracuse over the eastern half of Sicily appeared to be consolidated by the elder Dionysius, but it was suddenly destroyed by a want of security, and the city was for a time almost in disorder. Only ten years after the death of his father (B.c. 357), Dion landed in Sicily with a force of only a few hundred mercenaries, and after a short resistance, was allowed to remain in possession of the city. Dionysius himself was now no longer in the island, but the island-cities of Oreus and...
his garrison, and still secured him a footing in Sicily. It was not till after a long blockade that his son Apollocrates was compelled to surrender it into the hands of Dion, who thus became master of Syracuse, n. c. 356. But the garrison of Dion was far from restoring liberty to Sicily, or even to the Syracusans: the despotic proceedings of Dion excited universal discontent, and he was at length assassinated by Callippos, one of his own officers, n. c. 353. The period that followed was one of great confusion, but with which we are very imperfectly acquainted. Syracuse was hemmed in by the Ionians, on one side from which the younger Dionysus found means to effect his return, and became once more master of Ortygia. But the rest of the city was still held by a leader named Hierocles, who called in the assistance of the Carthaginians. Ortygia was now besieged both by sea and land by a Carthaginian fleet and army. It was in this state of things that a party at Syracuse, equally opposed to Hierocles and to Dionysus, had recourse to the parent city of Corinth, and a small force of 1200 soldiers was sent to their assistance under Timoleon, n. c. 344. His successes were rapid and brilliant; and within less than two months from his landing in Sicily, he found himself unexpectedly in the possession of Ortygia, which was voluntarily surrendered to him by the Syracusans. But the Carthaginians were, however, still masters of the rest of the city; but mistrust and disunion enfeebled their defence: the Carthaginian general Hamilcar suddenly withdrew his forces, and Timoleon easily wrested the city from the hands of Hierocles, n. c. 343.

Hierocles was now restored to liberty and a democratic form of government; and the same change was quickly extended to the other Greek cities of Sicily. These had thrown off the yoke of Syracuse during the disturbed period through which they had recently passed, but had, with few exceptions, fallen into the hands of local despots, who had established themselves in the possession of absolute power. Such were, Hierocles himself at Acragas, Minimerci at Catana, and Hippon at Messana, while minor despots, also of Greek origin, had obtained in like manner the chief power in the Sicilian cities of Apollonia, Centuripia and Agrigum. Timoleon now turned his arms in succession against all these petty rulers, and overthrew them one after another, restoring the city in each case to its possession of independent and free self-government. Meanwhile the Greeks had been threatened with a more general danger from a fresh Carthaginian invasion; but the total defeat of their generals Haadrusb and Hamilcar at the river Crimnus (n. c. 340), one of the most brilliant and decisive victories ever gained by the Greeks over the Carthaginians, put an end to all fears from that quarter; and the alliance that followed once more established the Halycus as the boundary between the two nations (Diod. xvi. 17).

The restoration of the Sicilian Greeks to liberty by Timoleon, was followed by a period of great prosperity. Many of the cities had suffered severely, either from the exactions of their despotic rulers, or from the treachery of their subjects, who had taken place, but these were now recruited with fresh colonists from Corinth, and other cities of Greece, who poured into the island in vast numbers; the exiles were everywhere restored, and a fresh impulse seemed to be given to the development of Hellenic influences in the island. Unfortunately this period of reviving prosperity was of short duration. Only twenty three years after the battle of the Crimnus, a despotism was again established at Syracuse by Agathocles (n. c. 317), an adventurer who raised himself to power by very much the same means as the elder Dionysus, but who proved in every way more able, and while he even surpassed him in saun- guinary and unsparing severity. The reign of Agathocles (n. c. 317—289) was undoubtedly a period that exercised the most disastrous influence over Sicily; it was occupied in great part with internal dissensions and civil wars, as well as by long continued struggles between the Greek cities and the Carthaginians. Like Dionysus, Agathocles had, in the first instance, made use of Carthaginian support, to establish himself in the possession of despotic power, but as he gradually extended his aggressions, and reduced one Greek city after another under his authority, he in his turn came into fresh collision with Carthage. In n. c. 310, he was defeated at the river Himera, by the joint forces of Hierocles, a Carthaginian general Hamilcar, in so decisive a battle that it seemed to extinguish all his hopes; his allies and dependent cities quickly threw off his yoke, and Syracuse itself was once more blockaded by a Carthaginian fleet. In this extremity Aga- thocles adopted the daring resolution of transporting his army to Africa, and opening the gates of Carthage. During his absence (which was protracted for nearly four years, n. c. 310—307) Hamilcar had brought a large part of Sicily under the dominion of Carthage, but was foiled in all his attempts upon Syracuse, and at length was himself taken prisoner in a night attack, and put to death. The Agrigentians, who had been his ally, mentioned for a long period, but whose city appears to have been revived under Timoleon, and now again appears as one of the most considerable in Sicily, made a fruitless attempt to raise the banner of freedom and independence, while the Syracusee exiles Deinocrates, at the head of a large army of exiles and mercenaries, maintained a sort of independent position, also from Carthaginian influence. But Agathocles, on his return from Africa, concluded peace with Car- thage, and entered into a compromise with Deinocrates, while he established his own power at Syra- cuse by a fearful massacre of all that were opposed to him. For the last twelve years of his reign (n. c. 301—289), his dominion seems to have been firmly established over Syracuse and a great part of Sicily, so that he was at liberty to follow out his ambitious schemes in the south of Italy and elsewhere.

After the death of Agathocles (n. c. 289), Sicily seems to have fallen into a state of great confusion; Syracuse apparently still retained its predominant position among the Greek cities, under a despot named Hierocles; but Agrigentum, which had also fallen into the hands of a despot named Phintias, was raised to a position that almost enabled it to dispute the supremacy. Phintias extended his dominion over several other cities, and having made himself master of Gela, utterly destroyed it, in order to found and peopled a new city at the mouth of the river Himera, which he named the name of Phintias. This was the last Greek city founded in Sicily. Meanwhile the Carthaginians were becoming more and more preponderant in the island, and the Greeks were at length led to invoke the assistance of Phyrhus, king of Epirus, who was at this time carrying on war in Italy against the Romans. He readily listened to their overtures, and landed in
the island in the autumn of n. c. 378. Phileas was at this time dead, and Hieon had not long before been expelled from Syracuse. Pyrrhus therefore had no Greek enemies to contend with, and was able to turn all his efforts against the Carthaginians. His successes were at first rapid and decisive; he wrested one town after another from the dominion of Carthage, took Panormus, which had long been the metropolis of their Sicilian possessions, and had never before fallen into the hands of the enemy. He then proceeded by yea done the same on Messana; he besieged and dissensions now arose between him and his Sicilian allies, and after little more than two years he was fain to return to Italy (n. c. 276), abandoning all his projects upon Sicily (Diod. Sic. xxii. 10, pp. 497—499).

The departure of Pyrrhus left the Sicilian Greeks without a leader, but Hieron, who was chosen general by the Syracusans, proved himself worthy of the occasion. Meanwhile a new and formidable enemy had arisen in the Mamertines, a band of Campanian mercenaries, who had possessed themselves by treachery of the important city of Messana, and from this base they carried their arms over a considerable part of Sicily, and were considered masters of all its principal towns. Hieron waged war with them for a considerable period, and at length obtained so decisive a victory over them, in the immediate neighbourhood of Messana, that the city itself must have fallen, had it not been saved by the intervention of the Carthaginian general Hamilcar. Hieron was now raised to the supreme power carried over Syracusian territory, even assumed the title of king, n. c. 270. A few years after this we find him joining his arms with the Carthaginians, in effect the expulsion of the Mamertines, an object which they would doubtless have accomplished had not that people appealed to the protection of Rome. The Romans, who had recently completed the conquest of Italy, gladly seized the pretext for interfering in the affairs of Sicily, and espoused the cause of the Mamertines. Thus began the First Punic War, n. c. 264.

It is impossible here to relate in detail the events of that long-protracted struggle, during which Sicily became for twenty-three years the field of battle between the Romans and Carthaginians. Hieron, who had found himself at the beginning engaged in active hostilities with Rome, after sustaining several defeats, and losing many of his subject towns, wisely withdrew from the contest, and concluded in n. c. 263 a separate peace with Rome, by which he retained possession in full sovereignty of Syracuse and its territory, including the dependent towns of Acrae, Helorus, Netum, Nascara, and Leontini, together with Tanagrum (Diod. xxiv. 10, 592). From this time to the death of Hiero II the Carthaginians maintained the faithful ally of the Romans, and retained the sovereign power at Syracuse undisturbed. In the rest of Sicily all trace of independent action on the part of the several Greek cities disappears: Agrigentum was indeed the only one of these cities in the island which appears to have retained any considerable importance; it was taken by the Roman consuls till after a long and obstinate siege, n. c. 262, and was severely punished for its protracted resistance, the inhabitants being sold as slaves. Agrigentum indeed at a later period fell again into the hands of the Carthaginians, n. c. 255, but on the other hand the Romans made themselves masters of Panormus, for a long time the capital of the Carthaginian dominion in the island, which was therewith occupied by a strong Roman garrison, and never again fell into the hands of its former masters. For several years before the conclusion of the war, the possessions of the Carthaginians in Sicily were confined to the mountain of Eryx, occupied by Hamilcar Barca, and to the two strongly fortified seaports of Lilybaeum and Drepanum, the former of which defied all the attacks of the Romans, the latter of which was taken by Agrigentum, and used as a base of operations against any threatened invasion from Africa; but he was soon recalled to oppose Hamilcar in Italy, and for some years Sicily bore but an unimportant part in the war. A great change, however, occurred in the fourth year of the war (n. c. 215), in consequence of the defection of Hieronymus, the great ally and protector of Hieron at Syracuse, who abandoned the alliance of Rome, and to which Hieron had continued constant throughout his long reign, and espoused the Carthaginian cause. Hieronymus indeed was soon after assassinated, but the Carthaginian party at Syracuse, headed by Hippocrates and Epicycles, still maintained the ascendency, and Marcellus, who had been sent hastily to Sicily to put down the threatened revolt, was compelled to form the siege of Syracuse, n. c. 214. But so vigorous was the resistance offered to him that he soon found himself obliged to convert the siege into a blockade, nor was it till the autumn of n. c. 213 that the city finally fell into his hands. Meanwhile the war had extended itself to all parts of Sicily: many cities of the Roman province had followed the example of Syracuse, and joined the alliance of Carthage, while that power spared no exertions for their support. Even after the fall of Syracuse, the war was still continued; the Carthaginian general Mutius, who had made himself master of Agrigentum, carried on a desultory warfare from thence, and extended his ravages over the whole island. It was not till Mutius had been succeeded in the command of the Carthaginian enterprise by Hiero II, that Agrigentum was able to recover the revoked cities to submission, and thus accomplished the final conquest of Sicily, n. c. 210 (Livy xxiv. 40; xxvii. 5).

From this time the whole of Sicily became united as a Roman province, and its administration was more and more subjected to that of the other provinces. But its lot was anything but a fortunate one. Its great natural fertility, and especially its productive-
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spectaculous, who bought up large tracts of land, which they cultivated solely by means of slaves, so that the free population of the island became materially diminished. The more mountainous portions of the island were given up to shepherds and herdsmen, and likewise slaves, and accustomed to habits of rapine and plunder, in which they were encouraged by their masters. At the same time the number of wealthy proprietors, and the extensive export trade of wines of the towns, maintained a delusive appearance of prosperity. It was not till the outbreak of the Servile War in B.C. 135 that the full extent of these evils became apparent, but the frightful state of things then revealed sufficiently shows that the causes which had produced it must have been long at work. That great outbreak, which commenced with a local insurrection of the slaves of a great proprietor at Enna, named Damophonius, and was headed by a Syrian slave of the name of Eunus, quickly spread throughout the whole island, so that the slaves are said to have mustered 200,000 armed men. With this formidable force they defeated in succession the armies of several Roman praetors, so that in A.D. 134, it was thought necessary to send against them, and the province was divided into districts; but it was not till the year A.D. 132 that their strongholds of Tauromentium and Enna were taken by the consul P. Rufilius. (Diod. xxxiv. 58, 59, 63. Univ. Hist. 3, 4.) The insurrection was now fully quelled, but the state of Sicily had undergone a severe shock, and the settlement of its affairs was confided to P. Rufilius, together with ten commissioners, who laid down a code of laws and rules for its internal government which continued to be observed in the days of Cicero (Cic. Verr. ii. 16).

But the outbreak of the second Servile War, under Salvius and Athenion, less than three years after the termination of the former one (A.D. 103), and the fact that the slaves were again able to maintain the contest against three successive consuls till they were finally vanquished by M. Aquilius, in A.D. 100, sufficiently proves that the evils in the state of society had been imperfectly remedied by Rufilius; nor can we believe that the condition of the island was in reality altogether so flourishing as it is represented by Cicero during the interval which elapsed between this Servile War and the praetorship of Verres (A.D. 75). But the great natural resources of Sicily and its important position as the granary of Rome undoubtedly enabled it to recover with rapidity from all its disasters. The elder Cato had called it the store-room (cella penaria) of the Roman state, and Cicero observes that in the great Social War (A.D. 90–88) it supplied the Roman armies not only with food, but with clothing and arms also (Cic. Verr. ii. 92). But the praetorship of Verres (A.D. 75–70) indicted a calamity upon Sicily scarcely inferior to the Servile wars that had so recently devastated it. The rhetorical expressions of Cicero must not indeed be always understood literally; but with every allowance for exaggeration, there can no doubt that the evils resulting from such a government as that of Verres were enormous; and Sicily was just in such a state as to suffer from them most severely. The orations of Cicero against Verres convey to us much curious and valuable information as to the condition of Sicily under the Roman republic as well as to the administration and system of government of the Roman provinces generally. Sicily at that time formed but one province, under the government of a praetor or praetor praeconsule, one of whom resided at Syracuse, the other at Lilybæum. This anomaly (for such it appears to have been) probably arose from the different parts of the island having been reduced into the form of a province at different periods. The island contained in all above sixty towns which enjoyed municipal rights: of these, three only, Messana, Tauromentium, and Netum, were allied cities (civitates federatae), and thus enjoyed a position of nominal independence; five were exempt from all fiscal burdens and from the ordinary jurisdiction of the Roman magistrates (civitates immunes et liberæ): the rest were in the ordinary position of provincial towns, but retained their own magistrates and municipal rights, as well as the possession of their respective territories, subject to the payment of a tenth of their produce to the Roman state. These towns which were paid in kind, were habitually farmed out, according to principles and regulations laid down in the first instance by Hieron, king of Syracuse, and which therefore continued to be known as the Lex Hieronica. For judicial purposes, the island appears to have been divided into districts or communes, but the number of them is not stated; those of Syracuse, Agrigentum, Lilybæum, and Panormus are the only ones mentioned.

Sicily took little part in the Civil War between Caesar and Pompey. It was at first held by M. Cato on behalf of the latter, but abandoned by him when Pompey himself had quitted Italy, and was then occupied by Curio, as praetor-praetor, with four legions (Cæs. B. G. i. 50). Pompey visited it previously to his African war, and it was from Lilybæum that he crossed over with his army into Africa (Hirt. B. Afr. i. 1.) After the death of Caesar, it fell into the hands of Sextus Pompeius, whose powerful fleet enabled him to defy all the efforts of Octavian to recover it, and was at length secured to him by the peace of Misenum, A.D. 99, together with Sardinia and Corsica. But Octavian soon renewed his attempts to dispossess him, and though he sustained repeated defeats at sea, and lost a great part of his fleet by a storm, the energy and ability of Agrippa enabled him to triumph over all obstacles; and the final defeat of his fleet at Naulo- chus compelled Pompeius to abandon Sicily, and take refuge in the east (Appian, B. C. ii. 722; Dión. xxiv. i. 17). Strabo (viii. 1. 4.) has no doubt that the island suffered severely from this contest, and from the rapacity or exactations of Sextus Pompeius: Strabo distinctly ascribes its decayed condition in his time principally to this cause (Strab. vi. pp. 270, 272). Augustus made some attempts to relieve it by sending colonies to a few cities, among which were Tauromentium, Catana, Syracuse, Tharros, and Thapsus (Strab. v. p. 272; Plin. iii. 8. a. 14); but the effect thus produced was comparatively small, and Strabo describes the whole island as in his time, with few exceptions, in a state of decay, many of its ancient cities having altogether disappeared, while others were in a declining condition, and the interior was for the most part given up to pasturage, and inhabited only by herdsmen (Strab. i. 6. 6).

Augustus appears to have greatly remodelled the internal administration of Sicily: so that the condition of most of the towns had undergone a change between the time of Cicero and that of Pliny. Caesar had indeed proposed to give Latin rights to all the Sicilians, and M. Antonius even brought
forward a law to admit them without distinction to the Roman franchise (Cic. ad Att. xiv. 3), but neither of these measures was accomplished; and we learn from Pliny that Messana "was in his day the only city in the island of which the inhabitants possessed the Roman citizenship; three others, Centuripia, Netum, and Segesta enjoyed the Jus Latii, while all the others (except the colonies already mentioned) were in the ordinary condition of "civitates romanorum foederatae.""

We hear very little of Sicily under the Empire; but it is probable that it never really recovered from the state of decay into which it had fallen in Strabo's time. Almost the only mention of it in history is that of an outbreak of slaves and banditti in the reign of Gallienus which seems to have resembled on a smaller scale the Servile wars that had formerly devastated it (Trot. Poll. Gallien., 4). The increasing importance of the supply of corn from Africa and Egypt renders it probable that that from Sicily had fallen off, and the small number of remains of the imperial period still existing in the island, though so many are preserved from a much earlier date, seems to prove that it could not then be reckoned with as a flourishing city as a part of the Empire, also, we find very few names of towns in the Itineraries, the lines of road being carried through stations or "mansio" others, wholly unknown, a sufficient proof that the neighbouring towns had fallen into decay. (Hist. Ant. pp. 86-98.) In the division of the provinces under Augustus, Sicily was assigned to the senate, and was governed by a proconsul, then by a legate of Rome under the times of the Roman Empire, also, was governed by a magistrature named a Consularis, subject to the authority of the Vicarius Urbis Romae. (Notit. Dign. ii. p. 64; and Böcking, ad loc.)

Its insular position must have for a considerable time preserved Sicily from the ravages of the barbarians who were the chief enemies of the close of the Western Empire. Alaric indeed attempted to cross over the straits, but was foiled by a tempest. (Hist. Miscell. xiii. p. 535.) But Genserici, being master of a powerful fleet, made himself master of the whole island, which was held by the Vandals for a time, but subsequently passed into the hands of the Goths, and continued attached to the Gothic kingdom of the Ostrogoths, which was conquered by Justinian in A.D. 535. It was then united to the Eastern Empire, and continued to be governed as a dependency by the Byzantine emperors till the ninth century, when it fell into the hands of the Saracens or Arabs. That people first landed at Mazara, in the W. of the island in A.D. 827, and made themselves masters of Agrigentum; but their progress was vigorously resisted. They took Messana in 831, and Panormus in 835, but it was not till 878 that Syracuse, the last fortress in the island, fell into their hands. The island continued in the possession of the Saracens till the middle of the eleventh century, when it was partially recovered by the Byzantine emperor, but the last of the Saracens was driven out by the Normans. But in 1061 the Norman Roger Guiscard invaded Sicily on his own account, and, after a long struggle, wholly reduced the island under his dominion. It has since remained attached, with brief exceptions, to the crown of Naples, the monarch of which bears the title of King of the Two Sicilies.

The extant remains of antiquity in Sicily fully confirm the inference which we should draw from the statements of ancient historians, as to the prosperity and opulence of the island under the Greeks, and its comparatively decayed condition under the Romans. The ruins of the latter period are few, and for the most part unimportant, the exceptions being confined to the three or four cities which we know to have received Roman coloniae: while the temples, theatres, and other edifices from the Greek period are numerous and of the most striking character. No city of Greece, with the exception of Syracuse and Agrigentum, can compare with them. We see here by the remains that we have described that the Hanic or barbarian origin had been to a great extent effaced before the island passed under the dominion of Rome. The names of Sicilian cities mentioned by Cicero in his Verrine orations are so purely Greek where they belong to cities of Sicilian origin, such as Centuripia and Aegyrium, or even to places, such as Novara, Salinum, and Lilybaeum, as are those of Syracuse or Agrigentum. In like manner we find coins with Greek legends struck by numerous cities which undoubtedly never received a Greek colony, such as Alcamus, Menestum, and many others. It is probable indeed that during the Roman Republic the language of the whole island (at least the written and cultivated language) was Greek, which must have been more or less mixed with Latin under the Empire, as the Sicilian dialect of the present day is one of purely Latin origin, and differs but slightly from that of the south of Italy. Of the language of the ancient Sicels we have no trace at all, and it is highly probable that it was never used as a written language.

III. TOPOGRAPHY.

The general description of the physical features of Sicily has been already given. But it will be necessary here to describe its coasts in somewhat more detail. The E. coast extending from Cape Pelorus to Pachynus, consists of three portions of a very different character. From Pelorus to Tarrnitum it forms a continuation of the coast of Calabria, and is bordered by the chain of mountains called the Mess Neptunius, the slopes of which descend steeply to the sea, forming a very uniform line of coast, furrowed by numerous small torrents. Two of the small headlands between these valleys appear to have borne the names of Drepum (Pint.) and Argennum (Pel.), but their identification is quite uncertain. S. of Taormina, from the mouth of the Aetides to that of the Synaethus, the whole coast is formed by beds of lava and other volcanic matters, which have flowed down from Etna. Off this coast, about midway between Acium and Catana are some rocky islets of volcanic origin, called by Pliny the Cyclopaei, but the assumption of Scopoli; the name of Portus Ulyssis is given by the same author to a port in this island, but it is impossible so say which of the many small sheltered coves on this line of coast he means to designate. S. of the Synaethus the coast is much varied, being indented by several deep bays and inlets, separated by projecting rocky headlands. The principal of these is the bay of Messara (Gius Magareum) so called from the Greek city of that name; it was bounded on the N. by the Xiphias.
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promontory, now Capo di Sta Croce (Hephaestus
asperriss, Strab. vi. p. 267), within which was the
Xiphionian Porta (Aspis Epeirocis, Scyl. p. 4),
evidently the harbour of Augusta, one of the
finest natural harbours in the island. Between this
and Syracuse is the remarkable peninsular promon-
tory of Trapani (Magira), while immediately S.
of Syracuse occurs the remarkable landlocked bay
called the Great Harbour of that city, and the rocky
headland of Plemmirium which bounds it on the
S. From this point to Cape Pachynus no ancient
names have been preserved to us of the headlands
or harbours. From Cape Pachynus to the site of
Gela, the coast is low but rocky. Along this line
must be placed the port of Ulysses (Fortu Odissea)
mentioned by Cicero, and the promontory of Ptolomen,
both apparently in the immediate neighbour-
hood of Cape Pachynus [Pachynus]. The
Buca promontory (Bolbro Bapa) of Ptolemy, which
he places further W., is wholly unknown, as is also
the port of Canace of the same author (Kauos
lAmpa, Ptol. i. 4. § 7). The remainder of the S.
is almost barren, as the port of Altibe (Alibi) is
mentioned on the whole a very uniform character; it has few
or no natural ports, and no remarkable headlands.
It is bounded for the most part by hills of clay or
soft limestone, generally sloping gradually to the
sea, but sometimes forming cliffs of no great eleva-
tion. The celebrated promontory of Lgilatrum
is a low rocky point, and its famous port, though
secure, is small. So is the promontory of Argathus, with the adjacent
low islands, on one of which the city Motya
was built; while the more considerable isles of the
Aegates lay a few miles further to the W., and
the promontory of Thamiris adjoining the city of
the same name formed the NW. point of Sicily. It
is remarkable that no ancient name is preserved for us for the deep gulf of Castellamare which occurs on the
coast between Trapani and Polermo, though it is one of the most remarkable features of the N.
coast of Sicily; nor are the two striking headlands that bound the Bay of Polermo itself known to us
by their ancient names. The bold and insulated headland of Motya is the site of the ancient
Ekster. The northern coast of Sicily is low and
varied, formed by offshoots and ridges of the northern
chain of mountains descending abruptly to the
sea; hence it was always a rugged and difficult line of
communication. But none of the rocky headlands that interrupt it are mentioned to us by their ancient
times, till we come to that of Mylas adjoining the
town of the same name (Milenio), and the Pela-
chian Promontory (Ptol. iii. 4. § 2), appar-
tently the Capo di Ruscocino within a few miles
of Cape Pelorus.

From the triangular form of Sicily and the con-
figuration of the mountain chains which traverse it, it is
evident that it could not have any rivers of import-
ance with the exception of the most
mountain torrents, swelling with great rapidity after violent storms or during the winter rains, but
nearly, if not wholly, dry during the summer months.
The most important rivers of the island are: 1. The
Symachthus (Simeto or Giarretrax), which rises in the
northern chain of mountains (the Monte Nebrodes),
and flows to the S. and SE. round the foot of Aetna,
falling into the sea about 6 miles S. of Catania. It re-
ceives a number of tributaries, one of which is certainly
the ancient Chrysaor, that flowed near the
city of Assorus, while the Admiral of Stephanus can
be no other than the northern or main branch of
the Symachthus itself. The Cymmonorus (Kuadromos)
of Polybius, which appears to have been in the
neighborhood of Centurip, must probably be the
branch now called Fiume Salo, which joins the
Simeto just below Centurip. 2. The Aciranea or
Alison (F. Cassarum), which rises very near the
S. of Simeto, but flows along the northern front of
Aetna, and falls into the sea just below Taormi-
num. 3. The Himera (F. Salo), the most consi-
derable of two rivers which bore the same name,
rising in the Monte Madonina (Mons Nebrodes)
only about 15 miles from the N. coast, and flowing
due S.; so that it traverses nearly the whole breadth of
Sicily, and falls into the sea at Alisea (Philibius).
4. The Halycus (Pliatius), so long the boundary
between the Carchaginian and Greek territories in
the island, is also a considerable stream; it rises not
far from the Himera, but flows to the SW., and
enters the sea between Agrigentum and Selinus,
close to the site of Heraclea Milora. 5. The
Hypasa (Bellis), falling into the sea on the S. coast, a
few miles E. of Lipari, therefore probably the
draws its waters from the upper parts of the
S. of Etna, which flows under the walls of Syracuse and falls
into the great harbour of that city. It is unlike
most of the rivers of Sicily, being a full clear stream,
supplied from subterranean sources. The same
character belongs still more strongly to its tributary
the Cyane, which has a considerable volume of
water, though its whole course does not exceed two
miles in length.

The minor rivers of Sicily which are mentioned
either in history or by the geographers are numer-
ous, but in many cases are very difficult to identify.
Beginning at Cape Pachynus and proceeding along
the coast westward, we find: 1, the Motychana
(Meritynus, Ptol. iii. 4. § 7), evidently so called
from its flowing to the SW., and therefore prob-
elly the stream now called Fiume di Sicily; 2, the
Himilius of Pliny, probably the Fiume di
Ragnusa, very near the preceding; 3, the Hippar-
idae; and 4, the Oamus, two small streams which flowed
under the walls of Camarina, now called the F. di
Camarana and Fraccoria; 5, the Gela or Gelas,
Kk=—-
in the north of the city of Gela, and
therefore the Fiume di Terracina; 6, the Aegat-
ias, a small stream flowing under the walls of Agri-
gentum, to which it gave name, and receiving a
tributary called the Hypias (Drago), which must
not be confounded with the more important river of
the same name already mentioned; 7, the Camicus,
probably the Fiume delle Cose, about 10 miles W.
of Girgenti; 8, the Sellinus, flowing by the city of
that name; now the Modiana; 9, the Mazara
or Mazari, flowing by the town of the same name,
and still called Fiume di Mazara. Besides these
Ptolemy mentions the laburus and Soecas or Soseus,
two names otherwise wholly unknown, and which
cannot be placed with any approach to certainty.
Equally uncertain is the position of the river which is placed by Pliny in the same part of Sicily
with the Mazara and Hypias; but there is great
confusion in his enumeration as well as that of
Ptolemy. It is generally identified with the Dirillo,
but this is situated in quite a different part of Sicily.
The Aciarius of Ptolemy, which he places between
Lilybaeum and Selinus, may be the Fiume di Mar-
solo.

Along the N. coast, proceeding from Lilybaeum
to Cape Pelorus, we meet with a number of small
streams, having for the most part a short torrent-
The Greek colonies and their offshoots or dependences have been already mentioned in relating the history of their settlement; but the names of all the towns so far as they can be ascertained will be here enumerated in geographical order, without reference to their origin, omitting only the places mentioned in the Itineraries, which were probably mere villages situated. 1. Beginning from Cape Pelorus and proceeding along the S. coast towards Cape Pachynus, were: Mesaria, Taubornemion, Naxos, Azure, Catana and Syracusa. Tottolim, destroyed at an early period, as well as Megara Hyblaera, were situated between Catana and Syracusa. The Chalcide colonies of Callipolis and Euboea, both of which disappeared at an early period, must have been situated on or near the E. coast of the island, and to the N. of Syracusa, but we have no further clue to their situation. S. of Syracusa, between it and Cape Pachynus, was Helorus, at the mouth of the river of the same name. 2. W. of Cape Pachynus, proceeding along the S. coast, were Camarina, Gel, Phintias, Agrigentum, Hieraclia, Molos, Thermes Selinuntar, Selinun, Mazara, and Camarina. Near the mouth of the river of Camirus, Canna, and Inticum, the two former dependences of Agrigentum, the latter of Selinus, must be placed on or near the S. coast of the island. 3. N. of Lilybaeum was Motta, which ceased to exist at a comparatively early period, and Desparum (Trapani) at the NW. angle of the island. Between this and Pachynus, were Eryx at the foot of the mountain of the same name, and a short distance from the coast, the Emporium of Syracusa, Hrycarra, and Catana. Proceeding eastward from Pachynus, along the N. coast of the island, were Soluntum, Thermes, Himera, Chalcis, Sciro, Alarza, Calacta, Agathyrma, Alontium, Tyndaris, and Mylas. The towns in the interior are more difficult to enumerate; with regard to some of them indeed we are at a loss to determine, even in what region of the island they were situated. For the purpose of enumeration it will be convenient to divide the island into three portions: the first comprising the western half of Sicily as far as the river Himera, and a line drawn from its sources to the N. coast; the second half, the NE. and SE. portions, being separated by the same river, in the middle of the west of the island to the sea. 1. In the western district were Segesta and Halicarce, the most westerly of the inland cities; Entella, on the river Hypsa, about midway between the two seas; Ierta and Macella, both of which may probably be placed in the mountainous district between Enelda and Pandomus; Triccale, near Calatafimella, in the mountains inland from the Therms Selinuntar; Sikeria, of very uncertain site, but probably situated in the same part of Sicily; Herbericcia, in the neighbourhood of Agrigentum; Petra, near the sources of the W. branch of the Himera in the Modicaca mountains; and Enotium (Gemyti), at the head of the Fiume Grande, the E. branch of the same river. Paropus must apparently be placed on the northern declivity of the same mountains, but further to the W. A little to the E. of the Himera and as nearly as possible in the centre of the island, was situated the fortress of Enna (Castro Giovannini), so that the boundary line between the NE. and NW. regions may be conveniently drawn from thence. 2. In the NE. region were: Amorgus and Aegyum.
NE. of Enna, but W. of the valley of the Simmata; CHINTENOA (Cenotiba), nearly due E. of Enna; ADRAMPE (Aderma), on the E. bank of the Simmata, at the foot of Mount Astina; HYBRA MAJOR (which must not be confounded with the city of the same name near Syracuse), and ASTINA, previously called INEREA, both situated on the southern slope of the same mountain. N. of Agry- rium, on the southern slopes of the Monte Nebrodes were situated HERBETA, CAPITUM, and probably also GALLARIA: while on the northern declivities of the same mountains, fronting the sea, but at some distance inland, were placed APOLLONIA (probably Poliaca), AMMETRASUS (Mistretto), ABACANUM, a few miles inland from Tindaria, and NOA, probably Noara. Three other towns, IMACHARA, ICHELIA, and TEBIS, may probably be assigned to this same region of Sicily, though their exact position cannot be determined. 3. In the SE. portion of Sicily, S. of the Simmata and its tributary the Chrysa or Dittalea, were situated ERETEGON, MORGANTIA, LENTONTIA, and HYBE: as well as MENAMON and HEREBASS: but of all these names Leontia (Leontia) and Menammon (Menone) are best distinguished by any thing like certainty. In the hills W. of Syracuse were ACRAE (Palamoello), BIBUS (S. Gic. di Bibo), and CACOMUS (Cauro); and W. of these again, in the direction towards Gela, must be placed the Herica Hybea, as well as ECHELIA, in the neighbourhood of Gum Michele. SW. of Syracuse, in the interior, were NEREDES or N. (Nota Vicina), and MOTICA (Medeco), both of which are well known. The Syracusean colony of CARMENAE must probably have been situated in the same district but its site has never been identified.

After going through this long list of Sicilian towns, there remain the following, noticed either by Cicero or Pliny, as municipal towns, to the position of which we have no means of even approximating. The ACCIREN (Cic.), TARCHITI (Cic.), TYSRACENS (Plin.), ACASTEI (Plin.), EFINI (Id.), herbulesanae (Id.), Semelitanan (Id.), TALENARIS (Id.). Many of the above names are probably corrupt and merely false readings, but we are at a loss what to substitute. On the other hand, the existence of a town called MUTTASTRATUM or MYLLASTRATUM is attested by both Cicero and Pliny, and there seems no sufficient reason for rejecting it as identical with Ammetrasus, as has been done by many modern geographers, though its site is wholly uncertain. Equally unknown are the following names given by Pliny among the inland towns of the island: ALETA (Aletus), HYDRA or LUZIA (Tepa or Audia), PATY- ORUS (Harpaeos), Cotypa or Cotypa (Kotyros or Kotyros), Legumi or Letumi (Altivos or Altivos), ANCERIS (Ancersis), INA or ENSA (Ensa or Osa), and ELETHEUM (Elechus). It would be a waste of time to discuss these names, most of which are probably in their present form corrupt, and are all of them otherwise wholly unknown. On the other hand the existence of NACOMA, mentioned by Stephans of Byzantium, but not noticed by any other writer, is confirmed by the coins.

The topography of Sicily is still very imperfectly known. The ruins of its more celebrated cities are indeed well known, and have often been described; especially in the valuable work of the Duke of Serra di Falco (Antichita della Sicilia, 5 vols. 1834—1839), as well as in the well-known travels of Swinburne, Sir B. Hoare, &c. (Swinburne's Travels in the Two Sicilies, 2 vols. 4to. Lond. 1783; Sir B. Hoare's Classical Tour through Italy and Sicily, 2 vols. 8vo. Lond. 1819; St. Non, Voyage Pittoresque de Naples et de la Sicily, 5 vols. fol. Paris, 1781; Biscari, Principe di, Viaggio per la Antichita della Sicilia, 8vo. Palermo, 1817, &c.); but the island has never been thoroughly explored by an antiquarian traveller, like those to whom we are indebted for our knowledge of Greece and Asia Minor. The valuable work of Cluverius (Sicilia Antiqua, fol. Lond. Bat. 1619) must here, as well as for Italy, be made the foundation of all subsequent researches. But much valuable information is found in the more ancient work of Fazello, a Sicilian monk of the sixteenth century, as well as of his commentator Amico, and in the Topographical Dictionary of the latter author. (Thomas Fazelli de Rebus Siciliae Décades Duo, first edit. in fol. Panormi, 1558, republished with copious notes by Amico, 3 vols. fol. Catanae, 1749—1753; Amico, Lexicon Topographicum Sicilium, 3 vols. 4to. Catanae, 1759). Much, however, still remains to be done. Many localities indicated by Fazello in the sixteenth century as presenting ancient remains have never (so far as we are aware) been visited by any one. The good map of the island exists, which can be trusted for topographical details, and there can be little doubt that a minute and careful examination of the whole country, such as has been made of the neighboring island of Sardinia by the Chev. De la Mar- mora, would well reward the labours of the explorer. In the ruins described by Sir B. Hoare as existing in the neighbourhood of St. Croce, or those situated near Vindicasari, a few miles N. of Cape Pachynus and commonly ascribed to Imachera, have never been examined in detail, nor has any clue been obtained to their identification.

The Itineraries give several lines of route through the island, but many of the stations mentioned are wholly uncertain, and were probably never more than obscure villages or mere solitary posthouses. The first line of route (Itin. Ant. pp. 86—89) proceeds from Messana along the E. coast by Tauromenium and Ascutum to Catana, and from thence strikes inland across the centre of the island to Agrigentum; the course of this inland route is wholly uncertain and the names of the three stations upon it, Capito- tiana, Galas, and Pulcher, are not mentioned in any ancient author, and are entirely unknown. From Agrigentum it followed the line of coast to Lilybaeum; the stations given are Cena [Camer], Allava, Ad Aquas (i. e. the Aegae Labodes or Thermae Selinuntiae), Ad fluvium Lanarium, and Mazarra; all except the 3rd and 5th of very uncertain site. A second route (Itin. Ant. pp. 89, 90) proceeds in the inverse direction from Lilybaeum to Agrigentum, and thence by a southern line, through Calviania, Hybla, and Acrata (Palamoc) to Syracuse, and from thence as before along the E. coast to Messana. A third line follows the N. coast of the island from Lilybaeum by Panormus to Messana. The stations on this line are better known and can for the most part be determined: they are: Drepana, Aegaeae Segestancum (near Segesta), Parthenium (Parthenon), Hyscaris (Muro di Caroni), Panormus, Soluntum, Thermes, Cephalodion, Hales (Alaeza), Calacce, Agatium, (Agathyrum), Tindaria, and Messana. A fourth route (Itin. Ant. p. 93) crossed the interior of the island from Thermes, where it branched off from the preceding, passing through Enna, Agrigentum, Centaria and Astina to Catana. A fifth gave us a line
SICILIBA.

of strictly maritime route around the southern ex-
tremity of the island from Agrigentum to Syracusae;
but with the exception of Pintia, which is probably
Phintias (Alicata), none of the stations can be
identified. Lastly, a line of road was in use which
crossed the island from Agrigentum direct to Pa-
normus (Itis. Ant. p. 96), but none of its stations
are known and we are therefore unable to determine
even its general course. The other routes given in
the Itinerary of Antonius are only unimportant
variations of the preceding ones. The Tabula gives
only the one general line around the island (crossing,
however, from Calvisiana on the S. coast direct to
Syracuse), and the cross line already mentioned from
Thermes to Catana. All discussion of distances
along the above routes must be rejected as useless,
until the routes themselves can be more accurately
determined, which is extremely difficult in so hilly
and broken a country as the greater part of the
interior of Sicily. The similarity of names, which
in Italy is so often a sure guide where all other in-
dications are wanting, is of far less assistance in
Sicily during the long period of Arabic dominion in
which this island has thrown the nomenclature of the island into great
confusion.

[E. H. B.]

COIN OF SICILIA.

SICILIBA or SICILIBRA (in the Geogr. Rav.
Siciliba, iii. 5), a place in Africa Propris (Itis. Ant.
pp. 25, 45), variously identified with Basilbath
and Buowuch Alouina.

[T. H. D.]

SICINUS (Zizyius; Eth. Zuzvunis; Sicinos), a
small island in the Ascanian sea, one of the Sporades,
lying between Plogandros and Ios, and containing a
town of the same name. (Scylax, p. 19; Strah.
x. p. 484; Ptol. iii. 15. § 31.) It is said to have been
originally called Oenos from its cultivation of the
vine, but to have been named Sicinos after a son of
These and Oenos. (Steph. B. z.e.; Apoll. Rhod.
i. 623; Schol. ad loc.; Plin. iv. 12. n. 28; Eutym.
M. p. 712. 49.) It now is still the chief production
of the island. It was probably colonized by Ionians.
Like most of the other Grecian islands, it submitted to
Xerxes (Herod. viii. 4), but it afterwards formed
part of the Athenian maritime empire. There are
some remains of the ancient city situated upon a lofty
and rugged mountain, on whose summit stands the
church of S. Maria. There is also still extant an
ancient temple of the Pythian Apollo, now converted
into the church Episkopos (ἕτερα ἐπισκόπος). It
stands in a depression between the main range of
mountains, and the summit lying too to the left, upon
which the ruins of the ancient city stand. We
learn from an inscription found there by Ross that
it was the temple of the Pythian Apollo. (Ross,
Relics, vol. ii. p. 151, seq.)

SICOR. [SICOR.

SICORIS (Zizoroi, Dion Cass. xii. 20), a tri-
butary river of the Iberus in Hispania Tarraconensis.
It rose in the Pyrenees in the territory of the Cer-
retani, and separated the countries of the Bergetes
and Lacoetani. It flowed past Illera, and according
to Vibius Severus (p. 224, ed. Bipont) bore
the name of that town. A little afterwards it received
the Cinga, and then flowed into the Iberus near
Oagetosa. (Casse. B. C. i. 40, 48; Plin. iii. 3. 4; Lucan.
v. 13, seq.) Anamius describes it as flowing
immediately ("turrentem," Epod. xix. 39). Now the
Sopra.

T. H. B.

SICULI (Zizuloi), is the name given by ancient
writers to an ancient race or people that formed one
of the elements in the primitive population of Italy,
and as well as Sicily. But the accounts given of
them are very confused and uncertain. We find the
Siculi mentioned: 1. as among the early inhabitants
of Latium; 2. in the extreme S. of Italy; 3 in
Sicily; 4. on the shores of the Adriatic. It will be
convenient to examine these notices separately.

1. The Siculi are represented by Dionysius as
the earliest inhabitants of the country subsequently
called Latium (i. 9), as well as of the southern part
of Etruria; they were an indigenous race, i.e. one
that has inhabited the same place from an early
time. They held the whole country till they were expelled
from it by the people whom he calls Aborigines,
descending from the mountains of Central Italy
(ABORIGINES), who made war upon them, in con-
junction with the Pelasgiads; and after a long pro-
tracted struggle, wrested from them one town after
another (Id. i. 9, 16). Among the cities that are
singled out, mentioned by him as having been
successively occupied by the Siculi, are Tibur, where a part
of the city was still called in the days of Dionysius
Zizuloi, Ficulae, Antemnae, and Tellus, as well
as Palerii and Fescennium, in the country after-
wards called Etruria (Id. i. 16, 20, 21). The
Siculi being thus finally expelled from their pos-
sessions in Italy, were believed to have migrated in a body to the southern extremity of
the peninsula, from whence they crossed over the strait, and established themselves in the island of Sicily,
to which they gave the name it has ever since borne. [SICILIA.] (Id. i. 22.) Dionysius is the
only author who has left us a detailed account of
the migration and expulsion of the Siculi; but they
are mentioned by Pliny among the races which may
have been successively occupied Latium (Plin. iii. 5. 9); and this seems to have been an established
and received tradition.

2. We find the Siculi frequently mentioned in
the southernmost portion of the Italian peninsula,
where they appear in close connection with the
Oenotrians, Morgentes, and Italy, all of them kindred tribes, which there are good reasons for assigning to the Pelasgic
race. [OENOTHRIA.] It is probable, as suggested by
Strabo, that the Siculi, more than once, mentioned
by Homer (Odys. xx. 383, xxiv. 211, &c.), were the
inhabitants of the coast of Italy opposite to
Athica; and the traditions of the Epigraphic Le-
ontes, of Polybius, spoke of the people in whose territory they settled, and with whom they first found themselves engaged in war. (Polyb. xii. 5, 6.) Numerous traditions also, reported by
Dionysius (i. 22, 73) from Antiocusses, Hela-
nicus, and others, concur in bringing the Siculi and
their eponymous leader Siculus (Zizuloi) into close
connection with Italus and the Itali; and this
is confirmed by the linguistic relation which may fairly
be supposed to exist among Zizuloi and Itali (Nieb. vu. i. p. 47) though this is not close
enough to be in itself conclusive. So far as
our scanty knowledge goes, therefore, we must conclude that the two shores of the Sicilian strait were at one period peopled by the same tribe, who were known to the Greeks by the name of Sicels or Siculi; and that this tribe was probably a branch of the Oenotrian or Pelasgic race. The legends which connected these Siculi with those who were expelled from Latium seem to have been a late invention, as we must infer from the chronology that Sicels, like the Pelasgians, who is represented by Antiochus as taking refuge with Morges, king of Italy, was called a fugitive from Rome. (Dionys. i. 73.)

3. The Siculi or Siculi were the people who occupied the greater part of the island of Sicily when the Greek colonies were first established there, and continued throughout the period of the Greek domination to occupy the greater part of the interior, especially the more rugged and mountainous tracts of the island. [SICILIA.] The more westerly portions were, however, occupied by a people called Sicani, whom the Greek writers uniformly distinguish from the Siculi, notwithstanding the resemblance of the two names. These indeed would seem to have been a branch or an original race, and the name of the Sicani has been used by Greek writers using them as such; so that Virgil more than once employs the name of Sicani, where he can only mean the ancient Latin people called by Dionysius Siculi. (Verg. Aen. viii. 795, ix. 317.)

4. The traces of the Siculi on the western shores of the Adriatic are more uncertain. Pliny indeed tells us distinctly that the Siculi or Sicani were founded by the Siculi (Plink. iii. 13. a. 18); but it is by no means improbable that this is a mere confusion, as we know that the latter city at least was really founded by Sicilian Greeks, as late as the time of Dionysius of Syracuse [ANCORA]. When, however, he tells us that a considerable part of this coast of Italy was held by the Sicilians and Liburnians, before it was conquered by the Umbrians (I. 14. a. 19), it seems probable that he must have some other authority for this statement; Pliny is, however, the only author who mentions the Siculi in this part of Italy.

From these statements it is very difficult to arrive at any definite conclusion with regard to the ethnographic peculiarities of the Siculi. On the one hand, we have the notices of them in Southern Italy, as already observed, seem to bring them into close connection with the Itali and other Oenotrian tribes, and would lead us to assign them to a Pelasgic stock; but on the other it must be admitted that Dionysius distinctly separates them from the Pelasgi in Latium, and represents them as expelled from that country by the Pelasgi, in conjunction with the so-called Aborigines. Hence the opinions of modern scholars have been divided: Niebuhr distinctly receives the Siculi as a Pelasgic race, and as forming the Pelasgic or Greek element of the Latin people; the same view is adopted by O. Müller (Etrusker, pp. 10—16, &c.) and by Alken (Nicht Italen, p. 9); while Tischbein, in his Italianische Mythologie, iv. 274, followed by Forger and others, regards the Siculi as a Gaulish or Celtic race, who had gradually wandered southwards through the peninsula of Italy, till they finally crossed over and established themselves in the island of Sicily. This last hypothesis is, however, purely conjectural. We have at least some foundation for supposing the Siculi as well as the Oenotrians to be of Pelasgic origin; if this be rejected, we are wholly in the dark as to their origin or affinities.

[SICULI]

SICULUM MARE (σικελικός πέλαγος, Vol. Strab. 901.), was the name given in ancient times to that portion of the Mediterranean sea which bathed the eastern shores of Sicily. But like all similar appellations, the name was used in a somewhat vague and fluctuating manner, so that it is difficult to fix its precise geographical limits. Thus Strabo describes it as extending along the eastern shore of Sicily, from the Straits to Cape Pachira, with the southern shore of Italy as far as Locri, and again to the eastward as far as Crete and the Peloponnesus; and as filling the Corinthian Gulf, and extending northwards to the Iapygian promontory and the mouth of the Ionian gulf. (Strab. ii. p. 123.) It is clear, therefore, that he included under the name the whole of the sea between the Peloponnesus and Sicily, which is more commonly known as the Ionian sea [IONIUM MARE], but was termed by later writers the Adriatic [ADRIATICUM MARE]. Polybius, who in one passage employs the name of Ionian sea in this more extensive sense, elsewhere uses that of the Sicilian sea in the same general manner as Strabo, since he speaks of the island of Cephallenia as lying towards the Ionian sea (v. 3); and even describes the Ambracian gulf as an inlet or arm of the Sicilian sea (iv. 63, v. 5). Eratosthenes also, it would appear from Pliny, applied the name of Siculum Mare to the whole extent from Sicily to Crete. (Plin. iii. 5. a. 10.) The usage of Pliny himself is obscure; but Mela distinguishes the Ionian sea from the Ionian gulf, applying the former name to the western part of the Ionian sea, nearest to Sicily, and the latter to its more easterly portion, nearest to Greece. (Mel. ii. 4. § 1.) But this distinction does not seem to have been generally adopted or continued long in use. Indeed the name of the Sicilian sea seems to have fallen much into disuse. Ptolemy speaks of Sicily itself as bounded on the N. by a more common sea, on the S. by the African, and on the E. by the Adriatic; thus omitting the Sicilian sea altogether (Ptol. iii. 4. § 1); and this seems to have continued under the Roman Empire to be the received nomenclature.

Strabo tells us that the Sicilian sea was the same which had previously been called the Anconian (Strab. ii. p. 185, v. p. 268); but it is certain that name was never applied in the more extended sense in which he uses the Sicilian sea, but was confined to the portion more immediately adjoining the southern coasts of Italy, from Sicily to the Iapygian promontory. It is in this sense that it is employed by Pliny, as well as by Polybius, whom he cites as his authority. (Plin. v. 2. 142, &c.)

SICULUM (σικελικός, Ptol. ii. 16. § 4; Plin. iii. 22; Sicilia, Pest. Tax.), a town of Dalmatia, to the E. of Tragurium, on the road to Salona, where Claudius is said to have quartered the veterans. (Plin. L.c.) From its position it cannot be Sibensico, with which it has been identified, but may be represented by the vestiges of a Roman station to the N.W. of Castel Vettori, on the R. of Italian, which is known with a dedicatory inscription to M. Julianus Philippus has been lately found, as well as much pottery and Roman tiles. (Wilkinson, Dalmatia, vol. i. p. 176.)

SICYON (σύκιον, also ΣΥΚΙΟΝ, Becker, Anm. p. 555: Eth. SYKIONES: the territory SYKIONOS: Varnhild.)

I. Situation. Sicyon was an important city of the Peloponnesus, situated upon a table-height of no great elevation, at the distance of about 2 miles from the
Corinthian gulf. Strabo (viii. p. 383) correctly describes it as occupying a strong hill distant 20 stadia from the sea, though he adds that others made the distance 12 stadia, which may, however, have reference to the lower town built at the foot of the table-height. Upon this height the modern village of Vastiatholos now stands. It is defended on every side by a natural wall of precipices, which can be ascended only by one or two narrow passages from the plain. A river flows upon either side of the hill, the one on the eastern side being the Ascopus, and that on the western side the Helisson. When Sicyon was at the height of its power, the city consisted of three parts, the Acropolis on the hill of Vastiatholos, the lower town at its foot, and a port-town upon the coast. The port-town was well fortified. (Sicel. vii. 3. § 2; Polyb. v. 87; Paus. ii. 12. § 2; Strab. l.c.)

II. History. — Sicyon was one of the most ancient cities of Greece, and is said to have existed under the name of Argosia (Aýgouio, Paus. ii. 5. § 6) or Aegiali (Aýgouia). (Strab. viii. p. 382) long before the arrival of Pelops in Greece. It was also called Naonis (Naon Í), which was apparently its ascendant name, and under which it is celebrated as the "dwelling-place of the blessed," and as the spot where Prometheus instituted the Hellenic sacrifices and deceived Zeus. (Steph. B. s. v. Naouía; Strab. viii. p. 382; Callim. Fr. 125, p. 835, ed. Reiske; Herod. i. 535.) Its name Sicyon (Σίκυων) has reference to its being one of the earliest seats of the workers in metal. (Steph. B. s. v. Naouía.) Its name Aegialeia was derived from a mythical authocheus Aegialeus, and points to the time when it was the chief city upon the southern coast of the Corinthian gulf, the whole of which was also called Aegialeia. Its later name of Sicyon was said to have been derived from an Athenian of this name, who became king of the city, and who is represented as a son of either Marathon or Metion. (Paus. ii. 6. § 5.) This legend points to the fact that the early inhabitants of Sicyon were Ionians. Aegialeus is said, in some traditions, to have been the son of Inachus, the first king of Argos, and a brother of Phorcides. Aegialeus was probably the hero of the successors of Aegialeus is given, among whom one of the most celebrated was the Argive Adrastus, who, being expelled from his own dominions, fled to Polybous, then king of Sicyon, and afterwards succeeded him on the throne. (Euseb. Chron. p. 11. seq.; August. Civ. Dei, xviii. 2.; Paus. ii. 6. §§ 6, 7.) Homer indeed calls Adrastus first king of Sicyon (Hom. II. ii. 579); and we know that in historical times this hero was worshipped in the city. (Herod. v. 67.) Sicyon was subsequently conquered by Agamemnon, who, however, left Hippolytus on the throne; but Sicyon became a tributary city to Corinth. (Paus. ii. 6. §§ 6, 7; Hom. II. ii. 572, xxii. 299.) Hippolytus was the grandson of Phætous, who was a son of Heracles; and the consequence of this connection, the inhabitants were not expelled or reduced to subjection upon the conquest of the city by the Dorians under Phæleus, the son of Teomenus; for while the Dorian conquerors, as in all other Doric states, were divided into three tribes under the names of Hyllais, Pamphyllis, and Dymanaius, the original Sicyonians were formed into a fourth tribe, under the name of Aegialeis, which possessed the same political rights as the other three. (Paus. ii. 6. § 7; Strab. viii. p. 389; Herod. v. 68.) Sicyon was now a Dorian state; and from this time its real history begins. It was at first dependent upon Argos (Paus. i. c.), which was for some time the most powerful state in the Peloponnesus; Sparta being second to it. In the First Messenian War the Sicyonians fought on the side of the Messenians along with the Argives and Arcadians. (Paus. iv. 11. § 1.) In the Second Messenian War, about a. c. 674, Sicyon became subject to the tyranny of the Orthagorides, who governed the city for more than 100 years, and whose rule is praised by Aristotle (Pol. v. 9. § 21) for its mildness. The family of the Orthagorides belonged to the non-Dorian tribe, and the continuance of their power is to be accounted for by the fact of their being supported by the original population against the Dorian conquerors. Orthagoras, the founder of the dynasty, is said to have been originally a cook. ( Aristot. i. c.; Hellsd. op. Phot. cod. 279, p. 530; Livan. vol. iii. p. 251, ed. Reiske.) In other accounts Andreas is mentioned as the first of the Sicyonian tyrants (Herod. v. 126; Diod. Fragm. P. F. 14.); and it is probable that he is the same person as Orthagoras, as the two names do not occur in the same author. He was succeeded by his son Myron, who gained a chariot victory at Olympia in b.c. 648; Myron by Aristonymus; and Aristonymus by Cleisthenes. (Herod. vi. 126; Paus. ii. 8. § 1, vi. 19. § 1.) The latter was celebrated for his wealth and magnificence, and was also distinguished by his hatred against Argos, and his systematic endeavours to depress and dishonour the Dorian tribes. He changed the ancient and venerable names of the three Dorian tribes into the insulting names of Hyate, Oneata, and Chreootae, from the three Greek words signifying the sow, the ass, and the pig; while he declared the superiority of his own tribe by giving it the designation of Athraki, or lords of the people. Cleisthenes appears to have continued despot till his death, which may be placed about b.c. 560. The dynasty perished with him. He left no son; but his daughter Agariste, whom so many suitors wooed, was married to the Athenian Myctaleus, of the great family of the Alcmæonidæ, and was the mother of the great Pericles. And thus began the Athenian democracy after the expulsions of the Pisistratides. The names given to the tribes by Cleisthenes continued in use for sixty years after the death of the tyrant, when by mutual agreement the ancient names were restored. (Herod. vi. 126 —131; Grote, Hist. of Greece, vol. iii. p. 45, seq.; Dict. of B. s. v. Cleisthenes.)

A Dorian reaction appears now to have taken place, for during a long time afterwards the Sicyonians were the steady allies of the Spartans. In the invasion of Greece by Xerxes (a. c. 480), the Sicyonians sent a squadron of 15 ships to Salamis (Herod. viii. 43), and a body of 3000 hoplites to Platæa. (Herod. ix. 28.) In the interval between the Persian and Peloponnesian wars the territory was twice invaded and laid waste by the Athenians, first under Tolmides in b.c. 456 (Thuc. i. 108; Paus. i. 27. § 5), and a second time under Pericles, a. c. 454 (Thuc. i. 111; Diod. xi. 88). A few years later (a. c. 445) the Sicyonians supported the Megarians in their revolt from Athens. (Thuc. i. 114.) In the Peloponnesian War they sided with Sparta, and sent contingent of ships to the Peloponnesian fleet. (Thuc. ii. 90, 83.) In a. c. 454 the Sicyonians assisted Brasidas in his operations against the Athenians in the Megarid
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soon disappeared; but the city continued to remain upon its lofty site, which was better adapted than most mountain heights in Greece for a permanent population, since it contained a good supply of water and cultivable land. Pausanias (i.c.) represents the lower town as the original city of Asclepius; but Col. Leake justly remarks, it is monstrous to conclude that the first establishment was made upon the hill Vasipliti, which, by its strength and its secure distance from the sea, possesses attributes similar to those of the other chief cities of Greece. Indeed, Pausanias himself confirms the antiquity of the occupation of the hill of Vasipliti, by describing all the most ancient monuments of the Sicyonians as standing upon it. (Leake, Morea, vol. iii. p. 367.)

After Demetrius quitteft Sicyon, it again became subject to a succession of tyrants, who quickly displaced one another. Cleon was succeeded in the tyranny by Euthydemus and Timocleides; but they were expelled by the people, who placed Cleonias, the father of Aratus, as the head of the government. Cleonias was soon succeeded by Amanes, who seized the tyranny, n. c. 264. Amanes was murdered in his turn, and was succeeded by his father Paseas; but he again was murdered by Nicoles, who had held the sovereign power only four months, when the young Aratus surprised the citadel of Sicyon, and delivered his native city from the tyrant, n. c. 251. (Paus. ii. 8. §§ 1—3; Plut. Arat. 3.) Through the influence of Aratus, Sicyon now joined the Achaean League, and was one of the most important cities of the confederacy. (Paus. ii. 8. § 8; Plut. Arat. 9; Polyb. ii. 43.) In consequence of its being a member of the league, its territory was devastated, both by Cleomenes, n. c. 233 (Plut. Arat. 41, Cleom. 19; Polyb. ii. 52), and by the Aetolians, n. c. 221. (Polyb. iv. 13.) In the Roman wars in Greece, Sicyon was favoured by Attalus, who bestowed handsome presents upon it. (Polyb. xvii. 16; Liv. xxxii. 40.) The conquest of Corinth by the Romans, n. c. 146, was to the advantage of Sicyon, for it obtained the greater part of the neighbouring territory and the administration of the ionian gus. (Paus. ii. 2. § 5.) But even before Corinth was rebuilt, Sicyon again declined, and lost its importance, and appears to have been only in name a part of the commonwealth of the end of the Republic. (Gis. de att. i. 19, 20, i.) After the restoration of Corinth, it still further declined, and its ruin was completed by an earthquake, which destroyed a great part of the city, so that Pausanias found it almost depopulated (li. 7. § 1). The city, however, still continued to exist in the sixth century of the Christian era; for Hierocles (p. 646, Wess.) mentions New Sicyon (Νέα Σή- κονδρα) among the chief cities of Achaea. The maritime town was probably Old Sicyon. Under the Byzantine empire Sicyon was called Hellas, and the inhabitants Helladici, probably in contradistinction to the surrounding Slavonic inhabitants. (Dioc. Ω ν Ά ν ο ν, Συλίαι; των Ό ν ο ν ή ο ν των πολεμάσιον Ι δοκύντων Μικρόν, p. 68, Bonn.) The name Vasipliti (ά βασίπλητον) is reference to the ruins of the temples and other public buildings.

III. Art, &c.—Sicyon is more renowned in the artistic than in the political history of Greece. For a long time it was one of the chief seats of Grecian art, and was celebrated alike for its painters and sculptors. According to one tradition painting was invented at Sicyon, where Telephemus was the first to practise the monogram, or drawing in outline
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(Plin. xxxv. 3. s. 15); and the city long remained the home of painting ("dix illa fuit patria picture,") (Plin. xxxvi. 11. s. 40). Sicyon gave its name to one of the great schools of painting, which was founded by Eupompos, and which produced Pamphilus and Apelles. (Plin. xxxv. 10. s. 36.) Sicyon was likewise the earliest school of statuary in Greece, which was introduced into the city by Dipoenus and Scyllis from Crete about a.c. 560 (Plin. xxxv. 4); but its earliest native statuary of celebrity was Canachus. Lycaippus was also a native of Sicyon. (Dict. of Biogr. s. ev.) The city was thus rich in works of art; let its theatre, the noble paintings, which the Sicyonians had been obliged to give in pledge on account of their debts, were removed to Rome in the sabbatical of M. Scaurus, to adorn his theatre. (Plin. xxxvi. 11. s. 40.)

Sicyon was likewise celebrated for the taste and skill displayed in the various articles of dress made by its inhabitants, among which we find mention of a particular kind of shoes, which was much prized in all parts of Greece. (Athen. iv. p. 155; Pollyn. vii. 93; Hesych. s. ev. Zvymyvica; Author. od Heron. iv. 3, de Orest. i. 54; Lucret. iv. 1121; Fest. s. ev. Sicyon.)

IV. Topography of the City.—Few cities in Greece were more finely situated than Sicyon. The hill on which it stood commands a most splendid view. Towards the west is seen the plain so celebrated for its fertility; towards the east the prospect is bounded by the lofty hill of the Acrocorinthus; while in front lies the sea, with the noble mountains of Parnassus, Helicon, and Cithaeron rising from the opposite coast, the whole forming a charming prospect, which cannot have been without influence in cultivating the love for the fine arts, for which the city was distinguished. The hill of Sicyon is a tabular summit of a triangular shape, and is divided into an upper and a lower level by a low ridge of rocks stretching right across it, and forming an abrupt separation between the two levels. The upper level, which occupies the southern point of the triangle, and is about a third of the whole, was the Acropolis in the time of Pausanias (5 vev Aevówel, ii. 7. § 5).

MAP OF THE SITE OF SICTON (from Leake).


Pausanias came to Sicyon from Corinth. After crossing the Asopus, he noticed the Olympium on the right, and a little farther on the left of the road the tomb of Euripides of Athens, in one part. After passing some other sepulchral masses, he entered the city by the Corinthian gate, viz. a fountain pouring down from two immense rocks, which was therefore called lisse, lisse (lisse), or the dropping fountain. In some has now disappeared in consequence of building on of the rocks. Upon entering the city he first crossed the ledge of rocks dividing in two from the lower level, and passed into the agora. Here he noticed temples of Tyche and Athena, of which there are still seen traces. His route was then followed by us as found, in conformity with the description of the Sicyonians, in the ledge of rocks separating the two levels. On the stage of the theatre stood a statue of a man with a shield, said to have been of Aratus. Near the theatre was the temple of Juno, from which a road led past the little temple of Artemis Limnæa to the Agora. At the entrance of the Agora was the temple of Pallas to Pisa, and in the Agora the temple of Zeus, which appears to have been the chief sanctuary of Sicyon. The festival of Apollo at Sicyon was celebrated in the ninth Nemean ode of Pindar at Aratus, when he delivered his name city in a tyrant, gave as the watchword Aratus. In the temple of Peithus (xvii. 16) a brazen statue of Aglauros Eia, 10 cubits high, stood in the Agora in the temple of Apollo; but this statue is not named by Pausanias, and had therefore probably disappeared. (Paus. ii. 7. §§ 2, 3.) The temple of Peithus was a sanctuary especially of the Roman emperors, and formerly was a first temple of tyrant Clisthenus. Before it stood the temple of Aglauros, and near it was a statue of the Athenian Poseidon, and statues of Zeus, Helius, and of Artemis Patros, the former resembling the mid, the latter a column. In the Agora was the council-house (Baranérwemw), and a temple of Cleisthenes out of the spoils of Chalcis, with a brazen statue of Zeus, the god of Zeus, a gabled statue of Artemis, a raised temple of Apollo Lycurgos, and statues of the daughters of Perseus, Hermes, and of Hermes Agoraos. (Paus. ii. 6, 7.) The Poesie Sitou, or painted statue, was placed in the Agora, but is not mentioned by Pausanias. It was adorned with numerous paintings, which is the subject of a work of Poelen. (Athen. v.) Pausanias then proceeded to the Gymnasium, which he describes as not far from the Agora. The Gymnasium contained a marble statue of Zeus by Scopas; and in another part a temple of Heracles, named Paeon. From a road led to two large inclosures, sacred to Heracles and Apollo, both of which were several centuries old and buildings. From the Gymnasium Pausanias went past the temple of Aesculapius, the Thracian temple of Alexandria, named Thracian temple of Athena, built by Poseidon, as a mythical king of Sicyon, but which had been fired by lightning, and of which nothing remains, but the altar: this temple may perhaps have
the one sacred to Athena Colocasia, mentioned by Athenaeus (iii. p. 72). There were two adjoining temples, one sacred to Artemis and Apollo, built by Epeius, and the other sacred to Hera, erected by Adrastus, who was himself worshipped by the people of Sicyon (Herod. v. 68; Pind. Nem. ix. 20). There can be little doubt that these ancient temples stood in the original Acropolis of Sicyon; and indeed Pausanias elsewhere (ii. 5. § 6) expressly states that the ancient Acropolis occupied the site of the temple of Athena. We may place these temples near the northern edge of the hill upon the site of the modern village of Vasilika; and accordingly the

remarkable opening in the rocks near the village may be regarded as the position of the Sacred Gate, leading into the ancient Acropolis. (Leake, _Morea_, vol. iii. p. 372.)

In descending from the Heraeum, on the road to the plain, was a temple of Demeter; and close to the Heraeum were the ruins of the temple of Apollo Carneius and Hera Prodomia, of which the latter was founded by Phalces, the son of Temenus. (Paus. ii. 11. §§ 1, 2.)

The walls of Sicyon followed the edge of the whole hill, and may still be traced in many parts. The direction of the ancient streets may also still be

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PLAN OF THE RUINS OF SICYON (from the French Commission).

A. Acropolis from the time of Demetrius. 6. Probable site of the Agora.
2. Theatre.  a a Road from the lake of Smyphalus to Vasilika
4. Probable site of the Gymnasium. v

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followed by the existing foundations of the houses; they run with mathematical precision from NE. to SW., and from NW. to SE., following the rule of Vitruvius. Few of the ruins rise above the ground; but there is a Roman building better preserved, and containing several chambers, which lies near the ridge separating the two levels of the hill. Leake supposes that this building was probably the praetorium of the Roman governor during the period between the destruction of the city, inflicted by Mummus, and his restoration by Julius Caesar, when Sicyon was the capital of the surrounding country; but more recent observers are inclined to think that the ruins are those of baths. West of this building are the theatre and the stadium; and the modern road which leads from Fasaliki to Stythamus runs between this Roman building and the theatre and then through a spacious stadium. The theatre was cut out of the rock, separating the two levels of the hill, as already described; its total diameter was about 400 feet, and that of the orchestra 100. Each wing was supported by a mass of masonry, penetrated by an arched passage. To the NW. of the theatre are the remains of the stadium, of which the two long sides, including the seats at the circular end, is about 680 feet. Col. Leake remarks that "the stadium resembles that of Messene, in having had seats which were not continued through the whole length of the sides. About 80 feet of the rectilinear extremity had no seats; and this part, instead of being excavated out of the hill like the rest, is formed of foundations, standing supported at the end by a wall of polygonal masonry, which still exists." There are also, in various parts of the hill, remains of several subterranean aqueducts, which supplied the town with water. The opening of one of them is seen on the SE. side of the theatre; and there is another opening now walled up W. of the modern village. The tyrant Nicocles escaped through these subterranean passages when Sicyon was taken by Aratus. (Plut. Ath. 9.)

V. Topography of the Sicyonia. — The territory of Sicyon was very small, and, in fact, was little more than the valley of the Asopus. In the upper part of its course the valley of the Asopus is confined between mountains, but near the sea it opens out into a plain, which is called Sicyonia. ("Ασυοντα" Strabo, viii. p. 388, ix. p. 408; Paus. ii. 1. § 1.) This plain was celebrated for its fertility (μύρα φρονίμων καὶ τῶν Ζωοῦντων νεώτερων, Lucian, Iasor. c. 18), and was especially adapted for the cultivation of the olive. ("Sicyonia, baca," Virg. Georg. ii. 319; Or. Ep. ex Post. iv. 15. 10; Strab. iv. 503.) The neighbouring sea supplied an abundance of excellent fish. (Athens i. p. 27.) It was separated from the Corinthia on the E. by the river Nemea, and from the territory of Pellene on the W. by the Sythas; and on the S. it was bounded by the territories of Phlius and Cleonea. At one time the territory of Sicyon must have extended even beyond the Sythas, since Gortyna or Domoula, which lay W. of this river, is described by Pausanias as belonging to the Sicyonians. (Pil- lewe, p. 571, a.) Between the Helissos and the Sythas was probably the river Selloeis, with the neighbouring village of Ephyrna, mentioned by Strabo (viii. p. 338). ("Ephyra, No. 5.) Sixty stadia S. of Sicyon, and near the frontier of Phlius, was the "Sicyonian town," the most important under the Roman emperors, and in the ultimate division of the province it became the metropolis of Pamphylia Prima. (Herod.}

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was too narrow for carriages, was not the direct road from Sicyon to Phlius. The direct road was through the right of the Asopus; and the circumvallation through Titane to the left of that river. Between these two roads, at the distance of 20 stadia from Sicyon, was a sacred grove, containing a temple of the Eumenides. (Paus. ii. 11. § 3, seq.) East of Sicyon was Epicena, on the river Nemea. ("Eph.") in the same direction was the fortress Drebalus (Δρεμ. De Sicyonio Topographia, Regiomont. 1839; Leake, Morea, vol. iii. p. 351, seq.; Boblate, Recherches, c. p. 30, seq.; Ross, Reims en le Peloponnes, p. 59, seq.; Curtius, Peloponnes, vol. ii. p. 482, seq.; Beulé, Études sur la Peloponnes, p. 345, seq.)

COIN OF SICYON.

SIDAE (Σίδαι), a place in Boeotia, celebrated for its pomegranates. Hence the Boeotians called this fruit σίδας, though the more usual name was ολίβος. As the Athenians are said to have contended with the Boeotians for the possession of the place, it must have been upon the borders of Attica, but its exact site is unknown. (Athens iv. pp. 654, 651.)

SIDE (Σίδη), a town with a good harbour on the coast of Pamphylia, 50 stadia to the west of the river Melas, and 350 stadia of Attica. (Stad. Mar. Mag. § 214, foll.) The town was founded by Cumaeans in Aetolia. (Cyclus, Perip. p. 40; Strab. xiv. p. 667, comp. 654, Sicyon s. a.c.; Pomp. Mela, i. 15.) Arran (Arran. 26) who admits the Cumaman origin of the place, relates a tradition current at Side itself, according to which the Sidetae were the most ancient colonists sent out from Cumae, but soon after their establishment in their new home forgot the Greek language, and formed a peculiar idiom for themselves, which was not understood even by the neighbouring barbarians. When Alexander appeared before Side, it surrendered and received a Macedonian garrison. In the time of Antiochus the Great, a naval engagement took place off Side between the fleet of Antiochus, commanded by Hannibal, and that of the Rhodians, in which a considerable part of the Sidetae, since Gortyna or Domoula, which lay W. of this river, is described by Pausanias as belonging to the Sicyonians. At one time the territory of Sicyon must have extended even beyond the Sythas, since Gortyna or Domoula, which lay W. of this river, is described by Pausanias as belonging to the Sicyonians. (Pil- lewe, p. 571, a.) Between the Helissos and the Sythas was probably the river Selloeis, with the neighbouring village of Ephyrna, mentioned by Strabo (viii. p. 338). ("Ephyra, No. 5.) Sixty stadia S. of Sicyon, and near the frontier of Phlius, was the "Sicyonian town," the most important under the Roman emperors, and in the ultimate division of the province it became the metropolis of Pamphylia Prima. (Herod.}
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SIDE (Σίδης, Σίδηρον, Σήνα), a German tribe on the coast of the Baltic, between the mouth of the river Sveba and that of the Vistula. (Ptol. ii. 11. § 14.) It is possible that Sibini (Σίδηρον) is only a corrupt form of the name of this same tribe. (Zeuss, Die Deutches, p. 154.) [L. S.]

SIDE (Σίδης), a town or townlets on the coast of Cappadocia, having its sources in Mount Parraydis, and flowing through the district of Sidene into the Euxine; at its mouth was the town of Side or Polemonium (Plin. vi. 4), from which the river is now called Poulemam Chai. (Comp. Hamilton, Researches, i. p. 370.) [L. S.]

SIDERIS, a river of Hycrania, mentioned by Pliny (vi. 16. s. 18), which flowed into the Caspian Sea. It cannot be determined which; whether he refers, but he states from the Caspian sea was called the Hycranian.

SIDERUS (Σίδηρος), according to Sceylax (p. 39) a promontory and a port-town on the coast of Lycia. The same place seems to be meant in Stephanus B. (v. c. Σίδηρος), when he calls Siderus a town and harbour. Col. Lyd. Leake (Asia Minor, p. 201), has shown that the town of Siderus is in all probability no other than Olympia, on the south of Phaselis. [L. S.]

SIDICINI (Σίδικινοι), a people of Central Italy bordering on the Samnite and Campanian. In the time of the geographers they had disappeared as a people, or become merged in their respective nation; and the Samnites or Campanians (Strab. v. p. 237), but at an earlier period they appear as a wholly independent people. Their chief city was Teanum, on the E. slope of the volcanic mountain group of Roccos Montana: but they had at one time extended their power considerably further to the N. and up the valley of the Liris, as the territory of Fregellae is said to have been under their dominion before they were dispossessed of it by the Volscians (Liv. viii. 29). It is clear however that this extension of their limits was of short duration, or at all events had ceased before they first appear in history. Strabo tells us expressly that they were an Ocean tribe (c. c.), and this is confirmed by the coins of Teanum still extant, which have Oceanic inscriptions. The S. was closely allied to the neighbouring tribes of the Campanians on the S. and the Aurunci and Ausones on the W. Hence Virgil associates the inhabitants of the Sidicinian plains (Sidicina sequens, ‘Aem. vii. 727) with the Aurunci and the inhabitants of Calis. The last city is assigned by Silius Italicus to the Sidicini, but this is erroneous, as he has assigned it to the Samnites. (Sil. Ital. viii. 511.) The name of the Sidicini is first mentioned in history in s. c. 343, when they were attacked by the Samnites, who had been long pressing upon their neighbours the Volscians. Unable to contend with these formidable assailants, the Sidicini had recourse to the Campanians, who sent an army to their assistance, but were easily defeated (Liv. vii. 36), and in their turn threatened by the whole power of the Samnites, invoked the assistance of Rome. During the war which followed (the First Samnite War), we lose sight altogether of the Sidicini, but by the treaty which put an end to it (in n. c. 341) it was particularly stipulated that the Samnites should be entitled to liberty and possession of a small tract of land on the sea, being people (Id. vii. 1. 8). Thus abandoned by the Romans to their fate the Sidicini had recourse to the Latins (who were now openly shaking off their connection with Rome) and the Campanians; and the Samnites were a second time drawn off from

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their special attack on this petty people to oppose a more powerful coalition (ib. 2, 4, 5). It is clear that the Sidicini took part as allies of the Latins and Campanians in the war that followed; but we have no account of the terms they obtained in the general settlement of the peace in B.C. 338. It is certain, however, that they retained their independence, as immediately afterwards we find them engaging in a war on their own account with their neighbours the Aurunci. The Romans supposed the defence of the latter people, but before they were able to take the field, the Aurunci were compelled to abandon their ancient city, which was destroyed by the Sidicini, and withdrew to Susenna. (Liv. viii. 15.) The Ausonians of Cales had on this occasion been induced to make common cause with the Sidicini, but their combined forces were easily defeated by the Roman consuls. Cales soon after fell into the hands of the Romans; but though the territory of the Sidicini was overrun by the consuls of B.C. 332, who established their winter-quarters there to watch the movements of the Samnites, their city of Teanum still held out (ib. 16, 17). Nor do we know at what time it fell into the power of the Romans, or on what terms the Sidicini were ultimately received to submission. But it is probable that this took place soon after, when we are told that the consul Decius Mus advanced to attack the Samnites "per Sidicinium agrum" in a manner that certainly implies the district to have been at that time friendly, if not subject, to Rome (Liv. x. 14).

After this the name of the Sidicini never appears in history as that of a people, but their territory (the "Sidicinium ager") is mentioned during the Second Punic War, when it was traversed and ravaged by Hannibal on his march from Capua to Rome (Liv. xxvi. 9). The Sidicini seem to have gradually come to be regarded as a mere portion of the Campanian people, in common with the Ausonians of Cales and the Aurunci of Susenna, and the name still occurs occasionally as a municipal designation equivalent to the city of Teanum. (Strabo, iv. 2, 2; Cluver Phil. ii. 41.) Strabo speaks of them in his time as an extinct tribe of Ocean race; and under the Roman Empire the only trace of them preserved was in the epipheth of Sidicinium, which still continued to be applied to the city of Teanum. (Strab. v. p. 237; Plin. iii. 9; Psal. iii. 1. 68; Sil. Ital. 531, xii. 534.)

SIDIDONE (αδεδιδονη or αδυδονη, Arrian, Ind. e. 37), a small place on the coast of Campania, noticed by Arrian in Nearchus's voyage. Kämpflhorne thinks that it is represented by a small fishing village called Mogon; but Müller suggests, what seems more probable, that it is the present Vomano. (Geog. Graec. Minor, p. 339, ed. Müller, Paris, 1855.)

SIDLOGUS or SIDOLEUCUS, in Gallia, is mentioned by Ammianus Marcellinus when he is speaking of Julian's march from Augustodunum to Autissiodurum. Sidolocum is supposed to be Souldes (Chora.)

SIDON (Σιδών; Eth. Σιδώνας), a very ancient and important maritime city of Phoenicia, which, according to Josephus, derived its origin and name from Sidon, the firstborn son of Canaan (Gen. x. 15; Joseph, Ant. i. 6, § 2), and is mentioned by Moses as the northern extremity of the Canaanish settlements, as Gaza was the southernmost (Gen. x. 19); and in the blessing of Jacob it is said of Zelulion "his border shall be unto Sidon" (xlix. 13). At the time of the Exod. of the children of Israel, it was already distinguished by an apellation of "the Great" (Josh. x. 24), and was in the extreme west, which was drawn from Mount Hor in Num. xxxvi. 47 to the sea of Sidon, where it is mentioned in the list of the tribe of Asher, as also in "the strong city" (Josh. xix. 28, 29). It was one of the cities from which the Israelites did not drive out inhabitants. (Judg. i. 31.)

As the origin of this ancient city, in race and manufactures, has been ascribed to Sidonia, it only remains in this place to name its geographical position and relations with other states, either to serve, illustrate, or illumine, its history.

It is stated by Josephus to have been a journey from the site of Dam, abdomenum (Ant. v. 3, § 1). Strabo places it 400 stades from Byblos, 200 N. of Tyre, and describes it as a town on a fair haven of the continent. It has attempted to settle the question between cities, but remarks that while Sidon is celebrated by the poets (of whom Homer does much as name Tyre), the Sidonians hold for their city a more honour to Tyre, etc., § 25, 31, etc. dotsa's account of the origin of the name given under Phoenicia (p. 607, b.), viz. to be in accordance with that of the historian Justin follows it, but gives a different etymology of the name: "Conditus urbe, quam a Sidon apud Sidonius appellantur, nam placuit Phoeniciis vocari;" but this is an error corrected by Xan and Gennadius (Lecr. c. e. Ἰούδα, who says Ἰούδα, "to hunt or smite" greek, kteis, indiscriminately, so that the town must have taken its name from the occupation of the inhab." fishers, and not from the abundance of sea fish. Ritter refers to the parallel case of Bed; the sea of Tiberias. (Erdkunde, Syria, etc. Pliny, who mentions it as "artifices viviique Rostociam parum," places it between Tyre and Vik (v. 19). It lay xxxi. n. p. from Byblos, xxiv. from Tyre. Itinerary of Antoninus (p. 149). But the modern Hierosolymitanum reckons it xxviii. in placing Haldia and Parthian between Scolymax mentions the closed harbour of Scolym Sea, ed. Hudson), which is described by a later writer, Achille Ter. A. D. 500), who represents Sidon as closed: Assyrian sea, itself the metropolis of Phoenicians, whose citizens were the seamen. Theba. A double harbour shelters the wide, but where the bay is veered against the hand side, a second mouth has been formed, which the water again enters, opening may be a harbour as of the harbour at this inner basin, the vessels could lie securely in the winter, while the outer one served for summer. (Cited by Rodel, Landsch. p. 101.) Inner port Rodel conjectures, with great probability, is the closed port of Scolymax, and to be identified with the ancient harbour described by Strabo, where he says there was one closed and one open harbour, called the Egyptian. The best site is given by Ptolemy. "It was always" says, "on a rising ground, defended by the north and west. The present city is now..."
SIDONES.

The north side of the hill. The old city seems to have extended further east, as may be judged from the foundations of a thick wall, that extends from the sea to the east; on the south it was probably bounded by a rivulet, the large bed of which might serve for a natural fossa; as another might which is on the north side. If the city extended so far, as some seem to think it did, and that it stretched to the east as far as the high hill, which is about three quarters of a mile from the present town. On the north side of the town, there are great ruins of a fine fort, the walls of which were built with very large stones, 12 feet in length, which is the thickness of the wall; and some are 11 feet broad, and 5 deep. The harbour is now choked up... This harbour seems to be the minor port mentioned by Strabo (xvi. p. 756) for the winter; the outer one probably being to the north in the open sea between Sidon and Tyre (P), where the shipping rides in safety during the summer season." (Observations on Palestine, p. 86.) The sepulchral grots are cut in the rock at the foot of the hills; and some of them are adorned with pilasters, and handsomely painted.

The territory of the Sidonians was originally confined towards the north by the proximity of the hostile Gibbites, extended southwards to the tribe of Zebulon, and Mount Carmel; but was afterwards limited in this direction also by the growing power of their rivals the Tyrians. (Ritter, l. c. p. 43, &c.)

SIGEUM.

Sigeum (Σιγεύμ), a small town of Ionia, being the capital of the district of the same name in Strabo (vii. p. 306) under the name of Ζηωνεσ as a branch of the Bastarnae. (L. S.)

SIDONIA. (Σιδωνία.)

Sidus (Σιδύς). Σιδωνιάτα κόμη, Hesych.: Εθ. Σιδωνιατος, a village in the Corinthia, on the Saronic gulf, between Crammyon and Schoenous. It was taken by the Lacedaemonians along with Crammyon in the Corinthian War, but was recovered by the Peloponnesians. (Xen. Hell. iv. 4, § 13, iv. 5, § 19.) It probably stood in the plain of Susidi. (Scylax; Stephan. B. s. v.; Plin. iv. 7. s. 11; Bollay, Recercches, &c. p. 35; Leake, Peloponnesia, p. 397; Curtius, Peloponnesos, vol. ii. p. 555.)

SIDUSSA (Σιδουσά), a small town of Ionia, being the capital of the district of the same name in Thucyd. viii. 24; Stephan. B. s. v.) Pliny (v. 38) erroneously describes it as an island off the coast of Erythraea. It is probable that the place also bore the name of Sidus (Σιδύς), as Stephanus B. (s. v.) mentions it as a town in this territory of Erythraea.

DYMA (Σιόμα: Εθ. Σιόμας), a town of Lycia, on the southern slope of Mount Cragus, to the north-west of the mouth of the Xanthus. (Plin. v. 28; Stephan. B. s. v.; Ptol. v. 3. § 5; Hierocles, p. 684; Codrusus, p. 344.) The ruins of this city, on a lofty height of Mount Cragus, have first been discovered and described by Sir H. Rawlinson (Lycia, pp. 151, foll.) They are at the village of Torsoorom Ηίσαδ, and consist chiefly of splendidly built tombs, abounding in Greek inscriptions. The town itself appears to have been very small, and the theatre, agora, and temples, are of diminutive size, but of great beauty. (L. S.)

SIELEIDIA. (Ταύροπολε.)

SIGA (Σίγα), Ptol. iv. 2. § 2, a commercial town of Mauritania Caesariensis, seated near the mouth of a river of the same name in a large bay. The mouth of the river formed the port of the city, at a distance of 3 miles from it (Sigenisia Portus, Itin. Anti. p. 13), opposite to the island of Acras, on the highroad, and near Chita, the residence of Stylyx. (Strab. xvii. p. 829; Plin. v. 2. a. 1.) In Strabo's time it was in ruins, but must have been subsequently restored, since it is mentioned in the Itinerary (p. 12) as a Roman municipium. (Comp. Ptol. l. c.; Mela, i. 5; Scylax, 51, 52.) According to Shaw (Travels, p. 12), who, however, did not visit the place, it is supposed to have been the present Tacumbrida; others identify it with the Tessuclus of the Arabs, at the mouth of the Tafna, near Rasum. (T. H. D.)

SIGA (Σίγα), Ptol. iv. 2. § 2, a river of Mauritania Caesariensis, falling into a bay of the sea opposite to the island of Acraa (now Caracolite). Scylax (p. 51) calls it Σιγανος. Probably the present Tafna.

SIGEUM (Σιγεύμ or Σιγεύδα Άσης), a promontory in Troas, forming the north-western extremity of Asia Minor, at the entrance of the Hellespont, and opposite the town of Eileauns, in the Thracian Chersonese. Near it the naval camp of the Greeks was said to have been formed during the Trojan War. (Herod. vii. 313; Strab. xiii. pp. 595, 603; Pomp. Mela, i. 18; Plin. v. 33; Ptol. v. 2. § 3; Serv. ad Aen. ii. 312.) This promontory is now called Tenisheh.

Near the promontory was situated the town of Sigeum, which is said to have been an Aeolian colony, founded under the guidance of Archelaus and Mytilene; it stood on the Priamian Troy in building this new place. But some years later the Athenians sent troops under Phrynios and expelled the Mytileneans; and this act of violence led to a war between the two cities, which lasted for a long time, and was conducted with varying success. Pittacus, the wise Mytilenean, is said to have slain Phrynios in single combat. The poet Alcaeus also was engaged in one of the actions. The dispute was at length referred to Periander, of Corinth, who decided in favour of the Athenians. (Strab. xii. p. 599; Herod. v. 95; Stephan. B. s. v.; Diog. Laërt. i. 74.) Henceforth we find the Pisistratides in possession of Sigeum, and Hippias, after being expelled from Athens, is known to have retired there with his family. (Herod. viii. 55.) The site of Sigeum was destroyed by the inhabitants of Ilium soon after the overthrow of the Persian empire, so that in Strabo's time it no longer existed. (Strab. xiii. p. 600; Plin. v. 33.) A hill near Sigeum, forming a part of the promontory, was believed in antiquity to contain the remains of Achilles, which was looked upon with such veneration that the name of a small town seems to have risen around it, under the name of Achilles (Achilleum). This tomoh, which was visited by Alexander the Great, Julius

3 s 3
Caesar, and Germanicus, is still visible in the form of a mound or tumulus.

SIGMAN (Σιγμαν), a river in Galilæa. Ptolemy (ii. 7. § 3) places the mouth of the Sigman between the Atria (Aedow) and the Goruse; and between the Sigman and the Gorusse he places Curiantius, a town on the north of Marcellus (Porphyry, who has the same Sigmanus, gives two distances between the mouth of the Aedow and that of the Sigman, one of which is 500 and the other 450 stadia. We cannot trust either the latitudes of Ptolemy or the distances of Marcellus along this coast. There is no river between the Aedow and the Goruse that is mentioned by any of the ancient geographers.

The place, marked by the ancient coins and inscriptions, is called Byblis (σημαν), which flows into the Bessus of Arcachon. But Gosselin supposes the Sigman to be the Messina, which is about half-way between the Aedow and the Bessus of Arcachon.

SIGNIA (Σιγνία), called also Sigmis, is an ancient city of Latium, situated on a lofty hill at the NW. extremity of the Volscian mountains, looking down upon the valley of the Sacco. It is represented by ancient authors as a Roman colony founded by Tarquinius Superbus, at the same time with Circeii.

(Liv. i. 55; Dionys. iv. 63.) No trace of it is found before this; its name does not figure among the cities of the Latin League or those of which the foundation is expressly stated or told by Dionysius (L.c.), that it originated at first in a fortuitous settlement of some Roman troops encamped in the neighbourhood, which was afterwards enlarged and strengthened by Tarquin, certainly points to the fact of its being a new town, and not, like so many of the Roman colonies, a new settlement in a province that had been conquered. It is said on the expulsion of Tarquin, into the hands of the Roman Republic, as it was attacked in a.c. 497 by Sextus Tarquinius, who in vain endeavored to make himself master of it (Dionys. v. 59). A few years later, it received a fresh colony, to recruit its exhausted population (Liv. ii. 21). From this time it appears to have continued a dependency of Rome, and never, so far as the documents written in the period commonly is, though that people held all the neighbouring mountain country. Signia must indeed, from its strong and commanding position, overlooking all the valley of the Trevisus and the broad plain between it and Praeneste, have been a point of the utmost importance to the Romans and Latines, especially as securing their communications with their allies the Hernienses.

In a.c. 346 the Signians shared in the general defection of the Latins (Liv. viii. 13); but we have no account of the part they took in the war that followed, or of the terms on which they were received to submission. We know only that Signia became again (as it had probably been before) a Colony of Rome, and is mentioned although during the first Punic War. On that occasion it was one of those which continued faithful to Rome at the most trying period of the war (Liv. xxvii. 10), and must therefore have been still in a flourishing condition.

On account of its strong and secluded position we find it selected as one of the places where the Carthaginian hostages were deposited for safety (Id. xxxii. 26); but this is the last mention of it that occurs in history, except that the battle of Saccropotus is described by Plutarch as taking place near Signia (Plut. Scip. 28). That decisive action was fought in the plain between Signia and Praeneste (Saccropotus). It, however, certainly continued during the later ages of the Republic and under the Empire to be a considerable municipal town. It received a fresh body of colonists under the Triumvirs, but it is doubtful whether it retained the rank of a Colonia. Pliny does not reckon it as such, and though it is termed "Colonia Signina" in some inscriptions of the 1st century A.D. (Suet. v. p. 237; Plin. iii. 5. a. 9; Sil. Ital. viii. 378; Lüb. Colon. p. 237; Zumpt, de Col. p. 338; Gruter, Insam. p. 490. 5 &c.) Signia was chiefly noted under the Roman Empire for its wine, which, though harsh and astrigent, was valued for its medical qualities, and seems to have been extensively used at Rome (Suet. Calig. 237; Plin. xiv. 6. a. 8; Athen. i. p. 27; Sil. Ital. i. c.; Martial. xiii. 116; Gela. de Medic. iv. 5). Its territory produced also pears of a celebrated quality (Juv. xi. 73; Plin. xv. 15. a. 16; Colum. v. 10. § 18; Macrobr. Sat. ii. 15), as well as excellent vegetables, which were sent in large quantities to Rome (Colum. x. 181). These last were grown on a hill near the city, called by Columella Mons Lepius, apparently one of the underfalls of the Volscian mountains; but there is no authority for appending the name (as modern writers have frequently done) to the whole of that mass of mountains [Lepius Mons]. Signia also gave name to a particular kind of cement known as "opus Signinum," and it is known to have existed at the time of Martial, who speaks of the taste of the water (Plin. xxxv. 12. a. 46; Colum. i. & § 13, viii. 15. § 3; Vitruv. viii. 7. § 14).

The modern town of Signai (a poor place, with about 3500 inhabitants) occupies a part only of the site of the ancient city. The latter embraced within the circuit of its walls the whole summit of the hill (Colum. x. 181). These last were grown on a hill near the city, called by Columella Mons Lepius, apparently one of the underfalls of the Volscian mountains; with which it is connected only by a narrow neck or isthmus. The line of the ancient walls may be traced throughout its whole extent: they are constructed of large masses of stone (the hard limestone of which the hill itself consists), of polygonal or roughly squared form, and afford certainly one of the most remarkable specimens of the system of walling at that time in use. At the entrances were gates, either at the Ponticus, or Pelasgicus, of which striking instances are found also in other cities in this part of Latium. The city had in all five gates, two of which still retain their primitive construction; and one of these, known as the Porta Superba, presents a remarkable instance of the rudest and most massive Cycloidal construction. The archivolt is formed of single masses of stone not less than 15 feet in length, laid across from one impost to the other. This gate has been repeatedly figured; another, less celebrated but scarcely less remarkable, is found on the SE. side of the town, and is constructed in a style precisely similar. The age of these walls and gates has been a subject of much controversy; on the one hand, they have existed a city remains and mass of ruins in history, except that the battle of Saccropotus is described by Plutarch as taking place near Signia (Plut. Scip. 28). That decisive action was fought in the plain between Signia and Praeneste (Saccropotus). It, however, certainly continued during

The annexed figure is taken from that given by Abeken (Mittel Italien, pl. 2).
the description of the remains themselves, see the *Annali dell’ Instituto Archeologico* for 1829, pp. 78—87, 357—360; *Classical Museum*, vol. ii. pp. 167—170; Abeken, *Mittel Italien*, p. 140, etc.) The only other remains within the circuit of the walls are a temple (now converted into the church of *S. Pietro*) of Roman date, and built of regularly squared blocks of tufa; and nearly adjoining it a circular reservoir for water, of considerable size and lined with the "opus signinum." (*Annali*, i. c. p. 82.) Several inscriptions of imperial date are also preserved in the modern town. [E. H. B.]

**GATE OF SIGNIA.**

SIGIRIANE (ἡ Σιγιριά, Strab. xii. p. 595), a district of Media Atropatene, near the Caspian Gates. Ptolemy calls it *Σηριανα* (vii. 2. § 6). [V.]

SIGRIUM (Σιγριον), the westernmost promontory of the island of Lesbos, which now bears the name of *Sigri* (Strab. xiii. pp. 616, 618.) Stephanus B. (s. v.) calls Sigrium a harbour of Lesbos. [L. S.]

SIGULONES (Σίγουλονες), a German tribe mentioned by Ptolemy (ii. 11. § 11) as inhabiting the Cimbrian Chersonesus, to the north of the Saxonites, but is otherwise unknown. [L. S.]

SIGYNNE (Σιγυνός, Herod. v. 9; Σιγυνος, Apoll. Rhod. iv. 320; Orph. Arg. 759; Σιγυνος, Strab. xii. p. 520.) The only name of any Trans-Danubian population, other than Scythian, known to Herodotus was that of the Sigynnes, whom he seems to have described as the Thracians described to either himself or his informants. The Thracian notion of one of these Sigynnes was that he wore a Median dress, and considered himself a descendant of the Medes; though how this could be was more than Herodotus could say. "Anything, however, is possible in a long space of time." The horses of the Sigynnes were undervalued — ponies, indeed, rather than horses. They were flattened and long-haired; their coat being five fingers deep. They were too weak to carry a man on their back; but not too weak for harness. In chariots they were light and quick; and in the drawing of chariots the Sigynnes took great delight.

We must look on Sigynnes as a general and collective name for a large assemblage of populations; insomuch as their country is said to extend as far westwards as the Heneti on the Adriatic. Say that it reached what was afterwards the frontier of Pannonia. On the north it must really have been bounded by some of the Scythian districts. In the language of the Ligyans above Massilia, the word *Sigynna* means a merchant, or retail-dealer, or carrier. In Cyprus they call spaces by the name *Sigyama*. The resemblance of this word to the name *Zigemna*—*Gipsy* has often been noticed. Word for word, it may be the same. It may also have been applied to the gipsies with the meaning it has in Ligyan. It does not, however, follow that the Sigynnes were gipsies. [G. W.]

**SILA (Σίλλα)**

1. The torrent more usually known as "the River of Egypt," the southern boundary of the Promised Land, identified by the LXX. with Rhinocorura, the modern *Wady-ed-Arish*. [RHNOCORURA.] (Joshua, xiii. 3; 1 Chron. xiii. 5; Jeremiah, ii. 18.) In the first cited passage, the LXX. read ἄνδρα δοῦλου τῆς κατὰ ποταμοῦ *Αλεξάνδρου*; in the second, ἄνδρα ἀρσενικοῦ *Αλεξάνδρου*, and only in the last is a proper name retained, and there it is changed to Γιούρ. St. Jerome (*Onomaest. s. v.*), following Eusebius, describes it as before Egypt, and speaks of a village of the name between Aelia and Eleutheropolis, which it is difficult to imagine that they could have identified with the Sibor above named. St. Jerome says that he has said more on the subject in *libris Herodoto-Callistiani quaestionum*, but the passage is not to be found there. In his "Epistulam Paulae" he writes, "veniam ad Aegypti flumen Sior, qui inter pretatur turbidus" (p. 677); but he here probably means the Nile, which is sometimes supposed to be called Sibor, as in the passage of Jeremiah above referred to. The village named by Eusebius and St. Jerome doubtless marked the site of the city of the tribe of Judah, situated in the mountains, and written *Zior* in the authorised version, but *gipsy* in the original (Joshua, xvi. 54), and in the LXX. *Σιλα*, (al. *Zepal*).

2. SIHOR or SIHOR LIBNATH (LXX. Σίχωρ Λήναθα), perhaps to be taken as two names, as by the LXX., Eusebius, and St. Jerome, who name "Sior in tribuo Asir," without the addition of Libnath. It is mentioned only in the border of Asher. (Joshua, xi. 26.) The various notices concerning the place or places are stated by Bonnerius (*Comment. in loc.*), but none are satisfactory, and the site or sites have still to be recovered. [G. W.]

SILA is the name given in ancient times to a part of the Apennines in the S. of Bruttium, which were clothed with dense forests, and furnished abundance of pitch, as well as timber for ship-building. Strabo tells us it was 700 stadia (700 geog. miles) in length, and places its commencement in the neighbourhood of Locri. (Strab. vi. p. 261.) It is evident, therefore, that he, as well as Pliny (iii. s. 10), who notices it in connection with Rhegium and Locri, assigned the name to the southernmost group of the Apennines (the range of *Aspromonte*), S. of the isthmus which separates the Terinese and Scytlc Gulf. At the present day the name of *Sila* is given only to the detached and outlying mountain group N. of that isthmus, and E. of Cosenza (*Consentia*.) It is probable that the name, which evidently means only "the forest," and is connected with the Latin *silva*, and the Greek *silan*, was originally applied in a more general sense to all the forest-covered mountains of this part of Calabria, though now restricted to the group in question. [E. H. B.]
SILACEÆA. 

SILACEÆA, a place in Lower Pannonia, on the south of Lake Peisae. (It. Ant. p. 335, where it appears in the ablat. form Silaceae). Its exact situation and circumstances are not mentioned. [L. ins.]

SILANA, a town in the NW. of Tuscany, near the frontiers of Aethamnia, mentioned along with Gomphi and Tricca by Livy. Leake conjectures that it occupied the site of Požăna, near which are several squared blocks of ancient workmanship. (Liv. xxxvi. 13; Leake, Northern Greece, vol. iv. p. 329.)

SILARUS (Σιλάρος, Potl.; Σιλάρος, Strab.; Sele), a considerable river of Southern Italy, flowing into the gulf of Poisiona, and forming the boundary between Campania and Lucania. It rises in the mountains near Tevra, on the confines of the Hirpini, and not far from the sources of the Ausus; thence flows for some distance in a southerly direction to the sea, and just before reaching the sea, a short distance above the mouth of the river, it divides into two branches (Σιλάρος Καλοντικος Σολεον), a considerable stream, which joins it from the SE.; it then turns to the SW. and pursues that direction to the sea, which it enters about 5 miles to the N. of the city of Paestum. About 5 miles from its mouth it receives another important tributary in the Calore (Calora), which joins it from the S. Between the mouth of the river and the town of Sila, which is the place where the Silaurus rises the mountain group of Mount Alburnus, mentioned by Virgil in connection with that river. The "luii Silari" of the same author are evidently the same with the extensive woods which still clothe the valley of the Sele from its confluence with the Tisagro to within a few miles of the sea. (Vitruvius, lib. ii. 8, 10.) The Silaurus and the Strabo and Pliny recognized boundary between Campania (including under that name the land of the Picentini and Lucania; but this applies only to its course near its mouth, as Eburi (Ebuon), though situated to the N. of it, is included by Pliny among the towns of Lucania. (Strab. v. p. 251, vi. p. 252; Plin. iii. 5. se. 9, 10, 11. a. 15; Potl. iii. 1, 8; Mel. ii. 4; Suet. Julius, 30.) A peculiarity of its waters, mentioned by several ancient writers, is that they had the power of petrifying stones, leaves, and other substances immersed in them. (Strab. v. p. 251; Plin. ii. 103. a. 106; Sil. Ital. vii. 852.)

The name is written by Lucas and Columella Sileus. The same form is found in Vibius Severus, indicating an approach to the modern name of Sele. (Lucan, ii. 426; Colum. x. 136; Vib. Seq. p. 18.) [E. H. B.]

SILAS (Σιλας, Arrian, Ind. c. 6; Strab. xv. p. 703; Diod. ii. 37), a river of the Upper Pamfyl, the story of which, as told by ancient writers, is clearly related to the watering of the Tarsus and others, the water of this river was so light that nothing could swim in it. Lassen, who has examined this story with his usual acuteness, has shown from the Makabhrata that there was a stream in the northern part of India called the Sila, the water of which was endowed with a highly petrifying power, from which circumstance the river obtained its name. The story of the river Sila is a fragment of a strange tradition. (Zeitschr. f. Kunde des Morgenlandsa, ii. p. 63.) It may be remarked that the name occurs differently written. Thus Diodorus writes Σιλας πωσαυδς; Antigonus Σιλας υργην. (Mirab. a. 161.) Pliny evidently refers to the same story, but calls the river Sede in his quotation from Ciceron (xiii. 2. a. 18). [V.]

SILBIUM (Σιλβιος; Eich. Silvianus), a small town of Phrygia, on the east of Apsame and Celcanea; and beyond the source of the Macedon (Psil. v. 2. § 25; Plin. v. 29). In the Byzasus, which is the name of the river, there are several rivers of the same name, such as Siluvia (Hieroc. p. 667), Silsbas (Cinnamus, vi. 15), or Sublum and Silbasa (Origen. Christ. p. 809). This place, which was the seat of a bishop, belonged to the convent of Apsame. Modern travellers seek its site in the neighbourhood of Semideba. (Kiepert, in Prus's Führer, p. 270; Linschinger, p. 37.) Sili or SILI (Σιλής or Σιλι, Strab. xv. p. 77,) a tribe of Attalians, who used the horns of the oryx, a species of gazelle, as weapons. Some have considered this to be the same as the Athenian Σιλης of Agathaichides, p. 42. (Comp. Diodor. iii. 8.) [T. H. D.]

SILENCE FLUMEN, a river in Hesperia Baetica, in the neighbourhood of Cordoba, or more correctly the Guadajos, or one of its tributaries. (Hist. B. A. 57.)

SILINDIUM (Σιλιννίου), a small town of Tres at the foot of Mount Ida, is mentioned only by Stephano B. (e. w.) on the authority of Demetrias of Scepsos. [L. S.] SILENGA (Σιλεγγα), a tribe of Getae, which was on the south of the Semnones, between the western slopes of Mons Aisciburgius and the river Albus. (Potl. iii. 11. § 16.) It is generally supposed that this name is the one from which the modern Silace or Schlesies is formed. (Latham, Tacit. Germ. p. 136; Palacky, Gesch. von Böhmen, vol. i. p. 385.)

SILIS (Sele), a small river of Veneza, in the N. of Italy, which rises in the mountains above Treviri (Tartresium), and flows into the lagunes at Altinum (Altino). It is still called the Sele. (Plin. iii. 18. a. 22.) [E. H. B.]

SILLA (Σιλλα, Iaid. Charax, § 2, ed. Müller, 1835), a river of Apollonia, a district of Aavys, which, according to Iudius, flows through the centre of the town of Artemis. [Artemis.] There can be little doubt that this is the river now called the Diaplais. It is also, in all probability, the same as that called by Steph. B. (e. v. Aavys) the Delias. Forger imagines that the Diobus of Ammiannus (xxii. 6), the Durus of Zosimus (ii. 25), and the Gorges of Pausanias (i. 25. § 11) refer to the same. It is however, more likely that the first of these streams is the same as that elsewhere called the Zabatas. [V.]

SILO or SHILOH (Σιλόος; Ech. Echnebath), a town of Palestine, in the tribe of Ephraim, in the mountain region according to Josephus (Ant. v. 1), where the ark and the tabernacle were first established by Joshua on the settlement of the land by the tribes of Israel. There also were assembled the national convocations for the division of the land and the transaction of other public business affecting the whole Union. (Joshua, xviii. 1, 10, xix. 1, xxii. 6.) There Samuel ministered before the Lord is the end of the days of Eli the high-priest (1 Sam. i. 1) until the disastrous battle of Aphaek, from which period the decline of Shiloh must be dated (ch. iv.) until its desolation became proverbial in Israel. (Psal. xxiv. 60; Jeremiah, vii. 12, xxvii. 6, 9.) Its situation is very particularly described in the book of Judges (xxii. 19), as "on the north side of Bethel, on the east side of the highway that goeth up from Bethel to Shechem, and on the south of Lebonah."
SILSOAM.

St. Jerome places it xii. M. P. from Neapolis (＝Shechem＝Nablus), in the toparchy of Acraebatena. (Onomast. a. v.) Its ruins were shown, and the remains of the altar among them, in his day. (Comment. in Sophon. i. 14, Epitaph. Paulus.) From these notes the site is easily identified with the modern Silwan, on the east of the Nablus road, about four hours south of that town, situated over against a village called EL-LATI. It is likewise evident the name also to a Khan on the road-side. Silwan is merely a heap of ruins lying on a hill of moderate elevation at the south-eastern extremity of a valley through which passes the great north road from Judaea to Galilee. "Among the ruins of modern houses are traces of buildings of greater antiquity, and at some distance, towards the east, is a well of good water, and in the valleys many tombs excavated in the rock." (Robinson, Bibl. Res. vol. iii. pp. 86—89.) Among the tombs of Silwan, if Belzoni's conjecture is correct, is to be sought the very slender authority on which the pagans rested their assertion that their demigod Silenus was buried in the town. The site of this temple is from the Syrian and the topography of the tell. [Silwan] is evidently the chief deity being found on the coins of Flavia Neapolis, certainly lends contenance to his ingenious hypothesis that the false originated in the imaginary correspondence between this name and the town of Ephraim. (Palaeastina, p. 1017.) But the error which he has copied from Benjamin of Tudela, of placing the tomb of Samuel in Silwan, is obviously attributable to a lapse of memory on the part of that writer, as no one has ever identified Silwan with the modern Nebi Samwil. The error is corrected by Asher. (Itinerary of R. Benjamin of Tudela, ed. A. Asher, vol. i. p. 78, vol. ii. p. 95.)

[Jerusalem, p. 28 b.]

SULPIT, a town in Hispania Baetica, N. of the Isleta, and apparently in the Sivra Morena. (Liv. xxviii. 12.) Probably Linarens. [T. H. D.]

SULISILIS (Not. Imp.). A fort situated on the right bank of the Nile, between Ombos and Apollinopolis Magna in Upper Aegypt. The original name of this place is nearly preserved in the modern Sukilisilis. The site of this fort is the bed of the mountain now called Gebel Saleh, or "hill of the claim," and was one of the posts which commanded the passage of the river. For at this spot the Arabian and Libyan hills approach each other so nearly that the Nile, contracted to about half its ordinary width, seems to flow between two perpendicular walls of sand. Silisilis was one of the principal seats for the worship of the Nile itself, and Hamamet II. consecrated a temple to it, where it was worshipped under the emblem of a crocodile and the appellation of Hapimou. The stone quarries of Silisilis were also celebrated for their durable and beautiful stone, of which the great temples and monuments of the Thebais were for the most part built. (Wilkinson, Mod. Egypt and Thebes, vol. ii. p. 283.)

[W. B. D.]

SILVANECTES. This name occurs in the Notitia of the Provinces of Gallia, where the chief town is called Civitas Silvanectum. In the Notit. Imp. the Silvanectes are placed in Belgica Secunda, but the name there denotes a town, according to the unwritten history of that province, the residence of the names of their people. It appears almost certain that the Subanetics of Potemien (ii. 9. § 11) is the same name as Silvanectes or Silvanecti. Potemien places the Subanetics east of the Seine, and makes Ratomagus their capital. But this Ratomagus is conjectured to be the same as the Augustomagus of the Itin. and of the Table, which is Senlis [Augustomagus].

Pliny (iv. c. 17) mentions the Ulanetani in Gallia Belgica: "Sussiones liberi, Ulanetani liberi, Tungri." It is possible that this too may be a corrupted form of Silvanecti, for the modern name Senlis confirms the form Silvanecta, and the name of the Ulanetani is otherwise unknown. [G. L.]

SILVIA, a place in Illyria, on the road from Sirmium to Salona. (Itin. Ant. p. 289.) It is probably the same town as the Salvia of Ptolemy (Sallav.) It is identified with Karpis by La pici. [T. H. D.]

SILVITUM (Sylviato; Eth. Silvius). A town of Apulia in the interior of the country. It is noticed by Strabo (vi. p. 283) as the frontier town of the Pescatelli, and its name is noticed by Pliny among the municipal towns of Apulia (Plin. iii. 11. a. 16). But at a much earlier period it is mentioned by Diodorus as an Apulian town, which was wrested from the Samnites by the Romans (Diod. xz. 80). Our only clue to its position is derived from the Itineraries, which place it 20 miles from Venusia, on the branch of the Appian Way which led direct to Tarentum. This distance coincides with the site of a town (now destroyed) called Gurnacnune, situated about midway between Spina-zalolo and Poggio Orsino, and nearly due E. of Venus (Prattiali, Via Appia, iv. p. 476; Romanelli, vol. ii p. 188.).

[E. H. B.]

SILVURA, an island of Britain, separated only by a narrow strait from the coast of the Dumnonii, who inhabited the most SW. point of Britannia. (Solin. c. 22.) It is probably the same island which Sulpicius Severus (ii. 51) calls Silvina, and seems to mean the Scilly Islands.

SILVURES (Silvres, Pltol. ii. 3. § 24), a powerful and warlike people in the W. part of Britannia Roma, whose territory was bounded on the B. by the estuary of the Sabrina. The important towns of Isca and Venta belonged to them. Tacitus (Agr. 11) calls them descendants of the Iberi of Spain, and states that the country is covered with woods and mountains. Batavus (Assia Minor, p. 188; Spratt and Forbes, Travels in Lycia, vol. i. p. 227; vol. ii. pp. 16, 274.) Although subdued by the Romans, they caused them continual alarm; and they were the only people of Britain who, at a later period, maintained their independence against the Saxons. (Bedae, Hist. Eccl. i. 13, seq. cf. Tae. Ann. xii. 2; Plin. iv. 16. a. 30.)

[T. H. D.]

SIME'NA (Simene; Eth. Simene), a town on the coast of Lycia, 60 stadia from Aperia (Plin. v. 27; Step. B. s. v.; Stadtkam. Mar. Mag. §§ 239, 240, where it is called Somena, Simene; comp. Leake Asia Minor, p. 188; Spratt and Forbes, Travels in Lycia, vol. i. p. 227; vol. ii. pp. 26, 274.)

[S. E.]

SIMENI. [Icet.]

SIMION. [Palaestina, p. 529, b.]

SIMITTU (Ziitou revenue, Pltol. iv. 3. § 92), called by Pliny (v. 4. § 4) Simittanen Oppidum, a Roman colony in the interior of Numidia, on the road from Cirta to Carthage, 7 miles to the W. of Bulla Regia. (Itin. Ant. p. 43.) There were some mineral waters 5 miles E. of the town (P.) It lies to the N. of the present Ain Semil, on the Qued-el-Bull, 2 leagues to the W. of Bull. [T. H. D.]

SIMOIS (Ziitou), a small river of Troas, having its source in Mount Ida, or more accurately in Mount
Carysma, which passed by Ilium, joined the Scamander below that city. This river is frequently spoken of in the Iliad, and described as a rapid mountain torrent. (I. iv. 475, v. 774, xii. 32, xxi. 308; comp. Aschyl. Agam. 699; Strab. xiii. p. 597; Ptol. v. 2. § 3; Steph. B. s. v.; Pomp. Mela, i. 18; Plin. v. 35; and Scamander.) Its present name is Dsum-\breve{c}ek, and at present its course is so altered that it is no longer a tributary of the Scamander, but flows directly into the Halyspect. [L. S.] SIMUNDU. [TAPROBANE.]

SIMYLLA (Σιμυλλα, Ptol. vii. 1. § 6), a commercial entrepôt on the western coast of Hindostan, in the district called Αραχαί Λακωνίας. It is noticed in the Periplus by the name of Αραχαία, and was probably at or near Basses, a little N. of Bomsari. (V. J.)

SIMYRA (Σιμύρα), a maritime city of Phocis, mentioned by Pliny in connection with Marathus and Antaraus, N. of Tripolis, Orthosia, and the river Eleutherus (v. 30). It is placed by Ptolemy between the mouth of the Eleutherus and Orthosia, and, if the figures are trusted, 10° west of the former. It is also mentioned by Orthosia with Orthosia (i.e. e. 34° 40'), but 40' east of it, which would seem either to imply an ignorance of the coast, or to intimate that Simyra lay at some distance from the shore, and that the Eleutherus ran southward to the sea. Strabo says that it was occupied by the Aradians, together with the neighbors of Simyra. (v. 34. p. 755,) apparently placing it north of the Eleutherus. In addition to what has been said under Marathus, and in confirmation of the identification there attempted, the following may be cited from Shaw, and will serve to illustrate the situation of Simyra: "The ancient Marathus may be fixed at some ruins near the Serpents Fountain, which make, with Ros-seelde and Tortose, almost an equilateral triangle. About 5 miles from the river Akher, and 24 to the SSE. of Tortosa, there are other considerable ruins known by the name of Simyra, with several rich plantations of mulberry and other fruit trees growing in and round about them. These, from the very name and situation, can be no other than the remains of the ancient Simyra. But Osiris or Pliny (v. 20) places Simyra a city of CoeleSyria, and acquaints us that Mount Libanus ended there to the northward; but as Simara lies in the Jeme (i.e. of the great plain). 2 leagues distant from the mountain, this circumstance will better fall in with Arcs, where Mount Libanus is remarkably broken off and discontinued." (Travels, pp. 268, 269.) The ruins of Arcs are 5 miles E. of Simara, and 2 leagues WSW. of Arcs is the Nahr-el-Berd, the Cold River, which Shaw and others identify with the Eleutherus. It is manifest how irreconcilable all this is with Ptolemy and other ancient geographers. [Ptolemy: ORTHOSIA; MARATHUS.] [G. W.]

SINA. [SENA.]

SINAE (Σιναί, Ptol. viii. 3, &c.), the ancient nation of the Chinese, whose land is first described by Ptolemy (L.c.) and Marcianus (p. 29, seq.), but in an unsatisfactory manner. Indeed, the whole knowledge of it possessed by the Greeks and Romans rested on the reports of individual merchants who had succeeded in gaining admissence among a people who then, as in most times, distanced the Greeks as much as possible from the rest of the world. For the assumption which Duguides sought to establish, that a political alliance was formed between Rome and China, and that the emperor M. Aurelius Antoninus sent a formal embassy thither in the year 166, rests solely on the name of Tan-Tun, which that writer discovered in some ancient Chinese annals, and must therefore be regarded with great suspicion. (See Bohlen, das Allt Indie, i. p. 71.) According to the description of Ptolemy, the country of the Sinai extended very far to the S. of the river Abydos, a great part of Africa by an unknown land, so that the Indian Ocean formed a large Mediterranean sea. He does not venture to define its eastern boundary, but finishes his account of the known earth with the 180th degree of latitude, without, however, denying that there were tracts of unknown land still farther to the E. But Cosmas Indicopleustes (ap. Montfaucon, N. Coll. Paterae, ii. p. 337), who calls the country of the Sinæ Têqāλa, was the first who laid down its correct boundary by the ocean on the E. On the N. it was bounded by Serica, and on the S. and W. by India extra Garam, from which it was divided by the river Aspathra (probably the Bâmâpa-Râm) and the Semanthene mountains. Thus it embraced the island of Ceylon, and met the Lybénia in the north. Further India, as Tongquale, Cochae-China, Camboje, &c. Ptolemy mentions several large bays and promontories on the coast. At the extreme N. of the Indian Ocean, where the land of the Sinæ abutted on Further India, was the great gulf (of Sinæ), which on the coast of the Sinæ was connected with the Cape of Good Hope (probably Cape Bojóboje), and on the side of India by another large promontory (perhaps Cape Bojémosia). To the S. of South Cape, and between it and the Cape of the Satyra (Αριστόπερος Λαμπρός), Ptolemy and Marcianus (p. 30) place another large bay called Theriodes (Θεριοδας κάλαβος) ; and to the S. of the Cape of Satyra, again, and between it and the mouth of the river Coelia, was the east lagoon of the Sinæ (Σιναῖος κάλαβος). These vague and incorrect accounts do not permit us to decide with any confidence respecting the places indicated by Ptolemy; but it has been conjectured that the Cape of the Satyra may have been Cape St. James, the Theriodes Sinæ the bay between it and the mouth of the river Coelia, the Cape of Good Hope, and the Sinæ the gulf of Tongquale. Among the mountains of the country Ptolemy names only the Montes Semanthini (Σεμανθινοί θρός), which formed its NW. boundary. Among the rivers indicated are the Aspithra (Αριστόπερος), rising in the mountains just mentioned, to which we have already alluded; the Ambastus (Αμπαστός), probably the Comboga, which fell into the Great Bay between the towns of Brahman and Rabbanas; the Senos or Sanlos (Σανός or Σαλός) more to the S.; and further still in the same direction the Cottarías (Κοτταρίας), which emptied itself into the bay of the Sinæ to the N. of the town of Cattigara. The last may perhaps be the St Râng, which discharges itself at the latter respecting the name of the river. Taking all these names in their literal sense, we have no information, though Ptolemy mentions several subdivisions of them; as in the N. the Semanthini, on the like named mountains; S. of them the Acedara, with a town called Acedra, and again to the S. the Aspathra, on the Aspathra, and having a city of the same name as the river. In the latter respect, as also, in the name on the river Ambastus, were the Ambastrii. Lastly, in a still more southern district between the bay of Theriodes and that of the Sinæ, were the Asthoipes

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Ichtihyophagi and the Sinæ Ichtihyophagi. Among the 8 cities mentioned by Ptolemy, namely, Brahma, Ribana, Cattigara, Acandra, Aspitha, Cocconagra, Surata, and Thanes or Sinæ, the last was undoubtedly the most important, and was regarded by him and others as the capital of the nation. It has been conjectured to be Thessa, in the region of Chema, or even Namitis itself. It may be remarked that the Sinæ were anciently called Thima (Sestia); though it is said that this form of their name only arose from the Arabic pronunciation of Sinæa. (See Sickler, ii. p. 518; Gesenius, Heb. Lex. p. 786.) The new city of Suse, of great importance was Cattigara, which both Ptolemy and Modena regarded as the chief place of trade. [CATTIGARA.]—[T.H.D.]

SINAI (Sinai or Sore), the celebrated mountain of the Arabia Petraea. It, however, lent its name to the whole peninsula in which it was situated, which must therefore first be described. It is formed by the bifurcation of the Red Sea at its northern extremity, and is bounded by the Heropolitana Sinus (or Sea of Suez) on the west, and the Sogdian Sinus (the Gulf of Akaba) on the east, ending in the Posidium Promontorium (Ras Mohammed). At the northern extremity of the Sea of Suez stood Arsinoe (Suez), and Aelana (Abana), at the extremity of the gulf that bears its name. The caravan road of the great trade route, which joins these two towns, traverses a high table-land of desert, received the name of the Wilderness of the Wandering, part of ancient Idumea. To the south of this road, the plateau of chalk formation is continued to Jebel Tih, the μελισσα τήθη of Ptolemy, extending from the eastern to the western gulf, in a line slightly curved to the south, and bounded in that direction by a belt of sandstone, consisting of the remains of disused lakes. The name of the Wilderness of the Wandering, gained by this district of primitive granite formation, which extends quite to the southern cape, and runs into the Gulf of Akaba on the east, but is separated by a narrow strip of alluvial soil called El-Ka'da from the Sea of Suez. The northern part of the Tih is called the Wilderness of Paran (Numb. xii. 16, xiii. 3, xxxii. 8, &c.), in which the Israelites abode or wandered during great part of the forty years; although Eusebius and St. Jerome, as will be presently seen, identify this last with the wilderness of Sinai. This wilderness of Sinai is commonly supposed to be connected, in name and situation, with Mount Sinai; but as the Israelites entered on the wilderness of Sinai and leaving their encampment by the Red Sea, the next station to Elin (Exod. xvi. 1; Numb. xxxii. 10, 11), and traversed it between Elin and Raphidim, where they had apparently left it (Exod. xvii. 1)—for Dophkah and Alaia are inserted between the two in Numbers xxxii. 12—14—and yet had not arrived at Mount Sinai (Exod. xxi. 1), it must be questioned whether the identification made by Eusebius and St. Jerome, who distinguish between the deserts of Sin and Sinai, yet appear to extend the former too far eastward. "The desert of Sin," they say, "extends between the Red Sea and the desert of Sinai; for they came from the desert of Sin to Raphidim, and thence to the desert of Sinai, near Mount Sina, where Moses received the dispensation of the Law; but this desert is the same as that of Kadesh according to the Hebrew, but not according to the LXX." The confusion indicated by this last remark may be explained by the observations, 1st, that Zin, which is a synonym for the wilderness of Kadesh " (Numb. xxx. 1, xxxii. 38), is identical in Greek with the Sin (i. e. Xis); the S representing both the ψ (tessale) of the ψ and the σ (samech) of the Σ; and, 2nd, that instead of making Sin identical with Kadesh, as it is in the Hebrew, the LXX. read so as to make "the desert of Paran," with which they identify with "the desert of Kadesh," an intermediate station between Sin and Mount Hor (Numb. xxxiii. 36, in LXX.).

The wilderness of Sin, then, must be fixed to the northwest part of the granitic district of the peninsula between Suez and the Red Sea, while Zin is north of Esen Girem between it and the northern part of the traditional Horeb, the southern extremity in fact of Wady Mânia, or the Arabah, north of Akaba.

With respect to Sinai, it is difficult to decide between the rival claims of the two mountains, which, in modern as in ancient times, have been regarded as the Mountain of the Law. The one is Serbal above-mentioned, situated towards the NW. of the granitic district, towering with its five sharp-pointed granite peaks above the fruitful and agreeable oasis of Wady Pharam, still marked by extensive ruins of the churches, convents, and buildings of the old episcopal town of Paranim; the other between 50 and 40 miles south-east of Serbal, in the heart of the granitic district, where native traditions, of whatever value, have affected the names of the mountains and valleys names connected with the inspired narrative of the giving of the Law, and where the scenery is entirely in unison with the events recorded. Emerging from the steep and narrow valley Nabada Hanna, whose precipitous sides rise to the perpendicular height of 1000 feet, into the wide plain called Wady Mânia, the northern base of the traditional Horeb, Ruseggler describes the scene as grand in the extreme. "Bare granite mountains, whose summits reach to a height of more than 7000 Paris feet above the level of the sea; wonderful, I might say fabulous, forms encompass a plain more than a mile in length, in the background of which lies the town of St. Catharine, W. the foot of Jebel Mânia, between the holy Horeb on the west, and Ebeslimi on the east." In this valley, then, formed at the base of Horeb by what may be called a junction of the Wady-ar-Rakkah and Wady-sheikh-Sheikh, but which, according to Ruseggler's express testimony, bears in this place the native name of Wady Mânia, must the men of Israel have encamped before Jebel Mânia, whose rugged northern termination, projected boldly into the plain, bears the distinctive name of Ras Sannaf. Jebel Mânia rises to the height of 9596 Paris feet above the sea, but is far from being the highest of the group. Towering high above it, on the south, is seen the summit of Horeb, having an elevation of 7097 Paris feet, and south of that again, Jebel om-Semer, the highest of this remarkable group, which attains an altitude of 8300 Paris feet. Over against Jebel Mânia on the north, and confining the valley in that direction, is the spur of a mountain which retains its name, Jebel Sena, a memorial of Samuel's appellation of the Mountain of the Law. To attempt anything like a full discussion of the questions at issue between the advocates of the conflicting traditions or hypotheses, would be as inconsistent with the character of such an article as this, as with the limits which must be assigned it: a very few remarks...
must suffice. There seems, then, to be no question that the site of Horæb was traditionally known to the Israelites for many centuries after the Exod. (1 Kings ii. 33), so that it is improbable that it was subsequently lost, since its proximity to Eleah and Elon Geber, which were long in their possess. would serve to ensure the perpetuity of the tradition. It is worthy of remark that Josephus nowhere uses the name Horæb, but in the passage pertinent to that above cited from the 1st book of Kings he calls it Horæa. For, according to his history, substan- tiation of this fact is indicated by the two names, learnedly maintained by Dr. Lepsius, who holds Horæb to be an Amauretic appellative equivalent in signification with Sana, both signifying “earth made dry by draining of the water,” which earth he finds in the heay mounds of alluvial deposit in the bed of Wady Feiran, at the foot of Serbal, his Sinai. Buxtorf, however, cites rabbinical authorities for another etymology of Sinai, derived from the nature of the rock in the vicinity. (See Shaw’s Results, 414 p. 443, and note 7.) Josephus does not in any way identify the site; but Eusebius and St. Jerome have been erroneously understood to describe Serbal mountain, when they say that Pharan was south of Arabia, next to the desert of the Serabin, through which the children of Israel journeyed when they departed from Sinai (Onomast. a. v. Pharan); for they obviously confound the city of Pharan with the wilderness mentioned in Numbers (xvi. 18, xvi. 3); and the description is as vague as to prove only their uncertainty as to the position of the city Pharan, (which they place 3 days east of Aila,) at least of the state wants of all connection between this and the desert of Zin, which is Paran; and in this, as in other passages, on which much reliance has been placed in this discussion, it is clear that they are not writing from any local knowledge, but simply drawing deductions from the Scripture narratives (see e. g. Onomast. a. v. Serbin), which we are perhaps equally competent to do. The earliest Chris- tian writer, then, who can be quoted as a witness to the true site of the “Mountain of the Law” is Cosmas Indicopleustes (circ. a. d. 530), who un- doubtedly describes Mount Horæb, in the Sinaitic (dessert 2, as near to Pharan, about 6 miles distant, and the Pharan mountain, the birthplace of the eponymous annais, whose ruins are near the foot of Mount Serbin, have been noticed above. This then is direct historical testimony in favour of a hypothesis first started by Bunsen in modern times, advocated by Dr. Leinaus, and adopted by Mr. Forster and others. But then it appears to be the only clear historical witness to me, and must therefore be compared with that in favour of the existing tradition, which, as it is accepted in its main features by Dr. Robinson and Wilson, Böslar, Mr. Stanley, and other eminent scholars, is obviously not unworthy of regard. That the present convent of St. Catherine was ori- ginally vowed by the emperor Justinian (about a. d. 540) as a cement of the faith, and it is equally difficult to imagine that, at so short a distance, after the journey of Cosmas, the remin- brance of the true Sinai could have been lost, and that the emperor or the monks would have acquiesced in what they knew to be a fictitious site; for the mountain had long been regarded with veneration by the Jews, who, however, had erected no monastery before this time, but dwelt in the mountains and valeys about the beach in which God appeared to Moses (Ex. xxiv. 16, ver. 33. 34, 35. Procopius, De Aedificiis Justiniani, § 36.) and when their monasteries are mentioned in the geographical one may be added. If Bunsen’s or Procopius’s statement of the erection of Justinian’s monastery to be understood. In the latter argument in favour of the existing tradition, a geographical one may be added. If Bunsen’s interpretation is true of Serbal, cannot be Sinai? For occasion could there be for the people to go from Rehoboam, and journey to Sinai? If both were at the very base of the mount? (Ex. xxi. 2.) Dr. Lepsius feels the difficulty, and says:—to remove it by demonstrating that the narrative is not to be implicitly trusted. The fact mentioned in connection with Rehoboam is not a palpable difficulty. (Exod. xxi. 1—4.) No choice of difficulties is it safer to adopt that does least violence to the sacred text. By far the strongest argument in favour of an identity of Serbal with Sinai is to be found in the story of the mountain and in the surrounding valleys, not that anything can be certainly determined by these mysterious records, while the art of deciphering them is still in its infancy. The various respecting them cannot here be discussed, as containing what are referred to at the end of this dissertation. It is an interesting fact of Cosmas Indicopleustes, that the Israelites have been instructed in written characters in the book of Genesis, were practised in a quiet school in the desert, for very as "from whence it comes to pass," he proceeds, you may see in the desert of Mount Sinai, all the stations of the Hebrews, all the v. those parts, which have rolled down from the tains, engraved with Hebrew inscriptions, is a term, who journeyed in those parts, text.; v. saying that they were written things. The prisms (Egypt.) of such an one, of such in such a year, and such a month,—as are written in our hieroglyphics. For they have acquired the art, practised it by multiplication so that all these places are full of Hebrew inscriptions, preserved even unto this time, as seen the unlearned, as I think; and may we and can visit those places and see them, or they enquire and learn concerning it that I have the truth." (Cosmas Indicopleustes, de Nost. v. apud Montanensia, Collect. Nuncium Patriar. p. 505.) On this it may suffice to remark, that it certainly is in fact in history, and ular to our enlarged Hebrew,—i.e. neither Par- nan Chaebn,—still the Jews in Cosmas’s era could decipher them. We know that they were the most part similar to the ancient Ax (the Hamathite or Hadathite) character, which the whole region in the south of the Ax- penideum itself. 1s. then, Mrs. Bensusen’s very peculiar conjecture of the identity of the rock-hewn inscription of Sinai Church and
SINDA SARMATICA. 1005

copied by Abdenakhman from the southern coast of Arabia, preserved and translated by Schultens, be correct, it will follow that the old Adite character was decipherable even two centuries later than the date assigned to Cosmas, who could scarcely have failed to discover the Christian origin of these inscriptions, if they had been really Christian. Indeed it may well be questioned whether any Christians could have been sufficiently conversant with this ancient character to use it as freely as it is used on the rocks of the peninsula. Certainly if the hypo-
thetical process of progressive development of the place of pilgrimage by the pagan tribes of Arabia, and so having acquired a sanctity in the very earliest times, could be established, the fact might furnish a clue to the future investigation of this deeply interesting subject, and, as Ritter has sug-
gested, might serve to remove some difficulties in the Sacred Narrative. Now the journal of Antoninus Piacentinus does in fact supply so precisely what was wanting, that it is singular that his statement has attracted so little notice in connection with the Sinaic inscriptions; which, however, he does not expressly mention or even allude to. But what we do learn from him is not unimportant, viz., that be-
fore the time of the Mohammadans, the people of the peninsula, as the Mohammedans call them, the peninsula of Mount Sinai was a principal seat of the idolatrous superstition of the Arabians; and that a feast was held there in honour of their miraculous idol, which was resorted to by Ishmaelites, as he calls them, from all parts; the memorial of which feast seems still to be preserved by the Bedawin. (Burckhardt, Syria, p. 32, and p. 41, where it is said that the eastern commerce of Greece and Rome, conducted by the Arabs of Yemen and Hadramout, must have brought their merchants and sailors to the vicinity of this ancient sanctuary at Arasine or at Elana, the pilgrimage becomes almost a matter of course; and the practice which we know prevailed in their own country of graving their names on an iron pen in the rock for ever, was naturally adopted by them, and imitated by the Christian pilgrims in after times. Undue stress has been laid on the frequency of the inscriptions about Serbal, contrasted with their rarity about Gebel Misr; but it should be remembered that they are executed almost entirely in the soft rock, whereas those on the granite on and around Serbal, which but scarcely found in the interior, where the hard, primitive rock did not encourage the scribbling propensities of the travellers, as the softer tablets in the more western part, where the blocks of trap-stone (which are also largely interpersed with the granite, and which present a black surface without, but are lemon-coloured within) were studiously selected for the inscriptions, which, in consequence, come out with the effect of a rubricated book or illuminated manu-
script, the black surface throwing out in relief the lemon-coloured inscriptions.

This account of the peninsula must not be con-
cluded without a brief notice of the very remarkable temple of Serbal el-Chidem, and the stones which are found in such numbers, not only in the temple, but in other western parts of the peninsula, where large masses of copper, mixed with a quantity of iron ore, were and still are found in certain strata of the sandstone rocks along the skirts of the prime-
val chain, and which gave to the whole district the name still found in the hieroglyphics, ḫaqat, "the copper land," which was under the particular pro-
tection of the goddess Hathor, Mistress of Maphat. The temple, dedicated to her, stands on a lofty sand-
stone ledge, and is entirely filled with lofty stelae, many of them like obelisks with inscriptions on both sides; so crowded with them in fact, that its walls seem only made to circumscribe the steleas, although there are several erected outside it, and on the adja-
cent hills. The monuments belong, apparently, to various dynasties, but Dr. Lepsius has only specially mentioned three, all of the twelfth. The massive 

SINDAI.

The chief authorities for this article, besides those referred to in the text, are Niebuhr (Voyage en Arabe, vol. i. pp. 181—204); Seetzen (Reisen, vol. iii. pp. 55—121). For the physical history and description of the peninsula, Russegger is by far the fullest and most trustworthy authority (Reisen, vol. iii. pp. 22—38). Dr. Robinson has investigated the history and geography of the peninsula with unusual diligence (Travels, vol. i. §§ 3, 4, pp. 87— 

341); and Dr. Wilson has added some important observations in the way of additional information or correction of his predecessor (Lands of the Bible, vol. i. chapters vi.—viii. pp. 160—275). Lepsius's Tower from Théba to the Peninsula of Sinai (Letters p. 37—39, 54—55), which has been translated by C. H. Cotrell (London, 1846), applies for Serbal as the true Mountain of the Law; and his history has been maintained with great learning and industry by Mr. John Hogg (Remarks on Mount Serbal, &c. in Transactions of the Royal Society of Literature, 1849). The graphic description of the country from Mr. A. P. Stanley's pen is the latest contribution to the general history of the peninsula (Sinaí and Palestine, 1856). The decipher-
ment of the inscriptions has been attempted by the learned Orientalists of Germany, Gesenius, Rödiger, Beer, and others (Ch. Bunsen, Christianity and Manhh-kind, vol. iii. pp. 231—334); and Mr. Forster has published a vindication of his views against the strictures of Mr. G. Rawlinson on the origin of the Voice of Israel from the Rocks of Sinai, 1851; The Israelitish Authorship of the Sinaic Inscrip-
tions, 1856).

G. W.]

SINCHI, a sub-division of the Sarmatian tribe of the Tauri. (Amm. Mar. xxii. 8. § 33.) [T. H. D.]

SINDA (Σίνδα : Eīk. Sindai), a town which seems to have been situated on the western frontier of Pashdia, in the neighbourhood of Cibyra and the river Cautarius (Liv. xxxviii. 15; Strabo, xii. p. 570, xii. p. 630). Stephansi B. (a. v. Xvfiíi, who speaks of Sinda as a town of Lycia, is probably alluding to the same place. (Comp. Hecatol. p. 680; Polyc. Excerpt. de Leg. 30.) Some writers have conjoined Sinda with Isinda, which is more surprising, as Livy mentions the two as different towns in the same chapter. (Lycia, loc. cit., p. 152.)

L. S.

SINDA SARMATICA (Σίνδα Σαρματία), Ptol. v. 9. § 8), a town or village in Asiatic Sarmatia, in the territory of the Sindi, with an adjoining harbour (Σινδακάς Λιμής, Ptol. 14), 180 stadia E. of the mouth of the Bospornus. Cimmerus at Corcondamus, and, according to Arrian (Per. P. Eux. p. 19), 800
must suffice. There seems, then, to be no question that the site of Horæb was traditionally known to the Israelites for many centuries after the Exodus (1 Kings, xiv. 8); and if so, it is improbable that it was subsequently lost, since its proximity to Elath and Ezion-geber, which were long in their possession, would serve to ensure the perpetuity of the tradition. It is worthy of remark that Josè nowhere uses the name Horæb, but in the parallel to that above cited from the 1st Kings, as uniformly throughout his history, he is in the habit of substituting 7οραοι 7οραοι, so far confirming the identity of locality indicated by the two names maintained by Dr. Lepsius, who held an Amalekite appellative equivalent with 7οι, both signifying "sea" or "shores, or "draining off the water," which characterizes the large mounds of alluvial deposits at the mouth of the Carmel. (P. 681.)

But the investigation of the site has not been the exclusive concern of our author, for he also made a thorough search for the remains of the rock in the vicinity of Wady el-Mutt, and he reports that this was the place (Polyæn. viii. 55.) to which he had a fair chance of referring the large mound of alluvial deposits at the mouth of the Carmel. (P. 681.)

Under the name Sinod(on) we have, it is true, a customary custom which they, through which they are the grave of a deceased person as they have been despoiled of many enemies whom they have been in the name of the same is variously written, and may be considered to be a Hindoo colony. (Th. H. D.)

The name of SINDOCANDA (Sindocanda, Pol. vii. 4. § 3), a city in the middle of the W. coast of Tapprobane, belonging to the people called Sandacandas. Hence it has been conjectured, either that the name of the town should be changed into Sandocandas, or that the people should be called Sandocandas. (Th. H. D.)

SINDOMANA (Sindomana, Strab. xiv. p. 701), a town on the lower course of the Indus, and in the neighbourhood of the island of Patanale. (Comp. Arrian, Anab. vi. 15; Diod. xvii. 108; Curtius, ix. 8, 13, 17.)

SINDUS (Sinde, Herod. vii. 133; Steph. B. s. n.), a maritime town of Mygdonia in Macedonia, between Thermus (Thessalonica) and Chalastra. (E. B. J.)

SINGA (Singa, Pol. v. 15. § 10), a city of the Syrian province of Commagene, to the N. of Dolicha, and situated on the river Singa (76. § 9), now the Seneja, which had its source in Mount Piera and flowed to the N.W. till it fell into the Euphrates to the S. of Samos. (Th. H. D.)

SINGAMES (Singyass, Anian, Per. P. Eum. p. 10), a navigable river of Colchis, which entered the Pontus Euxinus 210 stadia N. of the Cobus, and 120 stadia S.E. from the Tanuraus. (Plin. vi. 4. 4.) Now the Osinyvern. (Th. H. D.)
of the Bosporus, and divided with Byzantium the
exclusive tanny fisheries in that sea. In the time
Soter, Sinope was governed by a prince,
whom the Egyptian king sent an
Hist. iv. 83, foll.) Its great
excellent situation, excelled
kings of Pontus. It was first
by Mithridates IV., the great-
Mithridates the Great. Polybius
Our principal authority for this
the situation of Sinope in the follow-
It is built on a peninsula, which
out into the sea. The isthmus which
connects the peninsula with the mainland is not
more than 2 stadia in breadth, and is entirely
harassed by the city, which comes up close to it, but
the remainder of the peninsula stretches out towards
the sea. It is quite flat and of easy access from the
town; but on the side of the sea it is precipitous
all around, and dangerous for vessels, and presents
very few spots fit for landing. This de-
scription is confirmed by Strabo (xii. p. 545), for he
says that the city was built on the neck of the
peninsula; but he adds, that the latter was girt all
around with rocks hollowed out in the form of
basins. At high water these basins were filled,
and rendered the shore inaccessible, especially as
the rocks were everywhere so pointed that it was
impossible to walk on them with bare feet. The
Sinopians defended themselves bravely against
Mithridates, and the timely aid of the Rhodians in
the end enabled them to compel the aggressor to
raise the siege. Pharmaces, the successor of
Mithridates IV., was more successful. He attacked
the city unexpectedly, and finding its inhabitants
unprepared, easily overpowered it, as Strabo
states. This time Sinope became the chief town, and the
residence of the kings of Pontus. (Strab. l. c.;
Polyb. xxiv. 10.) Mithridates, surnamed Euergetes
the successor of Pharmaces, was assassinated at
Sinope in B.C. 120 (Strab. x. p. 477). His son,
Mithridates the Great, was born and educated at
Sinope, and did much to strengthen his
birthplace: he formed a harbour on each side of
the isthmus, built naval arsenals, and constructed
admirable reservoirs for the tanny fisheries.
After his death at Cyzicus, the king intrusted the
command of the garrison of Sinope to Bessus,
who acted as a cruel tyrant; and Sinope, pressed both
from within and from without, was at last taken
by Lucullus, after a brave resistance. (Strab. l. c.;
Plut. Lucull. 18; Appian, Bell. Mithr. 83;
Menmon, in Phot. Cod. p. 338, ed. Bakker.) Lu-
cullus treated the Sinopians themselves mildly,
having put the Pontian garrison to the sword; and
he left them in possession of all their works of art,
which embellished the city, with the exception of
the statue of Antylus, a work of Sthenes, and the
sphere of Billarus. (Strab. Plut. l. c.; Cic. pro Log.
Mem. 8.) Lucullus restored the city to its ancient
freedom and independence. But when Pharmaces,
the son of Mithridates, had been routed at Zela,
Cassar took Sinope under his protection, and estab-
ished Roman colonies there, as we must infer
from coins bearing the inscription S. C. Ad Cor. B.C.
86.) Sinope. In the time of Strabo Sinope was still
a large, splendid, and well fortified city; for he
describes it as surrounded by strong walls, and
adorned with fine porticoes, squares, gymnasium, and
other public edifices. Its commerce indeed declined,
yet the tanny fisheries formed an inexhaustible
source of revenue, which maintained the city in a tolerable state of prosperity. It possessed extensive suburbs, and numerous villas in its vicinity (Strab. l. c.; Plin. vi. 2). From Pliny's letter's (x. 91), it appears that the latter man Sinope suffered some important losses from the want of a good supply of water, which Pliny endeavoured to remedy by a grant from the emperor Trajan to build an aqueduct conveying water from a distance of 16 miles. In the time of Arrian and Marcian, Sinope still continued to be a flourishing town. In the middle ages it belonged to the empire of Trebizond, and fell into the hands of the Turks in A. D. 1470, in the reign of Mohammed II. Sinope is also remarkable as the birthplace of several men of eminence, such as Diogenes the Cynic, Barten, the historian of Persia, and Diphilus, the comic poet.

Near Sinope was a small island, called Scopelus, around which large vessels were obliged to sail, before they entered the harbour; but art and craft might pass between it and the land, by which means a circuit of 40 stadia was avoided (Marcian, p. 73, &c.). The celebrated Sinopian cinnabar (Sinopis munci,就没有 or没有 γυς) was not a product of the district of Sinope, but was designated by this name only because it formed one of the chief articles of commerce in Sinope (Strabo, vii. 3. 4; 7. 5. 43, p. 457, fol.). The imperial coins of Sinope that are known, extend from Augustus to Gallienus. (Seidini, Num. Vet. p. 63; Basche, Lex. Num. iv. 2. p. 1105, fol.).

Sinope, now called Sineh, is still a town of some importance, but it contains only few remains of its former greatness. The wall across the lighthouse has been built up with fragments of ancient architecture, such as columns, architraves, &c., and the same is found in several other parts of the modern town; but no distinct ruins of its temples, porticoes, or even of the great aqueduct, are to be seen. (Hamilton, Researches, vol. i. p. 306, &c.) [L. S.]

SINOPRIA (Sinopio, Strab. xii. p. 555), a town on the coast of Armenia Minor, but a circumstance which gave rise to a pun of the historian Theophanes who wrote the name Sinopha. The place is no doubt the same as the one called Sinaeora by Appian (Mithrid. 101), by Ammianus Marcellinus (xvii. 7) Synhormum, by Ptolemy (v. 7. 2) Sinhora or Sinera, and in the Antonine Itinerary (p. 308) Sinervas. The name, according to the authority of the historian, seems to show that the form Sinoria, which Strabo gives, is the correct one. The town was a fortress built by Mithridates on the frontier between Greater and Lesser Armenia; but assuming that all the different names mentioned above are only varieties or corruptions of one, it is not easy to fix the exact site of the town, for Ptolemy and the Antonine Itinerary place it to the south-west of Satala, on the road from this town to Melitene, and on the Eufrates, while the Table, calling it Sinara, places it 79 miles to the north-east of Satala, on the frontiers of Pontus; but there can be no doubt that the Sinara of the Table is altogether a different place from Sinoria, and the site of the latter place must be sought on the banks of the Eufrates between Satala and Melitene, whence some identify it with Murad Chai and others with Semi Beli. [L. S.]

SINOTUM. [Synodem.] SINOS (Sino, Ptol. iii. 8. § 3), a people in the S. of Dacia. [T. H. D.]

SINTI (Thuc. ii. 98; Steph. B. a. c.; Liv. xlii. 31), a Thracian tribe who occupied the district lying between the ridge called Cercine and the right W. bank of the Strymon, in the upper part of the course of that river, which was called from these Sintici (Strabo, Ptol. iii. 15. § 38). Wann was the name of the four provinces situated in the Roman conquest, Sintici was associated with Bithia in the First Macedonia, of which Amphipolis was the capital (Liv. xiv. 29). It contained the three towns HERACLEA, PAROBECOPOLIS, TRISTOLIS. [E. B.]

SINTIES. [Lemnon.] SINOUESSA (Sinovessa or Sibovessa; Ed. La- pserdes, Sinusensae; Monodromae, a city of Lusium, in the more extended sense of the name, situated on the Tyrrhenian sea, about 6 miles N. of the mouth of the Vulturuma. It was on the line of the Via Appia, and was the last place where the great highroad touched on the sea-coast. (Strab. v. p. 283.) It is certain that Sinouessa was not as an ecclesiastic city; indeed there is no trace of the existence of an Italian at the spot before the Roman colony. Some authors, indeed, mention an obscure tradition that there had previously been a Greek city on the spot which was called Sinope; but little value can be attached to this statement. (Liv. x. 21; Plin. iii. 3. a. s.) It is certain that if it ever existed, it had wholly disappeared before Strabo's time. (Strabo, vii. 3. 4, p. 457, fol.) The territory of the Roman colony was chiefly for the purpose of securing the neighbouring fertile tract of country from the ravages of the Samnites, who had already repeatedly overrun the district. But for this very reason the plebeians at Rome hesitated to give their names, and there was some difficulty found in carrying out the colony, which was, however, settled in the following year, p. c. 296. (Liv. x. 21; Gaius Pat. 1. 14.) Sinouessa seems to have rapidly risen into a place of importance; but its territory was severely ravaged by Hannibal in B. C. 217, whose cavalry carried their devastations up to the very gates of the town. (Liv. xxii. 13, 14.) It subsequently endeavoured, in common with Minturnae and other colonies of the same age, to make its independence felt, especially by the fact of furnishing military levies; but this was overruled, while there was an enemy with an army in Italy. (Id. xxvii. 38.) At a later period (p. c. 191) they again attempted, but with equal ill success, to procure a similar exemption from the naval service. (Id. xxxvii. 3.) Its position on the Appia gave it an important place on the commercial and military road to the prosperity of Sinouessa; for the same reason it is frequently incidentally mentioned by Cicero, and we learn that Caesar halted there for a night on his way from Brundusium to Rome, in B. C. 49. (Cic. ad Att. ix. 15, 16, xiv. 8, ad Fam. xii. 20.) It is noticed also by Horace on his journey to Brundusium as the place where he met with his friends Varins and Virgil. (Sat. i. 5. 40.) The fertility of its territory, and especially of the neighbouring ridge of the Mons Massicus, so celebrated for its wines, must also have tended to promote the prosperity of Sinouessa, but we hear little of it under the Roman Empire. It received a body of military colonists, apparently under the Tribunus (Liv. Col. p. 237), but did not retain the rank of a Colonia, see...
SINUS AD GRADUS.

is termed by Pliny as well as the Liber Coloniarum only an "oppidum," or ordinary municipal town. (Plin. iii. 5. a. 9; Lüb. Col. i. c.) It was the furthest town in Latium, as that term was understood in the days of Strabo and Pliny, or "Latium adjec- tum," as the latter author terms it; and its territory extended to the river Sims, which formed the limit between Latium and Campania. (Strab. v. p. 419, 231, 233; Plin. iii. 5. a. 9; Mel. ii. 4. § 9.) At an earlier period indeed Polybius reckoned it a town of Campania, and Polybius follows the same classification, as he makes the Liris the southern limit of Latium (Pol. iii. 91; Polt. iii. i. § 6); but the division adopted by Strabo and Pliny is through the most correct. The itineraries all notice Sinussa as a still existing town on the Appian Way, and place it 9 miles from Minturnae, which is, however, considerably below the truth. (Itin. Anton. p. 108; Itin. Hier. p. 611; Tab. Peut.) The period of its destruction is unknown.

The ruins of Sinussa are still visible on the sea-coast just below the hill of Montedragone, which forms the last underfall or extremity of the long ridge of Monte Musciano. The most important are those of an aqueduct, and of an edifice which appears to have been a triumphal arch; but the whole plain is covered with fragments of ancient buildings. (Oliver. Ital. p. 1080; Romaniell, vol. iii. p. 486.)

At a short distance from Sinussa were the baths or thermal springs called Aquae Sinussinenses, which appear to have enjoyed a great reputation among the Romans. Pliny tells us they were esteemed a remedy for barrenness in women and for insanity in men. They are already mentioned by Livy, and are called by Varro the baths of Sinussa, though their fame was eclipsed at a later period by those of Baiae and other fashinable watering-places, they still continued in use under the Empire, and were resorted to among others by the emperor Claudius. (Liv. xxii. 13; Tac. Ann. xii. 66; Plin. xxx. 2. a. 4.) It was there, also, that the infamous Tigidillius was put to death with his own hand, (Tác. Hist. i. 72; Plut. Oth. ii.) The mild and warm climate of Sinussa is extolled by some writers as contributing to the effect of the waters (Tac. Ann. xii. 66); hence it is called "Sinussa tepida" by Silius Italicus, and "molis Sinussa" by Martial. (Sil. Ital. viii. 233; Mart. viii. 42.) The site of the water-now called Bouge, and the remains of Roman buildings still exist there. (E. H. B.)

SINUS AD GRADUS OR AD GRADUS. [Fossa Mariana.]

SION, M. ( asia), originally the name of a particular fortress or hill of Jerusalem, but often in the poetical and prophetic books extended to the whole city, especially to the temple, for a remarkable situation. It seems proper has been always assumed by later writers to be the SW. hill of Jerusalem, and this has been taken for granted in the article on Jerusalem [Jerusalem, p. 18]. The counter hypothesis of a later writer, however, maintained with great learning, demands some notice under this head. M. Strabo tells us that the original or proper name of the city of David, from which David had expelled the Jebusites, is demonstrable, from the contents of the second passage above referred to, that the temple was in no sense in the city of David; for, after the completion of the temple, it is said in that and the parallel passage (2 Chron. v. 2, 5, 7) that Solomon and the assembled Israelites brought up the ark of the Lord out of the city of David, which is Sion, into the temple which he had prepared for it on what Scripture calls Mount Moriah (2 Chron. iii. 1). Again, in 2 Samuel, v. 6—9, we have the account of David's wresting "the stronghold of Sion, the same is the city of David," out of the hands of the Jebusites; after which "David dwelt in the fort, and called it the city of David." Josephus and other writers of the same events, states that David "laid siege to Jerusalem, and took the lower city by assault, while the citadel still held out." (Ant. viii. 3. § 2) This citadel is clearly identified with the upper city, both in this passage and in his more detailed description of the city, where he says that the hill upon which Mount Zion rises, the upper city was not as large or as strong as the lower city, and on account of its strength was called by King David the fortress ( favourites). (Bell. Jud. v. 4. § 1.) We are thus led to a conclusion directly opposite to that arrived at by Mr. Truph, who says that "the accounts in the books of Samuel and Chronicles represent David as taking the stronghold of Sion first
and the Jebusite city afterwards; Josephus represents him as taking the lower city first, and afterwards the citadel. There can be no doubt, therefore, that in Josephus's view, Sion was the lower city, and the Jebusite city the citadel; "for a comparison of the 7th with the 9th verse in 2 Sam. v., and of the 5th with the 7th verse in 1 Chron. xi. can leave no doubt that the immediate verses in both passages relate to the particulars of occupation of Sion, which particulars are narrated by Josephus of the occupation of the upper city, here called by him by the identical name used by the sacred writer, of "a castle in which David dwelt; therefore they called it the city of David;" and this προσωπον of Josephus is admitted by Mr. Thurne to be the upper city (p. 56, note 2). That the name Sion was subsequently used in a much wider acceptation, and applied particularly to the sanctuary, is certain; and the fact is easily explained. The tent or tabernacle erected by David for the reception of the ark was certainly on Mount Zion, and in the city of David (2 Sam. vi. 13; 1 Chron. xv. 1, 29), and therefore in all the larger compositions, of the Psalms of David, the conclusion of his history, and the commencement of Solomon's reign, Sion was properly identified with the sanctuary. What could be more natural than that, when the ark was transferred to the newly-consecrated temple on the contiguous hill, which was actually united to its former resting-place by an artificial embankment, the signification of the name was expanded so as to comprehend the Temple Mount, and continue the propriety and applicability of the received phraseology of David's and Asaph's Psalms to the new and permanent abode of the most sacred emblem of the Hebrew worship? But to attempt to found a topographical argument on the figurative and frequently elliptical expressions of the Psalms, is an exercise so remote as to be unworthy of the subject. But there is no doubt, in order not to perplex the topography of Jerusalem by the use of ecclesiastical and devotional terminology that Josephus has wholly abstained from the use of the name Sion.

G. W.

SIPH or ZIPH (LXX, Alex. Ziph, Vat. Ζιφ, Etk. Zaphir), a city of the tribe of Judah, mentioned in Genesis, in the list of the tribes of Israel (Josh. xv. 55). The wilderness of Ziph was a favourite hiding-place of David when concealing himself from the malice of Saul. (1 Sam. xxiii. 14, 26, xxvi. 1; Psalms li. title.) This wilderness of Ziph was contiguous to the wilderness of Maon (1 Sam. xxiii. 25); and this Maon is connected with Carmel in the history of Nahal and Abigail (xxv. 9). The three names are still found a few miles south of Hebron, as Kermel, Ma'an, Ziph. The ruins lie on a low ridge between two small wadys, which commence here and run towards the Dead Sea. "There is here little to be seen except broken walls and foundations, most of them of unknown stones, but indicating solidity, and covering a considerable tract of ground. (Robinson, "Bibl. Res. vol. ii. p. 191.) Ziph is placed by St. Jerome 8 miles E. of Hebron (S. would be more correct), and the desert of Ziph is frequently mentioned in the annals of the reconquest of Palestine, while the site of the town was identified by travelers at least three centuries ago. (Filer, "Israelitum," p. 66.) [G. W.]

SIPHAES or TIBHA (also Taba, Tabha, Tabaia, Tabia, Tibaia, etc.), a town of Bochita, upon the Cornishian gulf, which was said to have derived its name from Tiphys, the pilot of the Argonauts. It is now a village of Panaesian the inhabitants of Siphaes paid an annual festival to Argo, Tiphys, and the other heroes of the expedition. (Pausanias i. 5.) Thucydides (I. c.), Apollodorus i. 27. 3, and Herodotus (iv. 44) tell us that the island of Thespius was dependent on that of Thespie; and it is noted by Müller and Kiepert as Aika. I must call attention to the fact that Panaesian demons aying W. of Thibase, and he thence p. 66. S. of Thibest, near the monastery named Taxarach, where all the remains of an ancient town are preserved. In the possession of the island of Thespius would be made in Siphes, which Leake accounts for by the name of Siphes over all the places in the island of Boceita, which the whole country lying on part of the Corinthian gulf may have been, a common acceptation, being called the Thespius. (Leake, "Greece," pl. ii. p. 318.)

SIPHONIS or SIPHYSSES (S. n. xi., S. d. S. Sipheos Gr., Siphonaste It.). a name of the Aegaean sea, one of the Cyclades, lying S. of Seriphos, and N. of Melos. (Ptol. ii. c. i. § 66) describes it as 28 miles in circuit x. considerably larger. The same writer says, the island was originally called Mesape, but, at the coming of the Siphoenses, was named B. (a. v.). Siphon was estab. from Athens (Herod. viii. 48), where a has been derived its name from Sipheos, as a. Sunnias. (Steph. B. a. v.). In consequence of gold and silver mines, which remain in seen, the Siphenses attained great prosperity. In this respect they are considered, in the time of Polyzenus, as the wealthiest of all the islands. The s. of Delphi, in which they deposed the to the production of their mines (Paus. x. 1. 11.) to equal in wealth to the treasures of the most states; and their public buildings were adorned with Parian marble. Their riches, however, came to them to pillage; and a party of pirates plundered the island, as they did a contribution of 100 talents. (Herod. vii. 44.) The Siphenses were among the few islands in the Aegaean who refused tribute to Xerxes and fought with a single ship on the side of the at Salamis. (Herod. viii. 46, 48.) Darsus the Athenian supremacy the Siphenses paid as a tribute of 3600 drachmae. (Plut. rails. x. 3. 4.) Their mines were afterwards very productive; and Pausanias (I. c.) relates as the consequence of the Siphenses neglecting the time of their treasure to Delphi, the in the time of Strabo the Siphenses had become so rich that Χειμώνια Διδύμων from a present to the island. (S. d. S. l. 5.) The moral character of the Siphenses wastv. and hence to act like a Siphenses (Σωληνηθήτω, as a used as a term of reproach. (Steph. B. s. B.) The Siphenses were esteemed in antiquity, as they are in the present age, in potteries. Pliney (xxxvi. xx. 115.) says that the potteries were made. This, according to Pliney, was a species of tale, and is probably invented.)
SIPIA.

Stephanus B. when he speaks of Σιπώνος, WCTH·

Siphnos possessed a city of the same name (Ptol. iii. 15. § 31), and also two other towns, Apollonia and Minoa, mentioned only by Stephanus B. The ancient city occupied the same site as the modern town, called Καστρον or Сарапщт, which lies upon the eastern side of the island. There are some remains of the ancient walls; and fragments of marble are found, with which, as we have already seen, the public buildings in antiquity were decorated. A range of mountains, about 3000 feet in height, runs across Siphnos from SE. to NW.; and on the high ground between this mountain and the eastern side of the island, about 1000 feet above the sea, lie five neat villages, of which Σιφαρι is the principal. These villages contain from 4000 to 5000 inhabitants; and the town of Καστρον about 1000. The climate is healthy, and many of the inhabitants live to a great age. The island is well cultivated, but does not produce sufficient food for its population, and accordingly many Siphnians are obliged to emigrate, and are found in considerable numbers in Athens, Smyrna, and Constantinople. (Tournemont, Voyage, f.c. vol. i. p. 134, seq. transal.; Fiedler, Reise, vol. ii. p. 125, seq.; Ross, Reise auf den Griech. Inseln, vol. i. p. 138, seq.)

COIN OF SIPHNOS.

SIPIA, in Gallia, is placed by the Table on a route from Condate (Remes) to Juliomagus (Angers). The distance from Condate to Sipia is xvi. and this distance brings us to a little river Socie at a place called Vir-socie, the Vi being probably a corruption of Vrs; the name is found, as Vir-socie, from Vr-socie brings us to Cambaristum (Comber) on the road to Angers. But see the article Cambaristum. The Socie is a branch of the Vilaine (D'Avrille, Notice, f.c.).

SIPONTUM, or SIPUNTUM, but in Greek always SIPUS (Σιπόνου -όντος: Ελθ. Σιπόνους, Sipontium: Sia Maria di Siponto), a city of Apulia, situated on the coast of the Adriatic, immediately S. of the great promontory of Garganus, and in the bight of the deep bay formed by that promontory with the prolongation of the coast of Apulia. (Strab. vi. p. 284.) This bay is now called the Gulf of Manfredonia, from the city of that name which is situated within a few miles of the site of SIPONTUM. The Cerblus, or Cerbelus, which was called the Candelaro fall into this bay a short distance S. of SIPONTUM, and form at their mouth an extensive lagune or salt-water pool (σταματώμα, Strab. l.c.), now called the Pantano Salso. Like most places in this part of Apulia the foundation of SIPONTUM was ascribed to Diomed (Strab. l.c.: but with the exception of this vague and uncertain tradition, which possibly means no more than that the city was one of those belonging to the Dorian tribe of Apulians, we have no account of its being a Greek colony. The name is closely analogous in form to others in this part of Italy (Hydruntum, Butrintum, &c.): and its Greek derivation from Όλψιδ, a cattle-fish (Strab. l.c.), is in all probability fictitious. The Greek form SIPUS, is adopted also by the Roman poets. (Sil. Ital. viii. 533; Lucan. v. 377.) The only mention of SIPONTUM in history before the Roman conquest is that of its capture by Alexander, king of Epirus, about b. c. 350. (Liv. viii. 24.) The manner in which it is passed under the yoke of Rome we have no record; but in b. c. 194 a colony of Roman citizens was settled there, at the same time that those of Salernum and Buxantum were established on the other sea. (Liv. xxxiv. 45.) The lands assigned to the colonists are said to have previously belonged to the Aparni, which renders it probable that SIPONTUM itself had been colonized before. The new colony, however, does not seem to have prospered. A few years later (b. c. 184) we are told that it was deserted, probably on account of malaria; but a fresh body of colonists was sent there (Liv. xxxv. 22), and it seems from this time to have become a tolerably flourishing town, and was frequently visited by the emperors, whom never the less the town received great consideration. Its principal trade was in corn. (Strab. vi. p. 284; Mel. ii. 4. § 7; Plin. iii. 11. a 16; Ptol. iii. 1. § 16; Ptol. x. 1.) It is, however, mentioned apparently as a place of some importance, during the Civil Wars, being occupied by M. Antonius in b. c. 40. (Appian, B. C. v. 28.) We learn from inscriptions that it retained its municipal government and magistrates, as well as the title of a colony, under the Roman Empire (Mommsen, Insac. R. N. 927—929); and at a later period Paulus Diaconus mentions it as still one of the "urbes satis opulentas" of Apulia. (P. Diod. Hist. Lang. ii. 21.) Lucan notices its situation immediately at the foot of Mount Siponto ("urbem Sipus montibus," Lucan, v. 377). It was, however, actually situated in the plain and immediately adjoining the marshes at the mouth of the Candelaro, which must always have rendered the site unhealthy; and in the middle ages it fell into decay from this cause, till in 1250 Manfred king of Naples removed all the remaining population to the island, and, about a century after, we find Napoleon N., where he built a new city, to which he gave the name of Manfredonia. No ruins of the ancient city are now extant, but the site is still marked by an ancient church, which bears the name of Sta Maria di Siponto, and is still termed the cathedral, the archbishop of Manfredonia bearing officially the title of Archbishop of Ciponto. (Cary, 1796, see above.)

SIPYLLUS (Σιπύλοις), a mountain of Lydia between the river Hermus and the town of Smyrna; it is a branch of Mount Tmolus, running in a north-western direction along the Hermus. It is a rugged, much torn mountain, which rises in such a form to violent convulsions of the earth. The mountain is mentioned even in the Iliad, and was rich in metal. (Hom. II. xxiv. 615; Strab. i. p. 58, xii. p. 579, xiv. p. 560.) On the eastern slopes of the
mountain, there once existed, according to tradition, an ancient city, called Tantaus, afterwards Sipylos, the capital of the Mazonians, which was believed to have been swallowed up by an earthquake, and replaced by a valley filled by a lake, which bore the name of Sadi or Solot (Strab. i. p. 58, xii. p. 579; Steph. B. s. v.; Plin. v. 31; Paus. vii. 24. § 7). Pliny relates that the spot once occupied by Sipylos was successively occupied by other towns, which he calls Aristopolis, Colpe and Lebadea. Pausanias (v. 13. § 4) calls the lake the marsh of Tantaus, and adds that its tomb was conspicuous near it, and that the throne of Pelops was shown on the summit of the mountain above the temple of (Cybele) Plastane (ιε). The tops of the houses of Sipylos were believed to have been seen under the water for some time after (Paus. vii. 24. § 7); and some modern travellers, mistaking the ruins of old Smyrna for those of Sipylos, imagine that they have seen both the remains of Sipylos and the tomb of Tantaus. Chandler (Travels in Asia Minor, p. 331) thought that a small lake of limpid water at the north-eastern foot of Mount Sipylos, not far from a sepulchre cut in the rock, might be the lake; but Hamilton (Researches, i. p. 49, fol.) has shown that the lake must be sought for in the marshy district of the lower plains on the north-western slope of Masticus.

In speaking of Mount Sipylos, we cannot pass over the story of Niobe, alluded to by the poets, who is said to have been metamorphosed into stone on that mountain in her grief at the loss of her children. (Hom. H. xxiv. 614; Soph. Antig. 892; Ov. Met. vi. 310; Apollod. iii. 5; Paus. viii. 2. § 3.) Pausanias (i. 21. § 5) relates that he himself went to Mount Sipylos, and found a large tumulus formed out of Niobe's bones, on the summit of the natural rock; when viewed close he saw only the rock and precipices, but nothing resembling a woman either weeping or in any other posture; but at a distance you fancied you saw a woman in tears and in an attitude of grief. This phantom of Niobe, says Chandler (p. 331), whose observation has been confirmed by other modern travellers, may be defined as an effect of a certain portion of light and shade on a part of Sipylos, perceptible at a particular point of view. Mount Sipylos now bears the name of Sabaudjii Daph or Sipali Daphg. [L. S.]

SIRACELAE (Itin. Ant. p. 332; Ib. p. 333, Siracella; cf. Hes. p. 605, Sirigoria; Tiss. Post. Synagelos; and in Geog. B. iv. 6, and v. 12, Synacelia), a place in Tarentum, on the road from Tramuntoplis to Callipolis, and on the main road to Constantinople. Its distance from Trajanopolis is variously given in the Itin. Ant., and the readings of the MSS. differ,—one stating the distance to be as much as 58,000 paces, another as little as 50,000. According to Mauvett (vii. p. 209), its site is near the modern "Chousam or Symposam" (P. Lucas (Trive 4a p. 47); but Richard places it near Zeres, and Laizes near Myglena or Mygipoula; the uncertainty of the itinerary above mentioned being probably the cause of this discrepancy. [J. R.]

SIRACINE (Sab. Soc.)

SIRACINE (Jansenius, Ptol. v. 9, §§ 17, 19), a great and mighty people of Asia. Sirenicene, the coast above the Euxinus, beyond the Rhéa and on the Ambrusium, in the district called Strabo (xi. 504) Sireneus. They appear under various names. Thus Strabo (xi. p. 506) and Mela (i. 19) call them Sireni; Tactites (Athen. xii. 15, seq.) Sireni (in Strabo, xi. p. 432, § 463); and in an inscription (Richt, ii. p. 1009) we find the form Sipades.

They were governed by their own kings and gods, and Romans were engaged in a war with them, &c. (Tac. L. C.; Strab. xx. p. 504.) [T. E.]

SIRAB or SIRABAE. [Phrae.]

SIBAYE, in Media. (Strabo, xii. p. 579; Steph. B. s. v.)

SIRANICA (Tscopeus or Tscopeins, Plin. vi. 17, a tribe in the interior of Libya. [T. E.]

SIREBES. [Xanthius.]

SIRBL. [Serbi.]

SIRBITUM, a city of Asaithia, shore between the mountains cease, and at a distance of 15 km. from the town (Plin. vii. 36. p. 23). For some particulars Memont (x. p. 171) is secret as to it, but regards it as the modern Senussi. [T. E.]

SIRBONIS LACUS ( Pc. Labeo or Labeo Maris, Herod. ii. 6; Diodor. i. 30; Poly. i. 3; Ptol. i. 20; Strab. i. p. 50, 65, xvii. 760—768; Flor. B. s. v.; Plin. v. 12, xiv. 14; Schol. Her.). was a vast tract of marshy ground, the course of which formed the Sirbonian lake, lying between the estuary of the Delta, the Lathus of Sirbonis, and the Mediterranean sea. When at its greatest extent it was at one time connected by a natural canal (vrb. Euphrates), running through the (ancient) Phasis and shingle (vrb. Bosphorus), which separates it from the sea. The limits of the Senussi have, however, been much contracted by the invasion of the sea-bords and the cutting of the sands, and the lake is now of inconsiderable extent. The Sirbonian region is celebrated as the theatre for having been the scene of at least the pre-destruction of the Roman army in A.D. 48. Danubius Orcus was leading it, after the return of Sion, to Egypt, in order to restore it to the ifrus (vrb. Senusitae) of the town, (30) as probably exaggerated the serious disaster to the annihilation of the invading host, and Men (p. ii. 293) has adopted the statement of Lev - when he speaks of

"——that Sirbonian bog
Betwixt Damita and Mount Cassius
Where armies whole have sunk."

The same Persian army, however, afterward sent to Pelusium, Babistis, and other cities of the coast. The base of the Delian triclinium of Agys was reckoned by Herodotus (ii. 6) from the sea to the lake Sirbonis. [W. A.]

SIRENUSAE FUSCULAR. [Maurer's Pal- Montforti.]

SIRICAE, a place in Cappadocia, on the road from Comana to Melitene, and 240 miles from Tarsus. (Itin. Ant. p. 210, 211.) Acryaeus; Laizes, near the Bosphorus. [T. B.]

SIRIO, in Gallus, is placed by the Tiss. Post. from Burdigala (Bordeaux) to Agis, (Tosc. 159) and the distance is probably correct, as is also the Tosc. 159 places Sirio x. from Bordeaux; for the true Lat. is xxv. or xxi. Gallic leagues. D'Avail sa Siris (the Pont de Siris) near the point where the river Siris or Cerone joins the Eure or the bank. [C. E.]

SIRIS (Oberon.; Eth. Zapreis, but also Siris. It is a mountain chain or mountainous mass, almost at the mouth of the river of the same name, near to the Tarentine gulf, and now called the same. There is no doubt that Siris was a great cistern, and that at one time it attains to a great cistern of wealth and prosperity; but its history is extinct, obscure and uncertain. Its first origin was sacred, and its use as a Trojan colonists and, as a prof. of the
an ancient statue of Minerva was shown there which claimed to be the true Trojan Palladium (Strab. vi. p. 264; Lycoaphr. Aen. 975—985). Whatever may have been the origin of this legend, there seems no doubt that Siris was originally a city of the Chones, the native Eastern inhabitants of this part of Italy (Strab. l. c.). A legend found in the Elymologion (c. v. Ziprus), according to which the city derived its name from a daughter of Morgan, king of Siris, evidently points in the same direction, as the Morgion also were an Eastern tribe. From these first settlements it was wrested, as we are told, by a body of Itonian colonists from Colophon, who had fled from their native city to avoid the dominion of the Lydians. (Strab. l. c.; Athenaeus xii. p. 523.) The period of this emigration is very uncertain; but it appears probable that it must have taken place not long after the capture of the city by Gyges, king of Lydia, about 700—690 B.C. Archilochus, writing about 660 B.C., alludes to the fertility and beauty of the district on the banks of the Siris; and though the fragment preserved to us by Athenaeus does not expressly notice the existence of the city of that name, yet he uses such expressions as prove that the poet certainly did mention it; and the fact of this colony having been so lately established there was doubtless the cause of its allusion to it (Archil. op. Athen. xii. p. 523). On the other hand, it seems clear from the account of the settlement at Metapontum (Strab. vi. p. 265), that the territory of Siris was at this time still unoccupied by any Greek colonies. It may therefore be probably assigned to the date of the Ionian settlement at Siris between 690 and 650 B.C. We are told that the Ionic colonists gave the city the name of Polis (Πολιεύς, Strab. vi. p. 264; Steph. B. s. v. Ziprus); but the appellation of Siris, which it derived from the river, and which seems to have been often given to the whole district (§ Ziprus, used as equivalent to Σίρις, evidently hypercorrection, and is the only one met with in common use. Of the history of Siris we know literally nothing, except the general fact of its prosperity, and that its citizens indulged in habits of luxury and effeminacy that rivalled those of their neighbours the Sybarites. (Athen. xii. p. 523.) It may be received as an additional proof of their opulence, that Damasus, a celebrated gladiator, is said by Herodotus to have been the suitor for the daughter of Cleisthenes of Sicyon, about 580—560 B.C., on which occasion Siris and Sybaris among the cities of Italy alone furnished claimants. (Herod. vi. 127.) This was probably about the period that Siris was at the height of its prosperity. But an Ionian city, existing as it did in the midst of the powerful Achaean colonies, must naturally have been an object of jealousy to its neighbours; and hence we are told that the Metapontines, Sybarites, and Corinthians formed a league against Siris; and the war that ensued ended in the capture of the city, which appears to have been followed by the expulsion of the inhabitants (Justin. xx. 9). The date of the destruction of Siris cannot be fixed with any approach to certainty: it was probably after 550 B.C., and certainly preceded the fall of its rival Sybaris in B.c. 510. Its ruin appears to have been complete, for we meet with no subsequent mention of the city, and the territory is spoken of as open to colonisation at the time of the Persian War, B.C. 480. (Herod. viii. 62.) Upon the failure of Siris we learn incidentally that the Athenians considered themselves as having a claim of old standing to the vacant district of the Sirites, and even at one time thought of removing thither with their wives and families. (Herod. l. c.) The origin of this claim is unknown; but it seems pretty clear that it was taken up by the Athenian colonists who established themselves at Thurii in B.C. 443, and became the occasion of hostilities between them and the Tarentines. These were at length terminated by a compromise, and it was agreed to found in common a fresh colony in the disputed territory. This appears to have been at first established on the site of the ancient city, but was soon after transferred to a spot 3 miles distant, where the new colony received the name of Heraclea, and soon rose to be a flourishing city. (Strab. vi. p. 264; Diod. xii. 36.) [HERACLEA.] According to Strabo, Siris still continued to exist as the port or naval station of Heraclea; but no other mention of it is found, and it is not clear whether Strabo himself meant to speak of it as still subsisting in his day. No remains of it are extant, and the exact site does not appear to have been determined. But it may be placed on the left bank of the river Siris (now called the Sinno), at or near its mouth; a position which well accords with the distance of 24 miles from Pafili (modern Heraclea), the remains of which are visible at Pafili, near the river Agré, the ancient Aciria. [HERACLEA.] The river Siris is mentioned by Lycoaphron (Aen. 982), as well as by Archilochus in a passage already cited (ep. Athen. xii. p. 523); but the former author calls it Ziprus, and its modern name of Sinno would seem to be derived from an ancient period; for we find mention in the Tabulae Peutingerianae of a station called Zepirus near Heraclea, the name of which is written Semnon, probably a corruption for Ad Sinnum or Sinnam. The Siris and Aciria are mentioned in conjunction by Pliney as well as by Strabo, and are two of the most considerable streams in Lucania. (Plin. ill. i. 15; Strab. vi. p. 264.) The name of the former river is not so much in connection with the first great battle between Pyrrhus and the Romans, B.C. 280, which was fought upon its banks (Plut. Pyrrh. 16). It has been absurdly confounded by Florus and Oro- sius with the Liris in Campania. (Flor. i. 18. § 7; Orso. iv. 1.) The fertile district of the Sirites (§ Ζερπίτες or Ζερπίται) is a portion of the lowest tract of country which lies between the gulf of Taranto from the neighbourhood of Rocco Imperiale to the mouth of the Bradano. This plain stretches inland from the mouth of the Sinno to the foot of the hill on which stands the modern city of Tursi, about 8 miles from the sea. It is a tract of extraordinary natural fertility, but is now greatly neglected, and, in common with all this coast, desolated by malaria. (E. H. B.) SIRIS, SIRAE, SERRHAE (Σίρις, Herod. viii. 115; Sirae, Liv. iv. 4; Σέρις, Hieroc.: Σίρας and Σερράς, Herod. v. 15; Steph. B.: Serrae), a town of Macedonia, standing in the widest part of the great Strymonic plain on the last slopes of the range of mountains which bound it to the NE. Xerxes left a part of his sick there, and on proceeding to the Hellisentia (Herod. l. c.) and P. Aemilius Paulus, after his victory at Pydna, received at this town, which is ascribed to Odomantius, a deputation from Pergaeus, who had retired to Samothrace. (Liv. l. c.) Little is known of Serrae, which was the usual form of the name in the 5th century (though from two inscriptions found at Serrae it appears that Sirrhas, or Sirrha, the was the more ancient orthography, and that which obtained at least until the division of the empire), until the great spread of 3 to 3
SICILIA.

the Servian kingdom. Stephen Dushan in the 14th century seized on this large and flourishing city, and assumed the imperial crown here, where he established a court on the Roman or Byzantine model, with the title of Emperor of Romania, Serbia, and Albania. (Nicop. ii. p. 67.) After his death, a partition of his dominions took place but the Greeks have never since been able to recover their former preponderance in the provinces of the Strymonic valley. Sultan Murad took this town from the Servians, and when Sigismund, king of Hungary, was about to invade the Ottoman dominions, Bayezid (Bajazet Iberim) summoned the Christian princes who were his vassals (to his camp at Serrhis, previous to his victory at Nicopoli, A.D. 1396. (J. von Hammer, Gesch. des Osman. Reiches, vol. i. pp. 193, 246, 600.)

Besides the Macedonian inscriptions of the Roman empire found by Leake (Instor. 1856) and Coulonery, the only other vestige of the ancient town is a piece of granite wall faced with large quadrangular blocks, but composed within of small stones and mortar forming a mass of extreme solidity. Servian remains are more common. (Leake, Northern Greece, vol. iii. pp. 300—310.)

SIRMO (Serimno), a narrow neck or tongue of land, projecting out into the Lake Benacus (Lago di Benaco) from its southern shore. Though a conspicuous and picturesque object in all views of the lake from its southern shores, it is unnoticed by any of the geographers, and its name would probably have been unknown to us, but for the circumstance that Catullus, who was a native of the neighbouring Verona, had a villa on its shores, and has sung the praises of Sirmio in one of the most charming odes in the thirty-first book of the Poet. (Pet. ii. 19; Plin. iii. 1. a. 3.) It lay N. of Cortaia, between the Baiset and the Anza, and was celebrated for its silver mines and veins of cinnaabar. (Strab. loc. cit. VII. 9; Plin. xxxiii. 7. a. 40; Dioscor. v. 109.) The town of Alamiades in the Seire Noresca, with which Siscia is identified, still possesses a rich mine of quicksilver. The mine is apparently inexhaustable, becoming richer in proportion as it is worked. Silver seem also to have been in the Castra. It is very quicksilver occurs also in pyrites and hornstein. "Between 30,000 and 35,000 quintals of mercury are now procured annually." (Ford, Handbook of Spain, p. 61.) After the Lombarb, A. D. 406, it was called "Siscia," (Inst. Ant. p. 127.) This must, however, have been situated at the entrance of the peninsula, probably where a road turned off to it, as it must have been opposite to the island of Catullus, which had been cut off by a large and notable embayment of the sea, and which had replaced the humbler dwelling of the post.

SIRMIUM (Spicino), an important city in the south-eastern part of Lower Pannonia, was an ancient Celtic place of the Taurisci, on the left bank of the Savas, a little below the point where this river is joined by the Bacacius (Plin. iii. 28.) Zosimos (loc. cit.) says that last Sirmium was surrounded on two sides by a tributary of the later. The town was situated in a most favourable position, where several roads met (Inst. Ant. pp. 124, 131; Inst. Hiera. p. 583), and during the wars against the Dacians and other Dacian tribes, it became the chief depot of all field posts. After the battle of Adrianople, it became the chief town of the province of Pannonia. (Herodian, viii. 2.) Whether it ever was made a Roman colony is not quite certain, though an inscription is said to exist containing the words Dec. Colon. Sirmiones. It contained a large manufactury of arms, a spacious forum, an imperial palace, and other public build-

SIBOC (Sibede), a town of Parthy, noticed by Ieronymus. (Stoix. Parth. c. 13, ed. Muller.) It is not clear whether there is any corresponding modern town, but Boccaccio thinks it is represented by the present Sserba. (Geogr. Herod. p. 297.) Ptolemy places it a district which he calls Siracene among the Astabeni, a people who occupied part of Hycransia (v. 9. § 5). It is not impossible that Sirce and Siracene may be thus connected.

SIBAPOND (Zarauz), Strab. iii. p. 142, a considerable town in the province of Zaraz, though it is not expressly mentioned by the ancient writers. (Inst. Ant. p. 19; Plin. iii. 1. a. 3.) It lay N. of Cordavia, between the Baeti and the Anza, and was celebrated for its silver mines and veins of cinnaabar. (Strab. loc. cit. VII. 9; Plin. xxxiii. 7. a. 40; Dioscor. v. 109.) The town of Alamiades in the Seire Noresca, with which Siscia is identified, still possesses a rich mine of quicksilver. (Ford, Handb. Geography, p. 28.) As the name of the town is variously written, it appears on coins as "Siscio" (Sestini, p. 87), whilst others have the correct name. (Flores, Mem. iii. p. 119; Micieni, p. 125, and Suppl. i. p. 114.) The form "Sisalona" (Inst. Ant. (p. 444) is probably corrupt. It appears to be the derivative of the name Siscia. (Ptolemy E. 6. § 59) of whom, however, places it in the territory of the Ostiani, in Hispania Tarraconensis, on which indeed it borders.

SISAR. [T.H.D.]

SISARA (Sisira, Phot. iv. 3. § 17), a lake in Africa Propria, in the neighbourhood of Hippo Diarrhythus, and Remisit or Sisaria. (T. H. D.)

SISARACH (Sissarach, Phot. ii. 19, de Adr. ii. 4), a fortress of Mesopotamia, above Dara, noticed by Procopius. It is not elsewhere mentioned. (V. S.)

SISESTEA, SEGESTA, or SEGESTICA (Sisestena, Sepestena, Sepestine, Sepestana, Sisestana), a great town in the south of Upper Pannonia, on the southern bank of the Savas, on an island formed by that river and two others, the Colapis and Odra, a canal dug by Tiberius completing the island. (Dion Cass. xlix. 37.) It was situated on the great road from Aquincum to Sirmium.
SITACE.

(Plin. iii. 28.) According to Pliny the name Segestica belonged only to the island, and the town was called Siscia; while Strabo (vi. p. 314) says that Siscia was a fort in the neighbourhood of Segestica; but if this was so, it must have been primarily a fort, subsequently the fort and town became united as one place. (Comp. Strab. iv. p. 202, v. p. 214, vii. p. 218; Appian, Illyr. 16, 23, &c.) Siscia was from the first a strongly fortified town; and after its capture by Tiberius, in the reign of Augustus (Appian, Dion Cass., ii. &c.; Vell. Pat. ii. 113), it became one of the most important places in the region. It was situated on two navigable rivers, not only carried on considerable commerce (Strab. v. pp. 207, 214), but became the central point from which Augustus and Tiberius carried on their undertakings against the Pannonians and Illyrians. Tiberius did much to enlarge and embellish the town, which as early as that time seems to have been made a colony, for Pliny mentions it as such; and in the time of Severus it received fresh colonists, whence in inscriptions it is called Col. Septimia Siscia. The town contained an imperial mint, and the treasury for what was at a later time called the province Savia; at the same time it was the station of the small fleet kept on the Savus. Siscia maintained its importance until the beginning of the 4th century, in proportion as Sirmium rose, Siscia sank and declined. (Comp. Zosim. ii. 48; Orelli, Inscr. n. 504, 505, 2703, 3075, 3346, 4993.) The modern town of Sisak, occupying the place of the ancient Siscia, contains many interesting remains of antiquity. (Marzari, Dalmatina, p. 47; Scholzianer, Astaq. Dalmatiae, p. 59, foll.; Muchar, Noricum superior, p. 159.)

SITACE (Zerden), a large town, first noticed by Xenophon (Anab. ii. 4, § 13), situated about 8 parsegs from the Median Wall, and 15 from the Tigris and the month of the Phrygians. The exact situation cannot be now determined, but several travellers have noticed, in this neighbourhood, remains of ancient walls, or in the ancient town, of which the ascents could be made to Passargada in 7 days, is manifestly erroneous. There is no reason to doubt that it is present represented by a stream called Sisla-Rhephid. (Vincent, Voy. of Nearcissus, i. p. 383; D'Anville, Mem. de l'Acad. xxx. p. 185; Ritter, Erbd.lands. vii. p. 763.)

SITIOGOAS. (Strabo, B. G. vii. 123, &c. Steph. Ptol. iv. 2, § 84; Eusebius, Hist. Eccl. iv. 15, § 9; Longus), the central of the three prongs which run out into the Aegean from the great peninsula of Chalcedon, forming a prolongation to the peak called Solon or Kolomos. The Sithonian peninsula, which, though not so hilly as that of Aetia, is not so invadable as Aetia, was the first, it appears, to come over by land. The soil is very fertile, and the town of the same name is given in Chalcedon. (E. B. J.)

SITIA, a place in Hispania Bescica. (Plin. iii. 1. &c.)

SITIPI (Xiph. Ptol. iv. 2, § 84), a town in the interior of Mauretania Cacaerrina, situated in an extensive plain not far from the borders of Numidia, and on the road from Carthage to Cirta. (Plin. ii. pp. 24, 29, 31, &c.; comp. Amm. Marc. xxviii. 6.) At first, under the Numidian kings, it was but an unimportant place; but after the Roman dominion it became the frontier town of the new province of Numidia, and was probably intended to be a colony; so that on the subsequent division of Mauretania Caesar into two smaller provinces it became the capital of Mauretania Sitifensis. Under the dominion of the Vandals, it was the capital of the district Zabdi. (Zabdi, Procop. B. Vandal. ii. 20.) It is still called Sitif, and lies upon a considerable eminence in a low and marshy situation. Some ruins of the ancient town are still to be seen. (Shaw's Travels, p. 49.)

SITILLIA, in Gallia, is placed by the Table on a road from Aquae Borromis (Bourbon l'Archebault) to Pocernium, supposed to be Perigni. Sitilla is xvi. from Aquae Borromis and xiii. from Pocernium. Sitilla is probably a place named Veli. (D'Anville's Notices, &c.)

SITIOGAGUS. [SITACUS.]

SITOMAGUS, a town of the Iceni or Simeni, in the E. part of Britannia Romana. (Itin. iii. p. 480.) Camden (p. 455) identifies it with Thetford in Norfolk, whilst others seek it at Stonemarsh, Southwell, and Saxmundham. In the Tab. Peut. it is erroneously written as Sitelum. (Tac. Germ. 45.) The Sitionian locality is some part of Finland; probably the northern half of the coast of the Gulf of Bothnia.

The statement that they were under a female rule is explained as follows. The name by which the East Bothnish Finlanders designate themselves is Kainu-laiet (in the singular Kainu-lainen). The Swedes call them Quoena (Kwona). The mediaval name for their country is Cajam-la. Now geenus in the Norse language means, being our words geese and geum, and in great ages, and cite the land of the Quoena would be Caena-land; as it actually is, being Cwena-land (Queen-land) in Anglo-Saxon. Hence the statement of Tacitus arises out of information concerning a certain Cwena-land, erroneously considered to be a terra feminarum, instead of a terra Quenorum. The reader who thinks this fanciful should be informed that in ancient Bremen, writing in the 12th century, when the same country comes under notice, the same confusion appears, and that in a stronger form. The Sitionian country is actually terra feminarum. More than this, the femines become Amazonae: "circa haec litora Balici maris ferunt esse Amazones, quod nunc terra feminarum dicitur, quae aqua gaustra et alqui divaricat copias ... Has in adiantes, spernunt consortia vivorum, quo etiam, si advenirent, a se viriliter repulscunt," c. 228. (Zosim, Die Deutschen, &c., s. v. Quenen.)

It is well worth noticing that King Alfred's locality of the Canem is, in respect to their relations to the Swi, exactly that of Tacitus,—Cwena-land succeeding Cwena-land.

The Sitiones seem to have been the ancient representatives of the Fenno of Finland,—the Fenni of the ancients being the Lapps. This is not only what the words Sitiones and Sitione suggest, but the inference from the word Fenni also. To the Finlander, Fin is a strange name. The Swede calls him Quoens.
he calls himself Sounsia-iaemon or Hamalaucus. On the other hand, it is the Lap of Finnmark that is called a Fin, and it is the Norwegian who calls him so. [FINN.]

SITTAC. [SITTAC.] [R. G. L.]

SITTAC (Σηττάκη, Ptol. vi. 1. § 6), a town of ancient Ilyria, at the southern end of this province, on the road between Ariminum and Susa. (Strab. xvi. p. 744.) It is called Sita (Σίτα) by Diodorus (viii. 110). It was the capital of the district of Sittacense, which appears to have been called in later times Apolloniass (Strab. xli. p. 524), and which adjoined the province of Susia (xv. p. 732). Pliny, who was nearly contemporary with Strabo, and more northerly in direction, states that it bore also the names of Arbelis and Palestine (vi. 27. a. 31). It is probably the same country which Curtius calls Satarense (v. 2).

SITTACENSE. [SITTAC.] [V.]

SITTACUSIS (Σιττακοτίς, Arrian, Ind. c. 4), a navigable river, which unites the two declivities of the Geusus. It has been conjectured by Man- nert that it is the same as the present Sina, a tributary of the Jumna, near Ramgar (v. p. 6. v. p. 69).

SIUPH (Σιόφ, Herod. ii. 172), a town of the Saltine name in the Delta of Egypt. It does not appear to be mentioned by any other writer besides Herodotus. [T. E. D.]

SIVA (Σίων), a town in the prefecture of Cilicia in Cappadocia, on the road from Mazaca to Tavium, at a distance of 22 miles from Mazaca. (Ptol. v. 6. § 15. Top. Ptol.) [L. S.]

SMARAGDUS MONS (Σμάραγδος ὄρος, Ptol. iv. § 14), was a portion of the chain of hills which run from the coast of Asia Minor to the Red Sea from the Heropolis gulf to the straits of Bab-el-Mandeb. Between lat. 24° and 25° in this range is the Mount Smaragdus, the modern Dyebel Zobeir, which derived its name from the emeralds found there, and erath attracted by its wealth the Egyptians into that barren region. The principal mine was at Dyebel Zobeir, but at Bender-el-Soghier to N., and at Sekket to S., each a portion of Mount Smaragdus, there are traces of ancient mining operations. Small emeralds of an inferior quality are still found in this district. (Mannert. Geogr. vol. x. p. 21.) Strabo (vii. 8. 185) and Pliny (xxxix. 15. s. 16) mention the wealth obtained from these mines. At Sekket there is a temple of the Phœnician era; but the mines were known and wrought at least as early as the reign of Amunoph III, in the 18th dynasty of the native kings of Egypt. [W. B. D.]

SMENUS. [Lacost. p. 114, b.]

SMILA. [Chrosa.]

SMYRNA (Σμύρνη: Etr. Smyrno, Smyrnaeae: Smyrnia or Ismir), one of the most celebrated and most flourishing cities in Asia Minor, was situated on the east of the mouth of the Hermus, and on the bay which received from the city the name of the Smyrnæus Sinus. It is said to have been a very ancient town founded by an Amnon of the name of Smyrna, who had previously conquered Ephesus. In consequence of this war Smyrna was regarded as a colony of Ephesus. The Ephesian colonists are said afterwards to have been expelled by Aeolians, who then occupied the place, until, aided by the Colophonians, the Ephesian colonists were enabled to re-establish themselves at Smyrna. (Strab. xiv. p. 633; Steph. B. s. e.; Plin. v. 31.) Herodotus, on the other hand (i. 150), states that Smyrna originally belonged to the Aeolians, who admitted into their city some Colophonian exiles; and that these Colophonian afterwards, during a festival which was celebrated outside the town, made themselves masters of the place. From that time Smyrna ceased to be an Aeolian city, and was received into the Ionian confederacy (Comp. Paus. vii. 5. § 1.) So far then as we are guided by authentic history, Smyrna belonged to the Aeolian confederacy until the year a. c. 688, when by an act of treachery on the part of the Colophonians it fell into the hands of the Ionians, and became the 15th city in the Ionian League. (Herod. i. c. 30.) Later, when the Ionians more northerly in direction, states that it bore also the names of Arbela and Palæstina (vi. 27. a. 31). It is probably the same country which Curtius calls Saxia (v. 2).

-SMYRNA. [V.]

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SOMNAMUS SINUS.

bourhood of their city, on the little river Meles, where the poet was said to have composed his works. Smyrna was at all times not only a great commercial place, but its schools of rhetoric and philosophy also were in great repute. The Christian Church also flourished through the zeal and care of its first bishop Polycarp, who is said to have been put to death in the stadium of Smyrna in A. D. 166 (Iren. iii. p. 176). Under the Byzantine emperors the city experienced great vicissitudes; having been occupied by Tsachas, a Turkish chief, about the close of the 11th century, it was nearly destroyed by a Greek fleet, commanded by John Ducas. It was restored, however, by the emperor Comnenus, but again subjected to severe sufferings during the siege of Ta-
neriana. Not long after it fell into the hands of the Turks, who have retained possession of it ever since. It is now the great mart of the Levant trade. Of Old Smyrna only a few remains now exist on the north-eastern side of the bay of Smyrna; the walls of the acropolis are in the ancient Cyclopean style. The ancient remains of New Smyrna are more numerous, especially of its walls which are of a solid and massive construction; of the stadium between the western gate and the sea, which, how-
ever, is stripped of its marble seats and decorations; and of the theatre on the side of a hill fronting the bay. These and other remains of ancient buildings have been destroyed by the Turks in order to obtain the materials for other buildings; but numerous remains of ancient art have been dug out of the ground at Smyrna. (Chandler's Travels in Asia, pp. 76, 87; Prokesch, Denkwürdigkeiten, i. p. 515, foll.; Hamil-
ton, Researches, i. p. 46, foll.; Sir C. Fellows, Asia Minor, p. 10, foll.)

L. S.

COIN OF SMYRNA.

SOMNAMUS SINUS (Σμυρναῖος κόλπος), also called the bay of Hermus (Ερμύος κόλπος), from the river Hermus, which flows into it, or the bay of Meles (Mελέως κ.), from the little river Meles, is the bay at the head of which Smyrna is situated. From its entrance to the head it is 250 stadia in length, but is divided into a larger and a smaller basin, which have been formed by the deposits of the Hermus, which have at the same time much nar-
rowed the whole. A person sailing into it had on his right the promontory of Celsaena, and on his left the headland of Plocaea; the central part of the bay contained numerous small islands. (Strab. xiv. p. 645; Pomp. Mela, i. 17; Vit. Hom. 2; Steph. B. s.e. Ἱσμυρα.)

L. S.

SOANAS (Σωάνας, Plut. vii. 4. § 3), a small river of Taprobane (Ceylon), which flowed into the sea on the western side of the island. Lassen (in his map) calls it the Kiłuza. On its banks lived a people of the same name, the Soani. (Plut. vii. 4. § 3.)

SOANDA or SOANDUM (Σαόναδα or Σαόνον), a castle of Cappadocia, between Tharros and Sacoena. (Strab. xiv. p. 663; It. Ant. p. 202.) The same place seems to be alluded to by Frontinus (iii. 2. § 9), who calls it Sueda. Hamilton (Researches, ii. p. 286, foll.) identifies it with Soghanis Derso, a place situated on a rock, about 8 miles on the south-west of Karahisar, but other geographers place it in a different locality. [L. S.]

SOAS. [Sonax.]

SOATRA (Σωάτρα), or probably more correctly Saratia (Σαρατία), on the sites of the ancient coins, was an open town in Lycia, in the neighbour-

hood of Apameia Cibotus, on the road from thence to Laodicea. The place was badly provided with water (Strab. xiv. p. 665; Tol. v. 4. § 12; Hieroc. p. 672; Tab. Pest.), whence travellers are inclined to identify its site with the place now called Su Ver-
mez, that is, "there is no water here." [L. S.]

SOATRAE, a town in Lower Messenia (Itin. Ant. p. 229), variously identified with Prasadi and KiopiKeni. In the Tab. Pest. and by the Geogr. Rav. (iv. 6) it is called Scatras.

T. H. D.

SOUBUHA (Σουβουχα), a place on the eastern coast of Hindostan, mentioned in the Peri-
plus (p. 34). It is probably the same as the modern Subras, between Fonducherry and Madura. See Lassen's map.)

V.

SOCAANA or SOCANDA (Σωκανά or Σωκάνα), a small river of Hyrcania, noticed by Ptolemy (vi. 9. § 2). It is probably the present Gurjan. Am-
mianus Marcellinus speaks of a place called Socan-
a, on the shores of the Hyrcanian or Caspian sea (xxxii. 6). [L. S.]

SOCRATIS INSULA (Σωκρατίδος ἤκτος), an island of the Sinus Arabicus (Red Sea), placed by Ptolemy (vi. 7. § 44), who alone mentions it, in long. 70°, lat. 16° 40', and therefore off the N. coast of his Eliaari, the Sabaei of other geographers, 30° east of his Accipitrimum Insula (Topiades) and 29° south of them. They are probably identical with the Farasan islands, of the E. I. Company's Chart, described by commanders Moresby and Elwon, in their Sailing Directions for the Red Sea, as "the largest all along this coast, situated upon the ex-
tensive banks west of Gheesem. They are two in number, but may be considered as forming one island, being connected by a sandy spit of shoal-water, across which the ships frequently pass from one to the other." The westernmost is in Farasan Kebeer (=the greater), 31 miles in length, extend-
ing from lat. 16° 35' long. 42° 13' to lat. 16° 54' long. 41° 47'. Farasan Seggeer (=the smaller) is, on its NE. side, 18 miles in length, and extends to lat. 17° 1½; their whole breadth is only 12 miles. The land is of considerable height, interspersed with some plains and valleys; the lilly parts are coral reefs (pp. 38, 39; C. Müller, Tabulæ in Geog. Graec. Min. tab. viii). In other comparative atlases, adopted by Arrowsmith, the modern name is given as Kotumbul-
Is., considerably to the N. of the Farasan, described by the same writers as lying only 2 miles from the main, a small island about ¼ a mile in length and therefore not likely to have been noticed by those who, obviously mentions only the more important. (Sailing Directions, p. 50.) Mannert identifies the Socratis Insula with Niebuhr's Firan, where the traveller says the inhabitants of Lohia have a pearl fishery. This name does not occur in the "Sailing Directions," but is probably the same as Farasan. (Mannert, Geography of the Arabs, p. 49; Niebuhr, Description de l'Arabie, p. 201.)

G. W.

SOCUNDA. [SOCAANA.]

SODOM (Σῶδομα, Strab. xv. p. 764; Steph. B.
SODOM.

a. v.; Sodom, -orum, Tertul. Apolog. 40; Sodom, -ae, Sever. Sulp. i. 6; Sodal. Carna. i. 105; Sodomum, Solin. 45. § 8; Sodem, Tertull. Carn. de Sodoma. 4), the infamous city of Canaan situated near the Dead Sea in an exceedingly rich and fruitful country, called in early history "the plain of Jordan" and described as "well watered everywhere, before the Lord destroyed Sodom and Gomorrah, even as the garden of the Lord, like the land of Egypt, as thou comest to Zaan." (Gen. xiii. 10-12.) It is also reckoned one of "the cities of the plain" (xiii. 12. xiv. 29), and was probably the capital of the Pentapolis, which consisted of Sodom, Gomorrah, Admah, Zeboim, and Bala, afterwards Zare. (Deut. xxii. 23; Gen. xix. 8, xix. 32), all of which towns, however, had several petty kings, who were confederate together against Chedorlaomer king of Elam and his three allies, Amraphel king of Shinar, Arioch king of Ellasar, and Tidal king of nations. After Chedorlaomer had succeeded in reducing these monarchs to subjection, they served him twelve years; in the thirteenth year they revolted, and in the fourteenth year were again vanquished by their northern enemies, when the conquerors were in their turn defeated by Abraham, whose nephew Lot had been carried captive with all his property. The sacred historian has preserved the names of four of the petty kings who at this time ruled the cities of the plain, viz. Bers of Sodom, Birsha of Gomorrah, Shimeb of Admah, and Shemeber of Zeboim; and the scene of the engagement was "the vale of Siddim, which is the salt sea." (Gen. xix.), an expression which seems clearly to imply that the battle-field, at least, was subsequently submerged; the admission of which fact, however, would not involve the consequence that nowhere had previously existed in the plain; although this too may be probably inferred from the earlier passage already cited, which seems to describe a wide plain watered by the river Jordan, as the plain of Egypt is irrigated by the Nile: and as this vale of Siddim was full of slime-pits (beds of bitumen), its subsidence naturally formed the Asphalt Lake. The catastrophes of the cities, as described in the Bible, do not certainly convey the idea that they were submerged, for fire and not water was the instrument of their destruction (Gen. xix.; S. Jude 7); so that the cities need not necessarily have been situated in the middle of the valley, but on the sloping sides of the hills which confined the plain, from which they would still be appropriately denominated "cities of the plain." (Rudolf, Palaeon., p. 255.) This is remarked in order to remove what has been regarded as a fundamental objection to the hypotheses of a late traveller, who claims to have recovered the sites of all the cities of the Pentapolis, which, as he maintains, are still marked by very considerable ruins of former habitations. Whatever value may be attached to the identification of the other four, there is little doubt that the site of Sodom is correctly fixed near the south-western extremity of the lake, where the modern native name Ushish or Usasom, containing all the radicals of the ancient name, is attached to a plain and a hill (otherwise called Khabsa or Jebel el-Mika, i.e. the salt hill), which consequently has long been regarded as marking the site of that ancient city. This singular ridge has been several times explored and described by modern travellers, whose testimony is collected and confirmed by Dr. Robinson (Bibb. Rev. vol. ii. p. 481-483); but it was reserved for the diligence or imagination of M. de Sanclay to discover the extensive delta of this ancient city, covering the small plain and remains on the north and north-east of its hill, and extending along the bed of the Dead Sea. (Voyage autour de la Mer mort, vi. p. 71-74.) On the other side of the quay of Wichin, on the road to Velde, the latest authority, Synesius and Heliodorus, in 1581 and 1582, pp. 114, 115, says, Lynch, of the American exploring expedition, gives a striking view of this salt mountain, descriptive of his description of the vicinity of Damascus: (79.) addition to the Dead Sea, pp. 306-308.) SOGDIAN (Σωγδήα), a tribe of the north of Asia, and the Gresti in the lower Parthe, according to Diodorus (vii. 108). It was a probably of Indian origin, and may repeat ancient names of the Scythians.

SOGIDI (Σωγδη), one of the smaller tribes where by Arrian (Anab. vi. 13) as encountered by Alexander in the lower Parthe. By their name may appear to represent an immigration from the north.

SOGDIANA (Σωγδία), a widely extensive region of Central Asia, the boundaries of which do not consistently laid down by ancient maps. Generally, it may be stated that Sogdiana is bounded on the east by the Oxus and the Jaxartes, as in the maps, but the former separating it from Armenia, the latter from the modern population of Scythia. (Strab. xi. pp. 511, 514; Ptolemy, v. 1.) To the W. the province was extended to the direction of the Caspian sea, but, in early times at least, not to it; to the E. were the Sacesce Sper. The district comprehended the provinces of the Parthian kingdom, especially Parthia, which begins to this day the name of Sogdiana. The character of the country was very diversified, some part of it being very mountainous, other part, as the valley of Bokhara, very flat and productive. The larger extent would seem to have been, as at present, a great waste. (Arrian, iv. 16; Curt. vii. 10. § 1.) At the time of Strab. it was a country thickly covered with extensive forests, filled with many large game, and surrounded, at least in some parts, with walls, as preserves. Alexander is said to have hunted down 4000 wild beasts. (Curt. vii. § 19.)

The principal mountain chains are these: the Araxes Ozii to the W. (see the range of the mountains), the Caspian (see the range of the Araxes), the Caspian S., and the Manges Sogdiana (the modern range) which is not certain, there being a desolate waste which they comprehend the Behr-per, or the modern range of the mountains, which is not certain, there being a desert waste which they comprehend the.

The two great rivers of the region were those which formed its boundaries, the Oxus (Ganges, Araxes, and Jaxartes, are the Caspian S.), and the Jaxartes (Syr-Darya). There are, also, besides these streams, several smaller ones, feeders of the rivers, as the Diani, Baccata, and the Polten, the latter, doublets, the stream which flows near the town of Sogdiana. The generic name of the inhabitants of Sogdiana is Sogdian or Sogdians (Arab. i. iv. 16, iv. 16; G. vi. 16; Curt. iii. 8, § 4, 4), the name which, as it is stated by Strab. (xi. 317), appears in character at least, to have borne a great resemblance to their neighbours of Bactria. Those Ptolemes and other writers have given a list of other names, those, probably, of local cities.
SOQDI MONTES.

who occupied different parts of the province. Many of these show by the form of their name that if not directly of Indian descent, they are clearly connected with that country. Thus we have the Pasicae, near the Montes Osius; the Thacori (Takara) on the Jaxartes; the Oxrynchos, Dysbactae, and Gandari (Gandhara), under the mountains; the Mardieni (Mardus), Chorasmii (Khorezmians), near the Oxus; and the Girrodas (Kirdaxes) near the same river. (Wilson, [p. 164].)

The historians of Alexander's march leave us to suppose that Sogdiana abounded with large towns; but many of these, as Professor Wilson has remarked (l. c.), were probably little more than forts erected along the lines of the great rivers to defend the country from the incursions of the barbarous tribes to its N. and E. Yet these writers must have had good opportunity of estimating the force of these places, as Alexander appears to have been the best part of three years in this and the adjoining province of Bactria. The principal towns of these names have been handed down to us, were Cyresechta or Cyrapaxis, on the Jaxartes. (Steph. Byz. iii. 6; Chrys. Oss. on Glor. i. 110; Has. in Haukli, p. 270); Alexandria Ultima (Arrian, i. 30; Curt. i. c.; Amm. Marc. xxxii. 6), doubtless in the neighbourhood of, if not on the site of the present Khojend; Alexandria Oxiana (Ptol. vi. 12. § 5; Steph. B. s. v.); Nautaca (Arrian, i. 28, iv. 18), in the neighbourhood of Karak or Nazali; Branchidae (Strab. xii. p. 318), a place traditionally said to have been colonized by a Greek population; and Marysia (Curt. vii. 10. § 15), probably the present Marykhon. (Droysen, Rhem. Mus. 2 Jahr. p. 66; Mannert, iv. p. 452; Burnes, Travels, i. p. 350; Memoirs of Baber, p. 12; De Sacy, Notices et Extraits, iv. p. 354; Thirlwall, Hist. of Greece, vi. p. 284.)

SOGHUNTII, an Alpine people mentioned by Pliny (iii. 30. a. 94). Nothing but resemblance of name gives us any indication of the position of many small mountain tribes, but the names remain frequently very little changed. The position of the Soguntii is conjectured to be shown by the name Saus or Soushes, NE. of Briçonçons in the department of Haute-Alpes. But as it is an own name, and even the orthography of the name Soguntii is not certain.

[Q. L.]

SOLE, a small town in the interior of Hycania, mentioned by Ammianus (xxii. 6). [V.]

SOLEN (Solos), Ptol. vii. 1. §§ 10, 34), a small river of S. India, which has its sources in M. Bettiga, and flows thence into the Sinus Colchicus or Gulf of Manado. It is not certain which of two rivers, the Vaiporas or the Tamraparni, represent it at present: Lassen inclines to the latter. [V.]

SOLENTA. [OLYMPA INSULA.]

SOLENTUM. [SOLEUM.]

SOLEM (Solos), a town of Calabria, situated in the interior of the Iapygian peninsula, about 12 miles of Lupiae (Locae). It is mentioned only by Pliny, in whose time it was deserted ("Solem desertum," Plin. iii. 11. a. 16), but it must have been again inhabited, as it still exists under the ancient name. That the modern town occupies the ancient site is proved by the remains of the ancient walls which were still visible in the days of Galateo, and indicated a town of considerable magnitude (Galateo, de Sit. Fug. p. 181; Romanelli, vol. ii. p. 286). [E. B.]

SOLI (Silos: Eth. Zoilós or Zolos), an im-

SOLL.

important town on the coast of Cilicia, between the mouths of the rivers Lamus and Pyramus, from each of which its distance was about 500 stadia. (Strab. xiv. p. 675; Stadiwm. Mar. Mag. § 170, &c.)

The town was founded by Argives joined by Lindians from Rhodes. (Strab. xiv. p. 671; Pomp. Mela, i. 13; Liv. xxxvii. 56.) It is first mentioned in history by Xenophon (Anab. i. 2. § 24) as a maritime town of Cilicia; it rose to such opulence that Alexander the Great could fine its citizens for their attachment to Persia with 200 talents. (Arrian, Anab. ii. 5. § 5; Curt. iii. 17.) During the Mithridatic War the town of Soli was taken and destroyed by Tigranes, king of Armenia, who probably transplanted most of its inhabitants to Tigranocerta. (Dion Cass. xxxvi. 26; Plut. Pompe. 28; Strab. xii. p. 529.) But the place was revived by Pompey, who peopled it with some of those pirates who had fallen into his hands, and changed its name into Pompeipolis. (Πομπείοπολις, Plut. i. c.; Strab. xiv. p. 671; Appian, Mithr. 105; Ptol. v. 8. § 4; Plin. v. 22; Steph. B. s. v.; Tac. Ann. ii. 58; Hesych. p. 704.) Soli was the birthplace of Chryseippos of Soli, the philosopher, and of distinguished poets, Philomen and Arratus, the latter of whom was believed to be buried on a hill near the town. The Greek inhabitants of Soli are reported to have spoken a very corrupt Greek in consequence of their intercourse with the natives of Cilicia, and hence to have given rise to the term solemic (σολεμικον), which has found its way into all the languages of Europe; other traditions, however, connect the word with the term of the town of Soli, in Cyprus. (Diog. Laer. i. 2. § 4; Eustath. ad Dion. Per. 875; Suët. c. v. Ζάλως.) The locality and the remains of this ancient city have been described by Beaufort (Karamania, p. 261, fol.). "The first object that presented itself to us on landing," says he, "was a beautiful harbour or bay, with walls rising perpendicularly from the sea; it entirely artificial, being formed with surrounding walls or moles, which are 50 feet in thickness and 7 in height. Opposite to the entrance of the harbour a portico rises from the surrounding quay, and opens to a double row of 200 columns, which, crossing the town, communicates with the principal gate towards the country. Of the 200 columns but 42 are now standing; the remainder lie on the spot where they fell, intermixed with a vast assemblage of other ruined buildings which were connected with the colonnade. The theatre is almost entirely destroyed. The city walls, strengthened by numerous towers, entirely surrounded the town. Detached ruins, tombs, and sarcophagi were found scattered to some distance from the walls, on the outside of the town, and it is evident that the whole country was once occupied by a numerous and industrious people." The natives now call the place Menthul. (Comp. Leake, Asia Minor, p. 213, fol.) The little river which passed through Soli was called Leparis, from the oily nature
of its waters. (Vitr. vili. 3; Antig. Caryll. 150; Plin. l. c.) Pliny (xxxi. 2) mentions bituminous springs in the vicinity, which are reported by Beaufort to exist at Sikkekeroy, about six hours' walk to the north-east of Marathon. [L. S.]

SOLI or SOLOS (Ζαλλος, Prot. v. 14, § 4), an important seaport town in the W. part of the N. coast of Cyprus, situated on a small river (Strabo xiv. p. 683.) According to Plutarch (Sol. 26) it was founded by a native prince at the suggestion of Solon and named in honour of that legislator. The seaport of Soli in Cyprus is mentioned by Herodotus (v. 113). Other accounts, however, make it an Athenian settlement, founded under the auspices of Phalerus and Acamas (Strab. l. c.), or of Demophon, the son of Theseus (Plin. iv. 14). We learn from Strabo (l. c.) that it had a temple of Aphrodite and one of Isis; and from Galen (de Simp. Med. iv. 3, 8) that there were mines in its neighbourhood. The inhabitants were called Solinius (Ζαλλοιος), to distinguish them from the citizens of Soli in Cilicia, who were called Ζαλοι (Diog. Laert. viii. 105; Arrian, Ind. c. 4). For the site of the ancient city, see Vgrounds. The valley which surrounded the city is still called Solos; and the ruins of the town itself may be traced in the village of Alipora. (Comp. Asch. Pers. 889; Secy. p. 41; Stadtm. M. Magni, § 295, seq.; Const. Porphyry de Them. i. p. 39, Lips. Hieroc. p. 707, seq.) [T. H. D.]

SOLCAIA ou (Ζαλοκαιος), a town in the Agric Decumates, in South-western Germany, on Mount Parna, where Valentinian in a.d. 369 gained a victory over the Alamanni. (Amm. Marc. xxiv. 10, xxviii. 2, xxx. 7.) A variety of conjectures have been made to identify the site of the town, but there are no positive criteria to arrive at any satisfactory conclusion.

Solimariaca, in Gallia, is placed in the Antonine Itin. on the road from Andomastatunum (Lacunae) to Tullum Leonardum (Toula), and nearly half-way between Mona (Musee) and Tallum. There is a place named Sulaeas, which in name and in position agrees with Solimariaca. The trace of the Roman way is still identifiable in several places by its elevation, but on this side of Sulaeas and beyond it on the road to Toul (D'Anville, Noticia, &c.) (G. L.)

Solimnia, a small island of the Aegean sea, off the coast of Thessaly, near Scopelos. (Plin. iv. 12. 23.)

Solis Insula (Plin. vii. 22. a. 24), an island mentioned by Pliny between the mainland of Asia and Ceylon, in the strait. There can be no doubt that it is the present Rammiers Cor, famous for a temple of Rama. It bore also the name of Kima (Cory.) [V.]

Solis Fons. (Olaus, p. 458.)

Solis Fortis (Greek Lythos, Prot. vii. 4. § 6), a harbour near the SE. corner of Taposan (Ceylon). It has been conjectured by Fisson that it is the present Vemulambas, a name we do not discover on the best maps. Its position, south of the Malea mountains (Adam's Peak), is certain. [V.]

Solis Promontorium (Ispat Hala kapo), "Sacra solis extrema," a promontory of the east coast of Arabia at the south of the Persian gulf, between the mouth of the river Lar and Eghina, in the country of the Nartil. (Plin. vii. 7. § 14.) [Lar: Rhymia.] [G. W.]

Solium (Ζαλλος: Eth. Ζαλληδα), a town on the coast of Caramania, on the Ionian sea. Its exact site is uncertain, but it is probably the neighbourhood of Palaea, which lay between Lanes and Abyzua. (Palaea.) Leake, however, places it S. of Abyzua, at Strakomolosia (i.e. Fort Stravo). Solium was a Corinthian colony, and as such was taken by the Athenians in the first year of the Peloponnesian War (a. c. 431), who gave both the place and river (Strabo x. v. 323) the name of the Palaea. It is again mentioned in n. c. 426, as the place at which Demosthenes landed when he resolved to invade Aetolia. (Thuc. ii. 30. ili. 95, comp. v. 39; Steph. B. a. v.; Leake, Northern Greece, vol. iv. p. 18, seq.)

Solmessius (Ζαλμεσος), a hill near Ephesus, rising above the grove of Leto, where the Curetes, by the loud noise of their arms, prevented her from hearing the cries of Leto when she gave birth to her twins. (Strab. xiv. p. 640.) [L. S.]

Solomatis (Ζαλματριας, Arrian, Ind. c. 4), a river named by Arrian as one of the feeders of the Ganges. There has been much difference of opinion as to what modern stream this name represents. It may be identified with the Jumna (v. pt. i. a. 69); while Benfey, on the other hand, considers it not unlikely that under the name of Solomatis lurks the Indian Saraswi or Sarawati, which, owing to its being lost in the sands, is fabled by the Indias to flow under the earth to the spot where the Ganges and Jumna join, near Allahabad (Benfey, art. Indica, in Erasm, usc. ed., p. 4.) [V.]

Solona (Εθ. Solonas: Κιτις του Σολσα), a town of Gallia Cispadana, mentioned only by Pliny among the municipal towns of the 8th region (Plin. ii. 13. a. 80), but the name of the Solonates is found in an inscription, which confirms its municipal rank (Gruter, Insc. p. 1093. 3). Unfortunately the inscription, which was found at Avignon, affords no clue to the site of Solona: it is placed conjecturally by Claver at a place called Citi de Solsa about 5 miles SW. of Fortil; but this site would seem too close to the important town of Forum Livii. (Claver, Ital. p. 291.) [E. H. B.]

Solonion (Ζαλόνιον), in Gallia Narbonensis, where Pliny places the town of C. (Dio Cass. lxxvi. 48; Liv. Epit. 103), where it is said, "C. Pontinus Prætor Allorbois qui rebellaruerat ad Salomonem (Solonem?) dominat." It has been conjectured that Solonion is Sallonea, is the department of Ais, near the small river Brien; but this is merely a guess. The narrative of Dios is useless, as usual, for determining anything with precision. Other guesses have been made about the position of Solonion; one of which is too absurd to mention. [G. L.]

Solonius Agar (Ζαλονιος, Plat.), was the name given to a district or tract in the plain of Latium, which appears to have bordered on the territories of Ostia, Ardea, and Laurium. But there are so many errors in the work that it is impossible to fix its position or limits. Cicero in a passage in which he speaks of a prophecy that had happened to the infant Boesia, places it "in Solonio, qui est campestris apud Lanuvium" (de Div. i. 36); but there are some reasons to suspect the last words to be an interpolation. On the other hand, Livy speaks of the Antsias as making incursions "in agrum Ostiensis, Ardeanem, et Soloniam" (viii. 19). Plutarch mentions that Marcus, the son of Marcus, retired to a villa that he possessed there, which he was expelled from Rome in n. c. 88; and from thence repaired to Ostia. (Plin. Mar. 35.) But
the most distinct indication of its locality is afforded by a passage of Festus (s. v. Pomonal, p. 250), where he tells us "Pomonal est in agro Solonico, via Ostiensii, ad duodecinum lapidem, diverticulo a miliario octavo." It is hence evident that the "agorae et oppitum," "the outward set that the Via Ostiensis, and probably the whole tract bordering on the territories of Osta, Laurentum, and Ardea, was known by this name. It may therefore have extended to the neighbourhood of Lanuvium also. Cicero tells us that it abounded in snakes. (De Div. ii. 3.) It appears from one of his letters that when he visited Rome in the last years of the Republic, he made some experiments in snakes, to which he talks of retiring in order to avoid contention at Rome (ad Att. ii. 3).

The origin of the name is unknown; it may probably have been derived from some extinct town of the name; but no trace of such is found. Dionysius, indeed, speaks of an Eriusiacum city of Solonum, from whence the Lucumon came to the assistance of Romulus (Dionys. ii. 37); but the name is in all probability corrupt, and, at all events, cannot afford any explanation of the Latin district of the name. [E. H. B.]

SOLONIUS MONS, an offshoot of Mons Argentarius, running to the SW., on the borders of Hisp. Tarracoensis and Basiliae, and connecting Mount Ostiensis with Mount Lupercius (Str. iii. 1. a. 2.) It is probably the same mountain mentioned by Strabo (iii. p. 156) as rich in gold and other mines, and the present Sierra Nevada. [T. H. D.]

SOLUS or SOLUNTUM (Σολούς, Θυκ.: Σωλούς, Diod.: Σωλούριος, Diod., but coins have Σωλούριος; Soluntium: Solonto), a city of Sicily, situated on the N. coast of the island, 12 miles E. of Panormus, and immediately to the E. of the bold promontory called Capo Zafferana. It was a Phoenician colony, and from its proximity to Panormus was one of the few which that people retained when they gave way before the advance of the Greek colonies in Sicily, and withdrew to the NW. corner of the island. (Thuc. vi. 2.) It afterwards passed, together with Panormus and Motya, into the hands of the Carthaginians, or at least became a dependency of that people. It continued steadfast to the Carthaginian alliance even in b. c. 397, when the formidable armament of Dionysius shook the fidelity of most of their allies (Diod. xiv. 48): its territory was in consequence ravaged by Dionysius, but without effect. At a later period of the war (a. c. 396) it was betrayed into the hands of that despot (ib. 78), but probably soon fell again into the power of the Carthaginians. It was certainly one of the cities that usually formed part of their dominions in the island; and in a. c. 307 it was given up by them to the soldiery and mercenaries of Agathocles, who had made peace with the Cartha-
gians. (Diod. xxx. 69.) During the First Punic War we find it still subject to Carthage, and it was not till after the fall of Panormus that Soluntum also opened its gates to the Romans. (Id. xxii. p. 505.) It continued to subsist under the Roman dominion as a municipal town, but apparently one of no great consideration, as its name is only slightly and casually mentioned by Cicero. (Verri. ii. 42, iv. 43.) But it is still noticed both by Pliny and Ptolemy (Plin. iii. 8. s. 14; Ptol. iii. 4. § 3, where the name is corruptly written Σωλούριος), as well as at a later period by the Itineraries, which place it 12 miles from Panormus and 12 from Thermas (Termes).

SONTIA. (Hist. Ant. p. 91; Tab. Peut.) It is probable that its complete destruction dates from the time of the Saracens.

At the present day the site of the ancient city is wholly desolate and uninhabited. It stood on a lofty hill, now called and sometimes by the Romans itself, which is a small cove or port, with a fort, still called the Castello di Solanto, and a station for the tunny fishery. The traces of two ancient roads, paved with large blocks of stone, which led up to the city, may still be followed, and the whole summit of the hill is covered with fragments of ancient walls and foundations of buildings. Among these may be traced the remains of two temples, of which some capitals, portions of friezes, &c. have been discovered; but it is impossible to trace the plan and design of these or any other edifices. They are probably all of them of the period of the Roman dominion. Several cisterns for water also remain, as well as sepultures; and some fragments of sculpture of considerable merit have been discovered on the site. (Fazetti de Rob. Sic. p. 112; Amico, Lex. Top. vol. ii. pp. 192-195; Holore's Class. Tower, vol. ii. p. 234; Serra di Falco, Ant. della Sicilia, vol. v. pp. 60-67.) [E. H. B.]

COIN OF SOLOR.

SOLYEIA, SOLYEIUS. [Corinthus, pp. 684, b. 685, a.]

SOLYMA (Πάνωδος), a high mountain near Phaselis in Lycia. (Strab. xiv. p. 666.) As the mountain is not mentioned by any other writer, it is probably only another name for the Chimaera Mons, the Olympus, or the mountains of the Solymi, mentioned by Homer (Od. vii. 263). In the Stadia- mius it is simply called Πάνωδος: it extends about 70 miles northward from Phaselis, and its highest point, now called Taghatalu, rises immediately above the ruins of Phaselis, which exactly corresponds with the statement of Strabo. (Lekke, Asia Minor, p. 189.) [L. S.]

SOLYMI. [LYCIA.]

SOMENA. [SOMENA.]

SONAUTES, according to Pliny (vi. 1), a river in Pontus; while, according to Apollonius Rhodius (ii. 747), the Acheron in Bithynia was anciently called Sonoutes (Σωνώντης). [L. S.]

SONEIM, a place in Moesia Superior, on the borders of Thrace, at the pass of Mount Scomitus, called Socel. (Ptol. Hieros. p. 567.) Identified with Bona. [T. H. D.]

SONITA, a town in Upper Pannonia, on the road from Poetovium to Siscia. (Geog. Rav. iv. 19; Tab. Peut.; It. Hieros. p. 561, where it is written Suestis.) Its exact site is unknown. [L. S.]

SONTIA (Ed. Sentinelius: Sana), a town of Lucania, known only from Pliny, who estimates the Sontini among the municipal towns of that province (Ptol. iii. 11. s. 15). It is probable that it is the same place now called Santa, situated in the mountains about 12 miles N. of the Gulf of Policastro. [E. H. B.]
SONTITUS (Iassos), one of the most considerable of the rivers of Venetia, which has its source in the Alps, at the foot of the lofty Mt. Terynus, and has from thence a course of about 75 miles to the sea, which it enters at the utmost bight of the Adriatic, between Aquileia and the Apennines. It receives at the present day the waters of the Natisone and Toror, the ancient Natisto and Turus, both of which in ancient times pursued independent courses to the sea under the walls of Aquileia, and from the E. side of the Venetian coast. It is fed in the Tabule, which places a station called Ponte Sonti (Ad Pontem Sonti) 14 miles from Aquileia on the highroad to Armona (Lagobuc). This bridge, which lay on the main entrance into Italy on this side, was a military point of considerable importance. It checked for a time the march of the emperor Maximin when advancing upon Aquileia, in A.D. 238 (Herodian, viii. 4; Capit. Maxim. 39); and at a later period it was here that Odoscer took up his position to oppose the advance of Theodoric, by whom he was, however, defeated in a decisive battle, A.D. 489 (Casiod. Chron. p. 473; Id. Var. i. 18; Jornand. Get. 57). The Sontius is correctly described by Herodian, though he does not mention its name, as a large river flowing in an easterly direction in spring and summer, where it is fed by the melting of the Alpine snows. [E. H. B.]

Sonus (Zever, Ariant, Ind. c. 4; Plin. vi. 18. a. 22), a principal affluent of the Gympus, which flows in a NE. direction to it from the Vestos Mountains. Its modern name is Same. There is no exact place mentioned. It was contrasted from the Sanscrit Shannara, golden. The Sonus (Zever) of Ptolemy (vii. 1 § 30) is certainly the same river. [V.]

SOPH'NE (Zophen, Strab. et xiiii; Zophenber, Dion Cass. xxxvi. 36; Procop. de Aedif. iii. 2; B. Pers. i. 31; Ed. Zophen), a district of Armenia, lying between Antiochus and Mount Masias, separated from the Eubrians from Messenia in Armenia, by a mountain range, Anti-Messenia from Mesopotamia. Its capital was Caracodierta. (Strab. xi. pp. 521, 522, 527.) It formed at one time, with the neighboring districts, a separate west Armenian kingdom, governed by the Sophianen Artanes, but was annexed to the eastern Armenian kingdom by Tigranes. Sophene was taken away from Tigranes by Pompey. (Strab. xi. p. 532; Dion Cass. xxxvi. 36; Plut. Lucull. 34, Pompe. 33.) Nero gave Sophene as a separate kingdom to Sosabenus. (Tac. Ann. xiii. 7.)

Sopia'nae, a town in the central part of Lower Pannonia, on the road from Murua to Sabaria (It. Ant. pp. 231, 232, 264, 267), was according to Ammianus Marcellinus (xxviii. 1) the birthplace of the emperor Arcadius. Its site is occupied by the town of Fuzhircich. [L. S.]

Sora (Σορα, Eid. Sorane; Sora), a city of Latium, situated in the valley of the Liris, on the right bank of that river, about 6 miles to the N. of Arpinum. Though included in Latium in the extended sense of that term, as it was understood under the Roman Empire, Sora was originally a Valerian city (Liv. x. 1), and apparently the most northerly possessed by that people. It was wrested from them by the Romans in B.C. 345, being surprised by a sudden attack by the consuls Fabius Danc and Ser. Sulpicius. (Liv. vii. 28.) It was subsequently occupied by the Romans with a colony; the establishment of this is not mentioned by Livy, but in B.C. 315 he tells us the inhabitants had revolted and joined the Samnites, putting to death the Roman colonists. (Id. ix. 23; Diod. xir. 72.) The city was in consequence besieged by the dictator C. Fabius, who determined the great defeat of the Romans at Lake Trasimene, the siege was continued into the following year, when the city was at length taken by the consul C. Sulpicius and M. Postelius; the citadel, which was in a very strong and inaccessible position, being betrayed into their hands by a deserter. The leaders of the defection were sent to Rome and doomed to execution; the other inhabitants were spared. (Liv. ix. 24.)

Sora was now occupied by a Roman garrison; but notwithstanding this it again fell into the hands of the Samnites in B.C. 306, and it was not recovered by the Romans till the following year. (Id. ix. 43, 44; Diod. xx. 80, 90.) After the close of the Second Samnite War it was one of the points which the Romans determined to secure with a colony, and a body of 4000 colonists was set thither in B.C. 303. (Id. x. 1.) From this time Sora became one of the ordinary "coloniae Latinae" and is mentioned in the Second Punic War among the refractory colonies, which in B.C. 209 refused any further contributions. (Liv. xxvii. 9, xxix. 15.) The story of Sora gives Geras in the first passage, and Sora in the second, but the name is necessarily meant in both passages, and it is probable that Sora is the true reading.) From this time we hear little more of Sora, which lapsed into the condition of an ordinary municipal town. (Cic. pro Piso. 9.) Its rank as a Colony Latina was merged in that of a municipium by the Lex Julia; but it was afterwards restored, in B.C. 296, as we learn from an inscription, of a body of veterans from the 4th legion. (Lib. Colon. p. 237; Plin. iii. 5. a. 9; Orelli. Inscur. 3681.) Juvenal speaks of it as a quiet country town, where horses were cheap (Juv. iii. 233); and it is mentioned by all the geographers among the towns of this part of Italy. (Curt. v. p. 89; Plut. iii. i. § 63; Plin. Nat. Hist. viii. 354; Orelli. Inscur. 3973.) It is thought to be well placed to work the area, the Roman city was within the Roman Empire, but it survived the fall of the Western Empire, and continued throughout the middle ages to be a place of consideration. Sora is still an episcopal see, and must the most important place in this part of Italy, with at least 10,000 inhabitants. The modern town undoubtedly occupies the same site with the ancient one, in the plain or broad valley of the Liris, rising upon a bold and steep hill, crowned by the ruins of a mediaeval castle. The ancient citadel, described by Livy, stood on a hill at the back of this castle, called the Rocca d’S. Angelo, where some remains of the ancient walls, constructed of massive polygonal blocks, still remained. No remains of Real times are preserved, except a few inscriptions and some foundations, supposed to be those of a temple. (Romanelli, vol. iii. pp. 363—366; Hoare’s Classical Tour, vol. i. pp. 299—302.)

Sora (Σορα or Σορα), a town of Pamphylia, noticed only by the latest writers of antiquity, site of unknown site. (Constant. Porph. Them. i. 7; Notiss. xir. 1. Herrod. p. 96; Conon. As. ii. p. 52; Conon. Chalcid. p. 664, where it is called Sura.)

Sora (Σορα, Ptol. vii. 1. § 88), a town is the southern part of India, between M. Bettiga and Adesimathon. It was the capital of a nomadic race.
SORACTE.

called Sorae (Ptol. i. c.), and the royal residence of a king named Arcates. The people are evidently the same as the Surae of Pliny (vi. 20. a. 23). Lassen places them in the mountains above Maddras (see map).

SORACTE (Monte S. Oreste), a mountain of Etruria, situated between Falerii and the Tiber, about 26 miles N. of Rome, from which it forms a conspicuous object. It is detached from the chain of the Apenines, from which it is separated by the intervening valley of the Tiber; yet in a geological sense it belongs to the Apennine range, of which it is an outlying offset, being composed of the hard Apenine limestone, which at once distinguishes it from the Monte Cirnino and the other volcanic hills by which it is surrounded. Though of no great elevation, being only 2420 feet in height, it rises in a bold and abrupt mass above the surrounding plain (or rather table-land), which renders it a striking and picturesque object, and a conspicuous feature in all views of the Campagna. Hence the selection of its name for a well-known ode (Car. i. 9) is peculiarly appropriate. It was consecrated to Apollo, who had a temple on its summit, probably on the same spot now occupied by the monastery of S. Silvestro, and was worshipped there with peculiar religious rites. His priests were supposed to possess the power of passing unharmful through fire, and treading on the hot cinders with their bare feet. ( Virg. Aen. vii. 696, xii. 785—790; Sil. Ital. v. 175—181, v. 662; Plin. vii. 2.) Its rugged and craggy peaks were in the days of Cato still the resort of wild goats. (Varr. R. R. ii. 3. § 3.)

Soracte stands about 6 miles from Cirèna Casteliana, the site of the ancient Falarum, and 3 miles from the Tiber. It derives its modern appellation from the vineyards. (Virg. Aen. vii. 696, xii. 785—790; Sil. Ital. v. 175—181, vi. 662; Plin. vii. 2.) Its rugged and craggy peaks were in the days of Cato still the resort of wild goats. (Varr. R. R. ii. 3. § 3.)

SorACTE.

SOTIATES.

the coast is the regio Sordinum or Sardorum, and in the interior the Consorani; the river Techum, Vermodubrum; towns, Illiberia and Ruscina. These Sordones are the Sordi of Avienus (Or. Marit. 562):—

"Sordus ifide demique
Populus agebat inter avos locos
Ac pertinetes asque ad interius mare,
Qua piniferae stant Pyrenae vertice,
Inter ferrum lustra ducant greges,
Et arva late et gurgitem portis premit;
"

as L. Vossius reads the passage in his edition of Mela. The Sorci then occupied the coast of the Mediterraneus from the Pyrenees northward, and the neighbouring part of the interior at the north foot of the Pyrenees. Potamky, as D'Anville observes, does not mention the Sordones, and he has made the territory of the Volcae Tectosages comprehend Illiberia and Ruscina. The Sorci occupied the whole of the territory called Romanus, and they would be in possession of that part of the Pyrenees and Col de Portes, which is defended by the fort of Bellegarde. They bordered on the Consorani. [CONSORANI]. [G. L.]

SORICARIA, a place in Hispasia, Baetica, mentioned by Hierius (B. Hisp. c. 54), and the same called also "Sorita" by that author (c. 27). Uberti (ii. p. 1. p. 581) seeks it in the neighbourhood of the Finnes Salinas (the Salado), S. of the Baetic, and between Omoio and Antequera. [G. L.]

SORINGI (Zbeygros, Peripl. M. E. p. 84), a people of the southern part of Hecatomest, who apparently dwelt along the banks of the Chaberes (Kàreti). Lassen places them below the Sorae, on the slopes of the hills above Maddras. (V.]

SORITA. [Sorumiana]. [T. H. D.]

SORUMIN, Pict. iii. 8. § 10), a city of Dacia; now Giricis. [T. H. D.]

SOROES (AD), a station in Lusitania, N. of Emerita. (Itin. Ant. p. 433.) Variously identified with Montanche and Alisea. [T. H. D.]

SOSTOMAGUS, in Galil., is placed by the Jerusalem Itin. between Tolosa (Touloune) and Carcaso (Carcasone). It is a small town, 5 miles from Tolosa and 14 from Carcasone. The road is nearly direct, and if the distances are correct, we might perhaps find some name like Sosto in the proper place. Some geographers have found Sostomagus near Castellomadari. [T. H. D.]

SOTERIA, a place in Arian, mentioned by Ammiana (xxiii. 6). It is probably the same as that called by Ptolemy Zèteros (v. 17. § 7). [V.]

SOTIATES or SONTIATES, a people of Aquitania. Schneider (Caesar, B. G. iii. 20) who writes "in Sontiitam fines" has a long note on the various forms of this word. Nicolaus Damianus (quoted by Athanasmus, vi. p. 249) writes the name Sontiatis, but as Caesar was his authority, for whom, for 1300 years, he may have altered the form of the word. In Dion Cassius (xxxii. c. 46) the reading is Aevadras (ed. Reimarus); but there are other variations in the MSS. In Pline (iv. 19) we find among the nations of Aquitania "Aeci, Elusates, Sotiatis, Osquitaces Campestres." Oroclus (vi. 5, ed. Haverkamp) has Sootiates, but one MS. has Sotiates and others have Sotiates.

In b. c. 56 Caesar sent P. Crassus into Aquitania. Crassus came from the north, and after summoning the men of fighting age who were on the muster rolls of Touloune, Carcasone, and Narbonne,
be entered the territory of the Sotiates, the first of the Aquitanian peoples whom he attacked. The Sotiates were the neighbours of the Eusates a name represented by the town of Eusaeus. A line drawn from Acon (Aconium) on the Gera to Bessas in the department of La Gironde, passes near Soo, a town which is on the Genése, and in the Garonna. In the Middle Ages was called Sotium. Ancient remains have been found at Soii. Here we have an instance of the preservation of ancient names in this part of France, and there are many other instances.

D'Anville in determining the position of the Sotiates argues correctly that Crassus having passed through the Santones, a people who had submitted to Caesar (B. G. iii. 30.) had no need for a resistance, entered Aquitania by the north, and the Sotiates who were only seven or eight leagues south of the Garonnese would be the first tribe on whom he fell. He says that he has evidence of a Roman road very direct from Soii to Eusaeus; and he is convinced that this is part of the road described in the Jerusalem Talmud between Vassata and Eusaeus. On this road the name Scitium occurs in the Talmud, and as the distance between Scitium and Eusaeus corresponds very nearly to the distance between Soii and Eusaeus, he conjectures that this word Scitium is written wrong, and that it should be Sotium.

The Sotiates, who were strong in cavalry, attacked the Romans on their march, and a battle took place in which the Romans were defeated. Crassus then advanced their town, which made a stout resistance. He brought up his vines and towers to the walls, but the Sotiates drove mines under them, for as they had copper mines in their country they were very skilful in burrowing in the ground. At last they sent to Crassus to propose terms of surrender (B. G. iii. 31.) and would offer no resistance, entered on one side of the town, Adcantunnaus, who was a king or chief, attempted to rally out on another side with his 600 "soldiarii." The Romans met him there, and after a hard fight Adcantunnaus was driven back into the town; but he still obtained the same easy terms as the rest.

These Soldiarii were a body of men who attacked the chief with whom they enjoyed all the good things without working, so long as the chief lived; but if any violence took off their leader it was their duty to share the same fate or to die by their own hand. This was an Iberian and also a Gallic fashion. The thing is easily understood. A woman or any desperate fellow seized on power with the help of others like himself; lived well, and fed his friends; and when his tyranny came to an end, he and all his crew must kill themselves, if they wished to escape the punishment which they deserved. (Plat. Ser. c. 14; Caesar, B. G. vii. 40; and the passage in Athenaeus.)

The MSS. of Caesar vary in the name of Adcantunnaus. Schneider writes it Adecantunnaus, and Adecantunnaus is "Abderaseau." Schneider mentions a medal of Pellerin, with BEX AALTVNNVS and a lion's head on one side, and on the other SO-TIOTA. Walckenaer (Geogr. ge. i. 284) may be speaking of the same medal, when he describes one which is said to have been found at Toulousus, with a head of Adcanus on one side, and the word Sotium on the other. He thinks it "very suspected," and it may be.

[PLATE]

SOZOPOLEIS (Zeôpolis), a town noticed only by late writers as a place in Pidissa, on the north of Terrassae, in a plain surrounded on all sides by mountains. (Hieroc. p. 672; Evag. Hist. Eccl. iii. 33.) It is possibly the same place which Stephanus B. notices under the name of Sozona. Nicias (Ass. p. 9) mentions that it was taken by the Turks, but recovered from them by John Comnenus. (Comp. Ass. p. 169; Cinnamus, p. 13.) The traces of ancient LOTIOTAS (Soz. Top. i. c. 33) observed some ancient remains at a place now called Sotium, south of Agraunaeae, which probably belong to Sozopolis.

[PLATE]

SOZOPOLIS, a later name of Apollonia in Thrace. (Vol. I. p. 160.)

SPALATHEA (Pliny. iv. 9. a. 16; Σπαλάτης, Sylvac. p. 25; Σπαλάτης, Steph. B. s. e.; Σπαλάτης, John. Tzv. iii. 403; Σπαλάτης, Stephan. E. s. e. Ed. Zonar. λακχούρης), a town of Magnesia, in Thessaly, on the Pagasaeus gulf. It is conjectured that this town is meant by Lycophron (599), who describes Prothous, the leader of the Magnesians in the Iliad, as θ' Σπαλάτης Σπαλάτης (Spalathea). (See Miller, ed. Sey. I. c.)

SPALATUM. [SALONA.]


SPARTA, a place in Messia Superior, probably on the river Ister. (Ita. Erious. p. 567.) By the Geogr. Rat. it is called Spartiades (Spartiades) of it. Geogr. Rat. iv. 7; [T. H. D.]

SPARTA (Σπάρτης, Dor. Σπάρτης; Ed. Σπάρτης; Σπάρτης, Stephan. E. s. e. Ed. Zonar. Λακεδαιμονίας, Lacedaemoni), which was the original name of the country. (See Vol. II. p. 103.) Sparta stood at the upper end of the middle vale of the Eurotas, and upon the right bank of the river. The valley of the Eurotas is divided into two parts by a small island overgrown with the cedars, where the foundations of an ancient bridge are visible. This is the most important point in the topography of the site of Sparta. Opposite to this bridge the range of hills rises upon which the ancient city stood; while a hollow way (Map. f'') leads through them into the plain to Magnesia, a village situated about half-way between Mistra and the island of the Eurotas. Upon emerging from this hollow into the plain, there rises on the left hand a hill, the south-western side of which is occupied by the theatre (Map. A). The centre of the building was excavated out of the hill; two steps of the caves were entirely artificial, being built of enormous masses of stone. A great part of this masonry still remains; but the seats have almost entirely disappeared, because they have for many ages been used as a quarry by the inhabitants of Mistra. The extremities of the two wings are about 480 feet from one another, and the diameter or length of the orchestra is about 170 feet; so that this theatre was probably the largest in Greece, with the exception of those of Athens and Megalopolis. There are traces of a wall around this hill, which also embraces a considerable part of the adjoining plain to the east. Within the
space enclosed by this wall there are two terraces, upon one of which, amidst the ruins of a church, the French Commission discovered traces of an ancient temple. In this space there are also some ancient doors, formed of three stones, two upright with the architrave, buried in the ground; but no conjecture can be formed of the building to which they belonged without excavations.

The site has been described as the largest of all the ancient sites, and is distinguished by the wall which is the foundation of the temple of Apollo, the largest temple of ancient buildings. From its size it is probable that the temple was dedicated to Apollo, and that it was the largest temple in the city.

The site is surrounded by a wall, which is in part still standing, and which was built at the time of the Persian Wars. The site was occupied by a large temple, which was dedicated to Apollo, and which was the largest temple in the city.

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great magnificence, and the spoil of the Persian wars were employed in the erection of a beautiful stoa in the Agora, with figures of Persians in white marble upon the columns, among which Pausanias admired the statues of Mardonius and Artemisia (iii. 11. § 3). After the Persian wars Athens became more and more the centre of Greek art; but Sparta continued to possess, even in the time of Pausanias, a larger number of monuments than most other Greek cities.

Sparta continued unaffected during the whole period of autonomous Greek history; and it was first surrounded with walls in the Macedonian period. We learn from Polybius (ix. 31) that its walls were 48 stadia in circumference, and that it was much larger than Megalopolis, which was 50 stadia in circuit. Its superiority to Megalopolis in size must have been owing to its form, which was circular. (Polyb. v. 22.) Leake remarks that, "as the side towards the Eurotas measured about two miles with the windings of the outline, the computation of Polybius sufficiently agrees with actual appearances, though the form of the city seems rather to have been elliptical than circular." (Mores, vol. i. p. 180.) Its limits to the eastward, at the time of the invasion of Philip (n. c. 218), are defined by Polybius, who says (v. 29) that there was a distance of a stadium and a half between the foot of the cliffs of Mt. Messelium and the nearest part of the city. Livy also describes the Eurotas as flowing close to the city, and, in fact, up to the walls of Sparta. Polybius (iv. 39) states that Demetrius Poliorcetes made an attack upon Sparta in n. c. 296, some temporary fortifications were thrown up; and the same was done when Pyrrhus attacked the city in n. c. 272. (Paus. i. 13. § 6, vii. 8. § 5.) But Sparta was first regularly fortified by a wall and ditch by the tyrant Nabis in n. c. 195 (Liv. xxxiv. 27; Paus. vi. 8. § 5), which was built on the site of the old wall, but not over the whole city, but only over the level parts, which were more exposed to an enemy's attack. (Liv. xxxiv. 38.) Livy, in his account of the attack of Sparta by Philopoemen in n. c. 192, alludes to two of the gates, one leading to Pharasa, and the other to Mount Baruthenaeus. (Liv. xxxiv. 30.) After the capture of the city by Philopoemen, the Persians built a fortress on the lower level of these Leucas gates (Paus. vii. 8. § 5); but they were shortly afterwards restored by order of the Romans, when the latter took the Spartans under their protection in opposition to the Achaenans. (Paus. vii. 9. § 5.) Its walls and gates were still standing when Pausanias visited Sparta in the second century of the Christian era, but not a trace of them now remains. When Alaric took Sparta in n. c. 396, it was no longer fortified, nor protected by arms or men (Zosim. v. 6); but it continued to be inhabited in the thirteenth century, as we learn from the "Chronicle of the Morea." It was then always called Lacedaemon, and was confined to the heights around the theatre. The walls which surrounded it at that time may still be traced, and have been mentioned above. It is to the medieval Lacedaemon that the ruins of the churches belong, of which no less than six are noticed by the French Commission. After the conquest of Peloponnesus by the Franks in the thirteenth century, William de Villashardoun built a strong fortress upon the hill of Melekéd, usually pronounced Melekado. This was built two miles west of Sparta, at the foot of Mt. Taygetus. The inhabitants of the medieval Lacedaemon soon abandoned their town and took refuge within the fortress of Melaéd, which long continued to be the chief place in the valley of the Eurotas. The site of Sparta was occupied only by the small villages of Mégia and Psýkhó, till the present Greek government resolved to remove the capital of the district to its ancient seat. The position of New Sparta upon the southern part of the ancient site has been already described.

It has been observed that Sparta resembled Rome in its site, comprising a number of continuous hills of little height or boldness of character. (Mave, Tower in Greece, vol. ii. p. 236.) It also resembled Rome in being formed out of several earlier settlements, which existed before the Doric conquest, and gradually consoled with the later city, which was founded in their midst. These earlier places are the hamlets of orama mentioned by Thucydides (i. 10), four in number, Pitane, Limnae or Lixnasium, Mesos, and Cynoura, which were united by a common sacrifice to Artemis. (Paus. i. 16. § 3.) They are frequently called ψαλατί, or tribes, by the grammarians (Müller, Dorisae, ii. 3. § 7), and were regarded as divisions of the Spartans; but it is clear from the writers that they were not town-plots. We are best informed about Pitane, which is called a ψαλατί by Euripides (Troad. 1112.), and which is also mentioned as a place by Pindar (πόλις Ἡρακλείδα τῶν ἐν Πιτανίᾳ ἔσχε). Here, however, who had been there, calls it a βάσαρι (iii. 55). He also mentions a Ἀδηρώς Ηρακλείδας (iv. 52); and there was a place called Herakleia in the valley of the Eurotas. The names of Mesos and Cynoura, in imitation of antiquity, composed a Ἀδηρώς Ηρακλείδας of Spartans. (Herod. iv. 8.) It appears from the passage of Pindar quoted above, that Pitane was at the ford of the Eurotas, and consequently in the northern part of the city. It was the favourite and fashionable place of residence at Sparta, like Collybys. At Athens and Corinth. (Plut. de Exil. 6. p. 601.) We are also told that Pitane was near the temple and stronghold of Issourion, of which we shall speak presently. (Polyasam. ii. 1. § 14; Plut. Ages. 52.) Limnae was situated upon the Eurotas, having derived its name from the marshy ground which once existed there (Strab. viii. p. 363); and as the Dorians settled in these parts in the course of the 2nd century of the southern extremity, it is probable that Limnae occupied the northern. (Leake, Mores, vol. i. p. 177.) It is probable that Mesos was in the SE. part of the city [see below, p. 1028, b.], and Cynoura was in the SW.

In the midst of these separate quarters stood the Acropolis and the Agora, mentioned in the Doric invaders first planted themselves. Pausanias remarks that the Lacedaemonians had no acropolis, towering above other parts of the city, like the Cadmeia at Thebes and Larisa at Argos, but that they gave this name to the loftiest elevation of the group (i. 17. § 3). This is rather a doubtful description, as the great hill, upon which the theatre stands, and the hill at the northern extremity of that region, are in the same elevation to the eye. Leake places the Acropolis upon the northern hill, which, he observes, was
better adapted for a citadel than any other, as being separated from the rest, and at one angle of the site; but Curtius supposes it to have stood upon the hill of the theatre, as being the only one with a sufficiently large surface on the summit to contain the numerous buildings which stood upon the Acropolis. The latter opinion appears the more probable; and the larger hill, cleared from its surrounding rubbish, surrounded with a wall, and crowned with buildings, would have presented a much more striking appearance than it does at present.

The chief building on the Acropolis was the temple of Athena Chalcioceus, the tutelary goddess of the city. It was said to have been begun by Tyndareus, but was long afterwards completed by Gittias, who was celebrated as an architect, statistic, and poet. He caused the whole building to be covered with plates of bronze or brass, whence the temple was called the Brazen House, and the goddess received the surnames of Chalcioceus. On the bronze plates there were represented in relief the labours of Hercynmus, the Dioscurus, Hephaestion releasing his mother from her chains, the Nymphs arming Perseus for his expedition against Medusa, the birth of Athena, and Amphitrite and Poseidon. Gittias also made a brazen statue of the goddess. (Paus. iii. 17. §§ 2, 3.) The Brazen House stood in a sacred enclosure of considerable extent, surrounded by a stoa or colonnade, and contained with stelae of the Acropolis, on the way to the so-called Alpinum, beyond which was a temple of Amonos, and probably also a temple of Artemis Chagria. (Plint. Lyc. 11; Apollod. Loc. p. 227, b; Paus. iii. 18. § 2.) The Agora may be placed in the great hollow east of the Acropolis (Map, 2). Its position is most clearly marked by Pausanias, who, going westwards from the Agora, arrived immediately at the theatre, passing by the tomb of Braidas (iii. 14. § 1). The site of the theatre, which he describes as a magnificent building of white marble, has been already described.

The principal street, leading out of the Agora, was named Apethias (Ἀπέθανα), the Corso of Sparta (Map, dö), it ran towards the southern wall, through the most elevated part of the city, and passed by the Tomb of Albis and on to the tomb of Talibus, which was a succession of remarkable monuments. First came the house of King Polydorus, named Booneta (Βοώνετα), because the state purchased it from his widow for some oxen. Next came the office of the Bidenti, who originally had the inspection of the race-courses, and opposite was the temple of Athena Celetheia, with a statue of the goddess dedicated as a votive offering by Ulysses, when he ejected the Trojan Cares. This statue was in different places. Lower down the Apethias occurred the heroes of Iop, Amphiaraus, and Lelx, the sanctuary of Poseidon Taenarius, a statue of Athens, dedicated by the Tarentini, the place called Hellenium, because called the Greeks are said to have held council there before the Persian or the Trojan wars. The temple of Talibus, an altar of Apollo Acritas, a place sacred to the earth named Gaspum, a statue of Apollo Malanas, and close to the city walls the temple of Dictyna, and the royal sepulchres of the Euryponents. Pausanias then returns to the Hellenium, probably to the other side of the Apethias, where he mentions a sanctuary of Asklepios on an island in the bay of Castor and Pollux; then a temple of Artemis near the so-called Phruria (Φρυρία), which were perhaps the temporary fortifications thrown up before the completion of the city walls; next the tombs of the Lamias, the Eleusinian prophetesses, sanctuaries of Mesro and Alpheus, who fell at Thermopylae, the temple of Zeus Tropaos, built by the Dorians after conquering the Agyrean inhabitants of Laconia, and especially the Amycleia, the temple

* So called, because ἄντωνας was the Laconian form for ἀντίωνοι, Plint. Lyc. 11.
of the mother of the gods,—and the heroes of Hippolytus and Aeson. The Apateia upon quitting the city joined the great Hymnian road which led to the Amyclaeum. (Paus. iii. 12. §§ 1—9.)

The next most important street leading from the Agora ran in a south-easterly direction. It is said that this street, though Panasias gives it the name only to a building at the beginning of the street, erected by Theordorus of Samos, and which was used even in the time of Pausanias as a place for the assemblies of the people. Near the Scias was a round structure, said to have been built by Epimenides, containing statues of the Olympian Zeus, Apollo, and next to them of the towns of Cy- norias, Castor, Idae, and Lynceus, and a temple of Cere Soteira. The other buildings along this street or in this direction, if there was no street, were the temple of Apollo Carneius, which was worshipped here before the Dorian invasion,—a statue of Apollo Apateas,—a quadrangular place surrounded with colonnades, where small-wares (ἀράμες) were anciently sold. The road to the Eumenie near the Diocuri, all surmamed Ambulii. Opposite was the place called Colona and the temple of Dioneus Colenatas. Near the Colona was the temple of Zeus Eausanios. On a neighbouring hill was the temple of the Argive Hera, and the temple of Hera Hypsheeria, containing an ancient wooden statue of Apollo that stood on Mount Phycis. To the right of this hill was a sanctuary of Hestemocles who had gained the victory in the Olympic games. (Paus. iii. 12. § 10—iii. 13.) Although Panasias does not say that the Colona was a hill, yet there can be no doubt of the fact, as καλανή is the Doric for καλανός, a hill. This height and the one upon which the temple of Hera stood are evidently the highest W. of the towns of Phrygidea, and almost between the Eurotas and the plain to the S. of the theatre (Map, C.).

After describing the streets leading from the Agora to the Σ. and SE. Panasias next mentions a third street, running westward from the Agora. It led past the theatre to the royal sepulchres of the Agiadæ. In front of the theatre were the tombs of Panasias and Leonidas (iii. 14. § 1).

From the theatre Panasias probably went by the hollow way to the Eurotas, for he says that near the sepulchres of the Agiadæ was the Lese of the Crotani, and that the Crotani were a portion of the Pitanataæ. It would appear from a passage in Athenæus (i. p. 31) that Pisane was in the neighborhood of the Eunus, and its proximity to the Eurotas has been already shown. (See above, p. 1026, a.) It is not improbable, as Curtius observes, that Pisane lay partly within and partly without the city, like the Cerameicus at Athens. After proceeding to the tomb of Taurus, and the sanctuaries of Pasion Hippocraeus and the Aegiphanum, Panasias goes on to the rock of Mesogineum which was the temple of Artemis Isia, also called Linceas. Isorium, which is known as a stronghold in the neighborhood of Pisane (Polyæn. ii. 1. § 14; Plut. Ages. 32), is supposed by Curtius to be the hill to the north of the Acropolis (Map, C.). Leake, as we have already seen, regards this hill as the Acropolis itself, and identifies the Isorium with the height above the ruined amphitheatre or circus. Panasias next mentions the temples of Theis, of Demeter Chthonias, of Sarapis, and of the Olympian Zeus. He then reached the Dromus, which was used in his day as a place for running. It extended along the stream southward, and contained gymnas, one of which was dedicated by a certain Euryclus. The Roman amphitheatre and the stadium, of which the remains have been already described, were included in the Dromus. In the Dromus was a statue of Hercules, near which, but outside the Dromus, was the house of Menelæus. The poet of the Dromos, the son of Pithas and Menelæus is called a Pitanast. (Hesych. s. v.) Proceeding from the Dromus occurred the temples of the Diocuri, of the Graces, of Eltheius, of Apollo Carneius, and of Artemis Hegemone; on the right of the Dromus was a statue of Aesculapius Agutias; at the beginning of the Dromus there was the temple of Menelæus (Paus. iii. 12. §§ 1—4; Hesych. s. v.). Further the heroon of Alcon and the temple of Poseidon Donatæ. (Paus. iii. 14. §§ 2—7.)

South of the Dromus was a broader level, which was called Pitanastæ, from the plane-trees with which it was thickly planted. It is described as a round island, formed by streams of running water, and was entered by two bridges, on each of which was a statue of Zeus at Eumene, and of Lycurgus at the other. Two divisions of the Spartans Ephebi were accustomed to cross these bridges and fight with one another in the Pitanastæ; and, though they had no arms, they frequently inflicted severe wounds upon one another. (Paus. iii. 15. § 8. seq.; Lucian, Amasea. 38.; Cic. Tusc. Quast. 7.) Above the ruined temple of Zeus at Eumene were the canals of the Trypitositho, which were fed by several springs in the neighborhood, and flowed into the Eurotas. Outside the city was the district called Phoebæum, where each division of the Ephebi sacrificed the night before the contest. The Phoebæum occupied the narrow corner south of the Pitanastæ formed by the valley of the Eumene, and the Euraxis, which as Panasias describes it as near Therapæ, which was situated upon the Menelæum, or group of hills upon the other side of the Eurotas, mentioned below. The proximity of the Phoebæum to Therapæ is mentioned in another passage of Panasias (iii. 19. § 20), and by Herodotus (vi. 61). The heroon of Clytaemnestra, the first female who conquered in the chariots in the Olympic games, stood close to the Menelæum, which was bordered upon one side by a colonnade. Behind this colonnade there were several heroic monuments, among which were those of Aicinos, Enarephorus, of Dorcæus, with the fountain of the Eunus, and of Serina. Near the latter was the sepulchre of the poet Alcon; this was followed by the sanctuary of Hera and that of Heraclæus, with the monument of Oeonus, whose death he revered by slaying the sons of Hippocoon. The temple of Hercules was close to the city walls. (Paus. iii. 16. §§ 8—15. § 5.) Since the poet Alcon, whose tomb was in this district, is described as a citizen of Mesogia (Dict. of Biogr. art. Alcon), it is probable that his poem was performed to the Dioscuri of Mesogia, the place of which which might indicate a tract lying between tworivers. (Comp. Μεσογε—μετέων νομίζων—Μεσογείας, Steph. B. e. v. Μεσογείας.)

After reaching the SE. extremity of the city, Panasias returns to the Dromus. Here he mentions two ways: the one to the right leading to a temple of Athena Aziophon, and the other to the left to another temple of Athena, founded by Hermes, near which was a temple of Hippotheus, and an ancient wooden statue of Enyalius in feters. He then describes, but without giving any indication of its position, the painted Leche, with its surrounding heroæ of Cadmus, Oeolus, Aeusus, and Amphib-
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chus, and the temple of Hera Aegophaus. He afterwards returned to the theatre, and mentions the different monuments in its neighbourhood; among which were a temple of Poseidon Genethlius, hero of Cheiron and Helius, a temple of Asclepius, near the stadium, which was celebrated in a temple of this god in Sparta, with the heroon of Teleclus on its left; on a height not far distant, an ancient temple of Aphrodite armed, upon an upper story of which was a second temple of Aphrodite Morpho; in its neighbourhood was a temple of Helias and Pheobe, containing their statues, and an ancient temple of Asklepios at the Eutras, the river of Leda. Pausanias next mentions a house, named Chiton, in which was woven the robe for the Amyclaean Apollo; and on the way towards the city gates was the heroon of Chiron and Athenaea. Near the Chiton was the house of Phormion, who hospitably entertained the Dioscuri when they entered the city as strangers (Paus. iii. 15. § 6—16. § 4.) From these indications we may see that the road issued from this gate, and it may therefore be placed in the southern part of the city. In that case the double temple of Aphrodite probably stood upon one of the heights of New Sparta.

Pausanias next mentions a temple of Lycurgus; behind it is the tomb of his son Eucmoons, and an altar of Larhys. By the road covered in 1839 there were the remains of Thesopomus and Eurybiades, and the heroon of Astrabucous. In the place called Limmnnaeus stood the temples of Artemis Orthia and Leto. This temple of Artemis Orthia was, as we have already remarked, the common place of meeting for the four villages of Pithane, Mesos, Cynooura, and Limmnnaeus. The latter was founded by the city and partly in the suburbs. Its position to the N. of the Dromos has been mentioned above; and, if an emendation in a passage of Strabo be correct, it also included a district on the left bank of the Eutras, in the direction of Mt. Thornax (τὸ Ἀμμίανος κατὰ τὸν Ἐδώρων κεῖται τῇ [Ἐδώρων] ἔχειν, Meineke’s emendation instead of [ἔδωρων], Strab. viii. p. 364). The ancient historian, whose information respecting Sparta is contained in the answer of the Delphic oracle to Lycrus, has it directed to have directed the lawgiver to erect temples to Zeus and Athena, and to fix the seat of the senate and kings between the Babycus and Cnasion. (Plut. Lyce. 6.) These names were obsolete in the time of Phlarchus. He says that the Cnasion was the Oenus, now the Kelephina; and he also appears to have considered the Babycus a river, though the text is not clear; in that case the Babycus must be the Tripodikos, which forms the southern boundary of the city. It appears, however, from the same passage of Phlarchus, that Aristotle regarded the Babycus as a bridge, and only the Cnasion as a river, when he would seem to have given the name of Cnasion to the Tripodikos, and that of Babycus to the bridge over the Eutras.

The left, or eastern bank of the Eutras, was not occupied by any part of Sparta. When Epaminondas invaded Laconia in B.C. 370 he marched down the left bank of the Eutras till he reached the foot of the bridge which led through the hollow way into the city. But he did not attempt to force the passage across the bridge; and he saw on the other side a body of armed men drawn up in the temple of Athena Ales. He therefore continued his march along the left bank of the river till he arrived opposite to Amycla, where he crossed the river. (Xen. Hell. vi. 5. § 27.) The account of Xenophon illustrates a passage of Pausanias. The latter writer, in describing (iii. 19. § 7) the road to Therape, mentions a statue of Athena Ales as standing between the city and a temple of Zeus Platus, above the right bank of the Eutras. At this point the river was crossed; and as only one bridge across the Eutras is mentioned by ancient writers, there can be no doubt that the road to Therape crossed the bridge which Xenophon speaks of, and the remains of which are still extant. Therape stood upon the Menelaion or Mount Menelaus, which rose abruptly from the banks of the river; and was situated in the south-eastern extremity of Sparta. (Μενέλαιον, Ptol. v. 22; Μενέλαιον, Steph. B. s. v.; Menelaus Mons, Liv. xxi. 28.) The Menelaion has been compared to the Janiculum of Rome, and rises about 760 feet above the Eutras. It derived its name from a temple of Menelaus, containing the tombs of Menelaus and Helen, whether solemn processions of men and women were so common there as to repair, the men imploring Menelaus to grant them bravery and success in war, the women invoking Helen to bestow beauty upon them and their children. (Paus. iii. 19. § 9; Herod. vi. 61; Isocr. Encycl. Hel. 17; Hesych. s. v. Ελάνυε, Θηραπών-"ινα.) The foundations of this temple were discovered in 1839. By the road covered in 1839 there were the ruins several small figures in clay, representing men in military costume and women in long robes, probably dedicatory offerings made by the poorer classes to Menelaus and Helen. (Ross, Wanderungen in Griechenland, vol. ii. p. 13, seq.) The temple of Menelaus is expressly said to have been situated in the Tawsos, Therape (Therape, Paus. v. 5. a. 8), which was one of the most ancient and venerable places in the middle valley of the Eutras. It was said to have derived its name from a daughter of Lelex (Paus. iii. 19. § 9), and was the Achaeans citadel of the district. It is described by the poets as the lofty well-bordered Therape, surrounded by thick woods (Pind. Isthm. i. 31; Coluth. 220), where the ancients drank wine (Pind. Nem. x. 55.) Here was the fountain of Messai, the water of which the captive women had to carry (Paus. iii. 20. § 1; Hom. H. vi. 457); and it was probably upon this height that the temple of Menelaus stood, which excited the astonishment of Telemachus in the Odyssey. Hence Therape is said to have been in Sparta, or is mentioned as synonymous with Sparta. (Θεραπών, τῆς Ακράκειας, ἡ τῶν Χαράτων σφαιρί, Steph. B. s. v.; ἡ Θεραπών, Schol. ad Apoll. Rhod. ii. 169, Pind. Isthm. i. 31.) It is probable that further excavations upon this spot would bring to light some tombs of the heroic ages. The Phoebomaeum, which has been already described as the open space on the right bank of the Eutras [see p. 1028, b.], contained a temple of the Dioscuri. Not far from this place was the temple of Poseidon, surnamed Gaioeas. (Paus. iii. 20. § 2.) After the power of Sparta was destroyed by the battle of Leuctra, its territory was exposed to invasion and the city to attack. The first time that an enemy appeared before Sparta was when Epaminondas invaded Laconia in B.C. 390, as already related. After crossing the river opposite Amycla, he marched against the city. His cavalry advanced as far as the temple of Poseidon Gaioeas, which we have seen from Pausanias was in the Phoebomaeum. We also learn from Xenophon that the Hippodrome was
in the neighbourhood of the temple of Poseidon, and consequently must not be confounded with the Dromae. The Thebans did not advance further, for they were driven back by a body of picked hoplites, whom Agesilaus had placed in ambush in the sanctuary of the Tyndarids (Dioscuri), which we likewise know from Pausania's was in the Phebeum. (Xen. Hell. vi. § 31, 32.) In n. c. 362 Epaminondas made a daring attempt to surprise Sparta, and actually penetrated into the market-place; but the Spartans having received intelligence of his approach, the city had been put into a state of defense, and Epaminondas again withdrew without venturing upon an assault. (Xen. Hell. vii. § 11—14; Polyb. ix. 8; Diod. xvi. 83.) In n. c. 218 Philip unexpectedly entered Laconia, descended the vale of the Eurotas by the left bank of the river, passing by Sparta, and then laid waste the whole country as far as Tamarus and Malea. Lycurgus, the Spartan king, resolved to intercept him on his return: he occupied the heights of the Menelaum with a body of 2000 men, ordered the remaining forces of Sparta to be ready to take up their position between the city and the western bank of the river, and at the same time, by means of a dam, laid the low ground in that part under water. Philip, however, contrary to the expectations of Lycurgus, stormed the Menelaum, and brought his whole army safely through the pass, and encamped two stadia above the city. (Polyb. v. 17—24.) In n. c. 195 Quinticius Flamininus attacked Sparta, because Nabia, the tyrant of the city, refused obedience to the terms which the Roman general imposed. With an army of 50,000 men Flamininus assaulted the city on its three undefended sides of Phebeum, Dictynneum, and Heptagonae. He forced his way into the city, and after overcoming the resistance which he met with in the narrow ways at the entrance of the city, marched along the broad road (probably the Apbetaia) leading to the citadel and the surrounding heights. Thermenae Nabia set fire to the buildings nearest to the city walls, which compelled the Romans to retreat. But the main object of Flamininus had been answered, for three days afterwards Nabia sent his son-in-law to impose peace. (Liv. xxxiv. 38, 39.) The position of the Phebeum has been already explained. The Dictynneum was so called from the temple of Artemis Dictyna, which Pausanias describes as situated at the end of the Apbetaia, close to the walls of the city (iii. 12. § 6). Leake thinks that the name of the village of Kalagwé may be...
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to have been modified. (L. Ingigi, Archæol. Aræa, i. p. 160; St. Martin, Mémoires, i. p. 59.) It is probably the same as the Massarch Axar of Polecey (vi. 2. § 17). Many travellers have visited it in (Tavernier, i. ch. 4; Morier, Soc. Vtg., ii. p. 172.)

SPELAEUUM, a place in Macedonia which Livy says was near Pella (xix. 33).

SPELUNCA (Sperlonga), a place on the coast of Latium (in the more extended sense of that name), situated between Tarquinia and Caetara. The emperor Tiberius had a villa there, which derived its name from a natural cave or grotto in which the emperor used to dine, and where he on occasion very nearly lost his life, by the falling in of the roof of the cavern (Tac. Ann. iv. 59; Suet. Tiber. 89. The villa is not again mentioned, but it would appear that a village had grown up around it, as Pinyo mentions it in describing the coast ("locus, Speleanea", Plin. iii. 8. s. 9 and its memory is still preserved by a village named Sperlonga, on a rocky point about 8 miles W. of Gaeta. Some Roman remains are still visible there, and the cave belonging to the Imperial villa may be identified by some remains of architectural decoration still attached to it (Craven's Journ. vi. p. 76). [E. H. B.]

SPES Actiumus, the present name of Beni-hassa, was situated N. of Antium, in Middle Aegypt, on the eastern bank of the Nile, in lat. 27° 40' N. The name is variously written; Poes in the Itinerary of Antoninus (p. 167, Weselius); Posis in the Notitia Imperii; but Spes is probably the true form, implying an excavation (éwer) in the rocks. Spes Actiumus was inhabited by the French and Tuscan expedition into Egypt early in the present century. It was constructed by some of the Pharoahs of the 18th dynasty in a desert-valley running into the chimney of Arabian hills. The structure as a whole consists of a temple, and of between thirty and forty cactombs. The temple is dedicated to Pachth, Bubastis, the Artemis of the Greeks. (Herod. ii. 58.) The III. of s. 9 and its memory is still preserved as the general necropolis of the Hermopolis nome. For although Hermopolis and its district lay on the western bank of the Nile, yet as the eastern hills at this spot approach very closely to the stream, while the western hills recede from it, it was more convenient to ferry the dead over the river than to transport them to the same. So early as 31 B.C. these cactombs were appropriated to the mummies of animals, cats especially, which were worshipped by the Hermopolitans. In the general cemetery two of these cactombs merit particular attention: (1) the tomb of Neophytos, a military chief in the reign of Seoseis I. and of his wife Bote; (2) that of Amenemes, of nearly the same age, and of very similar costume. The tomb of Neophytos, and, or it is more usually denominated, of Bote, has in front an architrave excavated from the rock, and supported by two columns, each 23 feet high, with sixteen fluted facets. The columns have neither base nor capital; but between the architrave and the head of the column a square abacus is inserted. A dented cornice architrave, on the pediment. [D] The effect of the structure, although it is hardly detached from the rock, is light and graceful. The chamber or crypt is 30 feet square, and its roof is divided into three vaults by two architraves, each of which was originally supported by a single column, now vanished. The walls are painted in compartments of the most brilliant colours, and the
drawing is generally in the best style of Egyptian art. The temple represents various events in the life of Osiris. From the tomb of Toet, indeed, might be compiled a very copious record of the domestic life of the Egyptians. On its walls are depicted, among many others, the following subjects: the return of warriors with their captives; wrestlers; hunting wild beasts and deer; the Nile boats, including the large river-wagons and smaller fishing boats; granaries and flax-dressing; spinning and weaving; games with the lance, the ball, and the discus; and the rites of seaports. The tomb of Amenemhe is covered also with representations of men in various postures of wrestling; and the other grotesques are not less interesting for their portraits of civil and religious life. (Wilkinson, Modern Egypt and Thebes, Rosellini, Mon. Ori. vol. i.; Kemrick, Anc. Egypt, vol. i. p. 47, foll.)

[S.P.B.I.]

SPERCHEIUS (Σπερχειος; Sperchios), a river in the S. of Thessaly, rising in Mount Thermopylaeus (Strab. ix. p. 433), and flowing into the Maelian gulf. The Dryopaeus and Aenianaei dwell in the upper parts of it; the former within the bounds of Molossia, through which it flowed to the sea. In ancient times it joined the sea at Anticyra; and the rivers Dyrrac, Melas, and Aenopos fall separately into the sea to the S. of the Spercheius. (Herod. vii. 198.) But the Spercheius has changed its course, and now falls into the sea much farther south, about a mile from Thermopylaeus. The Dyrrac and Melas now unite, and fall into the Spercheius, as does also the Aenopos. (Thermopylæa.) Spercheius is celebrated in mythology as a river-god (Dict. of Biogr. s. v.), and is mentioned in connection with Achilles. (Hom. Iliad. vii. 142.) Its name also frequently occurs in the other poets. (Asch. Pers. 486; Soph. Phil. 722; Vitr. Georg. ii. 463; Liv. 36.) (Leake, Northern Greece, vol. ii. pp. 8, 11, 15.)

SPERCHEUS, a place in Thessaly, which, according to the description of Lizy (xxxii. 13), would seem to have been situated at no great distance from the sources of the Spercheius. Ptolemy (iii. 13. § 17) mentions a place Spercheia between Echinus and Elaius; and Ptolemy (iv. 7. 1. 4) mentions a place Spercheios in Doris. It is probable that these three names indicate the same place, but that its real position was unknown.

SPHACETIA. [Phylus.]

SPHAERIA. [Calauria.]

SPHAIGLAE. [Phylus.]

SPHENDAIRE. [Attica, p. 330, a.]

SPHENTAZIUM, a place in Dalmatia, SE. of the road from Scodra to Nais. (Ann. Comm. 9. p. 259.) Probably the modern Pecolona. (T. H. D.)

SPHETTUS. [Attica, p. 332, b.]

SPHINGIUM. [Bosozta, p. 412, a.]

SPINA (Σπίνα, Strab.; Σπίνα, Steph. B.; Ecd. Σπίνας and Σπίναν), an ancient city of Italy, situated on the coast near most of the Padus, within the limits of Gallia Cisalpina. It was, according to Dionysius, a Pelagic settlement, and one of the most flourishing cities founded by that people in Italy, enjoying for a considerable time the dominion of the Adriatic, and deriving great wealth from its commercial relations, so that the citizens had a treasury at Delphi, which they adorned with costly offerings. They were subsequently expelled from their city by an overwhelming force of barbarians, and compelled to abandon Italy. (Dionys. i. 18, 28.) Strabo gives a similar account of the naval greatness of Spina, as well as of its treasury at Delphi; but he calls it a Greek (Hellenic) city; and Sclavus, who notices only Greek, or reputed Greek, cities, mentions Spina apparently as such. Its Greek origin is confirmed also by Justin, whose authority, however, is not worth much. (Strab. v. p. 214, ix. p. 431; Sclav. p. 6, § 19; Justin, xx. 1; Plin. iii. 16. a. 200.) But we have also the authorities, as well as the fact itself, that it had a treasury at Delphi, which is undoubtedly historical, seem to exclude the supposition that it was an Etruscan city, like the neighbouring Adria: and whatever be the foundation of the story of the old Pelagic settlement, there seems no reason to doubt that it was really a Greek colony, though we have no account of the period of its establishment. Sclavus alludes to it in his time; he says: it is clear that the barbarians who are said by Demetrius to have driven out the inhabitants, can be no other than the neighbouring Gauls; and that the period of its destruction was not very long before the conquest of Cisalpine Gaul by the Romans. It does not appear to have ever been rebuilt or became a Roman colony. It was situated in the territory of Metamors village; and Pliny repeatedly alludes to it as a place no longer in existence. (Plin. iii. 16. a. 20, 17. a. 21; Strab. v. p. 214.) No subsequent trace of it is found, and its site has never been ascertained. We know, however, that it must have been situated on or near the southernmost arm of the Padus, which divides itself into two principal streams, Spercutum and Citellum, and which probably corresponded with the modern Canale Piccolo and Po di Primauro. (Padus.) But the site of Spina must now be sought far from the sea: Strabo tells us that even in his time it was 90 stadia (11 miles) from the coast; though it was said to have been originally situated on the sea. It is probably now 4 or 5 miles further inland; but the changes which have taken place in the channels of the rivers, as well as the vast accumulations of alluvial soil, render it almost hopeless to look for its site.

Pliny tells us that the Spistic branch of the Padus was the one which was otherwise called Eridanus; but it is probable that this was merely one of the attempts to connect the mythical Eridanus with the Padus. The valley of the Eridanus is one particular branch of the existing river. It is, however, probable that the Spistic channel was, in very early times, one of the principal mouths of the river, and much more considerable than it afterwards became. (P. D.)

[.E.K.B.]

SPINAE, a place in Britannia Romana, E. of Aqua Sulis (Bath). (Ital. Ant. pp. 485, 486.) Now the village of Spine near Newbury in Berkshire, which has its name of new in regard to Spino, the ancient borough. (Campion, p. 166.) [T. H. D.]

SPIRAEUM (Plin. iv. s. 9. a) or SPIRÆAUM (Ptol. iii. 16. § 12), a promontory on the eastern coast of Peloponnese upon the confines of the territories of Corinth and Epidaurus. For details, see Ven. i. 20. 21.

SPOLETUM (Σπολείων; Ecd. Spoletinus; Spoleto), a city of Umbria, situated between Interamnæ (Terni) and Treviae (Trent), about 9 miles S. of the sources of the Clitumnus. Its name is not mentioned in history as an Umbrian town, nor have we any account of its existence previous to the establishment of the Roman colony, which was settled there in a. c. 294, just after the close of the First Punic War (Liv. Epit. xx.; Vell. Pat. i. 14). It was a Colonies Latina, and its name is repeatedly mentioned during the Second Punic War.
SPOLETIUM.

In B.C. 217, just after the battle at the Lake Trasimenus, Hannibal advanced to the gates of Spoleto, and made an assault upon the city, but was repulsed with so much vigour by the colonists, that he drew off his forces and crossed the Apennines into Picenum. (Liv. xxiii. 9.) A few years later (212 B.C.) Spoleto was one of the colonies which distinguished themselves by their fidelity and zeal in the service of Rome, at the most trying moment of the war. (Id. xxvii. 10.) For some time after this we hear but little of Spoleto, though it seems to have been a flourishing municipal town. In B.C. 167 it was selected by the Senate, as the place of destination of the Gallic king of Illyria, and his son; but the citizens declined to take charge of them, and they were transferred to Iguvium (Liv. xiv. 43). But in the civil war between Marius and Sulla it suffered severely. A battle was fought beneath its walls in B.C. 82, between Pompeius and Crassus, the generals of Sulla, and Carrinas, the lieutenant of Caesar, in which the latter was defeated, and compelled to take refuge in the city. (Appian, B. C. i. 89.) After the victory of Sulla, Spoleto was one of the places severely punished, all its territory being confiscated, apparently for the settlement of a military colony. (Flor. iii. 21; Zumpt, de Colom. p. 254.) Florus calls Spoleto at this time one of the "municipia Galiae," but this is probably a rhetorical exaggeration. Cicero, however, terms it, in reference to a somewhat earlier period, "colonia Latina in primis firmis et illustribus." (Cic. pro Balb. 21.) It became a municipium (in common with other Latin colonies) by virtue of the Lex Julia; and does not appear to have subsequently obtained the title of a municipium Gallici, but this is probably a rhetorical exaggeration. It is again mentioned during the Perusinian War (A.D. 41), as affording a retreat to Minucius Plancus when he was defeated by Octavian (Appian, B.C. v. 33); and seems to have continued under the Empire to be a flourishing municipal town, though rarely mentioned in history. (Strabo, v. 14; Plin. iii. 14; i. 19; Publ. i. 1 § 54; Orell. Inscr. 1100, 1103, 3966.) It was at or near Spoleto that the emperor Aemilius Paulus was encamped, when the death of his rival Gallus and Volusianus gave him temporary possession of the empire; and it was there also that he was himself put to death by his soldiers, after a reign of only three months. (Vit. Epip. 31.) Spoleto is again mentioned during the Gothic War, after the fall of the Western Empire, when it was taken by the Gothic king Totila (Procop. B. G. iii. 12), who partially destroyed its fortifications; but these were restored by Narsetes (ib. iv. 33). It was at this time regarded as a strong fortress, and was a place of importance on that account, as a point of transition of a duchy (about A.D. 570), the dukes of which soon rendered themselves altogether independent of the Lombard kings, and established their authority over a considerable part of Central Italy. The duchy of Spoleto did not cease to exist till the 12th century.

Flaminian Way as late as the time of Vespasian (Tac. Hist. iii. 60); but at a later period the road through Interamna and Spoleto came into general use, and is the one given in the Itineraries. (Itin. Ant. p. 125; Itin. Hier. p. 618.) This must have followed very nearly the same line with the modern road from Rome to Frosinone, which crosses the mountain pass, called Monte Somma, between Spoleto and Terracina; and this was probably the reason that this line was avoided in the first instance by the Via Flaminia. But there must always have been a branch road to Spoleto, and from thence, as we learn from Suetonius (Vesp. 1), another branch led to Nursia in the use of a lay-out of the Via Flaminia.

Spoleto is still a tolerably flourishing place, with the rank of a city. It has several Roman remains, among which the most interesting is an arch commonly called the Porta d'Ammidale, as being supposed to be the gate of the city from whence that general was repulsed. There is, however, no foundation for this; and it is doubtful whether the arch was a gateway at all. Some remains of an ancient theatre are still visible, and portions of two or three ancient temples are built into the walls of modern churches. A noble aqueduct, by which the city is still supplied with water, though often ascribed to the Romans, is not really earlier than the time of the Lombard dukes. Some remains of the palace inhabited by the latter, but first built by Theodoric, are also visible in the cistelad which crowns the hill above the town.

E. H. B.

SPORADES (Σπόραδες), or the "Scattered," a group of islands in the Aegean, Crestan, and Carpathian seas, so called because they were scattered throughout these seas, in opposition to the Cyclades, which lay round the coast of the Morea. The distinction between these groups was not accurately observed, and we find several islands sometimes ascribed to the Cyclades, and sometimes to the Sporades. The islands usually included among the Cyclades are given under that article. [Vol. I. p. 723.] Sycylax makes two groups of Cyclades: but Strabo mentions, in his southern group, which is the places off the coast of Laconia and near Crete, are the Sporades of other writers: in this southern group Sycylax specifies. Melos, Cnidos, Olaria, Sicos, Theria, Anaphé, Astylaepae (p. 18, ed. Hudson). Strabo first mentions among the Sporades the islands lying off Crete,— Theria, Anaphé, Therasia, Ios, Sicos, Lagous, Phlegadros (x. pp. 484, 485). Then, after describing the Cyclades, he resumes his enumeration of the Sporades,—Amorgos, Lébinthos, Leria, Patmos, the Corassae, Icaria, Astylaepae, Telos, Chalcia, Niayos, Cades, the Caýlides (z. pp. 487—489). Pliny (iv. 12. a. 23) gives a still longer list. An account of each island is given under its own name.

STABATIA, in Gallia, a name which occurs in the Table on a road from Vienna (Vienne) past Cularo (Grenoble) to the Alpis Cottia (Mont Genèvre). Stabatio is placed between Durocinum and Alpis Cottia. D'anville fixed Stabatio at Monestier or Monestier near Brison.
STABULAE.

(Plin. iii. 6. a. 9.) Nor was it ever restored, so as to resume the rank of a town; Pliny tells us that it was in his time a mere village, and the name is not mentioned by any of the other geographers. It is, however, incidentally noticed both by Ovid and Columella (i.e. it was known, and appears to have been, in common with the whole coast of the Bay of Naples, a favourite locality for villas. Among others Pomponianus, the friend of the elder Pliny, had a villa there, where the great naturalist sought refuge during the celebrated eruption of Vesuvius in A.D. 79, and where he perished, suffocated by the gas and steam from the mountain (Plin. Ep. vii. 16). It is certain that Stabiae was on this occasion buried under the ashes and cinders of the volcano, though less completely than Pompeii and Herculanum; but the site was again inhabited, and the name was retained throughout the period of the Roman Empire, though it appears to have never again risen into a place of any consideration. It was chiefly respected by invalids and others, on account of its neighbourhood to the Mount Lariscus, for the purpose of adopting a milk diet (Galen, de Med. v. 12; Cassiod. Var. xii. 10; Symmach. Ep. vii. 17). Its name is found also in the Tabula, and was preserved in that of Castell' a Mare di Stabia, borne by the modern town. The Stabiae of the Lower Campagna seems to have been situated on the east coast, in the bay of the Bay of Naples; and probably did not occupy the same site with the older town, which seems to have been situated about a mile inland at the foot of the hill of Guarinoso. The exact spot was forgotten till the remains were accidentally brought to light about 1750; and since that time, asstray fragments have been frequently washed down the site, but the results are far less interesting than those of Pompeii and Herculaneum. They confirm the account of Pliny, by showing that there was no town on the spot, but merely a row of straggling villas, and these for the most part of an inferior class. They seem to have suffered severer from the earthquake of a.d. 63, which did so much damage to Pompeii and Herculaneum (Swinhew's Travels, vol. i. p. 63.) — [E. H. B.]

STABULA, in Gallia, is placed by the Antonine Itin. vi. from Cambes (Oro Kewba) and xvii. from Argentorata (Artemisiae). These distances bring us to a place between Oesmaraes and Bonaebeia, where Rhaemana, quoted by D' Anville, says that tradus patera were found. The word Stabula meant a station or resting place for travellers, a kind of inn, as we see from a passage of Ulpian (Digl. 47. tit. 5. a. 1): "qui navem, cauponam, stabulam exercent;" and the men who kept these places were "Stabularis." — [G. L.]

STABULUM, AD, in Gallia, is placed by the Antonine Itin. between Salona (Salodi) and Summus Pyreneus, or the pass of Pyreneus at Bolligard. It is supposed to be Le Bois, which looks like a part of the old name, on the left bank of the Teuch. The distances in the Itin. both from Salona to Ad Stabulum, and from Ad Stabulum to Summus Pyreneus, are a great deal too much. The name, however, and the place Le Bois on the Teuch agree in being on the path of the Teuch at Bolligard. The more usual name is Stabulum. — [G. L.]

STABULUM DIOMEDIS (Itin. Ant. iii. p. 331; It. Hier. p. 608), a place on the coast of Thrace, on the Via Egnatia, 18,000 paces, according to Itin. Ant., 19,000, according to It. Hier., from Patrae, or Maximianopolis; probably the same as Pliny (iv. 11. a. 18) calls Tirida: "Oppidum fuit Tirida, De medis equorum stabulis dirum." This Diodon was king of the Bistonæ in Thrace, and was in the habit of throwing strangers to be devoured by his savage horses, till at length he himself was punished in the same manner by Patroclus, as is related by Strabo (viii. 3. 38), and 2. 8. 3. Many places lie near the modern Issakieí. — [J. B.]


STACHYX (3redyex, Potl. iv. 6. §§ 7 and 8), a town of Euboea, was fifty stades from Mount Rysodium. Not far from its source it formed a lake named Clonia, and after flowing in a westerly direction, discharged itself into the Smes Hesperios, to the SE. of the promontory of Rysodium. It is probably the same river which Pliny (v. 1. a. 1) calls Salus, and may be the modern St. John or St. Antonio river, also called Ille de Gounos. — [T. H. D.]

STAGEIRA, STAGEIRUS (3redyex, Herc. vii. 115; Thuc. iv. 88, v. 18; Strab. vii. p. 331, Fr. 33, 35; 3redyex, al. 3redyex, Potl. iii. 13. §§ 10; Plin. iv. 17, xvi. 57), a town of Chalcidice in Macedonia, and a colony of Arcadia. The army of Xerxes, after passing through the plain of Sydess, went by Mount Stagira, and through the pass between Mount Stagira and Mount Athos. In the eighth year of the Peloponnesian War it was rendered to Brasidas, and two years afterwards was included in the treaty between Sparta and Athens. It was the birthplace of Aristotle. Alexander, from regard to his great teacher, restored this town, which with other Grecian colonies in that quarter was granted by Cleomenes (Mela, ii. 88) to Athens, the part of the Macedonian kingdom. (Ptolem. Alex. 7; Dic. L. v. 4; Theoph. H. P. 102; Arian. V. H. ii. 17.) But the improvement was not permanent, and no memorial of the birthplace of Aristotle remains, unless the coins inscribed Οσφαργεως are of this place, as Eckhel (vol. ii. p. 73) supposed, on the authority of a fragment of the text in a manuscript. Leske (Northern Greece, vol. iii. p. 167) has fixed the site at Stavros, which he considers to be a contraction of the old name: it is almost presumptive to differ with so great an authority in comparative geography; but it may be observed that the name Stavros or "Cross" is common enough in Greece, and Mr. Bowes (Moust Athos, 4th ed. p. 150, London, 1859) has shown, from a comparison with the passage in Herodotus (i. c.), that the traditional belief of the Macedonian peasants in identifying Ithocea or Nisio, as it is called by them, with Stageira, rests upon satisfactory grounds. The position of this village, on the S. face of a wooded mountain which commands a view of Mt. Athos and the Aegean, was in the times of a Hellenic city, and there are vast substructions of Hellenic masonry all around. The Ephimiser of Strabo (vii. p. 331), who lived not long before the eleventh century, has a port and island called Caprae (Kapara) near Stageira, which is probably the island of Leybibokah near C. Murmirei; Leske (i. c.) locates it, in very much agreement with his view of the text, on the coast of stageira, the port and island of Leybibokah. — [E. B. J.]

STAGNA VOLCARUM, on the coast of Gallia Narbonensis. Mela (ii. 5) speaks of the Stagna Volcarum, which he places W. of the Ebene. They are the long line of stagna between Algygos-Merime."
and Apsa, separated from the land by a long, narrow, flat, which widens near Cettia, where the Mons Setius is. These lagoons are the Etruria de Taus, de Prontigiam, de Maculone, and others. Avienus (Or. Marit. 58) mentions the Taurus or Etruria de Taus:

"Taurus paludem namque gentiles vocant."

[LECTUS JUGUM: LEBUS.] [G. L.]

STALLIOCANUS PORTUS [Στάλιοκανος Πόρτος] (II. 8 § 2) places this port near the Gobaeaum Promontorium [Γόβαεα] and the mouth of the Tetus, on the coast of Gallia Lugdunensis. D'Anville (Notices, &c.) found in a manuscript plan of the Anse de Conques the name of Port Sigebum, N. of Cap Mahé, at the bottom of the road of Loc. Christ. Lobineau in his History of Bretagne says that the name means White Tower, and that there were traces of a port there, constructed of brick and cement. Gesellin places the Stalliocanus on the N. coast of Bretagne, at the outlet of the river on which Morlaix stands. It is impossible to determine which of the numerous bays on this irregular coast is Poenimus's Staliocanus. [G. L.]

STANACUM, a town of the Noricum, on the road leading along the Danube from Augstia Vindelicorum to Carnuntum and Vindobona. (It. Ant. p. 249; Tab. Peut.) Its exact site is uncertain. (Comp. Muchar, Noriciam, i. p. 285.) [L. S.]

STATIELLI (Στατιέλλοι), a tribe of Ligurians, who inhabited the northern slopes of the Apennines, on both sides of the valley of the Bormida. Their leader occupied the site of the modern town of Statielle in Aosta, which grew up under the Roman Empire from a mere watering place into a large and populous town, and the chief place of the surrounding district. The Statielli are mentioned by Livy in b. c. 173, as an independent tribe, who were attacked by the Roman consul, M. Popilius; after defeating them in the field, he abstained and took their city, which Livy calls Carystus, and, not content with disarming them, sold the captives as slaves. This proceeding was severely arraigned at Rome by the tribunes, especially on the ground that the Statielli had previously been uniformly faithful to the Roman alliance; but they did not succeed in enforcing reparations (Liv. xiii. 7, 9, 21). Livy writes that the Statielli, like the Acutiaci, lived between the Po and the Brennia, which crossed their territory on his march from Mutina, b. c. 44, and addresses one of his letters to Cicero from thence, daces it "finibus Statiellensium" (Cic. ad Fam. xi. 11). Pliny, who enumerates them among the tribes of Ligurians existing in his time, calls them Statielli, and their chief town Aquis Statiellorum (Plin. iii. 5. a. 7). The site of Carystus, mentioned only by Livy, in the passage above cited, is wholly unknown. [E. H. B.]

STATONIA (Στατονία: Eik. Statonieis), a town of Southern Etruria, which is mentioned by Strabo among the smaller towns (Στατονία) in that part of Italy. (Strab. v. p. 236.) Pliny also mentions the Statotes among the municipalities of Etruria (iii. 5. a. 8), but neither author affords any nearer clue to its situation. We learn, however, that it was celebrated for its wine, which was one of the most noted of those grown in Etruria (Plin. xiv. 6. a. 8), and that there were valuable stone-quarries in its territory. (Vitr. vii. 7. § 3.) From the terms in which Vitruvius speaks of these, it seems probable that the city of Statonia, which he calls "praefectura Statonienis," adjoined that of Tarquinii; and both Pliny and Seneea allude to the existence of a lake "in agro Statonienis," in which there were floating islands. (Plin. ii. 95. a. 36; Senee. N. G. ii. 35.) This can hardly be larger than the small Lago di Mezzano, a few miles W. of the more extensive Lago di Bolsena: we must therefore probably look for Statonia between this and Tarquinii. But within this space several sites have been indicated as possessing traces of ancient habitation; among others, Farnese and Canistro, the last of which is regarded as the site of the ancient Statonia, and has as plausible a claim as any other. But there is nothing really to decide the point. (Oliver, Ital. p. 517; Dennis's Etruria, vol. i. pp. 463–468.) [E. H. B.]

STAVANUS (AD), the name of two places in Fannonia, one of which was situated on the Danube, a little to the west of Brageto (It. Ant. p. 246; Notit. Imp.), and the other further south-east, in the neighbourhood of Alisea and Alta Ripa (It. Ant. p. 244), which Muchar (Noriciam, i. p. 264) identifies with Svisnord. [L. S.]

STAVANUS (AD), a town in the territory of the Contesti in Hispania Tarraconensis. (Itin. Ant. p. 400.) Varr. identifies it with Aulacum and Xasias or S. Felipe. [L. S.]

STAVANUS (Σταβανόος, Ptol. iii. 5. § 25), a people in European Sarmatia, at the N. foot of Mons Bodinus. Uberti (iii. 2. § 435) conjectures that we should read Σταβανοος, that is, Sitalis, and seeks them on the Dunum and the Ilmenus. [T. H. D.]

STEATORIUM (Στεάτοριον; Eik. Στεάτοριον), a town of Phrygia, between Polus and Palaemon (Ptol. v. 2. § 25; Pans. x. 27. § 1). Kiepert (in Franz's Σύμφωνια ἴσχυρεν, p. 36) identifies it with the modern Agiym Karahisar. (Comp. Sestini, Num. Vet. p. 126.) [L. S.]

STEFIRA. [ATTICA, p. 393, a.] STELLAS (Στέλλας, Steph. B. s. v.), a Cretan city which is described by the geographer as being near two towns, which are called. In the published editions of his work, Parasites and Rhithymna. In Mr. Pasley's map the site is fixed at the Mohammedan village of Philippo on the route from Kastellion (Iatous) to Haphtes Dhekis (Gortysia). [E. B. J.]

STELLATIS CAMPUS was the name given to a part of the rich plain of Campania, the lands of which cannot be clearly determined, but which appears to have adjoined the "Falernus ager," and to which there has been situated likewise to the N. of the Vulturnus. Livy mentions it more than once during the wars of the Romans with the Samnites (ix. 44, x. 31), and again during the Second Punis War, when Hannibal found himself there by an error of his guides (Liv. xxii. 18). From his expressions it would appear to have adjoined the "Caleanus ager," and apparently was part of the plain lying between Cales and the Vulturnus. It was a part of the public lands of the Roman people, which the tribune Rutilus proposed by his agrarian law to parcel out among the poor citizens (Cic. de Leg. Agr. i. 7. ii. 31); this was for the benefit of the city of Cicer. But the measure was carried into effect a few years later by the agrarian law of Cassar, passed in his consulship, x. c. 59 (Suet. Cæs. 20). The statement of Sestinius that the district thus named was previously regarded by the Romans as consecrated, is clearly negatived by the language of Cicero in the passages just referred to. The term of Libitinus Ager seems to have been given to a district in quite another part of Italy, forming a part of the
territory of Capena in southern Etruria. It was from this district that the Stabilita tribe derived its name (Fest. s. v. Stabilita).

[E. H. B.]

STENA, a station in Macedonia, on the road from Tauriana (Doirina) to Stobi (Post. Tab.), which is evidently the pass now called Demirköy, or "Iron Gate," where the river Axios is closely bordered by perpendicular rocks, which in one place have been excavated for the road (Leake, Northern Greece, vol. iii. p. 442.).

[Ε. Β. Ζ.]

STENTORIS LACUS (Στεντόρις λίμνη, Herod. vii. 58; Aesop. p. 64), a lake on the south-east coast of Thrace, formed by the Hobaus, and opening into the Aegean near the town of Assos. Pliny (iv. 11. s. 18) incorrectly places it on a Stentorius Fluvius; and Mannert conjectures that perhaps the right reading in Herodotus (l.c.) is Λυμερόν, not λίμνη.

[J. R.]

STENUS, a river of Thrace, mentioned by Mela only (ii. 2. § 6) as near Maronea, on the south coast. The name is probably corrupt, as it occurs in the MSS. in a great variety of forms,—Stenes, Stonus, Stonus, Stonius, Stonus, Scithonos, Scithone, &c. (See Schweitzer, and loc.).

[J. R.]

STENYCLESARUS (Στενύκλεσαρος, Στενυκλεσαρος; Εὐκ. Στενύκλεσαρος), a town in the north of Messenia, and the capital of the Dorian conquerors, built by Creophantes. Andania had been the ancient capital of the country. (Paus. iv. 3. § 7; Strab. viii. p. 361.) The town afterwards ceased to exist, but Athenaeus was given to the northerm of the two Messenian plains. (Paus. iv. 33. § 4, iv. 15. § 8; Herod. ix. 64.) [Messenia, p. 341.]

STEPHANAPHERA, more correctly, perhaps, Stephanis Fanum, a place in Illiria Graeca, on the Via Egnatia (Itin. Hieros. p. 608). It was the castle of St. Stephen (voc. dylovo Stephanov), repaired by Anastasius (Procop. de Aed. iv. 4), of Lapathos. [Pind. frag. 101.] 

[T. H. D.]

STEPHANE (Στέφανος), a small port-town on the coast of Paphlagonia, according to Arrian (Peripl. P. E. p. 15) 180 stadia east of Cimolis, but according to Marcian (p. 72) only 150. The place was mentioned as early as the time of Hecataeus as a town of the Marindyni (Steph. B. s. a. Στέφανος), which has been identified with Stepheus (Comp. Noth. i. p. 34.; Ptol. v. 4. § 2.) The modern village of Stephane or Estiphon probably occupies the site of the ancient Stephane.

[L. S.]

STEREOANTHUM (Στερεοανθύων), a town in North-western Germany, probably in the country of the Bructeri or Marci, the exact site of which cannot be ascertained. (Ptol. ii. 11. § 27.)

STIPHANE (Στιφάνη), a lake in the north-western part of Pontus, in the district called Phasemontis. The lake was extensive and abounded in fish, and its shores afforded excellent pastures (Strab. xii. p. 560.) Its modern name is Boghos Kieni Ghiem. (Hamilton, Researches, i. p. 356. foll.)

[L. S.]

STIRIA. [Attica, p. 339, s.]

STIRIS (Στρίς; Esth. Stirypn), a town of Phocis situated 130 stadia from Chersonesus, the road between the two places running along the mountains. The inhabitants of Stiris claimed descent from an Athenian colony of the Attic demus of Steiria, led by Peterus, when he was driven out of Attica by Aegeus. Pausanias describes the town as situated on a rocky summit, with only a few wells, which did not supply water fit for drinking, which the inhabitants obtained from a four-stadia well below the city, to which which there was a descent excavated among the rocks. The city contained in the time of Pausanias a temple of Artemis Stiria, made of crude brick, containing two statues, one of Pentele marble, the other of ancient workmanship, covered with bandages. (Paus. x. 33. §§ 8—10.) Stiris was one of the Phocian cities destroyed by Philip at the close of the Sacred War (Paus. x. 3. § 30), but it was afterwards rebuilt and was inhabited at the time of the visit of Pausanias. The ruins of Stiris, now called Paled koreo, are situated upon a tabular height defended by precipitous rocks, about a quarter of an hour’s ride from the monastery of St. Lake. The summit is surrounded with a wall of loose construction, and the surface of the rock within the enclosure is excavated in many places for habitations. The fountain of water described by Pausanias is probably the copious source within the walls of the monastery rising from the side of the hill. This fountain is mentioned in an inscription fixed in the outer wall of the church. (Leake, Northern Greece, vol. ii. p. 538, sec.)

[S.]

STIPPO/ TOURBA, TIPPI (Στιππός, Στιππός, Pol. ii. 16. (17). § 9), a place in Locris. The inhabitants are called Stipponi by Pliny (iii. 21. s. 25). Perhaps the present Sliemi.

[T. H. D.]

STOBI (Στόβιος), Strab. vii. p. 329, Fr. 4, viii. p. 359; Ptol. iii. 13. § 4; Liv. xxxix. 19, xxxix. 59, xl. 21, xiv. 29; Plin. iv. 17), a town in the NW. of Paeonia in Macedonia, which appears to have been of some importance to the Romans, the kings, although probably it had been greatly reduced by the incursions of the Dardani, when Philip had an intention of founding a new city near it in memory of a victory over these troublesome neighbours, and which he proposed to call Perissus, in honour of his son. At the Roman conquest, Stobi was made the place of a junct of sale, for the supply of the Dardani, the monopoly of which was given to the Third Macedonia. In the time of Pliny (l.c.) Stobi was a municipal town, but probably as late as the time of Heliogabalus it was made a "colonia." When about A. D. 400 Macedonia was under a "cosular," Stobi became the chief town of Macedonia II or Salutaris (Marquardt, in Becker’s Reiss. Antiquit. t. iv. p. 86); it was the seat of the Bishops of Stobi. Tabular Itinerary it stood 47 M. P. from Hercules of Lycus, which was in the Via Egnatia, and 55 M. P. from Tauriana, and was therefore probably in the direct road from Heraclea to Serdica. The position must have been therefore on the Eripus, 10 or 15 miles above the junction of that river with the Axios, a situation which agrees with that of Livy, who describes it as belonging to Deuripus of Paeonia, which was wstered by the Ergon. Stobi was a point from which four roads issued. (Post. Tab.) One proceeded NW. to Scupi, and from thence to Naissus on the great SE. route from Viminacium on the Danube to Byzantium; the second NE. to Serdica, the third to Pliska, E. SE. of Naissus on the same route; the fourth SE. to Thessalonica; and the fifth NW. to Heraclea, the last forming a communication with that central point on the Via Egnatia leading through Stobi from all the places on the three former routes. In A. D. 479 Stobi was captured by Theodoric the Ostrogoth (Mach. Philadeph. E. of Leg. Rom. pp. 78—86, opp. Müllcr, Fragm. Hist. Gr. eu. iv. p. 387; and the army under Theodoric in 514, i. n. 1014, it was occupied by Basili II and the Byzantine army (Στρις, Cedro. p. 709). The geography of the basin of the Ergon in which Stobi was situated.
STOBORUM PROM.

is so imperfectly known that there is a difficulty in identifying its site; in Kiepert's map (Europäische Turken) the ruins of Stobi are marked to the W. of Demirkapi, or the pass of the "Iron Gate." (Leake, Northern Greece, vol. iii. pp. 306, 440.) [E. B. J.]

STOBORUM PROM. (Στόβωρον) [Leake, iv. 3. § 5], a headland of Numidia, between the promontory of Hippus and the town of Aphroditium, at the E. point of the Sinus Ochseitis. (Str. Cap Ferro or Ros Hadid.) [T. E. D.]

STOECHEADES (Στοικείαδης) or STIE-CHADES, on the S. coast of Gallia. Strabo (iv. p. 184) speaks of the Stoichades islands lying off the coast of Narbonensis, in five number, three larger and two smaller. They were occupied by the Massaliots. Stephan. B. (s. v. Στοικείαδης) says, "islands near Massalia; and they are also named Lagyridae." Ptol. (ii. 10. § 21) also mentions five islands Stoicchades, which he places in the meridian of the Citharistes Promontorium [Citharistera]?

Pliny (iii. 5) mentions only three Stoichades, which he says were so named from being in a line (στοιχείας), and he gives to them the Greek names referent. Ptolemy (iv. 7. § 18) gives them an order of importance. (Ephraim and Benjamin?) These must be the islands now named Isles d'Hières, of which the most westerly is Porquerolles, the central is Port-Cros, and the most easterly is l'Isle du Levant or du Téven, opposite to the town of Hières, in the department of Var. These islands are mere barren rocks. Besides the three larger islands, which have been enumerated, there are two others of less importance, St. Côme and St. Mathurin, which make up the number of five. Coral was got in the sea about the Stoichades (Plin. xxxii. 3), and is still got on this part of the French coast.

Agathemerus (Geoq. Min. ii. p. 13, ed. Hudson) places the Stoichades along the coast which was occupied by the settlements of the Massaliots; but he states that the two small islands were Massalia. These are the two diurnal rocks named Rateneau and Pomégue, which are seen as soon as you get out of the port of Marseille, with some still smaller rocks nearer them [Massilia, p. 292], one of which contains the small fort named Château d'If.

The Stoichades still belonged to the Massaliots in Tacitus' time (Hist. iii. 43). The Romans who were driven from Massalia, had a settlement in the region of Stobi, as L. Scipio Asiacicus did; if he did not go to the Stoichades as the Scholast (sag. pro Sext. c. 3); but the Roman must have found the Stoichades a dull place to live in. When Lucan (iii. 516) says"Stoichades aves," he uses a poetic license; and Ammianus (xv. 11) as usual in his geography blunders when he places the Stoichades about Nicæa and Antipolis (Nissa, Antioch). [G. L.]

STENI. [EUGAMEI]

STOMA, AD, a place in Moesia on the Southernmost arm of the Danube. (Tab. Peut.; Geogr. Rav. iv. 5) Mannert (vii. p. 123) places it by the modern Zof.

STROMELMINA. [FORSA MARIANA.]

STRADALLA, a town of Palestine mentioned only in the Itinerarium Hierosolymitanum as x. M.P. from Maximianopolis, and xii. M.P. from Scipolus (i. e. Scythopolis). It is identified by the writer with the place where Abah abode and Elias prophesied, and —by a strange confusion— where David slew Goliath (p. 586, ed. Wesseling). The name is undoubtedly a corruption of Stradella, the classical form of the Scriptural Zaccheus. [XERAMILLA.]

[G. W.]

STRA'GONA (Στραγωνα), a town in the south-eastern part of Germany, either in the country of the Silingsae or in that of the Diduni, on the northern slope of Mons Aebigvertius. (Ptol. ii. 11. § 28.) If the resemblance of names be a safe guide, we might identify it with Strigas, though this hardly agrees with the degrees in which it is placed by Ptolemy; whence others suppose it to have been situated at Strabuki, between Schœcodidus and Brict.

STRAPPELLUM. [APULEIA, p. 167.]

STRATICA. [ETRISPE.]

STRATONICEA (Στρατονίκεια) [Ptol. iii. 13. § 11], a town of Chalcidice in Macedonia, which Ptolemy places on the Singit gulf. Leake (Northern Greece, vol. iii. p. 160) considers that there is here the same mistake as in the case of Acanthus [Acanthus], and refers it to the Halicarnassus on the coast of the Smyrmonic gulf in the confined valley of Stratoni. [E. B. J.]

STRATONICEA (Στρατονίκεια or Στρατοποιεία, one of the most important towns in the interior of Caria, was situated on the south-east of Mylasa, and on the south of the river Marvas. It appears to have been founded by Antiochus, and its walls were erected by his wife Stratonicia. (Strab. xiv. p. 660; Stephan. B. s. v.) The subsequent Syro-Macedonian kings adorned the town with splendid and costly buildings. At a later time it was ceded to the Rhodians. (Liv. xxxiii. 18. 30.) Mithridates of Pontus resided for some time at Stratonicia, and married the daughter of one of its principal citizens. (Aphrodisias and Ephesus.) Some time after this it was besieged by Labienus, and the brave resistance it offered to him entitled it to the gratitude of Augustus and the Senate (Tac. Ann. iii. 62; Dion Cass. xlvi. 26). The emperor Hadrian is said to have taken this town under his special protection, and to have changed its name into Hadrianoopolis (Steph. Per. 160.) In a name, however, which does not appear to have ever come into use. Pliny (v. 29) enumerates it among free cities in Asia. Near the town was the temple of Zeus Chrysaoreus, at which the confederate towns of Caria held their meetings; at these meetings the several states had votes in proportion to the number of towns they possessed. The Stratonicians, though not of Carian origin, were admitted to full political rights, because they possessed certain small towns or villages, which formed part of it. Menippus, surnamed Catochus, according to Cicero (Brut. 91) one of the most distinguished orators of his time, was a native of Stratonicia. Stephanus B. (s. v. Ιβάς) mentions a town of Idrias in Caria, which had previously been called Chrysaoros, and which, as Herodotus (v. 118) makes the river Marvas, on whose banks stood the white pillars at which the Carians held their national meetings, flow from a district called Idrias; it is very probable that Antiochus Soter built the new city of Stratonicia upon the site of Idrias. (Leake, Asia Minor, p. 235.) Ekklesiaster, which now occupies the place of Stratonicia, is only a small site, the whole neighbourhood of which is strewn with marble fragments, while some shafts of columns are standing single. In the side of a hill is a theatre, with the seats remaining, and ruins of the prosconium, among which are pedestals of statues, some of which contain inscriptions. Outside the village there are broken arches, with slabs of stones, and coffins. (Chandler, Travels in Asia Minor, p. 240; Leake, Asia Minor, p. 229; Fellows, Asia Minor,
STRATONIS INSULA.


STRATONIS INSULA, an island in the Arabian gulf between the harbour Eneas and the harbour Sabas. (Strab. xvi. p. 770; Plin. vi. 29. a. 34.)

STRATONIS TURRIS. (Cassaba, No. 4, p. 470.)

STRATUS (Στράτος; Etr. Στρατός; its territory ἡ Στρατέωνε Σαρωγία; Sarogenic), the chief town of Acarnania, was situated in the interior of the country, in a fertile plain on the right bank of the Achelous. It commanded the principal approaches to the plain from the coast, and was therefore, in place of great military importance. Strabo (x. p. 450) places it 500 stadia from the mouth of the Achelous by the course of the river. At the distance of 80 stadia S. of the town the river Aenus flowed into the Achelous; and 5 Roman miles to its N., the Achelous received another tributary stream, named Petanias. (Thuc. ii. 92; Liv. xxxii. 22.) Stratus joined the Athenian alliance, with most of the other Acarnanian towns, at the commencement of the Peloponnesian War. In m. c. 429 it was attacked by the Ambrocotae, with a number of barbarian auxiliaries, aided by some Peloponnesian troops, under the command of Ceneus; but they were defeated under the walls of Stratus, and obliged to retire. Thucydides describes Stratus as the terminus of the chief town of Acarnania, which it is also called by Xenophon in his account of the expedition of Agesilus into this country. (Thuc. ii. 90, seq., iii. 106; Xen. Hell. iv. 6.) When the Aetolians extended their dominions, Stratus fell into the hands of this people, whence it is called Livy a town of Aetolia. It is frequently mentioned during the next Roman war. Neither Philip V. nor his successor Pergius was able to wrest the town from the Aetolians; and it remained in the power of the latter till their defeat by the Romans, who restored it to Acarnania, together with the other towns, which the Aetolians had taken from the Acarnanians. (Polyb. iv. 63, v. 6, 7, 13, 14, 96; Liv. xxxvi. 11, xli. 31, 22.) Livy (xli. 21) gives an account of the restoration of the town when he says that it is situated above the Ambracian gulf, near the river Inachus.

There are considerable remains of Stratus at the modern village of Sarogenic. The entire circuit of the city was about 20 miles. The eastern wall followed the bank of the river. Leake discovered the remains of a theatre situated in a hollow; its interior diameter below is 105 feet, and there seem to have been about 30 rows of seats. (Leake, Northern Greece, vol. i. p. 137, seq.)

STRAVIANAE or STRAVIANA, a town in Lower Pannonia, on the road from Siscia to Mura, of which the exact site has not been ascertained. (It. Ant. p. 363, where it appears in the list of Roman stations.)

STRENUS (Στρένος; Etr. Στρένος), a town of Crete, which Stephanus of Byzantium (c. v.) mentions on the authority of Herodotus (others read Herodotus), but no further notice is found of it either in Herodotus or any other author. (E. B. J.)

STREVINTA (Στρεβιντα), a place in the south-eastern Germany, near Moos Anzeburgius, of uncertain site. (Ptol. ii. 11. § 29.)

STROBILUS (Στρόβιλος), a peak of mount Caresnus, to which, according to the legend, Prometheus had been fastened by Hephaestus. (Arrian, Perip. P. E. p. 12.)

STRONYGLE. (Aeolian Insula.)

STUCIA.

STROGYLUS. (Setebraxides Moni.)

STROPHADES (Στροφάδες; Etr. Στροφάδα; Strophades and Striah), formerly called Platea (Πλάται), two small islands in the Ionian sea about 35 miles S. of Zacynthus, and 400 stadia distant from the coast of Epirus, to which in modern times they belonged. The sons of Boreas pursued the Harpies to these islands, which were called the "Turning" islands, because the Boreadas here returned from the pursuit. (Strab. viii. p. 359; Ptol. iii. 16. § 23; Steph. B. a. e.; Plut. iv. 13. a. 19; Mela, ii. 7; Apoll. Rhod. ii. 296; Apollod. i. 9. § 21; Virg. Aen. i. 434.)

STRECHATES (Στρεγγεγενες), one of the six tribes into which Herodotus divides the ancient inhabitants of Media. (Herod. i. 101.) [V.]

STRETHUS. (Hermion.)

STRYM (Στρυμη), a town on the S. coast of Thrace, a little to the W. of Mesembria, between which and Strype the small river Lysimachos, which the army of Xerxes is said to have drunk dry. (Herod. viii. 108.) Strype was a colony of Thasos; but disputes seem to have arisen respecting it between the Thasians and the people of the neighbouring city of Maroneia. (Philip, cap. Desp. p. 163, E.)

STRYMON (Στρυμός, Ptol. iii. 13. § 18), the largest river of Macedonia, after the Axios, before the time of Philip, the ancient boundary of that country towards the E. It rises in Mount Scenius near Pantalia (the present Gestas) (Thuc. ii. 96), and, taking first an E. and then a SE. course, flows through the whole of Macedonia. It then enters the lake of Presaias, or Cercinias, and afterwards divides into two, from which it near the town of Amphipolis, falls into the Strymonic gulf. Pliny, with less correctness, places its sources in the Haemus (iv. 10. a. 19). The importance of the Strymon is rather magnified in the ancient accounts of it, from the circumstance of Amphipolis being seated near its mouth; and it is navigable only a few miles from its source. Apollodoros (ii. 5. 10) has a legend that Hercules resolved and founded the town. He is said to have shallowed by casting stones into it, having been previously navigable much farther. Its banks were much frequented by cranes (Juv. xiii. 167; Virg. Aen. x. 369; Mart. ix. 308). The Strymon is frequently alluded to in the classics. (Comp. Herod. i. 539; Aesch. Sall. 256, Agam. 159; Herod. vii. 75; Thuc. i. 200; Strab. vii. p. 323; Mela, ii. 2; Liv. xiv. 44. &c.) Its present name is Strosa, but the Turks call it Karasa. (Comp. Leake, North. Gr. iii. pp. 325, 465, &c.)

STRYMONICUS SINUS (Στρυμονικός σόνος), a bay lying between Macedonia and Thrace, on the E. side of the peninsula of Chalcidice (Ptol. iii. 13. § 24). It derived its name from the river Strymon, which fell into it. Now the gulf of Rodopi. (T. H. D.)

STRYMONII (Στρυμονίων), the name by which, according to tradition, the Bithynians in Asia originally were called, because they had immigrated into Asia from the country about the Strymon in Greece. (Herod. iii. 53; Steph. B. a. e.; Pliny (v. 46).) Further states that Bithynia was called by some Strymonia. (L. S.)

STUBERA. (Stubara.)

STUCCIA (Στουκσια, Ptol. ii. 3. § 3), a small river on the W. coast of Britain, identified by Camden (p. 775) with the Tavety in Cumberland. (T. H. D.)
STURA.

STURA (Strata), a river of Northern Italy, one of the confines of the Padus (Plin. iii. 16. s. 20), which joins that river a few miles below Turis (Augusta Taurinorum), within a few miles of the Duria Minor or Dora Riparia. It still retains its ancient name and is considerable stream, rising in the glaciers of the Alps, between the Roche Melon and Mont Iseran. [E. H. B.]

STURA (Stratia), a small place in Pavia, near the mouth of the Indus, mentioned by Arrian (Ind. c. 4). [V.]

STURHUM INSULA. [PHILA.]

STURNIUM (Στυρνίον: Euh. Sturnium; Sternaecio), a town of Calabria, mentioned both by Pliny and Ptolemy among the municipal towns of this region. (Plin. iii. 11. s. 15; Ptol. iii. 1. § 7.)

Its name is not otherwise known, but it is supposed to be represented by the modern village of Sternaecio, about 10 miles S. of Lecce (Lupiae) and a short distance N.E. of Soletu (Soletum). (Claver. Ital. p. 1331; Romanelli, vol. ii. p. 114.) There exist coins with the inscription ΣΤΤΥ and types resembling the Tarentines, which were assigned to Sturnium.

[Ε. Η. Β.]

STYLLANGNIUM (Στυλλανγνιον), Polyb. iv. 77, 80; Στυλλανγβευον, Steph. B. s. v.; Euh. Στυλλανγνιον, Στυλλανγευον), a town of Triphylia in Elis of uncertain site, which surrendered to Philip in the Social War.

STYMBARA (Στυμβαρα, Strab. vii. p. 327; Στυμβαρα, Polyb. xxviii. 8. § 8; Stobaeus, Liv. xxxi. 39, xliii. 30, 29), a town on the frontier of royal Macedonia, which is by some assigned to Deuripus, and by others to Pelagonia, which in the campaign of b.c. 400 was the third encampment of the consul Sulpicius; it must be looked for in the basin of the Evron. (Leka, Northern Greece, vol. iii. p. 306.)

STYMPHALIS, a district annexed by the Romans, along with Atintania and Elimicia, to Macedonia upon the conquest of this kingdom, A.D. 168. (Liv. xiv. 30.) From the mention of this district along with Atintania and Elimicia, which were portions of Epirus upon the borders of Thessaly, it would appear that it was in the form of the more common name Tymphalis or Timphaeus; though, it is true, as Cramer has observed, that Dioscorus has mentioned Stympalhis (Diod. xii. 28), and Callimachus speaks of the Stympalian oxen in that territory (Hygn. in Dion. 179). Ptolemy (iii. 13. § 43) likewise mentions a town called Stympalhis, but in the passage other MSS. read Tymphaeus. (Cramer, Ancient Greece, vol. i. p. 198.)

STYMPHALIS (Στύμφαλος, Στύμφαλος, Paus. xii. 30; Στύμφαλος, Schol. ad Pind. Od. vi. 129; Stymphalis, Plin. iv. 6. a. 10; Stympalis, Lucrat. v. 31: Euh. Στυμφαλος, Στυμφαλος), the name of a town, district, mountain, and river in the NE. of Arcadia. The territory of Stympalis is a plain, about six miles in length, bounded by Achaea on the N., Sicenia and Philasia on the E., the territory of Mantinea on the S., and that of Orchomenus and Pheneus on the W. This plain is shut in on all sides by mountains. On the N. rises the gigantic mass of Cyllene, from which a projecting spur, called the Parnassus, descends to the plain. (Στυμφαλος δεν, Ptol. iii. 16. § 14; Hesych. s. v.; nivalis Stympalis, Stat. Silv. iv. 6. 100.) The mountain at the southern end of the plain, opposite Cyllene, was called Apelarium (το 'Απελαρεον, Polyb. iv. 69) *, and at its feet is the kata-votha or subterranean outlet of the lake of Stympalis (τ Στυμφαλη λιμνη, Strab. viii. p. 371; Στυμφαλη λιμνη, Herod. vi. 76). This lake is formed partly by the rain-water descending from Cyllene and Apelarium, and partly by three streams which flow into it from different parts of the plain. From the west descends a small stream, which rises in Mount Gerontium in the neighbourhood of Katasia; and from the east comes another stream, which rises near Diusis. But the most important of the three streams is the one which rises on the northern side of the plain, from a copious kefalovrysi. In summer it flows about two miles through the plain into the kata-votha of Apelarium, and then upon a large scale is absorbed into the lake. [Ε. Η. Β.]

STYMPHALIS (Συμφαλη, Metope (Μετώπων, Aslian, v. H. ii. 33), whence it has been concluded that Metope is only another name of the river Stympalus. Metopes is also mentioned by Illyria (Hymn. in Dion. 26), with the epithet poppy (φω-ντευς), which, as Leake observes, seems not very appropriate to a stream issuing in a body from the earth, and flowing through a marsh. (Pelagomeneia, p. 384.) The water, which formed the source of the Stympalus, was conducted to Corinth by the emperor Hadrian, by means of an aqueduct, of which considerable remains may still be traced. The statement of Pausanias, that in summer there is no lake, is not correct, though it is confined at that time to a small circuit round the kata-votha. As there is no outlet for the waters of the lake except the kata-votha, a stoppage of this subterranean channel by stones, sand, or any other substance occasions an inundation. In the time of the Roman Empire, occasional inundations, which was ascribed to the anger of Artemis. The water was said to have covered the plain to the extent of 400 stadia, but this number is evidently corrupt, and we ought probably to read τεσσαρακοντα instead of τεσσαρακοντα. (Paus. viii. 22. § 8.) Strabo relates that Iphicrates, when besieging Stympalus without success, attempted to obstruct the kata-votha, but was diverted from his purpose by a sign from heaven (viii. p. 389). Strabo also states that originally there was no subterranean outlet for the waters of the lake, so that the city of the Stympali, which was in his time 50 stadia from the lake, was originally situated upon its margin. But this is clearly an error, even if his statement refers to other Stympalus, which is the breadth of the whole lake is less than 30 stadia.

The city derived its name from Stympalus, a son of Elistus and grandson of Arcas; but the ancient city, in which Temenus, the son of Pelasgus, dwelt, had entirely disappeared in the time of Pausanias,
and all that he could learn respecting it was, that Hera was formerly worshipped there in three different sanctuaries, as virgin, wife, and widow. The modern city lay upon the southern edge of the lake, about a mile and a half from the katakhira, and was closely connected with the mountains behind. Stymphalus is mentioned by Homer (II. ii. 608), and also by Pindar (Ol. vi. 169, who calls it the mother of Arcadia. Its name does not often occur in history, and it owes its chief importance to its being situated upon one of the most frequented routes leading to the westward from Argolis and Corinth. It was taken by Apollodorus, a general of Cassander at Mod. 633, and subsequently belonged to the Achaeans League (Polyb. ii. 55, iv. 68, &c.). In the time of Pausanias it was included in Argolis (viii. 22. § 1). The only building of the city, mentioned by Pausanias, was a temple of Artemis Stymphalis, under the roof of which were figures of the birds Stymphalides; while behind the temple strolled statues of white marble, representing young women with the legs and thighs of birds. These birds, so celebrated in mythology, the destruction of which was one of the labours of Heracles (Dict. of Biogr. Vol. ii. p. 396), are said by Pausanias to be as large as cranes, but resembling in form the ibis, only that they have stronger beaks, and not crooked like the ibis (viii. 22. § 5). On the coins of Stymphalus, they are represented exactly in accordance with the description of Pausanias.

The territory of Stymphalus is now called the vale of Zaraki, from a village of this name, about a mile from the eastern extremity of the lake. The remains of the city upon the projecting cape already above described (p. 633), and the name, apparently noticed of Pausanias would lead one to expect. They cover the promontory, and extend as far as the fountain, which was included in the city. On the steepest part, which appears from below like a separate hill, are the ruins of the polygonal walls of a small quadrangular citadel. The circuit of the city walls was measured, and may be traced. To the east, beneath the acropolis, are the foundations of a temple in antis; but the most important ruins are those on the southern side of the hill, where are numerous remains of buildings cut out of the rock. About ten minutes N. of Stymphalus, are the ruins of the medieval town of Krémidia (Leake, Morea, vol. iii. p. 108, seq.; Peloponnesia, p. 384; Bohlaya, Rouchkersche, &c., p. 384; Ross, Relics of Pelo-
nosans, p. 54; Curtius, Peloponnesus, vol. i. p. 201, seq.).

STYX (τὸ Στύξις; Ech. Στύξις; Stura), a town of Euobea, on the W. coast, N. of Carysbus, and nearly opposite the promontory of Cynocear in Attica. The town stood near the shore in the inner part of the bay of Phaleron. The island Anglia, now called Strensas, is mentioned by Homer along with Carysbus (II. ii. 599). Its inhabitants were originally Dryopians, though they denied this origin (Herod. viii. 46; Paus. iv. 34. § 11), and claimed to be descended from the deme of Steiris in Attica. (Strab. x. p. 446.) In the First Persian War, B.C. 490, the Saviae, led by the Locrians, which belonged to Styra, the prisoners whom they had taken at Eretria. (Herod. vii. 107.) In the Second Persian War (B.C. 480, 479) the Styrians fought at Artemision, Salamina, and Plateaææ. They sent two ships to the naval engagements, and at Plateaææ they and the Eretrians amounted together to 600 men. (Herod. viii. 1, 46, iv. 23; Paus. v. 22. § 2.) They afterwards became the subjects of Athens, and paid a yearly tribute of 1200 drachææ. (Thuc. vii. 57; Frenz, Elem. Epigr. Gr. n. 49.) The Athenian fleet was stationed here a. c. 336. (Polyb. vi. 368.) Strabo relates (B. G. n. 446) that the town was destroyed by the Macedonians under the Athenian Phaëdrus, and its territory given to the Eretrians; but as the Macedon war is not mentioned elsewhere, we ought probably to substitute Laminæ for it. (Leake, Northern Greece, vol. ii. pp. 422, 432.)

STYX (Στύξις), a waterfall descending from a lofty region in the Arcadian mountains, above Némara, a town in the N.E. of Arcadia, in the district of Pheneus. The water descends perpendicularly in two slender cascades, which, after winding among a labyrinth of rocks, unite to form a torrent that falls into the Crathis. It is by far the highest waterfall in Greece; the scenery is one of wild desolation; and it is still one of the principal objects which the traveler rears of all the "lofty torrents of the Styx." (Στύξις Στύμενοι αετία φύσεως, Ι. viii. 369.) Leake describes it as "a cold stream, which descends from a precipitous lofty rock." (Βουλή η τούς ἐν ουρανῷ πανθέως θείους θεῶν στίγμα. Θεός, 785,) and as "the perennial most ancient water of the Styx," which flows through a very rugged place. (Στύξις Στύμενοι, το Θεός θείων στίγματος θεῶν στίγμα. Θεός, 805.) The account of Herodotus, who does not appear to have visited the Styx, is not so accurate. He says that the Styx is a fountain in the town Némara; that only a little water is apparent; and that it dropped from the rock into a cavity surrounded by rocks which might be traced. In the same passage, Herodotus relates that Cleomenes endeavored to persuade the chief men of Arcadia to swear by the waters of the Styx to support him in his enterprise. Among the later descriptions of this celebrated stream that of Pausanias (vii. 17. § 6) is the most full and exact. "Not far from the ruins of Némara," he says, "is a lofty precipice higher than I ever remember to have seen, over which descends water, which the Greeks call the Styx." He adds that when Homer represents Hera swearing by the Styx, it is just as if the poet had the water of the stream dropping before his eyes. The Styx was transferred by the Greek and Roman poets to the invisible world (see Dict. of Gr. and Rom. Biogr. for a list of passages). It is impossible to say whether the Styx continued to be regarded with superstitions terrors; its water was supposed to be poisonous; and it was believed that it destroyed all kinds of vessels, in which it was put, with the exception of those made of the hoof of a horse or an ass. There was a report that Alexander the Great had been poisoned by a drink administered at the Styx. (Paus. ii. 27; Pliny. n. s. 77; De pr. nat. 20. 954; Paus. viii. 18. § 4; Strab. viii. p. 389; Atal. H. As. x. 40; Antig. Hist. M. l. 158 or 174; Strabo. Geogr. Phys. i. 52. § 48; Plin. ii. 103. s. 106. xxx. 16. s. 53, xxx. 2. a. 19; Vitruv. viii. 3; Senec. Q. N. 35.) The belief in the deleterious nature of the
water continues down to the present day, and the inhabitants of the surrounding villages relate that no vessel will hold the water. It is now called vā Maupārov, or the Black Waters, and sometimes vā Drape-vrup, or the Terrible Waters. (Leake, Morea, vol. iii. p. 160, seq.; Fiedler, Reise durch Griechenland, vol. i. p. 400, who gives a drawing of it in one of his plates.)

SUA'GELA (Σουαγέλα), a town of Caria, in which was shown the tomb of Car, the ancestor of all the Carians; the place was in fact believed to have received its name from this circumstance, for in Carian φωχόρεως signified a tomb, and γραμμ. a king. (Steph. B. s. a.) Sirako, who calls the place Σηγαλέα (Σηγαλέα), states that this town and Myndus were preserved at the time when Mæonius united six other towns to form Halicarnassus. (L.S.)

SUANA (Σουανά), Ptol.: Età: Samnensis: Soea, a town of Southern Etruria, situated in the valley of the Fiore (Arminia), about 24 miles from the sea, and 20 W. of Volturni (Bolesa). No mention of it is found in history as an Etruscan city, but both Pliny and Porphyry quote Bay, the nymphaeum of Etruria, under the Roman Empire. (Plin. iii. 5. a. 8; Ptol. iii. 1. § 49.) Its site is clearly marked by the modern town of Soana or Scano, which was a considerable place in the middle ages, and still retains the title of a city, and the sea of a bishop, though now a very poor and decayed place. It has only some ravines around the town abound with tombs hewn in the rock, and adorned with architectural façades and ornaments, strongly resembling in character those at Castel d'Asso and Biada. Those relics, which are pronounced to be among the most interesting of the kind in Etruria, were first discovered by Mr. Scalfari (1861), and states that "la loco, in the Annali dell' Instituto di Corrispondenza Archeologica for 1845 (pp. 223-225); also by Mr. Dennis (Etruria, vol. ii. p. 480-500)." (E. H. B.)

SUARDONES, a tribe of the Svevi in Northern Germany, on the right bank of the Alba, south of the Saxones, and north of the Langobardi (Tác. Germ. 40.) Lusus (Deutsches, p. 154), derived from the name on which of the brands of the Scythian and Saracen, regards it as identical with that of the Pharanides, mentioned by Ptolemy (ii. 11. § 13) as living in nearly the same part of Germany. (L. S.)

SUARNI, a rude people of Asiatia Sarmatica, in the neighbourhood of the Portus Caesareus and the Esa. They possessed gold mines (Plin. vi. 11. a. 12). They are probably the same people whom Pomponius called Suvani (Zosimo, v. 9. § 20) and places between the Hippic and Cimmrican mountains. (T. H. D.)

SUASA (Σουασα: Età: Susannus: Ru. near Castel Leone), a town of Umbría mentioned both by Ptolemy and Pliny, of whom the latter reckons it among the municipal towns of that country. Ptolemy places it, together with Ostra, in the district of the Suvani, and it was therefore not situated on the modern deliv- ery of the Apennines. Its site is clearly identified at a spot between S. Lorenzo and Castel Leone in the valley of the Cesano, about 18 miles from the sea. Considerable ruins were still extant on the spot in the time of Cluver, including the remains of the walls, gates, a theatre, &c.; and inscriptions found there left no doubt of its ancient desent (Cluver, Ital. p. 520)." (E. H. B.)

SUASTEFÉ (Σουαστεφάνη), Ptol. vii. 1. § 42, a district in the NW. of India, beyond the Fasihab, and above the junction of the Kablo river and the Indus. It derives its name from the small river Susattus (the Samastii or Samastii), which is one of the tributaries of the Kablo river. [Gorya.] (V.)

SUSASTUS. [SUASTEN.]

SUSANCTIT. [SILVANCT]ES.

SUBATIL. [TURAT.]

SUBAINNUEM. [EKOMAN].

SUBERTUM. [E. V. C. & S. IVERT.]

SUBI, a river on the E. coast of Hispania Tarra- conensis, which entered the sea near the town of Subur. (Plin. iii. 3. a. 4.) Probably the modern Frangoldi. [T. H. D.]

SUBLAQUEUM (Subiacum), a place in the valley of the Anio about 24 miles above Tibur (Tivoli). It is derived from its name in the Middle ages, and the habit of them to live on and to form the waters of the Anio in this part of its course, and called the SEDIMENTA STAGNA or SIMBRIVIT LACUS. These lakes have now entirely disappeared; they were evidently in great part artificial, formed as reservoirs for the Aquis Marcia and Aquis C冉ndia, both of which were derived from the Anio in this part of its course. There is no mention of them before the year 93, when a villa of which was called by Frontinus "Villa Ne- roniana Sublacensis," and Tacitus mentions the name as if it was one not familiar to every one. (Tac. xiv. 22; Frontin. de Aquaeat. 93.) It seems certain therefore that there was no town of the name, and it would appear from Tacitus (L. c.) that the place was still included in municipal urs, and fell within the territory of Tibur. Pliny also notices the name of Sublaqueum in the 4th Region of Augustus, but not among the municipal towns: as well as the lake ("lacus tres amsonitate nobiles") from which it was derived. (Ptol. iii. 12. a. 17.) It appears from mediaeval records that these lakes continued to exist down to the middle ages, and the habits of them did not disappear till the year 1305. (Nibby, Di- sorsi, vol. iii. p. 125.) Subiacum obtained a great celebrity in the middle ages as the place of retirement of St. Benedict, and the castle of the celebrated monastic order to which he gave his name. It seems probable that the site was in his time quite deserted, and that the modern town owns its origin from the monastery formerly there by the name of which was soon after established in its neighbourhood. (Nibby, L.c. p. 123.)

SUBLAVIO (It. Ant. p. 280) or SUBLABIO (Tab. Pust.), a place in Rhaetia, on the site of the modern convent of Sessa, near the town of Clauzas. Some suppose the correct name to be Subedvione, which occurs in a middle ages document of the reign of the emperor Conrad II. (L. S.)

SUBUR (Σουαρου, Ptol. ii. 6. § 17), a town of the Læstati in Hispania Tarraconensis lying E. of Tarra. (Mela, ii. 6.) Ptolemy (I. c.) ascribes it to the Coteni, and Pliny (ii. 3. a. 4) to the Her- getes. It is mentioned in an inscription. (Grauer, p. 414.) Variously identified with Sisera and Sisera-

SUBUR (Σουαρου, Ptol. iv. 1. § 13). A town in the interior of Mauretania Tingitana, near the river of the same name.

2. (Ptol. iv. 1. § 2), a river of Mauretania Tingi- tana. Pliny (v. 1. a. 1) calls it a fine navigable river. It fell into the Atlantic near Colonia Batava, 50 miles S. of Lixus. It is still named Subur or Cadrum, and rises among the forests of Mount Solelo in the province of Scavia (Graberg of Hemdi, Das Kaiserreich Marokko, tr. by Beaumont, p. 12). [T. H. D.]

SUBUS (Σουαορο, Ptol. iv. 6. § 8), a river on the
SUBZUPARA. W. coast of Libya Interior, which had its sources in Mount Sagapoia, and discharged itself to the S. of the point of Atlas Major; now the Suez. [T. H. D.]

SUBZUPARA, a place in Thracia, on the road from Tyrins to the Hellespont (Ital. Ant. 137, 291). It is called Costocon or Castra Jason in the Itin. Hieros. (p. 568) and Zetconpap/edita by Procopius (de Aed. iv. 11. p. 305, ed. Bonn), and still retains the name of Castra Jason, or simply Jason. It has, however, also been identified with Berytie and Cimolia. In the Teb. Pest. it is called Geta Estuarum. [T. H. D.]

SUCGAR (Zwrzecsvt, Plat. iv. 2. § 25, 3, § 20, xii. 13. § 11), a town in the interior of Macedonia Cusaeum, lying to the SE. of the mouth of the Chnialaph, and a Roman colony with the name of Colonia Augustus (Plin. v. 2. s. 1). It appears in Ammianus Marcellinus under the name of Oppidum Sagaparitum (xxix. 5), Mannert (loc. cit. xxvi. 2. § 6) and Procopius (de Aed. iv. 7. p. 290, ed. Bonn) under the name of Castra Jason, or simply Jason. It has, however, also been identified with Berytie and Cimolia. In the Teb. Pest. it is called Geta Estuarum. [T. H. D.]

SUCCAR or SUCCURM ANGUSTIAE, the principal pass of Mount Hesione in Thrace, between Philippopolis and Sardica, with a town of the same name (Strab. iii. 30. § 1. xxvi. 2. § 6, xxvi. 10. § 4). It is called Zetcon by Sossianus (ii. 23), and Zetconpap/edita by Nicephorus (ix 13). Now the pass of Soute Dorboum or Deniz Kapi (Comp. V. Hammer, Gesch. des Osman. Reichs, i. p. 175). [T. H. D.]

SUCOUSA (Zwrzecsvt, Plat. ii. 6. § 68), a town of the same name in Hispania Tarraconensis (T. H. D.).

SUCCOTH (LXX. Zetconpap/edita, Vat. Sarac., Alex.), a city of the tribe of Gad in the valley, formerly part of the kingdom of Sihon king of Bashbon (Josh. xiii. 27). It is connected with Zarthan in 1 Kings. vii. 46, where Hiram is said to have cast his brazen vessels, &c. for Solomon's temple "in the plain of Jordan, in the clay ground between Succoth and Zarthan." Identified as known mentioned in the account of the miraculous passage of the Israelites (Josh. iii. 16). The city doubtless derived its name from the incident in the life of Jacob mentioned in Genesis (xxiii. 17) that the name is translated by the LXX. as in the parallel passage in Josephus (Ant. xii. 3. § 1). 1 Kings (booth). It was therefore one of the Jebelites, and (as late as the 1st century) had a more plausible claim, but both identifications are merely conjectural. (Cluver, Ital. p. 517; De Wit's Chersones, vol. i. p. 478.) [E. B. H.]

SUDETI MONTES (Sudetinae montes), a range of mountains in the SE. of Germany, on the N. of the Gabreta Silva, thus forming the western part of the range called the Sudeten in the N. of Bohemia. (Pitu. ii. 11. § 9, 23, § 157.) [L. S.]

SUDERTUM (Sudetum), a town in the southern part of Etruria, apparently situated between Volatini and the sea-coast, but we have no clue to its precise situation. The name itself is uncertain. The MSS. of Pliny, who emerites it among the municipal towns of Etruria, vary between Sudertum and Sibertani; and the modern Sudete in the Kingdom of Bohemia, on the east side of the Oder, near the mouth of the Elbe Mts. [G. W.]

SUCUBO, a town in Hispania Baetica, in the jurisdiction of the city of Ucero (Plin. iii. i. 8. § 3). Sosconius mentions it under the name of Municipium Sosconitum. (Anton. Phil. 1; cf. Flores, Esp. Sogro. xii. p. 303.) [T. H. D.]

SUCHE (Vt Zewch frapcmt, Strab. xvi. p. 770), the Succura of the Hebrews (2 Chron. xii. 3), and the modern Suscicas, was a harbour on the western coast of the Red Sea, just above the bay of Adulis, lat. 13° N. It was occupied by the Egyptians and Greeks successively as a fort and trading station; but the native population of Susche were the Sabaei Aethiopians. [W. B. D.]


SUCIO (Zewchorp, Plat. iii. 6. § 36, § 4), a town in Hispania Tarraconensis, which rose in the country of the Celtiberi in S. offshoot of Mount Idael, and after a considerable bend to the SE. discharged itself in the Sucronensis Sinus, to the S. of Valencia. (Strab. iii. pp. 158, 159, 163, 167; Mela, ii. 6. Plat. iii. 3. ss. 4, 5, 11.) Now the Xevcor. [T. H. D.]

SUCIO (Zewchorp, Strab. iii. 158), a town of the same name, midway between Cartaghe Xeva and the river Iberus. (Teb. Pust. iv. 400; cf. Caes. Balb. 2. Liv. xxviii. 24, xxix. 19; App. B. C. i. 110; Plut. Scip. 19, &c.) It was already destroyed in the time of Pliny (iii. 3. s. 4). Variously placed at Alcir, Sesco, and Cullera. (Cf. Flores, Esp. Sogro. xii. 19.)

SUCRONESIS SINUS, a bay on the E. coast of Hispania Tarraconensis, now the Gulf of Valencia. (Mela, ii. 6 and 7.) [T. H. D.]

SUDENI (Zewchorp), a tribe in the east of Germany, about the Gabreta Silva, and in close proximity to the Marcomanni. (Pitu. ii. 11. § 15; comp. T. H. D. [L. S.]

SUDERTUM (Zewchorp, Ekh. Sederetanum), a town in the southern part of Etruria, apparently situated between Volatini and the sea-coast, but we have no clue to its precise situation. The name itself is uncertain. The MSS. of Pliny, who emerites it among the municipal towns of Etruria, vary between Sudertum and Sibertani; and the modern Sudete in the Kingdom of Bohemia, on the east side of the Oder, near the mouth of the Elbe Mts. [G. W.]

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SUGBAS, a river on the north coast of Germany, between the Albis and Visius, which flows into the Baltic at a distance of 856 stadii to the west of the mouth of the Visus (Marcian. p. 33), and which, according to Plinius (ii. 11. § 11) divided at its mouth into several branches. [L. S.

SUEL (Zewch, Plat. iv. 4. § 7), a town of Hispania Baetica, on the road from Malaca to Gasco.
SUELT TERI.

(\textit{Itin. Ant.} p. 405.) According to inscriptions it was a Roman municipium in which libertini had been settled. (Reina. pp. 13, 131; Spon, \textit{Miscell.} v. p. 189; Orelli, \textit{Iscr.} no. 3914; Melis, ii. 6, Plin. iii. 1. s. 3.) It is the modern \textit{Fuengirola}. (\textit{Iscr.} in Aldrete, \textit{Orig. Leng.} Cust. i. 2.) [T. H. D.]

SUELT TERI, a town of Cibala, is mentioned by Plisty (iii. 4), between the Camatulici and the Verrucini. The name Seltieri is placed in the Table above Forum Julii (\textit{Frugius}). Nothing can be ascertained about the position of this people [\textit{Camatulici}]. [G. L.]

SUESIA PALUS, a large lake of Germany mentioned only by Pomponius Mela (iii. 8) along with two others, the Estia and Melagium, but it is impossible to say what lake he is alluding to. [L. S.]

SUESIA, sometimes called for distinction's sake SUESIA AURUNCA (\textit{Zosima}; \textit{Euh. Sueonana; Sessa}), a city of Latium in the widest sense of that term, but previously a city of the Aurunci, situated on the SW. slope of the mountain of Rocca Monfina, about 5 miles S. of the Liris, and 8 from the sea. Though it became at one time the chief city of the Aurunci, it was not a very ancient city, but was founded as late as B.C. 337, in consequence of the Aurunci having abandoned their ancient city (called from their own name Auruncus), which was situated a good deal higher up, and about 5 miles by S. of the modern city and had been destroyed by the Sidicini, and Susessa became thenceforth the capital of the Aurunci (Liv. viii. 15). That people had, after their defeat by T. Manlius in B.C. 340, placed themselves under the protection of Rome, and we do not know by what means they afterwards forfeited it; perhaps, like the neighbouring cities of Vesta and Minturnae, they had been shaken by the defeat of the Romans at Lutulace; but it is clear that they had in some manner incurred the displeasure of the Romans, and given the latter the right to treat their territory as conquered land, for in B.C. 313 a Roman colony was established at Susessa. (Liv. ix. 28; Vell. Pat. i. 14.) It was a colony with Latin rights, and it consequently absorbed among those which in the third Punic War professed their inability to furnish their required quota to the Roman armies. It was a few years later by the imposition of double contributions. (Liv. xxvii. 9, xxix. 15.) It is again mentioned in the \textit{Civil Wars} of Marius and Sulla, when it espoused the party of the latter, but was surprised and occupied by Sertorius. (Appian, \textit{B.C.} 1. 85, 108.) In the time of Cicero it had passed into the condition of a municipium by virtue of the Lex Julia, and is spoken of by that orator as a prosperous and flourishing town; it was the scene of a massacre by Antonius of a number of military captives. (\textit{Cic. Phil.} iii. 4, iv. 2, xiii. 6.) It received a fresh colony under Augustus, which was known by the name of "\textit{Colonia Julia Felix Calvisia}," by which we find it designated in an inscription. (\textit{Lib. Col.} p. 337; Plin. iii. 5. s. 9; Gruter, \textit{Iscr.} p. 1093. 8; Orelli, \textit{Iscr.} 4047.) Numerous other inscriptions attest its continuance as a flourishing and important town under the \textit{Rome Empire} (Orelli, \textit{Iscr.} 130, 386, 1015, 2264, 3049; Mommsen, \textit{Iscr.} ii. N. pp. 310—315); and this is confirmed by existing remains: but no mention of it is found in history. Nor is its name found in the Itineraries; but we learn from existing traces that there was an ancient road which branched off from the Via Appia at Minturnae and proceeded by Susessa to Teanum, from which it was continued to Beneventum. (Hoare's \textit{Class. Topogr.} vol. i. p. 145. This is evidently the same line given in the \textit{Itin. Ant.} p. 121, though the name of Susessa is not there mentioned.)

Suesa Aurunca was the birthplace of the celebrated satirical poet Lucilius, whence he is called by Juvenal "\textit{Aurunciæ Alumnus}" (\textit{Anon. Epist.} 15. 9; Juv. i. 20.) The modern city of Sessa undoubtedly occupies the ancient site; and considerable remains are still visible, including, besides numerous inscriptions and other fragments, the remains of a temple incorporated into the church of the \textit{Sessaesidra}, a remarkable crypta, and several extensive subterranean vaults under the church of S. Benedetto, constructed of reticulated masonry. Some remains of an amphitheatre are also visible, and an ancient bridge of 21 arches, constructed for the support of the road which leads into the town at the modern \textit{Porta del Borgo}. It is still called \textit{Pontis de Romanico}, supposed to be a corruption of \textit{Ponte Aurunca} (Hoare, l. c. pp. 145—146; Ginatimiani, \textit{Dict. Topogr.} vol. ix. p. 66.) The fertile plain which extends from the foot of the hills of Sessa to the Liris and the sea, now known as the \textit{Desuntio di Sessa}, is the ancient "\textit{Ager Vesicinius,}" so called from the Ausonian city of Vescia, which seems to have ceased to exist at an early period [\textit{Vescia}]. The district in question was probably afterwards divided between the Roman colonies of Suesa and Sinusessa. [E. H. B.]

COIN OF SUESA AURUNCA.

SUESSA POMETIA (\textit{Sovessa Pometia}, Diania; \textit{Euh. Pometinon}), an ancient city of Latium, which had ceased to exist in historical times, and the position of which is entirely unknown, except that it bordered on the "\textit{Pomptinus ager}" or Pomptinae Paludes, to which it was supposed to have given name. Virgil reckons it among the colonies of Alba, and must therefore have considered it as a Latin city (\textit{Aen. vi. 776}); it is found also in the list of the same colonies given by Diodorus (vii. Fr. 8); but it seems certain that it had at a very early period become a Volscian city. It was taken from that people by Tarquinius Superbus, the first of the Roman kings who is mentioned as having made war on the Volscians (Liv. i. 53; Strab. v. p. 231; Vict. \textit{Livy} iii. 8). Sacco indeed calls it the metropolis of the Volscians, for which we have no other authority; and it is probable that this is a mere inference from the statements as to its great wealth and power. These represent it as a place of such opulence, that it was with the booty derived from thence that Tarquinius was able to commence and carry on the construction of the Capitol temple at Rome. (\textit{Livy} l. c.; Diania, in \textit{Cic. de Rep.} ii. 24; Plin. vii. 16. s. 15.) This was indeed related by some writers of Apollon, another city taken by Tarquin (Val. Antias, \textit{ap. Plin.} iii. 5. s. 9), but the current tradition seems to have been
that connected with Pometia (Tac. Hist. iii. 72). The name of Suessa Pometia is only once mentioned before this time, as the place where the sons of Ancus Marcus retired into exile on the accession of Servius. (Liv. i. 41). It is clear also that it survived its capture by Tarquin, and even appears again in the wars of the Republic with the Veientes, as parties of great power and importance. Livy indeed calls it a "Colonia Latina," but we have no account of its having become such. It, however, revolted (according to his account) in n. c. 503, and was not taken till the following year, by Sp. Cassius, when the city was destroyed and the inhabitants sold as slaves. (Liv. ii. 16, 17). It nevertheless arose again, and recovered its ancient name (Liv. iii. 5. 45) in the hands of the Veientes, but was again taken and pillaged by the consul P. Servilius (ib. 25; Dionys. vi. 29). This time the blow seems to have been decisive; for the name of Suessa Pometia is never again mentioned in history, and all trace of it disappears. Pliny notices it among the cities which were in his time utterly extinguished (Plin. i. 5. 45), and no record seems to have been preserved even of its site. We are, however, distinctly told that the Pontine ager and the Pontine tribe derived their appellation from this city (Vest. s. a. Pontepis, p. 283), and there can therefore be no doubt that it stood in that district or on the verge of it; but beyond this all attempts to determine its site must be purely conjectural. [E. H. B.]

SUESSETAE'NI, a people of Hispania Tarraconensis, mentioned only by Livy (xxv. 34, xxviii. 24, xxxiv. 20, xxxix. 42) and especially in connection with the Sedetani (or Edetani). Marca (Hisp. ii. 9. 4) takes them for a branch of the Coisetani; and Uberti (ii. p. i. p. 918) seeks them more particularly among the Edetani and Herpetes (T. H. D.)

SUESSSIONES, or SUESSONES (Oblatores, Ptol. ii. 9. 8) a people of Gallia Belgica. The Remi told Caesar (B. G. ii. 3) in n. c. 57 that the Sueessiones were their brothers and kinmen, had the same political constitution and the same laws, formed one political body with them, and had the king and chief priest upon the territory bordered on by the territory of the Remi, and was extensive and fertile; within the memory of man the Suecessiones had a king, Dativius, the most powerful prince in Gallia, who even had the dominion of Britannia; at this time (n. c. 57) they had a king named Galba, a very just and wise man, to whom the Belgae who were combating against Caesar unanimously gave the direction of the war. The Suecessiones had twelve towns, and promised a contingent of 50,000 men for the war with Caesar.

Caesar (B. G. ii. 12) took Noviodunum, a town of the Suecessiones, and the people submitted [Noviodunum; Augusta Suecessionum]. The Suecessiones had the rich country between the Oise and the Aisne, between two towns of Suecessiones, a country now preserved their name unchanged. The Suecessiones are mentioned (B. G. vi. 75) among the peoples who sent their contingent to attack Caesar at Alesia, n. c. 52; but their force was only 5000 men. Caesar paid the Suecessiones for their pains by subjecting them to his brothers the Remi (B. G. viii. 6): "qui Remi ex parte hominum Suecessionium, in qua passum est verbum "attribut" denotes a political dependence, and in Gallia that signified payment of money. The Remi took cares of themselves [Remi].

Pliny names the Suecessiones Liberi (iv. 17), which, if it means anything, may mean that they were reissued in his time from their dependence on the Remi. In Pliny's text the name "Suecomi" stands between the name Veromandulai and Sueessiones; but nobody has yet found out what it means.

The orthography of this name is not quite certain; and the present name Suesseiia is as near the true as any other form. In Strabo (v. p. 195) it is Σουσσέοιες, and Lucian (I. 422) has—

"Et Bituris, longique levae Sueissones in armis:"

Suecessones is a correction; but there is no doubt about it (ed. Oudem.)

[S. L.]

SUESSULA (Σουσσώλαιa; Eth. Suesstita: Sessula), a city of Campania, situated in the interior of the country, near Nola, and was chiefly, between Capua and Nola, and about 4 miles N. of Acerra. It is repeatedly mentioned during the wars of the Romans with the Samnites, as well as in their campaigns against Hannibal. Thus in the First Samnite War (n. c. 343) it was the scene of a decisive victory by Valerius Corvus over the Samnites, who had gathered together the remnants of their army which had been previously defeated at Mount Gaurus (Liv. vii. 37). In the great Campanian War shortly after, the Sessulans followed the fortunes of the citizens of Capua, and shared the same fate, so that at the close of the contest they must have obtained the Roman citizenship, but without the right of suffrage (Hann. ii. 5. 2). The Sessulans during the Punic War the city became a considerable part, though apparently more from its position than its own importance. The line of hills which rises from the level plain of Campania immediately above Sessula, and forms a kind of prolongation of the ridge of Mount Tifata, was a station almost as convenient as that mountain itself, and in n. c. 216, it was occupied by Marcellus with the rest of his army, which had gathered together the remains of their army which had been defeated at Nola (Liv. viii. 31, xxiv. 46, 47, xxv. 7, 22, xxvi. 9). But from this period the name of Sessula disappears from history. It continued to be a municipal town of Campania, though apparently one of a secondary class; and Inscriptions attest its municipal rank under the Empire. It had received a body of veterans as colonists under Sulla, but did not obtain the colonial rank (Syrab. v. p. 249; Pinn. iii. 5. 9; Orell. Inscr. 139, 130, 2938; Lib. Col. p. 237).

The Tabula places it on a line of road from Capua to Nola, at the distance of 9 miles from each of these cities (Tab. Peut). It was an episcopal see in the first ages of Christianity, and its destruction is ascribed to the Saracens in the 9th century. Its ruins now lie in a marshy forest about 4 miles S. of Maddololose, and an adjacent castle is still called Torre di Sessa. Inscriptions, as well as capitals of columns and other architectural fragments, have been found there (Pratelli Vita Appio, iii. 3. p. 347; Romannelli, Ant. ibi p. 590). [E. H. B.]

SUEUTRI (Σουεύτριος, Ptol. iii. 1. 19, 17; Liv. Σουεύτριος in some editions), a Ligurian people, placed by Pliny (iii. 4) above the Orybiti, who were on the coast between Frisii and Ambii. The Sueetri are the last people named in the Trophy of the Alps. If the position of their town Salum [Salmum] is
properly fixed, the Suevi were in the northern part of the diocese of Frigia.

SUEVI (Σωβίων or Σοβίων), is the designation for a very large portion of the population of ancient Germany, and comprised a great number of separate tribes with distinctive names of their own, such as the Semnones. German authors generally connect the name Suevi with Suebien, i. e. to sway, move unsteadily, and take it as a designation of the unstable and migratory habits of the people, to distinguishing them from the Ingerservoli, who dwelt in villages or fixed habitation (Zeuss, Die Germanen, p. 55, foll.); others, however, interpret the name with good reason, regard the name as of Celtic or even Slavonian origin; for the Romans no doubt employed the name, not because indigenous in Germany, but because they heard it from the Celts in Gaul. We must, however, from the first distinguish between the Suevi of Caesar (B. G. i. 37, 51, 54, iii. 7, iv. 1, &c.) and those of Tacitus (Germ. 38, &c.): the Suevi in Caesar occupied the eastern banks of the Rhine, in and about the country now called Baden, while Tacitus describes them as occupying the country to the north and east of the Suevi of Caesar, so that the two writers assign to them quite a different area of country. Strabo (viii. p. 398), however, has given this name to a country extended from the Rhine to the Alps, and that some of them, such as the Hermunduri and Longobardi, had advanced even to the north of the Alba. Whether the nations called Suevi by Caesar and Tacitus are the same, and if so, what causes induced them in later times to migrate to the north and east, are questions to which history furnishes no answer. It is possible that the Suevi of Caesar encountered were only a branch of the great body, perhaps Chatti and Longobardi. That these latter were pure Germans cannot be doubted; but the Suevi of Tacitus, extending from the Baltic to the Danube, and occuping the greater part of Germany, no doubt contained many Celtic and still more Slavonic elements. In history and in legend, and with great probability, that the name Suevi was applied to those tribes which were not pure Germans, but more or less mixed with Slavonians; for thus we can understand how it happened that in their habits and mode of life they differed so widely from the other Germans, as we see from Tacitus; and it is easy to see, without reference to the general fact, which we find Slavonians peaceably established in countries previously occupied by Suevi. (Comp. Pline, iv. 28; Ptol. ii. 11. § 15; Oros. i. 9.) It deserves to be noticed that Tacitus (Germ. 2, 45) calls all the country inhabited by Suevian tribes by the name Suevia. The name Suevi appears to have been known to the Romans as early as n. c. 123 (Sisenna, cap. Nov. e. loco alnece), and they were at all times regarded as a powerful and warlike people. Their country was covered by mighty forests, but towns (oppida) also are spoken of. (Caes. B. G. iv. 19.) As Germany became better known to the Romans, the generic name Suevi fell more and more into disuse, and the separate tribes were called by their own names, although some, as the Suebi, retained the name of Suevi to the Semnones, Longobardi, and Angli.

In the second half of the third century we find the name Suevi limited to the country to which it had been applied by Caesar. (Amm. Marc. xvi. 10; Jornand. Get. 55; Tab. Peut.) These Suevi, from whom the modern Suebi and the Suebians derive their names, seem to have been a body of adventuriers from various German tribes, who assumed the ancient and illustrious name, which was as applicable to them as it was to the Suevi of old. These later Suevi appear in alliance with the Alamanni and Burgundians and possess the country of the German side of Gaul, and Switzerland, and even Italy and Spain, where they joined the Visigoths. Bicimer, who acts so prominently a part in the history of the Roman empire, was a Suevian. (Comp. Zeuss, L. c.; Wilhelm, Germanien, p. 101, &c.; Grimm, Deutsche Gram, i. pp. 8, 60, ii. p. 25, Gesch. der Deutschen Spr., i. p. 494; Latham, on Tacit. Germ. Epit. i. xxxi.)

SUEVICUM MARE, is the name given by Tacitus (Germ. 45) to the Baltic Sea, which Ptolemy calls the Σωβιατος θαλασσ. (vii. 5. § 2, viii. 10. § 2.)


SULCI (Συλκει) is a town of Byzacena, 25 miles S. of Sufes. In its origin it seems to have been a later and smaller place than the latter, whose name it seems to be a diminutive—little Sufes. In process of time, however, it became a very considerable town, as it appears to have been the centre whence all the roads leading into the interior radiated. Some vestiges of its ancient magnificence still remain; the remains of three temples, a triangular altar, &c., at the present Sita, which is seated on a lofty plateau on the right bank of the Wed Dichtnna, 80 kilometres SW. of Kairouan, attest its ancient importance. (See Shaw’s Travels, p. 107; Peiser, in Revue Archéol. July 1847.) [T. H. D.]

SUIJA (Συίζα, Steph. Byz. s. v.) E. H. Συίσα, Stobæus, §§ 331, 332; Pliny, in Panegyric, 70, says of Elysus in Crete, 50 stadia to the W. of Pocellassus, situated on a plain. It probably existed at least as the time of Hierocles, though now entirely uninhabited. Mr. Pasley (Travels, vol. ii. p. 100) found remains of the city walls as well as other public buildings, but not more ancient than the time of the Roman Empire. Byzacena tumuli exist resembling those of Haghio Kyrko; an aqueduct is also remaining. [E. B. J.]

SUILLUM [HIVILVLLVM]. [CENOMANI.]

SUIONES, are mentioned only by Tacitus (Germ. 44) as the most northern of the German tribes, dwelling on the coast and in the interior, thinking of Scandia or Scandinavia; and Suiones unquestionably contains the root of the modern name Sweden and Sweden.

SUISSA, a town in Armenia Minor (It. Anit. pp. 207, 216), where, according to the Notitia Imperii (p. 27), the Ala I. Ulpia Caesarum was stationed; but its site is now unknown. [L. S.]

SUISSATIUM (Suevocaustum) in Ptolemy’s Geography, places of the Suevi, 20 M. (6. § 65), a town of the Cariti in Hispania Tarraconensis. The Geogr. Rav. (iv. 45) calls it Suestatum. It is the modern Vittoria. [T. H. D.]

SULCI (Συλκει, Steph. B. Ptol.; Συλκεις, Strab.; Zulcαu, Paus.; E. H. Sulcitatis; S. Antico), one of the most considerable cities of Sardinia, situated in the SW. corner, on a spur. It is called Isola di S. Antico, which is, however, joined to the mainland by a narrow isthmus or neck of sand. S. of this isthmus, between the island and the mainland, is an extensive bay, now called the Golfo di Palmas, which was known in ancient times as the Sulcitanae Fortus (Ptol.). The foundation of Sulci is expressly attributed to the Cartha-
SULGAS.

SULMAS.

SULGAS, river. [GALLIA, p. 954; VINDALDUM.]

SULLA, SULLENA (Zoula, Zoula, Saliniana, Stadisiana, §§ 394, 395), a promontory of Crete, 65 stadia from Phalas, where there was a harbour and good water, identified by Mr. Pashley (Transact, vol. 1, p. 304) with Hopbo Galis, the chief port of Amari, on the S. coast of the island. [E. B. J.]

SULIS, in Gallia, is placed in the Table on a route from Dartoritum, which is Dariorium [DARIOGUM] the capital of the Veneti, to Gessorio the western extremity of Bretagum. The distance from Dariorium to Sulla is xx. By following the river to the junction of a small river named Semel with the river of Blasus. The name and distance, as D'Anville supposes, indicate the position of Sulis. [G. L.]

SULONIACAE, a town in Britannia Romana (Itin. Ant. p. 471), now Bredon Hill in Hertfordshire. (Camden, p. 359.) [T. B. D.]

SULMO (Sermosetia), an ancient city of Lutium, mentioned only by Pliny (iii. 5. a. 9) among those which were extinct in his time, and incidently noticed by Virgil. (Aen. 5. x. 577.) It is in all probability the same place with the modern Sermoseta, when, although, which, appears, looking from the Pontine Marshes. [F. H. B.]

SULMO (Zoula, Saliniana, Saliniana, Saliniana), a city of the Peligni, situated in the valley of the Gissio, in a spacious basin formed by the junction of that river with several minor streams. There is no doubt that it was one of the principal cities of the Peligni, and it was the seat of faith, but it is said the admiral of Pompey, and furnished him with supplies; for which service they were severely punished by Caesar, on his return from Africa, s. c. 46, who imposed on the city a contribution of 100,000 sestertii, besides heavily increasing its annual tribute of corn (Birt. A. f. 98). Notwithstanding this infliction, Sulkia seems to have continued under the Roman empire to be one of the most flourishing towns in the island. Strabo and Mela both mention it as if it were the second city in Sardinia; and its municipal rank is attested by inscriptions, as well as by Pliny. (Strab. v. p. 225; Mel. ii. 7. § 19; Plin. iii. 7. § 13; Protol. iii. 3. § 3; Inscrip. ap De la Marmora, vol. ii. pp. 479, 482.) The Itineraries give a list of the public works done in the island to Ennio, a sufficient proof of the importance of the latter place. (Itin. Ant. pp. 63, 84.) It was also one of the chief episcopal sees into which Sardinia was divided, and seems to have continued to be inhabited through a great part of the middle ages, but ceased to exist before the 13th century. The remains of the ancient city are seen some distance to the N. of the modern village of St. Antoine, on the island or peninsula of the same name: and the works of art which have been found there bear testimony to its flourishing condition under the Romans. (De la Marmora, vol. ii. p. 357; Smyth's Sardinia, p. 317.) The name of Salisc is given at the present day to the whole district of the mainland, immediately opposite to St. Antoine, and is the name of the most fertile and best cultivated tracts in the whole of Sardinia. The Sultani of Polieomy (iii. 3. § 6) are evidently the inhabitants of this district.

The Itineraries mention a town or village of the name of Sulkia on the E. coast of Sardinia, which must not be confounded with the more celebrated city of the same name (Itin. Ant. p. 30). It was probably situated at Gresoel, near Tortoli. (De la Marmora, p. 443.) [E. H. B.]

SULMAS, river. [GALLIA, p. 954; VINDALDUM.]

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The chief celebrity of Sulmo is derived from its having been the birthplace of Ovid, who repeatedly alludes to it as such, and celebrates its fertility, and the numerous streams of clear and perennial water in which its neighbourhood abounded. But like the whole district of the Peligni, it was extremely cold in winter, whence Ovid himself said Silius Italicus in imitation of him, calls it "gales"
SUMATIA.

Sumno" (Ovid, Fast. iv. 81, Trist. iv. 10. 3, Amor. ii. 16; Sil. Ital. viii. 511.) Its territory was fertile, both in corn and wine, and one district of it, the Pausa Fabianus, is particularly mentioned by Pliny (xvii. 26. s. 43) for the care bestowed on the irrigation of the vineyards.

The remains of the ancient city are of little interest as ruins, but indicate the existence of a considerable town; among them are the vestiges of an amphitheatre, a theatre, and thermas, all of them without the gates of the modern city. About 2 miles from thence, at the foot of the Monte Morrone, are some ruins of reticulated masonry, probably those of a Roman villa, which has been called, without the slightest reason or authority, that of Ovid. (Bomanelli, vol. iii, pp. 159, 161; Craven's Asia Minor, vol. ii, p. 52.)

Suino was distant seven miles from Corfinium, as we learn both from the Tabula and from Cassar. (Caes. B. C. i. 18; Tab. Peut.) Ovid tells us that it was 90 miles from Rome (Trist. iv. 10. 4), a statement evidently meant to be precise. The actual distance as ruins, but indicating the existence of a considerable town; among them are the vestiges of an amphitheatre, a theatre, and thermas, all of them without the gates of the modern city. About 2 miles from thence, at the foot of the Monte Morrone, are some ruins of reticulated masonry, probably those of a Roman villa, which has been called, without the slightest reason or authority, that of Ovid. (Bomanelli, vol. iii, pp. 159, 161; Craven's Asia Minor, vol. ii, p. 52.)

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SUMMONTORIUM, a place in Vindelicia (It. Ann. 177), where, according to the Notitia Imperii, the commander of the 3rd legion was stationed. Its exact site is uncertain. [L. S.]

SUMMUS PYRENAEUS. One of the passes of this name mentioned in the Antonine Itin. and the Table was on the road from Narbo (Narbonese) to Juncaria (Jusqueras) in Spain. The road passed from Narbona to the Molage, and thence to Juncaria, but the distances in the Itin. are not correct; nor is the distance in the Itin. correct from Summus Pyreneus to Juncaria. The pass, however, is well marked; and it is the Col de Pertus, which is commanded by the fort of Bellegerarde. This is the road by which Hannibal entered Gallia, and the Roman armies marched from Gallia into Spain. A second pass named Summus Pyreneus in the Antonine Itin. was on the road from Beneharnum (Beneharnum) in Aquitania to Cassaragusta (Saragosas) in Spain. The road went through Iluro (Oleriom) and Aspa Luca (Aspa Luca) and Forum Lignum (Forum Lignum), which is 5 from Summus Pyreneus. This road follows the Gane d'Aspa from Oleriom; and after leaving the valley there are two roads, one to the right and the other to the left. That to the right called Port de Bernère must be the old road, because it leads into the valley of Aragone and to Beilo in Spain, which is the Ebelinum of the Itin. on the road from Summus Pyreneus to Saragosas.

SUNNIUM. Of this the most western of all also named Summus Pyreneus on the road from Aque Tarbelllices (Dax) in Aquitania to Pompelon (Pamplona) in Spain. The Summus Pyreneus is the Sonnet de Castr-Pinao, from which we descend into the valley of Romesvalles on the road to Pamplona (Imus Pyreneus). (D'Anville, Notice, &c.)

[G. L.]

SUNA [AMBREIGNES].

SUNICLI. Tacitus (Hist. iv. 66) mentions the Sunici in the history of the war with Civilia. Civilia having made an alliance with the Agrippinenses (Cûes) resolved to try to gain over the mountain people to Cûes, and be the first secured the Sunici. Claudius Labeo opposed him with a force hastily raised among the Bæsali, Turgrii and Nervii, and he was confident in his position by having possession of the bridge over the Mosse. (Poms Morak.) No certain conclusion as to the position of the Sunici can be derived from this; but perhaps they were between Cûes and the Mosse, Pliny and the Frisianones. [G. L.]

SUNIUM (Sudaurum; Eth. Suoariae), the name of a promontory and demus on the southern coast of Attica. The promontory, which forms the most southerly point in the country, rises almost perpendicularly from the sea to a height of 30 ft. It is crowned with a temple of Athena, the tutelary goddess of Attica. (Paus. i. 1. § 1; Lyc. i. 23, Hom. Od. iii. 278; Soph. Ajax, 1235; Eurip. Cyc. 292; Vitruv. iv. 7.) Sunium was fortified in the nineteenth year of the Peloponesian War (n. c. 413) for the purpose of protecting the passage of the cornships to Athens (Thuc. viii. 4. c.), and was regarded from that time as one of the principal fortresses of Attica (Comp. Dem. pro Cor. p. 236; Liv. xxi. 25; Sclav. p. 21.) Its proximity to the silver mines of Laurium probably contributed to its prosperity, which passed into a proverb (Anaxand. ap. Athen. vi. p. 263, c.) but even in the time of Cicero it had sunk into decay (ad Att. xiii. 10). The circuit of the walls was 1,300 (or 1,400) yards, and the precipitous nature of the rocks afforded a natural defence. The walls which are fortified with square towers, are of the most regular Hellenic masonry, and enclose a space of a little more than half a mile in circumference. The southern part of Attica, extending northwards from the promontory of Sunium to Cape Kolonna, and as far as Thoron and Cape Argo on the west, is called by Herodotus the Suniac angle (ποιον γαρ ην Τηνακε, iv. 99). Though Sunium was especially sacred to Athena, we learn from Aristophanes (Eq. 557, Aves, 869) that Poseidon was also worshipped there.

The promontory of Sunium is now called Cape Kolonna, from the ruins of the town of Athens which still crowns its summit. Leake observes that "the temple was a Doric hexastyle; but none of the columns of the fronts remain. The original number of those in the flanks is uncertain; but there are still standing nine columns of the southern, and three of the northern side, with their architraves, together with the two columns and one of the antes of the pronaoς, also bearing their architraves. The columns of the peristyle were 3 feet 4 inches in diameter at the base, and 2 feet 7 inches under the capital, with an intercolumniation below of 4 feet 11 inches. The height, including the capital, was 19 feet 3 inches. The exposed situation of the building has caused a great corrosion in the surface of the stones which were brought from the neighbouring mountains; for it is less homogeneous, and of a coarser grain, than the marble of Pentas. The walls of the fortres were faced with the same kind of stone. The entabl-
tare of the peristyle of the temple was adorned with sculpture, some remains of which have been found among the ruins. North of the temple, and nearly in a line with its eastern front, are foundations of the Propylaeum or entrance into the sacred peribolos: it was about 50 feet long and 30 broad, and presented at either end a front of two Doric columns between antes, supporting a pediment. The columns were 17 feet high, including the capital, 2 feet 10 inches in diameter at the base, with an opening between them of 6 feet 6 inches. (The Temples of Athens, by L. V. 30.) The remark that there are no traces of any third building visible, and that we must therefore conclude that here, as in the temple of Athena Polias at Athens, Poseidon was honoured only with an altar. Wordsworth, however, remarks that a little to the NE. of the peninsula on which the temple stands is a conical hill, where are extensive vestiges of an ancient building, which may perhaps be the remains of the temple of Poseidon. (Athena et Aticles, p. 207.)

SUNNENIA, a small island on the S. coast of Spain (Geogr. Rav. v. 277). [T. E. D.]

SUNNONESIUS LACUS, a lake in Bitinia, between the Ascanius Lacus and the river Sangarius. (Strabo, v. 16.) It is probably the same lake which is mentioned by Eratosthenes (Hist. Ecol. ii. 14) under the name of Bederia Aulag in the neighbourhood of Nicomedia, and which is at present known under the name of Skabia. It seems, also, to be the same lake from which the younger Pliny (v. 50) proposed to cut a canal to the sea. [L. S.]

SUPERAEQUUM or SUPEREBUEUM (EA. Sacrae Euphrasii, 53; Ann. Monast. Vizogicae Subregus), a town of the Peligni, one of the three which possessed municipal rights, and among which the territory of that people was divided. [PELIGNI.] Hence it is mentioned both by Pliny and in the Liber Coloniarum, where it is termed “Colonia Supersequana.” It received a colony of veterans, probably under Augustus, in which a fresh batch of colonists was added in the reign of M. Aurelius. (Plinii. Il. xii. 17; Lucian. de Coma. p. 299; Zumpt, de Colon. p. 361.) The name is not mentioned by any other author, but several inscriptions attest its municipal importance. Its site, which was erroneously transferred by Cluverius to Palea, was clearly fixed by Holsteinius at a place still called Castell Facchio Subregus (in older documents Subregus or Subregus), where on inscriptions alluded to are still extant. It is situated on a hill on the right bank of the Aternus, and about 4 miles on the left of the Via Valeria. Its territory probably comprised the hilly district between that road and the Aternus. (Claver, Ital. p. 758; Holsteinus. Not. in Cleveor. p. 145; Romanelli, ed. iii. pp. 134—137; Mommsen, Inscrip. R. N. p. 289.) [H. E. B.]

SUPERATIL [Asterus.]

SUPERUM MARE. [A Dimastium Mare.]

SUPP’ARPA (Soppyrap, Peripl. M. E. c. 52, ed. Mill.), a place on the western coast of Hindostan, at no great distance from Barygaza or Berouah. Ptolemy calls it Zowpys (v. i. § 6). In Lassen’s map the name is placed on the bank of the pass of Manughe, near to the N. of Supp’ara. This place is also mentioned by Edrisi (l. p. 171), and by Cosmas Indicopleustes under the form of Ophodadi (p. 337, ed. Montfasci). It has been suspected, with much reason, by Benfey, that this is the “Ophir” of the Bible,—the name in Sasanite and Hebrew respectively offering some remarkable analogies. (Benfey, art. Indian, in Erck and Gruber, p. 28.) [V.]

SURA (vr. Zeiupa: Euth. Zographou), a city of Syria, situated on the Euphrates, in the district of Prissrene, long. 37° 10', lat. 33° 40' of Ptolemy, as places it between Alia and Alamata (v. 15. § 81), apparently the Sura of the Peutinger Table, according to which it was 105 M. P. distant from Palmyra. It is called in the Notitiis Imperii (34 Flavi Taurinac Sura (ap. Mannert, p. 408). It is probably identical with the Ums of Pinsky, where, according to him, the Euphrates turns to the east from the desert of Palmyra (v. v. x. a. 87). Ed. Voss, Antwerp. Sura (36. L. 14.) Leake remarks that the town was Philiscum, a town of the Parthians on the Euphrates. It was 136 stadia distant from Helicopis, which it is situated in what was called "Barbaricus campus." It was a Roman garrison of some importance in the Persian campaigns of Belisarius; and a full account is given of the circumstances under which it was taken and burned by Chosroes I. (A. D. 539) was, having marched three long days' journey from Ctesiphon to Zenobia, along the course of the Euphrates, thence proceeded an equal distance up the river to Sura. Incidental mention of the bishop proves that it was then an episcopal see. (Procop. Belis. Pers. i. 18, ii. 5.) Its walls were so weak that it did not resist the attack of the Persians, but it is afterwards more substantially fortified, by order of the emperor Justinian. (Ibid. de Edificio Justiniani. i. 9.) "About 36 miles below Bals (the Abis of the Dolyom), following the course of the river, are the ruins of Sura; and about 6 miles below is the ford of El-Hammama," which Col. Chowne identifies with the Zemuna of Thapsacus, where, according to tradition, the Euphrates took its name of the Euphrates (Expedition for Survey, ed. vol. i. p. 416). In the Chart (iii.) it is called Souroch, and marked as "brick ruins," and it is probable that the extensive brick ruins a little below this site, between Bals and Thapsacus (Thapsacum), may be the remains of Alamata, mentioned in connection with Sura by Leake and Jordan. It is certainly wrong to place the modern Siriogok with the ancient Thapsacum (p. 72). [C. W.]

SURA, a branch of the Mosella in Gallia. Austria (Moselle, v. 354):—

"Namque et Prasennac Nemenseque adita sunt; Sura tenui properat non degemer iri socienda."

The Sura (Sour or Sura), comes from Lissamery and after receiving the Prasennac (Prasit) and Nemes (Nema) joins the Our, which falls into the Moselle at the left bank above Augusta Treviromenus. [G. L.]

SURAE. [Sorae.]

SURASEAE (Sorpolis, Arrian, ed. c. 8), an Indian nation, noticed by Arrian, who speaks to have dwelt along the banks of the Jumna. They were famous for the worship of the Indian Hercules, and had two principal cities, Methora (Mudra) and Cleisobola. The name is, pure Sasanite Sera- sennakhs. [Y.]

SURADONES, a people of Hispasia Tarracoensis, seated near Ilerda, and probably belonging to the Celtiberians. (Plin. iii. c. 3. 4.)

SURIAM (Sorpolia), Prot. v. 10. § 6), a place in Colchis, at the mouth of the Suria. (Plin. iv. c. 4.) There is still at this spot a plain called Sorain. (Ritter, Erdkunde, ii. p. 809.) [T. E. D.]

SURIUS, a small tributary river of the Phasis in Colchis. (Plin. vi. c. 4. 4.) According to the same authority, its water had a purifying power (v. 105. a. 106.) [T. E. D.]
SURRENTINUM PROM. [Mnereveae Prom.] SURRENTUM (Zugërvero, Strab.; Zopharvros, Ptol.; Eth. Surrentinum: Sorrento), a city on the coast of Campania, on the southern side of the beautiful gulf called the Crater or Bay of Naples, abut 7 miles from the headland called Minervae promontoria. It is the most interesting feature of that bay. We have little information as to its early history; its name is never mentioned till after the Roman conquest of Campania. Tradition indeed ascribed the foundation of Surrentum to the Greeks, but whether it was a colony from Cumae, or an earlier Greek settlement, we have no account; and there does not appear any evidence that it had, like many places in this part of Italy, a distinctly Greek character in historical times. Strabo calls it a Campanian city (Strab. v. 247), which may very probably refer to its not being one of those occupied by the Picentini. According to the Liber Coloniarum a great part of its territory, and perhaps the town itself, was considered in a certain sense as consecrated to Minerva, on account of its proximity to her celebrated temple on the adjoining promontory, and was for that reason occupied by Greek settlers (Lith. Col. p. 236). It nevertheless received a partial colony under Augustus (16), but without attaining the rank or character of a Colonia. Numerous inscriptions record its existence as a municipal town under the empire, and reference is made in the Panegyric of Aurelian noticed by all the geographers; but its name is rarely mentioned in history (Strab. I. c.; Plin. iii. 5. s. 9; Mel. i.-ii. § 9; Ptol. iii. 7 § 7; Orell. Inscr. 3742; Mommsen, Inscr. R. N. 2111–2125). It was, however, restored to by wealthy Romans on account of its beautiful scenery and delightful climate, and was so highly regarded that it had, Stattius, a villa there, which the poet has celebrated at considerable length in one of his minor poems (Silv. i. 2). We are told also that Agrippa Postumus, when he first incurred the displeasure of Augustus, was ordered to retire to Surrentum, before he was consigned to complete banishment in the island of Panasia (Suet. Aug. 65). It derived its name from its wine, which enjoyed a high reputation at Rome, and is repeatedly alluded to by the poets of the Empire. It was considered very wholesome, and was in consequence recommended by physicians to convalescents and invalids. Tiberius indeed is said to have declared that it owed its reputation entirely to the physicians, and was in reality no better than vinegar. It did not attain its maturity till it had been kept 25 years (Plin. xiv. 6. s. 8; Athenaeus I. 266; Ovid. Met. xv. 710; Martial, xiii. 110; Stat. Silv. iii. 5. 102; Strab. v. 245; Colum. R. iii. 2 § 10). We learn from Martial also (xiii. 110, xiv. 102) that Surrentum was noted for its pottery. The hills which produced the celebrated wine were those which sloped down from the city, the hill on which the city was situated ("Surrentin colles," Ovid. Met. l. c.), and separate it from the gulf of Posidonia on the other side. These hills form a part of the ridge which descends from the lofty mountain group of the Monte S. Angelo between Castellamare and Amalfi, and is continued as far as the headland opposite Caprea. This ridge circled the plain in which the city was situated ("Surrentin collae," Ovid. Met. l. c.), and is separate from the gulf of Posidonia on the other side. The celebrated sanctuaries of the Sirens, from which Surrentum itself was supposed to have derived its name, seems to have been situated (though the expressions of Strabo are not very clear) between this headland and the town (Strab. v. 247). But the islands of the Sirens (Sirenum Insulae) were certainly the rocks now called Li Galli, on the opposite side of the promontory. The town of Pollinum, which is described by Statius as looking down upon the deep Gulf of Futaoli, stood upon the headland now called Capo di Sorrento, on the W. of the town, separating the Bay of Sorrento from that of Tanaea: extensive ruins of it are still visible, and attest the accuracy of the poet's description. (Stat. Silv. ii. 2; Swinburne's Travels, vol. i. pp. 88–90.) The other ruins still visible at Sorrento and in its neighbourhood are of no great interest; they present numerous fragments of buildings of imperial times, to some of which the names of a temple of Hercules, temple of Neptune, &c. have been applied by local antiquarians, with no other foundation than the fact that we learn from Statius the existence of temples to those divinities at Surrentum. The most considerable relic of antiquity is a Piscina of large dimensions, which is in such good preservation that it still serves to supply the inhabitants with water. The modern town of Sorrento is a flourishing and populous place with a population of above 6000 souls; it is much resorted to by strangers, who are always delighted with the mild and delicious climate, for which it is already celebrated by Silinius Italicus ("Zephyro Surrentum molle salubri," Sil. Ital. v. 466.) SUSA (tâ Zeôra, Aeschyli Pers. 535, 730; Herod. i. 188; Xen. Cyr. viii. 6. § 8, &c.; in O. T. Sussamian, Esther. i. 2; Nekhemiah, i. 1; Daniel, viii. 2), the chief city of the province of Susiana, on the eastern bank of the Chosape (Kerkhah). There was considerable doubt among the ancient writers as to the exact position of this celebrated city. Thus Arrian (vii. 7), Pliny (vi. 27. s. 81), and Daniel (viii. 2) place it on the Enlarnes (Ulai in Daniel); while from other authors (Strab. xv. p. 728) it may be gathered that it was situated on the coast near the present town of Chioggia. For the origin of this name see CHOSAPE. We may add, however, that, according to Curtius, Alexander on his way from Babylon had to cross the Chosape before he could reach Susa (v. 2), and that the same inference may be drawn from the account of Aristagoras of the relative position of the places in Persia in his address to Cleomenes. (Herod. v. 58.) It appears to have been an early tradition of the country that Susa was founded by Dareius the son of Hystaspes (Plin. l. c.); and it is described by Aeschylius as μεν ΄αραβων ξουλιδος (Pers. 119). By others it is termed Mevargewon ξουλιδος (Herod. v. 54), and its origin is attributed to Memnon, the son of Tithonus. (Strab. i. c.; Steph. B. s. v.) The name is said to have been derived from ξουλιδος, a name of a plant (meaning λυδη), from the great abundance of those plants in that neighbourhood. (Steph. B. s. v.; Athen. xii. p. 513, ed. Cassaub.) Atheneaus also confirms the account of the excellence of the climate of Susa (l. c.). It may be remarked that the word ξουλιδος was well known as applied to an unprepared native Persian wine (see Susa iii. c. de liris; Athen. xv. p. 609; Etymol. M. s. v. ξουλιδος). The city was said to have been 120 stadia in circumference (Strab. i. c.), and to have been surrounded by a wall, built like that of Babylon of burnt brick. (Strab. i. c.; Paus. iv. 31.)
§ 5.) Diodorus (xiv. 16. xvii. 68) and Cassiodorus (vii. 15) speak of the strength and splendour of its citadel; and the latter writer observes that there was a temple there, built by Memnon, the king of Persia. Besides this structure, Pliny speaks of a celebrated temple of Diana (L. c.; see also Mart. Capella, vi. de Indis, p. 225, ed. Grotius), in all probability that of the Syrian goddess Anaitis, while St. Jerome adds, that Daniel erected a town there (Hieronymum, as Dami.), a story which Josephus narrates, with less prejudice, (Ant. xi. 8; Euseb., Hist. Eccl. l. 11.) Susa was one of the capitals at which the kings of Persia were wont to spend a portion of the year. Thus Cyrus, according to Xenophon, lived there during the three months of the spring. (Cyrop. viii. 6. § 23.) Strabo offers the most probable reason for this custom, where he states that Susiana was peculiarly well suited for the royal residence from its central position with respect to the rest of the empire, and from the quiet and orderly character of its government (L. c.). From these and other reasons, Susa appears to have been the chief treasury of the Persian empire (Herod. v. 49); and how vast were the treasures laid up there by successive kings, may be gathered from the narrative in Arrian, of the sums paid by Alexander to his soldiery, and having been spent in presents made by him to his leading generals, on the occasion of his marriage with Barsine and Parysatis (Curt. vii. 4. 5); even long after Alexander's death, Antigonus found a great amount of plunder still at Susa. (Diod. xiv. 48.)

With regard to the modern site to be identified as that of the ruins of Susa, there has been considerable difference of opinion in modern times. This has, however, chiefly arisen from the scarcity of travellers who have examined the localities with any sufficient accuracy. The first who did so, Mr. Kinneir, at once decided that the modern Sia, situated at the junction of Kerkhah and river of Dax, was the Howzah of Herodotus and the Howzah of the name of Susa, called Pidno Xerfis. (Polyaenus, iv. 3. 27.)

Susa was intersected by numerous rivers which flowed either to the Tigris or Persian gulf, from the high mountain watershed where it was surrounded. Of these the principal were the Eulasus (Keras), the Chosapes (Kerkashah), the Coprates (river of Dax), the Hadphath near Susa, and the Orosias (Tab). The inhabitants of the district appear to have borne indiscriminately the names of Susii or Susianii, and, as inhabitants of the plain country, to have been devoted to agricultural employments; in the mountains, however, were tribes of robbers, who, from time to time, were strong enough to raid by black mail the processions on their kings when traversing the plains. (Strab. xv. 2. 18.) Another name, whereby the people were known, at least in early times, was Cisii (Aesop. Pers. 16), and the land itself Cisia (Strab. xiv. p. 728; Herod. v. 49). This name is clearly connected with that of one of the chief tribes of the people, the Coisai, who are repeatedly mentioned in ancient authors. (Strab. xi. p. 222; Arr. loc. 40.) Polyb. v. s. 40.) There were many different tribes settled in different parts of Susiana; but it is hardly possible now to determine to what different races they may have belonged. Among these, the most prominent were the Dasi, a robber tribe on the mountain borders of Media; the Messabatae, who occupied a valley district, probably the old Hamadan, and extending in the direction along the Median mountains; and the Elymaei, inhabitants of Elymais, the remnant, in all probability, of the earliest dwellers in this province—Elam being the name whereby this whole district is known in the sacred records. (Jesuhe, xii. 2. Jerem. xiii. 25.) Besides these, several smaller races are conjectured on the confines of the greater Susiana, which describes the completion of a palace, commenced by Dareius the son of Hytsaspes and dedicated to the goddesses Tanaitis and Minia. A Greek inscription was also met with, carved on the base of a column, and stating that Ammisuchos, the satrap of Susiana, set it up in honour of the Zoroastrian god of Justice. The monument is in the neighbourhood, which they call and believe to be the tomb of Daniel. There is as question, however, that it is a modern structure of the Mohammedan times.

[SUSIANA (§ Σούσα, Procl. vi. 3, § 1; Polyb. v. 46; Strab. xiv. 729 sq. § Σούσα, Strab. xiv. 730 sq.).] The Susiana was the name of a province in the southern part of Asia, consisting of great measure of plain country, but traversed by some ranges of mountains. Its boundaries are variously given by different writers according as it was imagined to include more or less of the adjacent district of Persia. Generally, its limits may be said to have been, to the N. Media with the mountains the Charbarsus and Cambelius, part of the basin of the Paracosthoma; to the E. the outlying spars of the Paracosthoma and the river Orosias; to the S. the Persian gulf from the mouth of the Orosias to that of the Tigris; and to the W. the plains of Mesopotamia and Babylonia. (Cf. Poly. l. c. with Strab. l. c., who, however, treats Susiana as part of Persia). Susiana is derived from the name of the river, Susa, especially in grain, but exposed along the coast is intense heat. (Strab. xiv. p. 731.) The vine, the Macedonians are said to have introduced. (Strab. l. c.) Its principal mountains are those on the N. called by Pliny Charbursus and Cambelius (H. c. 27. s. 31), while a portion of the Montes Uzzi probably belonged to this region. On the S. appears a range called Pihon Xeris. (Polyaenus. iv. 3. 27.)

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towns, there seems to have been no city of importance in Susiana, excepting Susa itself. [V.]

SUSUDATA (Σουσουδάτα), a place in the southeast of Germany, probably in the country inhabited by the Silingae, at the foot of the Vandaliæ Montes. (Ptol. ii. 11. § 38.) Its exact site cannot be ascertained.

SUTHUL, a town and fortress in the district of Numidia, where Jugurtha had a treasury. (Sall. Jug. 37.) [T. H. D.]

SUTRIUM (Σουτρίους; Eth. Sutriense; Sutri), a city of Etruria, situated in the southern part of that country, 33 miles from Rome, on the line of the Via Cassia. There is no doubt that it was an ancient Etruscan city, but it is now a small town, and in all probabilities of more dependence of one of its more powerful neighbours. It was not till after the fall of Veii that the Romans carried their arms as far as Sutrium, which they first attacked in B.C. 391, with what success is uncertain (Diod. xiv. 98); but it must have fallen into their hands either in that or the following year, as we find it first mentioned in connection with Veii at that date after the Gaulish invasion. (Liv. vi. 3.) The very year after that event (B.C. 389) the neighbouring Etruscans laid siege to Sutrium with a large force; the city fell into their hands, but was recovered (as the tradition related) by the dictator Camillus on the same day. (Liv. vi. 3; Diod. xiv. 117.) Very near by, a small and early town (B.C. 310) that was able to renew the siege at the opening of the campaign, but were once more defeated by the consuls Q. Fabius Maximus, and took refuge in the Ciminian forest, which lay only a few miles distant. (Ib. 33, 35.) But this barrier was now for the first time passed by the Roman arms, and henceforth the wars with the Etruscan were transferred to a more northerly region. From this time, therefore, we hear but little of Sutrium, which was, however, still for a time the outpost of the Roman power on the side of Etruria. (Liv. x. 1.) Its name is next mentioned after a long interval during the Second Punic War, as one of the Coloniae Latae, which, in B.C. 209, declined the tributary Gauls any longer as the burdens of the war. It was in consequence punished at a later period by the imposition of still heavier contributions. (Liv. xxvii. 9, xxix. 15.) Its territory was one of those in which permission was given to the exiled citizens of Capua to settle. (Id. xxvii. 34.)

Sutrium continued under the Roman government to be a small and unimportant country town; it is only once again mentioned in history, at the outbreak of the Perusian War (B.C. 41), when it was occupied by Agrrippa, in order to cut off the communications of Lucius Antonius with Rome. (Appian, R. C. v. 31.) But its position on the Casanall Way preserved it from falling into decay, like so many of the Etruscan cities, under the Roman Empire: it is noticed by all the geographers, and its continued existence down to the close of the Western Empire is proved by inscriptions as well as the Itineraries. We learn that it received a fresh colony under Augustus, in consequence of which it became the seat of two episcopal sees; and the title "Colonia Julia Sutrina." (Strab. v. p. 226; Plin. iii. s. a. 8; Ptol. iii. 1 § 50; Iren. Antiq. p. 286; Tab. Peut.; Lib. Col. p. 217; Gruter, Inscr. p. 302. 1; Zumpt, de Col. p. 351.)

The modern town of Sutri is but a poor place with only about 3000 inhabitants, but retains its episcopal see, which it has preserved throughout the middle ages. It occupies the site of the ancient city, as is shown by many fragments of columns and other architectural ornaments built into the modern houses, as well as by some portions of the ancient walls, which resemble in their style of construction those of Nepi and Falern. The situation is, like that of most of the towns in this part of Etruria, that of a nearly isolated hill belonging to the slopes or banks of tufo rock, of no great elevation, and surrounded by small gians or ravines on all sides. In the cliffs which bound these are excavated numerous tombs, of no great interest. But the most remarkable relic of antiquity at Sutri is its amphitheatre, which is excavated in the tufo rock, and is in this respect unique of its kind. It is, however, of small size, and, though irregular in construction, its architectural details are all of a late character: hence it is probable that it is really of Roman and Imperial times, though great importance has been sometimes attached to it as a specimen of an original Etruscan amphitheatre. Its analepsis and irregularities of structure are probably only owing to the fact that it was worked out of a previously existing stone-quarry. (Dennius's Etruria, vol. i. pp. 94–97; Nibby, alte, vol. iii. pp. 142, 143.)

SUZAEI (Σουζαί), a tribe of ancient Persia, noticed by Pliney (vi. § 5). Lasen considers from this name that they were connected with the people of Susa, and that they were the ancient race of the Susans, which in the Persian period was known as the race of the Susi, one of the mountain races of Susiana. (Erasm. u. Gruber's Encyc. iii. sect. vol. xvii. p. 483.)

SYAGROS PROMONTORIUM (Συγγρός Πομπόνιος), a promontory of the E. coast of Arabia, at the eastern extremity of the Adramyttes, the westernmost of the gulf of the Sachalitis, placed by Pliney in long. 90°, lat. 14° (vi. § 11). He comments on an error of his predecessor, Marinus, who, he says, places the gulf Sachalities on the W. of Cape Syagros, while all who had navigated those seas distinctly asserted that the country Sachalitis and its synonymous bay were to the E. of Syagros (i. 17. §§ 2, 3), Marcianus (p. 23, quaestionem Graecam, quae manet), agrees with Pliney. The author of the Peripili ascribed to Arrian seems, however, to confirm the testimony of Marinus, by placing the Sinus Sachalitis next to Cape Empeorium, between that and Syagros Promontorium, and naming the bay to the E. of Syagros, Omnana, which he reckons as 600 stadia in width; but as he means still further to the SE. of Omnana Portus, as a magazine for the spicery of Sachalitis, which he there more fully describes, it is possible that he may have included all the country as far E. as Moscha under this name. It is at least clear that the Omnana Sinus could be no part of the present
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SYBARIS.

district of Oenoe. The maps give no bay to the W. of Syagros, where the Trebus Portus was situated. The Peripolys says that the cape extended eastward, places a castle with a harbour and magazine at Syagros, and describes, in connection with it, the Dianis (Stena), by which Pliny places at a distance of 2424 stadia. There is no difficulty in identifying this promontory Syagros with the modern Ras Fortassakh, which derives its designation from the same of the animal commemorated in its Greek name, which was probably a loose translation of its native appellation. Thus it is that the Dianis was the ancient promontory in the world,—an hyperbolical expression, no doubt, but better suited to this cape than to any other on the coast, since the isolated mountain that forms Ras Fortassakh reaches an elevation of 2500 feet, and is visible at a distance of 60 miles; while those of Ras Samara (al. Sehadra), further to the E., sometimes identified with Syagros on account of the similarity of name, do not exceed 600 feet. The subject, it must be admitted, is not free from difficulty, mainly owing to the fact that Ptolemy places Moscha Portus,—which is usually supposed to be the same as the Moscha Portus of the Peripolys, and is identified with Dentur or Sapahur,—W. of Syagros; in which case, the Trebus of the Troas, Syagros, a change in the name of the town seems allowable. All other solutions of the difficulty is found in the hypothesis adopted above, of two ports called Moscha on the same coast. [Moscha.] (See Müller's Notes to Delos's ed. of the Geogr. Graec. Min. vol. i. pp. 273, 280.) The question has been examined by Dean Vincent, who was the first to fix correctly this important point in the Syagros geography, and his main conclusions are acquiesced in by Mr. Forster, who has corroborated them by fresh evidence from the researches of modern travellers; and it is an interesting fact, that while the Greek geographers appear to have translated the native name of the cape, which it retains to this day, the natives would appear to have adopted a modification of that Greek translation as the name of the town situated, then as now, under the cape, which still bears the name of Syggeste. (Vincent, Peripolys, vol. ii. pp. 331—351; Forster, Arabia, vol. ii. pp. 166—177.) [G. W.]

SYBARIS (Συβάρις: Eub. Σεβάρις, Sybaritis), a celebrated city of Magna Graecia, situated on the W. shore of the Tarentine gulf, a short distance from the promontory of Cratis and Sybaris. (Strab. vi. p. 263; Diod. xii. 9.) The isthmus of these, from which it derived its name, was the stream now called the Coisile, which at the present day falls into the Crati about 3 miles from its mouth, but in ancient times undoubtedly pursued an independent course to the sea. Sybaris was approximately 12 miles from the Greek colonies in this part of Italy, being founded, according to the statement of Scymnus Chius, as early as B.C. 720. (Scymn. Ch. 860; Clinton, P. H. vol. i. p. 174.) It was an Achaean colony, and its Oekist was a citizen of Helice in Achaia; but with the Achaean emigrants were mingled a number of Trojan citizens. The Achaeans, however, eventually ob-tained the preponderance, and drove out the Trojanians. (Strab. l c. ; Arist. Pol. v. 3.) The Sybarites indeed appear to have sought for an origin in heroic times; and Solinus has a story that the first-founder of the city was a son of Ajax. (Suid. s. v. Συβίαρις) But this is evidently mistaken, and the city was, historically speaking, undoubtedly an Achaean colony. It rose rapidly to great prosperity, owing in the first instance to the fertility of the plain in which it was situated. Its citizens are not, contrary to the policy of many of the Greek states, freely admitted settlers of other nations to the rights of citizenship. The independence and freedom of the Sybaris are expressly ascribed in great measure to this case. (Diod. xii. 9.) The statements transmitted to us of the power and opulence of the city, as well as of the luxurious habits of its inhabitants, have indeed a very fabulous aspect, and are without doubt greatly exaggerated, but there is no reason to reject the main fact that Sybaris existed in the sixth century B.C., attained a degree of wealth and power unprecedented among Greek cities, and which excited the admiration of the rest of the Hellenic world. We are told that the Sybarites ruled over 25 subject cities, and could bring into the field 300,000 of their own citizens (Strab. l c.), a statement obviously incredible. The subject cities (although they were much less in number than the territory in the interior, but we know that Sybaris had extended its dominion across the peninsula to the Tyrrhenian sea, where it had founded the colonies of Poseidonia, Pafra, and Scidrus. The city itself was said to be not less than 50 stadia in circumference, and the horsemen or knights who figured at the religious processions are said to have amounted to 100,000. (Diod. vii. 19.) All this would prove that these wealthy citizens were more than four times as numerous as at Athens. Smin- dyrides, a citizen of Sybaris, who was one of the suitors for the daughters of Cleisthenes of Sicyon, is said by Herodotus to have surpassed all other men in refined luxury. (Herod. vi. 127.) It was asserted, that this passion for luxury was carried with him a train of 1000 slaves, including cooks, fishermen, &c. (Athen. vi. p. 273; Diod. viii. Fr. 19.) It is unnecessary to repeat here the tales that are told by various writers, especially by Athenaeus, concerning the absurd refinements of luxury ascribed to the Sybarites, and which have rendered their very name proverbial. (Athenae. xii. pp. 518—521; Diod. viii. Fr. 19—20; Suid. s. v. Συβίαρις.) They were particularly noted for the splendour of their attire, which was of the finest Mileisan wool, and this gave rise to extensive commercial relations with Miletus, which produced a close friendship between the two cities. (Timaeus, op. Athen. xii. p. 519; Herod. vi. 21.) As an instance of their magnificence, it is said that Alcibiades of Sybaris had dedicated as a votive offering in the temple of the Lacinian Juno a splendid figured robe, which long afterwards fell into the power of Dory- sius of Syracuse, and was sold by him for 150 talents, or more than 24,000 sterlings. (Paus. Arist. h. 96; Athen. xii. p. 541.) Opposite the cities of Sybaris, in considering the wealth and luxury of Sybaris, we are almost wholly without information as to the history of the city until shortly before its fall. Herodotus incidentally refers to the time of Sminyrides (about 580—560. B.C.) as the period when Sybaris was at the height of its power. At a later period it seems to have been agitated by political discontents, with the
circumstances of which we are very imperfectly acquainted. It appears that the government had previously been in the hands of an oligarchy, to which such persons as Smindyrides and Alcimenes naturally belonged; but the democratic party, headed by a demagogue named Telys, succeeded in overthrowing their power, and drove a considerable number of the leading citizens into exile. Telys hereupon seems to have raised himself to the position of despot or tyrant of the city. The exiled citizens took refuge at Crotone; but not content with their victory, Telys and his partisans called upon the Crotoniats to surrender the fugitives. This they refused to do, and the Sybarites hereupon declared war on them, and marched upon Crotone, with an army said to have amounted to 300,000 men. They were met at the river Trasie by the Crotoniats, whose army did not amount to more than a third of their numbers; notwithstanding which they obtained a complete victory, and put the greater part of the Sybarites to the sword, continuing the pursuit to the very gates of the city, and which they easily made themselves masters, and which they determined to destroy so entirely that it should never again be inhabited. For this purpose they turned the course of the river Crathis, so that it inundated the site of the city and buried the ruins under the deposit that it brought down. (Diok. xli. 9, 10; Strab. vi. p. 268; Herod. iv. 44; Athen. iv. 353—360.) This catastrophe occurred in B.C. 510, and seems to have been viewed by many of the Greeks as a divine vengeance upon the Sybarites for their pride and arrogance, caused by their excessive prosperity, more especially for the contempt they had shown for the great festival of the Olympic Games, which they are said to have attempted to supplant by an annual procession of athletes, &c., to their own public games. (Athen. iv. 350—360.)

It is certain that Sybaris was never restored. The surviving inhabitants took refuge at Latii and Scirrhus, on the shores of the Tyrrhenian sea. An attempt was indeed made, 58 years after the destruction of the city, to establish an ancient city, but they were quickly driven out by the Crotoniats, and the fugitives afterwards combined with the Athenian colonists in the foundation of Thurii. [Thurii.] At the present day the site is utterly desolate, and even the exact position of the ancient city cannot be determined. The whole plain watered by the rivers Cocile and Crathis (the ancient Sybaris and Crathis), so renowned in ancient times for its fertility, is now a desolate swampy tract, pestilential from malaria, and frequented only by vast herds of buffaloes, the usual accompaniment in Southern Italy of all such pestiferous regions. The circumstance mentioned by Strabo that the river Crathis had been turned from its course through the city, is confirmed by the accidental mention in Herodotus of the dry channel of the Crathis "(φαρά τον ἔρημον Κραθήν, Herod. v. 44): and this would sufficiently account for the disappearance of all traces of the city. (Swinburne indeed tells us that some "degraded fragments of aqueducts and tombs" were still visible on the course turned by the two rivers, and were pointed out as the ruins of Sybaris, but these, as he justly observes, being built of brick, are probably of Roman times, and have no connection with the ancient city. Keppel Craven, on the other hand, speaks of "a wall sometimes visible in the bed of the Crathis when the waters are very low" as being the only remaining relic of the ancient Sybaris. (Swinburne's Travels, vol. i. pp. 290—292; Craven's Southern Tour, pp. 217, 218.) The ruins marked on Zannoni's large map as Anticus Siluris are probably those of Thurii [Thurii.]) But it is certain that the locality has never yet been thoroughly examined, and it is probable that some little may even yet be thrown upon the site of this celebrated city; especially if the marshy plain in which it is situated should ever be reclaimed and cultivated. There is no doubt that if this were done, it would again be a tract of surpassing fertility: it is cited as such by Varro, who tells us that "in Sybaritano "what was said to produce a hundred-fold. (Varr. R. R. i. 44.) Even at the present day the drier spots produce very rich crops of corn. (Swinburne, L. c.)"

The river Sybaris was said to be so named by the Greek colonists from a fountain of that name at Bura in Achaia (Strab. viii. p. 386); it had the property, according to some authors, of making horses sage and pure, and shining with a bright light that drank of its water. (Plut. Thers. 169; Strab. vi. p. 263.) It is a considerable stream, and has its sources in the Apennines near Murano, flows beneath Castrovillari, and receives several minor tributary streams before it joins the Crathis.

[Ε. Η. Β.]

COIN OF SYBARIS.

SY'BOTA. [Coro. p. 670.]

SYBRITA (Συβρίτα, Scl. p. 18; Συβρίτα, Ptol. iii. 17. § 10; Συβρίτα, Hierocles: Συβρίτα, Polyb. viii. 38; Eub. Συβρίτος, Bickh. Corp. Inscrip. vol. ii. p. 637), a town of Crete, 8 M. P. from Eleutherna (Pent. Tab.), and famous for its numerous and beautiful silver coins, which, though some of them belong to a very early period, are the finest specimens of the Cretan mint; the types are always connected with the worship of Dionysus or Hermes. (Zos. Hist. vol. ii. p. 390.)

SYCAMINA (Συκαμίνα), a city of Palestine, placed by Strabo between Acre (Ἀκρα) and Caesarea Palatæinæ (Σπάρτανος τὸν ὁμόν), the name of which alone remained in his time. There were, he says, many such; of which he specifies this and Bochus (Βοχοῦς) and Crocodileum (Κροκοδιλεία). (Strab. xvi. p. 758.) It was here that Ptolemy La-thyrus, son of Cleopatra, landed his army of 30,000 men whom he had brought from Cyprus to besiege Ptolemais, which would imply that it was not far distant from Acre (Jos. xiii. 3 § 3). The Itinerary of Antoninus makes it xxiv. M. P. from Ptolemais, xx. M. P. from Caesarea; the Jerusalem Itinerary aiv. M. P. from Ptolemais, xvi. M. P. from Caesarea. (Wesseling, p. 494, 584.) The last-named authority places it at Mount Carmel, thereby justifying its identification with the modern Kaïpha or Hāfiya, followed by Reichard, Mannert, and Kiepert, rather than with Atit, suggested by Lapi. Indeed the testimony of Eusebius would seem to be conclusive on this point,
as he speaks of a village of this name (Zeuxopolis χευσοπόλις) on the coast between Ptolemais and Caesarea, near Mount Carmel, called also Heptah ('Hepta' in his day. (Onomast. a. v. 'Heptah') Dr. Wilson, however, tells us that the name Heptah on the coast of Syene probably refers to the site of the ‘Metostai Calazon,’ given in the Jerusalem Itinerary as 13 Roman miles from Ptolemais, while the ‘Nemeia Sicamena’ of the same work was 3 miles farther on. Ruins have been discovered along the shore, about 2 Roman miles to the N. of Heptah; . . . these ruins may have been the remains of the town mentioned in the Bible, vol. ii. p. 241.) Heptah is a small walled town to the S. of the Bay of Acre, at the northern base of the promontory of Mount Carmel, distant about 10 miles from Ptolemais (Acre); a distance far too small to satisfy the statement of the Itinerary of Antoninus, or even that of the Jerusalem Itinerary. But, notwithstanding this, its identity with Sycomis seems to be sufficiently established by the testimony of Eusebius, joined to the historical fact recorded by Josephus, which better suits this than any other place on the coast, being in fact the very place where Ibram Pasha, when engaged in a similar enterprise against Acre, landed some of his troops and concentrated his army, in 1831, preparatory to forming the attack on the town. (Alderson, Notes on the East, p. 38, 33.)

[GEW.]

SYCE (Συκή), a town of Cilicia, which according to the Rennaven Geographer, who calls it Syce (Συκή), was situated between Arinioi and Celenderis. (Athen. iii. 6; Steph. B. v. x. xecass.) Leake (Asia Minor, p. 206) looks for its site near the modern town of S.)

SYCEON, a town of Galatia, situated on the place where the river Systhros flowed into the Sangarius. (Procop. de Aed. v. 4; Vit. Theol. Systhros, 7; Wessell. ad Hieroc. p. 697.)

SYCURUM, a town of Thessaly in the district of Pelasgicia, at the foot of Mt. Ossa, which Leake identifies with Marmarinou. (Liv. xii. 54; Leake, Nor. Gr. p. 460.) This town is thought to have been built on the site of a great town which he found in a wood on the side of rocky hill near Bolseeuscerdo belonging to the ancient Syllium; but from his description they do not appear to exist on a lofty height.

SYBBI MONTES (συββι ποιημαντ, Ptol. vi. 14, § 8), a mountain chain in Scythia, running from the Tapuri mountains in a N.E. direction towards Imana.

[TH. D.]

SYDRA (Συδρός: Ειθ. Συδρός), a coast-town in the west of Cilicia, between Corasosium and Seleuma; Steph. B. a. v. Seleuma, where the common but erroneous reading is Arinioi; Steph. B. a. v.; Ptol. v. 8, § 1; Hieroc. p. 683; Lucan, viii. 350; Flor. iv. 2.) It should, however, be observed that Stephanus B. calls it a town of Isauria, and that Hesiodos assigns it to Pamphylia. Beanfort (Arcasosia, p. 178) observed some ruins on a spot in his that distinguish, which he thinks may mark the site of Sydra; and Mr. Hamilton, in his map of Asia Minor, also marks the ruins of Sydra on the same spot, a little to the south-east of Aigeai, the ancient Corasosium.

[LS.]

SYDERA (Συδρα: Hrsc. b. 30; Strab. ii. p. 133, xvii. p. 797, seq.; Steph. B. v. Seleuma, 10 v. 15, vili. 15, 15; Plin. ii. 75, 76, v. 10, 11, 11, 11, 10; Tert. Aduers. c. Marc, p. 543, where the common but erroneous reading is Arinioi; Steph. B. a. v.; Ptol. v. 8, § 1; Hieroc. p. 683; Lucan, viii. 350; Flor. iv. 2.) It should, however, be observed that Stephanus B. calls it a town of Isauria, and that Hesiodos assigns it to Pamphylia. Beanfort (Arcasosia, p. 178) observed some ruins on a spot in his that distinguishes, which he thinks may mark the site of Sydra; and Mr. Hamilton, in his map of Asia Minor, also marks the ruins of Sydra on the same spot, a little to the south-east of Aigeai, the ancient Corasosium.

[LS.]

SYFNE (Συφέη, Herod. ii. 30; Strab. ii. p. 133, xvii. p. 797, seq.; Steph. B. v. Seleuma, 10 v. 15, vili. 15, 15; Plin. ii. 75, 76, v. 10, 11, 11, 11, 10; Tert. Aduers. c. Marc, p. 543, where the common but erroneous reading is Arinioi; Steph. B. a. v.; Ptol. v. 8, § 1; Hieroc. p. 683; Lucan, viii. 350; Flor. iv. 2.) It should, however, be observed that Stephanus B. calls it a town of Isauria, and that Hesiodos assigns it to Pamphylia. Beanfort (Arcasosia, p. 178) observed some ruins on a spot in his that distinguishes, which he thinks may mark the site of Sydra; and Mr. Hamilton, in his map of Asia Minor, also marks the ruins of Sydra on the same spot, a little to the south-east of Aigeai, the ancient Corasosium.

[LS.]

SYMACTHUS (Συμαχύος, Sinope), one of the most considerable rivers of Sicily, which rises in the chare of Monte Nebrodi, in a great forest now called the Bosco di Caravosa, and flows from there in a southerly direction, skirting the base of Aetna, till it turns to the E. and flows into the sea about 8 miles S. of Catania. In the lower part of its course it formed the boundary between the territory of Lentini and that of Catania. (Thuc. vi. 42.)

SYME (Συμη), called also Lampsas, was the frontier town of Aegyptus to the S. of Syene stood upon a peninsula on the right bank of the Nile, immediately below the Great Falls, which extend to it from Philae. It is supposed to have derived its name from Suan, an Egyptian goddess, the Hilithys of the Greeks, and of which the import is "the opener," and as Syene Upper Aegyptus was in all ages, conceived to open or begin. The quarries of Syene were celebrated for their size, and especially for the marble called Syennite. They furnished the colossal statues, obelisks, and monuments which1280 the ancients probably observed, and the traces of the quarrymen who wrought on these 3000 years ago are still visible in the native rock. They lie on either bank of the Nile, a road, 4 miles in length, was cut beside them from Syene to Philae. Syene was equally important as a military station and as a place of traffic. Under the Ptolemies, the garrisons which were levied from and stationed on all banks passing southward and northward. The latitude of Syene—24° 5' 33"—was an object of great interest to the ancient geographers. They believed that it was seated immediately under the tropic, and that at the day of the summer solstice a vertical staff cast no shadow, and the sun's disc was reflected in a still pool before noon. (Ptol. v. § 1; Hieroc. p. 673; Polyb. xxii. 17; Steph. B. mentions it under the name comb, while in other passages it is called Tla2, 2. Analyzing these observations, it appears that the declination of the sun was 1° 5' at noon. This statement is indeed more correct than the ancients were not acquainted with the true tropic: yet at the winter solstice the length of the shadow, or the path of the sun, might be rendered nearly vertical. The Nile is nearly 3000 feet wide above Syene. From this frontier town to the proximity of Aegyptus, it flows for about 750 miles without bar or cataract. The voyage from Syene to Alexandria usually occupied between 21 and 28 days in favourable weather. (W.B.D.)

SYGAMBRIL [Σιγαμβριλ] SYLINA INSULA. [Σιλεβρα] SYLLIUM (Σιλία), a fortified town of Paphlagonia, situated on a lofty height between Aspendos and Side, and between the rivers Euphrates and Cestrus, at a distance of 40 stadia from the sea. (Strab. xiv. p. 667; Arrian, Anas l. 25; Strab. xiv. 50; Ptol. v. § 1; Hieroc. p. 673; Polyb. xxii. 17; Steph. B. mentions it under the name comb, while in other passages it is called Tla2, 2. Analyzing these observations, it appears that the declination of the sun was 1° 5' at noon. This statement is indeed more correct than the ancients were not acquainted with the true tropic: yet at the winter solstice the length of the shadow, or the path of the sun, might be rendered nearly vertical. The Nile is nearly 3000 feet wide above Syene. From this frontier town to the proximity of Aegyptus, it flows for about 750 miles without bar or cataract. The voyage from Syene to Alexandria usually occupied between 21 and 28 days in favourable weather. (W.B.D.)
SYMBOLON PORTUS.

thus is much the most considerable river on the E.
coast of Sicily, and is in consequence noticed by all
the geographers (Soyl. p. 4. § 13; Strab. vi. p. 272; Phi-
n. iii. 8. a. 14; Ptol. iii. 4. § 9). It is also
repeatedly alluded to by the Roman poets (Virg.
Aen. ix. 584; Ovid, Fast. iv. 472; Sil. Ital. xiv.
238; Paus. iv. 14. § 9. [E. B. J.]

SYMBOLON PORTUS (Συμβολόν
Πόρτος), is a small town near the mouth of the
river, on the S. coast of the Chersonesus Tarictica, be-
tween the town of Chersonesus and the port of Cius.
In ancient times it was the chief station of the pirates
of the Taritine peninsula. (Strab. vi. p. 309; Pln.
iv. 12. a. 26; Anon. Per. Pont. Esc. p. 6.) Now
they are said to be the children of Layaana, who, together
with Chitonana, a son of Poseidon, is said to have
first peopled the island. In the story of the Trojan
war, Syme enjoys a kind of celebrity, for the hero
Nireus is said to have been with three ships to assist Agamemnon.
(Hom. Il. ii. 671; Dietsch. Cret.
iv. 17; Dares Phryg. 31.) The first historical
population of the island is said to have been by
Cretans, but subsequently it fell into the hands of the Carines,
and when, in consequence of frequent droughts,
abandoned it, it was for a long time uninhabited,
until it was finally and permanently occupied by
Argives and Laconians, mixed with Cretans and Rhodians.
(Diod. Sic. v. 33; Pausanias, History of Greece, iii. p. 337; E. S. 72.)

There are still a few but unimportant remains of
the acropolis of Syme, which, however, are constantly
diminished, the stones being used to erect modern
buildings. (Comp. Ross, Reisen auf den Griech. 
Inselen, vol. iii. p. 121, fol.)

SYMPLEGEDES. [Bosporus, p. 434.]

SYNAGA (Συναγα), a small village of Byzantium,
not far from the island of Symina noticed by Zonnes (iii. c. 3).

SYNNADA (Σύνναδα : Εθ. Σύνναδη), a town of
Phyrigia Salutaris, at the extremity of a plain about
60 stadia in length, and covered with olive planta-
tions. It is first noticed during the march of
the consular Manlius against the Gallograeci (Liv. xxxviii.
15. xiv. 34); and Cicero (ad Att. v. 20; comp. ad Fam. xii. 16), mentioned
in the time of Strabo (xiv. 577), but when Pliny wrote (v. 29) it was an im-
portant place, being the conventus juridicus for the
whole of the surrounding country. It was very
celebrated among the Romans for a beautiful kind of marble
furnished by the neighbouring quarries, and which was commonly called Synnadian marble,
though it came properly from a place in the neigh-
bouring Decimia, whence it was more correctly
called Decimilian lapsa. This marble was of a light
colour, intermixed with purple spots and veins.
(Comp. Strab. i. c.; Ptol. ii. x. 26; Stat. Silv. v. 5. 36; 
Comp. Steph. B. s. a. ; Ptol. v. 2. § 84; Martial,
ix. 76; Symmäch. ii. 246.) There still are ap-
pearances of extensive quarries between Kourru-Chan
and Baluidus, which Col. Leake (Asia Minor, p.
36) is inclined to identify with those of Synnada or
decimilis. Remains of the town of Synnada still
exist under the name of Symina, which is advanced through
the north-west of these quarries, where they were
discovered by Texier. Earlier travellers imagined
they had found them at Surminna or Synunenich, or
in the plain of Sondekah. (Comp. Hamilton, Re-
searches, l. p. 465; ii. 177; Journal of the R. 
Geogr. Society, vii. p. 35, viii. p. 144; Eckel,
Doctr. Num. iii. p. 172; Sestini, Notizien, p.
127.)

SYNNAUS (Σύνναος), a town in Phrygia
Pactianus, not far from the sources of the Maeastus,
probably on the site of the modern Simeuvul.
(Par. v. 2. § 22; Socrat. Hist. Eccl. vii. 3; Niepce.
Hist. Eccl. xiv. 11; Concil. Chald. p. 674; Hamilton,
[1. S.]
SYNOIDION (Συνόιδιον, Appian, Illry. 27; Συ-
νόιδιον, Strab. vii. p. 315), a town of Dalmatia,
situated in a deep gorge between two hills, where
Gabinus was defeated, and to which the Dal-
matians retreated in the campaign of n. c. 34.
Octavius, suspecting their intentions, sent skirmish-
ers over the high ground while he advanced through
the valley and burnt Synoidion. [E. B. J.]

SYRACUSAE (Συρακοσαι: Eth. Συρακοσεις),
Steph. B.; but Tzetecides, Diodorus, &c. use the form 
Συρακοσεις, which, as we learn from coins and
inscriptions, was the native form; Syracusanus:
Syracusae, Syracusae), the most powerful and im-
portant of all the Greek cities of Sicily, occupies
the E. coast of the island, about midway between
Catana and Cape Pachybus. Its situation ex-
ercised so important an influence upon its history
and progress, that it will be desirable to describe
this somewhat more fully before proceeding to the
history of the city, reserving, at the same time,
the topographic details for subsequent discussion.

I. SITUATION.

Syracuse was situated on a table-land or tabular hill,
forming the prolongation of a ridge which
branches off from the more elevated table-land of the
interior, and projects quite down to the sea, between
the bay known as the Great Harbour of Syracuse,
and the more extensive bay which stretches on the
N. as far as the peninsula of Thapsius or Magneus.
The broad end of the kind of promontory thus
formed, which abuts upon the sea for a distance of
about 3½ miles, may be considered as the base of
a triangular plateau which extends for above 4 miles
into the interior, having its apex not less than
2 miles from the point now called Achradina, which was
occupied by the ancient fort of Euryalus. This
communicates, as already stated, by a narrow ridge with
the table-land of the interior, but is still a marked
point of separation, and was the highest point of

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the ancient city, from whence the table-land slopes very gradually to the sea. Though of small elevation, this plateau is bounded on all sides by precipitous banks or cliffs, varying in height, but only seconded in impressiveness by the precipices of Calabria. It may be naturally divided into two portions by a slight valley or depression running across it from N. to S., about a mile from the sea: of these the upper or triangular portion was known as Epispolis, the eastern portion adjoining the sea bore the name of Achradina, which thus forms in some degree a division of the plateau, though it being, in fact, to the same mass with Epispolis.

The S.E. angle of the plateau is separated from the Great Harbour by a small tract of low and level ground, opposite to which lies the island of Otygna, a low islet about a mile in length, extending across the mouth of the Great Harbour, and originally divided only by a narrow strait from the mainland, whilst its southern extremity was separated from the nearest point of the headland of Plemyrium by an interval of about 1200 yards, forming the entrance into the Great Harbour. This last was a spacious bay, of above 5 miles in circumference; thus greatly exceeding the dimensions of what the ancients usually understood by a port, but more in conformity with the requirements of a somewhat oval form, which afforded a secure shelter to shipping in all weather; and is even at the present day one of the finest harbours in Sicily. But between the island of Otygna and the mainland to the N. of it, was a deep bight or inlet, forming what was called the Lesser Port or Portus Lucus, though very inferior to the other; but, still, was equal to the ordinary requirements of ancient commerce.

S. of the Great Harbour again rose the peninsula or promontory of Plemyrium, forming a table-land bounded, like that on the N. of the bay, by precipitous escarpments and cliffs, though of no great elevation. This table-land was divided by another plateau at a somewhat lower level, bounding the southern side of the Great Harbour, and extending from thence towards the interior. On its N.E. angle and opposite to the heights of Epispolis, stood the temple of Jupiter Olympus, or the Olymposium, overlooking the low marshy tract which intervenes between the two table-lands, and through which the river Anapus descends to the sea. The beautiful stream of the Cyane rises in a source about 14 mile to the N. of the Olympieum, and joins its waters with those of the Anapus almost immediately below the temple. From the foot of the hill crowned by the latter extends a broad tract of very low marshy ground, extending along the inner side of the Great Harbour quite to the walls of the city itself. A portion of this marsh, which seems to have formed in ancient times a shallow pool or lagoon, was known by the name of Lysemelis (Ἀμπυρία, Thuc. vii. 53; Thucr. Id. xvi. 84), though its more ancient appellation would seem to have been Syracos (Σωρακος), from whence the city itself was supposed to derive its name (Strabo n. 33; Schurmann, C. 283). It is, however, uncertain whether the names of Syracos and Lysimeleia may not originally have belonged to different portions of these marashes. This marshy tract, which is about a mile in breadth, extends towards the interior for a considerable distance, till it is met by the precipitous escarpments of the great table-land of the interior. The proximity of
to assign any definite place in chronology to the occurrence there alluded to. At a later period we find the government in the hands of an exclusive oligarchy called the Geomori or Gamori, who, from their name, would appear to have been the descendants of the original colonists, around whom there naturally grew up a democracy or plebs, composed of the citizens derived from other sources. At length, about the c. 486, a revolution took place; and the democracy succeeded in expelling the Geomori, who thereupon withdrew to Caesarea. (Herod. vii. 155; Dionys. vi. 63.) But this revolution quickly led to another; Gela, the powerful despots of Gela, having espoused the cause of the exiles. Gela was at this time at least equal, if not superior, to Syracuse in power. Hippocrates, its late despot, had extended his power to the rest of the island, and the eastern part of Sicily, and defeated the Syracusans themselves in a great battle at the river Helorus. He would probably indeed have made himself master of Syracuse upon this occasion had it not been for the intervention of the Corinthians and Corcyreans, who brought about a peace upon equitable terms. (Herod. vii. 155; Plut. Gela, vii. 1.) Thus was afforded Gela a fresh opportunity to Gela, who, putting himself at the head of the exiles, easily effected their restoration, while the people of Syracuse readily admitted Gela himself as their ruler with despotic authority. (Plut. 155.)

This revolution (which occurred in the c. 486) seems to have been a very important event in the history of Syracuse, on account of the large territorial extent of the city, and the political importance of the island. The Syracusans, who had been established there for a long time, used this opportunity to extend their power over the surrounding territory, and the island of Lipari, which they occupied. (Thuc. i. 56.)

It is probable that this revolution was due to the fact that the Syracusans were trying to establish a direct democracy in the city, which would give them more power and control over the island.

The Syracusans continued to flourish throughout the reign of Gelo (c. 485—478 B.C., as well as that of his successor Hieron (c. 478—467 B.C.), who was distinguished by the more despotic character of his government, was in many respects a liberal and enlightened ruler. His patronage of letters and the arts especially rendered Syracuse one of the chief resorts of men of letters, and his court afforded shelter and protection to Archelaus, Findor, and Bucephales. Nor was Syracuse itself deficient in literary distinquition. charms, though not a native of the city, spent all the latter years of his life there, and Sophron, the celebrated writer of satire, was a native of Syracuse, and exhibited all his principal works there. The care bestowed upon the arts is sufficiently attested by the still extant coins of the city, as well as by the accounts transmitted to us of the size to which the city had grown, and there is every probability that the distinction of Syracuse in this respect commenced from the reign of Hieron. The tranquility of that monarch was followed by a brief period of revolution and disturbance; his brother Thrasylus having, after a short but tyrannical and violent reign, been expelled by the Syracusans, who established a popular government, c. 486. This was for a time agitated by fresh tumults, arising out of disputes between the new citizens who had been introduced by Gelo and the older citizens, who claimed the exclusive possession of political power; but after some time these disputes were terminated by a compromise, and the new citizens withdrew to Messana. (Diod. xi. 67, 68, 72, 73, 76.)

The civil dissensions connected with the expulsion of Thrasylus, which on more than one occasion broke out into actual hostilities, show how great was the extent to which the city had already attained. Thrasylus himself, and afterwards the discontented citizens, are mentioned as occupying the island and the land of Acrabia, both of which had been formerly held by the Syracusans, and had their own separate walls (Diod. xi. 68, 73); while the popular party held the rest of the city. It is evident therefore that there were already considerable spaces occupied by buildings outside the walls of these two quarters, which are distinctly mentioned on one occasion as "the suburbs" (v. op. cit. 68, 69). Of these, the most notable ones were Tychae, which lay to the W. of Acrabia, adjoining the N. slope of the table-land, is now first mentioned by name (Tuch.); but there can be no doubt that the plain between the heights of Acrabia and the marines was already occupied with buildings, and formed part of the city, though it apparently was not as yet comprised within the fortifications.

The final establishment of the democracy at Syracuse was followed by a period of about sixty years of free government, during which we are expressly told that the city, in common with the other Greek colonies in Sicily, developed its resources with great rapidity, and probably attained to its maximum of wealth and power. (Diod. xi. 68, 72.) Before the close of this period it had to encounter another serious danger: it had yet experienced, and gave abundant proof of its great resources by coming off victoriously in a contest with Athens, then at the very height of
its power. The circumstances of the great siege of Syracuse by the Athenians must here be related in some detail, on account of their important bearing on all questions connected with the topography of the city, and the interest they confer on its localities. At the same time it will obviously be impossible to do more than give a very brief sketch of that protracted contest which occupied the whole of the subsequent history of the city. Every reader must refer to the narrative of Thucydides, with the copious illustrations of Arnold, Grote, and Col. Leake.

It was not till the spring of B.C. 414 that the siege of Syracuse was regularly commenced. But in the autumn of 413, the Athenians had already made a demonstration against the city, and sailing into the Great Harbour, effected a landing without opposition near the Olympia, where they established their camp on the shore, and erected a temporary fort at a place called Dascon (Thuc. vi. 66; Diod. xii. 6), apparently on the inner height of the harbour, between the mouth of the Anapus and the bay now called the Bay of Maddalas. But though successful in the land attack, Nicias did not attempt to follow up his advantage, and withdrew to winter at Catana. The next spring the Athenians landed to the N. of Syracuse, at a place called Leon, about 6 or 7 stadia from the heights of Epipolae, while they established their naval station at the adjoining peninsula of Thaspus (Magasia). The land troops advanced as far as to occupy, and succeeding themselves there, before the Syracusans could dislodge them. They then proceeded to build a fort at a place called Ladaelam, which is described by Thucydides as situated "on the top of the cliffs of Epipolae, looking towards Magasia" (Thuc. vi. 97), and having occupied this with a garrison, so as to secure their communications with their fleet, they advanced to a place called Syoe (§ 3ως), where they established themselves, and began to construct with great rapidity a line of circumvallation across the plateau of Epipolae.* The construction of such a line was the customary mode of proceeding in Greek sieges, and it was with the especial object of guarding against it that the Syracusans had in the preceding winter extended their fortifications by running a new line of wall so as to enclose the temple of Apollo Temenites (Thuc. vi. 75), which probably extended from thence down to the Great Harbour. Nevertheless the Athenian line of circumvallation was carried on so rapidly as to excite in them the greatest alarm. Its northern extremity was made to rest on the sea at a point called Troglus (probably near the Scala Greca), and it was from thence carried across the table-land of the Epipolae, to the point nearest to the Great Harbour. Alarmed at the rapid progress of this wall, the Syracusans endeavoured to intercept it by constructing a counter or cross wall (θερωπον or ψευδον νείμος), directed apparently from the wall recently erected around the temple of Apollo Temenites towards the southern cliff of Epipolae (§ 58). The whole force of which was, however, opposed by the Athenians by a sudden attack and destroy, whereupon the Syracusans attempted a second counterwork, carried through the marathes and level ground, so as to prevent the Athenians from connecting their works on Epipolae with the Great Harbour. But this work was, like the pressing of the fortifications just mentioned, carried on in such haste and consternation that their fleet had meanwhile entered the Great Harbour, and established itself there, were able to construct a strong double line of wall, extending from the west of Epipolae quite down to the harbour. (Bk. 100—103.) On the table-land above, on the contrary, their works were still incomplete, and especially the part of the line of circumvallation near Syoe was still in a state of construction, when Gylippus landed at Sicily, so that that commander was able to force his passage through the lines at this point, and effect an entry into Syracuse. (Id. vii. 2.) It is remarkable that the hill of Euryalus, though in fact the key of the position on the Epipolae, seems to have been neglected by Nicias, and was still undefended by any fortifications. Gylippus immediately directed his efforts to prevent the completion of the Athenian lines across the table-land, and obtained in the first instance an important advantage by surprising the Athenian fort at Labdalum. He next began to erect another wall, running out from the walls of the city across the plain, so as to cross and intercross the Athenian lines; and notwithstanding repeated efforts on the part of the Athenians, succeeded in carrying this on so far as completely to cut off their line of circumvallation, and render it impossible for them to complete it. (Id. vii. 4—6.) Both parties seem to have looked on the completion of this line as the key of the position of the siege; Nicias found himself unable to capture the outside of the Syracusans, almost despairing of success, and wrote to Athens for strong reinforcements. Meanwhile he sought to strengthen his position on the Great Harbour by encircling and fortifying the headland of Pisenium, which completely commanded its entrance. (Bk. 4.) The Syracusans, however, still occupied the Olympium (or Polichne, as it was sometimes called) with a strong body of troops, and having, under the guidance of Gylippus, attacked the Athenians both by sea and land, though foiled in the former attempt, they took the forts which had been recently erected on the Pisenium. (Bk. 4, 29—24.) This was a most important advantage, as it enabled them to reinforce their forces, to supply their fleet and camp with provisions; and it is evident that it was so regarded by both parties (Bk. 25, 31): the Syracusans also subsequently gained a decisive success in a sea-fight within the Great Harbour, and were preparing to push their advantage further, when the arrival of Despinus from Athens restored a general foot and hauled the lines of circumvallation of the Athenians. momseworthy immediately directed all his efforts to the capture of the Syracusan counterwork on Epipolae; but meanwhile Gylippus had not neglected to strengthen his position there, by constructing there

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* The account here given of the Athenian operations assumes that "the circle" repeatedly spoken of by the authors, is that of the lines of circumvallation. This is the construction adopted by Gyller, and all earlier editors of Thucydides, as well as by Col. Leake; and appears to be the writer of this article by far the most natural and intelligible interpretation. Mr. Grote, on the contrary, as well as Dr. Arnold in his later edition adopted the suggestion of M. Firmin that "the circle" (§ 8 χωρης) was a particular incursion or fortified camp of a circular form. It is difficult to understand the military object of such a work, as well as to reconcile it with the subsequent details of the siege operations.
redoubts or forts, each of them occupied with a strong garrison, at intervals along the sloping plateau of Epipolae, while a fort had been also erected at the important crossing of the Parnesian, which opened the height of the heights. (Thuc. vii. 43.) So strong indeed was their position that Demosthenes despaired of carrying it by day, and resolved upon a night attack, in which he succeeded in carrying the fort at Euryalus, but was foiled in his attempt upon the other outworks, and repulsed with heavy loss. (Ib. 44.)

The failure of this attack was considered by Demosthenes himself as decisive, and he advised the immediate abandonment of the siege. But the contrary advice of Nicias prevailed; and even when increasing sickness in the Athenian camp had induced him also to consent to a retreat, his superstitious fears, excited by an eclipse of the moon, again caused them to postpone their departure. The consequences were fatal. The Syracusans now became rather the besiegers than the besieged, attacked the Athenian fleet in the Great Harbour, and cut off and destroyed the whole of their right wing under Eury- neodon, in the bay of Deson. Blighted with this success, they sought nothing less than the capture of the city, and the following day attacked and began their assault at the mouth of the Great Harbour, from Ortygia across to Plemmyrium, by mooring vessels across it. The Athenians were now compelled to abandon all their outposts and lines on the heights, and draw together their troops as close to the naval camp as possible; while they made a final effort to break through the enemy's land army. But this attempt proved unsuccessful, and led to a complete defeat of the Athenian fleet. There was now no course but to retreat. The army under Nicias and Demosthenes broke up from its camp, and at first directed their course along the valley of the Anapus, till they came to a narrow pass, commanded by a precipitous ridge called the Acronea Rock ('Acroneon Eirma, Thuc. vii. 78), which had been occupied in force by the Syracusans. Failing in forcing this defile, the Athenians changed their line of retreat, and took the road to Helorus, but after forcing in succession, though not without heavy loss, the passage of the two rivers Casyparis and Eironios, and reaching the banks of the Asinarus, the last sanctuary of the Anapus, they stopped, and laid down their arms. The whole number of prisoners was said to amount to 7000. A trophy was erected by the Syracusans on the bank of the Asinarus, and a festival called the Asinaria instituted to commemorate their victory. (Thuc. vii. 85-87; Diod. xiii. 18, 19.)

The Athenian expedition against Syracuse seemed likely to secure to that city the unquestionable superiority among the Greek colonies in Sicily. But a new and formidable power now appeared—the Carthaginians, who were invited by the Segestans to support them against the Selinuntines, but who, not content with the destruction of Selinus and Himera (s. c. 410), and with that of Akragas (406), pressed on their conquests with a view of making themselves masters of the whole island. Dionysius, then a young man, took advantage of the alarm and excitement caused by this danger to raise himself to despotic power at Syracuse (s. c. 405), and he soon after concluded a peace with the Carthaginians, whose career of victory had been checked by a pestilence. The history of the reign of Dionysius at Syracuse, which continued for a period of 35 years (s. c. 405—377), cannot be here related: it is briefly given in the Biogr. Dict., art. Dionysius, and very fully in Green's History of Greece, vol. ii. and ed. 1824. But its influence and effects upon the city itself must be here noticed. From a very early period he turned his attention to the strengthening and fortification of the city, and constructed great works, partly with a view to the defence of the city against external invasion, partly for the security of his own power. One of his first acts was to convert Ortygia into a strong fortress, by surrounding it with a lofty wall, fortified with numerous towers, especially on the side where it joined the land, where he raised a strongly fortified front, called the Pentapyla; while, for still further security, he constructed an interior fort or citadel within the island, which became the acropolis of Syracuse, and at the same time the residence of Dionysius and his successors in the despotism. Adjoining this he constructed within the lesser port, or Portus Laccoeus, docks for his ships of war on a large scale, so as to be capable of receiving 60 triremes: while they were enclosed with a wall, and accessible only by a narrow entrance. But not content with this, he a few years afterwards erected docks for 3000 ships, at the Great Port, in the recess or bight of it which approaches most nearly to the Portus Laccoeus, and opened a channel of communication between the two. At the same time he adorned the part of the city immediately outside the island with porticoes and public buildings for the convenience of the citizens. (Diod. xiv. 17.) But what was most remarkable in this work was the line of walls with which he fortified the heights of Epipolae. The events of the Athenian siege had sufficiently proved the vital importance of these to the safety of the city; and hence before Dionysius engaged in his great war with Carthage he determined to secure their possession by a line of permanent fortifications. The walls erected for this purpose along the northern edge of the cliffs of Epipolae (extending from near Sta Pomagia to the hill of Euryalus, or Mongibellis) were 50 stadia in length, and are said to have been erected by the labour of the whole body of the citizens in the short space of 30 days. (Diod. xiv. 18.) It is remarkable that we hear nothing of the construction of a similar work along the line of the coast of the western extremity of Sicily; though the table-land is at least as accessible on this side as on the other; and a considerable suburb called Neapolis had already grown up on this side (Diod. xiv. 9), outside of the wall of Achradina, and extending over a considerable part of the slope, which descends from the Temenitza towards the marshy plain of the Anagora. But whatever may have been the cause, it seems certain that Syracuse continued till a later period to be but imperfectly fortified on this side.

The importance of the additional defences erected by Dionysius was sufficiently shown in the course of the war with Carthage which began in s. c. 397. In that year Dionysius, at first succeeded in his arms successfully to the western extremity of Sicily, but fortune soon turned against him, and he was compelled in his turn to shut himself up within the walls of Syracuse, and trust to the strength of his fortifications. The Carthaginian general Himilco entered the Great Port with his fleet, and established his head-quarters at the Olympius, while he not only ranged the country outside the walls, but made himself master of one of the suburbs,
SYRACUSAE.

In which were situated the temples of Ceres and Proserpine, both of which he gave up to plunder. But the anger of the goddesses, brought on by this act of sacrilege, was believed to be the source of all the calamities that soon befell him. A pestilence broke out in the Carthaginian camp, from which they sustained very heavy losses, and Dionysius took advantage of this auspicious state of affairs to make an attack on their camp both by sea and land. The position occupied by the Carthaginians was very much the same as that which had been held by the Athenians: they occupied the headland of Plemnymium, on which they had erected a fort, while they had also fortified the Olympuion, or Polichne, and constructed a third fort close to the edge of the Great Harbour for the protection of their fleet, which lay within the inner bay or harbour of Daeac. But Dionysius, by a sudden attack from the land side, carried both the last forts, and at the same time succeeded in burning a great part of the Carthaginian fleet, so that Himilco was compelled to abandon the enterprise, and by a secret capitulation secured a safe retreat for himself and the native Carthaginians in his army, abandoning his allies and mercenaries to their fate. (Diod. xiv. 63, 63, 70—75.)

The defeat of the Carthaginian armament left Dionysius undisputed master of Syracuse, while that city held as unquestioned a pre-eminence over the other cities of Sicily; and it is probable that the city increased in population from the cessation of war. The impregnable citadel in the island of Ortigia constructed by the elder Dionysius continued to be the bulwark of his power, as well as that of his son and successor. Even when the citizens, in B.c. 357, opened their gates to Dion, who made a triumphal entry into Acræa, and made himself master with little difficulty of the fort on the summit of Epipolae, the island still held out, and Dion was compelled to resort to a blockade, having erected a line or wall of contravallation across from the lesser port to the greater, as so effectually to cut off the garrison from all communication with the interior. (Plut. Dion. 29; Diod. xvi. 12.) It was not till after the blockade had been continued for about a year that Apollodorus, commander of the mercenaries, was compelled by scarcity of provisions to surrender this stronghold, and Dion thus became master of Syracuse, B.c. 356. But that event did not, as had been expected, restore liberty to Syracuse, and the island citadel still remained the stronghold of the despots who successively ruled over the city. When at length Timoleon landed in Sicily (B.c. 344), Ortigia was once more in the possession of Dionysius, while the rest of the city was in the hands of Hierocles, who was supported by a Carthaginian fleet and army, with which he closely blockaded the island fortress. But the arrival of Timoleon quickly changed the face of affairs: Ortigia was voluntarily surrendered to him by Dionysius; and Apollodorus, the leader of the garrison, by a sudden sally made himself master of Acræa also. Soon after Timoleon raised the heights of Epipolae by assault, and thus found himself master of the whole of Syracuse. One of the first measures he took after his success was to demolish the fortress erected by Dionysius within the city, and make the site of it the place of his own residence, and the splendid monument that had been erected to him by his son and successor. On the site were erected the new courts of justice. (Plut. Timol. 23.)

Syracuse had suffered severely from the long period of civil dissensions and almost constant hostilities which had preceded its liberation by Timoleon; and one of the first cares of its deliverer was to recruit its exhausted population, not only by recalling from all quarters the fugitive or exiled citizens, but by summoning from Corinth and other parts of Greece a large body of new colonists. Such was the expansion of the city that in the course of less than ten years after the capture of Syracuse the total number of immigrants (including of course the restored exiles) amounted to not less than 60,000. (Plut. Timol. 23, 23.) The democratic form of government was restored, and the code of laws which had been introduced by Diocles after the Athenian expedition, but had speedily fallen into neglect and obsolescence, was renewed and subjected to a new and severe revision. Syracuse was now revived and restored to its full vigor. (Diod. xiii. 35, xvi. 70.) At the same time a new annual magistracy was established, with the title of Amphipolus of the Olympian Jove, who was thereupon destined, like the Archon at Athens, to give name to the year. The office was apparently a nominal one; but the year continued to be designated by the names of the Amphipolus in the time of Augustus. (Diod. xvi. 70; Cic. Fr. ii. 51, iv. 61.)

There can be no doubt that the period following the restoration of liberty by Timoleon was one of great prosperity for Syracuse, as well as for Sicily in general. Unfortunately it did not last long. Less than ten years after the capture of Syracuse and Timoleon, the city fell under the despotism of Agathocles (B.c. 317), which continued without interruption till B.c. 289. We hear very little of the fortunes of the city itself under his government, but it appears that, like his predecessor Dionysius, Agathocles devoted his attention to the construction of great works and public buildings, so that the city continued to increase in magnificence. We are told, among other things, that he fortified the entrance of the lesser port, or Portus Laccinus, with towers, the remains of one of which are still visible. During the absence of Agathocles in Africa, Syracuse was indeed exposed to the assaults of the Carthaginian general Hannibal, who, as Himilco had formerly done, at Polichne, and from that place delivered salutary attacks upon the city, but without any important result; and having at length made a night attack upon the fort of Euryalus, he was defeated, and himself taken prisoner. (Diod. xx. 29.) After the death of Agathocles, Syracuse for a short time recovered its liberty, but soon fell again under the virtual despotism of Hierocles, who subsequently passed into the hands of successive military adventurers, till in B.c. 275, the government became vested in Hieron, the son of Hierocles, who, at first with the title of general autocrator, and afterwards with that of king, continued to reign over the city till B.c. 216. His wisdom and moderation proved to the disadvantage of the despots who were commanders-in-chief, and to the advantage of the former rulers of Syracuse, and while his subjects flourished under his liberal and enlightened rule, external tranquillity was secured by the readiness with which he adhered to the alliance of Rome, after having once measured his strength against that formidable power. By the treaty concluded between him and Rome, he was restored as king of Syracuse, with the dependent towns of Agrae, Helorus, Netum, Megara, and Locuntii, to which was annexed Taormenium also, as an allaying dependency. (Diod. xxiii. Exc. H. p. 502.) Notwithstanding the small extent of his territory,
Hieron was undoubtedly a powerful prince, and Syracuse seems to have risen, during this long period of peace and tranquillity, to a high state of wealth and prosperity. Its commercial relations with foreign countries, especially with Egypt, were amicably cultivated and extended, while the natural resources of its fertile territory were developed to the utmost by the wise and judicious regulations of Hieron, which, under the name of the Lēx Hieronikē, were subsequently introduced into all parts of Sicily, and continued to be observed by the Romans, in their administration of that province. At the same time the monarch adorned the city with many public works and buildings, including temples, gymnasia, &c., while he displayed his wealth and magnificence by splendid offerings, both at Rome and the most noted sanctuaries of Greece. On the whole it may probably be assumed that the reign of Hieron II. was the period when Syracuse attained its highest degree of splendour and magnificence, as well as of wealth and population.

But this state of things was abruptly changed after the death of Hieron. His grandson, Hieronynus, who succeeded him, deserted the alliance of Rome for that of Carthage, and though the young king was shortly after assassinated, the Carthaginian party continued to maintain its ascendency at Syracuse, and the new king was so secretly hospitable to Epirodes, who were appointed generals with supreme power. They shut the gates against Marcellus, who was in command of the Roman armies in Sicily, and having refused all terms of accommodation, compelled that general to form the siege of Syracuse, B.C. 214. (Liv. xxiv. 21-33.) The enterprise proved far more arduous than the Roman generals anticipated. He established his camp, as the Carthaginians had repeatedly done, on the height of the Olympium; but his principal attacks were directed against the northern walls, in the neighbourhood of Hexapylum (the outlet of the city towards Loontini and Megoara), as well as against the defences of Achradina from the sea. His powerful fleet, manned by Macedonians, the complete command of the sea, and he availed himself of this to bring up his ships with powerful battering-engines under the very walls which bordered the rocks of Achradina; but all his efforts were baffled by the superior skill and science of Archimedes; his engines and ships were destroyed or sunk, and after repeated assaults made by himself and his captains, he was compelled to abandon all active assaults and convert the siege into a blockade. (Liv. xxv. 33, 34.)

During the winter he left the camp and army at the Olympium, under the command of T. Quinctius Crispinus, while he himself took up his winter-quarters and established a fortified camp at Leon, on the N. side of the city. But he was unable to maintain a strict blockade of the harbours, the Carthaginians in frequently throwing in supplies, so that the blockade was prolonged for more than two years; and Marcellus began to entertain little prospect of success, when in the spring of B.C. 212 an accident threw in his way the opportunity of scaling the walls by night, at a place called by Livy the Portus Trogloditum (the Channel of the Greeks); and having thus surprised the walls he made himself master of the gate at Hexapylum, as well as of a great part of the slope of Epipolae. But the strong fort of Euryalus, at the angle of Epipolae, defied his efforts, and the walls of Achradina, which still retained its separate fortifications, enabled the Syracusans to hold possession of that important part of the city, as well as of the island and fortress of Ortigia. The two quarters of Tycha and Neapolis were, however, surrendered to him, and given up to plunder, the citizens having stipulated only for their lives; and shortly after Philomedus, who commanded the garrison of Euryalus, having no hopes of relief, surrendered that important post also into the hands of Marcellus. (Liv. xxv. 23-25.) The Roman general was now in possession of the whole heights of Epipolae, and being secured from attacks in the rear by the possession of Euryalus, he divided his forces into three camps, and endeavoured wholly to blockade Archmadina. At the same time Crispinus still held the old camp on the hill of the Olympium. (Ib. 26.) In this state of things a vigorous effort was made by the Carthaginians to raise the siege: they advanced with a large army under Himilco and Hippocrates, and attacked the camp of Crispinus; while Bomilcar, with a fleet of 150 ships, occupied the Harbours and possessed the shore between the city and the mouth of the Aenapus, at the same time that Epicydes made a vigorous sally from Achradina against the lines of Marcellus. But they were repulsed at all points, and though they continued for some time to maintain their army in the immediate neighbourhood of the city, they were at length compelled to quit it, arising from the marly nature of the low grounds in which they were encamped, to which both Hippocrates and Himilco fell victims, with a great part of their troops. Bomilcar, also, who had quitted the port with the view of obtaining reinforcements from Carthage, never returned, and Epicydes, who had gone out to meet him, abandoned the city to its fate, and withdrew to Ayrgirnousa. The same time Syracuse was now entrusted to the leaders of the mercenary troops, and one of these, a Spaniard named Mercenus, betrayed his post to Marcellus. A body of Roman troops was landed in the night at the extremity of the island, near the fountain of Arethusa, and quickly made themselves masters of the whole coast. While Marcellus, having at the same time made a general assault on Achradina, succeeded in carrying a portion of that quarter also. The remaining parts of the city was now voluntarily surrendered by the inhabitants; and Marcellus, after taking precautions to secure the royal treasures, and the houses of those citizens who had been favourable to Rome, gave up to the Greeks those cities, but kept the town by his soldiers. Archimedes, who had contributed so much to the defence of the city, was accidentally slain in the confusion. The plunder was said to be enormous; and the magnificent statues, pictures, and other works of art which were carried by Marcellus to Rome, to adorn his own triumphs, are said to have given the first impulse to that love for ancient Greek art which afterwards became so prevalent among the Romans. (Liv. xxv. 26—31, 40; Plut. Marc. 14—19; Diod. xxxi. Fr. 18—20.)

From this time Syracuse sank into the ordinary condition of a Roman provincial town; but it continued to be the unquestionable capital of Sicily, and was the customary residence of the Roman praetors who were sent to govern the island, and was one of the two quarters who were charged with its financial administration. Even in the days of Cicero it is spoken of by that orator as "the greatest of Greek cities, and the most beautiful of all cities." (Cic. Verr. iv. 53.) Its public buildings had apparently suffered little, if at all, from its capture by
Marcellus, and were evidently still extant in the days of the emperor, who enumerates most of them by name. All the four quarters of the city, the Island, Amphipolis, Tyros, and Neapolis, were still well inhabited; though the existence of no persons of native Syracusan extraction were permitted to dwell in the island. (ib. v. 32.) But the prosperity of Syracuse seems to have sustained a severe shock in the time of Sextus Pompeius, who, according to Strabo, inflicted upon it injuries, from which it appears never to have recovered. So much for its decayed condition that Angustura endeavored to secure to its corporate body the civilization of the island is a fountain of fresh water, which bears the name of Arethusa, of incredible magnitude, and full of fish: this would be wholly overflowed and covered by the waves were it not separated from the sea by a strongly-built barrier of stone. The second city at Syracuse is that which is called Agrigundis, which contains a forum of very large size, beautiful palaestae, a most highly ornamented Pyraeus, a spacious Curia, and a magnificent temple of Jupiter Olympius; not to speak of the other parts of the city, which are occupied by private buildings, being divided by one broad street through its whole length, and many cross streets. The third city is that called Tarentum, which is a town where the ancient temple of Fortune was built; this is a very spacious gymnasion, as well as many sacred edifices, and it is the quarter of the town which is the most thickly inhabited. The fourth city is that which, because it was the last built, is named Neapolis: at the top of which is a theatre of vast size; besides this there are several temples, one of Ceres, the other of Libera, and a statue of Apollo, which is known by the name of Tentemite, of great beauty and very large size, which Versus would not have hesitated to carry off if he had been able to remove it. (Cic. Verr. iv. 52, 53.)

Cicero here distinctly describes the four quarters of Syracuse, which were commonly compared to four seasons; and assigns to each the same account. (Diod. xxi. 19, ed. Diol.) In later times, also, we find it alluded to as "the quadruplum city" ("quadruplices Syracusae," Aemus. Cl. Utr. 11.) Others, however, enumerated five quarters, as Strabo tells us that it was formerly composed of five cities (εὔπροσωπα τα τέσσαρα, Str. xvi. 14), but the whole town is the site of the expanse on the opposite side of the strait, as well as the broad table-land of Agrigundis, Epipolae, are now wholly bare and desolate, being in great part uncultivated as well as uninhabited.

III. TOPOGRAPHY.

The topographical description of Syracuse as it existed in the days of its greatness cannot better be introduced than in the words of Cicero, who has described it in unusual detail. "You have often heard (says he) that Syracuse was the largest, the most beautiful of all Greek cities, and the most beautiful of all cities. And it is so indeed. For it is both strong by its natural situation and striking to behold, from whatever side it is approached, whether by land or sea. It has two ports, as it were, enclosed within the buildings of the city itself, so as to combine with it from every point of view, which have different and separate entrances, but are united and combined together at the opposite extremity. The junction of the expanse from the mainland to the part of the town which is called the Island, but this is re- united to the continent by a bridge across the nar-
for the purpose of facilitating the communication with "the outer city," as that on the mainland was then called. At a later period it was again severed from the land, probably by the elder Dionysius, when he constructed his great docks in the two ports. It was, however, not always connected with the mainland by a bridge, or series of bridges, as it is at the present day. The citadel or castle, constructed by Dionysius, stood within the island, but immediately fronting the mainland, and closely adjoining the docks or navalica in the Lesser Port. Its front towards the mainland, which appears to have been strongly fortified, was known as the Pentaptych (Πένταπτυχον, Plut. Dion. 363); and this seems to have looked directly upon the Agora or Forum, which we know to have been situated on the mainland. It is therefore clear that the citadel must have occupied nearly the same position with the modern fortifications which form the defence of Syracuse on the land side. These were constructed in the reign of V. V., when the city was in the hands of the allies, by which Ortygia had been reunited to the mainland. This approach, as well as a Roman aqueduct designed to supply this quarter of the city with water, constructed, as it appeared from an inscription, by the emperor Claudius. (Fasell. Sic. iv. p. 169.)

Ortygia was considered from an early time as connected with the island by a bridge. (Pompeius Langobardus, Dion. xvi. 86,) built, or at least finished, by Agathocles, but the purpose and nature of which are uncertain; the public granaries, a building of so massive and lofty a construction as to serve the purposes of a fortress (Liv. xxiv. 21); and the palace of king Hiero. The latter was afterwards called the palace of the Roman praetors (Cic. Verro. v. 52.).

The site of this is uncertain: the palace of Dionysius, which had been situated in the citadel constructed by him, was destroyed together with that fortress by Timoleon, and a building for the courts of justice erected on the site. Hence it is probable that Hieron, who was always desirous to secure popularity, would avoid establishing himself again upon the same site. No traces now remain of the ancient walls or works on this side of the island, which have been wholly covered and concealed by the modern fortifications. The remains of a tower are, however, visible on a shoal or rock near the N. angle of the modern city, which are probably those of one of the towers built by Agathocles, as he is termed by Thucydides, was the most important and extensive of the quarters of Syracuse. It consisted of two portions, comprising the eastern part of the great triangular plateau already described, which extended from the angle of Epipolae to the sea, as well as the lower and more level space which extends from the foot of this table-land to the Great Harbour, and borders on the marshes of Lyasmine. This level plain, which is immediately opposite to the island of Ortygia, is not, like the tract beyond it extending to the Anapus, low and marshy ground, but has a rocky soil, of the same limestone with the table-land above, of which it is as it were a lower step. Hence the city, as soon as it extended itself beyond the limits of the island, spread out over this area; but not content with this, the inhabitants occupied the part of the table-land above it nearest the sea, which, as already mentioned in the general description, is partly separated by a cross valley or depression from the upper part of the plateau, or the heights of Epipolae. Hence this part of the city

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was of considerable natural strength, and seems to have been early fortified by a wall. It is not improbable that, in the first instance, the name of Acradina was derived from the heights, and that these, as well as the island, had originally their own separate defences; but as the city spread itself out in the plain below, this must also have been protected by an outer wall on the side towards the marbles. It has indeed been supposed (Grote's Greece, vol. vii. p. 556) that no defence existed on this side till the citizens of Athens, expelling the Achaeans, settled there when the Syracusans, for the first time, surrounded the suburb of Temenitis with a wall; but no mention is found in Thucydides of so important a fact as the construction of this new line of defence down to the Great Harbour, and it seems impossible to believe that this part of the city should so long have been unprotected. It is probable indeed (though not certain) that the Agora was already in this part of the city, as we know it to have been in later times; and it is highly improbable that so important a part of the city would have been placed in an unfortified suburb. But still more necessary would be some such defence for the protection of the narrow headlands and the harbours in the inner bight of the Great Harbour, which had certainly existed before the Athenian invasion. It seems, therefore, far more natural to suppose that, though the separate defences of Ortygia and the heights of Acradina (Diod. xii. 67, 73) were not destroyed, the two were from an early period, probably from the reign of Gelon, united by a common line of defence, which ran down from the heights to some point near that where the island of Ortygia most closely adjoined the mainland. The existence of such a boundary wall from the time of the Athenian War is certain; and there seems little doubt that the name of Acradina, supposing it to have originally belonged to the heights or table-land, soon came to be extended to the lower area also. Thus Diodorus describes Dionysius on his return from Gela as arriving at the gate of Acradina, where the outer gate of the city is certainly meant. (Diod. xii. 113.) It is probable that this gate, which was that leading to Gela, is the same as the one called by Cicero the Portae Agriganeae, immediately outside of which he had discovered the tomb of Sycellus (Tusc. Ins. 29.) But its situation cannot be determined; no distinct traces of the ancient walls remain on this side of Syracuse, and we know not how they may have been modified when the suburb of Neapolis was included in the city. It is probable, however, that the wall (as suggested by Col. Leake) ran from the brow of the hill near the amphitheatre in a direct line to the Great Harbour.

* These still abound in the wild pear-trees (αψηδές), from which the name, as suggested by Leake, was probably derived.

† The argument against this, urged by Cavallari, and derived from the existence of numerous tombs, especially the great necropolis of the catacombs, in this part of the city, which, as he contends, must have been without the walls, would prove too much, as it is certain that these tombs were ultimately included in the city; and if the ordinary custom of the Greeks was deviated from at all, it may have been so at an earlier period. In fact we know that in the days of Agrippa and Tarentum, when the custom was violated, and persons habitually buried within the walls.

Of the buildings noticed by Cicero as still adorning Acradina in his day there are scarcely any vestiges, but the greater part of them were certainly situated in or near the city. The two principal were two ports. The Forum or Agora was apparently directly opposite to the Pentapyla or fortified entrance of the island; it was surrounded with porticoes by the elder Dionysius (Diod. xiv. 7), which are obviously those alluded to by Cicero ("pulcherrimae portice." Ferc. iv. 52). The temple of Jupiter Olympus, which in Cicero's day stood below the Acropolis, was built by Hieron II. (Diod. xvi. 53), and must net be confounded with the more celebrated temple of the same divinity on a hill at some distance from the city. The pynateum, which was most richly adorned, and among whose chief ornaments possessed a celebrated statue of Sappho, which fell a prey to the caprice of the Persians, is situated a little to the west of the Pentapyla, opposite the entrance of the citadel. (Diod. xvi. 74.) But the column is still standing on this site, and the bases of a few others have been discovered, but it is uncertain to what edifice they belonged. The other ruins now visible in this quarter of the city are some remains of Roman baths of little importance. But beneath the surface of the soil there exist extensive catacombs, constituting a complete necropolis, and the tombs, as in most similar cases, are probably the work of successive ages, and can hardly be referred to any particular period. There exist, also, at two points on the slope of the hill of Acradina, extensive quarries hewn in the rock, similar to those found in Neapolis near the theatre, of which we shall presently speak.

Traces of the ancient walls of Acradina, crossing the low cliffs which bound it towards the sea, may be found from distance to distance along the whole line extending from the quarries of the Cappesicas round to the little bay or cove of Ste Panagia at the NW. angle of the plateau. Recent researches have discovered a fine wall or series of walls of Acradina, which appears to have run nearly in a straight line from the cove of Ste Panagia, to the steep and narrow pass or hollow way that leads up from the lower quarter to the heights above, thus taking advantage of the partial depression or valley already noticed. The cove of Ste Panagia may perhaps lie the parts of the temple of LIVY (xxv. 23), though the similar cove of the Scala Gera, about half a mile further W., would seem to have the better claim to that designation. The name is evidently the same with that of Trogilus, mentioned by Thucydides as the point on the N. side of the heights towards which the Athenians directed their lines of circumvallation, but without succeeding in reaching it. (Thuc. i. 39, vi. 2.)

3. Tyche (Týchē), so called, as we are told by Cicero, from its containing an ancient and celebrated temple of Fortune, was situated on the plateau or table-land W. of Acradina, and adjoining the northern face of the cliffs looking towards Magna. Though it became one of the most populous quarters of the city, its existence is found in the period of the Athenian siege; and it may fairly be assumed that there was as yet no considerable
suburb on the site, which must otherwise have materially interfered with the Athenian lines of circumvaluation, while the Syracusans would naturally have attempted to protect it, as they did that of Temenitis. A special outwork, in all probability that Diodorus notices the name, and even speaks of it as a distinct quarter of the city, as early as B.C. 466, during the troubles which led to the expulsion of Thrasybulus (Diod. xi. 68). It is difficult to reconcile this with the entire silence of Thucydides. Tyche probably grew up after the great earthquake of 624. In the southern edge of the plateau had completely secured it from attack. Its position is clearly shown by the statement of Livy, that Marcellus, after he had forced the Hexapyleum and scaled the heights, established his camp between Tyche and Neapolis, with the view of carrying on his assaults upon Achradina. (Livy. xxxv. 25.) It is evident therefore that the two quarters were not distinct consuls, but that a considerable extent of the table-land W. of Achradina was still unoccupied.

4. NEAPOLIS (Νῆσιος), or the New City, was, as its name implied, the last quarter of Syracuse which was inhabited, though, as is often the case, the New Town seems to have eventually grown up in the place of the old, and its principal streets and thoroughfares are parallel to those of the ancient city. It may, however, well be doubted whether it was in fact more recent than Tyche; at least it appears that some portion of Neapolis was already inhabited at the time of the Athenian invasion, when, as already mentioned, we have no trace of the existence of a suburb at Tyche. But there was then already a sanctuary of Apollo, which had grown up around the sanctuary of Apollo Temenites. The statue of Apollo, who was worshipped under this name, stood as we learn from Cicero, within the precincts of the quarter subsequently called Neapolis; it was placed, as we may infer from Thucydides, on the height above the theatre (which he calls Ἱερά Τεμενίτις), forming a part of the table-land, and present was not from the southern escarpment of the plateau. A suburb had apparently grown up around it, which was surrounded by the Syracusans with a wall just before the commencement of the siege, and this outwork bears a conspicuous part in the operations that followed. (Thuc. vi. 75.) But this extension of the fortifications does not appear to have been permanent, for we find in B.C. 115, when the temples of Ceres and the Cosa, which also stood on the heights not far from the statue of Apollo, described as situated in a suburb of Achradina, which was taken and the temples plundered by the Carthaginian general Himilco. (Diod. xiv. 63.) The name of Neapolis (Νῆσιος) is indeed already mentioned some years before (id. xiv.), and it appears probable therefore that the city had already begun to extend itself over this quarter, though it as yet formed only an unfortified suburb. In the time of Cicero, as is evident from his description, as well as from existing remains, Neapolis had spread itself over the whole of the southern slope of the table-land, which here forms a kind of second step or underfall, rising abruptly, among difficult ravines, which still separated from the heights of Temenitis by a second line of cliff or abrupt declivity. The name of Temenitis for the district on the height seems to have been lost, or merged in that of Neapolis, which was gradually applied to the whole of this quarter of the city. But the name was retained by the adjoining gate, which was called the Temenitid Gate

(Plut. Dion. 29, where there seems no doubt that we should read Τεμενερίδας for Μενερίδας), and seems to have been one of the principal entrances to the city.

Of the buildings described by Cicero as existing in Neapolis, the only one still extant is the theatre, which he justly extols for its large size ('theatrurn maximum', Ver. iv. 53). Diodorus also alludes to it as the largest in Sicily (xvi. 83), a remark which is fully borne out by the existing remains. It is not less than 440 feet in diameter, and appears to have been able to contain 15,000 persons. The lower rows of seats were covered with slabs of white marble, and the several cunei are marked by inscriptions in large letters, bearing the name of king Hieron, of two queens, Philistis and Nerelia, both of them historically unknown, and of two deities, the Olympian Zeus and Hercules, with the epithet of B.-A. (Diod. 38, Timol. 34, 38, &c.), as was frequently the case in other cities of Greece. The theatre, as originally constructed, must have been outside the walls of the city, but this was not an unusual arrangement.

Near the theatre have been discovered the remains of another monument, expressly mentioned by Diodorus as constructed by king Hieron in that situation, an altar raised on steps and a platform not less than 640 feet in length by 60 in breadth (Diod. xiv. 83). A little lower down are the remains of an amphitheatre, a structure which undoubtedly belongs to the Roman colony, and was probably constructed soon after its establishment by Augustus, as we find in inscriptions evidently belong to the time of Hieron II., who probably decorated and adorned this theatre, but the edifice itself is certainly referable to a much earlier period, probably as early as the reign of the elder Hieron. It was not used merely for theatrical exhibitions, but for the assemblies of the people, which are repeatedly alluded to as being held in it (Diod. xiv. 39, 44). The dramatic festivals in the city. (Asp. 87. Aelian, V. i. 4.)

Immediately adjoining the theatre are extensive quarries, similar in character to those already mentioned in the cliffs of Achradina. The quarries of Syracuse (Laotimiae or Lantumiae) are indeed frequently mentioned by ancient authors, and especially noticed by Cicero among the most remarkable objects in the city. (Cic. Ver. iii. 77. Aelian, V. i. 44.) There can be no doubt that they were originally designed merely as quarries for the extraction of the soft limestone of which the whole table-land consists, and which makes an excellent building stone; but from the manner in which they were worked, being sunk to a considerable depth, without any outlet on a level, they were found places of such security, that from an early period they were em-
ployed as prisons. Thus, after the Athenian expedition, the whole number of the captives, more than 7000 in number, were confined in these quarters (Thuc. vii. 86, 87; Diod. xiii. 33); and they continued to be used for the same purpose under successive despots and tyrants. In the days of Cicero, they were used as the normal prisons for criminals from all parts of Sicily. (Cic. Verr. v. 87.) The orator in one passage speaks of them as constructed expressly for a prison by the tyrant Dionysius (16. 55), which is a palpable mistake if it refers to the Launtami, in general, though it is not unlikely that the despot may have made some special additions to them with that view. But there is certainly no authority for the popular tradition which has given the name of the Bar of Dionysius to a peculiar excavation of a singular form in the part of the quarters nearest to the theatre. This notion, like many similar ones now become traditional, is derived only from the suggestion of a man of letters of the 16th century.

5. Epipolae (Zeipolos), was the name originally given to the upper part of the table-land which, as already described, slopes gradually from its highest point towards the sea. Its form is that of a tolerably regular triangle, having its vertex at Euryalus, and its base formed by the western wall of Achradina. The name is always used by Thucydides in this sense, as including the whole upper part of the plateau, and was doubtless so employed as long as the space was uninhabited; but as the suburbs of Tyche and Temenitis gradually spread themselves over a considerable part of the height, the name of Epipolae came to be applied in a more restricted sense to that portion only which was nearest to the vertex of the triangle. It is generally assumed that there subsequently arose a considerable town near this musée of the walls, and that this is the fifth quarter of the city alluded to by Strabo and those who spoke of Syracuse as a Pentapolis or aggregate of five cities. But there is no allusion to it as such in the passage of Cicero already quoted, or in the description of the capture of Syracuse by Marcellus; and it seems very doubtful whether there was ever any considerable population at the remote point. No vestiges of any ancient buildings remain within the walls; but the line of these may be distinctly traced along the top of the cliffs which bound the table-land both towards the N. and the S.; in many places two or three courses of the masonry remain; but the most important ruins are those at the angle or vertex of the triangle, where a spot named Mongibellus is still crowned by the ruins of the ancient castle or fort of Euryalus (Eurephylos, Thuc., but the Doric form was Euryphaeos, which was adopted by the Romans). The ruins in question afford one of the best examples extant of an ancient fortress or castle, designed at once to serve as a species of citadel and at once to give access to Epipolae from this quarter. The annexed plan will give a good idea of its general

form and arrangement. The main entrance to the city was by a double gate (A.), flanked on both sides by walls and towers, with a smaller postern or sally-port a little to the right of it. The fortress itself was an irregular quadrangle, projecting about 200 yards beyond the approach to the gate, and fortified by strong towers of solid masonry with a deep ditch cut in the rock in front of it, to which a number of subterranean passages gave access from within. These passages communicating with the fort above by narrow openings and stairs, were evidently made during the days they besieged without exposing the fortress itself to peril. As the whole arrangement is an unique specimen of ancient fortification a view is added of the external, or N. front of the fort, with the subterranean openings.

There can be no doubt that the fortress at Mongibellus is the one anciently known as Euryalus. This clearly appears from the mention of that fort as the time of the siege of Syracuse by Marcellus, as one capable of being held by a separate garrison after the capture of the outer walls of Epipolae, and threatening the army of Marcellus in the rear, if he proceeded to attack Achradina. (Liv. xxv. 25, 26.) Euryalus is also mentioned by Thucydides at the time of the Athenian expedition, when it was still unfortified, as the point which afforded a ready ascent to the heights of Epipolae (Thuc. vi. 93, v. 14). It indeed has always been, in a military point of view, the key of the whole position. Hence, the great care with which it was fortified after the occupation of Epipolae by the Athenians had shown the paramount importance of that position in case of a siege. The existing fortifications may, indeed, be in part the work of Hieron II. (as
SYRACUSAE.

supposed by Col. Leake); but it is certain that a
strong fort was erected there by Dionysius L.* , and
the importance of this was sufficiently shown in the
reign of Agathocles, when the attack of Hamilcar
SYRACUSAE. 1067

was repulsed by means of a strong garrison posted
at Euryalus, who attacked his army in flank, while
advancing to the attack of Epipolae. (Diod. xix. 29.)

Some writers on the topography of Syracuse have
supposed the fortress of *Mongibelli* to be the
ancient Hexapylum, and that Euryalus occupied the
site of Belederae, a knoll or hill on the ridge which
is continued from *Mongibelli* inland, and forms a
communication with the table-land of the interior.
But the hill of Belederae, which is a mile distant
from *Mongibelli*, though somewhat more elevated
than the latter point, is connected with it only by a
narrow ridge, and is altogether too far from the
table-land of Epipolae to have been of any import-
ance in connection with it; while the heights of
*Mongibelli*, as already observed, form the true key
of that position. Moreover, all the passages that
relate to Hexapylum, when attentively considered,
point to its position on the N. front of the heights,
looking towards Megara and Thapsus; and Colonel
Leake has satisfactorily shown that it was a fort
constructed for the defence of the main approach
to Syracuse on this side; a road which then, as
now, ascended the heights at a point a short distance
W. of the Scala Greco, where a depression or break
in the line of cliffs affords a natural approach.

(Leake, Notes on Syracuse, pp. 258, 342, &c.)

The gate at Hexapylum thus led, in the first in-
stance, into the suburb or quarter of Tycha, a
circumstance completely in accordance with, if not
necessarily required by, a passage in Livy (xix. 21),
where the two are mentioned in close con-
nection.

It is more difficult to determine the exact position of
*Labadale*, where the Athenians erected a fort
during the siege of Syracuse. The name is not
subsequently mentioned in history, so that we have
no knowledge of its relation to the fortifications as
they existed in later times; and our only clue to its
position is the description of Thucydidès, that it
stood "on the summit of the cliffs of Epipolae, look-
ing towards Megara." It was probably situated (as
placed by Götter and Mr. Grose) on the point of
those heights which forms a slightly projecting
angle near the farmhouse now called Tarpeia. Its
purpose was, doubtless, to secure the communications
of the Athenians with their fleet which lay at
Thapsus, as well as with the landing-place at
Leon.

It was not till the reign of the elder Dionysius
(as we have already seen) that the heights of
Epipolae were included within the walls or fortifi-
cations of Syracuse. Nor are we to suppose that
even after that time they became people like the
rest of the city. The object of the walls then
erected was merely to secure the heights against
military occupation by an enemy. For that purpose
he in B.C. 402 constructed a line of wall 30 stadia
in length, fortified with numerous towers, and ex-
tending along the whole N. front of the plateau,
from the NW. angle of Achradina to the hill of
Euryalus. (Diod. xiv. 18.) The latter point must
at the same time have been occupied with a strong
fort. The north side of Epipolae was thus securely
guarded; but it is singular that we hear of no
similar defence for the S. side. There is no doubt
that this was ultimately protected by a wall of the
same character, as the remains may be traced all
around the edge of the plateau; but the period of its
construction is uncertain. The portion of the cliffs
extending from Euryalus to Neapolis may have been
thought sufficiently strong by nature; but this was
not the case with the slope towards Neapolis, which
was easily accessible. Yet this appears to have
continued the weakest side of the city, as in B.C.
396 Himilco was able to plunder the temples in the
suburb of Temenius with apparently little difficulty.

At a later period, however, it is certain from exist-
ing remains, that not only was there a line of fortifi-
cations carried along the upper escarpment as far
as Neapolis, but an outer line of walls was carried
round that suburb, which was now included for all
purposes as part of the city. Strabo reckons the
whole circuit of the walls of Syracuse, including the
fortifications of Epipolae, at 180 stadia (Strab. vi.
p. 270); but this statement exceeds the truth, the
actual circuit being about 14 English miles, or 122
stadia. (Leake, p. 379.)

It only remains to notice briefly the different
localities in the immediate neighbourhood of Syra-
cuse, which are noticed by ancient writers in con-
nection with that city. Of these the most important

* This must have been the fort on Epipolae
taken by Dion, which was then evidently held by a
separate garrison. (Plut. Dion. 29.)
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is the OLYMPIUM, or Temple of Jupiter Olympus, which stood, as already mentioned, on a height, facing the southern front of Epipolae and Neapolis, from which it was about a mile and a half distant. (Liv. xxiv. 39.) The interval being occupied by the marshy plain on the banks of the Anapus. The sanctuary seems to have early attained great celebrity; even at the time of the Athenian expedition there had already grown up around it a small town, which was known as POLICHE (Πολιχή, Dio. L.), or the Little City. The military importance of the Anapus, and the fact that it was the bridge over the Anapus and the road to Helorus, as well as overlooking the marshes, the Great Harbour, and the lower part of the city, caused the Syracusans to fortify and secure it with a garrison before the arrival of the Athenians. (Thuc. vi. 73.) For the same reason it was occupied by all subsequent invaders who threatened Syracuse; by Himilco in c. 396, by Hamilcar in c. 309, and by Marcellus in c. 214. The remains of the temple are still visible: in the days of Cluvierius, indeed, seven columns were still standing, with a considerable part of the substructure (Cluv. Sicil. p. 179), but now only two remain, and those have lost their capitals. They are of an ancient style, and belong probably to the fifth century B.C., when the temple was the most celebrated of those at Syracuse. This temple was built by the Geonomi as early as the 6th century B.C.

The adjoining promontory of Plemmyrium does not appear to have been ever inhabited, though it presents a table-land of considerable height, nor was it ever permanently fortified. It is evident also from the operations of the Syracusans upon the Carthaginians, as well as that of the Athenians, that the Syracusans had not attempted to occupy, or even to guard with forts, the more distant parts of the Great Harbour, though the docks or arsenal, which were situated in the inner bay or recess of the bay, between Ortygia and the lower part of Andarono, were strongly fortified. With the exception of Tyrrenides, who calls it 6 and 7 stadia from there, Livy, on the contrary, says it was 5 miles from Helorus, but this must certainly be a mistake. About 3 miles further N. is the promontory of THAPAUS (Θάπας, now called MAGNIA), a low and rocky peninsula, united to the mainland by a sandy isthmus, so that it formed a tolerably secure port on its E. side. On this account it was selected, in the first instance, by the Athenians for their naval camp and the station of their fleet, previous to their taking possession of the Great Harbour. (Thuc. vi. 97.)

It had been one of the first points on the Sicilian coast occupied by Greek colonists, but these speedily removed to Megara (Thuc. vi. 4); and the site seems to have subsequently always remained unoccupied, at least there was never a town upon it. It was a low promontory, whence Virgil appropriately calls it 'Thapa acera.' (Verg. Aen. iii. 689; Ovid, Fast. iv. 477.) About a mile inland, and directly opposite to the entrance of the isthmus, are the remains of an ancient monument of great importance, which would agree with the statement of Strabo, and of quadrangular form. The portion now remaining is about 24 feet high, but it was formerly surmounted by a column, whence the name by which it is still known of L'AGNOSIA, or "the Needle." This monument is popularly believed to have been erected by Marcellus to commemorate the capture of Syracuse; but this is a mere conjecture, for which there is no foundation. It is probably in reality a sepulchral
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The topography of Syracuse attracted attention from an early period after the revival of letters; and the leading features are so clearly marked by nature that they could not fail to be recognised. But the earlier descriptions by Pausanias, Bonanni, and Mirabella, are of little value. Cluverus, as usual, investigated the subject with learning and diligence; and the ground has been carefully examined by several modern travellers. An excellent survey of it was also made by British engineers in 1808; and the researches and excavations carried on by the duke of Sera di Falco, and by a commission appointed by the Neapolitan government in 1839 have thrown considerable light upon the extent remains of antiquity, as well as upon some points of the topography. These have been discussed in a separate memoir by the architect employed, Saverio Cavallari, and the whole subject has been fully investigated, with constant reference to the ancient authors, in an elaborate and excellent memoir by Col. Leake. The above article is based mainly upon the researches of the last author, and the local details given in the great work of the duke of Sera di Falco, the fourth volume of which is devoted wholly to the antiquities of Syracuse. (Fazelli, Le Antiche Syracusae, 3 vol. fol. Palermo, 1717; Mirabella, Dizionario della Pianta dell'antiche Syracusae, reprinted with the preceding work; Cluver, Sicid. i. 12; D'Orrville, Sicida, pp. 175-202; Smyth's Sicily, pp. 162-176; Swinburne, Travels in the Two Sicilies, vol. ii. pp. 318-346; Hauke, Classical Tour, vol. i. pp. 100-130; Notes on Syracuse, in the Transactions of the Royal Society of Literature, 2nd series, vol. iii. pp. 329-354; Sera di Falco, Antichità della Sicilia, 2nd ed. iv.; Cavallari, Zur Topographia von Syrakus, 2nd ed. Göttingen, 1845.)

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The name Aram (דר), more comprehensive than the limits of Syria Proper, extends, with several qualifying adjuncts, over Mesopotamia and Chaldea. Thus we read (1.) of Aram of the two rivers, or Aram Naharaim (דר תלבש, ל), X. 6, 11; the Mesopotamiae, Gen. xxiv. 10, equivalent to Padan-Aram, or the Plain of Aram (דר כתר, ל, Xxviii. 15; Mesopotamiae, Gen. xxv. 20, xxxii. 2, 5, 6, 7, xxxii. 18), but comprehended also a mountain district called "the mountains of the east" (Năm. xxi. 5, xxiii. 7; Deut. xxiii. 4). (2.) Aram Sobah (דר עוד, LXXX. Nov, 1 Sam. xiv. 47; 2 Sam. viii. 3, x. 6, 8). (3.) Aram of Damascus (דר דמשק, LXXX. דמשק, 2 Sam. v. 5). (4.) Aram Beth-Rehob (דר בחרב, LXXX. דדר בחרב, 2 Sam. x. 6, 9). (5.) Aram Maacah (דר מחא, LXXX. דדר מחא, 1 Chron. xix. 6). Of these five districts thus distinguished, the first has no connection with this article. With regard to the second, fourth, and fifth, it is doubtful whether Sobah and Rehob were in Mesopotamia or in Syria Proper. Gesenius supposes the empire of Sobah to have been situated north-east of Damascus; but places the town, which he identifies with Nisibis, Nisibis, and Antiochia Mydonis, in Mesopotamia (Lxx. xxv. 3; 2 Macc. 1069); but a comparison of 2 Sam. v. 6 with 1 Chron. xix. 6 seems rather to imply that Rehob was in Mesopotamia, Sons and Maachah in Syria Proper; for, in
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the former passage, we have the Aramites of Beth-
Beheb, and the Aramites of Soba, and the king of
Maacah,—in the latter, Aram Naharaim = Mesopotamia, and Aram Maacah and Zobah; from which
we may infer the identity of Beth-Beheb and Mesopotamia, and the distinction between this latter and
Maacah or Zobah: and again, the alliance between
Habakkar, king of Zobah, and the Aramites of Damascus (2 Sam. vii. 6; 1 Chron. xix. 9—10) would imply the contiguity of the two states; while the expedition of the former "to recover his border," or "establish his dominion at the river Ephrates" (ver. 3), during which David attacked him, would
suppose a march from west to east through Syria, rather than in the opposite direction through Mesopotamia.

With regard to the origin of the name Aram,
there are two Patriarchs in the early genealogies from whom it has been derived; one the son of Shem, the progenitor of the Hebrew race, whose other children were, Assur, Arphaxad, and Lud, represents ancient kingdoms or races contiguous to Syria, and the second son of Aram, the Syrian, probably gave his name to the native land of Job, at a very early period of the world's history. (Gen. x. 22, 23.) The other Aram was the grandson of Nahor, the brother of Abraham, by Kemuel, whose brother Buz is by some supposed to have given his name to the country of Job, as it can scarcely admit of a doubt that the third brother, Buz, was the patri
triarch under whom the neighboring tribes took its name, and which is mentioned as the name of its owner (Gen. xxii. 20, 21; Job i. 1, xxii. 2.)

But as we find the name Aram already applied to describe the country of Bethuel and Lebanon, the uncle and cousin of the later Aram, it is obvious that the country must have derived its name from the earlier, not from the later patriarch. (Gen. xxv. 20, xxviii. 6, 7.)

The classical name Syria is commonly supposed to be an abbreviation or modification of Assyria, and to date from the period of the Assyrian subjugation of the ancient Aram; and this account of its origin is confirmed by the fact that the name Syria does not occur in Homer or Hesiod, who speak of the inhabitants of the country under the name of Arimia, (εἰς Ἀρμοσὶ, Hes. II. B. 783. Her. Theog. v. 304), in connection with the myth of Typhon, recorded by Strabo in describing the Orientes (Οριέντες); and this writer informs us that the Syrians were called Aramaei or Arimia (I. p. 42, xiii. p. 637, xvi. pp. 784, 785), which name was, however, extended too far to the west or north by other writers, so as to comprehend Cilicia, and the Saxae of Scythia. (See Bochart, Geog. Sac. Lib. ii. cap. 6.) Herodotus, the earliest writer who distinctly names the Syrians, declares the people to be identical with the Assyrians, where he is obviously speaking of the latter, making the
former to be the Greek, the latter the barbarian name (vii. 63); and this name he extends as far south as the confines of Egypt—placing Sidon, Asy
nus, Cedytis, and, in short, the Phoenicians in gen
eral, in Syria (ii. p. 12, 158, 159), calling the Jews the Syrians in Palestine (ii. 104); and as far west as Asia Minor, for the Cappadians, he says, are called Syrians by the Greeks (I. 72), and speaks of the Syrians about the Thermodon and Parthenius, rivers of Bithynia (ii. 104). Consistently with this early notice, Strabo, at a much later period, states that the name of Syria formerly extended from Babylon to far south as the Gulf of Issus, and thence as far as the Euxine (viii. p. 737); and in this wider sense

the name is used by other classical writers, and this includes a tract of country on the west which we are not comprehended within the widest range of its ancient Aram.

II. Natural boundaries and divisions. The limits of Syria proper, which is now to be considered, are clearly defined by the Mediterranean on the west, the Euphrates on the north, the Euphrates and Taurus on the north, and the great Deser of Arabia on the south. On the west, the long and narrow strip of coast, commencing at la

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appears near Ayas, and again in larger masses at some little distance from the NE side of the chain. Southward of Belias the chain becomes remarkable for its serrated sides and numerous summits, of which the Akhna Tash shows about fifteen between that place and the valley of the Orontes." The sharp ridge of Jebel Rho'ma terminates in the rugged and serrated peaks of Cape Khanair, which overhangs the sea, and separates the Gulf of Iskenderun from the Bay of Euphrates. This mountain is one of the favorite haunts of Fieria of classic writers, a limestone olistostrome from Mount Rho'ma, and itself imperfectly connected with the other classical mount, Casius, by the lower range of Jebel Simân. A little to the south of the embouchure of the Oronites, Mount Casius reaches an elevation of 5699 feet, composed of supra-cretaceous limestone, on the skirts of which, among the birch and larch woods, are still to be seen the ruins of the temple, said to have been consecrated by Cronus or Ham (Ammianus Marcell., xxii. 14), while the upper part of its cone is entirely a naked rock, justifying its native modern name Jebel-el-Abru (the bald mountain). From this point it descends in a serrated form to the sea, a much lower elevation, and receding further from the coast, throws out its roots both east and west, towards the Oronites on the one side and the Mediterranean on the other. This range has the general name of Jebel Anizarieh from the tribe that inhabits it, but is distinguished in its various parts and branches by local names, chiefly derived from the towns and villages in which distinct sides or bases. The southern termination of this range must be the intervening plains which Pliny places between Libanus and Barquias ("interiacentes campi"), on the north of the former. (Plin. v. 20.) These plains Shaw finds in the Jannus (fruitful), as the Arabs call a comparatively level tract, which "commences a little south of Doplupara, and ends at Sumrah, extending itself all the way from the sea to the eastward, sometimes five, sometimes six or seven leagues, till it is terminated by a long chain of mountains. These seem to be the Mons Barquias of Pliny." Sumrah he identifies with Sinyra,—which Pliny places in Coeleisya at the northern extremity of Mount Libanus,—but remarks that, as Sumrah lies in the valley of the Jannus river, and has been a grain market since ancient times, this circumstance will better fall in with Ares, where Mount Libanus is remarkably broken off and discontinued. (Shaw, Travels in Syria, pp. 268, 269, 410 ed.) We here reach the confines of Phœnicia, to which a separate article has been devoted, as also to Mount Lebanon, which continues the coastline to the southern extremity of Syria.

2. Coeleisya, and the valley of the Oronites.—Although the name of Coeleisya (Hollow Syria) is sometimes extended so as to include even the coast of the Mediterranean—as in the passage above cited from Pliny—from Seleucia to Egypt and Arabia (Strabo, vii. 15), and especially the prolongation of the mountain chain along the front of the mountain to the Dead Sea (see Rollin, Palaestina, p. 103, 458, 607, 774), yet, according to Strabo, the name properly describes the valley between Libanus and Antilibanus (vi. 2, § 21), now known among the natives as El-Bâda'a (the deep plain). "Under this name is embraced the valley between Lebanon and Anti-Lebanon, from Zahleh southward; including the villages on the declivities of both mountains, or rather at their foot: for the eastern declivity of Lebanon is so steep as to have very few villages much above its base; and the western side of Anti-Lebanon is not more inhabited. Between Zahleh and its suburb, Mâllâhâk, a stream called Ab Sidrâm descends from Lebanon and runs into the plain to join the Littâm. The latter river divides the Bâda'a from north to south; and at its southern end passes out through a narrow gorge, between precipices in some places of great height, and finally enters the sea north of Bâhur, where it is called Yârûzût. To the south of this branch of the Bâda'a is the Meri Agín (meadow of the springs), between Bâdîl Beirût and Wâdy-et-Teïm, on the left of the Littâm. Here Lebanon and Anti-Lebanon come together, but in such a manner that this district may be said to separate rather than to unite them. It consists of a beautiful fertile plain, surrounded by hills, in some parts high, but almost everywhere arable, until you begin to descend towards the Littâm. The mountains farther south are much more properly a continuation of Lebanon than of Anti-Lebanon." (Dr. Eli Smith, in Biblical Researches, vol. iii. Appendix B. pp. 136, 140.)

This then is the proper termination to the south of Coeleisya. The Yârûzût and Yârûzût Bâda'a, and the Ab Sidrâm, and Wâdy-et-Teïm, which is traversed by the several tributaries of the Jordan, and extends as far south as the Bahr-el-Huleh. [Samachonitze Lacuci; Fakir Beket, pp. 521, 522.]

To return now to the watershed. Baalbek gives its name to the remainder of the Bâda'a, from the village of Zahleh northward (Smith, at sup. p. 144), and together with the villages in which direction it then bends to the east. The most easterly sources of the Orontes are found, not far from Baalbek, which lies in the plain nearer to the river of Anti-Præsia than to Lebanon. [Orontes; Heliopolis.] The copious fountain of Labwah is about 10 miles north-east of Baalbek; and this village gives its name to the stream which runs for 19 miles through a rocky desert, until it reaches the basin of a much larger stream at the village of Er-Ras or Ain Zerka, where is the proper source of the Orontes, now Er-Asi. The body of water now "becomes at least three thousand feet greater than before, and continues in its rugged chasm generally in a north-easterly course for a considerable distance, until it passes near Zehleh," then runs more to the west, the valley of the Jannus river, and has been fed on its way by numerous streams from the slopes of Lebanon and Anti-Lebanon, draining the slopes of Jebel Anerieh, and forming as it approaches Homs the Bahr-el-Kades, which is 6 miles long by about 2 wide. (Cheyne, at sup. p. 394; Robinson, Journal of the R. G. S. vol. xxiv. p. 32.) Emerging from the lake, it waters the gardens of Homs about a mile and a half to the west of the town, then running north to Er-Rastan, where is a bridge of ten arches, it is turned from its direct course by Jebel Arâdâm on its left bank, round the roots of which it sweeps almost in a semicircle, and enters Hamah, where it is crossed by a bridge of thirteen arches. It now continues its course in a more direct line, as has been stated, towards Kalliat-es-Sujar (Larissa), then due west for 8 miles, when it turns due north, and so continues to the Jîr Hâdîd mentioned below. About 20 miles below Larissa it passes Kalliat-em-Medaïfa (Apsamia) on its right bank, distant about 2 miles; a little to the north of which it receives an affluent from the same lake. Er-Têraz is a remarkable abundance of black-fish and carp (Burckhardt, Syria, p. 143; Cheyne, p. 395), then, running through Wâdy-el-Ghab, enters the Birkel-et-Hovesh, 8 miles
north of Apameia, where its impetuousity is curbed and its waters dissipated in the morasses, so that it flows off in a diminished stream to Jier Shkher, to be again replenished in its course through the plain of 'Unak by other affluents, until it reaches its northermmost point at Jier Hadik (the Iron Bridges), a little below which it winds round to the west, and about half a mile above the town receives from Bisk-al-Abiad (the White Sea) the Naher-al-Kowshah, a navigable river, containing a greater volume of water than El-Agy itself. It now flows to the north of Antioch and the infamous groves of Daphne, through an exceedingly picturesque valley, in a south-west course to the sea, which it enters a little to the south of Seleucia, after a circuitous course of about 200 miles, between 35° and 36° 15' of northern latitude, 36° and 37° of east longitude.

3. Antilibanus and the eastern range.—The mountain chain which confines Cœle-syria on the east is properly designated Antilibanus, but it is further extended towards the north and south by offsets, which confine the valley of the Orontes and the valley of the Litani respectively. Antilibanus itself, now called Jebel-esh-Shuribah (Eastern Mountains), which is vastly inferior to Libanni both in majesty and fertility, has been already described, as has also its southern prolongation in Mount Hermon, now Jebel-es-Sheikh, sometimes Jebel-es-Talq (the Snow Mountains). [Antilibanus.] The northern chain of the Orontes valley, has not been sufficiently surveyed to admit of an accurate description, but there is nothing striking in the height or general aspect of the range, which throws out branches into the great desert, of which it forms the western boundary.

4. The eastern desert.—Although for the purpose of the geographic distribution, the whole eastern part of the mountain chains above described may be regarded as one region, and the insufficient materials for a minute and accurate survey make it convenient so to regard it, yet it is far from being an uniform flat, presenting throughout the same features of desolation. On the contrary, so far as it has yet been explored, particularly to the south of the parallel of Damascus, the desolation is diversified by successions of hills and valleys, which often present large fertile tracts of arable land, cultivated in many parts by a hardy and industrious race of inhabitants. By far the richest of these is the plain of Damascus (El-Ghastah), at the foot of the eastern declivity of Antilibanus, the most excellent of the four earthly paradises of the Arabian geographers. (Dr. Eil Smith, in Bib. Res. vol. iii. Appendix B, p. 147.) It owes its beauty, not less than its fertility, to the abundance of water conveyed to it in the united streams of the Barada and the Phisak, which, issuing together from the eastern roots of Antilibanus, and distributed into numerous rivulets, permeate the city and its thousands of gardens, and finally themselves in the Sea of Galilee, Bashi-al-Merj, which the exploration of a recent traveller has found to consist of two lakes instead of one, as has hitherto represented in all modern maps. (Porter, Five Years in Damascus, 1855, vol. i. pp. 377—383, and map.) Indeed, so much fresh light has been thrown on the south-west of Syria by Mr. Porter's careful surveys, that the whole country will have to be greatly modified in all future maps, as we are now, for the first time, in a position to define with some degree of accuracy the limits of several districts mentioned both by sacred and classical writers, whose relative position even has hitherto been any matter of doubtful conjecture. The statements of Burchardt, who has hitherto been the sole authority, require considerable correction.

The Barada, the ancient Abana, from its rise in Antilibanus, near the plain of Zobdam to its termination in the South and East Lakes, is computed to be about 150 miles in length, and its course is from north-east to south-west, equal to 311 square miles, inhabited by a population of 150,000 souls, or an average of 483 to every square mile, including Damascus and its suburbs. "The prevailing rock of the mountains through which it flows is limestone. In the higher regions it is hard and compact, but near Damascus soft and yielding, with large holes left by the intermitten floods; all shells and corals in great variety are found along the central chain of Antilibanus, through which the river first cuts. In the white hills near Damascus are large quantities of amoniments. At Sitk Way Barada (near its source) is a vast bed of argil remains, not less than a mile in length, and in some places exceeding 100 feet in thickness. Tracts of trees, bushes, herbs, that is to say, every kind of vegetable life, are delicate traces of the leaves may be seen scattered about in vast masses. There are in several places among the mountains traces of volcanic scoriae. On a lofty summit, two hours' north-east of Sitk, a what appears to be an extinct crater. The mountain has been rent, the limestone strata thrown out, and new layers of earth thrown up, the face of the plain of Damascus has a loamy soil interspersed with fine sand. The substratum is completely covered with about 2 feet of sand. The south-easterly portion of the plain is entirely volcanic." (Porter, Journal of Sacred Literature, vol. iv. p. 262.) The plain of Damascus is bounded towards the south by the range of the Jebel-al-es-Aesse (the Black Mountains), the southern base of which is washed by a stream, which has lately been supposed by some travellers to represent the ancient Pharsar. It is now called Naher-al-Aesse, which, rising in the roots of Hermon, runs a course about north-east to a small lake named Bsharet-es-Safqay, only about 4 miles south of which lies the town of Damascus. It runs partly through a limestone and partly through a volcanic formation, which continues here far to the south. (Porter, in Journal of Soc. Lit. vol. v. pp. 45—57, Travels, vol. i. pp. 297—322.) On the south side of the river, opposite to Jebel-al-Aesse, is another low mountain range called Jebel Massa, and a higher elevation connected with this range commands a view of those ancient divisions of Southern Syria, which have hitherto been only conjecturally placed in modern maps. Their boundaries have notwithstanding been indelibly traced by the hand of nature, and the limits so clearly defined that they actually exist, mostly under their ancient names, as an evidence of the originality of classical and sacred geography. But these will be more conveniently considered in connection with Trachonitis, round which they are grouped (Tschermits), particularly as this part of the country may be regarded as debatable ground between Syria, Arabia, and Palestine.

Turning now to the north of Damascus and the east of the country, the country between this city and Aleppo offers nothing worthy of particular notice; indeed its geography is still a blank in the map of Syria, except its western side, which is traversed by the Hey road, the most northern part
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preserve the tradition of the fortifications mentioned in the narrative. The is mentioned, however, and the Merkes-su, appears to have been diverted from its ancient channel, and runs to the sea in two small streams, one to the north of the northern wall, the other to the south of the southern. The site of Myriandrus has not yet been positively determined, but it must have been situated about half-way between Antioch and Antiochus (Alexandria Rhoeus), as Strabo also intimates (see below). From this point the army must have crossed the Ammanus by the Belkis pass, and have marched through the plain of 'Umak, north of the lake of Antioch, where three fordable rivers, the Lobatae (Kara-su), the Oenoparas (Aenoda), and the Arceuthus (Afriu), must have been crossed on their march, which, however, are unnoticed by the historian. The river Chalus, with its sacred fish, is identified with the Chalitis or Kosek, the river of Aleppo, the principal tributary to which in the mountains is still called Balkiti, or Fish-river. The veneration of fish by the Syrians is mentioned also by Diodorus, Lucian, and other ancient writers (Ainsworth, Travels in the Track of the Tigris, p. 57). It is a head source of the river Euphrates, with the palaces and parks of Belus, 30 parasangs, or 90 geographical miles, from Chalus, is marked by an ancient site called to the present day Belis, peculiarly positioned with regard to the Euphrates, and at a point where that river would first appear on coming across Northern Syria in a direct line trending a southward, and corresponding at the same time with the distances given by Xenophon." (Ainsworth, L. c. p. 66.) The ruins of a Roman castle, built upon a mound of ruins of greater antiquity, doubtless preserve the site of the satrap's palace; while the rich and productive alluvial soil of the plain around, covered with grasses, flowering plants, jungle, and shrubs, and abounding in game, such as wild boar, francolin, quails, landralls, &c., represents "the very large and beautiful paradise:" the river Daradax, however, is reduced to a canal cut from the Euphrates, about a mile distant, which separated the large park from the mainland; and Mr. Ainsworth thinks that the fact of the foundation of that city with its 30 parasangs, "tends to show that the origin of a canal is meant, rather than the source of a river" (p. 67, n. 1). Thapsacus is described in a separate article. [THAPSACUS.]

Far more full, but still unsatisfactory, is the description of Syria given by Strabo, a comparison of which with the later notices of Ptolomy and Ptolemy, illustrated by earlier histories and subsequent itineraries, will furnish as complete a view of the classical geography of the country as the existing materials allow. The notices of Phoenicia, necessarily intermingled with those of Syria, are here omitted as having been considered in a separate article [PHRIXONITICA]. On the north Syria was separated from Cilicia by the Amaseus, to the south the gulf of Iasus to the bridge of the Euphrates in Commagene was a distance of 1400 stadia. On the east of the Euphrates it was bounded by the Scenicite Arabs, on the south by Arabia Felix and Egypt, on the west by the Egyptian sea as far as Iasus (xvii. p. 249). He divides it into the following districts, commenced with the name of the region, the Seleucia of Syria; Coele Syria; Phoenice on the coast; Julia inland. Commagene was a small territory, having Samosata for its capital, surrounded by a rich country. Seleucia, the fortress of Mesopo-

"of which has been described by Burckhardt, and its southern by the less enterprising and more accurate Porter, in more recent times. (Burckhardt, Syria, p. 121, &c.; Porter, Damascas, vol. ii. p. 350, &c.) The northern part of Syria is now comprehended in the pasture of Aleppo. It is bounded on the east by the Euphrates, and on the north and west by the mountains. In 1831, Mr. Porter's book, the "Palaestina," of which throws off other diverging branches to the south, until they ultimately flank the valley of the Oronetes on the east, so continuing the connection between Antilibanus and its parent stock. Aleppo itself is situated in a rich and extensive plain, separated on the east by undulating hills from the almost unoccupied country, which contains the skey-track, extending from thence to the Euphrates. The sandy level of this Syrian desert is, however, diversified by occasional ranges of hills, and the plateaux are of various elevation, rising a little west of the meridian of Aleppo to a height of 1500 feet above the Mediterranean, and then receding suddenly to the east and much more gradually to the west. It is on one side, from Damascus to the Euphrates, east of Damascus, that Palmyra is situated, the only noticeable point in all the dreary waste, which has been described in an article of its own [PALMYRA]. The tract between Damascus and Palmyra has been frequently explored by modern travellers, as well as the ruins themselves; but there is no better account of the town than that given by Mr. Porter, already so frequently referred to (vol. i. pp. 149—254; compare Irby and Mangles, pp. 257—276).

III. Ancient geographical divisions.—The earliest classical notice of Syria, which could be expected to enter into any detail, is that of Xenophon in his Anabasis. Unhappily, however, this writer's account of the march of Cyrus through the north of Syria is very brief. The following notes are all that he offers for the illustration of its ancient geography. Issus he mentions as the last city of Cilicia, towards Syria. One day's march of 5 parasangs brought them to Mopsuestia (Mopsuestes), a mercantile city of the Phoenicians, on the sea. Four days' march, or 20 parasangs, to the river Chalus (Xeades), abounding in a fish held sacred by the Syrians. Six days, or 50 parasangs, to the fountains of the Daradax (al. Darades, Adapirs), where were palaces and parks of Belus, governor of Syria. Three days, or 30 parasangs, to Thapsacus, the situation of the Euphrates (Ainab. l. 4. §§ 4—18). It is to be remarked that the 9 days' march of 50 parasangs beyond this is said by Xenophon to have led through Syria, where he uses that term of the Aram Naharin, of the Scriptures, equivalent to Mesopotamia. Of the places named by the historian in Syria Pro-Phos, I have not been able to ascertain the position of the Cilician and Syrian gates is marked by the narrow passage left between the base of the Ammanus and the sea, where the ruins of two walls, separated by an interval of about 600 yards, still
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tamia, was situated at the bridge of the Euphrates in this district, and was assigned to Commagene by Pompey. Seleucia, otherwise called Tetrapolis, the best of the before-named districts, was subdivided according to the number of its four principal cities, Seleucia of Pieria, Antioch, Apamea, and Laodicea. The Orontes flowed from Cœlesyria through this district, having to the east the cities of Bambyce, Berea, and Hecalea, and the river Euphrates. Hecalea was 20 stadia distant from the temple of Athena at Cynarates. This gave its name to Cynarates which extended as far as Antiochis to the south, touched the Amanus on the north, and was contiguous with Commagene on the east. In Cynarates were situated Giadaras, its capital, and near it Hecaleum. Contiguous to Giadaras lay Pagras of Antiochis, on the Amanus, above the plain of Antioch, which was watered by the Arceuthus, the Orontes, the Labota, and the Oenoparos, in which was also the camp of Melander; above these lay the table mount, Trapezis. On the coast were Seleucia and Mount Piera, attached to the Amanus, and Rhadadis, just across the border of the Cynarates. South of Antiochis was Apamea, lying inland; south of Seleucia Mount Casius and Antiochis: but the former was divided from Seleucia by the embouchure of the Orontes and the rock-bewn temple of Nymphium; then Posidion a small town, Hecalea, Laodicea, &c. The mountains east of Laodicea, the Helicis, which lie a few lower, had a steeper incline on the east towards Apamea (named by the Macedonians Pella) and the Chersonese, the rich valley of the Orontes above that city was called. Contiguous with the district of Apamene, on the east, was the country of the phylarch of the Arabs, named Parapotamia, and Chalcidice, extending from the Massyas; while the Scimit Arabes also occupied the south, being less wild and less distinctly Arab in proportion as they were brought nearer by position to the influences of Syrian civilization. (Ibid. pp. 749—753.) Then follows the description of the coast, which belongs to Phoenicia (sup. p. 606), and his extraordinary mis-statement about Libanus and Antilibanus (p. 752) alluded to under those articles. According to this, the southern termination of Libanus was on the coast, a little to the south of Tripolis, at a place called Θεοκράτιον, while Anti-libanus commenced at Sicia. The two ranges then ran parallel towards the east, until they terminated in the mountains of the Arabians, above Damascus, and in the two Trachones [TRACHONITIS]. Between these two ranges lay the great plain of Cœlesyria, divided into several districts, the width at the sea 200 stadia, the length inland about double the width; fertilised by rivers, the largest of which was the Jordan, and having a lake called Gennesaretis [TIHRIAS MARAE]. The Chrysoormias, which rose near Damascus, was almost wholly absorbed in irrigating the plains, and Jordan was navigated by the Arabians. The westernmost of the plains, along the sea-border, was called Macra (Μακρὰ ωβεβος), next to which was Massyas, with a hilly district in which Chalæa was situated as a kind of acropolis of the district, which commenced at Laodicea ad Libanum. This hilly district was held by the Arabians above the others. Above the Massyas was the Royal Plain (Ἀβάδη Βασιλέας) and the country of Damascus, followed by the Trachones, &c. (pp. 755, 756.) This very confused and inaccurate description has been sufficiently corrected in the account above given of the Physical Geo-

graphy of Syria, and need not be further noticed that to observe that it is very strange that, after Syria had been occupied by the Macedonians and the Romans for so many years, and notwithstanding the frequent campaigns of the Roman legions in that country, even its main features were so little known.

Pliny confines Syria to the limits usually assigned it, that is to be distinguished between Syria of the East and Syria of the West, the latter as described by Strabo. He describes Galilæa as that part of Judæa which adjoins Syria (v. 14. a. 15), but coincides with Strabo is giving a description of the coast under the name of Phœnicis (19. a. 17). His notion of the directions of the ranges of Libanus and Antilibanus is more correct than that of Strabo; but his description of the coast-land from thence as a superfluous dissent, far more correct than that of the interior of the country; while his grouping of the various districts is altogether arbitrary and incorrect. Thus, while he correctly describes Mount Libanus as commencing behind Sicia, he makes it extend for 1500 stadia (a monstrous exaggeration, if the reading is correct) to the north of the Jordan. South of Libanus was Apamea, lying inland; south of Seleucia Mount Casius and Antiochis: but the former was divided from Seleucia by the embouchure of the Orontes and the rock-bewn temple of Nymphium; then Posidion a small town, Hecalea, Laodicea, &c. The mountains east of Laodicea, the Helicis, which lie a few lower, had a steeper incline on the east towards Apamea (named by the Macedonians Pella) and the Chersonese, the rich valley of the Orontes above that city was called. Contiguous with the district of Apamene, on the east, was the country of the phylarch of the Arabs, named Parapotamia, and Chalcidice, extending from the Massyas; while the Scimit Arabes also occupied the south, being less wild and less distinctly Arab in proportion as they were brought nearer by position to the influences of Syrian civilization. (Ibid. pp. 749—753.) Then follows the description of the coast, which belongs to Phoenicia (sup. p. 606), and his extraordinary mis-statement about Libanus and Anti-libanus (p. 752) alluded to under those articles. According to this, the southern termination of Libanus was on the coast, a little to the south of Tripolis, at a place called Θεοκράτιον, while Anti-libanus commenced at Sicia. The two ranges then ran parallel towards the east, until they terminated in the mountains of the Arabians, above Damascus, and in the two Trachones [TRACHONITIS]. Between these two ranges lay the great plain of Cœlesyria, divided into several districts, the width at the sea 200 stadia, the length inland about double the width; fertilised by rivers, the largest of which was the Jordan, and having a lake called Gennesaretis [TIHRIAS MARAE]. The Chrysoormias, which rose near Damascus, was almost wholly absorbed in irrigating the plains, and Jordan was navigated by the Arabians. The westernmost of the plains, along the sea-border, was called Macra (Μακρὰ ωβεβος), next to which was Massyas, with a hilly district in which Chalæa was situated as a kind of acropolis of the district, which commenced at Laodicea ad Libanum. This hilly district was held by the Arabians above the others. Above the Massyas was the Royal Plain (Ἀβάδη Βασιλέας) and the country of Damascus, followed by the Trachones, &c. (pp. 755, 756.) This very confused and inaccurate description has been sufficiently corrected in the account above given of the Physical Geo-

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of the monstruous Atargatis, the Docesto of the Greeks); Chalcis ad Bulum, which gave its name to the region of Chalcidene, the most fertile in Syria; then Cyrrhestica, named from Cyrrhus; the Gazatai, Gindareni, Gabeni; two tetrarchies named Graucomata; the Emezeni; Hylatiae; the Ituranees and their kindred Baetarvani; the Mariammati, the tetrarchy of Mamieles, Paradiesi, Pagrera, Finitaris; two other Seleucias, the one at the Euphrates, the other at the Indus. The remains of some of these places in Corelyria: the towns and peoples enumerated in the rest of Syria, omitting those on the Euphrates, which are separately described, are the Aretbussi, Beroeanees, Epiphaneoess; on the east, the Laodiceees by Libanus, the Lencadii, Larissai, besides seventeen tetrarchies with barbarous names not further specified. The towns named in connection with the Euphrates are, Samosota, the head of Cammagne, x. M. P. below the cataracts, where it receives the Maraya; Cingilla the end, and Imreus the commencement, of Cammagne; Ephiphanis, Antiochia ad Euphrates; then Zeguena, ixii. M. P. from Samosota, celebrated for the bridge of the Euphrates which it bears—where, which connected it with Apameia on the left bank of the Euphrates; Thapsacus, then called Amphipolis. On reaching Ura, the river turned to the east, leaving the vast desert of Palmyra on the right. Palmyra was eccexxvii. M. P. from the Parthian city of Seleucia ad Tigrum, ccii. M. P. from the nearest part of the Syrian coast, and xxv. M. P. from Damascus. Beyond the neck of the peninsula of Strelidetana, and the above-named Hierapolis, Beroea, and Chalcis; and beyond ("ultra") Palmyra, Emesa and Eulaius, half as near again ("dimidio proprii") to Petra as was Damascus (ib. cc. 23—26).

It is difficult to discover many of these names in their Latin disguise still further obscured by corrupt readings; but many of them will recur in the more accurate and methodical notices of Ptolemy, in connection with which a comparative Geography of Ancient and Modern Syria may be attempted. The boundaries of Syria are fixed by Ptolemy consistently with earlier writers. On the N., Cilicia, part of Cappadocia, and Mons Ammanus; on the W. the Syrian sea; on the S., Juliaea; on the E., the Arab. But Ptolemy still represents the Euphrates near Thapsacus; then the river itself as far as Cappadocia (Ptol. v. 15. §§ 1—8).

The districts and towns are enumerated under the following subdivisions:—

1. The Coast (§§ 2, 3) after Isauris and the Cilician Gates. 1. Alexandria by the Issus. 2. Myrian- drus. 3. Rhoda. 4. The Rhodian Rock (roderaso). 5. Seleucia of Piers. 6. The mouth of the Orontes. 7. Poseidion. 8. Heraclea. 9. Laodicea. 10. Gabala. 11. Paltos. 12. Balanese. [Then follows Phoe- nicia, from the Klethrus to the Chorosea, S. of Dom. See Phoenicia.] Of the above-mentioned marine towns of Syria, No. 2 alone has occurred in Xenophon, 5 parasang of S. of the Cilician Gates. Below this, there is the river of the Tres Thrand, and Pliny, and the distances are furnished by the author of the Stadiasmus Maria Magni, and the Itinerarium Hierosolymitanum. Alexandria (jakanderis), not mentioned by Strabo or Pliny, was 45 stadia from the Cilician Pyae. Myriandrus was 80 stadia from Alexandria. Its site has not been identified (Ainslie- wort, loc. cit., p. 59), but is conjecturally, though probably, placed by Pococke on the river Dulghahan. (Observations on Syria, p. 179.) Rhosus (now Arda) is 90 stadia from Myriandrus; while the Rhusiacus Scopulis, 80 stadia from Rhosus, is to be identified in the Ras Khamweer, the southern promontory of the Gulf of Iskanderis, a well-known nautical feature on this coast. (ib. p. 180; Chesney, Expedition, i. p. 410.) Between Seleucia and the Rhodian rock the Stadiaasmus inserts Georgiana, 40 stadia from the former, 80 from the latter. Seleucia is clearly marked by remains and important ruins. [Seleucia.] From Seleucia to the Orontes 300 stadia. Between the Orontes and Possidion the Stadiaasmus enumerates Nymphaeum, 15 stadia; Long Island (Masph Pover), one of the Pigeon Rocks, 50 stadia; Chaladrus, or Chaladropolis (obviously the Chalaram of Ptolemy), 10 stadia; Sidonia, 60 stadia, above which was a lofty mountain called the Thurme (egydon), 80 stadia distant from Possidion. Heraclia (Ras-el-labat), situated on a cape called Polis, was 100 stadia from Possidion, and Laodicea 120 stadia direct distance from Heraclia; between which the Stadiaasmus inserts Paseria and Albus Portus, the former 120 stadia from Polis, the latter 30 stadia from Laodicea, with a like interval between the two. Between the two is Laodicia the Stadiaasmus reckons 200 stadia to Balanese (Banias), in direct distance, subdivided as follows: from Laodicea to a navigable river, probably Nahhr- el-Kebir, 70 stadia; from that to Gabala (Jebeli), 80; to Paltos (Bolde), 30; to Cape Balanese, 70 stadia.


iii. Pteria. (§ 12.) 1. Pteria. 2. Pagraea. 3. The Syrian Gates. This was the N.-western part of the country, where Bagras still marks about the centre of the district. [Pagaras.]

iv. Cynorrhescite (§ 13). 1. Arisateria. 2. Rhegias. 3. Bura. 4. Heracleia. 5. Nisara. 6. Hierapo- lis. 7. Cyrrhus. 8. Hermia. 9. Gabala. 10. Papho- phara. This district lay to the east of Pteria, and corresponded with the fertile plain watered by the three streams that flow into the lake of Antioch, the Labotias, the Arcusentis, and the Oemoparas of Strabo; on the last and easternmost of which, now called the Afris, the modern village of Cophara still represents the ancient Euphrates, which flows to the district to which it gave its name. This part of Syria is so little known that it is impossible to identify its other ancient towns, the names of which, however, might doubtless be recovered in existing villages or sites. The village of Cophara, which has ruins in its vicinity, is situated on the slopes of the Taurs, about 60 miles N.W. of Aleppo and 15 miles N.W. of Kilise, the seat of the Turco- man government, whose limits nearly correspond with those of the ancient Cynorrhescitus. (Chesney, Euphrates Expedition, vol. i. p. 422, and map i.)

v. By the Euphrates (§ 14). 1. Urma. 2. Arastia. 3. Sequeena. 4. Euroopus. 5. Cossidia. 6. Bebistamiana. 7. Gareba. 8. Arinama. 9. Ergasia or Ergosiris. These are, according to the former, 15 stadia, situated lower down the stream than those mentioned above (iii.), apparently between Samosota and the river Sojir, a tributary of the Euphrates, which, rising near As tab, enters that river a little below some ancient ruins, supposed to represent the Cossidia of Ptolemy (No. 5). The names of several of these towns are still preserved in the native villages situated between the Sojir and the Euphrates; and it is clear that the geographer did
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not intend to say that all these towns were on the river. The castle of Orosus, not far above Bireh-Jebel and Port William, is Urma (No. 1 in the list), to the west of which, not far from 'Ais Tab, is the small village of Arsal, Aralou (No. 2). (Cheesney, p. 419.)

vi. Seleucia (§ 15). 1. Gephyra. 2. Gandara. 3. Isma. The Seleucia of Pontiocy comprehended a small part only of that district described under the same name by Strabo, probably that tract of coast to the north of the Orontes, in which Seleucia Pieria was situated. [Seleucia; Seleucia Pieria.]

vii. Cassiopetra (§ 16). 1. Antioch on the Orontes. 2. Daphne. 3. Bacthiala. 4. Areobis (al. Lydia). 5. Seleucia ad Belum. 6. Larissa. 7. Epiphaneia. 8. Rhaphaness. 9. Antara. 10. Marathus. 11. Marma. 12. Mamgou. This district comprehended the coast from the mouth of the Orontes to Ardash, as including part of Phoenicia, while to the east it extended as far as the coast of Tripoli in the modern division of the country. This also was part of Strabo's Seleucia, in which he places Antioch. Of the towns recited, 7, 6, 5, 1, 2 were situated or near the Orontes; 8, 9, and 10 on the coast (see under the names); 3, 4, 11, and 12 have not been identified.

viii. Malebontius (§ 17). 1. Thama. 2. Acocrase (al. Acorase). 3. Derhiama. 4. Chalybon. 5. Spilunca; and, by the Ephratic, 6, Barbareana. 7. Athias. Chalybonita received its name from No. 4 in the list of cities, afterwards called Berea, situated beside Nicator, and so designated by Strabo, situated about half-way between Antioch and Hierapolis. [Beroea, No. 5.] This fixes the district to the east of Cassiopetra, in the phasisch of Aleppo, whose renowned capital called in Arabic Chalob, is the modern representative of Chalybon, which had assumed its ancient name as early as the time of Ptolemy, unless it had rather retained it throughout among the natives. The district extended from the Orontes to the Ephratic. The sites have not been identified.

ix. Chalcedon (§ 18). 1. Chalceia. 2. Ambphasidama. 3. Tolmedissa. 4. Maronis. 5. Coara. This district lay south of Aleppo, and therefore of Chalybonitia, according to Pococke (Observations on Syria, p. 149), which is confirmed by the existence of Aemedia, which he takes to be identical in situation with Chalceia, and which, among Arab writers, gives its name to this part of Syria, and to the gate of Aleppo, which leads in this direction. [Chalceia, No. 1.]


xi. Laodicea (§ 20). 1. Scabiana Laodicea. 2. Paradisus. 3. Jabruda. To the south of the former, higher up the Orontes, also comprehended in the Seleucia of Strabo. No. 1 is identical with Strabo and Pliny's Laodicea ad Libanum, placed by Mr. Ponting's Dr. Broun in Tell Nebi Mudin, on the left bank of the Orontes, near Lake Home, Paradisus (2), still marked by a pyramid, on which are represented hunting scenes. (See above, p. 497, &c. Orontes.) Dr. Robinson so nearly agrees with this identification as to place Paradisus at Jesihel-el-Khades, which is only a few miles distant from the pyramid of Harran to the east. (Robinson, Bib. Res. 1859, p. 556; Porter, Five Years in Damascus, vol. ii. p. 339.) Jabruda (3) is distinctly marked by Faihred on the east of Antilam, a town mentioned by writers of sacred geography as an episcopal city in the fourth century, a distinction which it still retains above list, with the addition of Raphana, apparently the Raphanitan of Ptolemy in Cassiopetra, properly constituted the cities of the Decapolis, according to most authorities. These and the remaining cities require a very large district to be assigned to this division of the country, comprehending the whole length of the Baha, i.e. the Decapolis (1). (Raphana, Philadelphica (17) (Ammon), and in width from Damascus almost to the Mediterranean. Abu'a of Lyanias (2), has only lately been identified, and attracted the notice which it deserves, as the capital of the tetarchy of Abila, mentioned by St. Lab., in connection perhaps with this same Lyanias, which is thus attached to it by the Ephratic (St. Lab., ii. 1.) It is situated in the heart of Antilamia, on the north side of the river Barada, where the numerous remains of antiquity and some inscriptions leave no doubt of the identity of the site. (De Sanclay, Voyage autour de la Mer Mort, vol. ii. pp. 593—604; Porter, Damascus, vol. i. p. 175; Robinson, Bib. Res. 1859, pp. 479—484.)


SYRIA. powerful in the time of Saul and David was Zobah, as appears from the number of men which that people brought into the field against David (2 Sam. viii. 4), and from the rich booty of which they were spoiled by the Israelites (1 Sam. xvii. 7). Even after the return of the Jews from the Babylonian captivity, Tiglath-Pileser, king of Assyria, about the year 747 B.C., and was annexed to that kingdom. Hence it successively formed part of the Babylonian and Persian empires; but its history presents nothing remarkable down to the time of its conquest by Alexander the Great. After the death of that conqueror in B.C. 323, Syria, however, was divided among the successor of Seleucus I, and its tenacity of its independence, was disputed by Antigonus, and was not established till after the battle of Ipsus, in 301 B.C., when he founded Antioch on the Orontes, as the new capital of his kingdom. [ANTIOCHEA, Vol. i. p. 142.] From this period the descendants of Seleucus, known by the agnomen of Antiochians, occupied Syria down to the year 65 B.C., when Antiochus XIII. Asiaeas was dethroned by Pompey, and Syria became a Roman province. (Plut. Pomp. 39; Appian, Syr. 46; Estr. vi. 14.) Into the history of Syria under the Seleucidae it is unnecessary to enter, since a table of that dynasty is given in the D. E. P. (Vol. iii. p. 769), and all the public events will be found described in the lives of the respective monarchs.

The tract of which Pompey took possession under the name of Syria comprised the whole country from the gulf of Issus and the Euphrates to Egypt and the deserts of Arabia. (Appian, Syr. 50, Mith. 106.) The province, however, did not at first consist of that extensive tract, but was composed merely of a strip of land along the sea-coast, which, from the gulf of Issus to Damascus, was of slender breadth, but which to the S. of that city spread itself out as far as the town of Canatha. The rest was parcelled out in such a manner that part consisted of the territories of a great number of free cities, and part was assigned to various petty states, whose absolute dependence upon Rome led to their dominions being gradually incorporated into the province. (Appian, Syr. 50.) The extent of the province was thus continually increased during the first century of the Empire; and in the time of Hadrian it had become so large, that a partition of it was deemed advisable by Pompey; the names of which are known partly from their being mentioned by Josephus (Ant. xiv. 4, § 4), and partly from the era which they used, namely that of B.C. 63, the year in which they received their freedom. In this way we are enabled to enumerate the following cities in the original province of Syria: Antiochaea, Selecneia in Pieria, Epiphaneis, between Arethusa and Emeas, Apameia; nearly all the towns of the Decapolis, as Abila (near Gadara), Antiochus in Hippos or Hippos, Canatha, Dim, Gadara, Pella, and Philadelphia; in Phoenicia, Tripolis, Sidon, Tyreus, Doris; in the Taurus, Carrhaea, Marcella, Samaria; on the coast, Tarsis Stratoni (Caesarea), Joppa, Jemimah, Azotus, Gaza; and in the south, Marissa. The gift of freedom to so many cities is not to be attributed to the generosity of the Romans, but must be regarded as a necessary measure of policy. All these towns had their own jurisdiction, and administered their own laws; they were altogether tributary to the Romans, and their taxes were levied according to the Roman system established on the organisation of the province. ("Syria tum primum facta est stipendiarum," Vell. Pat. ii. 37.) The first governors of Syria, and especially Gabinius, who was proconsul in the year 57 B.C., took much pains in restoring the cities which had been destroyed. (Joseph. Ant. x. 5, § 3.) The influence of Gabinius was blighted in Judaea by Gabinius have been noticed in another article. [PALAEOSTINE, Vol. ii. p. 532.] Caesar, during his expedition against Pharnaces, B.C. 47, confirmed these cities in their rights, and likewise extended them to others, as Gabala, Lebdea ad Mare, and Ptolemais. (Ephel. vol. iii. p. 314; M. G. M. P. xii. 5, § 111.) Of the regulations adopted in Syria during the reign of Augustus we have little information.

The same political reasons which dictated the establishment of these free cities, where it was possible to do so, rendered the continuance of dynastic governments necessary in the eastern and southern districts of the province. Whether the character of the population, or its obstinate adherence to ancient institutions was adverse to the introduction of new and regular forms of government. These dynasties, however, like the free cities, were used as the responsible organs of the Roman administration, and were tributaries of Rome. Thus, in the histories of Commagenes and Judaea, we find several instances in which these petty sovereigns were cited as appearing at Rome, were tried, condemned, and punished. The Roman idea of a province is essentially a financial one. A province was considered as a "praedium populi Romani." (Cic. Verr. ii. 3; and hence the dynasties of Syria may be considered as belonging to the provinces just as much as the free towns, since, like them, they were merely instruments for the collection of revenue. (O. C. Huesche, Uber den Zeir der Geburt Jesu Christi gehaltenen Census, pp. 100-112.) Thus we find these petty sovereigns in other parts of the world regarding themselves merely as the agents, or procurators, of the Roman people (Sal. Juv. 14; Mabed, M. V. P. p. 294): nor were they allowed to remain longer independent, it being necessary to prepare their subjects for incorporation with the province of which they were merely adjuncts.

The Syrian dynasties were as follows: 1. Chalcis or Belum. 2. The dynasty of Arrethusa and Emeas. 3. Abila. 4. Damascus. 5. Judaea. 6. Palmyra. (See these states have been traced in the tables of successive names, and we shall here only add a few particulars that may serve further to illustrate the history of some of them during the time that they were under the Roman sway. All that is essential to be known respecting the first three dynasties has already been recorded. With regard to Damascus, it may be added that M. Asamius Scaurus, the first
SYRIA.

governor of Syria appointed by Pompey, after having punished its ruler, the Arabian prince Aretas, for the attacks which he had made upon the province before, had been reduced to a treaty with him in B.C. 63. It is to this event that the coins of Scarrus refer, bearing the inscription REX ARETAS. {Eckhel, vol. v. p. 131; cf. Dion Cass. xxi. xvii. 15; Appian. Syr. 51; Joseph. Ant. xiv. 4 § 5, 5. § 1.) Damascus was dependent on the Romans, and sometimes had a Roman garrison {Joseph. Ant. xiv. 4 § 11.} though it cannot be doubted that the Arabian kings were in possession of it, on the condition of paying a tribute. It has already been remarked that the city was in the possession of an ethnarch of Aretas in A.D. 39; and it was not till the year 105, when Arabia Petraea became a province, that Damascus was united with Syria, in the proconsulship of Cornelius Palma. {Eckhel, vol. iii. p. 330.) On the other hand, Judea appears to have been annexed to the province of Syria immediately after its conquest by Pompey in B.C. 63 (Dion Cass. xxix. 15. 16; Eutrop. vi. 14; Liv. Ep. 103; Strab. xvi. p. 763, sqq.: Joseph. B. J. i. 7 § 7. Amm. Marc. xiv. 8 § 12.) though it retained its own administration, with regard especially to the taxes which it paid to the Romans. (Joseph. Ant. xiv. 4 § 4, B. J. i. 7 § 6.) The race of the Jewish kings ended with Aristobulus, whom Pompey, after the capture of Jerusalem, carried to Rome to adorn his triumph {Appian. Syr. 50; Dion Cass. xxxix. 16.; Plut. Pomp. 43; Joseph. Ant. xiv. 4, sqq.} Hyrcanus the brother of Aristobulus, was left in Judea as chief priest and ethnarch, in which office he was confirmed by Caesar; but his dignity was only that of a priest and judge. {Dion Cass. L. c.; and Joseph. l. c. and xiv. 7 § 2, 10. § 3.) The land, like the province of Syria, was divided for the convenience of administration into districts or circles of an aristocratic constitution. (Joseph. B. J. i. 8 § 5;) and during the constant state of war in which it was kept either by internal disorders, or by the incursions of the Arabs and Parthians, the presence of Roman troops, and of the governor of the province himself, was almost always necessary. It has been already related {Jerusalem, Vol. I. p. 26} that Antigonus, the son of Aristobulus, obtained the throne by the assistance of the Parthians in B.C. 40. In the following year the Parthians were expelled from Syria by Vercingetorix {Dion Cass. xlvi. 39—41; Liv. Epit. 127;} and in B.C. 38 Judea was conquered by Sosius, Antiochus's legate, Antigonus was captured and executed, and Herod, summoned the Great, was placed upon the throne, which had been promised to him two years previously. {Dion Cass. xlix. 19—22; Plut. Ant. 34, sqq.;Tac. Hist. v. 9; Appian, B. C. v. 75; Strab. xvi. p. 765.) From this time, Judea again became a kingdom. With regard to the relation of Herod to the Romans we may remark, that a Roman legion was stationed at Jerusalem, and that the oath of fealty was taken to the emperor, as lord paramount, as well as to the king, and that the absolute dependence of the latter was recognised by the payment of a tribute and the providing of subsidiary troops. (Joseph. Ant. xvi. 3 § 7, xvii. 2 § 4; Appian, B. C. v. 75.) Herod, therefore, is to be regarded only as a procurator of the emperor, with the title of king. Antioch assigned part of the revenues of Judea to Cleopatra. (Joseph. Ant. xvi. 4 §§ 2, 4.) According to an ordinance of Caesar, the places in the jurisdiction of Jerusalem, with the exception of Joppa, had to pay a yearly tribute of a fourth of all agricultural produce, which was to be delivered the following year in Sidon, besides a tax to be paid to Tyre. {Ibid. xiv. 10. § 6.) In the seventh, or Sabbath year, however, the tribute was intermitted. Besides this tribute, there was a capitation and tax; and it was for the organising of this tax that the census mentioned in the Gospel of St. Luke (vi, 5) took place. {Joseph. Ant. xiv. 11. he dates the birth, which appears to have been conducted by Herod's officers according to a Roman form of ceremony. The division of Judea among the sons of Herod, and its subsequent history till it was incorporated in the province of Syria by the emperor Claudius, A.D. 44 {Tac. Ann. xii. 23, Hist. v. 38.} had been already narrated [Vol. II. p. 533], as well as the fate of Jerusalem under the emperors Titus and Hadrian. {Vol. II. p. 26. sqq.) With regard to Palmyra, the sixth of the dynasties before enumerated, we need here only add to what has been already said {Vol. II. p. 536} that it was united to the province of Syria by Hadrian, and we formerly mentioned it in Tacitus {Ann. 6. 17.} and in the B. p. 496, ed. Mommsen; cf. Gruter. 86. 8.) But whether it became a colony with the Jews Italian on that occasion or at a later period, cannot be determined.

Respecting the administration of the province of Syria, it may be mentioned that the series of Roman governors commences with M. Scarrus, who was last there by Domitian, and had the title of quaestor pro praetore. Scarrus was succeeded by two pro-praetores, L. Marcilius Philippus, 61—60, and Lentulus Marcellinus, 59—58; when, on account of the war with the Arabs, Gabinius was sent there as proconsul, with an army {Appian. Syr. 31;} and Joseph. xiv. 4, sqq., B. J. i. 6—8; Euseb. B. P. 131, then find the following names: Crassus, 55—53; Cassius, his quaestor, 53—51; M. Calpurnius Bibulus, proconsul. {Droysen, Gesch. Rom. ii. vol. pp. 101, 118—120.) After the battle of Pharsalus, Caesar gave Syria to Sex. Julius Caesar, n. c. 47, who was put to death in the following year by Cassius Bassus, an adherent of Pompey. {Ib. p. 125, iii. p. 768.) Bassus reigned but a short time till he was put to death by Cassius, to avoid which when Cassius seized it, and assumed the title of proconsul. {Gic. ad Fam. xii. 11.) After the battle of Philippi, Antony appointed to it his lieutenant, L. Decidius Scaurus, n. c. 41, whose overthrow by the Parthians in the following year occasioned the loss of the whole province. {Dion Cass. xliii. 24; Liv. Epit. 127.) The Parthians, however, were driven out by Vittinidus, another of Antony's lieutenants, in the autumn of 39. {Dion Cass. xii. 39—43; Liv. ib.; Plut. Ant. 33.) Syria continued to be governed by Antony's officers till his defeat at Actium in 31, namely, C. Bassus, n. c. 38 (by whom, as we have said, the throne of Judea was given to Herod the Great), Ptolemaeus, n. c. 35, and L. Bibulus, n. c. 31. In n. c. 30, Octavian admitted Syria to his legate, Q. Didius. After the divisions of the province between the emperor and senate in n. c. 27, Syria continued to have as governors legati Augusti pro praetore, who were always consulares. {Suet. Tib. 41; Appian, Syr. 51.) The most accurate account of the governors of Syria, from n. c. 47 to A.D. 50, will be found in Norius, Cosmographia Pisanus. {Opp. vol. iii. pp. 434—531.) Their
residence was Antioch, which, as the metropolis of the province, reached its highest pitch of prosperity. It was principally this circumstance that induced the emperor Hadrian to divide Syria into three parts (Spart. Hadr.).

1. Antioch, which by way of distinction from the other two provinces was called Syria Coele, Magna Syria, Syria Major, and sometimes simply Syria. (Gruter, Inscr. 346. 1, 103, 2; I. C. 65, 105, 106; Antioch. 2.) Antioch remained the capital till the 6th century, though the province was transferred to the suburb of Antiochus Niger, and at length a new capital, Antioch, was added.

2. Caraccola, which, besides the title of Septimius Severus, who deprived it of that privilege on account of its having sided with Pescennius Niger, and the title of Septimius Severus, which he made a colony in its stead (Capitol. M. Anton. 25; Arvid. Cais. 9; Ulp. Dig. 50. tit. 15. s. 1; § 3); and although Caraccola procured that its rights should be restored, it was never again made a colony. Caraccola (Syria Coele) retained its title of metropolis, together with a small territory comprising four dependent cities, whilst Antioch, which had also been made a colony by Caraccola, was likewise called Metrocopia (Corpus Inscriptionum. Gr. no. 4472; Paul. Dig. 50. tit. 15. a. 8. § 5; Eckhel. iii. p. 302, sqq., 319, sqq.)

II. Syria Phrynica, or Syrophrynica, under a later name Phrynia (I. C. 69, 2; Sallust, Marini, Acti, gcc. p. 744), consisted of three parts, with three metropolises, namely: 1. Tyre, which first obtained the title of metropolis, with relation to the Roman province, under Hadrian (Suidas, ii. p. 147, Bemh.), though it had that appellation previously with relation to its own colonies (Strabo. xiv. p. 706; I. C. 69, vol. iii. p. 302, sqq., Damascus, which from the time of Hadrian became a metropolis, with a small territory comprising five towns. (Just. Mart. Dial. c. Tryphon. c. 78; Ter- tull. adv. Marcionis, iii. 13; Eckhel, vol. iii. pp. 331—333.) 3. Palmyra, which appears to have been the residence of a procurator Caesaran; whence we may infer that it was the centre of a fiscal circle (Tod, Desp. ii. p. 85; Ulpian. Digest. 50. tit. 15. s. 1; § 5; Procop. de Aed. ii. 11; Corpus Inscriptionum. Gr. no. 4485. 4496—4499.) A fourth metropolis, Emessa, was added under Heliogabalus (Eckhel, iii. p. 311; Ulpian. Dig. 50. tit. 15. a. 1. § 4). Trachonitis also formed a separate circle at this time, with the village of Phaesa as its metropolis. (Corpus Inscriptionum. Gr. no. 4496. 4497. 4498; vol. iii. p. 257, no. 5040.) SYRIA PALÆSTINA, from the time of Hadrian administered by a legatus Augusti pro praetore. The name of Syria Palæstina does not appear on coins till the time of the Antonines (Eckhel, iii. p. 435; cf. Arist. id. ii. p. 470, Dind.; Galen. de Simpl. Med. iv. 19; Just. Mart. Apol. i. 1: Corpus Inscriptionum. Gr. no. 4099, 4151, &c.). Its metropolis was Caesarea, the anciently Turraea Stratonis (Eckhel, iii. p. 439).

This division of the province of Syria was connected with an alteration in the quarters of the three legions usually stationed in Syria. In the time of Dion Cassius (iv. 23) the Legio VI. Scythica was cantoned in Syria, the Legio VII. Gallica in Phoenicia, and the Legio VIII. Augusta in Syria Palæstina. The system of colonisation which was begun by Augustus, and continued into the third century of our era, was also adapted to insure the security of the province. The first of these colonies was Be- rythus, where Augustus settled the veterans of the Legio V. Macedonica and VIII. Augusta. It was a Colony juris Italici. (Eckhel, iii. p. 430; Ulpian. Digest. 50. tit. 15. a. 1. § 1; En- seb. Chron. p. 155, Scal.) Augustus also founded Heliopolis (Baalbek), which received the title Italicum under Septimius Severus (Ulpian, l. c.; Eckhel, iii. p. 384). Under Claudius was founded Ptolemais (Acco), which did not possess the jus Italicum (Ulpian, l. c. § 3; Plin. v. 1; Eckhel, iii. p. 424).

Vespasian planted two colonies, Cassarea (Turria Stratonis) and Nicopolis (Emmaus) (Paul. Digest. 50. tit. 15. a. 8. § 7; Eckhel, iii. p. 430); which latter, however, though originally a military colony, appears to have possessed neither the right nor the name of a colony. (Belg. Jud. vii. 6.; Somm. Hist. Eccles. v. 21.) The chief colony founded by Hadrian was Aelia Capitoline (Jerusalem), whose colonists, however, were Greeks, and therefore it did not possess the jus Italicum. (Dion Cass. ixix. 12; Euseb. Hist. Eccles. iv. 6; Malalas, xi. p. 279, ed. Bonn; Ulpian, l. c. § 6.) Hadrian also probably founded Palmyra. Under Septimius Severus we have Laodicea, Tyrus, and Sebastopolis (Samaria), of which the first two possessed the jus Italicum. (Ulpian, l. c. § 3 and 7; Eckhel, iii. p. 319, 387, seqq., 440, seqq.) Caraccola assumed the title of Antioch and the Emessa (Ulpian, l. c. § 6; Paul. l. c. § 5; Eckhel, iii. 302, 311, Elagabalus Sidon (Eckhel, iii. p. 371), and Philippus, apparently, Damascus (§ 381), whose foundation is unknown, Capitolus, of whose former name we are ignorant (Paul. Digest. 50. tit. 15. a. 8. § 7; Eckhel, iii. p. 328, seqq.), and Cassarea ad Libanum (Arcas). (Eckhel, l. c. p. 361.)

At the end of the fourth century of our era, Syria was divided into small, smaller, or sometimes, only one colony: Seleucia, Laodicea, Gabala, Paltos, Beroea, Chalcis. 2. Syria Secunda, under a praeses, with Apameia for its chief city, and the dependent towns of Epiphaneia, Anthus, Larisa, Marianne, Balaneia, Raphanae, and Seleucia ad Belum. Malalas (xiv. p. 265, ed. Bonn.) describes its separation from Syria Prima to the reign of Theodosius II., which, however, may be doubted. Böcking attributes the division to Theodosius the Great (ad Not. Dignit. p. 129.)

3. Phoenicia Prima, under a consularia, with the capital of Tyros and the cities Ptolemais, Sidon, Berytus, Byblos, Botryo, Tripolis, Arca, Orthosias, Aradus, Antioch, and others, now part of Syria Secunda, or Phoenicia ad Libanum, under a praeses, having Damascus for its capital, and embracing the cities of Emessa, Laodicea ad Libanum, Heliopolis, Abla, Palmyra. It was first separated by Theodo- sius the Great. 5. Palæstina Prima, administered by a consularia, and in the years 385—385 by a praeses. Its chief city was Cassarea, and it comprehended the towns of Dora, Antipatris, Diospolis, Azotos ad Mare, Azotos Mediterranea, Eleutheropolis, Aelia Capitolina (Jerusalem), Neapolis, Livias, Sebastopolis, Antidotion, Diodictelianopolis, Joppa, Gaza, Ephesia, Aseclon, &c. 6. Palæstina Secunda, under a praeses, with the capital of Scythopolis, and the towns of Gadara, Abla, Capitolias, Hippes, Tibe- rias, Dio Cassius. The opposite boundary of the Provin- cia. This was formed out of the former province of Arabia. (Procop. de Aed. v. 6.) It was governed by a praeses, and its chief city was Petra. (Cf. Palæstina, Vol. ii. p. 533.)

With respect to these later subdivisions of Syria, the reader may consult Hierocles, p. 297, ed. Bonn, with the notes of the Wesseler, i. p. 3 (Synopsis), and the commentary of Böcking, pp. 128—140, 511; Bingham, Orig. Ecc. vol. iii. p. 434, seqq.; Norisius, de Epoch. Syrocosmop. in Opp. vol. ii. p. 374, seqq., p. 419, seqq.

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SYRIA ET PORTEAE.

In the year 632, Syria was invaded by the Saracens, nominally under the command of Abu Obeidah, but really numbering more than a million, led by Chalid, "the sword of God." The easy conquest of Bostra inspired the Moslems to attack Damascus; but here the resistance was more determined, and, though invested in 633, the city was not captured till the following year. Heraclius had been able to collect a large force, which, however, under command of his general Werdisz, was completely defeated at the battle of Ainamadin; and Damascus, after that decisive engagement, though it still held out for seventy days, was compelled to yield. Heliopolis and Emesa speedily shared the fate of Bostra and Damascus. The last efforts of Heraclius in defence of Syria, though of extraordinary magnitude, were frustrated by the battle of the Yamnuk. Jerusalem, Aleppo, and Damascus successively yielded to the Saracen arms, and Heraclius abandoned a province which he could no longer hope to retain. Thus in six campaigns (633—639) Syria was entirely wrested from the Roman empire. (Gibbon, Decline and Fall, ch. 5. § 5; Schmitt, Icon. Asiat. s. v. [T. H. D.])

SYRIA AND PERSIA (Zopar, also Zopae). A mention of a pass between Mount Amnassus and the coast of the bay of Isus, which formed a passage from Glicicia into Syria. It was 3 stadia in length, and only broad enough to allow an army to pass in columns. (Xenoph. Anab. l. 4. § 6; Arrian, Anab. ii. 8; Ptolemy v. 15. § 12; Strabo xiv. p. 676.) The site of the pass had formerly been closed up at both ends by walls leading from the rocks into the sea; but in the time of Alexander they seem to have existed no longer, as they are not mentioned by any of his historians. Through the midst of this pass, which is now called the pass of Besida, there flowed a small stream, which is still known under the name of Muristan, its ancient name being Cervus. [L. S.]

SYRIA (Zopar), a headland in the Euxine, on the coast of Phagriandia, which, to distinguish it from the larger promontory of Caramb in its vicinity, was also called zepa Asyrv. (Marcian, p. 72; Arrian, Periplus, P. E. p. 15; Anonym. Periplus, P. E. P., etc., modern name is Cape Tigris.) [L. S.]

SYRIEN. [SYRIEN.]

SYRION (Jesu. Hist. p. 568), a town in the north-western part of Thrace, between Philippopolis and Parnobole. [J. R.]

SYRO-PHoeniCE. [SYRIA, p. 1079.]

SYROS or SYRUS (ZEpae, also Zopae, Hom. Od. xv. 403. and Zopae, Diod. Laert. i. 118; Hesych.; Sen. Exul. Zenplis: Zepae, Zopae), and the present inhabitants call themselves Zepaeus or Zepenof, not Zopaeus), an island in the Aegean sea, one of the Cyclades, lying between Rheneia and Cythrus, and 20 miles in circumference, according to some ancient authorities. (Ptol. iv. 12. a. 22.) Syros produces good wine, but is upon the whole not fertile, and does not deserve the praises bestowed upon it by Homer (i. c.), who describes it as rich in pastures, cattle, wine, and wheat. It is usually stated upon the authority of Pline (xxiii. 12. a. 56) that Syros produced Sil or yellow ochre; but in Sillery's edition of Pline, Scyros is substituted for Syros. Syros had two cities even in the time of Homer (Od. ii. 430; iii. 42), one on the eastern, and the other on the western side of the island. The one on the eastern side, which was called Syros (Ptol. iii. 15. § 30), stood on the same site as the modern capital of the island, which is now one of the most flourishing cities in Greece, containing 11,000 inhabitants, and an annual revenue of 500,000 florins. In consequence of the numerous new buildings almost all traces of the ancient city have disappeared; but there were considerable remains of it when Tournemfort visited the island. At that time the ancient city was abandoned, and the inhabitants had built a town upon a lofty and steep hill about a mile from the sea. Tournemfort refers to it as the ancient Syros from the modern town, which has arisen upon the site of the ancient city. The inhabitants of this Syros, who are about 6000 in number, are chiefly Catholics, and, being under the protection of France and the Pope, they took part in the Greek revolution during its earlier years. Their neutrality was the chief cause of the modern prosperity of the island, since numerous merchants settled there in consequence of the disturbed condition of the other parts of Greece.

There are ruins of the second ancient city at the western coast, at the harbour of Maria della Grecia. Rees conjectures that its name may have been Synkoche or Grychaeus, since we find the Gygrai, who are supposed to have been the inhabitants of the city, in the inscriptions containing lists of the trierarchy allies of Athens. There was another ancient town in the island, named Eschatia. (Bickh. Isaur. no. 2347, c.) Pherecydes, one of the early Greek philosophers, was a native of Syros. (Comp. Strab. ii. pp. 435, 437; Strabo, p. 239; Steph. L. S.; Tournemfort, vol. i. p. 36.) A口碑, Prokops鳯, Erisa, vol. i. p. 55, seq.; Reise, Reisen auf den Griech. Inseln, vol. i. p. 5, seq.; Tournemfort, vol. ii. p. 24, seq.; Fiedler, Reise, vol. ii. p. 164, seq.) SYRTICA REGIO. (Zeopriac, Ptol. iv. 4), a tract on the coast of N. Africa, between the Syrya Major and Minor, about 100 miles in length. (Strab. xvii. p. 534, seq.; Melas, l. 7; Ptol. v. 4. 4.) After the third century it is obtained the name of the Region Tripolitana, from the three principal cities, which were allied together, whence the modern name of Tripoli (Not. Imp. Occid. c. 45; Procop. de Aed. vi. 3; cf. Solinus, c. 27). Mannert conjectures (ib. ii. p. 133) that the emperor Septimius Severus, after the destruction of Leptis, was the founder of the Province Tripolitana, which, according to the Nat. Imp. (l. c.), was governed by its own duke (Dux) (Comp. Amm. Marc. xxvi. 6). The district was attributed by Procopius, Melis, and Plys to Africa Provincia; but in reality it formed a separate district, which at first belonged to the Cyprians, but was subsequently wrested from them and assigned to Carthage, and, when the latter was subjected to the Romans, formed a part of the Roman province of Africa. For the most part the soil was sandy and little capable of cultivation, as it still remains to the present day (Dei Ceila, Viegge, p. 50); yet on the borders of the river Cinyes and in the neighbourhood of the town of Tonnos, there were some fertile and productive land (Herod. iv. 198; Syclayx, p. 47; Strab. xvii. p. 63; Ovid, ex Pont. ii. 7. 25.) Prolemy mentions several mountains in the district, as Mount Gigius or Giginos (v/à Πύργος, iv. 3. § 20), Mount Thibis (v/à Ζησαμη, ib.) Mount Zambabari or Cazzurari (v/à Ζαμπαρίου, Ζυσαμαρίου, ib.) and Mount Taminus (v/à Ζαμίνου, ib.). In the district we find also (v/à ζησαμοσύνης, ιβ.) Mount Megale (v/à βελανών, ib.) The more important promontories were Cephalus (Kepalos, v/à Πύργος, iv. 3 § 18), near which also, on the W., the same author
SYRTIS. mentions another promontory, Trieron (Τριγωνος or Τρίγωνος ἡμίπορος, ιβ.), and Zeitha (Βαὶ Ζειθα, ιβ. § 19). The principal rivers were the Cinyra or Cyniphus (Ptol. ιβ. § 20), in the eastern part of the district, and the Triton, which formed its western boundary, and by which the description of the town called Trionitae Pallas, and Libya were supplied (ιβ. § 19). Besides these waters there were extensive salt lakes and marshes along the coast (Strab. ι. c.; Tab. Peut. tab. vii.). The lotus is mentioned among the scanty products of this unfertile land (Plin. xxiv. 1. s. 1), and a peculiar kind of precious stones, called after the country, called gypsum, was found on the coast (Id. xxvii. 10. § 67). The tribes that inhabited the country besides the Nasamones, Petytis, and Macae, who in the earlier times at least spread themselves over this district, were the Lotophagi [Vol. II. p. 205], who dwelt about Syrria Minor, and the Girdanes [Vol. I. p. 1002], who were situated to the W. of the former. Ptolemy, however, in place of these more ancient tribes, mentions others that are heard of nowhere else, as the Nigiti, Samanycy, Nycypi, Nygbeni, Elacones, Danemessi, &c. (iv. 3. §§ 23—27). But Egyptian and Phoenician colonists had been mixed at a very early period with these aboriginal Libyan tribes, whom the Greeks found there when they settled upon the coast, and with whom, probably, they inter-married. This intercourse had not only political, but commercial, connections. The most important towns of the Regio Syrtae were the three from which subsequently derived its name of Tripolitania, that is, Leptis Magna, Oea, and Sabrata; besides which we find Tacepa and other places mentioned by Ptolemy. Opposite to the coast lay the islands of Mercu and Cerco. (T. H. D.)

SYRTIS MAJOR AND MINOR (Συρτις μεγαλη καὶ μικρη, Ptol. iv. 3), two broad and deep gulfs in the Libyan sea on the N. coast of Africa, and in the district called after them Regio Syrtae. The name is derived from the Arabic, Seri, a desert from the desolate and sandy shores by which the neighbourhood of the Syrte is still characterised. The navigation of these gulfs is difficult, owing to the shallow and sunken rocks, so that the smaller Syrta was considered in ancient times as altogether un navigable, and even into the larger one only small ships ventured. (Strab. xvii. p. 835; Scylax, p. 48; Polyb. i. 39; Mela, i. 7; Plin. v. 4. c. 4; Procop. de Aed. vi. 3.) The reports of modern travellers, however, do not tend to establish these dangers. (Lavater, Relazioni in Della Cellai’s Viaaggi, p. 214, seq.) The Greater Syrta, which was the eastern one, now the Gulf of Sidra, extended from the promontory of Boreum on the E. side to that of Cephalae on the W. (Seyl. 46. seq.; Polyb. iii. 29; Strab. ι. c. and ii. p. 123; Mela and Plin. ii. cc.) According to Strabo it was from 4000 to 5000 stadia in circumference by that of Cyrene, and he puts down the measure more accurately at 3930 stadia. Its depth, or landward recess, was from 1500 to 1600 stadia, and its diameter 1500 stadia. (Comp. Agatham. Ι. 3, and ii. 14.) The smaller, or more western Syrta (now Gulf of Cabes), was formed on the E. by the promontory of Zeitha and on the W. by that of Cyrene, and it was enclosed by the Syrtic lake: it was 8000 stadia in circumference of 1600 stadia and a diameter of 600 (comp. Agatham. Ι. c.). Particulars respecting the size of both will likewise be found in Mela i. 7; and Itin. Ant. p. 64, seq. The shores of both were inhospitable, and sandy to such a degree that men and even ships were often overwhelmed by the huge cloud-like masses lifted by the wind (Diod. xx. 41; Sall. Jug. 79; Herod. ii. 25, 26, iv. 173; Lucan, i. 254, &c.); and it is affirmed by modern travellers that the description of the ancients was not exaggerated. (See Brown’s Travels, p. 282; Bruce, Travels, iv. p. 458; Beechey, Expedition, &c. ch. 10; Ritter, Erdkunde, i. p. 1030.)

SYRIPRITUS (Σωριπριτος, Strab. xi. p. 503), a district in Armenia Major. (T. H. D.)

SYTHAS. (Achaila, p. 13, b.)

T.

TAANACH (Σαναξ and Σαναδχα), a town in Palestine, not far from Megiddo, with which it is generally mentioned, was originally one of the royal cities of the Canaanites. (Jos. xii. 21; Judges, v. 19; 1 Kings, iv. 19.) It was assigned to Manasseh (Josh. xvii. 11), but was afterwards one of the cities given to the Levites. (Jos. xxi. 25.) “Taanach by the waters of Megiddo” was the scene of the great battle of Deborah and Barak. (Judges, v. 19.) In the time of the Judges the Canaanitish inhabitants still remained in Taanach (Judges, ii. 19), but in the time of the monarchy it emerged as an Israelitish town. (1 Kings, iv. 12.) Eusebius describes it as 3 Roman miles, and Jerome as 4 Roman miles from Legio, which is undoubtedly the Megiddo of Scripture. (Legio.) Taanach is still called Taanamak, a village standing on the slope of the hills which skirt the plain of Edremon towards the south. (Robinson, Bibl. Res. vol. ii. p. 516, vol. iii. p. 117, 2nd ed.; Stanley, Sinai and Palestine, p. 331.)

TABAE (Ταβαι, Euth. Thudraceus), a town which, according to Strabo (xii. p. 570), was situated on the confines between Phrygia and Caria, and which, in another passage (p. 576), he evidently includes in Phrygia. The country was situated in a plain which derived its name from the town that bore the name of Taoba. (Strab. xii. p. 576.) Stephanaeus Byz. (a. e.) on the other hand calls Tabae a Lydian town, though he at the same time mentions another in Caria; but it is highly probable that not only both are one and the same town, but also the same as the one assigned by Strabo to Phrygia, and that in point of fact the town was in Caria near the confines of Phrygia. Mythi- cally the name of the place was derived from a hero Tabus, while others connected it with an Asiatic term ῥαδας, which signified a rock. (Steph. B. L. c.)

The latter etymology is not inconsistent with Strabo’s account, for though the town is described as being in a plain, it, or at least a part of it, may have been built on a rock. The plain contained several other small and quite isolated towns besides Tabae. Livy (xxviii. 18), in his account of the expedition of Manlius, states that he marched in three days from Gorduiaticus to Tabae. It must then have been a considerable place, for, having provoked the hostility of the Romans, it was ordered to pay 20 talents of silver and furnish 10,000 medimni of wheat. Livy remarks that it stood on the borders of Pisidia towards the shore of the Pamphylian sea. There can be no doubt that D’Anville is correct in identifying the modern Thaune or Davaus, a place of some note north-east of Moglab, with the ancient Tabae. Col. Leake (Asia Minor, p. 153), relying too implicitly on Strabo, looks too far east for its site; for Hierocias
TABALA. (p. 689) distinctly enumerates it among the Carian towns. Dassos is a large and well-built town, and the capital of a considerable district; the governor’s residence stands on a height overlooking the town, and commanding a most magnificent view. (Richter, Wulfarstes, p. 543; Franz. Furf. Jutarches, p. 30.)

It should be observed that Pliny (v, 27) mentions another town in Cilicia of the name of Tabae, of which, however, nothing is known. [L. S.]

Cook of Tabae.

TABALA (Tâlaa), a town of Lydia near the river Hermas, is known only from coins found in the country; but it is not the same as the one mentioned by Hierocles (p. 670) under the name of Gabala, which is perhaps only miswritten for Tabala. It is even possible that it may be the town of Tabae which Stephanus Byz. assigns to Lydia. Some trace of the ancient place seems to be preserved in the name of the village Tussali on the left bank of the Hermas between Ada and Keka. [L. S.]

TABANA (Tâban), Proli. iii. 6. 6), a place in the interior of the Chersonese Taurica. [T.H.D.]

TABASSI (Tâbas), Potl. vii. 1. 6), a tribe of Indians who occupied the interior of the southern part of Bactra. (Vit. Euth., in the present province of Myara. Their exact position cannot be determined, but they were not far distant from M. Betti, the most S. of the W. Ghut. They derived their name from the Sanscrit Tapasa, "woods." (Lassen, Ind. Alterk. vol. i. p. 243.) [V.]

TABERNAE, in Gallia, is placed by the Itineraries between Noviomagum (Spinier) and Salatio (Selza). The position of Tabernae is supposed to correspond to that of Biloketlerm. Tabernae is mentioned by Ammianus Marcellinus (xvi. 12), unless in this case the expression means another place (No. 2) which has the same name.

2. Between Acteratrum (Strassburg) and Divodorum (Mets) is Elsaiz-Tzomor, or Sarrona as the French call it, which is about 21 miles from Strassburg. This seems to be the place where Ammianus (xvi. 11) calls Tes Tabernae. When Julian was marching against the Alamanni, who were encamped near Acteratrum, he repaired Tes Tabernae, for the purpose of preventing the Germans from entering Gallia by this pass in the Voges. Ammianus (xvi. 12) also gives the distance from Tes Tabernae to the German camp at Acteratrum at 14 "pouces," which is 21 Roman miles, and agrees very well with the distance between Sarrona and Strassburg (D’Anville, Notice, &c.).

3. Tabernae is mentioned by Ausonius (Mosella, v. 8) on the road between Bingium (Bingen) and Noviomagum (Neumagen); but the geographers are not agreed about the position, whether it is Bergzabern, a place which is out of the way, Baidenau, or Beisen on the Mosel. Ausonius says there is a spring there:—

"Prastereo arteum sitibudius undique terris

Dumnisseas rigorosus perenni fonte Tabernae." [G. L.]

TACAPE.

TABIENI (Tâbi) (Tâbi, Potl. vi. 14. 11), a people in the N. part of Scythia, on this side of the Imana. [T. H. B.]

TABIENI (Tâbi), an Aestian tribe situated NW. of the Regio Troglodytes, near the headland of Buzim (Rosel-Neuchâtel), mentioned by Ptolemy alone (iv. 27. 28). [W. B. D.]

TABLAE, in Gallia, is marked in the Table between Lugudunum Batavorum (Leides) and Noviomagum (Neumagen). D’Anville and others suppose it to be Albita, a little above the junction of the Leck and the Mosae, and opposite to Dorst. [G. L.]

TABOR, a celebrated mountain in Galilee, cited by the Greek writers Atabyrium, under which name it is described. [Atabyrium.]

TABRACA. [Thabraca.]

TABUDA, or TABULLAS in some editions of Ptolemy (ii. 9. § 8), a river of North Gallia. Its name given in ancient times to one of the most important cities of the Apaneis of Scythia. It is situated nearly due W. of the city, and descends between the valley of the Calor (Calore) and that of the smaller stream of the Isero. Like the still more elevated mass of the Monte Matese, which rests on it, forms no part of the main chain of the Apaneis (if that be reckoned, as usual, by its line of water-shed), but is considerably advanced towards the W., and its W. and NW. slopes frequently descend as once to the broad valley or plain of the Vulturinas, where that river receives its tributary the Calor. It is evidently these slopes and underrails to which Virgil alludes as affording a favorable field for the cultivation of olives (Virg. Georg. ii. 38; Vir. Sequest. p. 33), with which they are covered all the day. But in another passage alludes to the "lofty Taburnus," as covered with forests, which afforded pasture to extensive herds of cattle. (Id. Aen. xii. 715.) Gratianus Faliscus also speaks of it as a rugged and rocky group of mountains (Cynepol. 509). We learn from that writer that it was included in the territory of the Casinum, and indeed the celebrated pass of the Canina Forks was at a very short distance from the foot of Mount Taburnus. The name of Mont Taburino or Taburo is still commonly applied to the whole group, though the different summits, like those of the Matese, have each their peculiar name.

The ground was ground for reading (as has been suggested) Taburion or Alps of Alps, in Porbius, iii. 100); the mountain of which that author is speaking must have been situated in quite a different part of Italy. [E. B. B.]

TACAPE (Tâkâ or Tâkâ, Potl. iv. 3. 11), a town in the Roman province of Africa, in the Regio Syrtes and in the innermost part of the Syrte Minor. The surrounding country is represented by Pliny (xvi. 27. 56, xvi. 28. 81) as consisting
The document contains a mix of Greek and Latin text, discussing various geographical locations. It appears to be a historical or geographical description, perhaps from an ancient text or a scholarly work. The content includes references to places such as Tarraconensis, Tarsus, and Tarsus, suggesting a focus on regions of Asia Minor and the Mediterranean. The text is fragmented and requires careful reading to understand the full context.
TAENARUM.

Teanaros ægymâmàtis, Lucan, ix. 36.) There is a slight difference between Strabo and Pausanias in the position of the cave; the former placing it near the temple, which appears in present appearances (see below); the latter describing the cave itself as the temple, before which stood a statue of Poseidon. Among the many dedicary offerings to Poseidon the most celebrated was the brazen statue of Arion seated on a dolphin, which was still extant in the time of Pausanias. (Herod. i. 25, 24.) The temple was visited by N. Tafelvær the first time by the Antonian. (Polyb. ix. 34.)

Taenarum is said to have taken its name from Taenaros, a son either of Zeus or Icarius or Elatus. (Paus. iii. 14. § 2; Steph. B. s. v.; Schol. ad Apoll. Rhod. i. 102.) Bochart derives the word from the Phœnician term “rapos” "Geograp. Sacra, p. 459;" and it is not improbable that the Phœnician may have been the settlement on the promontory at an early period.

Pausanias (iii. 25. § 4) mentions two harbours in connection with the Taenarion promontory, called respectively Pamatthus (Παματθύς), and the Harbour of Achilles (ὁ Ἀκριβώς Ἀκριβώς). Strabo (p. 17) also mentions these two harbours, and describes the temple situated back from the latter to Αίνης. (Ἀίνης.) Strabo (viii. p. 372) speaks of the former of these two harbours under the name of Amathus (Ἀμαθύς), but omits to mention the Harbour of Achilles. It would appear that these two harbours are the Porto Quaglio and the port of Vathy mentioned above, as these are the two most important in the peninsula; the two harbours with Quaglio, and the Harbour of Achilles with Vathy, but the French Commission reverse these positions. We have, however, no doubt that Leake is correct; for the ancient remains above the Porto Quaglio, the monastery on the heights, and the cultivated slopes and valleys, show that the Taenarion population has in all ages been chiefly collected here. Moreover, no ancient writers speak of a town in connection with the Harbour of Achilles, while Strabo and others describe Amathus or Pamatthus as a νόεσ. (Steph. B. s. v. Παματθύς; cf. Aeschin. Ep. 1; Plin. iv. 5. a. 8.) If we were to take the description of Scylax literally, Pamatthus would be Porto Quaglio, and the Harbour of Achilles Porto Marcà; and altogether we should be disposed of by Curtius; but it is impossible to believe that the dangerous creek of Marcà is one of the two harbours so particularly mentioned both by Scylax and Pausanias.

The remains of the celebrated temple of Poseidon still exist at Askomato, or Kistèriús, close to C. Modupûs on the eastern side. They now form part of a ruined church; and the ancient Hellenic wall may be traced on one side of the church. Leake observes that the church, instead of facing to the east, as Greek churches usually do, faces south-eastward, towards the head of the port, which is likely to have been the aspect of the temple. No remains of columns have been found. A few paces north-east of the church is a large grotto in the rock, which appears to be the cave through which Hercules was supposed to have dragged Cepheus; but there is no appearance of any subterranean descent, as had been already remarked by Pausanias. In the neighbourhood there are several ancient cisterns and other remains of antiquity.

The remains of celebrated marble quarries in the Taenarion peninsula. (Strab. viii. p. 367.) Pliny describes the Taenarian marble as black (xxvi. 18. a. 29, 22. a. 483); but Sextus Empiricus (Pyrâ. Hypol. i. 130) speaks of a species that was white when broken to pieces, though it appeared yellow in the masses. Leaks inquired in vain for these quarries.

At the distance of 40 stadia, or 5 English miles, north of the isthmus of the Taenarion peninsula, was the town Taenarum or Tænaurus, subsequently called Caesepolis. (Kaurthia, Paus. iii. 16. § 9; Rha. Pt. ili. 16. § 9; Plin. iv. 11. § 27.) The town (or it is probably mentioned by Strab. viii. p. 360, under the corrupt form Kaurthia.) Contained a temple of Demeter and another of Aphrodite, the latter near the sea. The modern village of Kyparissia stands on the site of this town. Some ancient remains and inscriptions of the time of the Antonines and their successors have been found here. On the site of a small ruined church are two inscribed quadrangular ste¬laws, decorated with mouldings above and below. One of the inscriptions is a decree of the Taenari, and the other is by the community of the Elëtherio-Laconès (το δημοστ. τῶν Εληθεριακάλοχων). We have the testimony of Pausanias (iii. 21. § 7) that Caesepolis was one of the principal cities of the Laconians, and it appears from the above-mentioned inscription that the maritime Laco¬nians, when they were delivered from the Spartan yoke, formed a confederation and founded as their capital a city in the neighbourhood of the revered sanctuary of Poseidon. The place was called the New Town (Caesepolis); but, as we learn from the Laconian inscriptions with Quaglio, the town is called by its ancient name. For the inscriptions relating to Taenarum, see Böckh, Insocr. no. 1315—1317, 1321, 1329, 1389, 1393, 1483. (On the topography of the Taenarion peninsula, see Leake, Morea, vol. i. p. 290, seq.; Peloponnesiacs, p. 173, seq.; Boblaye, Rockersch, &c., p. 89, seq.; Curtius, Peloponnesiacs, vol. i. p. 277, seq.)

TAGAR (Ταγὰρα, or Ταγαρα, Ptol. ii. 3. § 15), a people on the eastern coast of Britannia Barba. In their territory was the promontory called Tagarapor (ib. § 5), now Kinnaird's Head. [T. H. D.]

TAGAE (Ταγάη, Polyb. x. 29. § 3), a town in the northern part of Parthia, situated in the defiles of a chain of mountains between the Araxes and the war against Araces. It has been conjectured by Porborg that it is the same place as Tæpe, mentioned by Strabo (xi. p. 506) as a royal palace in the adjacent province of Hyrcania; but this conjecture seems unnecessary. Perhaps it may be represented by the present Daregakhs. [V.]

TAGAE (Σταγαί, Peripl. M. Erpin. 511, ed. Müller; Ptol. vii. i. § 82), one of the two principal emporia of the interior of the Dacian, according to the author of the Periplus. It is not certain what modern town now represents this ancient site, but there is a fair presumption in favour of Deoghir, which was the seat of government down to A.D. 1293, and which is now a place of considerable importance. (Σταγαί, Herod. ii. p. 413; Mainert, v. p. 83; Ritter, Erdk. v. p. 513; Berghaus's Map.) Polesen, who places the town in Aria, probably copied from the author of the Peripatus. It may be remarked that the distance given between Barysasa (Berrado), Pazauca (Pyham), and Tagara (Deoghir), is not reconcilable with the actual position of these places. [V.]
TAGASTE. or TAGESTENSE OPP. (Plin. v. 4. a. 4.), a town of Numidia, whose spot is now marked by the ruins at Tafjil on the Oxeda Hamisa or Superast, a tributary of the river Mejarda. (Itin. Ant. p. 44.) Tagaste is particularly distinguished by having been the birthplace of St. Augustine. (Aug. Conf. ii. 3.)

TAGONIUS (Turdonus, Plut. Serv. 17), a tributary of the Varus, in Spain and in Hispania Tarraconensis, either the Tagon or Hanares. (Cf. Flores, Rep. Sagra. v. p. 40; Uberti, ii. pl. i. 389.) [T. H. D.]

TAGORI. [T. H. D.]

TAGRI (Térrico, Plut. iii. 5. § 25), a people of European Sarmatia, on the borders of Dacia, and probably identical with the Tagori of Pliny (vi. 7. a. 7.) and Jornandes (Get. 4).

TAGUS (Térrico, Plut. iii. 5. § 4), one of the principal rivers of Spain, being considerably larger than the Anas and having its sources between the Montes Orpesa and Idbuba, in the country of the Celtiberi. (Strab. iii. pp. 189, 192, 162.) After a tolerably straight course of upwards of 300 miles, it makes a sudden direction, falls into the Atlantic ocean below Olisipo, where it is 20 stadia broad, and capable of bearing the largest ships. It was navigable as far up as Moron for smaller vessels. According to Strabo, at flood tides it overflowed the country at its mouth for a circumference of 150 stadia. It was celebrated for its fish and oysters (Strab. ii.; Mart. x. 78), and likewise for its gold sand (Plineu. iv. 134, a. 28). The Tagus is navigable as far as Calatul. xx. 30; Or. Met. ii. 251, &c.; of which last, however, so little is now to be found that it hardly repays the amphibious sailors who earn a precarious living by seeking for it. (Ford's Hand-book of Spain, p. 487; Dillon, i. p. 237.)

The Tagonius alone, is named as a tributary. The Tagus is still called Taguba in Spain; Tegio in Portugal. (Cf. Liv. xxi. 5, xxvii. 19; Plin. iii. 3. a. 4, vili. 42. a. 67; Sen. Topast. 352, &c.) [T. H. D.]

TAHPIANIS or TEPHEPHENES (Jerem. xiii. 7, xiv. 1; Ezek. xxx. 18; 4. Teplexis, LXX.), is supposed to be the same place with the Daphne of Pelusium of the Greeks. It was the seat of a gar- rison under the native Egyptian army, offened by the king's favour to his Carian and Greek mercenaries, abandoned their country, and established themselves in the Regio Dodecaconos S. of Syene (Diodor. i. 67). From the Itineraries it appears that Daphne or Tahpanis was 16 Roman miles from Pelusium. Tah-daphné, lying nearly in a direct line towards the coast, is the latter. The town is supposed to be on the site of Tahpanis. (W. B. D.)

TALABRIGA (râ Tâlebriga, App. Hi. x. 73), a town of Lusitania, between Eminogeo and L авгорига. (Itin. Ant. p. 421; Plin. ii. 5. a. 7, iv. 21. a. 35.) Variously identified with Cacico, Aecreo, Talabriga de la Reyna, and Villarinho. [T. H. D.]

TALACHACA (Tâlachaca, Plut. x. 31, p. 508), one of the four principal towns of Huancavelica, discovered by Strabo. It is perhaps the same place that is called Tambrax by Polybius (x. 81). Its site cannot now be identified. [V.]

TALACOTY (Tâlachota, Plut. vii. 4. § 7), a port on the north-western side of the island of Taprobane or Ceylon. It is described as an emporium, and has, probably, derived its name from the promontory of Cery, which was opposite to it, on the mainland. It appears to have been also called Aesote (Assory). [V.]

TALADUSI (Tâladusus, Plut. iv. 3. § 27), a people in the north part of Mauretania Cæsariensis. [T. H. D.]

TALALUS MONS. [T. A.] TALAMINA (Téllamina, Plut. ii. 6. § 27), a town of the Sarrini in Gallacia. [T. H. D.]

TALARES (Tâlapers), a Molosian people of Epeirus, extinct in the time of Strabo (iv. 5. 454). [V.]

TALUAIRA (Tâlubara), a mountain fortress in Pontus to which Mithridates withdrew with his most precious treasures, which were afterwards found there by Lucullus. (Dion Cass. xxxiv. 14; Appian, Mithr. ii. 4.) As the place is not mentioned by other writers, some suppose it to have been the same as Bassura, the modern Trnoukal, which is perched on a steep isolated rock. (Hamil. Researches, vol. i. p. 360.) [L. S.]

TALBENDA (Tâlbydâ or Tâlbendâ), a town in the interior of Pisidia, noticed only by Ptolemy (v. 5. § 8.) [L. S.]

TALCETUM. [L. c., p. 108, b.]

TALIA (Itin. Ant. p. 219), or TALIATA (Not. Imp.), erroneously called Taulus by Ptolomy (iii. 3. § 4), Tabelis by the Geogr. Brev. (Q. XI. 5), and Talata in the Tab. Pent. A place in Upper Mesia, between Novas and Etgata. Variously identified with Tatalata, Gógerisâlah, and a place near Alt Fores. [T. H. D.]

TALICUS, a river of Scythia intra Ismaum. (Ann. Maro. xxiii. 6. § 63.) [T. H. D.]

TALAEUS or TALAEUS Minus (Beach, Corp. Inscr. Græc. vol. ii. p. 428; Hesychius s. v.), the station of Talus, the mythical man of bronze, and the guardian of the island of Crete. The well-known inscription which deplores the loss of Artemis, the chaste wife of Salvinas Menos, is now buried by the mass of earth and stones heaped up at the entrance of the stelechistic cave of Menes. The rock, grotto, memorial, and inscription commemorate the massacre of the Cretan Christians by the Mohammedans, is identified from the inscription with the spot where in ancient times human victims were presented before the statue of Talus. (Pashley, Travels, vol. i. pp. 124-138.) [E. B. S.]

TALLEN (Tâlên, Arrian, Jada. c. 29), a port of Gedrosia at which the fleet of Nearchus found a secure harbour. It is not clear what place now may be identified with it, and different geographers have held different opinions. Vincent (Voyage of Nearchus, i. p. 271) thinks it is the bay formed by the mouth of a small river called by Polymy Candiares or Hydracis (v. 8. § 8). It was probably one of the modern towns of Tis and Paros. (Cf. Gesellin, iii. p. 148.) [V.]

TALMIS. (It. Anton. p. 161; Olympiodor. op. Photium, p. 63, ed. Bekker), a town in the Regio Dodecaconos, S. of Philes, from which it was five days' journey distant, situated in lat. 28° 30' N., and consequently immediately under the tropic of Cancer. Talmis stood on a small hill to the west of the Nile, and is represented by the modern Kalahabche. The Libyan hills which rise immediately behind the town afforded an inexhaustible supply of materials for building, and the ancient quarries are still visible.
in their sides. The ruins of Talmis are of surpassing interest, and comparatively in good preservation, probably because, being excavated in the sandstone, they escaped mutilation or destruction by the Persians. The principal structure was a rock-temple at the foot of the hills, dedicated, as appears from a hieroglyphical and a Greek inscription, to a deity named Mandulis or Malala, a son of Isia. His mythical history is exhibited on bas-reliefs. But the sculptures at Talmis are of the highest interest, both as works of art and as historical monuments. Their execution is the work of various ages: some, as appears from the style, are of the rudest; some, ascending to a remote antiquity, others, as those in the temple of Mandulis, being of the best days of Egyptian art. The temple was founded by Amenophis II., was rebuilt by one of the Ptolemies, and repaired in the reign of the Cœsars, Augustus, Ceæsars, Augustus, Caligula, and Trajan. The subjects of these sculptures represent partly the triumphs of the Pharaohs, and partly the tributes exacted by them from the conquered. On one wall is the warrior in his chariot putting to flight bearded men in short garments, armed with bows and arrows, and a sickle-shaped knife or sword. In another compartment the conqueror is in the act of putting his captives to death. Another represents the body of a river bull, and, besides the captives, exhibits the spoils taken, e.g., lion-headed and lion-clawed chairs, knives, leaves, sandals, skins of various animals, &c. These sculptures illustrate also the natural history of S. Aethiopia. They contain figures of lions, antelopes, and bulls, greyhounds, giraffes, ostriches and monkeys. The giraffes and ostriches point clearly to a country south of the utmost limits of the animal kingdom, and seem to indicate warm, with the Garamantes and the kingdom of Bassoos. Herodotus (iii. 97) mentions ebony wood among the articles of tribute which every three years Aethiopia offered to the Persian king. Ebony as well as ivory, a product of the interior of Libya, appears on the walls of the temple of Mandulis. A coloured facsimile of these sculptures is displayed in one of the rooms of the British Museum. At a short distance from Talmis stood another temple of scarcely inferior interest, and the space between is covered with heaps of earth and fragments of pottery, mixed with human bones and bandages that have been steeped in bittermen—the evident traces of a large necropolis. At Talmis has been also discovered an inscription in the Greek language, supposed to be of the age of Diocletian, in which Sico, king of Aethiopia and Nubia, commemorates his victories over the Blemmyes. The wealth of Talmis, apparent in its sculptures, was doubtless in great measure owing to its position as a commercial station between Aegypt and Aethiopia, but partly also to the emerald mines of its neighborhood. In the 1st century A.D., the town and its neighborhood were occupied by the Blemmyes, who had a regular government, since they had chiefs of tribes (φαραγγοι) and were celebrated for their skill in divination. (Olympiodor. op. Phocis, p. 62.) [W. B. D.]

TALUBATH. (Talubath, Ptol. iv. 6. § 25), a town of Aegyptia in the NW. of Libya, next to the sea. It perhaps the modern Tafilalet. [T. H. D.]

TALUCTAE, a tribe of India extra Gangae, mentioned by Pliney (vi. 19. 23). They were probably seated beyond the Brahmaputra, in the mountains of Birmack. Sillig, in his recent edition of Pliney, has given the name as Thalutae. [V.]

TAMARA (Tamara, Ptol. ii. 3. § 30), a town of the Dumnufi, at the SW. extremity of British Romania, at the mouth of the Tamars. New Tamars near Plymouth. (Candem, p. 25.) [T. H. D.]

TAMARICO, a Gallican tribe on the river Tamara in Hispania Tarraconensis. (Plin. iv. 20. with Mela iii. 19.) According to Pliney (vi. 2. a. 18) there were certain noted springs in their territory, which are undoubtedly the same described by Florus (Constrabia, p. 4) near the hermitage of S. Juan de fuentes divinas. 12 Spanish miles E. of Leon, and 5 N. of Salamanca. (Cf. Uberti, ii. p. 302, note 80.) [T. H. D.]

Tamars (called by Ptol. iv. 6. § 2), a small river of Gallicia in Hispania Tarraconensis, which falls into the Atlantic ocean by the port of Eobra, between the Minius and the promontory of Nerium. (Mala, iii. 1.) Now the Tambre. [T. H. D.]

TAMARUS (Tamara), a river of Samaria, which falls into the Calor (Galore), about 5 miles above Bersabeum. Its name is known only from the Itinerary of Antoninus, which places a station, named &quot;super Tamaram flavium&quot; on the road from Beisanum to Equus Tucitius. (Itin. Asiat. p. 103.)

The line of this road is not very clear, but the modern name of the Tamarus leaves no doubt of the river meant. It rises in the mountains near Seprinum, only a few miles from Beisanum, and flows, following the general direction from N. to S. 39, and then flows to the Calor as above indicated. [K. H. B.]

TAMARUS (Tâmaros, Ptol. ii. 3. § 34), a small river on the S. coast of Britainia Romania, now the Tamur. [T. H. D.]

TAMASSUS (Tamaessos, Ptol. v. 14. § 6), called also Aemus or Aemus, by Pliney, v. 31. a. 35. Tamaes or Tamaes in Caesar's Poems, is indicated on a map of the island of Cyprus, by Echell, i. 3. p. 88, a town in the interior of the island of Cyprus, 29 miles SW. of Solos, and on the road from that place to Tremithus. It lay in a fruitful neighbourhood (Ovid, Met. x. 644), and in the vicinity of some extensive copper mines, which state of facts is confirmed by that used medicine (Strabo, xiv. p. 684). It is very probably the Tamaes (Cod. Od. i. 184; Nitax, ad loc; C. D. P., 1 p. 459), in which case it would appear to have been the principal market for the copper trade of that island in those early times. Hence some derive its name from the Phoenician word thatm或, signifying copper.

TAMBRA. [Talabocca.]

TAMESA or TAMESIS (Tamesa, Dion Cass. xz. 3), a river on the E. coast of Britainia Romania, on which Londinium lay; the Thames. (Ces. B. G. v. 11; Tac. Ann. xiv. 32.)

TAMESIS. [Tamesa.]

TAMIA (Tamaia, Ptol. ii. 3. § 13), a town of the Vaconas; on the E. coast of Britania Romania, probably on the coast situated at the mouth of the Phatnitic arm of the Nile. It is less celebrated in history than its representative, the modern Danvitia or Damietta, which, since the era of the Pharaohs, the Nile, has always been, until the rise of Alexandria in the present century, one of the most populous and commercial places in the Delta. Many antique columns and blocks from the ancient town are built into the walls of the mosques in the modern town. The present Damietta, indeed, does not occupy the site of Tamiathis, since, according to Abulphara, the original town of that name was destroyed, as
account of its exposed situation, and rebuilt higher up the Nile, about 5 miles further from the sea. The date of this change of position is fixed by Abulfeda in the year of the Hegira 648 (A.D. 1251).

W. B. D.

TANMA. (Tāmāna, Strab. xvi. p. 765; Steph. B. s. v. Tanma, Plin. vi. 28. a. 92, Géb. and E. Tāmāna, vii. § 37. Th. i. 14, Tāmāna, viii. 32. Ecd. Tawirān), a city of Arabia, and the chief town of the Cattapanies (Catabanies), according to Strabo, or of the Gebanias, according to Pliny. It is described by Pliny as a large commercial town with 65 temples, to which caravans from Gaza in Palestine resorted. It is probably Song, the present capital of the province.

TAMNUM, in Gallia, is placed by the Itineraries on a road from Burdigala (Bordeaux) to Medicina (Santum, a small town); but in the Table the name is written Lamum. The distance from Blavia or Blaviun (Blaye) to Tamnum is in xvi. in the Itiner., but the distance xxii. in the Table is nearer the truth, if Talmone is the site of Tamnum. Talmone is below Blaye on the right bank of the Girondes. [G. L.]

TAMUGADIS, a town in Numidia, on the E. side of Mount Auransis, and 14 miles N. of Lambezze. (It. Ant. pp. 34, 40; Thamugas, Tab. Ptole. It still remains the name of Temugadi. (Bruce, Lap. B. b. v. 317. B. Ecd. p. 151 [T. H. D.]).

TAMYNAE (Tāmūn, Strab. s. a. tolis Tāmūn, Steph. B. s. c. 1 Ecr. Tawuras, Tawrus; e. Tawrus, e. Tāmūn), a town of Euobiaca in the territory of Eretria, at the foot of Mt. Cotylaium, with a temple of Apollo, said to have been built by Amadas. (Strab. x. p. 447; Steph. B. s. c. Tawurus, Korinthus.) It was taken by the Persians, when they attacked Eretria in a. c. 480 (Herod. vii. 701.), but it is chiefly memorable for the victory which the Athenians, under Phocion, gained here over Callias of Chalcis, n. c. 350. (Aesch. C. Ctes. §§ 85—88, de Fals. Leg. 180; Dem. de Pac. 5; Plut. Phoc. 12.) Leake places Tamyneas at the village of Glymnoi, at the foot of a high mountain, which is supposed to be the ancient Cotylaium (Ancient Greece, vol. ii. p. 439); but Ulrich regards Aradus as Tamyneas; there are several ancient remains, as the site of Tamyneas. (Rheinisches Museum, for 1847. p. 512.)

TAMYRACA (Tāmūrakā, Plut. iii. 5. § 8, viii. 10. § 3), a town and promontory of Eumenia Sarmatia in the neighbourhood of a lake (Arrian, Per. F. Euas. p. 20), and in the innermost part of the gulf of Carcius, now engulfed up of Achmeaish or Pore. kop. Hence, according to Strabo, the Sinus Carcinites was also called the gulf of Tamyraice (vii. p. 308). But the attempts to determine the site of the town are unavailing. Some, indeed, have doubted its existence, as it is mentioned only by Pausanias. (Coh. Neut., De Rebus Fertilitatis, Mesokaloe, p. 375; Uezz., ii. 2. p. 457; Gall. Geogr. M. iii. p. 192.)

TAMYRACES SINUS. [CARCINIA; TAM- RACA.] TAMYRAS or DAMURAS (Tāmūrās, Strab. xvi. p. 756; Δαμυράς, Polyb. vi. 68.), a river of Phoca- nia between Sidon and Beyrus, the modern Nābed-Dībāl (Robinson, Bibl. Res. vol. ii. p. 488, 2nd ed.). [Comp. Leontes]

TANAGER or TANAGRUS (Tanagros), a river of Lucania, a tributary of the Silarus. It rises in the mountains near Lago Negro, flows for about 30 miles in a NNE. direction, through a broad and level upland valley called the Valla di Diano, till near La Polis it sinks into the earth, and emerges again through a cavern at a place thence called La Pertusa. This peculiarity is mentioned by Pliny, who calls it "favus in Athine campo," without mentioning its name. (Plin. ii. 103. a. 106, with Harduin's note); but it is known as ancient river called Virgil, who notices it in connection with Mount Albarnus, which rises immediately to the W. of it, and the epithet "siccus" which it applies to it ("scil. ripa Tanagri") doubtless refers to this same peculiarity. (Virg. Georg. iii. 151; Serv. ad loc.; Vih. Secq. p. 19.) There is no doubt, also, that in the upper part of its course Calor or Calore, while in the lower part it assumes the name of Tanagro or Negro. This part of the route, however, was very confused.

E. H. B.

TANAGRA (Tānagras; Eth. Tànapápios): the territory Tànapála, Paus. ix. 22. § 1, and Tànapalosch or Tànapurpos, Strab. ix. p. 404: Adj. Tànapápios: Grándulas or Grándila, a town of the Boiotians, situated at the bank of the Aeuspes, in a fertile plain, at the distance of 130 stades from Oropus and 300 from Platæas. (Dioseach. Stat. Gr. pp. 12. 14. ed. Hudson.) Several ancient writers identified Tanagra with the Homenian Graes (Paus. Hom. II. ii. 498; Lycoophr. 644); but others supposed them to be distinct places, and Aristotles regarded Oropus as the ancient Graes. (Steph. B. s. v. Tànapos; Strab. ix. p. 404.) It is possible, as Leake has remarked, that Tanagra, sometimes written Tanagrea, may be connected with the ancient name Gra, Tana, being an Aeolic suffix, and that the modern name Gràmida or Gràmila may retain traces of the Homenian name. Tanagra was also called Poemandra, and its territory Poemandria, from the fertile meadow which surrounded the city. (Steph. B. s. c.; Strab. ix. p. 404.) The inhabitants of Tanagra are said to have been the Gephyraeis, who came from Phocis with Cadmus, and from thence emigrated to Athens. (Herod. v. 57; Strab. ix. p. 404.) From its vicinity to Attica the territory of Tanagra was the scene of more than one battle. In b. c. 457 the Lacedaemonians, on their return from an expedition to Doris, took up a position at Tanagra, near the borders of Attica, with the view of assisting the oligarchical party at Athens to overthrow the democracy. The Athenians, with a thousand Argives and some Thebassian horse, crossed Mount Parnes and advanced against the Lacedaemonians. Both sides fought with great bravery; but the Lacedaemonians were chiefly defeated through the treacherous desertion of the Thebassians in the very heat of the engagement. (Thuc. i. 107, 108; Dion. xi. 80.) At the beginning of the following year (b. c. 456), and only sixty-two years after their defeat at Tanagra, the Athenians under Alybantes again invaded Boeotia, and gained at Oenophyta, in the territory of Tanagra, a brilliant and decisive victory over the Boeotians, which made them masters of the whole country. The walls of Tanagra were now raised to the ground. (Thuc. i. 108; Dion. xi. 81, 82.) In b. c. 426 the Athenians made an incursion into the territory of Tanagra, and...
on their return defeated the Tanagraeans and Bosto-
tians. (Thuc. iii. 91.) Disdaining, who visited
Tanagra in the time of Alexander, says that the
city stands on a rugged and lofty height, and has a white
chalky appearance. The houses are adorned with
handsome portraits and encaustic paintings. The
surrounding country does not grow much corn, but
produces the best wine in Boeotia. Diodorus adds
that the inhabitants are wealthy but frugal, being for
the most part landholders, not manufacturers; and
he praises them for their justice, good faith, and hos-
pitality. (De Stato Graec. p. 12.) In the time of
Augustus, Tanagra and Thebes were the two most
prosperous cities in Boeotia. (Strab. ix. p. 403.)
Tanagra is called by Pliny (iv. 7. a. 12) a free
state; it is mentioned by Polybius (iii. 15. § 20); and
it continued to flourish in the sixth century.
(Hieroc. p. 645.) Its public buildings are described
at some length by Pausanias (ix. 20. § 3, seq.).
The principal temple was that of Dionysus, which
contained a celebrated statue of Parian marble, by
Calaris, and a remarkable Triton. Near it were
temples of Theseus, Aphrodite and Apollo, and two of
Hermes and Bacchus, worthies first SF. Criophorns,
and in the other as Promachus. Near the
latter was the theatre, and probably at no great
distance the gymnasium, which contained a picture
of Corinna, who was a native of Tanagra. There
was also a monument of this poetess in a conspicuous
part of the city. Pausanias remarks as a peculiarity
in Tanagra, that all their sacred buildings were
placed by themselves, as at Thebes. (Strab. ix.
22. § 2.) He likewise notices (ix. 22. § 4) that Tanagra was famous for its breed of
fighting-cocks, a circumstance which is mentioned by
other writers. (Varr. de Rer. Rer. iii. 9. § 6; Hesych.
a. u. Kahleirou; Suidas, a. v. Tanagraos eleutero-
plous.) Tanagra possessed a considerable territory;
and Sosonias, a town in Boeotia, owes its name to
four villages belonging to it, Elion or Helenon, Harmo, Mycanae, and Pharae. (Pherec. Flin. iv. 7. a. 12.)

The ruins of Tanagra are situated at an unin-
habited spot, called Grizandela or Grizmelia, situated
3 miles south of the village of Simintari. The
site is a large hill nearly circular, rising from the
north bank of the Asopus. The upper part of the
site is rocky and abrupt, looking down upon the town
beneath; and it was probably upon this upper height
that the sacred edifice stood apart from the other
buildings of the town. The walls of the city which
embraced a circuit of about two miles, may still be
traced, but they are a mere heap of ruins. About
100 yards below the height already described are the
remains of the theatre, hollowed out of the slope. On
the terrace below the theatre is the N.E. are the
foundations of a public building, formed of marble of
a very dark color with a green cast. The ground
is thickly strewed in every direction with remains of
earthware, bespeaking the existence of a numerous
population in former times. (Leake, Northern
Greece, vol. ii. p. 454, seq.; Wordsworth, Athens and
Attica, p. 14, seq.; comp. K. O. Müller, Orchomenos,
p. 20.)

TANAIAS (Ταναίας, Prov. iii. 5. § 14, v. 9. §§ 1, &c.), a famous river, which in the course of time
was universally assumed as the boundary between
Europe and Asia. (Strab. vii. 310, xi. 490; Meis.
1. 3; Scll. p. 80, &c.) The older writers of an-
other time, however, state that it rose from the
bread. iv. 57; Ephor. ap. Anon. Per. P. E. E. p. 4,
which is really the case, its source being in the
island Ofiso, in the government of Touda; whilst later
writers held that it had its sources either in the
Caucasus (Strab. xi. 493; Ammian. xxxii. 8), or
the Rhipean mountains. (Meis, l. 19; Logc.
272; Procop. E. G. iv. 6, &c.) The last of
the statements is generally accepted; but there was likewise a fourth which made it a branch of the
later (Strab. l. c.). Whilst Strabo, however,
adduces these different opinions, he himself holds
that its source was entirely unknown (ii. 107). It
is represented as flowing so rapid a stream that
it never froths. (Meis, l. c.; cf. Nearchus, Diospi.
ii. 46, ii. 51; and Herod. iii. 155) Thence it flowed
SW. direction; and after receiving the Byrgea (or
Syrris) as a tributary, emptied itself into the Pala
Macedon (Sea of Asia) by two mouths. (Hauv.
iv. 100.) These mouths, which are at the most
northern point of the Palaus, Strabo places at the
distance of 60 stadia from one another (v. 310).
between the island of Thasos and Seriphos. (Orb.
Graec. p. 337; comp. Strab. xii. 14.) It takes them only 7 stadia distant; but however, the Dan has 13 mouths. (Clarke, Trac.
p. 423.) The etymology of the name is discussed
by Pintarch (de Flam. 14) and Eustathius (l. c.);
but its true derivation is from the Scythian word
Dom or Dm, signifying water, which occurs in the
names of other rivers, as Dambius, Erdianes, &c.
(Forsiger, Handb. der Alt. G. p. 163.) The Tanais is frequently alluded to by the Latin
poets. (Hor. Od. iii. 10. 1; Virg. G. iv. 517; Ov.
Eum. Pos. iv. 10, 55, &c.) Clarke (Travels i.
pp. 339, 448, note) would identify it with the
Danais, from the similarity of the name, an hypo-
thesis also accepted by Linncr (Scythians, p. 64);
but he confesses it would be a doubt that he could be
identified with the Dom. (T. E. B.)
TANAIAS (Todar, Prov. iii. 5. § 26, viii. 18. § 3),
a town of Asiatic Sarmatia, lying on the more southern
mouth and between both mouths of the river of the
same name. It may also be described as situated
at the northernmost point of the Palaus, Macedon, and
not far from the sea. It was a flourishing colony of
the Milesians, enjoying an extensive commerce, and
being the principal market of the surrounding tribes,
both of Europe and Asia, who here bartered slaves
and skins for the wine, apparel, and other articles of
more civilised nations. (Strab. xii. p. 453.) The in-
habitants soon reduced a considerable part of the
neighbouring coast to subjection, but were in turn
themselves crushed by the kings of the Sarmatian
(Todar, xvii. 510, xi. p. 495). An attempt to rega
their independence only ended in the destruction of
their city by Polemon I. (Id. p. 493), a little before the
time when Strabo wrote. Pliny (vii. 1. 7) speaks
of Tanais as no longer existing in his time; but it
appears to have been subsequently restored (Proc.
v. 638), though it cannot pretend to possess its
former prosperity. (Clarke i. 415) could dis-
cover no trace of it, nor even a probable site; but its
ruins are said to exist near the modern Nestuspolis
TANAITAE.


TANAITAE (Tanaïr, Ptol. iii. 5. § 24), a people of European Sarmatia, dwelling N.E. of the Roxolanis, and between them and the Tannais. [T. H. D.]

TANARUS (Tamaro), a river of Liguria, the most important of all the southern tributaries of the Tiber. It rises in the Macra, near Cero (Ceba), flows at first due N., receives near Chervaco the waters of the Sturo, a stream as considerable as itself, then turns to the N.E., passes within a few miles of Pollentia (Pollentia), flows under the walls of Alba Pompeia and Asta (Aosta), and discharges its waters into the Po about 15 miles below Valenza (Forum Fulvius). Its bed contains many considerable tributaries besides the Sturo already mentioned, of which the most important is the Bormida, the ancient name of which has not been preserved to us; but the Ora, a minor stream which falls into it a few miles above its junction with the Tamaro, is evidently the river Urbe, mentioned by Valerius Maximus (A.D. 185), the name of which had given rise to an ambiguous topography, that had misled the Gothic king Alaric. The Bellis, which falls into the Tamaro a few miles above the Bormida, has been identified with the Ferris of the Tabula; but the names of rivers given in that document in this part of Italy are so corrupt, and their positions so strangely misplaced, that it is idle to attempt their determination. Though the Tanarus is one of the most important rivers of Northern Italy, its name is not mentioned by any of the geographers except Pliny; nor does it occur in history until long after the fall of the Western Empire. (Pliin. iii. 16. a. 20; P. Dia. Hist. Lang. vi. 58; E. H. B.)

TANATIS, according to Solinus (Tales 62) an island in the neighbourhood of Britain. It is undoubtedly the same which Beda (Hist. Eccl. i. 25) calls Tanatos, and which still bears the name of Thanet. [T. H. D.]

TANIS. [Tales.]

TANUS. [Arno, Vol. I. p. 201, a.]

TANNETUM or TANNETUM (Tannat, Ptol. Eth. Tabanatans, Pliin. : S. Iovio), a small town of Gallia Cispadana, on the Via Ascula, between Regium Lepidum and Parma, and distant 10 miles from the former and 8 from the latter city. (Hist. Ant. p. 287; Hist. Hier. p. 616; Tab. Peut.) It is mentioned in history before the Roman conquest of this part of Italy, as a Gallic ville. In which the prætor L. Manlius retired after his defeat by the Boii in a. 218, and where he was surrounded and besieged by that people. (Pliin. iii. 40; Liv. xxi. 25.) Its name is not again noticed in history, but it is mentioned both by Pliny and Ptolemy as a municipal town of Gallia Cispadana, though it appears that it never rose to be a place of importance. (Pliin. iii. 15. a. 20; Ptol. iii. l. § 46; Phileon, Macrob. 1.) Livy calls the Gallia town "vicus propinquus," an expression which would lead to the erroneous idea of its position; for we learn from the Itineraries that it certainly stood on the Via Ascula, at a distance of more than 10 miles from the Padus. The site is still occupied by a large village, which is now called, from the name of its principal church, Saint Iurio; but a hamlet or village about half a mile to the N. still retains the name of Taneto. It is distant about 3 miles from the river Enas, the Nicla of Pliy (ii. 16. a. 20), which flows into the Po, about 12 miles from the point where it crosses the Asculian Way. [E. H. B.]

TANIS (Târos, Herod. ii. 166; Strab. xvii. p. 802; Ptol. iv. 5. § 52; the Zonan of the Hebrews, Num. xiii. 23; the Coptic Tan or Athenemes, and the modern Samsa), was a city of Lower Aegypt, situated, in lat. 30° 59', on the Tanitic arm of the Nile. [Nicola, Ostium Tanitissimum.] It was the capital of the Tanitit Nome. Although the name of Tanis does not appear in Egyptian annals earlier than the xxi-st dynasty, which consisted of 21 Tanite kings, it had long previously been among the most important cities of the Delta. The branch of the Nile on which it stood was, with the exception of the Pelusiac, the most easterly, and the nearest to Palestine and Arabia. It is described in the Book of Numbers (X. c.) as founded only seven years later than Hbron; and Hbron, being extant in the time of Abraham, was one of the oldest towns in Palestine. Tanis owed its importance partly to its vicinity to the sea, and partly to its situation among the Deltaic marshes. It probably was never occupied by the Greeks, but, during the Ptolemies, was given up to the exiled kings and nobles of Memphis. It was a place of strength during the wars of the early kings of the New Monarchy—the xvith dynasty— with the shepherds; and when the Aegyptians, in their turn, invaded Western Asia, the position of Tanis became of the more value to them. After Aegypt became a marine power, however, with Cyprus and Phoenicia, a city at no great distance from the coast would be indispensable for its naval armaments. To these purposes Tanis was better adapted than the more exposed and easterly Pelusian. The eastern arms of the Nile were the first that silted up, and the Pelusian mouth of the river was at a very early period too shallow for ships of war. The greatness of Tanis is attested in many passages of the Hebrew writers. In the 78th Psalm the wonders that attended the departure of the Israelites from Egypt are said to have been "wrought in the plain of Zaan." This Psalm, indeed, is somewhat later than David (a. c. 1055—1015); but the provision made by Tanis in the capital of that Pharaoh who oppressed the Hebrew people. In the age of Isaiah (ix. 11, foll.), about 268 years later, Tanis was still reckoned the capital of the Delta, since the prophet speaks of the princes of Zoon and the princes of Noph (Memphis) as equivalent to the nobles of Aegypt. Again, Isaiah (xxv. 4) describes the ambassadors who were sent to Aegypt to form an alliance with its king as repairing to Zon and Hanoe, or Harsaleopolis; and the desolation of Zoon is threatened by Ezekiel; as the consequence of Nebuchadnezzar's invasion. Tanis probably declined as Sais and Memphis rose into importance; yet twenty years before the Christian era it was still a large town (Strab. xvii. p. 802); nor did it shrink into insignificance until nearly 80 A.D. (Joseph. B. Jud. iv. 11, § 4.) Its linen manufacture probably long sustained it. The marshy grounds in its environs were well suited to the cultivation of flax; and Pliny (xx. 1) speaks of the Tanitic linen as among the finest in Aegypt. No city in the Delta presents so many monuments of interest as Tanis. The extensive plain of Sams is indeed thinly inhabited, and no village exists in the immediate vicinity of the buried city. A canal passes through, without being able to fertilize, the field of Zoan, and wild beasts...
and marsh fevers prevent all but a few fisherfolk from inhabiting it. The mounds which cover the site are very high and of great extent, being upwards of a mile from north to south, and nearly three quarters of a mile from east to west. The arm in which the sacred enclosure of the temple of Ptah stood is about 1500 feet in length by 1250 broad. The enclosure, which is of crude brick, is 1000 feet long and about 700 wide. A gateway of granite or fine grained limestone, with a bearing of 39° 30', bears the name of Ramses the Great, stands on the northern side of this enclosure. The numerous obelisks and the greater part of the sculptures of the temple were contributed by Ramses. His name is also inscribed on two granite columns outside the enclosure, and apparently unconnected with the temple. Though in a very ruinous condition, the fragments of walls, columns, and obelisks sufficiently attest the former splendour of this building. The architecture is generally in the best style of Assyrian art, and the beauty of the lotus-bud and palm capitals of the columns is much celebrated by travellers. Among the deities worshipped at Tanis were Ptah, Isheru, Re, Horus, etc. The Pharaohs who raised these monuments were of various dynasties, ranging from the kings of the xviiith dynasty to the Aethiopian Tirhakah. The numerous remains of glass and pottery found here, and the huge mounds of brick, prove that the civil portions of Tanis were commemorated in extant and post-Christian times. The modern village of Sen contains of mere huts. Early in the present century an attempt was made to establishイト
works there; but they have been long abandoned; and the only occupation of the few inhabitants of this once flourishing city is fishing. North of the town, and between it and the coast of the Mediterranean, was the lake Tanis, the present Menouha. (Wilkinson, _Mod. Egypt. and Thebes_, vol. i. pp. 407, 449, foll.; Kenrick, _Ancient Egypt_, vol. ii. p. 341.)

TA'OCE (Tâne, Arrian, I. c. 39; Strab. xv. p. 798), a town or fortress of the district of Taxocon, in Persis. It was, according to Strabo, the seat of one of the three treasuries of the kings of Persia. It is not certain from Arrian's statement whether he means the town or the district, but probably the former. The town appears to have been placed near the river Granis. Polony speaks of a synodary and a town of this name (vi. 4. §§ 2 and 7). It is probable that it is the same place as that called by Al-Edrisi, Towe or Towi (ii. p. 391, &c.). Where Dionysius (1069), enumerating the three palaces, speaks of the Towi, we ought most likely to read Tusc or Tuxor, which corresponds to the name of this district. The Granis is the river of Abuech. (GRANIS. [VJ.)
TA'OCHI (Tâxax), a tribe in the interior of Pontus (Steph. B. s. v.), which is frequently noticed by Xenophon in the Anatolia (iv. 4. § 18). They lived in mountain fastnesses in which they kept all their possessions (iv. 7. § 1, comp. 6. § 5, 15. § 17). They occupied the country near the frontiers of Armenia. (L. S.) TAPANITAR (Tavanaacrtes, Ptol. iv. 5. § 21), a people in the interior of Marmarica. [T. B. D.]
TAPE. [TAGAR.]
TAPPUAH.

A town-hall, and public baths. (Procop. de Aedif. vi. 1.) Neuter Alexandria was a smaller town of this name. (Tawwurris wa-nawwir At-taswurri, Steph. Byz. in loc. ad vitam Alex., 84, in the textual edition.)

TAPPUAH or BETH-TAPPUAH, a city in Palestine, upon the mountains of Judah, not far from Hebron, which Robinson identifies with the ancient village of Teflah, lying in the midst of olive-groves and vineyards. (Josh. xv. 53; Robinson, Bibl. Res. vol. ii. p. 71, 2nd ed.) There was some last, but near, a certain town called Emron; the exact position of which is somewhat uncertain, and in which according to the text of the ancient manuscripts (Num. vii. 83), and also according to the LXX., and consequently also according to the Vulgate, the Israelites were not pitched, but which of these was the place conquered by Joshua, cannot be determined. (Josh. xii. 17.)

TAPPROBANE (Tapprobane, Strab. i. 63, xv. 690, Sax.; Steph. B. s. V.; Ptol. vi. 7, 4; Plin. vi. 22, s. 24; Mela, iii. 77; Or. ex Pont. i. 5, 80), a very large island, now Ceylon. It is situated to the SE. of the peninsula of Hindostan, and is all but joined by strait to the continent by a reef now called Adam's Bridge, and by an island called Rammee or Ramiscerum Cor, the Kāppu of Poloten (vii. i. § 11) and the Insula Solis of Pliny (vi. 22, s. 24). (Comp. Duncan, As. Res. v. p. 39; Ritter, Erdk. vi. p. 63.)

Taprobane was not known to the writers of classical antiquity before the time of Alexander the Great, the first allusion to the island is in the time of Ptolemy, when it lay in the West subsequent to his invasion of the Punjab, though often correct as to its natural productions, are singularly erroneous as to its position, its size, and its shape. Thus Oenocricetus estimates it at 5000 stadia, though whether this number implies length, breadth, or circumference, is not stated by Strabo (xv. p. 690). In the time of Ptolemy, however, Strabo reckons its circumference as being about 660 miles. (See Map, and Memoir of Ceylon.) It adds that it was twenty days' sail from the continent—the ships being badly constructed and unfit for sailing; a view remarkably confirmed by Pliny, who notices the change in the length of the voyage owing to the improved kind of vessel, and the shallower character of the intervening strait (vi. 22, s. 24). Eratothenes reduces the distance to a navigation of seven days—the same time as Pliny states (l. c.); but this is far too great (Strab. xv. p. 691), as it is really little more than 50 miles from its nearest shore to the mainland of Hindostan. (Vincent, Voy. of Nearchus, l. p. 495; Boyd, in Ind. Ann. Regist. 1799.) Eratothenes in the time of Justin, not only regards it as an island, for he extends it 8000 stadia in the direction of Africa (Strab. L. c.), while the author of the Peripitus M. Erythr. makes it reach almost to the coast of Azania (c. 61, ed. Muller)—an error which probably has led to that of Edrisi, who has confounded C. Comoris with Madagascar, and in his map has even placed this island to the E. of Madagascar. Strabo supposes that Ceylon is not less than Britain (ii. p. 130), and Ptolemy gives it a length of more than 1000 miles, and a breadth of more than 700 (i. 14. § 9, viii. 28. § 3). (Compare this with the statement of Marco Polo, which is, as to circumference, identical with Ptolemy, L. c.; and Caesar Frederick, ii. p. 280.)

The history of ancient Ceylon falls naturally into three heads: i. What may be gathered from the writers who followed the march of Alexander. 2. What we may learn from the Roman writers. 3. What may be obtained from the Byzantines.

Of the times preceding the invasion of India by Alexander, we have here no local history, yet it may be inferred from Pliny that some report of its existence had reached the West, where he states that it had long been the opinion that Taprobane was another world, and bore the name of Antichthons, but that it was determined to be an island at the time of Cleomenes, and Alexander (Strab. xv. 24): while it is not impossible that Herodotus may have heard some tradition on the subject, since he states that cinnamon is produced in those countries in which Dionysus was brought up (iii. 111); from which passage, however, it cannot be determined whether the true cinnamon, that is the bark of the shrub, is intended, or some kind of the long-drug (Acorus calamus). To the first class of writers belong Onecrictus, the companion of Alexander, Megasthenes and Daimachus, who were sent as ambassadors by Seleucus to Sandrocottus (Chandragupta) and his son Amritochates (Amritogathas), from whose memorials almost all that is preserved in Strabo and in the earlier portion of the notice in Pliny has been taken. There is no reason to suppose that either Onecrictus or Megasthenes themselves visited this island; they probably collected, while in India, the narratives they subsequently compiled.

The second class of writers are of the period when the vast commerce of Alexandria had extended to India subsequent to the death of Strabo, and the Peripitus is probably the first of them. (ii. d. 24.) (Gibb, Persia, Trans. of the Royal Geographical Society, vol. iii. p. 348.) Previous to this period, some few ships may have reached India from Egypt; but, from Strabo's own statement, they appear to have been those only of private individuals (l. c.). Pliny, the writer of the Peripitus of the Erythrean Sea, Marcin of Herculane, Mela, and Ptolemy, belong to this class, and, in the fuller of the narratives which show a clear notion of much additional knowledge had been acquired during the extension of the power of the early emperors of Rome.

Lastly, under the head of Byzantine writers, we have the remarkable account of the island in Cosmas Indicopleustes, the latest which belongs to the period of ancient or classical history.

The most important notice is that of Pliny (l. c.), who states that ambassadors from the island were received at Rome by the emperor Claudius, through the instrumentality of the freedman of a certain Annius Plaemus, who, after having been driven out of his course upon the island, remained there six months, and became intimate with the people and their rulers. He states that Plaemus landed at a port he calls Hippurus, which may be identified with the modern Kudremu, which means the same in Sanscrit; and that the name of the king was Rachi, evidently the Indian Rājāḥ; he adds that the island contained 500 towns, the chief of which was called Paleasimundus, and a vast lake Megiaba, from which flowed two rivers, one called Cydara (Kundara or Kadambo in the Anebu, now Aripo). It is not possible accurately to determine what modern place is to be identified with Megiaba, but the Mahasena speaks of enormous works of this nature attributed to Vasabha and other early kings. (Mak. pp. 65, 210, 221, 213.) Pliny adds some general facts, which are equally coincident with the truth; and remarks on the richness of the island in precious stones and metals, and on the fineness of the climate, which extended the life of man beyond its usual limits. We may mention also, that Diodorus tells a remarkable story, which has been generally held to refer to Ceylon, though this island cannot be traced. According to him Iambolus, the son of a merchant, on his way to the spice countries, was taken prisoner.
by the Asthlopia, and, after a time, with one other companion, placed in a boat and left to his fate. After this a large island, rich in all kinds of natural productions and 5000 stadia round (στρογγυλὴ μὲν ἐπαρχουσαν τὸν εἰχθμον.).

Itambula stayed there seven years, and thence went to Palibochara, where he was well received by the king, who is said to have been ἀλάλας (Diod. ii. 55, &c.). That the details of this voyage are fabulous no one will dispute, but the narrative is probably founded on fact, and points to an early intercourse between the shores of Eastern Africa and India.

The fullest and by far the most interesting account of Ceylon, is that preserved by Cosmas Indicopleustes, which was published by Montfaucon (Coll. Nov. Piar. ii. p. 358). Cosmas, who flourished in the reign of Akbar, and was also called 335; states that he obtained his information from a Greek named So-patras, whom he met at Adulis. According to this writer, the Taprobana of the Greeks is the Seldidba of the Hindus, an island lying beyond the Pepper Coast, or Malabar, and having near it a great number of small islands (i.e. the Maldives). He reckons it about 2000 stadia in breadth and 400 in length; he deduces from a native measure called Gescura (still said to be known in the island, and the same as the Tamil maliq, Vincent, ii. p. 506). There were, at the time he received his information, two kings in the island, one the possessor of the Hysynt (= the island of the mountain districts which abound in precious stones), and the other of the part of the coast, where in later times the Arubians, Portuguese, Dutch, and English, have in succession established factories. A Christian church, he adds, was established there Χριστιανὸς Πατριάρχη Χριστιανὸς, with a priest and deacon ordained in Persia. There is no doubt that those were Nestorians, whose Catholics resided at Onsiphon, and who, on the Malabar coast, and in later times the Archbishop of St. Thomas. He determines the position of Seldidba, by stating that it is as far from it to China, as from the Persian Gulf to the island (p. 138). Again, he says, which is less correct, that Seldidba is five days' sail from the continent; and that on the continent is a place named Marallo (Μαραλλό) (= Malabar), which produced precious stones, and where it was said that the king of Ceylon sells elephants for their height; and that in India elephants are trained for war, while in Africa they are captured for their ivory. Horses imported from Persia pay no tax. It is remarkable that this notice of the elephants is in strict accordance with that of Aelian, who asserts that they were bred in Seldidba and transported to large native vessels to the opposite continent, and sold to the king of Calingas (Hist. Anim. xxvi. 18). Pliny (i. c.), on the authority of Onesicritus, affirms that larger and more warlike elephants are reared in this island than anywhere else in India, and that the hunting of them was a constant sport: and Plutarch places under the Muses M. Aemilius' Felix (his i.e. Philip the Arab) in the exact position in which they were, till lately, most abundant (vii. 4. § 8). The testimony of all modern travellers on the subject of the Ceylon elephant is, that those bearing great trunks, and therefore valuable for their ivory, are extremely rare in the island. (Compare also Dionys. Peripl. who tells Ceylon as being ναυαγεσθενεῖς ἐκθέαμεν: Alex. Lyc. in Steph. B. E. who speaks of ἐκθέαμεν ἐκθέαμεν as the product of the island; Solin. c. 56; and Teiresias Chel. viii. Hist. 315.)

Cosmas concludes his remarkable story with a notice of a conference between the king of Ceylon and Sopatras, in which the latter convinced the king that in the same year (571) Lydia had been made a subject by exhibiting some gold coins of Byzantium. It confirms the veracity of the narrator that we know from other sources that the Sassanian princes of the sixth century had only silver money, while at the capital of the Eastern Empire gold coin was not rare. There were many temples in the island, one of them, a man of the east coast, and poems of the empresses. Few islands have borne, at different times, so large a number of names: as many of these have considerable interest, we shall notice them in succession.

The first, as we have stated, by which it was known to the Greeks was Taprobane. Several explanations have been given of this name; the best is that of the island, for the narrative is probably founded on fact, and points to an early intercourse between the shores of Eastern Africa and India. The fullest and by far the most interesting account of Ceylon, is that preserved by Cosmas Indicopleustes, which was published by Montfaucon (Coll. Nov. Piar. ii. p. 358). Cosmas, who flourished in the reign of Akbar, and was also called 335; states that he obtained his information from a Greek named Sopatras, whom he met at Adulis. According to this writer, the Taprobane of the Greeks is the Seldidba of the Hindus, an island lying beyond the Pepper Coast, or Malabar, and having near it a great number of small islands (i.e. the Maldives). He reckons it about 2000 stadia in breadth and 400 in length; he deduces from a native measure called Gescura (still said to be known in the island, and the same as the Tamil maliq, Vincent, ii. p. 506). There were, at the time he received his information, two kings in the island, one the possessor of the Hysynt (i.e. the island of the mountain districts which abound in precious stones), and the other of the part of the coast, where in later times the Arubians, Portuguese, Dutch, and English, have in succession established factories. A Christian church, he adds, was established there Χριστιανὸς Πατριάρχη Χριστιανὸς, with a priest and deacon ordained in Persia. There is no doubt that those were Nestorians, whose Catholics resided at Onsiphon, and who, on the Malabar coast, and in later times the Archbishop of St. Thomas. He determines the position of Seldidba, by stating that it is as far from it to China, as from the Persian Gulf to the island (p. 138). Again, he says, which is less correct, that Seldidba is five days' sail from the continent; and that on the continent is a place named Marallo (Μαραλλό) (= Malabar), which produced precious stones, and where it was said that the king of Ceylon sells elephants for their height; and that in India elephants are trained for war, while in Africa they are captured for their ivory. Horses imported from Persia pay no tax. It is remarkable that this notice of the elephants is in strict accordance with that of Aelian, who asserts that they were bred in Seldidba and transported to large native vessels to the opposite continent, and sold to the king of Calingas (Hist. Anim. xxvi. 18). Pliny (i. c.), on the authority of Onesicritus, affirms that larger and more warlike elephants are reared in this island than anywhere else in India, and that the hunting of them was a constant sport: and Plutarch places under the Muses M. Aemilius' Felix (his i.e. Philip the Arab) in the exact position in which they were, till lately, most abundant (vii. 4. § 8). The testimony of all modern travellers on the subject of the Ceylon elephant is, that those bearing great trunks, and therefore valuable for their ivory, are extremely rare in the island. (Compare also Dionys. Peripl. who tells Ceylon as being ναυαγεσθενεῖς ἐκθέαμεν: Alex. Lyc. in Steph. B. E. who speaks of ἐκθέαμεν ἐκθέαμεν as the product of the island; Solin. c. 56; and Teiresias Chel. viii. Hist. 315.) Cosmas concludes his remarkable story with a notice
Adams's Peak is the pre-eminent mountain (Brookes on Mahavella-Ganga, Roy. Geog. Journ. iii. p. 223), and whose course is nearly NE.; the Baraces, which rose in the M. Malea, and flowed SE.; and the Soon, which flows from the same source in a westerly direction. Besides these rivers was the celebrated lake called Megiste, the size of which has been extravagantly overstated by Pliny (vi. 22. a. 24). It is probable that this lake was formed by the connecting together of several great tanks, many remains of which still exist; and thus Forbiger suggests that it may be near the mouths of the Mahdrali-Ganga, in which neighbourhood there are still extraordinary remains of canals, earthworks, 

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TAPPS FLUVIUS. [Tappis.]

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TAPURIA (Ταπούρια), a town of uncertain site in Armenia Minor, is mentioned only by Ptolemy (v. 7. § 3). [L. S.]

TAPURAEI (Ταπούραι, Ptol. vi. 14. §§ 12, 13), a tribe in Scythia Intra Imaum. [T. H. D.]

TAPURU (Ταπούριος or Ταπούριος, Strab. xi. p. 592; Plin. vi. 16. a. 18), a tribe whose name and probable habitations appear, at different periods of history, to have been extended along a wide space of country from Armenia to the eastern side of the Oxus. Strabo places them alongside the Caspian Gates and Rhages, in Parthia, (xi. p. 514), or between the Derbices and Hyrcani (conjectured to be in parallelism with the Amardi and other people along the southern shores of the Caspian (xi. p. 529); in which last view Curtius (vi. 4. § 24, viii. 1. § 13), Dionysius (de Situ Orbis, 733), and Pliny (vi. 16. a. 18) may be considered to coincide. Ptolemy in one place reckons them among the tribes of Media (vi. 2. § 6), and in another ascribes them to the bituriges (vi. 2. § 3), their territory being written with some differences in different authors; thus Ταπούριος and Ταπούριος occur in Strabo; Tauri in Pliny and Curtius; Τάπουρις in Steph. B. There can be no doubt that the present district of Tabori is derived from its name. Aslian (V. H. iii. 13) gives a peculiar description of the Tauri, who dwelt in Media. (Wilson, Arionis, p. 157.)

TAPURI MONTES, a chain of mountains, in Scythia, to the N. of the Jaxartes, apparently a portion of the Altai range, towards its western extremity (Ptol. vi. 14. § 7). It may, however, be doubted whether this view of Ptolemy is really correct. It would seem more likely that they are connected with the Tapuri, a tribe whose name is connected with the Hyrcani [Taperi]; and this a notice in Polybius would appear clearly to imply (v. 44). [V.]

TARACHI (Ταράχη, Ptol. vii. 4. § 8), a tribe of Taprobane or Ceylon, who occupied the SE. corner of the island below the Maues mountains (Adam's Peak). They appear to have had a port called 'Balau Sora' (founded by the Ster overall) and the peninsula known as the Vindasp. Near them was a river called the Baraco (Ptol. vii. 4. § 5). It is not unlikely that the river and the people had once the same name, which has since been modified by the change of the initial letters. [V.]

TARANNUS (Ταρανός; Eth. Ταραννιος), a place in Phrygia of unknown site, is mentioned only by Stephanus Byz. (a. e.). [L. S.]

TARANEI, a people in Arabia Deserta of unknown site. (Plin. vi. 28. a. 52.)

TARAS. [Tarentum.]

TARASCON (Ταρασκόν; Tarascon), a town in the Provence Narbonensis, on the east side of the Rhone. The modern way Arles and Arignon from Arignon to Marseillepasses through Tarascon, and there is a branch from Tarascon to Nimes. Ptolemy (in whose text the name is written Tapou-skon) enumerates Tarascon among the towns of the Salyes [Salazes]. Strabo (iv. p. 178) says that the road from Nemausus (Nimes) to Aquas Sextiae passes through Tarascon (Democrite) and Tarascon, and that the distance from Nemausus to Aquas Sextiae is 53 Roman miles; which, as D'Anville observes, is not correct. In another passage (iv. p. 187) Strabo makes the distance from Nimes to the bank of the Rhone opposite to Tarascon about 100 stadia, which is exact enough. [Tarasconensis.] [G. L.]

TARENTUM. [Tarant.] TARABELLI (Ταραβέλλια, Ταραβέλλας) are mentioned by Caesar among the Aquitanian peoples (B. G. iii. 27). They lived on the shores of the Ocean, on the Gallic bay (Strab. iv. p. 190), of which they were masters. Gold was found abundantly in their country, and at little depth. Some pieces were a handful, and required little manipulation. The Tarbelli extended southwards to the Aturia (Addurn) and the Pyrenees, where they became known as the Tiberini (l. 7, 9) and Lucani (Pharsal. l. 421) show, so far as they are evidence:—

"Qui tenet et ripas Aturi, quo littore curvo
Molliter admuram claudit Tarbellias sequor."

Aunusius (Parem. iv. 11) gives the name "Tarbellius" to the Ocean in these parts. Ptolemy (ii. 7. § 9) places the Tarbelli south of the Bituriges Viaces, and makes their limits extend to the Pyrenees. He names their city "Tevera Apudobasii, or Aque Tarbellicam." [Aqua Tarbellicam.]

Puionis (i. 13) places it on the coast of Quaestorians, a term which indicates the establishment of some Roman soldiers in this country, as in the case of the Cossocastes, whom Pliny names Sigonians. [Cossocastæs.]

The country of the Tarbelli contained hot and cold springs, which were near one another.

TARENUSSUS (Ταρανούς), a town in Phrygia of unknown site, mentioned only by Strabo (xii. p. 370). [L. S.]

TARENTINUS SINUS (ὁ Tarantinos kókos; Golfo di Taranto) was the name given in ancient as well as in modern times to the extensive gulf comprised between the two great promontories or peninsulas of Southern Italy. It was bounded by the Iapygian promontory (Capo della Lusca) on the N., and by the Lacinian promontory (Capo della Calomone) on the S.; and these natural limits being clearly marked, appear to have been generally recognised by ancient geographers. (Strab. vi. pp. 261, 262; Mel. iii. 4. § 6; Plin. iii. 11. a. 16; Ptol. iii. l. 12.) Strabo tells us it was 240 miles in extent, following the circuit of the shores, and 700 miles in a straight line; and Pliny reckons it 250 miles in circuit, and 100 miles across the opening. The latter measurement considerably exceeds the truth, while Strabo's estimate is a very fair approximation. This extensive gulf derived its name from the celebrated city of Tarentum, situated at its N.E. extremity, and which enjoyed the advantage of a good port, almost the only one throughout the whole extent of the gulf. (Strab. vi. p. 278.) But notwithstanding this disadvantage, its western shores were lined by a succession of Greek colonies, which rose into flourishing cities. Crotona, Sybaris, Metapontum, and, at a later period, Hercules and Thurii, all adorned this line of coast; the great fertility of the territory compensating for the want of natural harbours. On the other hand, the Iapygian shore, on the contrary, the only city was Callipolis, which never rose above a subordinate condition. [E. E. B.]

TARENTUM (Ταραντ. -αντός; Eth. Tarantinos; Tarentinus; Taranto), one of the most powerful and celebrated cities of Southern Italy, situated as the N. shore of the extensive bay, a term which from it, both in ancient and modern times, the name of the gulf of Tarentum. (Tarentinus Sinus; ὁ Tarantinos kókos; Golfo di Taranto.) It was included within the limits of the province of Calabria, as that term was used by the Romans; but the Greeks
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would generally have reckoned it a city of Magna Graecia, and not have regarded it as included in Iapygia. Its situation is peculiar, occupying a promontory or peninsula at the entrance of an extensive but shallow bay, now called the Mare Piccolo, but in ancient times known as the Port of Tarentum, an inlet of above 6 miles in length, and from 2 to $\text{3}$ in breadth, but which was so nearly closed at its mouth by the peninsula occupied by the city, that the latter is now connected by a bridge with the opposite side of the harbour. There can be no doubt that the ancient city originally occupied only the same area, to which the modern city is now confined, that of the low but rocky islet which lies directly across the mouth of the harbour, and is now separated from the mainland at its E. extremity by an artificial fosse or ditch, but was previously joined to it by a narrow neck of sand. This may probably have been itself a later accumulation; and it is not unlikely that the city was originally founded on an island, somewhat resembling that of Ortygia at Syracuse, which afterwards became joined to the mainland, and has again been artificially separated from it. As in the case of Syracuse, this island or peninsula afterwards became the Acropolis of the enlarged city, which extended itself widely over the adjacent plain.

Tarentum was a Greek city, a colony of Sparta, founded within a few years after the two Achaean colonies of Sybaris and Crotome. The circumstances that led to its foundation are related with some variation by Antiochus and Ephorus (both cited by Strabo), but both authors agree in the main fact that the colonists were a body of young men, born during the last war of Messenia, in which they threw over their birth a taint of illegitimacy, on which account they were treated with contempt by the other citizens; and after an abortive attempt at creating a revolution in Sparta, they determined to emigrate in a body under a leader named Phalanthus. They were distinguished by the epithet of Periboeans, in allusion to the disbanding of the disarmed class, and had been the chief of the conspirators at Sparta, after consulting the oracle at Delphi, became the leader and founder of the new colony. (Antiochus, op. Strab. vi. p. 278; Ephorus, 7b. p. 379; Serv. ad Aen. iii. 551; Diod. xv. 66; Justin, iii. 4; Schol. Corin. 1352.) As a matter of history, it should be remarked that the representatives of Tarentum, on the opposite side of the Messapian peninsula, had as yet attained to any eminence, or fallen into the hands of a seafaring people, the port of Tarentum became the chief emporium for the commerce of all this part of Italy. (Vox. x. 1; Flor. i. 18. § 3.)

The story of Arion, as related by Herodotus (i. 24) indicates the existence of intertribal commerce with Corinth and other cities of Greece as early as the reign of Periander, b. c. 625—585.

As the Tarentines gradually extended their power over the adjoining territories, they naturally came into frequent collision with the native tribes of the interior,—the Messapians and Picentes; and the first events of their history recorded to us relate to their wars with these nations. Their offerings at Delphi noticed by Pausanias (x. 10. § 6, 13. § 10), recorded victories over these nations, in one of which it appears that Opis, a king of the Iapygians, who had come to the assistance of the Picentes, was slain; but we have no knowledge of the dates or circumstances of these battles. It is certain, however, that the Tarentines were continually gaining ground, and making themselves masters of the Messapian towns one after the other, until their progress was checked by a great disaster, their own forces, together with those of the Rhigians, who had been sent to their assistance, being totally defeated by the barbarians with great slaughter. (Herod. vii. 170; Diod. ix. 52.)
loss that Herodotus, without stating the numbers, says it was the greatest slaughter of Greeks that had ever happened, and that loss seems to have fallen especially upon the nobles and wealthier citizens, so that it became the occasion of a political revolution, and the government, which had previously been an aristocracy, became therefor a pure democracy. (Arist. Pol. v. 3.) Of the internal condition and constitution of Tarentum previous to this event, we know nearly all from Thucydides, and while it seems probable that its institutions were at first copied from those of the parent city of Sparta, Aristotle speaks of its government as a melissais, in the sense of a mixed government or commonwealth; while Herodotus incidentally notices a king of Tar- rentum (ii. 158), not long before the Persian War, who was doubtless a king after the Spartan model. The institutions of a democratic tendency noticed with commendation by Aristotle (Pol. vi. 5) probably belonged to the later and democratic period of the constitution. We hear but little also of Tarentum in connection with the revolutions arising out of the influence exercised by the Pythagoreans: that sect had apparently not established itself so strongly there with its domination over the city as in other Tarentines are enumerated among the disciples of Pytha- goras, and it is clear that the city had not altogether escaped their influence. (Iambi. Vit. Pyth. 262, 266; Porphyry. Vit. Pyth. 56.)

The defeat of the Tarentines by the Messapians, which is referred by Diodorus to n. c. 478 (Diod. xi. 20), is the first event in the history of Tarentum to which we can assign a definite date. Great as that blow may have been, it did not produce any permanent effect in checking the progress of the city, which still appears as one of the most flourishing in Magna Graecia. We next hear of the Tar- rentines as interfering to prevent the Thurians, who had been recently established in Italy, from making themselves masters of the district of the Siritis. On what grounds the Tarentines could lay claim to this district, which was separated from them by the intervening territory of Metapontum, we are not informed; but they carried on war for some time against the Thurians, who were supported by the Spartans, until the height of the dispute was terminated by a compromise, and a new colony named Heraclia was founded in the contested territory (n. c. 452), in which the citizens of both states participated, but it was agreed that it should be considered as a colony of Tarentum. (Antioch. op. Sclav. vi. p. 264; Diod. xii. 23, 36.) At the time of the Athenian expedition to Sicily, the Tarentines kept aloof from this enterprise, and contented themselves with refusing all supplies and assistance to the Athenian fleet (Thuc. vi. 44), while they afforded shelter to the Corinthian and Laconian ships under Glycippus (18. 104), but they did not even prevent the second fleet under Demosthenes and Eurydemus from touch- ing at the islands of the Choeraides, immediately opposite to the entrance of their harbour, and taking on board some auxiliaries furnished by the Messa- pians. (Id. vii. 33.)

Another long interval now elapses, during which the history of Tarentum is to us almost a blank; yet the events were of the city represent it as in a state of great prosperity. We are told that at one time (apparently about 380—480 B.C.) Archytas, the Pythagorean philosopher, exercised a paramount influence over the government, and filled the office of Strategus or general no less than seven times, though it was prohibited by law to hold it for more than two, and that his influence was considered as sufficient to be the cause of the war against the Messapians. (Diog. Laert. viii. 4. §§ 79—80.) It is evident, therefore, that the Tarentines were far from enjoying unbroken peace. The hostilities alluded to were probably but a renewal of their old wars with the Messapians; but the security of the Greek cities in Italy was now menaced by two more formidable foemen, the Samnites and the Lucanians on the north and west. The Tarentines, indeed, seem to have at first looked upon both dangers with comparative indifference; their remote position secured them from the immediate brunt of the attack, and it is even doubtful whether they at first joined in the general league of the Greek cities, the cities of the Neapolitan coast, and the Lucanians on the north and west. Meanwhile, the calamities which beset the less southern cities, the destruction of some by Deyr- sius, and the humiliation of others, tended only to raise Tarentum in comparison, while that city itself enjoyed an immunity from all hostile attacks; and it seems certain that it was at this period that Tar- rentum first rose to the preponderating position which many Tar- entines are enumerated among the disciples of Pytha- goras, and it is clear that the city had not altogether escaped their influence. (Iambi. Vit. Pyth. 262, 266; Porphyry. Vit. Pyth. 56.)

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Tarentum territory. Meanwhile, however, he had quarreled with his allies the Tarentines, so that he turned against them, took their colony of Heraclia, and endeavoured to transfer the congress of the Greek cities from Thess to a place on the river Acandalus, in the territory of Thurii. (Strab. vi. p. 280; Liv. vii. 24; Justin. xii. 2.) Hence his death, in b.c. 226, only liberated the Tarentines from their religio-military obligations to Rome. They appear from this time to have either remained tranquil or carried on the contest single-handed, till b.c. 303, when we find them again invoking foreign assistance, and, as on a former occasion, sending to Sparta for aid. This was again furnished them, and a large army of mercenaries landed at Tarentum under the command of Dionysius. But though he compelled the Messapians and Lucanians to sue for peace, Cleonymus soon alienated the minds of his Greek allies by his arrogance and luxurious habits, and became the object of general hatred before he quitied Italy. (Diod. xx. 104.) According to Strabo, the Tarentines subsequently carried on another and a more gigantic war (p. 280); but we find no mention of this elsewhere, and Diodorus tells us that he concluded an alliance with the Illyrians and Peloponnesians, which could hardly have been done with favourable intentions towards Tarentum. (Diod. xx. p. 490.)

Not long after this the Tarentines first came into collision with a more formidable foe than their neighbours, the Messapians and Lucanians. The wars of the Romans with the Samnites, in which the descendants of the latter people, the Apulians and Lucanians, were from time to time involved, had rendered the name and power of Rome familiar to the Greek cities on the Tarentine gulf and coast of the Adriatic, though their arms were not carried into the interior of Italy until b.c. 263, when they rendered assistance to the Thuriens against the Lucanians (TURTHI). But long before this, as early as the commencement of the Second Samnite War (c. 326), the Tarentines are mentioned in Roman history as supporting the Neapolitans with promises of succour, which, however, they never sent; and afterwards, according to the Romans, as having sent a fleet against the Romans. (Liv. vii. 27.) Again, in b.c. 321 we are told that they sent a hasty embassy to command the Samnites and Romans to desist from hostilities, and threatened to declare war on whichever party refused to obey. (Id. ix. 14.) But on this occasion also they did not put their threats in execution, and the subsequent Spartid war against the Romans. (Liv. vii. 27.) Again, in the same year, the Tarentines concluded a treaty with Rome, by which it was stipulated that no Roman ships of war should pass the Lacinian cape. (Appian, Samn. vii. 7.) It was therefore a direct breach of this treaty when, in b.c. 302, a Roman squadron of ten ships under L. Cornelius, which had been sent to the Adriatic, passed through the Tarentine gulf, and even approached within sight of the city. The Tarentines, whose hostile disposition was already only half concealed, and who are said to have been the prime movers in organising the confederacy against Rome which led to the Fourth Samnite War (Zonar. viii. 2.), immediately attacked the Romans, who had been taken by surprise, in the harbor of Tarentum. After this they proceeded to attack the Thuriens on account of their having called in the Romans, expelled the Roman garrison, and made themselves masters of the city. (Appian, Samn. vii. § 1; Zonar. viii.

2.) The Romans sent an embassy to Tarentum to complain of these outrages; but their demands being refused, and their ambassador treated with contemptuously, they had now no choice but to declare war upon the Tarentines, b.c. 281. (Appian, l. c. § 2; Zonar. l. c.; Dion Cass. Fr. 145.) Nevertheless, the war was at first carried on with little energy; but meanwhile the Tarentines, following their usual policy, had invincible before Tarentum to their aid. That monarch readily accepted the overture, and sent over his general Milo to occupy the citadel of Tarentum with 3000 men, while he himself followed in the winter. (Zonar. viii. 2; Plut. Pyrrh. 15. 16.)

It is usual to represent the Tarentines as at this period sunk in luxury, and совершенно unable to defend themselves, and hence compelled to have recourse to the assistance of Pyrrhus. But there is certainly much exaggeration in this view. They were no doubt accustomed to rely much upon the arms of mercenaries, but so were all the more wealthy cities of Greece; and it is certainly possible that the Tarentines, being helped from their allies and mercenaries), furnished not only a considerable body of cavalry, but a large force or phalanx of heavy-armed infantry, called the Lechaipid, from their white shields, who are especially mentioned as serving under Pyrrhus at the battle of Asculum. (Dionys. xx. Fr. Didot. 1, 5.) It is unnecessary here to repeat the history of the campaigns of that monarch. His first successes for a time saved Tarentum itself from the brunt of the war; but when he at length, after his final defeat by Corinna, withdrew from Italy (b.c. 274), it was evident that the full weight of the Roman arms would fall upon Tarentum. Pyrrhus, indeed, left Mico with a garrison to defend the city, but the Tarentines themselves were divided into two parties, the one of which was disposed to submit to Rome, while the other applied for assistance to Carthage. A Carthaginian fleet was actually sent to Tarentum, but it arrived too late, for Milo had already capitulated and surrendered the citadel into the hands of the Roman consul Papirius, b.c. 272. (Zonar. viii. 6; Oros. iv. 3.)

From this time Tarentum continued subject to Rome. The inhabitants were indeed left in possession of their own laws and nominal independence, but the city was jealously watched; and a Roman legion seems to have been commonly stationed there. (Pol. ii. 24.) During the First Punic War the Tarentines are mentioned as furnishing ships to the Romans (Pol. i. 20); but with this exception we hear no more of it till the Second Punic War, when it became a military post of great importance. Hannibal was from an early period desirous to make himself master of the city, which, with its excellent port, would at once have secured his communications with Africa. It is evident also that there was a strong Carthaginian population in the city, which, after the battle of Cannae, opened negotiations with Hannibal, and renewed them upon a subsequent occasion (Liv. xxii. 61, xxiv. 13); but they were kept down by the presence of the Roman garrison, and it was not till b.c. 212 that Nico and Philomenes, two of the leaders of this party, found an opportunity to betray the city to their Roman masters. (Liv. xxx. 29—30; Polyb. vii. 26—33.) Even then the Roman garrison still held the citadel; and Hannibal having failed in his attempts to carry this fortress by assault, was compelled to resort to a blockade. He cut it off on
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Tarentum enjoyed considerable prosperity in his day. But it was greatly fallen from its former splendor, and was only a small part of the adjoining isthmus. (Strab. vi. p. 278.) It was, however, one of the few cities which still retained the Greek language and manners, in common with Neapolis and Rhegium. (ib. p. 253.)

The salubrity of its climate, as well as the fertility of its territory, and, above all, the importance of its commercial relations, still maintained its population. So many of the cities of Magna Graecia fell under the Roman government. It is repeatedly mentioned during the civil wars between Octavian, Antony, and Sext. Pompeius as a naval station of importance; and it was there that in n. c. 36 a fresh arrangement was come to between Octavian and Antony, which we find alluded to by Sallust as the "Tarantine pacta." (Appian, B. C. ii. 40, v. 80, 84, 85 — 99; Tac. Ann. i. 10.)

Even under the Empire Tarentum continued to be one of the chief seaports of Italy, though in some measure eclipsed by the growing importance of Brundisium. (Tac. Ann. xiv. 12, Hist. ii. 53.)

An additional colony of veterans was sent there under Sulla. (Procop. B. G. iii. 23, 27, 37, iv. 26, 34.) It was taken by Belisarius, but reoccupied by Totili in A. D. 549, and continued in the hands of the Goths till it was finally wrested from them by Narses. From that time it continued subject to the Byzantine Empire till A. D. 661, when it was taken by the Lombard Boniface, duke of Beneventum (P. Disc. vi. 1), and afterwards fell successively into the hands of the Saracens and the Greek emperors. The latter did not finally lose their hold of it till it was taken by Robert Guiscard in 1063. It has ever since formed part of the kingdom of Naples. The modern city of Tarentum has a population of about 20,000 souls; it is the see of an archbishop, and still ranks as the most important city in this part of Italy. But it is a scrappy, insignificant town, formed by the ancient citadel, the extremity of the peninsula or promontory between the two ports; this is now an island, the low isthmus which connected it with the mainland having been cut through by king Ferdinand I, for the purpose of strengthening its fortifications.

Scarcely any remains are now extant of the celebrated and opulent city of Tarentum. "Never (says Swinburne) was a place more completely swept off the face of the earth." Some slight remains of an amphiteatre (of course of Roman date) are visible outside the walls of the modern city; while within it the convent of the Celestines is built on the foundations of an ancient temple. The site of the modern and the extent of the ancient city can be very imperfectly determined. A few slight vestiges of the ancient walls are, however, visible near an old church which bears the name of Sua Maria di Muratella, about 2 miles from the gates of the modern city; and there is no doubt that the walls extended from thence, on the one side to the Mare Piccolo, on the other side to the outer sea. Thus the original form of the city was thus triangular, having the citadel at the apex, which is now joined to the opposite shore by a
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Tarentum was celebrated in ancient times for the salubrity of its climate and the fertility of its territory. Its advantages in both respects are extolled by Horace in a well-known ode (Carm. ii. 6), who says that its honey was equal to that of Hymettus, and its olives to those of Venafrum. Varro also praised its honey as the best in Italy (ap. Macrobr. Sat. ii. 12). Its oil was held in equal reputation; the choicest quality of the latter seems to have been that produced at Aulon (Hor. l. c.; Martial, xiii. 125; Plin. xiv. 6. 8), a valley in the neighbourhood, on the slope of a hill still called Monte Melone [aulon]. But the choicest production of the neighbourhood of Tarentum was its wool, which appears to have enjoyed an acknowledged supremacy over that of all parts of Italy. (Plin. xix. 2. 9; Martial, l. c.; Varr. R. R. ii. 2. § 18; Strab. vi. p. 284; Colum. vii. 2. § 3.)

Nor was this owing solely to natural advantages, as we learn that the Tarentines bestowed the greatest care upon the preservation and improvement of the breed of sheep. (Colum. vii. 4.) Tarentum was noted likewise for the excellence of its cattle, which supplied the famous Tarentine cavalry, which was long noted among the Greeks. Their territory abounded also in various kinds of fruits of the choicest quality, especially pears, figs, and chestnuts, and though not as fertile in corn as the western shores of the Tarentine gulf, was nevertheless well adapted to its cultivation. At the same time its shores produced abundance of shell-fish of all descriptions, which formed in ancient times a favourite article of diet. Even at the present day the inhabitants of Taranto subsist to a great extent upon the shell-fish produced in the Mare Piccolo in a profusion almost incredible. Its Festena or scalspie enjoyed a special reputation with the Roman episcures. (Hor. Sat. ii. 4. 34.) But by far the most valuable production of this class was the Murex, which furnished the celebrated purple dye. The Tarentine purple was considered second only to the Tyrian, and for a long time was the most valued known to the Romans. (Corn. Nep. op. Fis. ix. 39. a. 65.) Even in the time of Augustus it continued to enjoy a high reputation. (Hor. Ep. ii. 3. 207.) So extensive were the manufactures of this dye at Tarentum that considerable mounds are still visible on the shore of the Mare Piccolo, composed wholly of broken shells of this species. (Swinburne's Travels, vol. i. p. 239.)
The climate of Tarantum, though justly praised by Heracle for its mildness, was generally reckoned soft and overbearing, and was considered as in some degree the cause of the luxurious and effeminate habits ascribed to the inhabitants ("molle Tarantum," Her. Sat. ii. 4. 34; "imbelbe Tarantum," id. Ep. i. 7. 43.) It is probable that this charge, as in many other cases, was greatly exaggerated; but it is clear, on the other hand, that the Tarantine race, like almost all the other Greeks who became a manufacturing and commercial people, indulged in a degree of luxury far exceeding that of the rude nations of Central Italy. The wealth and opulence to which they attained in the 4th century B.C. naturally tended to aggravate these evils, and the Tarantine are represented as at the time of the arrival of Pyrrhus exalted and degraded by luxurious indulgences, and devoted almost exclusively to the pursuit of pleasure. To such an excess was this carried that we are told the number of their annual festivals exceeded that of the days of the year. (Theopomp. op. Aten. iv. p. 166; Clearch. op. Athen. xii. p. 322; Strab. vi. p. 300; Athen. V. B. 11. p. 28.) It is natural to think that their love of fleshly gratifications and passion when he calls it "courageat asceticae medicinace Tarantina" (vi. 297.) But it is certain, as already observed, that they were not incapable of war: they furnished a considerable body of troops to the army of Pyrrhus; and in the sea-fight with the Roman fleet off the entrance of the Bay of the Second Punic War they displayed both courage and skill in naval combat. (Liv. xxvi. 39.) In the time of their greatest power, according to Strabo, they could send into the field an army of 30,000 foot and 3000 horse, besides a body of 1000 select cavalry called Hipparchi. (Strab. vi. p. 290.) The Tarantine Lusitani cavalry was indeed celebrated throughout Greece, as their name gave to a particular description of cavalry, which are mentioned under the name of Tarantine (Tarentiones), in the armies of Alexander the Great and his successors; and the appellation continued in use down to the period of the Roman Empire. (Arrian. Anecd. i. 16. 1; Tacit. Tacit. ii. 9. 6; Plut. vii. 12; Liv. xxvii. 28; Staur. Tactic. 2. p. 14.) Suidas, a 9th century writer, mentions a body of horsemen who had been always recruited in great part among the neighbouring Messapians and Galliitani, who also excelled as light horsemen.

With their habits of luxury the Tarantine undoubtedly combined the refinements of the arts usually associated with it, and were diligent cultivators of the fine arts. The great variety and beauty of their coins is, even at the present day, a sufficient proof of this, while the extraordinary numbers of them which are still found in the S. of Italy attest the wealth of the city. Ancient writers also speak of the members of pictures, statues, and other works of art which the city was adorned, and of which a considerable number were transported to Rome. (Paus. 18; Strab. vi. p. 378; Liv. xxvii. 3.) Among the most remarkable were the colossal statues of Jupiter, mentioned by Strabo (l.c.), and which was apparently still standing in the Agora in his time; the bronze statues of Hercules by Lyreipus already noticed; and a statue of Victory, which was also carried to Rome, where it became one of the chief ornaments of the Curia Julia. (Dion Cass. l. xii.) Nor were the Tarantine deficient in the cultivation of literature. In addition to Archytas, the Pythagorean philosopher, celebrated for his mathematical attainments and designs, we are also held at Tarantum a place scarcely surpassed in Greece, a native of Tarantum in woodcarving, and known for his dramatic work, who became the scene of many species of burlesque drama which were carried even to Rome itself, as e a Pepbro.) It was from Tarantum in 91 B.C. Romulus received the first minstrels in true Greek dramas, Livius Andronicus, their first translator, having been a Greek of Tarantine birth, was taken prisoner when the city fell into Roman hands. (Cic. Brut. 15.)

Polybius tells us that Tarantine music was the origin of its Lacedaemonian origin is also connected with the Romans, as it was the tomb of Hyacinthus already mentioned—viii. 30: the river Galateo was also called the Eurus (Th. 35), though the name ultimately prevailed. Another custom which was as peculiar as that of burying the sons of Priam in the cavern, which was left without the walls was occupied by a cave and a temple. (30.) This custom he attributes to an event that may have arisen (as was the case in Carthage and Syracuse) from the increase of the city and led to the origin of necropoles being inside the walls.

The name of Tarantine (Tarsa) was said to be derived from a river of the name Tarsus (Tasor), which is noticed by several writers (Steph. B. s. v. Tarsus; Paus. xii. 18. 2.) and is commonly identified with a deep waters stream, which flows into the sea about 5 W. of the entrance of the harbour of Tarantine, is still called Tarsus, though corrupted by the proximity to Pisania di Tarsos. (Rom. p. 582; Swift. vol. i. p. 371.) The navigated stream of the GALATHEA now known as the Piccola or harbour of Tarantine east in Xar, is uniformly identified with the small stream Le Cimarrone, an old church near which is the name of Sta. Maria di Galatea. (Galeas, the city in the vicinity of Tarantine, the name of which is annexed to that of the city by Heracle, is Adria, a town celebrated for the excellence of its wine. Its identification by local topographers, there being slight grounds, with a sloping ridge at a little above 8 miles S. E. of Tarantine, which bears the name of Mussa Molani to be a corruption of Mussa Molani, an obscure name, which is repeatedly met with in connection with Tarantine, is of that of Satyrus (Syrus). From the introduction of the use of oracle devices to have been given to Pausanias (Strab. vi. p. 379.), it seems probable that this was the old native name, but it is not clear that it is necessarily probable that it was that of a tract or section of the neighbourho of Tarantine. Stephanus of Byzantium distinctly calls it κόρα κάτω των Καρκαλαρίων (s. v. ταρταροί) and the authority of Strabo calls it a city (civitas) near Tarsos, in as much in comparison. There was certainly of the same in historical times. Virgil's epithet "Satyrus" is the name itself (Georg. ii. 197; Serv. ad loc. em; Serv. ad loc.) and mentators, however, consider "s nat." and"
TARETICA

was reading), and Horace speaks of "Sa-

carabellae" as equivalent to Tarantine. 59.

The memory of the locality is pres-

served in the town of Ananion of 

Tarentum, which is still called Torre 

(Romanelli, vol. i. p. 394; Zannoni 

Carta de Napoli).

Along the history and ancient institutions 

are, see Heyne, Osservazioni, vol. i. pp. 

and Lorenz, de Civitate Veterum A 

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Lipsi. 1833. The points of state-

ries are described by Swinburne, vol. i. pp. 

Keppel, Craven, Southern Tour, pp. 

and Romanelli, vol. i. pp. 283—289; but 

beneath of existing remains, the antiquities 

have scarcely received as much atten-

(E. B. B.)

44), and after him by Strabo (ix. p. 413), as a town 

in Asia Minor; but Pliny (v. 30) knows Taras too as 

a fountain of Mount Tmolus in Lydia. 64. S.

TARNIS (Tarph), a river in Gallia of the 

Garonne. It rises near Mount Laoure, in the 

Cévennes, and flows in the upper part of its course 

in a deep valley. After running near 200 miles it 

joins the Garonne below Moissac. Sidonius Apollin-

aris (24, 44) calls it "citas Tarnia." [LEBORA, 

Aurenzio (500, vi, 463) speaks of the gold found 

in the bed of the Taru:—

"Et auriferum postemum Gallia Tarvem."

TARBODUNUM (Tarbodonum), a town in the 

south-west of Germany, between Moses Ahaboa and 

the Rhenum. (Ptol. ii. 11. § 30.) It is universally 

identified with Trachin in the region of Freiburg 

in the Breisgau which, down to the middle ages 

was called the name of Zandir, a name which is formed 

from Tarodunum in the same way in which Zabara 

is formed from Tabernae. 65. S.

TABONA (Tabbara, Ptol. iii. 6. § 5), a place in 

the interior of the Chersonesus Taurica. [T. H. D.]

TARPHE (Tarphi, Ed. Tarpheus), a town of the 

Lepici Epemnemid, mentioned by Strabo (ix. 550).

It was situated upon a height in a fertile and woody 

country, and was said to have derived its name from 

the thickets in which it stood. In the time of Strabo it 

had changed its name into that of Pharygge 

(Phręgyn), but is said to have received a colony 

from Argos. It contained a temple of Hera Phary-

gea. It is probably the modern Pharamon (Strabo 

ix. p. 436; Grekurd and Kramer, ad loc.; Steph. 

b. s. v.; Leake, Northern Greeks, vol. iv. p. 179.)


569; in Geog. R. iv. 6, Tarpodizos), a town in the 

E. of Thrace, on the road from Byzantium to 

Anchialus. According to Kiepert, its site answers 

to that of the modern Bojak- Deborah; according to 

Reichard, to that of Kedrje-Tarza; according to 

Lapie, to that of Deoteo-Agaciz. But in some 

maps it is placed nearly due south of Sadame, and 

on or near the river Artemis: if this is correct, 

Tarpodizus must be in the neighbourhood of 

(E. B.)

TARQUINII (Tarquinia, Strab. Dionys.; Tar-

quenian; Ptol: Ed. Tarquiniensis; Correns) of 

the most ancient and important cities of Etruria, 

situatad about 4 miles from the Tysrian sea, 

and 14 miles from Centunonas (Civita Vecchia), 

near the left bank of the river Marta. All ancient 

writers represent it as one of the most ancient of 

the cities of Etruria; indeed according to a tradi-

tion generally prevalent it was the parent or metropolis 

of the twelve cities which composed the Etruscan 

League, in the same manner as Alba was represented 

as the metropolis of the Latin League. Its own 

reputed founder was Tarchon, who according to some 

accounts was the son, according to others the brother, 

of the Lydian Tyrrenus; while both versions repre-

sented him as subsequent to the other cities of the 

league. (Strab. p. 219; Serv. ad Aen. 

179, 198.) The same superiority of Tarquinii 

may be considered as implied in the legend that 

represented the divine being Tages, from whom all 

the sacred traditions and religious rites of the 

Etruscans were considered to emanate, as springing 

out of the soil at Tarquinii (Cic. de Div. ii. 29; 

Censorin. de Die Nat. 4; Jean. Lyd. de Oct. 3.) 

Indeed it seems certain that there was a close conne-

NE (Tarpon), is mentioned by Homer (Il. v.
TARENTUM.

The climate of Tarentum, though justly praised by Horace for its mildness, was generally reckoned soft and enervating, and was considered, as in some degree the cause of the luxuriant and effeminate habits described to us by its inhabitants ("melle Tarentum," Hor. Sat. ii. 4. 34; "imbelle Tarentum," Id. Ep. i. 7. 45.) It is probable that this charge, as in many other cases, was greatly exaggerated; but there is no reason to doubt that the Tarentines, like almost all the other Greeks who became manufacturing and commercial people, indulged to a degree of luxury far exceeding that of the nations of Central Italy. The wealth and opulence to which they attained in the 4th century naturally tended to aggravate these evils, and the Tarentines are represented as at the time of Pyrrhus enfeebled and degraded by indulgences, and devoted almost exclusively to the pursuit of pleasure. To such an extent did this state of things carry that, as we are told the number of festival days exceeded that of the Romans (Theopomp. cph. Aethen. iv. p. 10; Aethen. xii. p. 528; Strab. vii. xii. 50.) Juvenal alludes to their love of pleasure when he calls them madidumque Tarentum. Certain, as already observed, were the Tarentines capable of war: they furnished troops to the army then in the harbour, due to the Great King for his service at two different combats. (Liv. xii. 24; Plin. iii. 1. 34.) The light cavalry, called Hipparchia, was a famous body of horse, besides which the name of Lucius Regulus was associated with the emigration of the Tarquinius Priscus to Rome. (Liv. x. v. p. 219.) The consul Tolumnius, and the light cavalry called Hipparchia, as we are told by Niebuhr, as a prelude to the name of Alcaeus, which was given to the name of Tarquinii, as that of Athens to the name of Aegina, as well as that of the city of Troy, as well as that of the city, is as ancient as the world. (Dion. B.C. ii. 2.) The Etruscan race, and the strong infusion of Etruscan blood into the Roman state before the close of the Republic, is a fact which cannot reasonably be questioned. It is remarkable also that the Roman traditions represented the Tarquinius as having been the first attempt to restore the exiled Tarquinius, b.c. 509, though from this time forth we do not again hear of their name for more than a century. (Liv. ii. 6; 7; Dionys. B.C. v. 14.) The story of the emigration of the elder Tarquin to Rome, as well as that of his father Demaratus from Corinthis, may fairly be deemed unworthy of belief in its present form; but it is probable that in both cases there was a historical foundation for the fiction.

After the war already mentioned, in the first year of the Republic, no subsequent mention of Tarquinii occurs in Roman history till b.c. 396, when the Tarquinius Servianus took up arms, and ravaged the Roman territories, while his army was engaged in the siege of Veii. They were, however, intercepted on their march home, and all their booty taken from them. (Liv. v. 16.) Livy distinctly calls them on this occasion "novi hostes," but from this time they took an active part in the wars of the Etruscans with Rome. The conquest of Veii in mathematical art was held at Tarentum, but the name of Pericles, s.v. 'Athenis' is the only allusion to any such occurrence. 

The Forum at Rome, 358 of the Roman era, was the scene of a battle between the Tarquinius, chief of the Roman army, and the consul of the Romans, who now for a short time held the field. They continued the war till a truce was agreed upon for six years. (In 20. 19—22.)

This truce appears to be observed, for we hear nothing more of Tarquinii till b.c. 311, when they appear to have united with the cities of Etruria in attacking the Sutrium. They were, however, driven away; and in the Roman consul Aemilinus Berbula year by Q. Fabius, who followed passing the Cimtainian forest, and for the first time into Sutrium, no doubt that the Tarquinians had no chance of the consul Decius by some corn. (Liv. ix. 73, 33—33, 46.)

Tarentum appears to have been a fresh troop for five years from this time we bear no record of the nation. Whether this last, was faithfully observed, or whether more joined in the final struggle for independence, we know not.

Whether Tarentum last, was faithfully observed, or whether more joined in the final struggle for independence, we know not, or that they passed, in common with the other Etruscans, to the Social War (b.c. 90), when the other Etruscans obtained the following year, b.c. 309, as we find that their submission to Rome, and of the consul Decius by some corn. (Liv. ix. 73, 33—33, 46.)

The only record that occurs in this interval is the Punic War, when the citizens of Veii took part in the destruction of Scipio's fleet. (Liv. xxi. 45.)

Colonia, or Colonia of colonise in the Latin text.
TARRACINA.

Covered, will be found in Dennis's Etruria (vol. i.
[1841—384.)

TARRACINA (Tăphrían, Strab.; Tăphrían, Tαφράινα, Tarracina; Tarracinaeas: Tarracina is the more extended sense of the name, as is usually a Volscian city, situated 5 or 6 miles from Ciresi, near the Marasha. It was and is known to s. 9; Ennius.
The name of Tarracina is said to have been advertised in verse; but Cicero and the later writers, where they are Romans, universally call it Ceres, because they had a temple dedicated to her. The Greek derivation of the latter name is Ceras (v. p. 233), which says it was from its rugged situation, and not from etymology. The name was first used in history in the treaty between Carthage and Rome, concluded in B.C. 509, in which the Carthaginian cities, which are mentioned in common with those of Ciresi, Antium, &c., among the subjects or dependencies of Rome. (Pol. iii. 22.) It seems certain therefore that Tarracina, as well as Ciresi, was included in the Roman dominions before the fall of the monarchy. But it is not clear that it must have again fallen under the dominion of the Volscians, probably not long after this period. It was certainly in the possession of that people, when its name next appears in history, in B.C. 406. On that occasion it was attacked by N. Fabius Ambustus, and taken by a sudden assault, while the attention of the Volscian army was drawn off in another direction. (Liv. iv. 87; Diod. xiv. 16.) Livy speaks of it as having at this time enjoyed a long period of power and prosperity, and still possessing great wealth, which was plundered by the Roman armies. A few years afterwards (B.C. 402) it again fell into the hands of the Volscians, through the negligence of the Roman general. (Liv. iv. 8.) In B.C. 397 it was again besieged by the Roman army under Valerius Poitus, and though his first assaults were repulsed, and he was compelled to have recourse to a blockade, it soon fell after his last assault. (B.C. 12, 13.) An attempt of the Volscians to recover it in 397 proved unsuccessful (B.C. 16), and from this time the town continued subject to Rome. Nearly 70 years later, after the conquest of Paeonium, it was thought advisable to secure Tarracina with a Roman colony, which was established there in B.C. 299. (Liv. viii. 21; Vell. Pat. i. 14.)

The condition of Tarracina as a Roman colony is not quite clear, for Velleius notices it as if it had been one of the "Coloniae Latiniae," while Livy certainly does not consider it as such, for he omits its name among the thirty Latin colonies in the time of the Second Punic War, while he on two occasions mentions it in connection with the other maritime colonies, Antium, Minturnæ, &c. In common with these, the citizens of Tarracina in vain petitioned for exemption from military service during the Second Punic War, and obtained a later and claimed exemption from naval service also. (Liv. xxvii. 38, xxxvi. 3.) There can, therefore, be no doubt that Tarracina was a "colonia maritimae civium," and it seems to have early become one of
tion considered as subsisting between this Tages and Tarquinius himself, the eponymous hero of Tarquinius. (Müller, Etrusker, vol. i. p. 78.) It is impossible here to follow the multiplicity of these traditions, which seem to point to Tarquinii as the point from whence the power and civilisation of the Etruscans emanated as from a centre, while on the other hand there is another body of traditions which seems to represent that people as gradually extending themselves from the north, and Cortona as the first centre and capital of their power. (Etruria, Vol. I. p. 859.)

A somewhat different version is given by Justin, who states that Tarquinii was founded by the Tresians, probably meaning the Pelagians from Thrace, to whom Hellanicus ascribed the colonisation of Etruria in general. (Justin, xx. 1; Hel- lanic. ap Diony. i. 28.)

But whatever value may be attached to these traditions, they may at least be admitted as proving the reputed high antiquity and early power of Tarquinii as compared with the other cities of Southern Etruria; and this is confirmed by the important position it appears to have held, when its name first appears in connection with the Roman history. Cicero calls it "urbem Etruras florissantam" at the time of the Roman kings. The father of Tarquinii, Priscus, was said to have established himself there. (Cic. de Rep. ii. 19.) It is remarkable indeed that the story which derived the origin of the Roman king Tarquinius from Corinth represented his father Demaratus as bringing with him Greek artists, and thus appears to ascribe the first origin of the arts of the Gracae to Etruria, as well as to its religious institutions, to Tarquinii. (Plin. xxxv. 12. a. 43; Strab. v. 220.) It is unnecessary to repeat here the well-known story of the emigration of an Etruscan Lucumo from Tarquinii to Rome, where he became king under the name of Lucius Tarquinius. (Liv. i. 34; Dionys. iii. 46—48; Cic. de Rep. ii. 12; Strab. v. p. 219.) The connexion between Tarquinii and Rome is rejected by Niebuhr, as a mere etymological fable, but it is not easy to say on what grounds. The name of Tarquinii, as that of a gens or family, as well as that of the city, is undoubtedly Etruscan; the native form being "Taran " and the strong infusion of Etruscan influence into the Roman state before the close of the Republic, which cannot reasonably be questioned. It is remarkable also that the Roman traditions represented the Tarquiniians as joining with the Veientes in the first attempt to restore the exiled Tarquinii, b.c. 509, though from this time forth we do not again hear of their name for more than a century. (Liv. ii. 6, 7; Dionys. v. 1.) The story of the emigration of the elder Tarquinii to Rome, as well as that of his father Demaratus from Corinth, may fairly be deemed unworthy of belief in its present form; but it is probable that in both cases there was a historical foundation for the fiction.

After the war already mentioned, in the first year of the peace, the subsequent mention of Tarquinii occurs in Roman history till b.c. 396, when the Tarquiniians took up arms, and ravaged the Roman territories, while their army was engaged in the siege of Veii. They were, however, intercepted on their march home, and all their booty taken from them. (Liv. v. 16.) Livy distinctly calls them on this occasion "novi hostes," but from this time they took an active part in the wars of the Etruscans with Rome. The conquest of Veii in b.c. 396, had indeed the effect of bringing the Romans into immediate collision with the cities which lay next beyond it, and among these Tarquinii was one. (Val. Max. xii. 6.) Already in b.c. 389, we find the Tarquiniians joining with the other cities of Southern Etruria in an attempt to recover Sutrium: the next year their territory was in its turn invaded by the Romans, who took the towns of Cortona and Costoebra, but places otherwise unknown, but which appear to have been before this period the seat of Tarquinii. (Liv. vi. 3. 4.) From this time we hear no more of them till b.c. 358, when the Tarquiniians, having ravaged the Roman territories, the consul C. Fabius marched against them, but was defeated in a pitched battle, and 307 of the prisoners taken on the occasion were put to death in the Forum of Tarquinii, as a sacrifice to the Etruscan deities. (Liv. vi. 12.) After this, we find the Tarquiniians again in arms, and in the first battle which occurred between them and the Romans they are said to have obtained the victory by putting forward their priests with flaming torches and serpents in their hands, to strike terror into their assailants. (Liv. vi. 16, 17.) But the Etruscans were defeated in this battle, and with the support of the Tarquiniians, C. Fabius was sent to oppose them: and two years later (b.c. 354) the Romans took a sanguinary revenge for the massacre of their prisoners, by putting to death in the Forum at Rome, 358 of the captives taken from the Tarquiniians, chiefly of noble birth. (10. 19.) But the spirit of the Tarquiniians was not yet subdued, and within the year they again appear, who now for a short time took part against Rome, they continued the war till b.c. 351, when they sued for peace, and obtained a truce for forty years. (Liv. 19—22.)

This truce appears to have been faithfully observed, for we hear nothing more of hostilities with Tarquinii till b.c. 311, when the Tarquiniians were again united with the other consular cities of Etruria in attacking the Roman colony of Sutrium. They were, however, defeated by the Roman consul Aemilius Barbaulus, and again next year by Q. Fabius, who followed up his victory by passing the Climingian forest, and carrying his arms for the first time into Northern Etruria. There is no doubt that the next century, which cannot reasonably be questioned, is by name, bore a part in this contest as well as in the great battle at the Vadimian lake in the following year (b.c. 309), as we find them soon after making their submission to Rome, and purchasing the favour of the consul Decius by sending him supplies of corn. (Liv. ix. 32, 35—39, 41.) They were now obtained the full Roman franchise. (Appian, B. C. i. 49.) The only mention of Tarquinii that occurs in this interval is during the Second Punic War, when the citizens came forward to furnish provisions for Scipio Africanus's fleet. (Liv. xxviii. 45.) According to the Liber Coloniarum a body of colonists was sent thither by
TARRACINA.

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Gracchus; but though it is there termed "Colonia Tarracina," it is certain that it did not retain the title of a colony; Cicero distinctly speaks of it as a "municipium," and the Tarrachinians are ranked by Pliny among the ordinary municipal towns of Etruria. Its municipal rank is further confirmed by inscriptions recently discovered on the site. (Jahrb. Gesch. Altert. IV. 5 s.; Podl. iii. 1. § 50; Inscr. in Bullett. d. Inst. Arch. i83o, pp. 198, 199.) From these last records we learn that it was apparently still a flourishing town in the time of the Antonines, and its name is still found in the Tabula near three centuries later (Tab. Pest.). It is probable, therefore, that it survived the fall of the Western Empire, and owed its final desolation to the Saracens.

At the present day the site of the ancient city is wholly desolate and uninhabited; but on a hill about a mile and a half distant stands the modern city of Corneto, the origin of which does not date further back than the eighth or ninth century. It was probably coupled with the name of the illustrious Tarracini. The site of the latter is clearly marked: it occupied, like most Etruscan cities, the level summit of a hill, bounded on all sides by steep, though not precipitous escarpments, and occupying a space of about a mile and a half in length, by half a mile in its greatest breadth. It is still known as Tarquinia, though called also Tivoli Tarquinius; the ruins are now visible, but the outline of the walls may be traced around the brow of the hill, partly by foundations still in situ, partly by fallen blocks. The highest point of the hill (furthest to the W. and nearest to the Marta) seems to have served as the Arx or citadel, and here the foundations of some buildings, supposed to be temples, may be traced. Numerous inscriptions, both Greek and Latin, are still visible, and though insignificant in themselves, prove, in conjunction with the inscriptions already mentioned, that the site was well inhabited in Roman times. (Dennis's Etruria, vol. i. pp. 371—385.)

But by far the most interesting remains now visible at Tarquinii are those of the Necropolis, which occupies a part of the slope on the south side of the city, at the W. extremity of which stands the modern town of Corneto. The whole surface of the hill (says Dennis) "is rugged with tumuli, or what have once been such," whence the appellation by which it is now known of Montorosco. Vast numbers of these tombs have been opened, and have yielded a rich harvest of vases, ornaments, and other objects of antiquity. But the most important are those of which the walls are adorned with paintings, which possess a double interest, both as works of art and from the light they throw upon Etruscan manners. It may indeed be asserted in general of the paintings in these tombs that while the influence of Greek art is unquestionably to be traced in their designs and execution, the manner in which the artists and the manners they exhibit are purely Etruscan. The number of these painted tombs found at Tarquinii greatly exceeds those which have been discovered on the site of any other city of Etruria; but they still bear only a very small proportion to the whole number of tombs opened, so that it is evident this mode of sepulture was almost universal. But the paintings in many of those first opened, which are figured in the works of Milicand and Inghirami, have since been allowed to fall into decay, and have in great measure disappeared. Detailed descriptions of all the most interesting of them, as well as those more recently discovered, will be found in Dennis's Etruria (vol. i. pp. 281—364.)

[TERRACINA (Ταρράκινα, Strab.; Ταρράκινα, Steph. B.; Ταρνακίνα, Tarracinnia, Tarracina), a city of Latium in the more extended sense of that name, but originally a Volscean city, situated on the Tyrrhenian sea, about 10 miles from Circeii, and at the extremity of the Pontine Marshes. It was also known by the name of Anxur, and we learn from Pliny and Livy that this was its Volscean name, while Tarracina was that by which it was known to the Latins and Romans. (Plin. iii. 5. a. 9; Eumenius ap. Fest. s. v. Anxur; Liv. iv. 59.) The name of Anxur is frequently used as a much later period by the Roman poets. (Hor. De R. 2. 28; Liv. 84; Martial, 1. 6. 6, &c.), obviously because Tarra- cinna could not be introduced in verse; but Cicero, Livy, and all other prose writers, where they are speaking of the Roman town, universally call it Tarracina. The Greek derivation of the latter name suggested by Siraco (v. p. 235), who says it was originally called Tarcurae, from the huge singing of a tarcan is probably a mere etymological fancy. The first mention of it in history occurs in the treaty between Rome and Carthage concluded in B.C. 509, in which the people of Tarracina are mentioned in common with those of Circeii, Antium, &c., among the subjects or dependencies of Rome. (Pol. iii. 12.) It seems certain therefore that Tarracina, as well as Circeii and Antium was included in the Roman dominions before the fall of the monarchy. But it is clear that it must have again fallen under the dominion of the Volsceans, probably not long after this period. It was certainly in the possession of that people, when its name next appears in history, in B.C. 406. On that occasion it was attacked by N. Fabius Ambuscus, and taken by a sudden assault (Hor. De R. 2. 28; Liv. 84; Martial, 1. 6. 6, &c.), when the Vols- cian armies was drawn off in another direction. (Liv. iv. 57; Diod. xiv. 16.) Livy speaks of it as having at this time enjoyed a long period of power and prosperity, and still possessing great wealth, which was plundered by the Roman armies. A few years afterwards (B.C. 402) it again fell into the hands of the Roman arms, through the defection of the Roman garrison (Liv. v. 8). In B.C. 400, it was again besieged by the Roman arms under Valerius Politus, and though his first assaults were repulsed, and he was compelled to have recourse to a blockade, it soon after fell into his hands. (Ib. 12, 13.) An attempt of the Volscians to recover it in 397 proved unavailing (Ib. 6); and from this time the city continued subject to Rome. Nearly 70 years later, after the conquest of Privernum, it was thought advisable to secure Tarracina with a Roman colony, which was established there in B.C. 329. (Liv. xiv. 21; Vell. Pat. i. 14.)

The condition of Tarracina as a Roman colony is not quite clear, for Velleius notices it as if it had been one of the "colonie Latiniae," but Tarracina's first claim to Roman dominion does not consider its name among the thirty Latin colonies in the time of the Second Punic War, while he on two occasions mentions it in connection with the other maritime colonies, Antium, Minturnae, &c. In common with these, the citizens of Tarracina in vain contended for exemption from military service during the Second Punic War, and at a later period claimed exemption from naval service also. (Liv. xxvii. 38, xxxvi. 3.) There can, therefore, be no doubt that Tarracina was a "colonia maritima civium," and it seems to have early become one of
TARRACINA.

the most important of the maritime towns subject to Rome. Its position on the Appian Way, where first touched on the sea (Strab. v. p. 253; Hor. Sat. i. 5. 26), doubtless contributed to its prosperity; and an artificial port seems to have in some degree supplied the want of a natural harbour. (Liv. xxvii. 4.) In a military point of view also its position is favourable to the passage of the Appian Way, and the narrow defile of Lantulace, which was situated a short distance from the city on the side of Fundi. (Liv. xxii. 15.) [Laut.] 

Under the Roman Republic Tarracina seems to have continued to be a considerable and flourishing town. Cicero repeatedly notes it one of the customary halting-places on the Appian Way, and for the same reason it is mentioned by Horace on his journey to Brundisium. (Cic. de Orat. ii. 59; ad Fam. vii. 23; ad Att. vii. 5; Hor. Sat. i. 5. 26; Appian. B. C. iii. 12; Val. Max. viii. 1. § 13.) At the outbreak of the civil war between Caesar and Pompey, Tarracina was occupied by the latter, with the co-operation of Quintus Lutatius Lucus, but they abandoned their post, when Pompey withdrew to Brundisium. (Cass. B. C. i. 24; Cic. ad Att. viii. 11, 2.) Again, during the civil war between Vespasian and Vitellius, Tarracina was evidently regarded as a place of importance in a military point of view, and was occupied by the partisans of Vespasian, but was wrested from them by L. Vitellius just before the death of his brother. (Tac. Hist. iii. 57, 76, 77.) It was at Tarracina also that the funeral convoy of Germanicus was met by his cousin Drusus and the chief personages of Rome. (Id. Ann. iii. 2.) The neighbourhood seems to have been a favourite site for villas under the Roman Empire. Emperor Domitian had a villa there (Martial. v. 1. 6); and it was another at villa near the town, on the road to Fundi, that the emperor Galba was born. (Suet. Gall. 4.) In addition to the other natural advantages of the situation, there existed mineral springs in the neighbourhood, which seem to have been much frequented. (Martial. v. 1. 6; cf. H. H. The important position of Tarracina doubtless prevented its falling into decay as long as the Western Empire subsisted. Its name is found in the Itineraries as a "civitas." (Jus. Ant. p. 187; Itin. Hier. p. 611.) and even after the fall of the Roman dominion it appears as a fortress of importance during the Gothic Wars. (Isid. Corp. G. ii. 4, 6, 16.)

The position of Tarracina on the extreme of the Pontine Marshes, just where a projecting ridge of the Volcanic mountains runs down to the sea, and separates the marshy tract on the W. from a similar but much smaller tract on the E., which extends from thence towards Fundi, must in all ages have rendered it a place of importance. The ancient city stood on the hill above the marshes, while the town, described by Horace distinctly as standing on lofty rocks, which were conspicuous afar, from their white colour:—

"Impositum saxo late cadentibus Arcuro." (Hor. Sat. i. 5. 26); and the same circumstance is alluded to by other Latin poets. (Lucan, iii. 346; Sil. Ital. viii. 392.) Livy also describes the site of another subsequent Volcanic town as "loco alto situm" (v. 12), though it extended also down the slope of the hill towards the marshes ("urbe prona in paludem," iv. 59). At a later period it not only spread itself down the hill, but occupied a considerable level at the foot of it (as the modern city still does), is its neighbour, the port of Tarracina is noticed by Livy as n. c. 210. (Liv. xxvii. 4.) It was magnificently enlarged and reconstructed under the Eastern Empire, probably by Trajan. and was then a magnificent city, now a ruin. The remains are still distinctly visible, and the site of the ancient basin, surrounded by a wall, may be clearly traced, though the great part of it is now filled with sand. Considerable portions of the ancient walls also still remain, especially the ancient walls still remain, especially partly in the polygonal style, partly in the recent style known to the Romans as 'opus quadratum.' Several ancient tombs and many ruins of buildings of Roman date are still extant in the modern town, and along the line of the Via Latina. The modern cathedral stands on the site of an ancient temple, of which only the substructions of two columns remain. This is probably the temple of Jupiter Virilis (Aem. vii. 799). He was represented (as are told by Servius) as a beautiful youth with the figures of the deities corresponding to him. This temple is supposed to have been replaced by the temple of the Roman emperors, and by the church on the Via Latina, and by the modern cathedral. The ancient temple is supposed to have been situated in the highest part of the city, very probably in the ancient citadel, which was founded on a hill, and which was built sacred grove attached to it. (Favonius.) [E.S.]

TARRACAO (Tarraconensis, Prot. d. 6. 11.) ancient city of Spain, probably founded by the Romans, who called it Tarracon, which, according to Bochart, means "a citadel." This name was probably derived from its situation on a lofty hill, and from the fact that it was frequently used by travellers, who passed through it, to refresh their horses and to rest in the sacred grove attached to it. (Ancon. Clark. Urb. 9; cf. Mart. x. 104.) It is seated on the river Sulis, on a bay of the Marine Internum, between the Pyrenes and the Tajo de Ilera. (Mela, d. 6; Plin. iii. 3. 4; L. xii. 22) mentions a "portus Tarraconae." In the 15th century was a "naval station" or "navicularium" (Artemidorus, v. 3. 1.) with more probability that it had once, and even an anchoring place and an embankment; and it is still used for shipping. This answers better to the present condition; for though a mole was constructed in the 16th century with the materials of the Roman city, it was not continued, and the protection for shipping. (Ford's Handb. of Spain, p. 222.) Tarracon lies on the coast along the S. coast of Spain. (Itin. Ant. p. 31. &c. 599, 443, 453.) It was fortified and seat of
TARRACONENSIS PROVINCA.

...y the brothers Publius and Cneius Scipio, retired it into a fortress and arsenal against the Thasianains. Subsequently it became the of the province named after it, a Roman and a conquered province. (Plin. i. c.; v. 106.)

Augustus wintered at his Cantabrian campaign, and bestowed arks of honour on the city, among which honorary titles of "Colonia Victrix Togata" (Grunt. iii. 355; Orelli, no. 3517; coins in Eckhel; Floren, Med. ii. p. 379; Monnet, i. pl. i. p. 104; Sentini, p. 202.) According to Pliny it was richest on that coast, and its commerce (p. 74) represents its population as equal of Carthago Nova. Its fertile plain and borders are celebrated by Martial and other and its neighbourhood is described as progeny wine and figs. (Mart. i. 104, xiii. ii. Lat. iii. 369, xv. 177; Plin. ex. xvi. 6, a. 8, a. 2.) There are still many important remains at Tarraco, the present name of the city. Part of the bases of large Cyclopean the ancient Greeks in thought to be from the Romans. The building just mentioned at page 320 and is a typical example of Roman architecture. But Tarraco, like most other ancient which have continued to be inhabited, has sold to pieces by shelter to its own citizens for the of obtaining building materials. The city not far from the sea-shore has been used as a and but few vestiges of it now remain. A 13th of the 18th century was the last The west of it is still to be traced. Throughout in Latin, and even apparently Phoenician, inscriptions on the stones of the houses proclaim the tradition that it has been populated. Two ancient above, at some little distance from the town, however, fared rather better. The first of these was a cistern, which spans a valley about from the gates. It is 700 feet in length, and 80 feet across, of which there are two tiers, is high. The monument on the NW. of the 13th also about a mile distant, is a Roman altar, vaguely called the "Tower of the Seabut there is no authority for assuming that it was the Roman altar of Tarraco, p. seq.; Floren, Esp. Sagr. xix. p. 68, seq.; op. Diccion. vil. p. 386.)

TARSUS. [T. H. D.]

RACONESIS PROVINCA (called by the Greeks Taphaكنس Dion Cass. iii. iv. 58) is the province of Epirus. It adjoins the chief city Tarraco, where the Romans had themselves, and erected the tribunal of a king. The Tarraco was larger than the two provinces put together. Its boundaries are on the E. the sea; on the N. the coast, which separated it from Gallia, and far to the W., the sea (Durium, the Atlantic ocean, then that part of the province of Lusitania; and E. the province of Lusitania and the province of the boundaries of which have been already clear. (Mela, ii. 6; comp. Strab. iii. p. 196; Plin. i. x. 35; M. Friederich's "Historia"

TARRACONENSIS PROVINCA. 1105
ciae, the N. part of Portugal as far down as the Douro, the N. part of León, nearly all the Castile, and part of Andalusia. The nature of its climate and productions may be gathered from what has been already said (Hisp. 106.) A summary of the different tribes, according to the various authorities that have treated upon the subject, has also been given in the same article (p. 1063), as well as the particulars respecting its government and administration (p. 1061.)

TARRAGA (Tárraco, Plut. ii. 6. § 47), called by the Geogr. Rav. (iv. 40) Tarragossa, a town of the province in Hispanic Tarraco (Plin. III. 3. a. 4). Now Larvaga. (Cf. Cellarius, Orb. Ant. i. p. 91.)

TARRHA (Tárka, Panas, i. 16. § 13; Theophr. H. P. ii. 2; Steph. B. s. w.; Orm. ap. Euseb. P. E. p. 133, ed. Stephan.; Táče, Stasikras. §§ 329, 330), a town on the SW. coast of Crete between Phoenic and Pococlaus, one of the earliest sites of the Apollo-worship, and the native country of the writer Lucilius. For Tarba (Tárka, Ptol. iii. 17. § 8) Meusius proposes to read Tarha. There can be little or no doubt that its position should be fixed on the SW. coast of the island, at the very entrance of the gulf of Hégia River, where the body hanging mountains meet the sea on the north side of the river. (Pashley, Travels, vol. ii. p. 270.) The Florentine traveller Buondelmonti, who visited Crete A.D. 1415, describes considerable remains of a temple and other buildings as existing on the site of the ancient city (ap. Cornelianus, Creta Sacra, vol. i. p. 85).

TARSIATICA (Társico, Plut. i. 17. § 2), called in the Ión. Ant. p. 273, Tarsaticus, a place in Illyricum, on the road from Aquileia to Sicela through Liburnia, now Tarsac, to the E. of Fiume. (Cf. Pliny, iii. 21. a. 25; Tab. Peut.)

TARSHISH. [Tarsiussa.]

TARÈS (Társos, Ptol. i. 16. § 8), a town in Pamonia Inferior, now Tarsos. (T. H. D.)

TARSUS (Társos), a river of Asia Minor in the neighbourhood of the town of Zea, which has its source in Mount Taurus, and flows in a north-eastern direction through the lake of Miletus, and, issuing from a lake, continued its north-eastern course till it joined the Maeotis (Strab. iii. p. 357.) Strabo indeed states that the river flowed in numerous windings not far from Zea; but he can scarcely mean any other river than the one now bearing the name Balkezeri, and which the Turks still call Tarsos. (Cf. Pliny, vi. 4. a. 4.) It is probably the same river called Tarsaros in the Tab. Peut. (T. H. D.)

TARSIUS (Ταρσιός), sometimes called Tarsius (Ταρσιος), a town in the middle camp near the Thasian coast, to distinguish it from other places of the same name.
was the chief city of Cilicia, and one of the most important places in all Asia Minor. It was situated in a most fertile and productive plain, on both sides of which are chains of 70 stadia from the city, flowed into a lagoon called Rhagma or Haghmi. This lagoon formed the port of Tarsus, and was connected with the sea. The situation of the city was most favourable, for the river was navigable up to Tarsus, and several of the most important roads of Cilicia met there. Its foundation is said to date from the time of the Trojan king, but the very name of the city seems to indicate its Semitic origin. But the Greeks claimed the honour of having colonized the place at a very early period; and, among the many stories related by them about the colonization of Tarsus, the one adopted by Strabo (xiv. p. 673; comp. Steph. B. s. v.) ascribes the foundation to Argives who with Triptolemus arrived there in search of Io. The first really historical mention of Tarsus occurs in the Anabasis of Xenophon, who describes it as a great and wealthy city, situated in an extensive and fertile plain at the foot of the passes of Mount Taurus leading into Cappadocia and Ly西亚nia. (Anab. i. 2. § 33; Æc.)

The city then contained the palace of Sennacherib, king of Assyria, but virtually a part of Persia, and an equitable ally of Cyrus when he marched against his brother Artaxerxes. When Cyrus arrived at Tarsus, the city was for a time given up to plunder, the troops of Cyrus being exasperated at the loss sustained by a detachment of Cilicians in crossing the mountains. Cyrus then concluded a treaty with Sennacherib, exacting as a guarantee at Tarsus for 20 days. In the time of Alexander we no longer hear of him; but a Persian satrap resided at Tarsus, who fled before the young conqueror and left the city, which surrendered to the Macedonians without resistance. Alexander himself was detained there in consequence of a dangerous fever brought on by bathing in the Cydnus. (Arrian, Anab. ii. 4; Curt. iii. 5.) After the time of Alexander, Tarsus with the rest of Cilicia belonged to the empire of the Seleucidae, except during the short period when it was connected with Egypt under the second and third Ptolemies. Pompey delivered Tarsus and Cilicia from the dominion of the eastern despotism, by making the country a Roman province. Notwithstanding this, Tarsus was in the war between Caesar and Pompey sided with the former, who on this account honoured it with a personal visit, in consequence of which the Tarshians changed the name of their city into Julipolis. (Cas. B. Alex. 66; Dion Cass. xlvii. 24; Flor. iv. 2.)

Cassius afterwards punished the city for this attachment to Caesar by ordering it to be plundered, but M. Antonius rewarded it with municipal freedom and exemption from taxes. It is well known how Antony received Cleopatra at Tarsus when that queen sailed up the Cydnus in a magnificent vessel in the disguise of Aphrodite. Augustus subsequently increased the favours previously bestowed upon Tarsus, which on coins is called a "libera civitas." During the first century AD Tarsus was a place of great importance to the Romans in their campaigns against the Parthians and Persians. The emperor Titus, his brother Florian, and Maximinus and Julian died at Tarsus, and Julian was buried in one of its suburbs. It continued to be an opulent town until it fell into the hands of the Saracens. It was, however, recaptured 10th century by the emperor Nicephorus, but was soon after again restored to them, and has remained in their hands ever since. The town still exists under the name of Tarsonos, and though greatly reduced, it is still the chief town of that part of Karamanian. Few important remains of either antiquity are now to be seen there, but the country around it is as delightful and as productive as ever.

Tarsus was not only a great commercial city, but at the same time a great seat of learning and philosophy, and Strabo (xiv. p. 673, &c.) gives a long list of eminent men in philosophy and literature who flourished there. It is more illustrious than the Apostle Paul, who belonged to one of the many Jewish families settled at Tarsus. (Acix. x. 30. xi. 30. xv. 22. 41. xxii. 39; comp. Ptol. v. 8. § 7: Diod. xiv. 20; Hieroc. p. 704: Stad. Mar. M. § 156; Lese, Asia Minor, p. 214; Rassenger, Reisen in Asien, l. i. p. 395, &c.; 2. p. 639, &c.)

Another town of the name of Tarsus is said to have existed in Bithynia (Steph. B. s. v.), but nothing is known about it.

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**COIN OF TARSUS.**

**TARTARUS (Tartaros), a river of Vesontio, near the borders of Gallia Transpadana.** It is intermediate between the Athosia (Adige) and the Pado (Po); and its waters are now led aside by artificial canals partly into the one river and partly into the other, so that it may be called indifferently a tributary of either. In ancient times it seems to have had a recognised mouth of its own, though this was even then wholly artificial, so that Pliny calls it the "fossiones Philistiniae, quod alii Tartarum vocant." (Plin. iii. 16. a. 20.) In the upper part of its course it formed, as it still does, extensive marshes, of which Caevius, the general of Vitellius, skilfully availed himself to cover his position near Isstia. (Tac. Hist. iii. 9.) The river is here still called the Tartaro; lower down it assumes the name of Canum Bianco, and after passing the town of Adria, and sending off part of its waters right and left into the Po and Adige, discharges the rest by the channel now known as the Fo di Lavinia. The river Attanas (Thaspianus waraodos), mentioned by Ptolemy (ii. 16. § 30), could be no other than the mouth of the Tartarus, so called from its flowing by the city of Adria; but the channels of these waters have in all ages been changing. [E. H. B.]

**TARTESSUS (Tárraco, Tarraco), Herod. i. 163; Tarra-"cos and Tárraco, Diodor. Sicul. Frug. 18. xxv.) a district in the south of Spain, lying to the west of the Guadalquivir and the Guadiana.** It has the prevailing opinion among Biblical critics that the Tarshiah of Scripture indicates certain localities in the south of Spain, and that its name is equivalent to the Tartessus of the Greek and Roman writers. The connection in which the name of Tarshiah occurs in the Old Testament with those of other localities is not of ancient times, but of the 10th century of the Christian era, when the whole of the world, as known to the Hebrews (Gen. x. 4; 1 Chron. i. 7; Psalms, li. xiii. 10; Isaias, livi. 19);
TARUZZIUM. (Oscar.)

TABRÈNNÀ or TARUANNA (Ṭarpa/, Pat. ii. 9. § 8), a town in North Gallia, and according to Ptolemy an island town of the Morini. [Morn.] It is written Taranna in the Table, where it is marked a capital town, and the modern name is Técréouenne. It is a mere name in several Roman routes. The distance between Genucia (Boulogne) in the Antonine Itin. and Taruanna does not agree with the true distance: nor does the distance in the same Itin. between Taruanna and Castellum (Cassell) agree with the actual measurement. In both instances we must assume that there is an error in the numerals of the Itin. D'Anville says that the Roman road appears to exist between Técréouenne and the commencement of the Boulonnais, or district of Boulogne, near Dreu, where it passes by a place called La Chausseée. There are also said to be traces of a Roman road from Itins Portus (Wiseman) to Técréouenne.

TARVESÈDO (Fr. p. 279) of TARVESÈSEDO, according to the Peutinger. Table, was called in the Antonine Itin. in Rheta on the road from Mediolanum leading by Comum to Augusta Vindelicum. Its exact site is now unknown, though it seems to have been situated near Torre di Vercella.

TARVIXIUM (Tapacarea. Ekk. Tarvialiaus: Tresie). a town of Northern Italy, in the province of Venedens, situated on the Sile (Sdle), about 15 miles from its mouth. The name is not mentioned by any of the geographers, though Pliny speaks of the Sile as flowing "ex montibus Tarvisianis," in a manner that would lead us to suppose it to have been a municipal town (Plln. iii. 18. s. 22), and this is confirmed by an inscription given by Musaior (Iasor. p. 398). After the fall of the Western Empire it appears as a considerable city, and is repeatedly noticed by Procopius during the Gothic Wars, as well as by Cassiodorus and Paulina Diaconus. (Cassiod. Var. x. 27; Procop. B. G. ii. 29. iii. 1. 2; F. Disc. Hist. Lapp. ii. 12. iv. 3, v. 26. &c.) It retained this consideration throughout the middle ages, and was a flourishing city under the name of Trieste. [E. H. B.]

TABUS (Tobo), a river of Gallia Cispadana, one of the southern tributaries of the Padus, which crosses the Asilian Way between 5 and 6 miles west of Parma. (Plln. iii. 16. s. 20; Geogr. Rav. iv. 36.) [E. H. B.]

TARUSATES are mentioned by Caesar (G. G. iii. 37) among the Aquitanian peoples who submitted to P. Crassus: "Vocates, Tarussates, Elunates." After Crassus had defeated the Sotiates [Sotiates] he entered the territory of the Vocates, and Tarusates, a statement which gives some indication of their position. Pliny (iv. 19) places the Tarusates between the Saccaces and Basubes; but the MSS. reading in Pliny seems to be Latu- sates, which probably should be Tarusates. There appears to be no variation in the name in the MSS. of Caesar. D'Anville conjectures that the name Tarusates is preserved in Taruss, or Tereus, a part of the diocese of Aire. The town of Aire is on the Auarius (Aixois) (G. E. Franc. iv. 261). [E. H. B.]

TARUSCIENNES, as the name stands in Haradin's edition of Pliny (iv. 4), but the reading is doubtful. Haradin found Taruscionnes in five MSS. and there are other variations. Besides Tarascos on the Rhone, there is Tarascon on the

TARUSCIENS.


TARTESIUS. [Oscar.]

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TASCIACA.

Arrivae, a branch of the Corceses. This Tarascon is in the Pays de Foix, and in a valley at the foot of the Pyrenees, which circumstance seems to indicate more probably the position of a small tribe or people than that of Tarascon on the Rhone. This Tarascon on the Arrivae is mentioned in middle ages, archbishops of Narbonne in the name of Tarascon. Pliny's Tarasconensis, or whatever may be the true name, are enumerated among the Oppida Latinis of Narbonensis. [G. L.]

TASCIACA, a town in Gallia, placed by the Table between Avaricum (Bourges) and Caesarsodunum (Tours). The first station from Avaricum is Galoria, supposed to be Chabris, and the next is Tasciaca, supposed to be T真正的, also on the Cher. But the number xiii. placed in the Table at the name of Tasciaca, which number should represent the distance from Chabris to T真正的, is nearly the distance between T真正的 and Tours, and accordingly there is some error here. The Table gives no distance between Tasciaca and Caesarsodunum. (D'Anville, Notice; Ubiet, Tableaux.) [G. L.]

TASCONI is the name of a Gallic people in the Narbones, mentioned by Pliny (iii. 4), as the name is read in five MSS. There is a small river Tescus or Tescos, which flows into the Tours, near Moulins. D'Anville quotes a life of S. Thibaud, Bishop of Tarascon, who speaks of this river as called Tescos by the people of that part. and as the limit between the territories of the Tolosani, or people of Toulous, and the Caturomenis, or people of Cahors. This is a valuable passage, for it shows how far north the Narbonenes, to which the territory of Toulous was belonged, extended in this part of its frontier; and it also confirms the conjecture about the northern limits of the Ruteni Provinciales [Ruteni], who were also included in the Narbones. [G. L.]

TASTA. [DATEL.]

TATTA LACUS (S Tetta), a large salt lake on the frontier between Lycaonia and Galatia; it had originally belonged to Phrygia, but was afterwards annexed to Lycaonia. It was watered by springs, united by a channel with brine, that any substance dipped into it, was immediately incrusted with a thick coat of salt; even birds flying near the surface had their wings moistened with the saline particles, so as to become incapable of rising into the air, and to be easily caught. (Strab. viii. p. 568; Fl, iii. 41, 45; Dioscor. v. 126.) Stephanus Byz. (a. e. Berli and) speaks of a salt lake in Phrygia, which he calls Attaeas ("Arvea"), near which there was a town called Botaum, and which is probably the same as Lake Tatta. The Turks now call the lake Teka, and it still provides all the surrounding country with salt. (Leake, Asia Minor, p. 70.) [L. S.]

TAUVA. [Tasa.]

TAUVA (Teice, Steph. B. s. v.; Tasa, Ptol. iv. 5 § 50; Taba, His. Ant. p. 163), a town in Lower Egypt, situated on the left bank of the Canopic arm of the Nile, S. of the city of Nacratia. It was the capital of the small Ph emphithecian Nome (Fl, v. 9. a. 9), and is supposed to be represented by the present Tinsouki. (D'Anville, Memoires sur l'Egypte, vol. i. p. 82.) [W. B. D.]

TAUCHIRA or TEUCHIRA (Tuscis, Hierod. iv. 171, et alii; Tuscis, Hierod. p. 752; Plin. v. 5. a. 5, &c.), a town on the coast of Carystia, founded by Cyrene. It lay 200 stadia W. of Pho- lemaea. Under the Ptolemies it obtained the name of Amins (Strab. viii. p. 836; Mela, i. 8; Fl, L. c.) At a later period it became a Roman colony (Tab. Peut.), and was fortified by Justinian. (Proc. de Acad. vi. 5.) Tanchira was particularly noted for the worship of Cybele, in honour of whom an annual festival was celebrated. (Synes. Ep. 3.) It is said (Gilles) to have been a city of considerable commercial importance, being the point at which five or six of the great roads met. (Plin. v. 42; Strab. xii. p. 567; Ptol. v. 8 § 9; Steph. B. s. v. "Aymap; Hieroc. p. 696; It. Vau. pp. 201, 203.) It contained a temple with a colossal bronze statue of Zeus. Leake (Asia Minor, p. 311) is strongly inclined to believe that Taurus was the name of an ancient Tarusium. There are also the ruins of an immense building, which are believed to be remains of the temple of Zeus. (Comp. Hamilton in the Journal of the Roy. Geog. Soc. vol. vii. p. 74, fia. Cramer, Asia Minor, ii. p. 98.) [L. S.]

TAULANTHEI (Tavant, Ptol. iii. 13 § 5), a people of Roman Illyria, in the neighbourhood of Epidamnus and Dyrrhachium. In the time of the Romans they were a powerful tribe, possessing several cities, and governed by their own kings, but subsequently they were reduced to subjection by the kings of Illyria, and at the time when the Romans waged war with Tenta they had sunk into insignificance. (C. Thucyd. i. 24; Arrian, Anab. i. 5; Mela, ii. 3; Liv. xiv. 36; Plin. iii. 33. 26.) Ariostes relates of them a story of how they used to make honey. (M. Aurel. d. lii. p. 716.) [T. H. D.]

TAUM, TAUS, or TAVA (Taeus Epterus, Ptol. iii. 3 § 5), a bay on the E. coast of Britannia Barba (Tac. Agr. 22.) Now Firth of Tay. [T. H. D.]

TAUM (AD), a place in the SE. of Britannia Romana, in the territory of the Ioci (Tab. Peut.); probably Ternn.
TAURANITIUM.

Byzantium; but it appears that the true reading is Taurania. (Steph. B. s. v. ed. Meis.) [E.H.B.]

TAURANITIUM, a district of Armenia Major lying NE of Taurus, is in the direction of Artaia. (Tact. Ann. xiv. 24; Cf. Moses Chor. i. 5; Eetker, Erdkunde, x. p. 650, sq.) [T. H. D.]

TAURASIA (Tauranes), an ancient city of Samnia, in the country of the Hirpini situated on the right bank of the river Calor, about 16 miles above its junction with the Tamarus. The name of the city, is derived from the name of L. Scipio Barbatas, who records it among the cities of Samnium taken by him during the Third Samnite War. (Orell. Inscr. 550.) It was probably taken by assault, and suffered severely, for no subsequent mention of the town occurs in history; but its territory ("ager, qui Taurasinorum fuerat"), which was doubtless confiscated at the same time, is mentioned long afterwards, as a part of the "ager publicus populi Romani," on which the Appian Liguarians who had been removed from their own abodes were established by order of the senate. (Liv. xi. 38.) These Ligurians appear to have been settled in the plain on the banks of the Taurnus near its junction with the Calor; but there can be little doubt that the modern village Tauras, though 16 miles further S, retains the name, and marks (approximately at least) the site of the ancient Taurasia.

Several modern writers identify these Taurasini Campi with the Arvali Campi near Beneventum, which were the scene of the defeat of Pyrrhus by M. Curiaus Dentatus (73 B.C.); but the suggestion is probably enough, though unsupported by any authority. [Beneventum.] [E. H. B.]

TAURANITIUM. [BAUGRAUDANENSE.

TAURISIUM (TauriEpous, Procop. de Aed. iv. 1. p. 268), a place in Moeция Superior, near Scupi or Justiniana Prima. It was situated in the Eusena, not far from the borders, and was the birthplace of the emperor Justinian. (Cf. Gibbon, vol. v. 79, ed. Smith.) [T. H. D.]

TAURI (Taurus, Strab. vii. p. 308), the inhabitants of the Chersonesos Taurica, or modern Crimée. They were probably the remains of the Cimmerians, who were driven out of the Chersonesos by the Scythians. (Herrad. Hist. i. 21; cf. Herod., Ioseph., 2. p. 271; Melaus, iv. 278.) They were never divided into several tribes: but the two main divisions of them were the nomad Tauri and the agricultural. (Strab. vii. p. 311.) The former possessed the northern part of the country, and lived on meat, mare's milk, and cheese prepared from it. The agricultural Tauri were somewhat more civilized; yet altogether they were a rude and savage people, delighting in war and plunder, and particularly addicted to piracy. (Herod. iv. 103; Strab. vii. p. 308; Mela, ii. 1; Tact. Ann. xii. 17.) Nevertheless, in early times at least, they appear to have been united under a monarchical government (Herod. iv. 119). Their religion was particularly given to the worship of Diana, or Artemis, and many of their gods were identified with a virgin goddess, who, according to Ammianus Marcellinus (xxii. 8. 34), was named Orelloche, though the Greeks regarded her as identical with their Artemis, and called her Tanatopolis. (Soph. Af. 172; Eur. Iph. Taur. 1457; Diod. iv. 44; Arch. Tat. viii. 2; Strab. xiii. 333; Böckh, Inscr. ii. p. 369.) They had iron, worked persons, or Greeks that fell into their hands. After killing them, they struck their heads upon poles, or, according to Ammianus (l. c.), affixed them to the wall of the temple, whilst they cast down the bodies from the rock on which the temple stood. (Herod. iv. 103; Ov. nat. deus. 4. 60; Porph. fr. 63.) According to a tradition among the Tauri themselves, this goddess was Iphigenia, the daughter of Agamemnon (Herod. l. c.) They had also a custom of cutting off the heads of prisoners of war, and setting them on poles above the chimneys of their houses, which usage they regarded as a protection against the daimones of their dwellings. (Ibid.) If from the latter, all his dearest friends were buried with him. On the decease of a friend of the king's, he either cut off the whole or part of the deceased person's ear, according to his dignity. (Nic. Damac. p. 160, Orell.) [T. H. D.]

TAURANUM (Taurisina), a town on the W. coast of Bruttium, near the mouth of the river Metaurus (Marvo). Its name is mentioned by Mela, who places it between Scylla and Metaurus. It was probably, therefore, situated to the S. of the river, while the town of Metaurus was on its N. bank. Subsequently all trace of the latter disappears; but the name of Taurians is still found in the Tabula, which places it 23 miles S. of Vibo Valentia. (Mela, iv. 8; Tab. Peut.) It became the see of a bishop in the later ages of the Roman empire, and retained that dignity down to the time of Gregory VII, when the town had fallen into complete decay. Its ruins, however, still exist, and the site is said to retain the name of Taurisina. (Holsten. Not. et Clearest. p. 299; Romaniell, vol. i. p. 70.)

There can be no doubt that the "Taurisium oppidum" of Pliny (iii. 5. 10), which he mentions immediately after the "Metaurus annis," is the same place that is called by Mela Taurianum. [E. H. B.]

TAURICA CHERSONESUS (TAUROUSCHERSONEUS, Ptol. iii. Arg. 2. &c.), a peninsula stretching into the Pontus Euxinus from Sarmatia, or the country of the nomad Scythes, with which it is connected by a narrow isthmus, anciently called Taphres, or Taphrae, now the isthmus of Perekop. The peninsula also bore the name of Chersonesos Scythisca, and was sometimes styled simply Taurea. (Plin. iv. 12. s. 26; Scylax, i. p. 29, Huds.) It is now called the peninsula of the modern town of Eski-Krem; but since its incorporation with the Russian empire, the name of Taurica has also been again applied to it.

The isthmus which connects the peninsula with Sarmatia is so slender, being in some parts scarcely 40 stadia or 5 miles across (Strab. vii. p. 308; Clarke, Trusc. ii. p. 314, 4th ed. 1816), as to make it probable that in a very remote period Taurea was an island. (Plin. l. c.; cf. Pallas, Voyages, &c., ii. p. 2, Fr. Transal. 4to.) The ancients compared it with the Peloponnesus, both as to size and shape (Strab. vii. p. 310; cf. Herod. iv. 99); and this comparison is sufficiently happy, except that Taurea throws out another smaller peninsula on its E. side, the modern Peninsula of Kertsch, which helps to form the S. boundary, or coast, of the Palus Mesopot. The Chersonese is about 200 miles across in a direct line from Cape Tarschas, its extreme W. point, to the Straits of Kertsch, and 125 miles from N. to S., from Perekop to Cape Kizineca. It contains an area of about 10,050 square miles. Nearly all of Taurea consist of flat plains little elevated above the sea; the remainder towards the S. is mountainous...
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Tauric Chersonesus. The NW. portion of the low country, or that which would lie to the W. of a line drawn from the isthmus to the mouth of the river Asma, consists of a sandy soil interspersed with salt lakes, an evidence that it was at one time covered by the sea (Pallas, Jb. p. 605, &c.); but the E. and S. part has a fertile mould. The mountain chain (Tauric Montes) begins to rise towards the centre of the peninsula, gently at first on the N., but increasing in height as the chain approaches the sea, into which it sinks steeply and abruptly. Hence the coast at this part presents huge cliffs and precipices, and the sea is so deep that the lead often finds no bottom at the distance of a mile or two from the shore. From these mountains, which extend from Symbolon, or Balaclea, on the W., to Theodosia, or Caffa, on the E., many bold promontories are projected into the sea, enclosing between them deep and warm valleys open to the S., and sheltered from the N. wind, where the olive and vine flourish, the apricot and almond ripen, and the lands are yearly more and more growing off.

The most remarkable mountains of this chain are that anciently called the Cimmerian at the N. extremity, and the Trapesus at the S. (Strab. vii. p. 309.) The former, which is said to have derived its name from the Cimmerians, once dominants in the Bosporus, is now called Agrikonsch-Taurisch (Belleriad, &c. v. p. 253, seq.) But Trapesus is far by the highest mountain of Tauria. Kohl estimates its height at 5000 German feet (Reises in Südrussland, i. p. 204; other authorities make it rather less, or 4740 feet. (Neumann, Die Hellenen im Scythienlande, p. 448.) According to Mr. Seymour, it is 6125 English feet high. (Russia on the Black Sea, p. 196.) It is the highest mountain of Tauria. Kohl estimates its ancient name, and is said to resemble that of the Table Mountain at the Cape of Good Hope (Kohl, Jb.) A good idea of it may be obtained from the vignette in Pallas (ii. p. 196). As it stands somewhat isolated from the rest of the chain, it presents a very striking and remarkable object, especially from the sea. At present it is called Tschitsch-Dagh, or the Tschitsch Mountains. The other mountains seldom exceed 1200 feet. Their geological structure presents many striking deviations from the usual arrangement, especially in the absence of granite. These anomalies are fully described by Pallas in his second volume of travels. That part of Tauria which lay to the E. of the Black Sea, or to the I. of the Cimmerian Chersonesus (γυνειακ., Herod. l. c.) It is in these mountains that the rivers which water the peninsula have their sources, none of which, however, are considerable. They flow principally from the northern side, from which they descend in picturesque cascades. Only two are mentioned by the ancients, the Thachius, or Cape, and the Ognitsch. At the latter, the most fertile districts of Tauria are the calcareous valleys among the mountains, which, though often covered with only a thin layer of mould, produce excellent wheat. The nature of the country, however, does not now correspond with the descriptions of the ancients. Strabo (l. c.) praises its fertility in produc-

ing corn, especially in that part which lies between the Pacticas and Cape Caffa, which at present is a desolate and montonous steppe. But this may probably be accounted for by the physical and political revolutions which the country has undergone. Tauria yielded a large tribute of victual to Mithridates Eupator, King of Bosporus, but sovereign took much interest in promoting the cultivation of the country, especially by the planting of trees; but all his care to rear the Laurel and the Myrtle in the neighbourhood of Pacticas is said to have been vain, though other trees grew there which required a mild temperature. (Plin. xvi. s. 59.) Wine was produced in abundance, as at the present day, and the custom mentioned by Strabo (p. 307), of covering the vines with earth during the winter, is still observed, though Pallas considers it unnecessary (Voyages, &c. ii. p. 444.)

The interest connected with the ancient history of the Tauric Chersonesus is chiefly derived from the maritime settlements of the Greeks; and our attention is now directed to the eastern coast of the peninsula. All the barbarous nations of the NE. part of the Balkan Peninsula called the peninsula when these settlements were made is given in a separate article [TAURI]. Its coast, like those of the Euxine in general, were early visited by the Milesians, who planted some flourishing colonies upon it. Besides these we find a Doric colony at the mouth of the river Asma, and, if we may believe Aeschines (contra Ctes. p. 141, sq.), the Athenians once possessed the town of Nymphius on the Cimmerian Bosporus, which, according to him, was betrayed to the Bosporan kings by Glykon, the maternal grandfather of Demosthenes (Cf. Crateros in Harporoton, s. v. Νημφύς). The interior of the peninsula was but little known to the ancients, and we shall therefore best explain their connection with it by taking a survey of the coast. We shall begin on the NW. side, after the bay Carcina or Tamraca, which has been already described [CARCINA; TAMRACA]. From this bay the peninsula stretches to its most westerly part, Cape Tschitsch, which presents some high land; but to the S. of Tschitsch the coast sinks to a dead level as far as the river Asma, to the S. of which it again begins to rise in high cliffs. All the W. coast, however, presents no place of note in ancient history till we come to its extreme southern point, where a bold plateau of hills runs in a westerly direction into the sea. On the E. this track is divided from the mainland by a deep and broad valley, into which it falls by steep declivities. The harbour of Sebastopol (or Roads of Akkerman) on the N., which bites into the land for about 4 miles in a SE. direction, and that of Balaclea on the S. coast of the peninsula, which runs up towards the N., form an isthmus having a breadth of about 3000, or 5 miles. This measurement is confirmed by Clarke (Trav. ii. p. 219), who, however, seems only to have been guided by his eye; for in reality it is rather more, or about 6 miles. The S. coast of the little peninsula formed by this isthmus presents several promontories and small bays, with cliffs of from 1000 to 2000 feet in altitude, representing the most fertile districts of Tauria. These are the most important places in Tauria, as their coast is the most fertile. Of the rest, the most interesting is the town of Chersonesus (Strab. l. c.) We learn from Pliny (iv. 12. s. 40) that is
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was at first called Megarice, apparently from the circumstance that Megara was the mother city of the Pontic Heraclaeum. In the last century the peninsula we have just described obtained the name of the CHERSONESE HERRACLEOTICA, or Heralcleetic Chersones, sometimes also called "the small Chersonesus" (Μηρός, Strab. I. c.), by way of distinction from the great, or Tauric, peninsula.

The original city of Chersonesus seems to have been on the western point of the peninsula, close to the present Cape Fereopy. The date and occasion of its foundation are not ascertained; but Neumann conjectures that it may have been built about the middle of the fifth century b.c. (Die Hellenen, g. p. 383). Considerable remains of the ancient city were visible so late as the end of the last century (Clarks, Nom. ii. p. 292, seq.; Pallis, ii. pp. 70, seq.); but every trace of them had vanished when Murawieh Apostol visited the spot (Reisen durch Thaurien, p. 62). They were destroyed by a certain Lietz. Kruse, who used the stones for building and converted the ground into a vineyard (Dubois de Montpreux, Voyage, g. vi. p. 135). The ancient Chersonesus, however, had fallen into decay before that period, and was about to be abandoned when any similar attempts were made to maintain it again. The ruins have been partially cleared away and appear to have been frequently frequented as a place of amusement and solicitation; and from the account of Herodotus (iv. 102) it would appear that a temple of Artemis was here established on the spot, and that the temple was there dedicated to the great Artemis. The Heracleot Chersonesis erected a temple on a headland which took the name of Parthenium from it. Strabo however merely calls it the "temple of the virgin, a certain daemone" (p. 308), and does not mention Artemis. Opinions vary as to which is the real promontory of Parthenium. Many see it at Cape Fereopy or CHERSONESE, which seems too near the town of Chersonesus, as Strabo places the temple at the distance of 100 stadia from the town, though Fereopy answers to his description in other respects. It will be seen that there is a very close connexion between these places, and that there is a body of tradition which connects them with the temple of Artemis. The temple may have stood on the spot now occupied by the monastery of St. George; whilst Neumann, again places it on the headland a little to the NW. of C. Fereopy. It has also a ruin to recommend it; though the latter claim to notice is shared by C. Fereopy. Dubois de Montpreux (vi. p. 194, seq.) thinks that the temple may have stood on the spot now occupied by the monastery of St. George; whilst Neumann, again places it on the headland a little to the NW. of C. Fereopy. It has also a ruin to recommend it; though the latter

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found in them, whilst those at Panticapaeum have yielded valuable antiquities. According to Clarke (ii. 201, 210), the greater part of the city and walls of Chersonesus belong to the Chersonesus, though others have identified it with Hersones. About the latter place, the ancient Citatus, the rock is pierced all over with the subterranean dwellings of the ancient Tauri. On the top are the ruins of the castle built by Diophantes, general of Mithridates, to defend the Chersonese against the Tauri and Sarmatae. These caves and crypts are now rapidly falling in. (Seymour, p. 140.) Similar caves are found in other parts of the peninsula.

The Heracleot Chersonesus was noted as the seat of the savage worship of Diana Tauropolis. The nates, or Tauri, themselves had a worship of a similar kind (pp. 79, 207); but as the capes Fereopy or CHERSONESE, which seems too near the town of CHERSONESE, as Strabo places the temple at the distance of 100 stadia from the town, though Fereopy answers to his description in other respects. Clarke and Pallis identify it with the Ate Boreas or "Sacred Promontory" (Clarke, ii. p. 236, and note), between the heresies of the Chersonese and the Cape Fereopy or CHERSONESE, which seems too near the town of Chersonesus, as Strabo places the temple at the distance of 100 stadia from the town, though Fereopy answers to his description in other respects. Clarke and Pallis identify it with the As Boreas or "Sacred Promontory" (Clarke, ii. p. 236, and note), between the sea and the sea; and as such it is called CHERSONESE, which seems too near the town of Chersonesus, as Strabo places the temple at the distance of 100 stadia from the town, though Fereopy answers to his description in other respects. Clarke and Pallis identify it with the Ate Boreas or "Sacred Promontory" (Clarke, ii. p. 236, and note), between the sea and the sea; and as such it is called CHERSONESE, which seems too near the town of Chersonesus, as Strabo places the temple at the distance of 100 stadia from the town, though
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The Tauric Chersones was a part in political affairs as an independent city, at least as late as about the middle of the 2nd century B.C., when, like its mother city, Herculea, it was a party to the alliance against Pharnaces I., king of Pontus, and Mithridates, master of Armenia. (Polyb. Fig. lib. xxvii. c. 6, vol. iv. p. 352, ed. Swete.) Soon afterwards, however, we find it straggling with the Taurians and their allies the Sarmatians for existence (Polyb. Strat. viii. c. 56), and it was ultimately compelled to place itself under the protection of Mithridates the Great. Subsequently, however, it regained its independence, through the Romans, and under the same name (Strabo 7. 24-15 ed. Swete.) Soon till a late period of the middle ages, and even turned the Bosporan kingdom. (Cost. Periplus. de Aed. Imp. c. 53.)

Leaving the Herculea Chersonesus, we will now proceed to describe the remainder of the coast of the Tauric peninsula, which may be soon despatched, as it is more accessible to its inland cities than is the case of the Meotia, where we have to give separate accounts. (From the haven of Symbolon (Bolchacov) to Thesodia (Caffa) the coast is correctly described by Strabo as Craigy, mountainous, and stormy, and marked with many headlands (p. 309). The distance, however, which he assigns to this tract of 1000 stadia, or 125 miles, is rather too small. In both cases of the Euxine the distances given are 1320 stadia, but this must include all the indentures of the coast. The most remarkable promontory in this part was the Criu-metopen, or Ram's Head, which has been variously identified. Some writers have taken it for the promontory of Laosp, which is in reality the most southern point of the peninsula. Some again have identified it with Ai Pedi, and a still greater number with the Aphaidas. But the account given by Arrian and theAnonymous agrees better with Caps Aithodor. These writers say that the Criu-metopen lay 320 stadia to the W. of Lampsas. (Arrian, Peripl. p. 20; Anon. Peripl. p. 6.) Now Lampsas is undoubtedly the present Buyuk Lampsas, the distance between which and Caps Aithodor was accurately given by the proconsul in his measurement. Scymnus indeed (ii. 320, Gell) states the distance at only 120 stadia; but this is evidently an error, as it is too short by half even for Apa-dogu. Caps Aithodor is not much N. of Laosp, and from its position might easily have been taken by the Greeks for the southernmost point of the peninsula. (Neumann, Die Halbinseln im Skithienland; Georgii, Alta Geographie, ii. 5; Clarke's Travels, vol. ii.; Danby Seymour, Russia on the Black Sea; Powledge, Capes, Geogr. vol. iii.) [T. H. D.]

TAURICI MONTES [TAURICA CHERSONESUS.]

TAURINI (Tayuropoli), a Ligurian tribe, who occupied the country on the E. slope of the Alps, down to the left bank of the Padus, in the upper part of its course. They were the most northerly of the Ligurian tribes, and from their geographical position would more naturally have been regarded as belonging to Cisalpine Gaul than to Liguria; but both Strabo and Pliny distinctly say they were a Ligurian tribe, and the same thing may be inferred from the omission of their name by Polybius where he is relating the successive settlements of the Gaulish tribes in the N. of Italy (Pol. ii. 17; Strab. iv. p. 304; Plin. iii. 17. a. 21). Their territory adjoined that of the Vagiensi on the S., and that of the Insulares on the NE.; though the Lavei and Lebecii, tribes of which we know very little, must also have bordered on their NE. frontier (Pol. L. c.). The first mention of the Taurini in history is at the time of Hannibal's passage of the Alps (s. c. 218), when that general,
TAURUS.

on descending into the plains of Italy, found the Taurini on hostile terms with the Insubres, and, in consequence, turned his arms against them, took their principal city, and put the inhabitants to the sword. (Pol. iii. 60; Liv. xxi. 38, 39.) Neither Polybius nor Livy mention the name of this city, but Appian calls it Taurasia (Asmud. 5): it was probably situated on the same site which was afterwards occupied by the town of Cassia. The name of the Taurini is not once mentioned during the long wars of the Romans with the Cassiopae Gauls and Ligurians, and we are ignorant of the time when they finally passed under the Roman yoke. Nor have we any precise account of the foundation of the Roman colony in their territory which assumed the name of Augustus Taurinorum, and whose name was used in a more comprehensive sense, so as to comprise the adjoining passes of the Alps; for Livy speaks of the Insubrian Gauls who crossed into Italy, "per Taureinos saltusque invios Alpes transcendentur" (Liv. v. 34), and Strabo, in enumerating, after Polybius, the passes across the Alps, designates one of them as ρηθ ἄνα Tauri, which part of the Susculum was here meant. (Hence the place here meant was the Mont Gébiers or the Mont Cenis.) A much disputed point, it would not be included within the territory of the Taurini in the more restricted sense.

E. H. B.

TAURUS, an island of the Ionian sea, between Phærus and Corcyra, opposite to the NW. point of the mainland, and this north of the Pelorus. (Anc. B. a. 47.) Now Corfu. (T. H. D.)


TAUREOIS, TAUROEOIUM (Tauréois, Tauro-

étrous: Eth. Tauroétrous). Step. B. (s. n. Ta-

rëois), who calls it a Celtic town and a colony of the Massaliotes, quotes the first book of Artes-

midorus' geography for a fantastic explanation of the origin of their name. (Fr. C. ii. 4), who says "Tauronta est castellum Massiliensium pervenient;" by Strabo (iv. pp. 180, 184), by Scevynus Chius, and by Polyænus (ii. 10. § 8), who places it between Massilia and Castrites Promontorium. D'Anville erroneously supposes that Caesar uses Taurontis for the plural number; but it is evident that it must be of the singular number. (iv. p. 184) enumerates the Massaliot settlements between Massilia and the Varus in this order: Tauro-

entia, Olbia, Antipolis, Nicaea. Mela (ii. 5) enumerates the places on this coast in a different order from east to west: Atheneopolis, Olbia, Tauris, Citharae, and "Lacydon Massaliensium portus." Ptolemy, as we have seen, places Tauris on opposite Massilia and Citharae. In the Maritime Itin. the positions between Teo Martius (Toulon) and Im-

madras seem to be out of order [Immadras]; and they are to be placed thus—Æmines (Embrics), Tauris (Taurisii), Citharae [Citharista], Car-

nici (Cassia), Immadras, Massilia. Geographers have been much divided in opinion on the site of Tauris, but the modern name seems to determine the place to be at the right of the entry of the bay of Ciotat.

G. L.

TAUROEONIUM (Tauróeoniun: Eth. Tauro-

éonious, Tauroneniàmii: Tauroéoniou, a Greek city of Sicily, which is their middle in the bay between Messana and Catana. It was only about 3 miles from the site of the ancient Naxos, and there is no doubt that Tauronium did not exist as a city till after the destruction of Naxos by Dionysius of Syracuse, n. c. 403; but the circumstances connected with its foundation are somewhat confused and uncertain. N. C. 588, 589. Although, however, from Diodorus that after the destruction of Naxos, the remaining inhabitants of that city were driven into exile, and its territory was assigned by Dionysius to the neighbouring Siculi. These, however, did not re-occupy the site of the ancient city, but established themselves on a hill to the N. of it, which was called the hill of Tauris (Aegaeus Rilipé). Here they at first constructed only a temporary camp (in n. c. 396), but afterwards erected walls and converted it into a regular fortress or town, to which they gave the name of Tauronium. (Diod. xiv. 58, 59.) The place was still in the hands of the Siculi in n. c. 394, and they held it against the efforts of Dionysius, who besieged the city in vain for great part of the winter, and though he on one occasion forced his way within the walls by a nocturnal surprise, was again driven out and repulsed with heavy loss. (Ib. 87, 88.) But by the peace concluded in n. c. 392, it was expressly stipulated that Tauronium should be subject to Dionysius, who expelled the greater part of the Siculi and took their place with his own mercenaries. (Ib. 96.) From this time we hear no more of Tauronium till n. c. 358, when we are told that Andromachus, the father of the historian Timæus, brought together all the remains of the exiled Naxians, who were still scattered about in different parts of Sicily, and established them all at Tauronium. (Diod. xiv. 7.) This is related by Diodorus as if it were a new foundation, and even as if the name had then first been applied to the city, which is in direct contradiction with his former statements. What had become of the former inhabitants we know not, but there is little doubt that the account of this re-settlement of the city is substantially correct, and that Tauronium was now for the first time occupied by a Greek city, which was considered as taking the place of Naxos, though it did not occupy the same site. (Wesseling, ed. Diod. xiv. 59.) Hence Pliny's expression, that Tauronium had formerly been called Naxos (Filn. iii. 6. a. 14) is nearly, though not strictly, correct.

The new settlement seems to have risen rapidly to prosperity, and was apparently already a considerable town at the time of the expedition of Timoleon in n. c. 345. It was the first place in Sicily where that leader landed, having eluded the vigilance of
the Carthaginians, who were guarding the straits of Messana, and crossed direct from Rhegium to Tauro-
menium, where he was met by a second consul and taken prisoner. (Diod. l.c.; Liv. xii. 56.) It is not certain that
Armachus was not deprived of the chief power, when all the other tyrants were expelled by Timoleon, but
was permitted to retain it undisturbed till his death. (Marcellin. Vit. Timaei. § 27.) We hear, however,
very little of Tauromenium for some time after this. It is probable that it passed under the authority of
Agrabochos, who drove the historian Timaeus into exile; and some time after this it was subject to a
domestic despot of the name of Tyndarion, who was contemporary with Hicetas of Syracuse and Phintias
of Agrigentum. (Diod. xxii. Exc. H. p. 495.) Tyndarion was one of those who concurred in inviting
Pyrrhus into Sicily (n. c. 278), and when that monarch was checked in his advance by Timoleon, joined
him with all his forces, and supported him in his march upon Syracuse. (Diod. l. c. pp. 495, 496.)
A few years later we find that Tauromenium had
fallen into the power of Hieron of Syracuse, and was
employed by him as a stronghold in the war against
the Messinians. (Ib. p. 497.) It was also one of the
islands left under his dominion by the terms of the
treaty concluded with him by the Romans in n. c.
263. (Diod. xxiii. p. 502.) This is doubtless the
reason that its name is not again mentioned during
the First Punic War.

There is no doubt that Tauromenium continued
to form a part of the kingdom of Syracuse till the
death of Hieron, and that it was passed under the
government of Rome when the whole island of
Sicily was reduced to a Roman province; but we have
scarcely any account of the part it took during the
Second Punic War, though it would appear, from a
hint in Appian (Sic. 5), that it submitted to Marcellus
on favourable terms; and it is probable that it was
on that occasion it obtained the peculiarly favourable
status of a colony under the Roman dominion.
For we learn from Cicero that Tauromenium
was one of the three cities in Sicily which enjoyed
the privileges of a "civitas foederata" or allied city,
thus retaining a nominal independence, and was not
even subject, like Messana, to the obligation of fur-
nishing ships of war when called upon. (Cic. Verr.
ii. 66, iii. 5, v. 19.) But the city suffered severe
calamities during the Servile War in Sicily, n. c.
154—153, having fallen into the hands of the in-
surgent slaves, who, on account of the great strength
of its position, made it one of their chief posts, and
were able for a long time to defy the arms of the
consul Rutilus. They held out until they were
reduced to the most fearful extremities by famine,
when they delivered the town with the consent of the
consul by one of their leaders named Sarapion, and
the whole of the survivors put to the sword.
(Diod. xxxiv. Exc. Phot. p. 528; Oros. v. 9.)
Tauromenium again bore a conspicuous part during
the war of Sextus Pompeius in Sicily, and, from its
strength as a fortress, was one of the principal points
of resistance which he took up in n. c. 38, for de-
fence against Octavian. It became the scene also of
a sea-fight between a part of the fleet of Octavian,
commanded by the triumvir in person, and that of
Pompeius, which terminated in the defeat and almost
destruction of the latter. (Appian. B.C. v. 105, 105—111, 116; Dion Cass. xxii. 4.) In the settlement of Sicily after the defeat of Pompey,
Tauromenium was one of the places selected by
Augustus to receive a Roman colony, probably as a
measure of proscription, on account of the strength
of its situation, as we are told that he expelled the Tyndarions who had held it. (Diod. xvi. 7.) Strabo speaks of it as one of the
cities on the E. coast of Sicily that was still sub-
sisting in his time, though inferior in population
both to Messana and Catana. (Strab. vi. pp. 257,
285.) Both Pliny and Ptolemy assign it the rank of a "colonia" (Plini. iii. 8. a. 14; Ptol. iii. 4. § 8),
and it seems to have been one of the few cities of
Sicily that continued under the Roman Empire to be a place of some consideration. Its territory was
noted for the excellence of its wine (Plini. iv. 6.
8.), and produced also a kind of marble which seems to have been highly valued. (Athens. v. p.
207.) Juvenal also speaks of the sea off its rocky coast as producing the choicest mussels. (Juv. v. 83.)
The site of this town is about 900 feet above the
sea, while a very steep and almost isolated rock,
crowned by a Saracen castle, rises about 500 feet
higher: this is undoubtedly the site of the ancient
Arx or citadel, the inaccessible position of which is
repeatedly alluded to by ancient writers. Forts
of the ancient walls may be traced as intervals all
over the site of the whole town, and a temple of
which was evidently occupied by the ancient
city. Numerous fragments of ancient buildings are
scattered over its whole surface, including exten-
sive reservoirs of water, sepulchres, tessellated
pavements, &c., and the remains of a spacious edifice,
commonly called a Naumachia, but the real destin-
ation of which is difficult to determine. But so far the most remarkable monument remaining at
Tauromenium is the ancient theatre, which is one of
the most celebrated ruins in Sicily, on account both
of its remarkable preservation and of the surpassing
beauty of its situation. It is built for the most
part of brick, and is therefore probably of Roman
date, though the plan and arrangement are se-
verely Greek. It was probably one of the most
imposing of ancient theatres; whence it is supposed that the present structure was rebuilt upon the foundations of an
older theatre of the Greek period. The greater part
of the seats have disappeared, but the wall which sur-
rounded the whole circus is preserved, and the pro-
scriptions with the back wall of the scene and its
appendages, of which it remains in most ancient
theatres, are here preserved in singular is-
tegrity, and contribute much to the picturesque
TAUROCYTHAЕ.

The ruins of Tauromenium are described in detail by the Duke of Serra di Falco (Antichità della Sicilia, vol. v, part iv.), as well as by most travellers in Sicily. (Swinburne's Travel, vol. ii. p. 380; Smyth's Sicily, p. 129, &c.)

[The text continues with descriptions of the ruins and history of Tauromenium, mentioning its location, the remains of its city walls, and its importance in the past.

COIN OF TAUROMENIUM.

TAUROCYTHAЕ (Ταυροκύθαι, Ptol. iii. 5. § 29), called by Pliny Tauri Sicylia (v. 12. a. 26), a people of European Sarmatia, composed of a mixture of Taurians and Scythians. They were seated to the W. of the Iassos, and the district which they inhabited appears to have been called Taurocythia. (Cf. Stраб. ap. Pld., p. 250, Knipt. M. 77; Procop. de Aed. iii. fin.)

TAURUS MONS (Ταυρις), one of the great mountain ranges of Asia, the name of which is believed to be derived from the Aramaic Tur or Tura, l. e., a high mountain or Alp, and accordingly is in reality the Sangi of oriental literature, and all the high mountains of Asia. The name has even been transferred to Europe, for the Taurian Chersonesus in Sarmatia and the Taurisci in the Norican Alps appear to owe their name to the same origin. We cannot wonder therefore when we find that Erato- sthenes (app. Strab. xv. 659) and Strabo (i. ii. 68, 126, x. p. 490) apply the name to the whole range of mountains extending from the Mediterranean to the eastern ocean, although their connection is often broken. This extent of mountains is, according to Strabo's calculation (xi. p. 490), 45,000 stadia in length, and 3000 in breadth. But in the narrower and common acceptance Mount Taurus is the range of mountains in Asia Minor which begins at Cape Sorus or Chelidon on the coast of Lycia, which for this reason is called by Mela (i. 15) and Pliny (v. 28) Promontorium Tauri. It was, however, well known to the ancients that this promontory was not the real commencement, but that in fact the range extended to the south-western extremity of Asia Minor. (Strab. ii. p. 129, xi. p. 520, xiv. p. 651, 666; Procop. Aed. i. 5, in his role and precipitous mountain, and runs without any interruptions, first in a northern direction between Lycia and Pamphylia, then in an eastern direction through Pisidia and Isauria as far as the frontiers of Cilicia and Lycaonia. There it separates into two main branches. The one proceeds north-eastward under the name of Antitaurus (Ἀντιτάουρος), and surpasses the other in height. It runs through Cappadocia, where it forms Mount Argaus (Αργαύρος), and Armenia, where it is called Mons Capitolis, and through the Montes Moschici it is connected with the Caucusan, while a more southerly branch, under the names of Abies and Macina or Maessa, runs through Armenia towards the Caspian sea. The second branch, which separates itself on the frontiers of Cilicia and Lycaonia, retains the name of Taurus, and proceeds from Cilicia, where it forms the Portae Ciliciae, and sends forth Mons Amarus in a southern direction, while the main branch proceeds through Cappadocia. After being broken through by the Euphrates, it again sends forth a southern branch under the name of Mons Massus. The name Taurus ceases in the neighbourhood of Lake Ariae, the mountain further east having other names, such as Niphatas, Zagrus, &c. Most parts of Mount Taurus, which still bears its ancient name, were well wooded, and furnished abodes of timber to the maritime cities on the southern coast of Asia Minor."

TAURUS PALUS, a stony island in the coast of Narbonensis, west of the delta of the Rhone. It is named in the verses of Aevius, quoted in the article Fucor Juliae, and to the verses there cited may be added the following verse:—

"Taurus paludem namque gentii (geniil) va- cant."

But I. Vossius in his edition of Mela (ii. 5, note) writes the verses of Aevius thus:—

"In usque Taphrum pertinet, Taphron paludem namque gentii vocant; an alteration or corruption which D'Anville justly condemns, for the dæm is still named Tavro, or vulgarly Tus."

TAXGAETIUM (Ταξγατιών), a place assigned by Ptolemy (ii. 12. § 5) to Rhæsia, but which more properly belonged to Vindicia, was situated on the northern shore of the Lacus Brigintius, and probably on the site of the modern Lunda. [L. S.]

TAXILLA (Takoilis), Ptol. vii. 1. § 45, a place of great importance in the Upper Eniadis, between the Indus and Hydaspe, which was visited by Alexander the Great. It is said to have been ruled at that time by a chief named Taxiles, who behaved in a friendly manner to the Greco-Roman king. The country around was said to be very fertile, and more abundant than even Egypt (Strab. xv. pp. 698—714). There can be little doubt that it is represented by the vast ruins of Manîeûla, which has in modern times been the scene of some very remarkable researches (Elphinstone, Cubb., p. 79; Burnes, Tirza, i. 65, ii. 470). The famous Tepes of Manîeûla, which were examined by General Venuti and others (Asiatic Res. xvii. p. 665), lie to the eastward of Kavat-pindi. Wilson considers Taxila to be the same as the Takkasa of the Hindus (Arama, p. 196).

TAYGETUS. [Laconia, pp. 108, 109.]

TAZUS (Σταζύος, Ptol. iii. 6. § 6). 1. A town in the SE. part of the Chersonesus Taurica.


TEA'NUM (Ταοβινας; Etra. Teanensis: Civitatis), sometimes also called TANUM APULUM (Gic. pro Cluent. 9; Ταοβινας Απολος, Strab. Εθ. Teanenses Apuli), to distinguish it from the Campanian city of the
same name, was a city of Apulia, situated on the rightank of the river Fronto (Fortore), about 12 miles
from from [unintelligible]. It is said to have been one of the
most considerable cities of Apulia before its conquest
by the Romans; but its name is first mentioned in
the C. 318, when, in conjunction with Cassinum, it
was submitted to the Roman consul M. Furius Flacci-
nator and L. Plantas Vena. (Liv. ix. 20.) It is
again noticed during the Second Punic War, when it
was selected by the dictator M. Munius Perus as the
place for his winter-quarters. (Id. mem. 24.)
Cicero incidentally notices it as a municipal
town, at the distance of 16 miles from Larinum
(Cic. pro Cest. 9), and its name is found in all
the geographers among the municipal cities of Apul-
ia. (Strab. vi. p. 285; Med. i. 4. § 6; Plin. iii.
11. s. 16; Ptol. ii. i. § 72.) Its municipal rank in
Syrac. speaks by an inscription, as well as by the
Liber Coloniarum, and it is clear that it never at-
tained the rank of a colony. (Orell. Inscr. 140;
Lob. Col. p. 210.) Its ruins still exist at a place
called Civitate, near the remains of a Roman bridge
(now called the Ponte di Civiate, over the Fortore,
by which the ancient road from Larinum to Loceria
crossed the river. The distance from the site of Larinum
agrees with that stated by Cicero of 16 miles
(the Tabula erroneously gives only 12), and
the discovery of inscriptions on the spot leaves no
doubt of the identification. Considerable remains of
the walls are still extant, as well as fragments of
other buildings. From these, as well as from an in-
scription in which we first meet reference of the "Ordo
splendidissimae Civitatis Teanenum," it is
probable that it continued to be a flourishing town
under the Roman Empire. The period of its final
decay is uncertain, but it retained its episcopal see
down to modern times. (Holsten. Not. ad Clever.
p. 279; Romanelli, vol. ii. p. 291; Mommsen, Inschr.
R. K. p. 271.)

The district of Teano as situated at some
distance inland from the lake, of the name which he
does not mention, but which is clearly the Lacus
Pantanus of Pline, now called the Lago di LESSA.
From an inscription found on its banks it appears
that this was comprised within the territory of Te-
num, which thus extended down to the sea (Roma-
neri, l. c.), though about 12 miles distant from the
coast.

Several Italian topographers have assumed the
existence of a city in Apulia of the name of Teate,
distant from Teanum (Giovannetti. Sito di Avea,
p. 13; Romanelli, vol. ii. p. 286); but there seems
no doubt that the two names are only different forms
of the same, and that the Teate pull of Livy
(Liv. ix. 20) are in reality the people of Teanum.
It is true that that writer mentions them as if they were
distinct from the Teanenses whom he had mentioned
just before; but it is probable that this arises merely
from his having followed different annalists, and that
both statements refer in fact to the same people,
and are a repetition of the same occurrence. (Mommsen,
Univ. des. Diss. p. 301.) In like manner the
Taste mentioned in the Liber Coloniarum (p. 261)
is evidently the same place called in an earlier part
of the same document (p. 210) Teanum. [E. H. B.]

TEANUM (Teanum; Edh. Teanensis; Teano),
sometimes called for distinction's sake TEANUM
SIDICINUM (Liv. xiii. 57; Cic. cd. Att. viii. 11;
Piny. de Re. p. 257; Mommsen, Teaneum, Strab. v.
p. 237), an important city of Campania, situated in
the interior of that province, on the Via Latina,
TEARI JULIENSES.

Calcis (Caesae). The most important are those of an amphitheatre and a theatre, situated near the Via Latina; but numerous remains of other buildings are found scattered over a considerable space, though for the most part in imperfect preservation. They are all constructed of brick, and in the reticulated style, and may therefore probably be all referred to the period of the Roman Empire. Numerous inscriptions have also been found, as well as coins, vases, intaglios, &c., all tending to confirm the account given by Strabo of its ancient prosperity. (Romanelli, vol. iii. p. 456; Hoare's Class. Tour, vol. i. pp. 249—264; Mommsen, Inscr. R. N. pp. 208, 209).

At a short distance from Teano are some mineral springs, now called Le Caldorelle, which are evidently the same with the 'aqua scillacea,' mentioned both by Pliny and Vitruvius as existing near Teanum. (Plin. xxxi. 2. s. 5; Vitruv. viii. 3. § 17.) The remains of some ancient buildings, called Il Bagno Nuovo, are still visible on the spot. [E. H. B.]

COIN OF TRANUM SIDICINUM.

TEARI JULIENSES, the inhabitants of a town of the Hieracenses in Hispania Tarraconensis (Plin. iii. 3. § 4). It is called by Ptolemy Tavaronia, and is probably the modern Tavarnia. [T. H. D.]

TEARUS (Plin. iv. 11. s. 18; Tavara, Herod. iv. 90), now Teare, Deura, or Dure, a river in the SE. of Thrace, flowing in a SW. direction, until it joins the Contadesos, their united waters falling into the Agrianes, one of the principal eastern tributaries of the Hellespont. The Via Egnatia, supposed to have been a reservoir for water, and two temples, now converted into churches. One of these, the church of St. Paolo, and considered, but without any authority, as a temple of Hercules, was erected by the Vetii Marcellus above noticed; the other, from the name of St. Maria del Tri- caglio which it bears, has been considered as having been dedicated to Diana Trivia. All these edifices, from the style of their construction, belong to the early period of the Roman Empire. Besides these, numerous mosaics and other works of art have been discovered on the site, which attest the flourishing condition of Teate during the first two centuries of the Christian era. (Romanelli, vol. iii. pp. 104—109; Craven, Abruzzi, vol. ii. pp. 8, 9.) [E. H. B.]

COIN OF TEATE.

TEBENDA (Tebenida), a town in the interior of Pontus Galaticus (Ptol. v. 6. § 9), is no doubt the same as the Tebenna mentioned by Anna Comnena (p. 364, v.) as situated in the vicinity of Trapezus. [L. S.]

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limits of its municipal district seem to have coincided with those of that people. We learn from the Liber Coloniarum that it received a body of colonists under Augustus, but it did not bear the title of a colony, and is uniformly styled in inscriptions a municipium. (L. Col. p. 258; Orell. Inscr. 2175, 3833; Mommsen, Inscr. R. N. pp. 276, 279.) It derived additional splendour in the early days of the Empire from being the native place of Asinius Pollio, the celebrated statesman and orator; indeed the whole family of the Asinii seem to have derived their origin from Teate. Herius Asinius was the leader of the Marrucini in the Social War, and a brother of the orator is called Catullus "Marrucinum Asinius" (L. Petr. Catull. i. 12.) The family of the Vetti also, to which belonged the Vetiius Marcellus mentioned by Pliny (ii. 53. s. 85), appears to have belonged to Teate. (Mommsen, L. c. 5311.)

The Itineraries place Teate on the Via Valeria, though from the position of the town, on a hill to the right of the valley of the Aternum, the road must have made a considerable détour in order to reach it. (Itin. Ant. p. 310; Tab. Peut.) Its name is also noticed by P. Diaconus (ii. 20), and there seems no doubt that it continued throughout the middle ages to be a place of importance, and the capital of the surrounding district. Chieti is still one of the most considerable cities in the Marches of Italy, with above 14,000 inhabitants, and is the see of an archbishop. Still existing remains prove that the ancient city occupied the same site as the modern Chieti, on a long ridge of hill stretching from N. to S., though it must have been considerably more extensive. Of these the most important are the ruins of a theatre, which must have been of large size; those of a large edifice, supposed to have been a reservoir for water, and two temples, now converted into churches. One of these, now the church of St. Paolo, and considered, but without any authority, as a temple of Hercules, was erected by the Vetii Marcellus above noticed; the other, from the name of St. Maria del Tricaglio which it bears, has been considered as having been dedicated to Diana Trivia. All these edifices, from the style of their construction, belong to the early period of the Roman Empire. Besides these, numerous mosaics and other works of art have been discovered on the site, which attest the flourishing condition of Teate during the first two centuries of the Christian era. (Romanelli, vol. iii. pp. 104—109; Craven, Abruzzi, vol. ii. pp. 8, 9.) [E. H. B.]

TECE'LLA (Tevelia), a town placed by Ptolemy
TECMON.

(ii. 11. § 27) in the north of Germany, perhaps in the region of the Chauci on the left bank of the Visurgis (Weser). Its site may probably be looked for near or at the village of Zobet, about 3 miles from the western bank of the Weser. (Reichard, Germancia, p. 245.)

TECMON (Τεκμόν; Ekk. Tekmon), a city of Molossia in Epiusus, incorrectly called by Stephanus B. a city of Thessaly, taken by L. Ancius, the Roman commander, in B.C. 167. Leake supposes that Geráminta, near Kúreango, about 20 miles to the W. of Jodassina, may have been the site of Tecmon or Horreum, which Livy mentions in connection with Tecmon. (Liv. xiv. 26; Steph. B. s. a. l.; Leake, Northern Greece, vol. iv. p. 83.)

TECTOSAGES (Τεκτόσαγης, Ptol. vi. 14. § 9), a people of Scythia within Imusa. [T. H. D.]

TECTOSAGES. [Volca.

TECTOSAGES, TECTOSAGAE, or TECTOSAGI (Τεκτόσαγες, Τεκτόσαγος), one of the three great tribes of the Celts or Gallo-Romans in Asia Minor, of which they occupied the central parts. For particulars about their history, see GALATIA.

They were probably the same tribe as the one mentioned by Polybius under the names of Agsasages or Egsagae. (Polyb. v. 33, 77, 78, 111.)

TECTUM. [Threx.]

TEDANIUS (Τύδανιος), a small river of Illyricum (Ptol. ii. 16. § 3), on the frontier of the district, which was not in all probability the modern Zovagno. [L. S.]

TEGEA (Τέγεα, Steph. B. s. a. l.), a town of Cretes, which, according to legend, was founded by Agamemnon. (Vell. Pat. i. 1.) The coins which Sestini and Pellerin attributed to the Cretan Tegae have been restored by Eckhel (vol. ii. p. 391) to the Arcadian city of that name. [E. B. J.]

TEGEA (Τέγεα, Iom. Τέγεα; Etk. Tegêreia, Tegakes), one of the most ancient and powerful towns of Arcadia, situated in the SE. of the country. Its territory, called TEGESTAS (Τεγέστα), was bounded by Cynaria and Argolis on the E., from which it was separated by Mt. Parthenium, by Leconia on the S., by the Arcadian district of Messalia on the W., and by the S. range of the N. The Tegestae are said to have derived their name from Tegestas, a son of Lycon, and to have dwelt originally in eight, afterwards nine, demes or townships, the inhabitants of which were incorporated by Alexos in the city of Tegae, of which this hero was the reputed founder. The names of these nine townships of which were founded by Panasina, are: Gareasitas (Γαρασίτα), Phylaacoci (Φυλακείς), Cystinares (Κυστιναρείς), Potesches (Ποτέσχης), Euxineca (Εὐξινηκείς), Myronia (Μυρονία), Euchechemia (Εὐχεκέμης), to which Abtopodastes (Ἀβτοποδαστής) was added as the ninth in the reign of king Aphilandrus. (Pass. viii. 3, § 4, viii. 43. § 1.) The Tegestae were early divided into 4 tribes (φακεῖς), called respectively Cystinares, Phylaacoci, Euxineca, Myronia, Abtopodastes (Ἀβτοποδαστής), and Euchechemia (Εὐχεκέμης), to each of which became a certain number of metoeci (μετοεῖς) or resident aliens. (Pass. viii. 53. § 6; E. B. J., Corp. Inscr. no. 113.)

Tegae is mentioned in the Iliad (ii. 607), and was probably the most celebrated of all the Arcadian towns in the earliest times. This appears from its heroic renown, since its king Echeclus is said to have slain Hyllus, the son of Heracles, in single combat. (Herd. ix. 26; Pass. viii. 43.) The Tegestae offered long-contested resistance to the Spartans, who attempted to extend their dominion as far as N. In one of the wars between the two kings, Cercius or Charrilos, king of Sparta, came with an oracle which appeared to promise victory to the Spartans, invaded Tegæa, and was as expected, but was taken possession of by the Thracians who had survived the battle. (Herd. i. 6; Plut. viii. 43. § 3, 4; L. S. § 4.) More than two centuries afterward, in the reign of Leon and Agesilaus, the Spartans again fought unsuccessfully against the lacedaemonians, in the following generation, in the time of King Agesilaus, while the Spartan king was engaged in the possession of the bones of Achilles with an oracle, defeated the Tegestae and compelled them to acknowledge the supremacy of Sparta. (Herd. c. 560.) (Herd. i. 65, 67, Pass. vii. 4.)

Tegae, however, still retained its independence, though its military force was a trifle more than that of W. Arcadia. It was considered as the second military power in the Peloponnesus having the place of honour on the left wing of the allied army. Five hundred of the Tegeans sat at Thermopylae, and 3000 at the battle of Plataea, half of their force consisting of hopes and light-armed troops. (Herd. vii. 502. c. 6n. v. 57. c. 6.)

Soon after the battle of Plataea, the Tegeans were again at war with the Spartans, in the name of which, however, we have no information. We only know that the Tegestae fought two years with the Spartans between B.C. 479 and 474, in which each time defeated; first in conjunction with Argives, and a second time together with the Arcadians, except the Messenians, and the Messenian Jews. (Herd. v. 71; Pass. in. 11. § 7.) About this time, and also at a subsequent period, Tegae, and especially the name of Athena Alea in the city, was a frequent place of refuge for persons who had received temporal or ecclesiastical nomination to the Spartan government. Elsewhere the Tegeans (Herd. in. 37. 57.) and Panasina (Herd. vi. 72; Xenom. hall. iii. 5. § 3; Pass. viii. 6. § 6.)

In the Peloponnesian War the Tegeans were among the allies of the Spartans, to whom they accepted faithfully both on account of their possession of an ancient constitution, and from their jealousy of Messalina (Messalia), a district of Arcadia, which was the frequent seat of a Tegesia, which they frequently attacked. [For Arcesilaus see MANTELE.] Thus the Tegestae were forced to join the Argives in the alliance against Sparta in B.C. 481, but they were the Lacedaemonians in their expedition against Argos in 418. (Thuc. v. 33. 5.) They were certainly on the side of the Spartans in the Corinthian War, 394. (Xenom. hall. iv. 2. § 12.) After the battle of Leuctra, however (371), the Spartans put in Tegae was expelled, and the city joined the Arcadian towns in the foundation of Megapoleis.
in the formation of the Arcadian confederacy. (Xen. Hell. vi. 5. § 6, seq.) When Mantinea for a few years afterwards quarrelled with the supreme Arcadian government, and formed an alliance with its old enemies, it separated from the confederacy, and fought under Epaminondas against the Spartans at the great battle of Mantinea, 362. (Xen. Hell. vii. 4. § 56, seq., vii. 5. § 5, seq.)

Tegae at a later period joined the Aetolian League, but soon after the accession of Cleomenes III. to the Spartan throne it formed an alliance with Sparta, together with Mantinea and Orchomenus. It thus became involved in hostilities with the Achaeans, and in the war which followed, called the Cleomenian War, it was taken by Antigonus Doson, the ally of the Achaeans, and annexed to the Achaean League, B.C. 222. (Poli. ii. 46, 54, seq.) In 218 Tegae was attacked by Lycurgus, the tyrant of Sparta, who was usually in the service of the Achaeans. (Poli. v. 17, xi. 18.) In the time of Strabo Tegae was the only one of the Arcadian towns which maintained its independence (Strab. xiv. 4. § 5), and it was still a place of importance in the time of Pausanias, who has given us a minute account of its public buildings. (Paus. viii. 45—48, 53.)

Tegae was entirely destroyed by Alaric towards the end of the 4th century after Christ. (Cland. B. Gec. 576; comp. Zosim. v. 6.)

The territory of Tegae formed the southern part of the plain of Tripoliotis, of which a description and a map are given under MANTINEIA. Tegae was about 10 miles S. of the latter city, in a direct line, and about 3 miles SE. of the modern town of Tripoliotis. Being situated in the lowest part of the plain, it was exposed to inundations caused by the waters flowing down from the surrounding mountains; and in the course of ages the soil has been considerably raised by the siltations brought down by the waters. Hence there are scarcely any remains of the city visible, and its size can only be conjectured from the broken pieces of stone and other fragments scattered on the plain, and from the foundations of walls and buildings discovered on the slopes of Mount Tegae.

It appears, however, that the ancient city extended from the hill of Aio Scottis (St. Saviour) on the N., over the hamlets Ibrahim-Efendi and Paleok-Episkopi, at least as far as Askhria and Pisch. This would make the city at least 4 miles in circumference. The principal remains are at Pisch. Near the principal church of this village Leake found the foundations of an ancient building, of which a description and a map are given under MANOULAS, and some of the stones used in its construction were brought here. The church was divided by a large stone, and, according to tradition, this was the site of the ancient temple of Athena Ales. This temple was said to have been originally built by Alesus, the founder of Tegae; it was burnt down in B.C. 594, and the new building, which was erected by Scopas, is said by Pausanias to have been the largest and most magnificent temple in the Peloponnese (Paus. viii. 45. § 4, seq.; for details see Dict. of Biogr. art. SCOPAS). Pausanias entered the city through the gate leading to Pallantium, consequently the south-western gate, which must have been near Pisch, and began his description with the temple of Athena Ales, and then goes across the great agora to the theatre, the remains of which traces in the ancient foundations of the ruined church of Paleok-Episkopi. Perhaps this theatre was the splendid marble one built by Antiochus IV. Epiphanes in B.C. 175. (Liv. xii. 20.) Pausanias ends his description of this building, the dedication of which is mentioned in II. (v. 53. § 9), probably the hill Aio Scottis in the N. of the town, and apparently the same as that which Pausanias elsewhere calls the Watch-Hill (Laphros Philapeis, viii. 48. § 4, and Polybius the acropolis (Epheis, v. 17). None of the other public buildings of Tegae mentioned by Pausanias can be identified with certainty, but there can be no doubt if excavations were made on its site many interesting remains would be discovered, since the deep alluvial soil is favourable to their preservation.

The territory of Tegae N. of the city, towards Mantinea, is a plain of considerable size, and is usually called the "plain of Tegae" in its course to Pausanias. There was a smaller plain, separated from the former by a low range of mountains S. of Tripoliotis, and lying between Tegae and Pallantium: it was called the Manthyrion plain (Manthyrion πεδίον), from Manthyrion, one of the ancient demes of Tegae, the ruins of which are situated SW. of Tegae, on a slope of Mount Tegae, and it is said to have been a place of refuge for those who were driven out of Tegae by the city of Corinth, which was situated in this plain. (Paus. viii. 45. § 1, 54. § 4.)

The plain of Tegae having no natural outlet for its waters is drained by natural channels through the limestone mountains, called katavdrias. Of these the two most important are at the modern village of Persson and at the mouth of the Dikte. The former was situated in the Corythian plain above mentioned, at the foot of Mt. Parthenium, and the latter is the marsh in the Manthyrion plain, SW. of Tegae. The chief river in the district is now called the Saranta-palamos, which is undoubtedly the Alpheus of Pausanias (viii. 54. § 1, seq.). The Alpheus rose on the frontiers of Tegae and Sparta, at the foot of Mount Phyllace (Pholien, near Krsa Vrgaia), one of the ancient demes of Tegae, and, as we may infer from its name, a fortified watch-tower for the protection of the pass. A little beyond Phyllace the Alpheus receives a stream composed of several mountain torrents at a place named Symolal (Symlalala); then flows through the Corythian plain, and enters the katavdrias at Persson. Pausanias, on the other hand, says (viii. 54. § 2) that the Alpheus descends into the earth in the Tegaeatic plain, reappears near Assa (SW. of Tegae), where, after joining the Eurotas, it sinks a second time into the earth, and again appears at Assa. Hence it would seem that the Alpheus anciently flowed in a north-easterly direction through the katavdrias, and entered the katavdrias at the marsh of Takti, in the Manthyrion plain. There is a tradition that the course of the katavdrias changed by a Turk, who acquired property in the neighbourhood, because the
who enumerates the Turgișia among the "spir" in the interior of Lucania (Pis. iii. 11. 16); as the Liber Columbarum mentions the "Portugumi Tegianorum" among the Presbyteria Isma, as the Tegienses' name is preserved by inscriptions. For it was some source we learned that it was a town of uncommon, while the discovery of them in the nisipolitans. Diorno leave no doubt that those place remains ancient Tegium. (Rosenzel, vol. i. c. 3. Memminger, Iscr., N. R. pp. 18, 19.) It lies on a hill about 4 miles west of La Sali, and gives the name of Valle di Diano to the whole of the extensive upland valley which is traversed by the evens' sagrove in the upper part of its course. Remains of the ancient city are still visible to the west of the foot of the hill (Rosenzel, l. c.)

TEGNA, in Gallia Narbonensis, was an old Roman road on the east bank of the Rhone and a succession of small forts and stations. The name occurs in the Table, in which the place is at xii. from Valeria. Tegua is Tegna, one of which in the writings of a later date is Lecon. A mile from Tegua the road ascends to the small place of Tegna, and the mountains there appear to the Rhone. (D'Anville, Notice, etc.; Cert. des. lecs.)

TEGNA, [Tegula], TEGULATA, in Gallia Narbonensis, is the Itima, east of Aquae Sextiae, (Ad in) in the road to Ad Turrim (Forsse). The distance across Aquae Sextiae to Tegula is xvi. or xvi. and the distance to Ad Turrim xvi. The distance across the road between Aquae Sextiae and Tegula is xvi. to exceed the direct distance between Tegula and Ad Turrim. Tegula is supposed to be the Le Grande Popera near the bourg of Poviers or Pouiers, some place somewhere about the place where C. Maris drains the Tettisanus n. c. 102, and where a prince was erected to commemorate the great victory. A monument is said to have existed to the fifth n. c. 3. and the tradition of this great battle is yet effaced. Poviers is said to be a curiosity of Patrivi Campi. (D'Anville, Notice, etc.)

TEGULICUM [Tegului].

TEGURA, [Tegusa], TEGURIA, [Tegusa], a river of Bocotia, near Orchomenum, and distant 60 stades of the marshes of the river Molus. It was assigned for its source and Temple of Apollo, who was said to have been born there. In its neighborhood was a mountain named Debra. Leaks place it at Xerophyton, situated 3 miles ENE of Xerophyton (Orchomenum), on the heights which overlook the mountains. (Plut. Dei. 16, de Def. Or. s. 6; Lycochr. 646; Steph. B. n. s.; Leake, Itin., vol. i. c. 465, 152; Carp. Bc. Roies, vol. i. p. 196.)

The Roman poets use the adjectival Teugus or Tegius as equivalent to Arcadian; thus it is given as an epithet to Pan (Virg. Georg. i. 18), O Bacchus, daughter of Lycaon (Ov. Fast. i. 167). Absent (Ov. Met. viii. 37n, 589), Carmenta (Ov. Fast. i. 627), and Mercury (Stat. Sil. i. 54).

COIN OF TEGRA.

TEGIANUM (Etli. Tegianum; Diano), a municipal town of Lucania, situated in the interior of the country, to the left bank of the river Tegius. Its name is found only in a corrupt form in Pliny,
TEHAPHNES.

TEHAPHNES. [TAMPAHIA.] TELCHIUM (Τέλχιοι), a town of Aetolia Epictetus, on the borders of Locria, and one day's march from Cromyleum. (Thuc. iii. 96.)

TEKOAI (Τεκώα, 1 Maccab. ix. 33; Θεκωλ, Joseph. Vit. 75), a town of Palestine in Judah, to the south of Bethlehem. It was the residence of the wise woman who pleaded in behalf of a friend of hers. Rehoboam, the birthplace of the prophet Amos, and gave its name to the adjacent desert on the east. (2 Sam. xiv. 2; 2 Chron. xi. 6; Amos, i. 1; 2 Chron. xx. 20; 1 Macc. ix. 33.) Jerome describes Tekoah as situated upon a hill, 6 miles south of Bethlehem, from which city it was visible. (Hier. Procem. et Amos. Comment. vii. 1.) The name of Tekoa, and is described by Robinson as an elevated hill, not steep, but broad on the top, and covered with ruins to the extent of four or five acres. These consist chiefly of the foundations of houses built of squared stones; and near the middle of the site are the remains of a Greek church. (Robinson, Res. Rel. vol. i. p. 496, 2nd ed.)

TELAMON (Τελαμόν), a city on the coast of Etruria, situated on a promontory between the Mens Argentario and the mouth of the Umbro (Ombrore), with a tolerable port adjoining it. The story told by Polybios of its having derived its name from the hero Telamon, who accompanied the Argonauts on their voyage, may be safely dismissed as an etymological fable (Diod. iv. 56). There seems no reason to doubt that it was originally an Etruscan town, but no mention of its name occurs in history during the period of Etruscan independence. It is first noticed by Ptolemy in n. c. 225, when a great battle was fought by the Romans in its immediate neighbourhood with an army of Casalpine Gauls, who had made an irruption into Etruria, but were intercepted by the consuls C. Attilius and L. Aemilius in the neighbourhood of Telamon, and totally defeated. They are said to have lost 40,000 men, and 10,000 horses, of whom were some of their chiefs or kings (Pol. 1. 27—31). The battle, which is described by Polybios in considerable detail, is expressly stated by him to have occurred "near Telamon in Etruria." Frontinus, in speaking of the same battle, places the scene of it near Populonia (Strat. i. 2. § 7), but the authority of Polybios is certainly preferable. The other mention of Telamon that occurs in history is in n. c. 87, when Marius landed there on his return from exile, and commenced gathering an army around him. (Plut. Mar. 41.) But there is no doubt that it continued to exist as a town, deriving some importance from its port, throughout the period of the Roman domination. Its name is found both in Mel. and Ptolemy, as "Telamon," while Ptolemy notes only the promontory of the name (Tepamou vaplor, Ptol. iii. i. § 4; Ptol. iii. 5. a. 8; Mel. ii. 4. § 9). The Itineraries prove that it was still in existence as late as the 4th century (Tab. Peut.; Isid. Maur. p. 500, where it is called "Portus Talamone"); but from this time all trace of its existence disappears, and the place where it was erected on the site. This, with the miserable village which adjoins it, still bears the name of Telamone; and the shores of the bay are lined with remains of Roman buildings, but of no great interest.

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and there are no relics of Etruscan antiquity. (Dennis' Etymology, vol. ii. p. 245. [E. H. B.])

TELCAPHINES. [RECSUOS, p. 713.]

TELEGAEAE. [TAPEIAE.]

TELEBOAS (ὁ Τελεβόας πρωτέας, Xen. Anab. iv. 4, § 3), a river of Armenia, a tributary of the Euphrates. Probably identical with the Anzarian. (T. H. D.)

TELEPHRUS MONS. [EUBORSA.]

TELEPE. [THALI.]

TELEOS (Τελεώς: Æth. Telensis: Teleos), a considerable city of Samnia, situated in the valley of the Calor, a short distance from its right bank, and about 3 miles above its confluence with the Vulturnus. It is remarkable that its name is never mentioned during the long war of the Romans with the Samnitians, though the valley in which it was situated was often the theatre of hostilities. Its first name occurs in the Second Punic War, when it was taken by Hannibal on his first Irruption into Samnia, n. c. 217 (Liv. xxii. 18); but was recovered by Fabius in n. c. 214. (Id. xxiv. 20.) From this time we hear no more of it till it became an ordinary Roman municipal town. Strabo speaks of it as having in his time fallen into almost complete decay, in common with most of the cities of Samnia. (Strab. v. p. 250.) But we learn that it received a colony in the time of the Trumvirates (Livy. Colon. p. 238); and, though not mentioned by Pliny as a colony (the name is altogether omitted by him), it is certain, from inscriptions that it retained its colonial rank, and appears to have continued under the Roman Empire to have been a flourishing and considerable town. (Orell. Inscr. 2626; Romanelli, vol. ii. p. 423; Mommsen, Inscr. R. N. 4840—4915.) It was situated on the line of the Via Latina, or rather of a branch of that road which was carried from Teanum in Campania through Alliaia and Telesia to Beneventum (Itin. Ant. pp. 122, 304; Tab. Peut.), and this probably contributed to preserve it from decay.

The ruins of the ancient city are still visible about a mile to the NW. of the village still called Telse: the circuit of the walls is complete, enclosing a space of octagon form, which was in circumference, with several gates, flanked by massive towers. The masonry is of reticulated work, and therefore probably not earlier than the time of the Roman Empire. The only ruins within the circuit of the walls are mere shapeless mounds of brick; but outside the walls may be traced the vestiges of a circus, and some remains of an amphitheatre. All these remains undoubtedly belong to the Roman colony, and there are no vestiges of the ancient Samnite city. The present village of Telse is a very small and poor place, rendered desolate by malaria; but in the middle ages it was an episcopal see, and its principal church is still dignified by the name of a cathedral. Its walls contain many Latin inscriptions, brought from the ancient city, by its inhabitants of which migrated to the later site in the ninth century. (Craven, Abraam, vol. ii. pp. 173—175; Giustinian, Diss. Topogr. vol. iv. pp. 149, 150.)

Telsea was remarkable as being the birthplace of the celebrated Samnite leader, during the Social War. Pontius Telaenus; and it is probable (though of this we have no direct notice) that it was also that of the still more celebrated C. Pontius, who defeated the Romans at the Candine Forks.

TELIS. [RUSCING.]

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TELLENAE. (Τέλληνας; Dio. Hal.; Tellenae, Strab.: ΞΕΧ. Tellenaeis, Tellenenseis), an ancient city of Latium, which figures in the early Roman history. According to Dionysius it was one of the cities founded by the Aborigines soon after their settlement in Latium (Dionys. l. 16), a proof at least that it was regarded as a place of great antiquity. Livy also reckons it as one of the cities of the Frisci Latinis (ii. 33), which may perhaps point to the same result, while Diodorus includes it in his list of the colonies of Alba. (Diod. vii. ep. Euseb. Arm. p. 155.) It was attacked by the Roman king Ancus Marcius, who took the city, and transported the inhabitants to Rome, where he settled them on the Aventine, together with those of Politiorium and Ficana. (Liv. i. 33; Dionys. iii. 38, 43.) Tellenae, however, does not seem, like the other two places just mentioned, to have been hereby reduced to insignificance; for its name appears again in n. c. 493 among the confederate cities of the Latin League (Dionys. v. 61); and though this is the last mention of it in history, it is noticed by both Strabo and Dionysius as a place still in existence in their time. (Dionys. i. 16; Strab. v. p. 231.) It is probable, however, that it had at that time fallen into complete decay, like Antennae and Collatia; as it is only mentioned by Pliny among the once celebrated cities of Latium, which had left no traces of their buildings on his day (Plin. iii. S. 8, 9), and from this time its name wholly disappears. The notices of Tellenae afford scarcely any clue to its position; though the circumstance that it continued to be inhabited, however slightly, down to the days of Augustus, would afford us more hope of being able to identify its site than is the case with Politiorium, Apoleae, and other places, which ceased to exist very early in its history. It is this reason that has led Nibby to identify the ruins of an ancient city at La Giostra, as those of Tellenae, rather than Politiorium, as supposed by Gell. [POLITIORIUM.]

The site in question is a narrow ridge, bounded by two ravines of no great depth, but with abrupt and precipitous banks, in places artificially scarped, and still showing extensive remains of the ancient walls, constructed in an irregular style of massive quadrangular blocks of tufo. No doubt can exist that these indicate the site of an ancient city, but whether of Politiorium or Tellenae, it is impossible to determine; though the remains of a Roman villa, which indicate that the spot must have been inhabited in the latter part of the Empire, give some additional probability to the latter attribution. La Giostra is situated on the right of the Via Appia, about 2 miles from a farm-house called Fiorano, immediately adjoining the line of the ancient high-road. It is distant 10 miles from Rome, and 3 from Le Fraschette, on the Via Appia, adjoining the one called Tellenae (Gell, 'Top. of Rome,' pp. 260—263; Nibby, Dironvii, vol. iii. pp. 146—153.)

Whether the proverbial expression of "triche Tellenae" has any reference to the ancient city of Latium or not, can hardly be determined, the origin and meaning of the phrase being involved in complete obscurity. (Varro, ap. Nos. l. 28; Arnob. Contes v. p. 52, with Calver's note.) (R. B. B.)

TELMESSUS, or TELEMESSUS (Τελεμέσσος, Telmæsos, or Telmesos: ΞΕΧ. Telmessos). 1. A flourishing and prosperous city in the west of Lycia, was situated near Cape Telmessus (Strab. xiv. p. 663), or Telmessis (Steph. B. s. e. V. Telemes- sii), on a bay which derived from it the name of

Sium Telmesium. (Liv. xxxiv. 45. L. 653 vi. 248.) On the south-west of it was Cape Telmesus at a distance of 200 stadia. Its oracle was celebrated in ancient times for their divinities and were often consulted by the Lycian (Herod. i. 73; comp. Arrian, Asis. i. 21) till the time of Strabo, however, who says as a town (νομοχώριον) it seems to have been abandoned though at a later period it appears to have been ecclesiastical see. (Herod., p. 684; comp. Festus l. 15: Plin. v. 28; Ptol. v. 3. § 2: Ptol. v. 27: Suidas. Mar. M. §§ 235, 236, spec. 39, where it is miswritten Τελμεσε.) Considerable remains of Tellmessus still exist at the town (modern), and though of recent date, parishes, as well as the living rock, are set up in the living rock, are set up. It is remarkable in Asia Minor. (Lamb. Liv., p. 198; Fellows, Asia Minor, p. 243; views of representations of the remains of Telmessus are found in the Lycia, p. 106, foll.)

3. A small town of Caria, at a distance of 20 miles from the coast, is likewise called Telmesus, and sometimes Telenae. (Strab. v. s. e.; Eusth. Mag. s. e.; Arrian, Asis. i. 21: Cic. de Div. i. 41; Plin. v. 29, xix. § 17.) The Carian Tellmessus has often been confounded with the Lycian, and it is even somewhat common to suppose that the famous Tellmessian Bucephalus was of Cretan origin. But it must be granted that at all events the name of Tellmessus has been known for a very long period in that it cannot have been the same as the Tellmessus of Tellmessus. (L. B.)

TELMESSUS, according to Paus. (ii. 20. § 1) was the outlet of the river Glaurus in Caria, and was in probability near the town of Tellmesus, in which case the name is preserved from it.

TELMESSUS SINUS, a bay between Caria and Caria, which derived its name from the town of Tellmesus (Liv. xxxvi. 16: Liv. xiv. 254); but it is more commonly known as Glaurus Sinus, and is at present called the Sius.

TELMESSUS PROMONTORIUS (Tellmessus Promontorium)

TELOBIS (Τελόβις, Ptol. vi. 6. § 11. 25): a promontory of the Jactezi in Hispania Tarraconensis Martorell. (C. L. Laborde, 'Top. i. 73: Str. iii. 72: Lett. 8.)

TELO MARTIUS (Telmæsos), in Caria. (Steph. B. s. e. V. Telemæsos, who gives the name as Telmesus, as above.) This name is not mentioned by the Ptolemaic geographer, and is rarely found elsewhere. (In. i. 593) Telus is the name of a priest in Apulia, and Oudemor uses the form Tolo, but the latter name is more properly Tolo. As soon as (xvii. 445) is supposed to allude to the same name when he says—

"Et Neptunioclases transverset in Tell."
TELOS. 

may be Toloum-nor-Armany; and thus the modern name may enable us to correct the reading of the text. (T. G. L.)

TELOS (Τέλος; Eub. Τήλες; Dilos Τελεος; Nisoprasia, a small rocky island in the Carpathian sea, between Rhodes and Nisyros, from the latter of which its distance is only 60 stadia. Strabo (x. p. 488) describes it as long and high, and abounding in stones fit for millstones. Its circumference was 80 stadia, and it contained a town of the same name, a harbour, hot springs, and a temple of Poseidon. The attribute long given to it by Strabo is scarcely correct, since the island is rather of a circular form. The family of the Sicilian tyrant Geron originally came from Telos. (Herod. vii. 153.) According to Pliny (iv. 69) the island was celebrated for a species of ointment, and was in ancient times called Astauma. (Aen. vi. 281; Paus. ix. 35; v. 272.) The town of Telos was situated on the north coast, and remains of it are still seen above the modern village of Episcopi. The houses, it appears, were all built in terraces rising above one another, and supported by strong walls of unhewn stone. The acropolis, of which the site is still marked by a cliff, is on the top of a hill which is now occupied by a mediæval castle. Inscriptions have been found in Telos in great numbers, but, owing to the nature of the stone, many of them are now illegible. (Comp. Ross, Hellenica, i. p. 59, syl., Reisen auf den griech. Inseln, iv. p. 42, fol.)

TEMPEHUSA. [THELPHA]

TEMA, a tribe and district in Arabia, which took its name from Tenna, one of the twelve sons of Ithmael. (Ges. xxv. 15; Is. xxxii. 14; Jer. xxxv. 23; Job, vi. 19.) Ptolemy mentions in Arabia Deserta a town Themna (Θήμνη, v. 19. § 6). Tenna is distinguished in the Old Testament from Teman, a tribe and district in the land of the Edomites (Idumea), which derived their name from Teman, a grandson of Esau. (Ges. xxxvi. 11, 15, 42; Jer. xlix. 7, 20; Ezek. xxv. 13, Amos, i. 12; Hab. iii. 3; Obad. 9.) The Temanites, like the other Edomites, are celebrated in the Old Testament for their wisdom (Jerem. xlix. 7; Obad. 8; Baruch, iii. 22, sect.); and hence we find that Elias had, in the book of Kings, a well-known prophecy of Edom (Onomast. s. v.) represents Tenna as distant 5 miles (Eusebius says 15 miles) from Petra, and possessing a Roman garrison.

TEMALA (Τημαλα, Ptol. vii. 2. § 3), a river in the Auras Region, in the district of India extra Gangem, probably now represented by the great river, the Indus. Near it was a town which bore the same name. (V.)

TEMATHIA. [MERENNA, p. 341, b.]

TEMENIUM (Τημενίων), a town in the Aegina, at the upper end of the Argolic gulf, built by Temenus, the son of Aristomachus. It was distant 50 stadia from Nauplia (Paus. ii. 35, § 2), and 26 from Argos. (Strab. viii. p. 563.) The river Phrisus, flowing into the sea between Temenia and Lerna. (Paus. ii. 36, § 6, ii. 38, § 1.) Pausanias saw at Temenium two temples of Poseidon and Aphrodite and the tomb of Temenus (ii. 38, § 1). Owing to the marshy nature of the plain, Leake was unable to explore the site of Temenium; but Ross identifies it with a mound of earth, on the foot of a mountain in the sea, near the town, forming a harbour, and upon the shore foundations of buildings, fragments of pottery, &c. (Leake, Morias, vol. ii. p. 476; Ross, Reisen im Peloponnes, p. 149; Curtius, Peloponnesien, vol. ii. p. 383.)

TEMENOTHYRA (Τημενοθύρα, Paus. i. 35, § 7; Eub. Τημενοθυρά, Coine), a small city of Lydia, according to Pausanias (i. c.), or of Pergamum, according to Hierocles (p. 668, ed. Wess.). It would seem to have been situated upon the borders of Mycia, since the Trimenothirides (Τριμενοθερίδες) —which name is probably only another form of the Temenothyrades—are placed by Ptolemy (v. 2. § 15) in Mycia. (Eckhel, vol. iii. p. 112.)

COIN OF TEMENOTHYRA.

TEMESA or TEMPSA (Τημέςαν; Paus. ii. 35, § 2; Eub. Τήμηςα, Strab. Τήμηςα, Steph. B.; Ptol. Τήμηςα, Paus. Τήμηςα, a town in the Province of Bruttium, a little to the N. of the Gulf of Hippium, or Golfo di Sis. Eufemica. Strabo tells us that it was originally an Aesarian city, but subsequently occupied by a colony of Astolians who had accompanied Theseus to the Trojan War. (Strab. vi. p. 235.) Many writers appear to have supposed this to be the Temesa men. He called the Odyssey on account of its mines of copper (Odys. i. 184); and this view is adopted by Strabo; though it is much more probable that the place alluded to by the poet was Temesa in Cyprus, otherwise called Tamassus. (Strab. l.c.; Steph. B. s. a. c.; Schol. ad Hom. Odys. i. c.) We have no account of Temesa having received a Greek colony in historical times though it seems to have become to a great extent Hellenisized, like so many other cities in this part of Italy. At one period, indeed, we learn that it was conquered by the Locrians (about 480—460 a. c.); but we know not how long it continued subject to their rule. (Strab. l.c.) Neither Scylax nor-Scymnus Clitus mention it among the Greek cities in this part of Italy; but Strabo supposed that it was a Greek city before it fell into the hands of the Bruttians (Liv. xxxiv. 45). That people apparently made themselves masters of it at an early period of their career, and it remained in their hands till the whole country became subject to the dominion of Rome. (Strab. l.c.) During the Second Punic War it suffered severely at the hands, first of Hannibal, and then of the Romans; but some years after the close of the war it was one of the places selected by the Romans for the establishment of a colony, which was sent thither at the same time with that to Crotona, n. c. 194. (Liv. xxxiv. 45.) But this colony, the members of which had the privileges of Roman citizens, does not appear to have been numerous, and the town never rose to be a place of importance. Its copper mines, which are alluded to by several writers (Orig. Met. 1706; Stat. Silv. i. 1. 43), had ceased to be productive in the days of Strabo (Strab. vi. p. 256). The only mention of Temesa which occurs in Roman history is in connection with the great invasion under Africanus, when a remnant of the servile force seem to have established themselves at Tempsa, and for a time maintained possession of the town. (Cic. Verr. 2.)
TEMSIDIA.

v. 15, 16.) Its name is afterwards found in all the geographers, as well as in the Tabula, so that it must have subsisted as a town throughout the Roman Empire. (Strab. l.c.; Plin. iii. 9. s. 10; Ptol. iii. 1. § 5; Tab. Peut.) Pausanias expressly tells us of it this day; and Pliny also notices it for the excellence of its wine. (Paus. vi. 6. § 10; Plin. xiv. 6. s. 8.) The period of its destruction is unknown; but after the fall of the Roman Empire the name wholly disappears, and its exact site has never been determined. The best clue is that afforded by the Tabula (which accords well with the accounts of Pliny and Strabo), that it was situated 10 miles S. of Clampteta. If this last town be correctly placed at Assesius [CLAMPETIA], the site of Tempsae must be looked for on the coast near the Torre del Pino de Casale, about 2 miles S. of the river Serene, and 3 from Nucera. Unfortunately none of the towns along this line of coast can be fixed with anything like certainty. (Clover. Ital. p. 1286; Romantelli, vol. i. p. 33.)

Near Tempsae was a sacred grove, with a shrine or sanctuary of the hero Polites, one of the companions of Cyaneus, who was said to have been slain on the spot, and his spectre continued to trouble the inhabitants, until at length Bathymus, the celebrated Lycian, in a fit of frenzied madness, went to wrestle with the spirit, and having vanquished it, freed the city from all further molestation. (Strab. vi. p. 255; Paus. vi. 6. §§ 7—11; Suid. v. Eichos.) [E. E. B.]

TEMSIDIA (§ Teposia, Ptol. vi. 4. § 3), one of the districts into which ancient Perusia was divided. It cannot now be determined exactly what its position was in the 2nd century B.C., when the Macedonians, most probably was part of a long narrow plain which extends through that province in a direction north-west and south-east. (Lassen, in Erzr. und Grabens. Encycl. vol. xvii. p. 438.) [V.]

TEMMICE. [BOROTTA, p. 414.]

TEMNAS (Τημνας ἀποδ.), a mountain range of Mytilene, extending from the E. coast eastward into Phrygia, and dividing Mysia into two halves, a northern and a southern one. It contained the sources of the Maeandrus, Mykhas, Caelus, and Euphrates. (Grav. xili. p. 616; Ptol. vi. 2. § 13.) Har restrained (Περιγραφή, ii. p. 135) is inclined to believe that Mnas Temnas is the same as the Ak Dagh, or, as it is commonly called in mappemond, Dagh. [L. S.]

TEMNAS (Τημνας: Ech. Teposia), a town of Aeolis in Asia Minor, not far from the river Hermus, attested on a height, from which a commanding view was obtained over the territories of Cyane, Phocaea, and Smyrna. (Strab. xiii. p. 621.) From a passage in Pausanias (v. 13. § 4), it might be inferred that the town was situated on the northern bank of the Hermus. But this is irreconcilable with the statement that Temnas was 20 miles south of Cyane, and with the remarks of all other writers alluding to the place. Pliny (v. 29) also seems to be mistaken in placing Temnas at the mouth of the Hermus, for although the deposits of the river have formed an extensive deposit, the river itself is so small that the sea never extended as far as the site of Temnas. The town had already sunk decayed in the time of Strabo, though it never appears to have been very large. (Xenop. Hell. iv. 8. § 5; Herod. i. 149; Polyb. v. 77, xx. 25; Cic. pro Flacc. 18.) In the reign of Tiberius it was much injured by an earthquake (Tit. Ann. ii. 47), and in the time of Pliny it had ceased to be inhabited altogether. Its site is surely identified with the modern Menes, being stated in his Description of the Asia Minor, where it is the site of the village of Gauas-Hera. [L.]

COIN OF TEMES.

TEMPE (νὰ Τέμπης, ουστ. τείμες), a celebrated valley in the NE. of Thessaly, is 17 m. between Mounts Olimpus and Ossa, though not in the waters of the Peneus fence their upper streams. The beauty of Tempe was a subject of ancient poets, and has been described at great length in a well-known passage of Aeschylus and more briefly by Pliny: but none of the poets appear to have drawn their picture from actual observation; and the scenery is distinguished by savage grandeur than by the beauty which Aelian and others attribute to it. (Cic. livest. 232; Gr. Φ. i. 568; Virg. Georg. ii. 403; Aesch. Ag. 155; Thuc. ii. 8. s. 16.) Tempe was celebrated for its olive and vines, and its plains and fields; it is a lovely spot, possessing the mind and eyes of those who look upon it for the first time. Their terror is also increased by the height and roar of the Peneus rushing through the sides of the valley. (Liv. xiv. 6.) Be able to pass this pass, so inaccessible by nature, was deemed very important to his fortresses, one at the western entrance in a second line at Olympia, and a third in the road itself, in the middle and southern part of the valley, which could be easily defended by men. The pass is now called Lophiadon, or Wolf's Month. Col. Leahs gives about the 2 m. as a half as the distance of the road through the pass. In this space the width of the river is about 100 yards; so that the foot of the bank is about 700 yards from the mouth of the road in addition to the river. The modern road follows the road of the ancient military road made by the Romans, and runs along the right bank of the river. Leahs remarks that even Livy in his description of Tempe seems to have added embellishments to the river which he borrowed; for, instead of the river flowing rapidly and swiflly, the roads is now more tranquil and steady in its course. The remains of the fourth castle mentioned by Leahs are noticed by Leahs as standing on one side of the immense fissure in the precipices of Ossa. was it not an extremely rocky, though not inaccessible, descent from the heights into the valley; while below the ravine, the river that goes the left of the road. About half a mile beyond this fact there remains an inscription engraved upon the rock. On the right-hand side of the road, when one ascends the hill: "I. Caes. Legio Pref. Caes. Vic.," &c. It is probable that the remains of the inscription that it relates to the making of the road, though some refer it to the district; most
by Longinus in Tempe. This Longinus appears to have been the L. Cassius Longinus who was sent by Caesar from Illyria into Thessaly. (Cass. B. C. iii. 34.) When Xerxes invaded Greece, a. c. 480, the Greeks sent a force of 10,000 men to Tempe, with the intention of defending the pass against the Persians; but having learnt from Alexander, the king of Macedon, that there was another pass across Mt. Olympus which was called Thermopylae near Gomus, where the gorge of Tempe commenced, the Greeks withdrew to Thermopylae. (Herod. vii. 173.)

It was believed by the ancient historians and geographers that the gorge of Tempe had been produced by an earthquake, which rent asunder the mountains, and afforded the waters of the Peneus an easy outlet to the sea. (Herod. vii. 129; Strab. iv. p. 450.) But the Theessalians maintained that it was the god Poseidon who had split the mountains (Herod. L. c.) ; while others supposed that this had been the work of Hercules. (Diod. iv. 58; Lucan; vi. 345.)

The pass of Tempe was connected with the worship of Apollo. This god was believed to have gone thither to receive expiation after the slaughter of the serpent Python, and afterwards to have returned to Delphi, bearing in his hand a branch of laurel plucked in the valley. Every ninth year the Delphians sent a procession to Tempe consisting of well-born youths, of which the chief youth plucked a branch of laurel and brought it back to Delphi. On this occasion a solemn festival, in which the inhabitants of the neighbouring regions took part, was celebrated at Tempe in honour of Apollo Tempeites. The procession was accompanied by a flute-player. (Aelian, V. h. iii. 1; Plat. Quast. Greec. c. 11. p. 292, de Musica, c. 14. p. 1136; Böckh, Inschr. No. 1757, quoted by Grote, Hist. of Greece, vol. ii. p. 202.)

The name of Tempe was applied to other beautiful valleys. Thus the valley, through which the Helorus flows in Sicily, is called "Heloria Tempe" (Ov. Fast. iv. 477); and Cicero gives the name of Tempe to the valley of the Velinus, near Nola (ad Att. iv. 16). In the same way Ovid speaks of the "Thesmophoria Tempe," the festival celebrated in honour of Apollo at Rome.


TEMPESA. [TEMEREA.]

TEMPYRA (Ov. Tr. i. 10. 21; in Geogr. Rav. iv. 62). It is mentioned by Pausanias (i. 22, Tempeum), and in iL. Virg. p. 602, Ad Uniparum), a town in the S. of Thrace, on the Egnatia Way, between Trajano-polis and Maximinopolis. It was situated in a defile, which rendered it a convenient spot for the operations of the predatory tribes in its neighbourhood. Here the Thracians attacked the Roman army under Gna. Manlius, on their return, loaded with booty, through Thrace from Asia Minor (a. c. 188); but the want of shelter exposed their movements to the Romans, who were thus enabled to defeat them. (Liv. xxxviii. 41.) The defile in question is probably the same as the Kaparion sterto mentioned by Appian (B. C. iv. 102), and through which, he states, Gnaeus Manlius made his way to Philippi (Tafel, de Via Egnatia Porte orienti, p. 34). Paul Lucas (Trov. Voy. pp. 25, 27) regards it as corresponding to the modern Gërshine. [J. R.]

TENCTERI or TENCHTERI (Tęŋctęroś, Tęŋctęroś, and Tęŋčęra or Tęŋčęra), an important German tribe, which is first mentioned by Caesar (B. G. iv. 1, 4). They appear, together with the Usipetes, originally to have occupied a district in the interior of Germany; but on being driven from their original homes by the Suevi, and having wandered about for a period of three years, they arrived on the banks of the Lower Rhine, and compelled the Menapii who inhabited both sides of the river to retreat to the western bank. Some time after this, the Germans crossed the Rhine, established themselves on the western bank, in the country of the Menapii, and spread in all directions as far as the districts of the Eburoces and Condurali, who seem to have invited their assistance against the Romans. This happened about the year 56. The Menapii were allowed to be settled in Gaul; but Caesar, declaring that there was no room for them, promised to procure habitations for them in the country of the Ubii, who happened to have sent ambassadors to him at that time. The Germans asked for three days to consider the matter, requesting Caesar not to advance farther into their country. Expecting some treacherous design, he proceeded on his march, and an engagement ensued, in which the Romans were defeated and sustained serious losses. On the following day the chief of the Germans appeared before Caesar, declaring that their people had attacked the Romans without their orders, and again begged the German to desist from his march. Caesar, however, not only kept the chiefs as his prisoners, but immediately ordered an attack to be made on their camp. The people, who during the absence of their chiefs had abandoned themselves to the feeling of security, were thrown into the greatest confusion by the unexpected attack. The men, however, fought on and among their wagons, while the women and children took to flight. The Roman cavalry pursued the fugitives; and when the Germans heard the screams of their wives and children, and saw them cut to pieces, they threw away their arms and fled towards the Rhine; but as the river stopped their flight, a great number of them perished by the sword of the Romans, and others were drowned in the river. Those who escaped across the river were hospitably received by the Sigambri, who assigned to the Tencteri the district between the Ruhr and the Sieg. (Cass. B. G. iv. 16; Livy, Epit. lib. cxxxvii.; Tac. Germ. 33, 33; Ass. xii. 56, Hist. civ. 21, 77; Plut. Cæs. 21; Dion Cass. xxxix. 47, liv. 20, 91; Flor. iii. 10, iv. 12; Oros. iv. 50; Appian, de Rob. Gall. 4, 18; Ptol. ii. 11 § 6.) The Tencteri were particularly celebrated for their excellent cavalry; and in their new country, on the eastern bank of the Rhine, they possessed the town of Budaris (either Monheim or Düsseldorf), and the fort of Divitias. (Dio.) In the reign of Augustus, the Tencteri joined the confederacy of the Cherusci (Liv. L. c.), and afterwards repeatedly appear joining other tribes in their wars against Rome, until in the end they appear as a part of the great confederacy of the Franks. (Greg. Tur. ii. 9; comp. Wilhelm, German. p. 141; Reichard, German., p. 51; Latham, Tacit. Germ. p. 110.)

TENKA (T revs.: Th. Tendern), the most important place in the Corinthis after the city of Corinthis and her port towns, was situated south of the capital, and at the distance of 60 stadia from the latter, according to Pausanias. The southern gate of Corinth was called the Temestic, from its leading to

4 0 3
TENEBRIUM.

Tenes. Stephanus describes Tenes as lying between Corinth and Myconian, (a. n. Tævæ.) The Tenassae claimed descent from the inhabitants of Tenes, who were brought over from Troy as prisoners, and settled by Agamemnon in this part of the Corinthia; and they said that it was in consequence of their Trojan origin that they worshipped Apollo above all the other gods. (Paus. ii. 5. § 4.) Strabo also mentions it among the Teucri of the polis Tenessae, and says that Tenes and Tenes had a common origin in Tenes, the son of Cyanaus. (Strab. viii. p. 380.) According to Dinysius, however, Tenes was of late foundation. (Cic. ad Att. vi. 2. § 3.) It was at Tenes that Odysseus was said to have passed his childhood. It was also from this place that Archias took the greater number of the colonists with whom he founded Syracuses. After the destruction of Corinth by Messene, Tenes had the good fortune to continue undisturbed, because it is said to have assisted the Romans against Corinth. (Strab. l. c.) We cannot, however, suppose that an insignificant place like Tenes could have acted in opposition to Corinth and the Achæans Leagued; and it is more probable that the fear entertained by Mnesicles in consequence of their pretended Trojan descent and consequent affinity with the Romans themselves. However this may be, their good fortune gave rise to the line:

... οἰκείως ἐν Ἐλεασίᾳ, γενὸς ἐν τῷ στίγμα Τενέας....

Tenes lay in the mountain valley through which flows the river that fed into the Corinthian gulf to the east of Corinth. In this valley are three places at which vases and other antiquities have been discovered, namely, at the two villages of Chialissi and Kima, both on the road to Nauplia, and the latter at the very foot of the ancient road Cenopera, "see p. 301. i. 1. and at the village of Alchola, on the road to Sparta. In the Sinae of Alchola there was found an ancient temple of Apollo, a striking confirmation of the presence of the worship of this god in the district. The Tenassae would therefore appear to have dwelt in scattered villages at these three spots and in the intervening country, but the village of Tenes, properly so called, was probably at Chialissi, since the distance given to Carnea corresponds to the 80 stades of Pausanias. This fact is the means from the Arvini into the Cynus by Kima and Chialissi, there can be no doubt that it was in this road that Arvini themselves took the Arvini in Cynus in B.C. 393 (I. n. Paus. vi. 3. § 6.) In the spot of Xanthus, near the modern Vouraio de Kourou, the ancient temple was undoubtedly sacred to Apollon, for it was impossible to believe that Arvini could have entered from the Arvini into the Tenean territory. Moreover, we learn from I. n. Paus. vi. 3. § 6. that the well-known temple of Apollo was the oldest temple in the district. The same temple was called Carnea, as the ancient text shows. (I. n. Paus. vii. 3. § 1. p. 330.) Romans, p. 44) Carnea, Pol.-Nomon...

TENEDOS. (Tenedos: E. Tenedos, Turk. Bogosbâa—Achacma), an island of 100 acres, from which its distance is only thirteen, from Cape Sigeum it is 12 miles distant. (Cass. x. 604; Plin. ii. 106. v. 28.) It was an island of Leucophry, from its white cliffs. Calvini, Prior Lycmuneus (Strab. xe. A. n. i. 43. § 43. E. Tenedos; Eustath. ad Hom. ii. 33. Ps.-I. n. Tenedos from Athenaeus, a son of Cyenous (Strab. x. 61. Diod. v. 83; Conon, Narrat. 23; see f. 19.) The island is described as being 200 stades in circumference, and containing a town of its own name, which was an Aeolian settlement, and which the Romans called "Tenedos" (Arria, Arria ii. 12.) Scylax, p. 35, who, however, mentions only a temple of the Sineanath Apollo. (Strab. vii. ii. 38. 452.) In the Trojan legend it plays a prominent part, and at one time seems to have been a place of considerable importance, as may be inferred from certain inscriptions and dedications of the 2nd cent. B.c. as Tenedos sedceus (Steph. B. c. i. 33; Diod. v. 88; comp. C. S. bis. xxv. 11., Tenedos dikean proepeus (Zamb. vi. 31. L. C. l. c. Diocles 536). Tenedos admirabilis (Steph. B. c. 22; Piat. Quzet. Gr. 28). Tenedos maris (Arria ii. 80.), and Tenedos epirripus (Steph. B. c. 22) are the names by which the island was known to the ancient world and to have been celebrated for their fame. It may credit Finds, whose elevation Leukos is inscribed to Artemis, a position and magistrate of the island. We further learn that Stephanus B. that Architecture wrote on the port of Tenes. During the Persian wars the city was chosen by the Persians (Herod. ii. 43) during the Pheidonatian War it was given to Athens and paid tribute to her (Thuc. i. 1.1. which seems to have amounted to 3260 drachmae every year. (Paus. iv. 34. 33.) A new name, in B.C. 339, Tenes was expelled of the Locatocnemions for its fidelity to Athens (I. c. 2. § 1.) but, though the port of Tenes was given up the island to Perses, it was maintained its connection with Athens. (Demost. Pulch. p. 1223, c. Theoc. c. 133.) In the age of Alexander the Great, the Tenesians of the Persians, and, though restored to Persia, they soon again revolted from Persia, in B.C. 2, 33. 2.) During the time of Achaia, Tenes was an island, the population living in and near the entrance of the Habreus, as an ancient naval station. (Polyb. xvi. 34. 33. 1: 16. xiv. 20.) In the war against Macedon, the island was called a great naval battle, the Tenes (Plan. x. 33; C. C. Arch. ii. 3. 163.) In the time of Virgil, Tenes was said to have exerted its influence, being built by its inhabitants as a fortress under the protection of Alexander the great. (Paus. iv. 14. § 4.) The favorable situation of the island, however, prevented its ever again being built by the Persians and their successors upon the mountains, its inhabitants had been driven out, and the island was deserted. (I. c. 2. § 1.) The war of the Tenesians was said to have been of importance. (Athen. xii. 353.) Thus it was an ancient island in the western coast of Greece (Chamis. Tenes in Ast. Nav. ii. 42. Polye-
COIN OF TENEDOS.

TENEDOS (Τένες; Ept. Τενέδος), a fortified coast-town in the west of Pamphylia, 20 stadia to the west of Attalia. (Steph. B. a. v.; Stadiasmus. Marc. M. Σετζατορός: Τενές.) It has been said that this town is the same as Obia, the remains of which are exactly 20 stadia from Attalia, and that one of the two names was Lyician and the other Greek. (Müller, ad Stadiasmus. p. 490.) [L. S.]

TENEBRICO CAMPUS. [Borotta, p. 413, b.]

TENESIS REGIO (Τενέση; Strab. xvi. p. 770), was, according to Strabo, who alone mentions it, an inland province of Aethiopia, lying due E. of the Sabae, and not far distant from the kingdom or city of Meroe. Tenesis was governed, at least when Strabo wrote, by a queen, who was also the sovereign of Meroe. This was one of the many districts of Aethiopia assigned by rumour to the Antaei, Cembritae, or Aegyptian war-caste, who abandoned their native country in the reign of Ptolemy I. (Sembrutae). The lake Coloe and the sources of the Astapus are by some geographers placed in Tenesis. It was an alluvial plain bounded on the E. by the Abyssinian Highlands, and frequented by elephants, rhinoceroses, &c. [W. B. D.]

TENOS (Τένος; Tenos), an island in the Aegaean sea, and one of the Cyclades, lying between Andros and Delos, distant from the former 1 mile and from the latter 15 miles. (Plin. iv. 12. a. 22.) It stretches from NW. to SE., and is 15 miles long according to Pliny (I. c.), or 150 stadia according to Scylax (p. 55). It was also called Euporoumena, from the number of its springs, and Opheina because it abounded in snakes. (Plin. I. c.; Mela, ii. 7. § 11; Steph. B. a. v.) The sons of Boreas are said to have been slain in this island by Hercules. (Apoll. Rhod. i. 1304, with Schol.) In the invasion of Greece by Xerxes, the Tenians were compelled to serve in the Persian fleet, but a Tenian trireme was sent to the Greeks immediately before the battle of Salamis (s. c. 480), and accordingly the name of the Tenians was inscribed upon the tripod at Delphi in the list of Grecian states which had overthrown the Persians. (Herod. viii. 82.) Pausanias relates that the name of the Tenians was also inscribed on the statue of Zeus at Olympia among the Greeks who had fought at the battle of Plataea (v. 23. § 2). The Tenians afterwards formed part of the Athenian maritime empire, and are mentioned among the subject allies of Athens at the time of the Sicilian expedition (Thuc. vii. 57). They paid a yearly tribute of 3600 drachmae, from which it may be inferred that they enjoyed a considerable share of prosperity. (Franz. Econ. Epigr. Gr. No. 49.) Alexander of Pherae took possession of Tenos for a time (Dem. c. Polyc. p. 1907); and the island was afterwards granted by M. Antonius to the Rhodians (Appian, B. C. v. 7.) After the conquest of Constantinople by the Latins, Tenos fell to the share of the Venetians, and remained in their hands long after their other possessions in the Aegean had been taken by the Turks. It was ceded by Venice to the Sultan by the peace of Passarowitz, 1718. It is the most prosperous island in the Aegean, and the inhabitants are remarkable for their industry and good conduct. The present population is about 15,000 souls, of whom more than half are Catholics,—a circumstance which, by bringing them into closer connection with western Europe, has contributed to their prosperity.

The ancient city of Tenos, of the same name as the island, stood at the south-western end upon the same site as St. Nicholas, the present capital. Scylax says that it possessed a harbour, and Strabo describes it as a small town. (Scyl. p. 22; Strab. x. p. 487; Ptol. iii. 14. § 30.) In the neighbourhood of the city there was a celebrated temple of Poseidon situated in a cave, where festivities were held and sacrifices celebrated, which were much frequented by all the neighbouring people. (Strab. i. c.; Tac. Ann. iii. 63; Clem. Protre. p. 18; Böckh, Inscri. No. 2329, 2331.) The attributes of Poseidon appear on the coins of Tenos. There was another town in the island named Eriston (Εριστόν; Böckh, Inscri. 2336, 2337), which was situated in the interior of the island at the village of Komi. Among the curiosities of Tenos was mentioned a fountain, the water of which would not mix with wine. (Athen. ii. p. 43, c.) The island was celebrated in antiquity for its fine garum. (Aristoph. Plut. 18.) The chief modern production of the island is wine, of which the best kind is the celebrated Malvasia, which now grows only at Tenos and no longer at Monembasia in Peloponnesus, from which place it derives its name. (Tournefort, Voyage, gr. vol. i. p. 271, transl.; Exped. Scient. vol. iii. p. 2; Frieder, Reise, vol. ii. p. 241, seq.; Finlay, Hist. of Greece under Othoman and Venetian Domination, pp. 255, 267; and especially Ross, Reise durch Griech. Inseln, vol. i. p. 11, seq., who cites a monograph, Markaky Zallon, Voyage à Tinos, l'île des iles de l'Archipel de la Grèce, Paris, 1809.)

COIN OF TENOS.
TENTYRA.

the name of the town, and is generally attached to the head-dress of Athor, accompanied by the sign Kali or "the land." The Tentyrite Athor has a human face with the ears of a cow (Rossellini, Journ. Asi. Soc. Calcutta, p. 29.) and, in her attitude, is closely ressembl these of Isis, that it was long

TENTYRA.
doubtful to which of the two goddesses the great temple at Tentyra was dedicated. Like Isis, Athor is delineated nursing a young child named Ebedus, said, in hieroglyphics, to be her son. He is the third member of the Tentyrite triad of deities.

The principal fabric and produce of Tentyra were flax and linen. (Plin. xix. 1.) Its inhabitants held the crocodile in abhorrence, and engaged in sanguinary conflicts with its worshippers, especially with those of the Ombite Nome [Ombos].

Juvenal appears to have witnessed one of these combats, in which the Ombites had the worst of it, and one of them, falling in his flight, was torn to pieces and devoured by the Tentyrists. Juvenal, indeed, describes this fight as between the inhabitants of contiguous nomes ("inter finitimis"); but this is incorrect, since Ombos and Tentyra are more than 50 miles apart. As, however, Coptos and Tentyra were nearly opposite to each other, and the crocodile was worshipped by the Coptites also, we should probably regard the conflict of the two nomes as reported by Juvenal, and recorded by Strabo (xiv. p. 531) as the crocodile was worshipped by the Coptites also, we should probably regard the conflict of the two nomes as reported by Juvenal, and recorded by Strabo (xiv. p. 531), and, lastly, comes the snake or sacred reptile, the Tuten (Proc. Nat. xvi.) The latter were so expert in the chase of this animal in its native element, that they were wont to follow it into the Nile, and drag it to shore. (Aelian, Hist. Anim. x. 24; Plin. viii. 35. s. 38.)

Seneus (Nat. Quaesit. ii. 3) says that it was their presence of mind that gave the Tentyrists the advantage over the crocodile, and they very often harried the crocodiles of the Ombos, and the one after the other, and sometimes even captured them.

The crocodile was the emblems of agriculture or manufacturing. Occasionally, also, occur historical portraits of great interest, such as those of Cosptra and her son Caesarion. The effect of this wildness of highly-coloured base-reliefs was greatly enhanced by the mode by which the temple itself was lighted. The sanctuary itself is quite dark; the light is admitted into the chambers through small perforations in their walls. Yet the entire structure displays wealth and labour rather than skill or good taste, and, although so elaborately ornamented, was never completed. The emperor Tiberius finished the temple, erected the portico, and added much to the decoration of the walls; but some of the carvings designed for royal or imperial names have never been filled up.

On the ceiling of the portico is the famous mosaic of Tentyra, long imagined to be a work of the Pharonic times, but now ascertained to have been executed within the Christian era. Though demasculated a zodiac, however: in the French savants, it is doubtful whether this drawing be not merely mythological, or at most astrological, in its object. In the first place the number of the supposed signs is incomplete. The crab is wanting, and the order of the other zodiacal signs is not strictly observed. Indeed if any astral signification at all be intended in the picture, it refers to astrology, the zodiac, as well as the horoscope, being known to the country, had mostly fallen into decay. The principal structures at Tentyra are the great temple dedicated to Athor; a temple of Isis; a Typhonium; and an isolated building without a roof, of which the object has not been discovered. With the exception of the latter, these structures are large, in a square, a side, each side of which occupies 1000 feet, and which is

in some parts 55 feet high and 15 feet thick. Full descriptions of the remains of Tentyra may be found in the following works: Belzoni's Traevals in Egypt; Hamilton's Egyptian; and Richardson's Egypt's ancient and modern. Paris adjacent, is 1816-1817. Here it must suffice to notice briefly the three principal edifices:

1. The Temple of Athor. — The approach to this temple is through a dromos, commencing at a stately stone pylon, inscribed with the names of Dmiathan and Trajan, and extending to the portico, a distance of about 110 paces. The portico is open at its top, and supported by twenty-four columns, ranged in four rows with quadrangular capitals, having at each side a colossal head of Athor, surmounted by a quadrangular block, on each side of which is carved a temple doorway with two winged globes above it. These heads of the goddess, looking down upon the dromos, were doubtless the most imposing decorations of the temple. To the portico a hall supported by six columns, and flanked by three chambers on either side of it. Next comes a central chamber, opening on one side upon a staircase, on the other into two small chambers. This is followed by a similar chamber, also with lateral rooms; and, lastly, comes the sacred or sancturay room, the more walled up. The seats flanked on either side by three chambers. The hieroglyphics and picturesque decorations are so numerous, that nowhere on the walls, columns, architraves, or ceiling of the temple, is there a space of two feet unoccupied by them. They represent men and women engaged in various religious or secular employments; the emblems of agriculture, wall symbols, and the emblems of agriculture or manufactures. Occasionally, also, occur historical portraits of great interest, such as those of Cosptra and her son Caesarion. The effect of this wildness of highly-coloured base-reliefs was greatly enhanced by the mode by which the temple itself was lighted. The sanctuary itself is quite dark; the light is admitted into the chambers through small perforations in their walls. Yet the entire structure displays wealth and labour rather than skill or good taste, and, although so elaborately ornamented, was never completed. The emperor Tiberius finished the temple, erected the portico, and added much to the decoration of the walls; but some of the carvings designed for royal or imperial names have never been filled up.

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ceiling of one of the lateral chambers, behind the portico, and on the right side of the temple, was a smaller group of mythological figures, which has also been styled a planisphere or zodiac. This being sculptured on a kind of sandstone, was removable, and was removed about the year 1891. The marble was cut out of the ceiling by M. Leloir and brought to Paris. It was purchased by the French government, and is now in the Imperial Museum. It is probably a few years older than the larger zodiac.

2. *The Ilium.*—"The chapel of Ilium is behind the temple of Athor." (Strab. viii. p. 310.) It stands, indeed, immediately behind its SW. angle. It consists of one central and two lateral chambers, with a corridor in front. Among its hieroglyphics appear the names of Augustus, Claudius, and Nero. About 170 pieces E. of this chapel stands a pylon, with a Greek inscription, importing that in the thirty-first year of Caesar (Augustus) it was dedicated by Minias of Alexandria. (Lefebre, Ith.)

3. *The Typhonium,* as it is denominated from the emblems of Typhon on its walls, stands about 90 paces N. of the great temple. It comprises two outer passage-chambers and a central and lateral adytum. A peristyle of twenty-two columns surrounds the sides and the rear of the building. On its walls are inscribed the names of Trajan, Hadrian, and Antoninus Pius. But although the symbols of the principle of destruction are found on its walls, Typhon can hardly have been the presiding deity of this temple. From the circumstance that all the other sculptures refer to the birth of Euboön, Champion (Lettres sur l'Egypte, vol. ii. p. 67) suggests that the Typhonium was a chapel of the great god, or "lying-in-places," and that it commemorated the accouchement of Athor, mother of Euboön. Typhon is here accordingly in a subordinate character, and symbolises not destruction, but darkness, chaos, or the "night primeval," which precedes creation and birth.

For the monuments of Tentyra, besides the works already enumerated, Wilkinson's *Ancient Egyptian and Modern Egypt and Thesos,* and the volumes in the *Library of Entertaining Knowledge,* entitled *British Museum, Egyptian Antiquities,* may be consulted; and for the zodiacs, Visconti, *Oeuvres tom. iv.;* Letronne, *Observations sur l'Inscription des Principales Tombeaux des Égyptiens, Svo. Paris, 1814*; and *H. E. Renou, Enzyklopädie der Ägyptischen Chronologie,* 1822. [W. B. D.]

**TERUCIO.** *[Tunirgium.]*

*TEOS* (Titus: Ech. Thes.), an Ionic city on the coast of Asia Minor, on the south side of the isthmus connecting the Ionian peninsula of Mount Mimas with the mainland. It was originally a colony of the Ionian or Euboean cities. It was joined by numerous colonists from Athens under Naucius, a son of Codrus, Apocles, and Damasus; and afterwards their number was further increased by Boeotians under Geres. (Strab. xiv. p. 653; Paus. vii. 3. § 3; Herod. i. 142; Sclav. p. 37; Soc. B. a. c.) The city had two good harbours, one of which is mentioned even by Sclav. and the second, 30 stadia distant from the former, is called by Strabo *Tepheia* (xiv. p. 644), and by Livy (xxvii. 27) *Gerasictus.* Teoe became a flourishing commercial town, and enjoyed its prosperity till the time of the Persian dominion, when its inhabitants, unable to bear the insolence of the barbarians, abandoned their city and removed to Abdera in Thrace. (Herod. i. 168; Strab. l. c.) But though deserted by the greater part of its inhabitants, Teos still continued to be one of the Ionian cities, and in alliance with Athens. (Thucyd. iii. 23.) After the Sicilian expedition, Teos revolted, but was speedily reduced (Thucyd. viii. 16, 19, 20). In the war against Antiochus, the fleet of the Romans and Rhodians gained a victory over that of the Syrian king in the neighbourhood of this city. (Liv. l. c.; comp. Polyb. v. 77.) The vicinity of Teos produced excellent wine, whence Bacchus was one of the chief divinities of the place. Pind. (v. 98) erroneously calls Teos an island, for at most it could only be termed a peninsula. (Comp. Pomp. Mela, i. 17; Ptol. v. 2. § 6.) There still exist considerable remains of Teos at a place called *Sighyakis,* which seems to have been one of the ports of the ancient city, and the walls of which are constructed of the ruins of Teos, so that they are covered with a number of Greek inscriptions of considerable interest, referring to treaties made between the Teians and other states, such as the Romans, Aetolians, and several cities of Crete, by all of whom the inviolability of the Teian territory, the worship of Bacchus, and the right of asylum are confirmed. The most interesting among the ruins of Teos are those of the theatre and disaster of *Pilos,* which stood between the Teian pirates and the units of the cities, and the massive walls of the city also may still be traced along their whole extent. The theatre commands a magnificent view, overlooking the site of the ancient city and the bay as far as the bold promontory of Myonnus and the distant island of Samos. For a detailed description of these remains, see Hamilton, *Researches,* ii. p. 11, fol.; comp. Leake, *Ancient Monuments,* p. 350. [L. S.]

**COIN OF TEOS.**

*TERACATRIAE* (Teparxapria), a German tribe in Noricum, on the banks of the Danube, probably on the south of the territory occupied by the Basemi (Ptol. ii. 11. § 26.)

**TEREDON.** *[Emporia.]*

*TEREN* (Theros, Diet. v. 79), a river in Crete, perhaps a tributary of the Aminius, or the modern *Apooleia.*

**TERENTIUS** (Tepedovi, Not. Imp.), the modern Teroiohe, a town in Lower Aegypt, was situated on the left bank of the Canopic arm of the Nile. At this point a pass through the hills conducted to the Naxor Lakes, about 30 miles to the W. of the town. The people of Terentius farmed the government a monopoly for collecting and exporting patron. [Nithia.] Ruins at the modern hamlet of *Theriohe* represent the ancient Terentius. (Sommini, *Voyages,* vol. i. p. 228.) [W. B. D.]

**TERES FELIX** [Tadmea.]

**TERESAE FORTUNALES,** a place in the W. of Hispania Baetica (Plin. iii. 1. § 3). [T. H. D.]

**TEREGESTE** (Terýgésth, Strab. *Terýgésth,* Ptol.: Ech. Teresthien: *Triadoi, a city of Venetia or Istria,* situated on a bay to which it gave the name of *Teresthí Municipium Sinus,* which forms the inner hight or extremity of the Adriatic sea towards the N. It
TERESTE.

was very near the confines of Istra and Venetia, so that there is considerable discrepancy between ancient authors as to which of these provinces it belonged, both Scrbab and Ptolemy reckoning it a city of Istra, while Pliny includes it in the region of the Carni, which was completed in Venetia. (Strab. v. p. 215, vii. p. 314; Plin. iii. 18. a. 22; Ptol. iii. 1. § 27.) Mela on the contrary calls it the boundary of Illyricum (ii. 4. § 3). From the time the Formio, a river which falls into the sea 6 miles S. of Triste, became fixed as the boundary of the province [Forom D], there can be no doubt that Pliny's attribution is correct. It is probable that Tereste was originally a native town either of the Carni or Istrians, but no mention is found of its name till after the Roman conquest, nor does it appear to have risen into a place of importance until a later period. The first historical mention of it is in s. c. 51, when we learn that it was taken and plundered by a sudden invasion of barbarians (Cas. B. G. viii. 24; Appian, Iliry. 18); but from the terms in which it is there noticed it is evident that it was already a Roman town, and apparently had already received a Roman colony. It was afterwards restored, and, to protect it for the future against similar disasters, was fortified by a wall from the sea by Caesar in n. c. 39. (Gruter, Insocr. p. 366. 6.) It is certain that it enjoyed the rank of a Colonia from the time of Augustus, and is styled such both by Pliny and Ptolemy. (Plin. iii. 18. a. 22; Ptol. iii. i. § 27.) That emperor also placed under the protection and authority of the city the neighbouring barbarian tribes of the Carni and Catallis, and, by reducing to subjection that part of the coast occupied by the Iapodes, laid the foundations of the prosperity of Tereste. The growth of this was mainly promoted by the advantages of its port, which is the only good harbour in this part of the Adriatic; but it was apparently overshadowed by the greatness of the neighbouring Aquileia, and Tereste, though a considerable municipal town, was an unknown name to history under the Roman Empire; but it is certain that it continued to exist; and retained its position as a considerable town throughout the middle ages. But it is only within the last century that it has risen to the position that it now occupies of one of the most populous and flourishing cities on the Adriatic. The only remains of antiquity extant at Triste are some portions of the temple, built into the modern cathedral, together with several inscriptions (including the celebrated one already noticed) and some fragments of friezes, bas-reliefs, &c.

Tereste is placed by the Itineraries at a distance of 24 miles from Aquileia, on the line of road which followed the coast from that city into Istria. (Pisin, Ant. p. 270; Tab. Pisc. 33.) Pliny, less correctly, calls it 33 miles from that city (Plin. l. c.). The spacious gulfs on which it was situated, called by Pliny the TERESTIENSIS SINUS, is still known as the Gulf of Trieste.

TERINIA.

The city was a town in Noricum, on the road from Irlinab to Iuvavum; it was situated in an habitability near Lombach. (Tab. Pesc.; Mochar, Norimur. vol. l. p. 286.)

TERIA (Tepina), is mentioned in Homer (II. i. 829) in connection with a lofty mountain, or as a mountain itself (Tepiws tos atro), and, according to Strab. (xii. p. 535, comp. xiii. p. 589), ought to be regarded as a height in the neighbourhood of the city; although others pointed out, at a distance of 40 stadia from Lampsacus, a hill with a temple of the Mother of the Gods, named Terias. (L. S.)

TERIAE (Tepiae; Fiume di S. Leonardo), a river of Sicily, on the E. coast of the island, flowing into the sea between Catana and Syracuse. It is formed by the Fiume di S. Leonardo, which flows from Lake of Lons (L. S.) (which is not mentioned by any ancient author) into the sea. It has its outlet in a small bay or cove, which affords a tolerable shelter for shipping. Hence we find the mouth of the Terias twice selected by the Athenians as a halting-place, while proceeding with their fleet along the E. coast of Sicily. (Thuc. vi. 50, 56.) The connection of the Terias with Syracuse is disputed. Diodorus encamped on the banks of that river near the city of Leontini. (Diod. xiv. 14.)

TERICIAR. (TUCICIAE.)

TERINA (Tepina, but Tepina Lycochr.: Tepiws, Terimena), a city on the W. coast of the Bruttian peninsula, near the Gulf of St. Esprit, included by Pliny (iii. s. 14) immediately after the Symsthenus; and Sclavus tells us that it was navigable for the distance of 20 stadia up to Leontini. (Syl. p. 4. § 13.) Though this last statement is not quite accurate, inasmuch as Leontini is at least 60 stadia from the sea, it leaves little doubt that the river meant is that now called the Fiume di S. Leonardo. The name of Lampsacus Sinus is not mentioned by any ancient author, and Dioscorus encamped on the banks of that river near the city of Leontini. (Diod. xiv. 14. E. B. B.)

TERINIAE. (TUCICIAE.)

The name of Terina is scarcely mentioned in history during the flourishing period of Magna Graecia; but we learn from an accidental notice that it was engaged in war with the Trojans by Plutarch (Abd. vid. 10. § 1)—a proof that it was at this time no insignificant city; and the number, beauty, and variety of its coins sufficiently attest the fact that it must have been a place of wealth and importance. (Hell.ingen, Numism. de Itali, p. 53.) Almost the first notice of Terina is that of its conquest by the Brutians, an event which appears to have taken place toward the end of the 3rd century B.C. After this it is not again referred to according to Diodorus, it was the first Greek city which fell into their hands. (Diod. xvi. 15.) It was recovered from them by Alexander, king of Epirus, about 327 n. c. (Liv. viii. 84), but probably fell again under their yoke after the death of that monarch. It was one of the cities which declined in favour of Hamilcar during the Second Punic...
TERINAEUS SINUS.

War; but before the close of the war that general found himself compelled to abandon this part of Brutium, and destroyed Terina, when he could no longer hold it. (Strab. vi. p. 256.) The city never recovered this blow; and though there seems to have been still a town of the name in the existence of Strabo and Pliny, it never again rose to be a place of any importance. (Strab. ii. C. 2.; Plin. iii. 5. a. 10.) An inscription in which its name appears in the reign of Trajan (Orell. Inscr. 150) is in all probability spurious.

The site of Terina cannot be determined with any certainty; but the circumstance that the extensive bay now known as the Gulf of Sta Eufemia was frequently called the Sinus Terinaeaus (Plin. iii. 5. a. 10.; Ælius Attalus, Thuc. vi. 154.) sufficiently proves that Terina must have been situated in its immediate proximity. The most probable conjecture is, that it occupied nearly, if not exactly, the same site as the old town of Sta Eufemia (which was destroyed by a great earthquake in 1638), about a mile below the modern village of the name, and near the N. extremity of the gulf to which it gives its name. Cluverius and other antiquaries have placed it considerably further to the N., near the modern Nocera, where there are said to be the ruins of an ancient city (Cluver. Ital. p. 1287; Barrius, de Sitt. Calab. ii. 10. p. 124); but this site is above 7 miles distant from the gulf, to which it could hardly therefore, be given name. There is also reason to suppose that the ruins in question are those of a town which bore in ancient times the name of Nuceria, which it still retains with little alteration. [Nuceria, No. 4.]

Lycophon seems to place Terina on the banks of a river, which he names Ocinarius (Diod. iv. 25.; Lyco phr. Alex. 729, 1009); and this name, which is uniformly given throughout the ancient writers, has been generally identified with the river now called the Savuto (the Sabatius of the Itineraries), which flows by Nocera. But this identification rests on the position assumed for Terina; and the name of the Ocinarius may be equally well applied to any of the streams falling into the Gulf of Sta Eufemia. The variety of the old name of the silver coins of Terina (which belong for the most part to the best period of Greek art), has been already alluded to. The winged female figure on the reverse, though commonly called a Victory, is more probably intended for the Siren Ligera.

E. H. B.

COIN OF TERINA.

TERINAEUS SINUS. [Hippionates Sinus.]

TER'OL'GA CASTRA or TERY'OL'IS, a fortress in Rhedia, mentioned only in the Notitia Imperii, but generally identified with the castle near Herace, near which many Roman remains are found. (Comp. Palaeogr. Bezae, ed. Hieronymi, p. 449; Verona nesc Augsburg, p. 86.)

TERMANTIA. [Te migrants.]

TERMERA or Të'merana or Të'merara: Etk. Tëmgepeba), a maritime town of Caria, on the south coast of the peninsula of Halicarnassus, near Cape Termus. (Herod. v. 37; Strab. xiv. p. 657; Plin. v. 29; Steph. B. s. w., who erroneously assigns the town to Lycia.) Under the Romans this Dorian town was a free city. According to Suidas (β. v.) the place gave rise to the proverbial expression Tëmgera axed, it being used as a prison by the rulers of Caria, but his remark that it is situated between Melos and Halicarnassus is unintelligible. Cramer supposes its site to be marked by the modern Carboglar or Gumalhia. [L. S.]

TERMERE (Τë'merê), a place of uncertain site, mentioned only by Ptolomy (v. 2. § 16) as situated in the extreme north of Lydia, in the district Cata- cedemene, near the two sources of the river Hermes. [L. S.]

TERMERUM. [Termera.]

TERMES (Τë'meres, Pol. ii. 6. § 86), a town of the Areovaci in Hispania Tarraconensis. It is probably the same town called Τëμερᾶς and Τëμερος, by Apian (vi. 76 and 99). The inhabitants are called Termestini in Livy (Epid. iv.) and Tacitus (Ann. iv. 45); of which none is known. Termes was seated on a steep hill, and was often besieged without success by the Romans, till at last the inhabitants, on account of their hostile disposition towards Rome, were compelled in a. c. 97 to build a new city on the plain and without walls (App. vi. 99). It lay undesignedly on the site of the present Ermita de Nuestra Señora de Termes, 6 miles from W. of Numancia. [T. H. D.]

TERMESUS (Τëμερᾶς, Termes, Tëμερος, Τëμερός, Tëμερος, Etk. Τëμερος), a town of Pisidia, celebrated for its natural strength no less than for its artificial fortifications, was situated on a height of Mount Taurus, at the entrance of the defiles which are traversed by the river Carabaeus, and formed the means of communication between Pisidia, Pamphylia, and Lycia. (Strab. xiii. p. 630, xiv. v. 666; Pol. v. 5. § 6, viii. 17. § 34; Polyb. xxii. 18; Steph. B. s. w.; Dion. Per. 859.) A peak of the mountain rising above the acropolis bore the name of Solymon; and the inhabitants of the town itself were, as Strabo says, called Solyzen. They were certainly called by this name (P. 27) distinctly called them Pisidians and barbarians. Their town stood on a lofty height, precipitous on all sides; and the road running close by the place was very difficult, passing through a narrow gorge, which could be defended by a small force. Alexander the Great succeeded indeed in forcing his way through it, but despairing of the possibility of taking Termessus, he continued his march. Strabo (xiv. p. 666) therefore seems to be mistaken in stating that Alexander conquered the place. The consul Manlius, after relieving Ilium, passed along the same road. (Liv. xxxviii. 15.)

The town of Termessus continued to exist down to a late period, when it was the see of a Christian bishop, who also had the administration of two neighbouring places, Jovis and Eudocia. (Hieroc. p. 680.) The site of ancient Termessus has not been difficult to discover by modern travellers, and considerable remains still exist at Karabunar Koi, at the foot of the height on which the ancient fortress was situated. (Leake, Asia Minor, p. 320. —133.) As to the coins of Termessus, which come down as far as the reign of the emperor Severus, see Sestini, p. 96. On some of these coins we read μετέρησιον in addition to the name of the Termessians, a circumstance which confirms the
TERGESTE.

was very near the confines of Istria and Venetia, so that there is considerable discrepancy between ancient authors as to which of these provinces it belonged, both Strabo and Ptolemy reckoning it a city of Istria, while Pliny includes it in the region of the Carni, which was comprised in Venetia. (Strab. v. p. 215, vii. p. 314; Plin. iii. 18. a. 22; Ptol. iii. 1. § 27.) Meta on the contrary calls it the boundary of Illyricum (ii. 4. § 3). From the time that the Formio, a river which falls into the sea 6 miles S. of Tereste, became fixed as the boundary of the province (FORMIO), there can be no doubt that Pliny's attribution is correct. It is probable that Tereste was originally a native town called the Carni or Istrians, but no mention is found of its name till after the Roman conquest, nor is it known to have risen into a place of importance at a later period. The first historical mention of it is to be found in the works of Strabo (v. 13, § 1), when we learn that it was plundered by a sudden incursion of barbarians (Caes. B. C. viii. 26. § 18); but from the terms in which it is mentioned, it is evident that it was a town, and apparently had already attained a considerable growth of population, under the Roman dominion, as is shown by the inscriptions found in the vicinity, which prove that the ancient settlement was of considerable importance.

Aqüileia, by its position on the Via Latina, to Terracina, as the Regio Troglyctica in the map of Ptolemy (iii. 2. M.), is placed north of the mouth of the river Tiber, and the site of the modern Terni, resembles the ancient settlement. Aqüileia was, however, the capital of the province of Umbria, and as such it was the centre of the region, with its markets and commercial relations with the rest of Italy. The site of Terni is still one of the wealthiest districts in Italy, and the name of Umbria is perpetuated in the valley of the Tiber.

ETRUSCANS. [ETRURIA.]

TERRANOLOUS. [NAULOCHUS. No. 3.]

FETRAPHYLIA, a town of Athens, was the capital of Epirus, where the royal treasures were kept. (Liv. xxxviii. 1.)

TETRABOLIS. 1. Of Attica. [MARATHON.]

2. Of Doris. [DORIS.]

TETRAPYRIA (Tetrapyrria). 1. A town in the Cyrenaica, of uncertain site, situated above the harbour Purna. (Strab. xvii. p. 838; Ptolemy, xxi. 26.)

2. A town of Cappadocia in the district Gar- sania. (Ptol. v. 6. § 14.)

TETRICA MONS, a mountain in the central range of the Apennines, adjoining the territory of the Sabines. Virgil enumerates the "Tetrica horribiles rupes" among the localities of that people, and Silius Italicus in like manner closely associates the "Tetrica rupes" with Nuria. Varro also speaks of the Montes Pasceolus and Tetricus as abounding in wild goats. (Verg. Aen. vii. 713; Sil. Ital. viii. 417; Var. R. E. ii. 1. § 5.) From these passages it is evident that it was one of the}

calls it 33 miles from the southern part of the Gulf of}

from Otricoli to}

Notes.
TEUTONIAE.


TEUTROCHAAEAE (Tepropxyaaw), a German tribe, occupying the country south of the Cherusci, on the north of Moen Sudaet, in the modern Erzgebirge and Vogtland. (Cass. i. 11. S. 16.) [L. S.]

TEURISCI (Tepropxyis, Polt. iii. 8. § 5), a Dacian tribe near the sources of the Tymas. [T. H. D.]

TETRANIA (Tepropxya), a Celtic town in Noricum, on the left bank of the upper part of the river Dravus (Plit. iii. 27; Polt. ii. 4. § 3). Its site is still marked by considerable ruins not far from the little town of Splital. (Comp. Orelli, Inscr. Rom. iii. 566; and Digby, Vit. S. Severi, 17, 21, where it is called Tiberia.) [L. S.]

TEUTHEA. [Dyke.]

TEUTHEAS. [Achaia, p. 14. s.]

TEUTHEUS (Teutheus; Eih. Teuthba). a town in the centre of Arcadia, which together with Theben and Methydrion belonged to the confederation (euryxias) of Ochonoecus. Its inhabitants were removed to Megalopolis upon the foundation of the latter. The Paleokastro of Galata probably represents Teuthia. (Paus. viii. 27. §§ 4, 7, 28. § 4; Steph. B. s. e.; Ross, Reisen im Peloponnes, vol. i. p. 114.)

TEUTHANIA (Teuthanias), the name of the western part of Mycia about the river Casius, which was believed to be derived from an ancient Mycian king Teuthas. This king is said to have adopted, as his son and successor, Telephus, a son of Heracles; and Eurypylus, the son of Telephus, appears in the Odyssey as the ruler of the Ce tile. (Strab. iii. p. 615; Hom. Od. x. 590; comp. Myca.)

In the district a Teuthes is the name of a man, perhaps a derivation from the name of the tribe, like Eneas, Piteas, and Attarons (Strab. L. c.; Steph. B. s. e.; Xenoph. Hist. Gr. iii. 1. § 6), but no other particulars are known about it. [L. S.]

TEUTHRAS (Teuthras), the south-western part of Mt. Temnos in Teuthania (Ctesias, ap. Stob. Serm. p. 213, ed. Bähr), is perhaps the mountain now called Domokil, which the caravans proceeding from Samos to Asia Minor have to traverse. (Lucan, Treas. Voss., p. 139.) [L. S.]

TEUThOEONE (TeuThoeone), a town of Laconia, situated upon the western side of the Laconian gulf, 150 stadia from Cape Taenarum. It was said to have been founded by the Athenian Teuthras. The chief deity worshipped here was Artemis Inoia. It had a fountain called Naia. Its ruins exist at the village of Kotreis, and its citadel occupied a small peninsula, called Skopos, Skopia or Skopopolis. The distance assigned by Pausanias of 150 stadia from Teuthone to Cape Taenarum is, according to the French Commission, only from 8 to 10 stadia in excess. Augustus made Teuthone one of the cities of his empire. (Paus. iii. 31. § 7; iii. 25. § 4; Polt. iii. 16. § 9; Bobbyle, Recherches, gr. p. 89; Curtius, Polonuminca, vol. ii. p. 276.) [L. S.]

TEUTIBURGIIUM or TEUTOBURGIIUM (TewThoeoen), a town in Lower Pannonia, near the confluence of the Dravus and Danubeus, on the road from Muria to Carnicum, was the station of the praefect of the sixth legion and a corps of Dalmatian horsemen. (Lib. Ant. p. 243; Polt. ii. 16. § 5; Notit. Imp.; Tab. Post, where it is miswritten Titoburgium.) The name seems to indicate that it was originally a settlement of the Teutones, which may have been founded at the time when they roamed over those countries, about B. C. 113. No remains are now extant, and its exact site is only matter of conjecture. (Muchar, Noricum, vol. i. p. 265.) [L. S.]

TEUTOBERGENSIUS SALTUS, a mountain forest in Western Germany, where in A.D. 9 the Roman legions under Varus met with a disastrous defeat, and where, six years later, their unburied remains were found by Drusus. (Tac. Ann. i. 60.)

A general description of the locality without the mention of the name is found in Dion Cassius (iv. 20, 21; comp. Vell. Pat. ii. 105, 118, foll.). This locality has in modern times been the subject of much discussion among geographers, but the words of Tacitus seem to imply clearly that he was thinking of the range of hills between the sources of the Lupia and Amsis; that is, the range between Lippesringe and Haustenbock. (Giesers, De Aliae Castello deqne Variatiae Cladis Loci Commentatio, p. 47, foll.)

[TEUTONES. TEUTONI. TEUTONIS.]-TEUTONI (Teutone), the name of a powerful German tribe, which about B.C. 113 appeared on the frontiers of Gaul at the same time when the Cimbri, probably a Celtic people, after defeating the Romans in several battles, traversed Gaul and invaded Spain. The Teutones, however, remained behind ravaging Gaul, and were joined by the Osbrones. At length, in n. c. 109, they were defeated by Julius Agricola near Aquae Sextiae, where, according to the most moderate accounts, 100,000 of them were slain, while 80,000 or 90,000 are said to have been taken prisoners. A body of 6000 men, who survived that terrible day, are said to have established themselves in Gaul between the Mosas and Scheida, where they became the ancestors of the Alamanni. (Livy, 1st. lib. ixvii.; Vell. Pat. ii. 12; Flor. iii. 3; Plut. Mar. 36, foll.; Orat. v. 16; Cass. B. G. ii. 4. 29.) After this great defeat, the Teutones are for a long time not heard of in history, while during the preceding ten years they are described as wandering about the Upper Rhine, and eastward even as far as Pannonia. In later times a tribe bearing the name of Teutones is met with in Spain (iii. 3), Pliny (xxxvii. 11), and Ptolemey (ii. 11. § 17) as inhabiting a district in the north-west of Germany, on the north of the river Albis, where according to Pliny, they dwelt even as early as the time of Pytheas of Massilia. The question here naturally presents itself whether these Teutones in the north of Germany were the same as those who in the time of Marius invaded Gaul in conjunction with the Cimbri, who in fact came from the same quarters. This question must be answered in the affirmative; or in other words, the Teutones who appeared in the south were a branch of those in the north-west of Germany, having been induced to migrate on account of the devastations or other calamities. The numerous body of emigrants so much reduced the number of those remaining behind, that thereafter they were a tribe of no great importance. That the name of Teutones was never employed, either by the Germans themselves or by the Romans, as a general name for the whole German nation, has already been explained in the article Germania. Some writers even regard the Teutones as not Germans at all, but either as Slavonians or Celts. (Latham, Epitog. ad Tac. Germ. p. cx.) The fact that the country between the lower Elbe and the Baltic was once inhabited by the
Teutonogari.

Teutonogari seems to be attested by the names of Teutonosemild, a village near Roestock, and Teutonodorf between Trassenheide and Schnackenburg. [L.S.]

Teutonogari (Ueckermünde) was a town in Mecklenburg-Vorpommern, probably near the modern village of Eichendorf, at the head of a narrow valley. It was here that the Eiklians took refuge with their property and flocks, when their country was invaded by Philip in 1125. (Holl. viii. 4. § 6; Polyb. iv. 75; Leake, Morea, vol. ii. 304, Psellos, p. 229; Curtius, p. 157.)

2. (Also Θαλαμα). Paus. iii. 16. § 29: Θαλαμάδρος), a town of Laconia, distant 80 stadia north of Oxytus, and 20 stadia from Pephusa. (Paus. iii. 26. §§ 1, 2.)

#### THANA.

Thana was a town in the island of Locris in Laconia. Theopompus called Thalaemas a Messenian town (Steph. l.s. a. Θάλαμαι), and we know that the Messenians named the inland town of Thalaris as the Thalamai. Thalaemas seems to have been founded by Pelops, and was called in the time of Strabo the Boeotian Thalaris, as it had received a Boeotian colony. (Strab. vii. p. 560.) Thalaemas is mentioned by Polybius (iv. 16). It was subsequently one of the Euboean trading colonies. (Paus. vi. 3. § 4, 5: Thalaris as the Boeotian colony. (Ptol., Plin., ii. cc.) The surrounding country was covered with thick woods. (Juv. S. x. 194.) Thalaemas was the scene of the death of Glauce. (Claud. Lanc. Ót. i. 359.) It still retains the name of Thalaris. (Cf. Óm. Ant. pp. 21, 495, 514: Ανακ. Adv. Dim. vi. 32.)

#### THABRAS.

Thabras, a place in the Libyan Nomos (Vind. Ant. p. 73), identified by Lapius with Μαυρον Αθάμαντος. [Th. H. D.]

#### THABURIS.

Thaburis, a fortress on the river Indus in Caria, not far from Cibyra. (Liv. xxxviii. 14.)

#### THAGURA.

Thagura (called Thacora in Tab. Pest.), a place in Numidia, variously identified with El-Qattara and El-Mateenicius. (Vind. Ant. p. 41.) [Th. H. D.]

#### THALASA.

Thalassa (Θάλασσα, Plut. vi. p. 16, § 5), a small town on the Arabian coast, situated near Datrable from the south. (Cf. Óm. Ant. p. 354.)

#### THALASSE.

Thalasse is probably identical with Thalasses (Ταλασσα) in the interior of Libya, near which dwelt a tribe of the same name (Θαλασσα, Plut. iv. 6. § 21.)

#### THALAMEMA.

Thalamea (Θαλάμεα). 1. A town of Elysia, situated above Pylos on the frontiers of Achaea, and in the rocky recesses of Mount Lycabettus, probably near the modern village of Eukampos, at the head of a narrow valley. It was here that the Eiklians took refuge with their property and flocks, when their country was invaded by Philip in 1125. (Xen. Hell. viii. 4. § 26; Polyb. iv. 75; Leake, Morea, vol. ii. 304, Psellos, p. 229; Curtius, p. 157.)

2. (Also Θάλαμη). Paus. iii. 16. § 29: Θάλαμη.

3. (Also Θαλάμη, Plut. iii. 16. § 29: Θαλάμη).

THAPSA. [Rusciade.]

THA'PSACUS (Θα'πσακος), a town of considerable importance on the right bank of the Euphrates, in lat. 35° 15' N. It is mentioned very early in ancient history, and is almost certainly the same as the Thapsakos, of the Mss. (V. S. M. 407, n. 1.; in the LXX. written Θαπσάκος), which is mentioned as the eastern boundary of the kingdom of Solomon.

There is some difference among ancient writers as to the province in which it should be included. Thus, Pliny (v. 24. s. 21) and Stephanus B. a. e. place it in Syria; Ptolemy (v. 19. § 3) in Arabia Deserta. The Antonine Itinerary corresponds to the Mss. (V. S. M. 407, n. 1.; in the LXX. written Θαπσάκος) and Stephanus B. a. e. place it in Syria; Ptolemy (v. 19. § 3) in Arabia Deserta. It is stated by Pliny (v. 24. s. 21) and Stephanus B. a. e. that it is another passage-plain, and might therefore be claimed as belonging to one or more provinces. At Thapsacus was the most important passage of the Euphrates in the northern portion of that river's course. As such, we read it was used by Cyrus the younger, whose army forced it, the water reaching up to their breasts, there being probably at that time no bridge. (Xen. Alex. hist. 5. 11. 2; Paus. viii. 5. 4.)

THA'PSIS (Θα'πσις), a deep river of the Chersonesus Taurica, on which lay a royal castle. Ukert (ii. 2. p. 193) identifies it with the 'Surgir'. But Kühler seeks the castle on Mount Gymus, 45 west of south of Kerch. (Atlas. de F. Ac. de St. Petersb. ix. p. 649, seq.)

THASOS (Θασος, Plut. iv. 3. § 10), a maritime city of Byzantium, in Africa Propria. It lay on a salt lake, which, according to Shaw (Taw. p. 99), still exists, and on a point of land 80 stadia distant from the opposite island of Lopadussa. Thapsus was long a city and a colonia of the Roman empire, and is the site of the victory over the Pompeians, a. e. 46. (Hist. B. Af. 28, sec.)

SHAW (L. c.) identifies it with the present Demosed, where its ruins are still visible. (Cf. Strabo, xvii. pp. 831, 834; Liv. xxiii. 48; Plin. v. 4. s. 3, &c.)

THASOS, a river of Numidia, falling into the sea near the town of Busicada, probably the present Ouad Bousa (Vern. Soumert.) (T. H. D.)

SYLUSTRAEUM. (T. H. D.)

THARRANA, a place on the great line of road which led across the desert from the Euphrates to Hacrane (Al-Hadar). It is marked on the Tabula Puteana. It has been conjectured by Mannert (v. 2. p. 238) that the name is a mistake for Harrana, another form of Charrae; but this hypothesis seems hardly tenable. Reichard believes it is represented by the present Arabah. [V.]

THARRAS (Θαρρας, Ptol.: Rus. at Capo del Sero), a city of Sidonius, mentioned only by Ptolemy (where the name is written Θαρρας) as lying in the island by its own, Tarsus or Tarras) and in the Itineraries, but which seems to have been one of the most considerable places in the coast. It was situated on the W. coast, on a projecting point of land at the N. extremity of the Gulf of Oristanio, where its ruins are still visible, though half buried in sand, and numerous antiquities have been discovered. From its position there can be little doubt that it was a Phoenician or Carthaginian settlement; but continued to be a considerable town under the Romans, and an inscription records the repair of the road from Tharras to Corinna as late as the reign of the emperor Philip. (De la Marmora, Vey. en Sorciéglome, vol. ii. pp. 359, 477.)

The Antonine Itinerary corresponds to the Mss. (V. S. M. 407, n. 1.; in the LXX. written Θαρρας) and 12 from Othoca (Oristanio). (Ibn. Asir. p. 84; Ptol. iii. 3. § 2.)

THARSANDALA (Θαρσανδάλα), a town in Thrace, between Byzantium and the wall of Anastasias, which was one of the numerous places fortified by Justinian. (Procop. de Aed. iv. 11. p. 305, Bonn.) According to Reischard, Eustath. ad Dionys. Pers. 517), which was the chief source of the prosperity of the island. The earliest known inhabitants of Thasos were the Phoenicians, who were doubtless attracted to it by its valuable woods, but which have been wholly consumed, as the island in search of Europe, five generations before the birth of the Greek Hercules. They were led by Thasos, the son of Agenor, whom the island derived its name. (Herod. ii. 44, vii. 47; Paus. v. 25. § 12; Scymn. 660; Conon. c. 37; Steph. B. s. v.) Thasos was afterwards colonised in Ol. 15 or 16 (a. c. 720 or 708) by settlers from Paros, led by Teleseides, the father of the poet Archilochus. (Thuc. iv. 104; Strab. ix. p. 487; Clem. Alex. Strom. i. p. 144; Euseb. Progn. Ec. vi. 7.) There also existed at that time in the island a Thracian tribe called Saianes, with whom the Parian settlers carried on war, but not always successfully; and on one occasion Archilochus himself was obliged to save his ship. (Archil. Frages. 5, ed. Schmedewin; Aristoph. Foc. 1398, with the Schol.) The Greek colony rapidly rose in power, and obtained valuable possessions on the adjoining mainland, which contained even richer mines than those in the island. Shortly before the Persian invasion, the clear surplus revenue of the Thasians was 300 talents, or three times even 300 talents yearly (46,000L, 66,000L), of which Sopat Hyllis produced 80 talents, and the mines in the island rather less. (Herod. vi. 46.) Besides Sopat Hyllis the Thasians also possessed upon the mainland Galipens and Oeysina (Thuc. iv.
THAOS.

107; Diod. xii. 68), Smyrne (Herod. vii. 118; Suid. s. v. Θάος), Datum, and at a later period Crenides. (Böckh, Pahl. Econ. of Athens, p. 312, Engl. tr.) Herodotus, who visited Thaos, says that the most remarkable mines were those worked by the Phoenicians on the eastern side of the island between Amyrtaeus and Phæo opposite Samothrace, where a large mountain had been overturned in search of the gold. (Herod. vi. 47.) The Thasians appear to have been the only Greeks who worked the valuable mines in Thrace, till Histiaeus, the Miletian, settled upon the Strymon and built the town of Myrcineus, about n. c. 511. (Herod. vi. 11, 39.) After the capture of Samos (s. c. 494), Histiaeus made an unsuccessful attempt to subdue Thaos (Herod. vi. 28), but the growing power of the Thasians excited the suspicions of Darius, who commanded them in n. c. 499 to pull down their fortifications and remove their ships of war to Abdas,—an order which they did not venture to disobey. (Herod. vi. 46.) When Xerxes marched on his way to Greece, the Thasians, on account of their possessions on the mainland, had to provide for the Persian army as it marched through their territories, the cost of which amounted to 400 talents (92,800l). (Herod. vii. 118.) After the defeat of the Persians, Thaos became a member of the confedecy of Delos; but disputes having arisen between the Thasians and Athenians respecting the mines upon the mainland, a war ensued, and the Athenians sent a powerful force against the island under the command of Cimon, n. c. 485. After defeating the Thasians at sea, the Athenians disembarked, and laid siege to the city both by land and sea. The Thasians held out more than two years; but they were stormed in the third year. They were compelled to raise their fortifications; to surrender their ships of war; to give up their continental possessions; and to pay an immediate contribution in money, in addition to their annual tribute. (Thuc. i. 100, 101; Diod. xi. 70; Plut. Cim. 14.) In n. c. 411 the democracy in Thaos was overthrown, and an oligarchical government established by Peisander and the Four Hundred at Athens; but as soon as the oligarchy had got possession of the power they revolted from Athens, and received a Lacedaemonian garrison and harmost. (Thuc. viii. 64.) Much internal dissension followed, till at length in n. c. 408 a party of the citizens, headed by Ephorasta, expelled the Lacedaemonian garrison Eutocius with his garrison and admitted Thraexalus, the Athenian commandor. ( Xen. Hell. i. i. §§ 12, 32, i. 4; § 9; Dem. c. Lept. p. 474.) After the battle of Aegospotamoi, Thaos passed into the hands of the Lacedaemonians; but it was subsequently again dependent upon Athens, as we see from the disputes between the states. (Dem. de Hal. p. 50; Philipp. Epist. p. 159.) In the Roman wars in Greece Thaos submitted to Philip V. (Polyb. xv. 34), but it received its freedom from the Romans after the battle of Cynocephalae, n. c. 197 (Polyb. xvii. 37, 31; Liv. xxxii. 50, 35), and continued to be a free (θεσμώ) town in the time of Pliny (iv. 19, 23). The city of Thaos was situated in the northern part of the island, and possessed two ports, of which one was closed. (Sclav. p. 27; Ptol. iii. 11. § 14.) It stood on three eminences; and several remains of the ancient walls exist, intermixed with towers built by the Venetians, who obtained possession of the island after the capture of Constantinople by the Turks. In the neighbourhood is a large statue of Pan cut in the rocks. No remains have been discovered of Aenya or Cosyra; and the mines have long ceased to be worked.

Archilochus describes Thaos as an "island backless overgrown with wild wood." (Σύνθεσις Xμων, Παιδιά της θραύματος, διά Παλαιανθραύματος, Φραγμ. XVII, 18, ed. Schneidewin), a description which is still strikingly applicable to the island after the lapse of 2500 years, as it is composed entirely of naked or woody mountains, with only scanty patches of cultivable soil, nearly all of which are close to the sea-shore. (Grote, Hist. of Greece, vol. iv. p. 34.) The highest mountain, called Mount Iasios, is 3425 feet above the sea, and is thickly covered with fir-trees. There is not enough corn grown in the island for its present population, which consists of 6000 Greek inhabitants, dispersed in twelve small villages. Hence we are surprised to find it called by Dionysius (Perieg. 532) Ἰσιός ὑπὸ τῶν ἱερῶν, but the praises of its fertility cannot have been written from personal observation, and must have arisen simply from the abundance possessed by its inhabitants in consequence of their wealth. Thaos produced marble and wine, both of which enjoyed considerable reputation in antiquity. (Athens. i. pp. 28, 32, i. p. 129; Xen. Symm. 4. § 41; Virg. Georg. ii. 91.) The chief product of the island at present is oil, maize, honey, and timber; the latter, which is mostly fir, is the principal article of export.

The coins of Thaos are numerous. The one figured below represents on the obverse the head of Dionysus, and on the reverse a figure of Hercules killing the lion.


COIN OF THAOS.

THAUSBUS (Thaous, Att. Μ. p. 171; Thaustas, Not. Imp.), was a frontier town of Lower Asyrt, situated on the Canopic arm of the Nile, about 8 miles N. of Serapeium and the Latom Lakes. In Roman times Thauraebus was the head-quarters of a company of light auxiliary troops "II Ala Upia Afrorum." (Orelli, Juvenc. v. 600.) It is supposed to be the modern Chech-El Neb. (Champlian, P.Egypt. v. ii. p. 71.)

THAUMACI (Θαυμάκης; Εδ. Θαυμάκη), a town of Phthiotis in Thessaly, was situated on the pass called Coeas, on the road from Thermopylae and the Malian gulf passing through Lamia. At this place, says Livy, the traveller, after traversing rugged mountains and intricate valleys, comes suddenly in sight of an immense plain like a vast sea, the extremity of which is scarcely visible. From the astonishment which it excited in the traveller, the city was supposed to have derived its name. It stood upon a lofty and precipitous rock. It was
THAUMACIA.
besieged by Philip in n. c. 199; but a reinforcement of Axiochus having made their way into the town, the king was obliged to abandon the siege. (Liv. xxxii. 4.) Thaumacia was taken by the consul Acilius in the war with Antiochus, n. c. 191. (Liv. xxxvi. 14; comp. Strab. x. p. 454; Steph. B. s. v. Θαυμαξία.) Dhmoktā occupies the site of Thaumacia; no inscriptions are found containing the ancient name. Its situation and aspect are in exact accordance with the description of Livy, who copied from Polibius, an eye-witness. Dodwell says that "the view from this place is the most wonderful and extensive he ever beheld," and Leake observes that "at the southern end of the town a rocky point, overtopping the other heights, commands a magnificent prospect of the immense plain containing the Peneius and its branches." (Dodwell, vol. ii. p. 122; Leake, _Northern Greece_, vol. i. p. 458.)

THAUMACIA (Θαυμακία; Eth. Θαυμακιά), a town of Magnesia in Thessaly, one of the four cities whose ships in the Trojan War were commanded by Philoctetes. It was said to have been founded by Thaurus, the son of Poseidon. Only it is to be represented by the paleokastro of Askepti, one of the villages on the Magnesian coast. This Thaumacia must not be confounded with Thaumacia in Phthiotis mentioned above. (Hom. H. ii. 716; Strab. x. p. 436; Steph. B. s. v.; Eustath. ad Hom. p. 323, s.; Plin. iv. 9. s. 16; Leake, _Northern Greece_, vol. i. p. 458.)

THEANGELA (Θεαγγέλη; Eth. Θεαγγγέλη), a town of Caria, which Alexander placed under the jurisdiction of Halicarnassus, is known as the birthplace of Philocles, the historian of Caria. (Plin. v. 29; Athen. vi. p. 371; Steph. B. s. v.)

THEBES (Θηβα), Herod. i. 182, ii. 42; Strab. xvii. p. 308, 815, fol.; Theb. Plin. v. 2. s. 11), the No (Θεβίς, xxi. 14) or No-ammon (Ναοί-αμών, v. 3, 8) of the Hebrew Scriptures; at a later period Diocletian the Great of the Greeks and Romans (Διοκλητιανός μεγάλος, Ptol. iv. 5. § 73; Steph. B. s. v.), was one of the most ancient cities of Egypt, and even, according to Diodorus (i. 50, comp. xv. 45), of the world. Its foundation, like that of Memphis, was attributed to the Egyptian god, who, according to Ptolemy (i. c.), went back to the mythical period of Egyptian history. By some writers, however, Memphis was reported to have been a colony of Thebes. It was the capital of the nome formed by the city itself and its environs, though Ptolemy (i. c.) describes it as pertaining to the Nome of Coptos. In all Upper Egypt no spot is so adapted to the site of an ancient capital as the plain occupied by ancient Thebes. The mountain chains, the Libyan on the western, and the Arabian on the eastern side of the Nile, sweep boldly from the river, and leave on both banks a sparsely area, whose breadth, including the river, amounts to nearly 4 leagues, and the length from N. to S. 16. Thus towards the N. the plain is again closed in by the return of the hills to the Nile; but on the S., where the western chain continues distant, it remains open. The ground, therefore, on which Thebes stood was large enough to contain a city at least equal extent with ancient Rome or modern Paris; and, according to Strabo, ancient physicians said that the N. the plain of the Nile contained cities, and, however, was available for population. An immense area was covered with the temples and their avenues of sphinxes; and on the western side, as far as the Libyan hills, lay the monuments of the dead. On the eastern bank, therefore, the population

was generally collected; and there it was probably densely crowded, since ancient writers assign to Thebes an almost incredible number of inhabitants, and Diodorus (i. 45) describes the houses as consisting of many stories. The extent of the city is very differently stated by ancient authors. Rumours of its greatness had reached the Greeks of Homer's age, who (H. i. 381) speaks of its "hundred gates" and its 20,000 war-chariots, just as the Arabian story-tellers speak of the greatness of Bagdad or Damascus under the Caliphs. Before the Persian invasion (n. c. 525) no Greek writer had visited Thebes; and after that catastrophe its dimensions had considerably shrunk, since Cambyses is said to have burnt all such portions of Thebes as fire would destroy; i.e., in many respects the area of the Peneius and the Persian viceroys no Egyptian city was likely to regain its original proportions. It does not appear that Herodotus ever visited Upper Egypt, and his account of Thebes is extremely vague and meagre. Diodorus, on the contrary, who saw it after its capture by Ptolemy Lagus, about n. c. 87, beheld Thebes in the full bloom of its glory, and after Alexander had diverted much of its commerce to Berenice and the Aracinae bay. He estimates its extent at 140 stadia or about 17 miles. Strabo, again, who went thither with the expedition of Aelius Gallus in n. c. 24, beheld Thebes at a still lower stage of decadence, and assigns it a compass of about 10 miles, but as that is the area of its parts was broken up, and it was divided into certain large hamlets (κατεμφύσεις) detached from one another. Neither of these writers, accordingly, was in a position to state accurately the real dimensions of the city in its flourishing estate, i. e. between 1600 and 800 n. c. Modern travellers, again, have still further reduced its extent; for example, Sir Gardner Wilkinson, the English archaeologist, says that the area of Thebes does not have exceeded 5½ English miles. As, however, during the space of 2600 years (800 n. c.—1800 A. D.) there have been very material changes in the soil from the contraction of the habitable ground, partly by the depredations of the Nile, and partly by the drifting of the sands, it is scarcely possible for modern travellers, without determining the exact extent of the Egyptian labour and art may once have extended their capital. An author quoted by Stephanus of Byzantium, probably Hecataeus, runs into the opposite extreme, and ascribes to Thebes a population (7,000,000) hardly possible for the entire Nile valley, and an extent (400 stadia, or 50 miles) larger than the territory of the Upper Kingdom. (Steph. B. s. n. Διοκλητιανός.) The name of Thebes is formed from the Tāpē of the ancient Egyptian language, pronounced Thaba in the Memphitic dialect of Coptic, and thence easily converted into Θήβα, Thēbē, or Thebes. In hieroglyphics it is written ΑΒ or Αrons, with the feminine article, ΑΒ, the meaning of which is said to be "the head." Thebes being the "head" or capital of the Upper Kingdom. Its later application of Diocletian the Great (Διοκλητιανός ζυγωμένος) answers also to the Egyptian title Amunai or "abode of Amun,"—Ammon or Zenas, the ram-headed god, being the principal object of worship at Thebes. The name Tāpē or Thebes applied to the entire city on either bank of the Nile. The western quarter had the distinctive name of Pathyris, or, according to Ptolemy (iv. 5. § 69), Tathyris, as being under the special protection of Atheta, who is sometimes called the President of the West. The necropolis, indeed, on the Libyan side was appropriately placed under

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The guardianship of this deity, since she was believed to receive the soul in her arms at the brink behind the western sea. The question, again, in the age of the Ptolemies, was termed "the Libyan suburb," which was subdivided also into particular districts, such as the Mennomia (the Meicarouoi, Young Hieroglyph. Literature, pp. 69, 75) and Thynabumun, where the priests of Osiris were interned. (Wilkinson, Anc. Egyptians, vol. v. p. 387.)

The grain, wine and oil of Thebes was probably transported from three sources—trade, manufactures, and religion. Its position on the Nile, near the great avenues through the Arabian hills to the Red Sea, and to the interior of Libya through the western desert, rendering it a common entrepôt for the Indian trade on the one side, and the caravan trade with the gold, ivory, and asafoetida on the other, and its comparative vicinity to the mines which intersect the limestone borders of the Red Sea, combined to make Thebes the greatest emporium in Eastern Africa, until Alexandria turned the stream of commerce into another channel. It was also celebrated for its linen manufacture—an important fabric in a country where the climate is always so intertimated from the use of woollen garments (Plin. ix. 1. a. 4.) The glass, pottery, and Intaglios of Thebes were also in high repute, and generally the number and magnitude of its edifices, sacred and secular, must have attracted to the city a multitude of artisans, who were employed in constructing, decorating, or repairing these. The priests and their attendants doubtless constituted an enormous population; for, as regarded Egypt, and for centuries Aethiopia also, Thebes stood in the relation occupied by Rome in medieval Christendom,—it was the sacerdotal capital of all who worshipped Ammon from Pelusium to Axumes, and from the Oases of Libya to the Red Sea.

The history of Thebes is not entirely the same with that of Aegypt itself, since the predominance of the Upper Kingdom implies a very different era in Aegyptian annals from that of the lower, or the Delta. It may perhaps be divided into three epochs: 1. The period which preceded the occupation of Lower Aegypt by the Assyrian nomades, when it is doubtless the case that the Thebaid and Delta were the capital of the entire country, or whether indeed both the Thebaid and Delta were not divided into several smaller states, such as that of Heliopolis in the N., and Abydus in the S., the rivals respectively of Memphis and Thebes. 2. The interval between the expulsion of the Assyrians by Thoutmosis, and the 18th dynasty of Tantie king. During all this period, Thebes was unproportionably the capital of all the Nile-valley, from the Mediterranean to the inland of Argo in lat. 19° 31' N. 3. The period of decadence, when the government of Aegypt was centered in the Delta, and Thebes was probably little more than the head-quarters of the sacerdotal caste and the principal refuge of old Aegyptian life and manners. And this threefold division is rendered the more probable by the consideration that, until the Assyrian empire became formidable, and Phoenicia important from its maritime power, Aesthioi, rather than Arabia or Syria, was the formidable neighbour of Aegypt.

The Nubian kingdom there is no trace of Aegyptian dominion extending beyond the peninsula of Sinai, the northern shores of the Red Sea, or the Libyan tribes adjoining the Delta. During this period invasion was apprehended almost exclusively from the S. The Aethiopians were no less warlike, and perhaps as civilized, as the Aegyptians: the Nile affords them direct intercourse with the regions north of the Cataracta, and they were then, as the Syrians and north-eastern states became afterwards, the immediate objects of war, treaties, or intermarriages with the Pharaohs of Thebes. When the Thebaid state was powerful enough to expel the Assyrian nomades, it must have already secured its alliance or the subject dynasty. The Seleucids were under the direction of its rulers was then alsoforward directed to the eastern frontier of the Lower Kingdom. Accordingly we find that while only one nome in the Thebaid and one in Middle Aegypt were assigned to the native militia, the bulk of the Stelae and Hera- byrians was permanently quartered in the Delta.

During this period the 18th dynasty of Memnon, and the immediate cause of its appearance to have been the collective efforts of the Upper Country to expel the Assyrian shepherds from the Delta. The Thebaid and its capital were, probably, at no period occupied by these invaders; since, according to Manetho's synchronized chronology, the 18th dynasty of Aethiopians was the immediate cause of the frequent mischievous actions of the contemporaneous kingdoms in Aegypt; the Delphi governed by the Bykose, and the Thebaid by native monarchs. Thoutmosis, king of Thebes, was the principal agent in the expulsion of the intruders, and his exploits against them are commemorated on the temples at Karnak. Memphis and the Delta, the principal state, under the new capital, as so also, delivered from the invaders, thenceforward was under the dominion of the kings of Thebes. Its flourishing era lasted nearly eight centuries, i. e. from about 1600 to 800 a. c.

During this period the most conspicuous monarchs were Amensop L., who appears, from the monuments, to have received divine honours after his death, and whose name appears among the founders of the monarchy. He probably carried his arms beyond the north-eastern frontier of the Delta into Syria, and his presence in Aesthioi is recorded in a grotto at Ibsis near Aboosimbel. The victor or conqueror of Amenophis in the N. and S. are inferred from the circumstance that in the sculpture of the latter king, rather than Aesthioi, is the scene of captives of Asiatic and Aesthioi tribes. Next in succession is Thoutmosis, with whose reign appears to have begun the series of Thebian edifices which excited the wonder of the Greeks, who beheld them almost in their original magnificence, and of all subsequent travellers. The foundations, at least, of the palace of this king were commenced during this period. Thoutmos also, like his predecessors, appears, from the monuments, to have made war with Assyria, and to have extended his dominion as high up the Nile as the island of Argo in upper Nubia. Thoutmos II. maintained or even enlarged the realm which he inherited, since his name has been found at Gebel-el- Azdad, the Napeata of the Dendera, lat. 16° 30' N. At this period Aethiopis was apparently the ruling state of the Theban kingdom, and its rulers or viceroys seem to have been of the blood royal of Aegypt, since now for the first time, and until the reign of Seesi Menepthah (Rosellini, Mon. Reg. tab. xxxiv. — iv.), we meet with the title of the royal son or prince of Aegypt. The records of this reign have nearly perished; the great obelisks of Aegypt, which attest the flourishing condition of contemporary art, were erected by Nenut Amen, the sister of Thoutmos II., who appears, like the Nitocris of the
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Old Monarchy, to have exercised the functions of royalty. The reign of Thothmes III. is one of the most splendid in the history of Egypt. The frontiers of Egypt extended S. a little beyond the second cataract, and E. nearly to Mount Sinai. Thothmes III. completed in Thebes itself many of the structures begun by his predecessors, e. g. the palace of the kings, and generally enriched the cities of the Thebaid with sumptuous buildings. On the temple of Montu, which was completed by Amunephe II. and Thothmes IV.; and his name was inscribed on the monuments of Ombi, Apollinopolis Magna, and Elsiithy. Thebes, however, was the centre of his architectural labours, and even the ruins of his great works there have served to adorn other capital cities. In the Hippodrome of Constantinople is a mutilated obelisk of the reign of Thothmes III., which was brought from Egypt by one of the Byzantine emperors, and which originally adorned the central court of Carma. Again the obelisk which Pope Sixtus V. set up in front of the church of St. John Lateran at Rome, the loftiest and most perfect structure of its kind, was first raised in this reign, and bears the fourth of its hieroglyphs. The records of this reign are inscribed on two interesting monuments,—a painting in a tomb at Gournah (Hawkins, Travels in Aethiopia, p. 437, foll.; Wilkinson, Mod. Egypt and Thebes, vol. ii. p. 234), and the great Toddle of Aethiopia, which is strictly an historical and statistical document, and which, there can be little doubt in the very Toddle, in which the priests of Thebes exhibited and expanded to Caesar Germanicis in a. d. 16 (Tac. Ann. ii. 60). From the paintings and the hieroglyphics, so far as the latter have been read, on these monuments, it appears that in this reign tribute was paid into the Theban treasury by nations dwelling on the borders of the Caspian sea, on the banks of the Tigris, in the kingdom of Meroe or Aethiopia, and by the more savage tribes who wandered over the eastern flank of the great Sakkara. Thirteen expeditions, indeed, of Thothmes III., are distinctly registered, and the 35th year of his reign, according to Lepsius, is recorded. At this period the kingdom of Aethiopia must have been the most powerful and opulent of the regions of Egypt. Of the son of Thothmes III., Ammonophe II., little is known; but he also added to the ajections of Thebes, and reared other monuments in Nubia. Inscriptions found at Surabi-el-Kulali, in the peninsula of Sinai, record his name, and at Prinsis (Ibvis) he appears in a space, or excavated chapel, seated with two principal officers, and receiving the account of a great chase of wild beasts.

Next in importance, though not in succession, of the Theban kings of the 18th dynasty, is Amunephe, or Amonophe III. His name is found at Toumbo, near the third Cataract, and he permanently extended the frontiers of the Theban kingdom to Soleb, a degree further to S. than it had hitherto reached. The city, although probably not biographically, but commercially, important, inasmuch as the farther southward the boundaries extended, the nearer did the Aegyptians approach to the regions which produced gold, ivory, gems, and aromatics, and the more considerable, therefore, was the trade of Thebes itself. Only on the supposition that it was the source of supply of the foreign exports in the world can we understand the lavish expenditure of its monarchs, and its fame among the northern nations as the greatest and richest of cities.

And this consideration is the more important towards a correct estimate of the resources of the Theban kingdom, since its proper territory barely sufficed for the support of its population, and there is no evidence of its having any remarkable traffic by sea. It is probable, indeed, that the dominions of Amonophis III. stretched within five days' journey of Azume on the Red Sea; for a scarabaeus inscribed with his name and that of his chief Tafa menes is found on the island of Karo or Koloei, supposed to be Cokes (Bisellini, Mem. Soc. sc., iii. 161; Birch, Gall. Brit. Mus. p. 83), as their southern limit. Thebes was enriched by this monarch with two vast palaces, one on the eastern, the other on the western bank of the Nile. He also commenced and erected the greater portion of the buildings at Luxor. On the walls of their chambers Amonophis was designated the Menmahun, an unknown people, and the "Pacificator of Egypt." From the fragment of a monolithic granite statue now in the Louvre, it may be inferred that his victories were obtained over negro races, and consequently were the results of campaigns in the interior of Libya and the S. of Aethiopia. Amonophis has a further claim to notice on account of the Epistle of the Memnon, son of Aurora, whom Achilles slew at the siege of Troy. Of all the Aethiopians the Memnonian status, from their real magnitude and from the fabulous stories related of them, have attracted the largest share of attention. By the word Memnon the Greeks understood an Aethiopian or Ethiopian prince of dark complexion who, in B. C., A.D. 668, repelled the incursions of the Huns under their king Gota (Gr. Geog. Mit., or, rather, perhaps, a dark-complexioned warrior (comp. Eusath. ad II. v. 630); and the term may very properly have been applied to the conqueror of the southern land, who was also hereditary prince of Aethiopia. The statues of Memnon, which now stand alone on the plain of Thebes, originally may have been the figures at the entrance of the long cromlech of cairns, which led up to the Amonophenion or palace of Amonophis. Of the eastern and northern limits of the Theban kingdom under the third Amonophis, we have no evidence similar to that afforded by the tablet of Karmak and yet from the monuments of his reign we may infer that he levied tribute from the Egyptians on the Red Sea, and on the coast of Sinai, and at one time pushed his conquests as far as Mesopotamia. According to Manetho he reigned 31 years: his tomb is the most ancient of the sepulchres in the Bob-al-Melook; and even so late as the Ptolemaic age he had divine honours paid him by a special priest-college called "The pastophori of Amonophis in the Memneion." (Kenrick, Ancient Aegypt, vol. ii. p. 246.)

Setel Meneprthah is the next monarch of the 18th dynasty who, in connection with Thebes, deserves mention. Besides the temples which he constructed at Amada in Nubia and at Sielilla (Silkelah), he began the great palace called Menepthoeion in that city, although the chief work of this monarch is to be completed by his successors Rameses II. and III. From the paintings and inscriptions on the ruins Karma and Luxor it appears that this monarch triumphed over five Asiatic nations as well as over races whose position cannot be ascertained, but whose features and dress point to the interior of Libya. The tomb and sarcophagi of Setel Meneprthah were found near the village of Belconti in the Bob-al-Melook. (Travels, vol. 1. p. 167.) If he be the same with the Estos of the lists, he reigned 50 or 51 years. We now come to

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the guardianship of this deity, since she was believed to receive the sun in her arms as he sank behind the western hills. This quarter, again, in the age of the Ptolemies, was termed "the Libyan suburb," which was subdivided also into particular districts, such as the Memnonia (vs Meunans, Young, Hieroglyph. Literature, pp. 69, 73) and Typhon- branca, where the priests of Chairs were interred. (Wilkinson, Anc. Egyptians, vol. v. p. 387.)

The power and prosperity of Thebes arose from three sources — trade, manufactures, and religion. Its position on the Nile, near the great avenues through the Arabian hills to the Red Sea, and to the interior of Libya through the western desert, rendering it a common entrepôt for the Indian trade on the one side, and the caravan trade with the gold, ivory, and aromatic districts on the other, and its parative vicinity to the mines which intersect the limestone borders of the Red Sea, combined to make Thebes the greatest emporium in the world, until Alexandria turned the stream of commerce to another channel. It was also celebrated for its manufactures — an important fabric where a numerous priesthood was in the use of woollen garments (Plin. H. N. 5. 72); glass, pottery, and intaglios of T. was in high repute, and generally of its edifices, were a great attraction to the city and to the sea, who were employed in constant repair of them. The priests doubtless constituted the wealthiest and most influential of the population.

The history of Thebes is well known; we are here concerned with that of Aegypt, and more especially with the Aegyptian and the Scotch, as the sources of the Delta. It may be easily inferred from the strength, clemency, Lower Aegypt, and the conquests of Ramses III, that the Aegyptian was the most attractive history. To him the capital of the Delta, the lands of the Thespians, the power of the Pharaoh, the territory of the Red Sea; the dykes and canals which made the Delta habitable; the great area, 1500 stadia in length, between Phait and Aethiopis, raised as a barrier against the Aegyptian and Asian; a re-partition of the territories of Aegypt; the law of hereditary occupation (see vol. vi. 10); and foreign conquests, or at least expeditions into Western Asia, which rendered it to him even the Colchians and the Ecbatans. (Taric. Aegypt. b. 50.)

With the 21st dynasty appear the traces of a revolution affecting the Upper Kingdom. Tanite and Thebaid Pharaohs are now lords of the Nile-valley; and these are succeeded by an Aegyptian dynasty, marking invasion and occupation of the Thebaid by a foreigner. Perhaps, as Aegypt became more inhabited, the affairs of Aegypt — a result of the conquests of the house of Ramses — it may have proved expedient to remove the seat of government nearer to the Syrian frontier. The dynasty of Setiis, the Aegyptian, however, indicates a revolt of the provinces S. of the cataracts; and even after the Aegyptians withdrew, the Lower Kingdom re-
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Illus.

high, supplying the place of columns, and these are probably the pillars of this second court. He also mentions the attack of a city surrounded by a and this group of sculpture, still extant, identify Memnonium with the monument of Oxy-
third flight of stairs conducts from which, according to Champollion
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astronomy (Lepsius, Rev. Arch. Jan. 1845). The entire area of the Memnonium was enclosed by a brick wall, in the double arches of which are occasionally imbedded fragments of still more ancient structures, the remains probably of the Thebes which the 18th dynasty of the Pharaohs enlarged and adorned. A dromos NW. of the Memnonium, formed of not less than 200 sphinxes, and at least 1600 feet in length, led to a very ancient temple in a recess of the Libyan hills. This was probably a place of worship before the lowlands on each side of the Nile were artificially converted by drainage and masonry into the solid area upon which Thebes was built.

The next object which meets the traveller's eye is a mound of rubbish, the fragments of a building once occupying the ground. It is called by the Arabic Koun-el-Hattam, or mountain of sandstone, and is composed of the ruins of the Amemepheon, the palace or temple of Amunoph III.—the Memnon of the Greeks. About a quarter of a mile distant from the Amemepheon, and nearer to the Nile, are the two colossal statues called Tessa and Chama by the natives, standing isolated on the plain and eminent above it. The most northerly of these statues is the celebrated vocal Memnon. Their present isolation, however, is probably accidental, and arises from the subsidence or destruction of an intermediate dromos, of which they formed the portals, and which led to the Amemepheon. These statues have already been described in the Dictionary of Biography, s. v. Mem-
xisa [Vol. II. p. 1028.]. It may be added here that the present height of these colossal figures, inclusive of the pedestal, is 60 feet. The alluvial soil, however, rises to nearly one half of the pedestal, and as there is an inscription of the age of Antinous, Pius, A. D. 159, foll., i. e. about 1720 years old, we obtain some measure of the amount of deposition in so many centuries. The blocks from which
the name of Ramses II. and III., the latter of whom is the Sovereign of Herodotus, and who may therefore be regarded as a clearly historical personage. There can be no doubt of the greatness of Thebes under his sceptre. In this, as in many other instances where Egypt is concerned, the monuments of the country enable us to approach the truth, while the critical of the Greek traveller, or the sceptic in accepting the narrations of the Egyptian priests—naturally eager, after their subjection by the Persians, to extait their earlier condition—only tends to bewildering and mislead. Thus, for example, Diodorus (i. 54) was informed that Sesostris led into the field 600,000 infantry, 34,000 cavalry, and 27,000 chariots; and he appeals to passage already cited from Homer to show that Thebes sent so many chariots out of its hundred gates. There is no evidence that the Egyptians then possessed a fleet in the Mediterranean; yet Diodorus numbers among his conquests the Cyclades, and Dicaearchus (Schoel. in Apoll. Rhod. iv. 272) assigns to him "the greater part of Europe." The monuments, on the contrary, in no case show anything like a pretension that the monarch, although if we may infer the extent of his conquests and the number of his victories from the space occupied on the monuments by their pictorial records, he carried the arms of Egypt beyond any previous boundaries, and counted among his subjects races as various as those which, nearly 17 centuries later, wereC. H. W. B.
of the kings,"—whose sculptures so copiously illustrate the history, the arts, and the social life of Ancient Egypt. These sculptures are housed in the great temples of Karnak, Memphis, and others. They depict the kings, their deeds, and the life of their times. The temples are magnificent structures, with their vast enclosures of walls and their long avenues of sphinxes. But the western quarter of Thebes was reserved principally for the dead, and for the service of religion and the state, while the mass of the population was contained in the eastern and central parts of the city. The inhabitants of the western side of the city must have been considerable, since each temple had its own establishment of priests, and each palace or public edifice its proper officers and servants. Still we shall probably be correct in describing the eastern quarter as the civil, and the western as the royal and ecclesiastical, portion of Thebes. At present no obelisks have been discovered in the eastern quarter, but with this exception the monuments of Memnon and Medinet-Abou yield little in grandeur, beauty, or interest to those of Luxor and Karnak, and in one respect indeed are the more important of the two, since they afford the best existing specimens of Egyptian colossal or portrait statues.

Thebes, then, with the western quarter,—the Memnonium of the Ptolemaic times,—we find at the northern limit of the plain, about three quarters of a mile from the river, the remains of a building to which Champollion has given the name of Mencéphë-thése, because the name of Setel-Mencéphëthë is inscribed upon its walls. It appears to have been both a temple and a residence, and was succeeded by a grove of 198 feet in length. Its pillars belong to the oldest style of Egyptian architecture, and its bas-reliefs are singularly fine.

The next remarkable ruin is the Memnonium of Strabo (avil. p. 728), the tomb of Osymandyas of Diodorus, now commonly called the Ramsesœon on the authority of its sculptures. The situation, the eccentricity, and the beauty of this ruin of Thebes are all equally striking. It occupies the first base of the hills, as they rise from the plain; and before the alluvial soil had encroached on the lower ground, it must have been even more conspicuous an object from the city than it now appears. The inequalities of the ground on which it was erected were overcome by steps from one corner of the temple to the other, and the Ramsesœon actually stood on a succession of natural terraces improved by art. The main entrance from the city is flanked by two pyramidal towers; the first court is open to the sky, surrounded by a double colonnade, and 140 feet in length and 18 in breadth. On the left of the staircase that ascends to the second court stands the pedestal of the statue of Ramses, the largest, according to Diodorus (i. 49), of the colossal of Egypt. From the dimensions of its foot, parts of which still remain, it is calculated that this statue was 54 feet in height and 22 feet 4 inches in breadth across the shoulders. The court is strewed with its fragments. How it came to perish, how it was carried away or buried, the land not liable to earthquakes, are alike subjects of wonder; since, without mechanical aids wholly beyond the reach of barbarians, it must have been almost as difficult to cast it down from its pedestal as to transport it originally from the quarries. The walls of the second court are covered with sculptures representing the war of Ramses II, a confirmation and complement of the history of the group of colossal statues upon the interior walls of the pylons. Diodorus (i. 47) speaks of "monolithic figures, 16 cubits high, supplying the place of columns," and these are probably the pillars of this second court. He also mentions the attack of a city surrounded by a river; and in the group of sculptures, still unidentified, the Memnonium with the monument of Osymandyas. A third flight of stairs conducts from the court to a hall, which, according to Champollion was used for public assemblies. A sitting statue of Ramses flanked each side of the steps, and the head of one of them, now called the young Memnon adorns the British Museum. The columns and walls of the court are covered with sculptures partly of a religious, partly of a civil character, representing the homage of the 33 sons of Ramses to their parent and his offerings to the gods. Nine smaller apartments succeed to the hall. One of these was doubtless the library or "Dispensary of the Mind" (Ὑπαγορεύμα ἤθελης) of which Herodotus speaks in the Greek Hecataeus, a that we only from hearsay. Of the nine original chambers, two only remain, the one just described, and a second, in which Ramses is depicted sacrificing to various divinities of the Theban Pantheon. Beneath the upper portion of the Memnonium rock-selphides and brick graves have been discovered, which are the entrance to the Nile, are the two Egyptian dynasties (Lepsius, Ren. Arch. Jan. 1848). The entire area of the Memnonium was enclosed by a brick wall, in the double arches of which are occasionally imbedded fragments of still more ancient structures, the remains probably of the Thebes which the 18th dynasty of the Pharaohs enlarged and adorned. A dromos NW. of the Memnonium, formed of not less than 6000 sphinxes, and at least 1600 feet in length, led to a very ancient temple in a recess of the Libyan hills. This was probably a place of strength before the lowlands on each side of the Nile were artificially converted by drainage and masonry into the solid area upon which Thebes was built.

The next object which meets the traveller's eye is a mound of rubbish, the fragments of a building once occupying the ground. It is called the Arab Kous-El-Hattam, or mountain of sandstone, and is composed of the ruins of the Ammonophium, the palace or temple of Ammon III.—the Memnon of the Greeks. About a quarter of a mile distant from the Ammonophium, and also to the N.W. of the two colossal statues called Toms and Chausa by the natives, standing isolated on the plain and eminent above it. The most northerly of these statues is the celebrated vocal Memnon. Their present isolation, however, is probably accidental, and arises from the subsidence or destruction of an intermediate dromos, of which they formed the ends, and which led to the Ammonophium. These statues have already been described in the Dictionary of Biography, s. v. Memnon [Vol. ii. p. 1083.] It may be added here that the present height of these colossal figures, inclusive of the pedestal, is 60 feet. The alluvial soil, however, rises to nearly one half of the pedestal, and of there is a description of the age of thecolossal figures. Plus, A. D. 159, foll. i. e. about 1720 years old, we observe some measures of the amount of deposition in so many centuries. The blocks from which
the stances are formed and composed of a cause,

the apse; and such numbers of this animal have been

the village of Medinet-Abu stands about one third

of a mile SW. of Kom-el-Balbat, upon a lofty

a measure hardly inferior to that which marks

the work of successive monarchs of the name of Thoth-

masonry of the rock, and is set in a measure hardly

towards the river, are inscribed the

names of Thoth-\textit{messe}, the Asbiopion, of Nectaneboes,

the last independent king of Egypt, of Ptolemy

II, and of Antiochus Pius. The original

Thothmesian comprises merely a sanctuary

surrounded by galleries and eight chambers; the

additions to it represent the different periods of its pa-

tions, which are by far the best of the southern

Ramessian of Champollion—far exceeds in

dimensions and the splendour of its decorations the

Thothmesian. It stands a little S. of the temple,

near the foot of the hills. The dromes which

connects them is 265 feet in length. The sculptures

on the pylon relate to the coronation of Ramesses IV.

portico, a temple and a palace, connected with each

other by a pylon and a dromos. The temple was

the entrance to these tombs are rectangular, and open

passages which either pierce the rock in straight

lines, or wind through it by ascending and descen-

ding shafts. Where the limestone is of a crumbling

nature, it was supported by brick arches, and drains

were provided for carrying off standing or usual

water. The walls of these passages and chambers

were carefully prepared for the artist. Rough or

ious portions were cut out, and their place filled up

with bricks and plaster. Their entire aspect was

then covered with stucco, on which the paintings

were designed and highly coloured. The doorways

were finished with stone slabs or flat sur-

face, or cut into the stucco. They are mostly

squares in aches of chequer and arabesque work. The

subjects portrayed within these frames or niches are

very various,—ranging through religious ceremonies

and the incidents of public or private life. The e-

ments of these tombs may indeed be termed the

miniature ratio of the ancient world. A portion of

the space of 40 and 50 feet no less than

1300 hieroglyphics are often traced, and finished

with a minute delicacy unsurpassed even in mat-

ings above ground, which were meant for the eye of

the living.

The Royal Sarcoph., however, forms the most

striking feature of the Theban necropolis. They

stand in a lovely and barren valley, seemingly a na-

tural chasm in the limestone, and resembling in its

perpendicular sides and oblong shape a sarcophagus.

At the lower end of this basin an entrance has been

cut—there seems to be no natural mode of ingress-

in the rock. Forty-seven tombs were, at one time,

known to the ancients. (Diodor. i. 46.) Several

twenty or twenty-one have been examined by so-

vern explorers. Here reposèd the Theban Pharaohs

from the 18th to the 21st dynasty. The only

tombs, hitherto discovered, consist of those of

Amenophis III, Ramesses M\textit{é}m\textit{â}m, and Ramess

III. To prepare a grave seems to have been an

act of the pleasures of Egyptians equally

and since the longest survivor of these tombs in the

most sumptuous tomb, it may be in-

ferred that the majority of them died before they

had completed their last habitation.

The queens of Amenophis were buried apart from

the kings, in a spot about three-fourths of a mile SW.

of the temple of Medinet-Abu. Each of them has

the title of 'Wetkiret,' the name of tomb of all kinds, either that

their consorts combined with their proper names that

also of the great Theban deity, or that, after death,

they were dignified by apotheosis. Twenty-four

tombs have at present been discovered in this cen-

tury, twelve of which are ascertainment to be those of

the queens. The least injured of them by time or

harder strata of the hills are of finer and more dur-

able texture, and here the priest-caste and nobles

were interred. The tombs of the lower orders are

generally without sculpture, but filled with mum-

mies of animals accorded sacred by the Aegyptians.

A favourite companion in death appears to have been

the Nile, the monuments are

even more magnificent. The villages of Luxor and

Karnak occupy a small portion only of the true De-

polarity. The ruins at Luxor stand close by the river.

The ancient landing place was a jetty of stone, which
THEBAE AEGYPTL
also served to break the current of the stream. The monumental monuments are two obelisks of Ramses III, respectively 70 and 72 feet high, one of which still remains there, while the other has been removed to the Place de la Concorde at Paris. Their unequal height was partially concealed from the spectator by the lower obelisk being placed upon the higher pedestal. Behind them were two monolithic statues of that monarch, in red Syenite granite. These are now covered from the breach downwards with rubbish and fluvial deposit, but were, originally, including their chairs or bases, 39 feet high. Next succeeds a court, surrounded by a corridor of double columns, 190 feet long and 170 broad. It is entered through a portal 51 feet in height, whose pyramidal wings are inscribed with the battles of Ramses. On the north, a corridor of 201 feet, the north-east corner of which is closed by Amenophis III, opens upon a colonnade which leads to a smaller court, and this again terminates with a portico composed of four rows of columns, eight in each row. Beyond the third portico follows a considerable number of apartments, flanking a sanctuary on the walls of which are represented the belli militari of that prince, who was a conqueror.

A dromos of ondoro-sphinxes, and various buildings now covered with sand and dried mud, formerly connected the quarter of eastern Thebes, represented by Lenuor, with that represented by Karnak. Near to the latter place a portion of the dromos still exists, and a little to the right of it is a second dromos, which must have been one of the most remarkable structures in the city. It led up to the palace of the kings, and consisted of a double row of statues, sixty or seventy in number, each 11 feet distant from the next, and each having a lion's body and a ram's head. The SW. entrance of the palace is a lofty portal, followed by four spacious courts with intervening gateways. In the courtyard of the palace, which is, in some degree, lessened by later additions to its plan, for on the right side of the great court was a cluster of small chambers, while on its left were only two apartments. Their object is unknown, but they probably served as lodgings or offices for the royal attendants. In the first of the two main courts are obelisks, one of which is 95 feet high, and the other still erect and uninjured. In a second court to the right of the first, there were two obelisks also: the one which remains is 92 feet high. The eldest portion of the palace of Karnak appears to be a few chambers, and some polygonal columns bearing the shield of Setiis. To these—the nucleus of the later structure—thePharaohs added, made considerablar additions; among them a chamber whose sculptures compose the great Karnak Tablet, so important a document for Aegyptian chronology.

But the Great Court is surpassed in magnificence by the Great Hall. This is 80 feet in height, and 339 feet long by 179 broad. The roof is supported by 134 columns, 13 in the front and 122 in the sides. The central columns are each 66 feet high, clear of their pedestals, and each 11 feet in diameter. The pedestals were 10 feet high, and the abacus over their capitals, on which rested the architrave of the ceiling, was 4 feet in depth. The columns were each about 27 feet apart from one another. The six columns in the front were each 41 feet high, and the 9 feet 9 inches girder. Light from the entrance were admitted into the building through apertures in the side walls. The founder of the palace was Setiel-Menepthah, of the 18th dynasty; but one reign cannot have sufficed for building so gigantic a court, and we know indeed not only that many of the historical buildings of the city were contributed by his son Ramses II, but also that the latter added to the Great Hall, on its NW. side, a vast hypethral court, 275 feet in breadth, by 329 in length. This, like the hall, had a double row of columns down its centre, and a covered corridor round its sides. Four gateways opening to the four quarters gave admission into this court; and to the principal one which fronted the Nile an avenue of crio-sphinxes led up, headed by two granite statues of Ramses II.

The purpose for which these spacious courts and their annexed halls and esplanades were erected was perhaps partly religious, and partly secular. Though the kings of Egypt were not deified, the edifices which were built to honor them were of divine character. It was claimed for the king that he was the son of Ammon, and in the temple of Karnak he was enthroned as the god Amun. The amanuensis of the 3rd dynasty, that is, the beginning of the 26th, thus addressed the king: 'O Pharaoh of the gods, as in the presence of Amun.' The title of 'god' was conferred on the king by the priests. The emperor Theodosius is said to have inspected the city of Thebes. He was received by Theodotus, the archbishop, in the presence of a large multitude of the people. Theodotus had an army as well as a navy, and he was received with great enthusiasm. He was entertained with a splendid banquet, and was presented with a large sum of money. Theodosius was pleased with the city, and he wrote a letter to the emperor Constantine, in which he praised the city and the people. He said that the city was well-peopled, and that the people were well-fed and clothed. He also said that the city was well-governed, and that the government was efficient.

In the Great Hall a great number of the columns are still erect. The many which have fallen have been undermined by water loosening the soil below; and they fall the more easily, because the architraves of the roof no longer hold them upright. The most costly materials were employed in some parts of the palace. Cornices of the finest marble were inlaid with ivory mouldings or sheathed with beaten gold. These were the principal structures of the eastern moiety of Thebes: but other dromoi and gateways stand within the circuit of its walls, and by their sculptures show to us the Pharaohs that occupied it. The eastern branch of the dromos which connects Lenuor with Karnak appears from its remains to have been originally 500 feet in length, and composed of a double row of ram-headed lions 58 in number. The eastern and western portals stand at its SW. extremity. It is 64 feet high, but without the usual pyramidal propyla. It is indeed a work of the Greek era, and was raised by Ptolemy Euergetes L. Ramses IV. and Ramses VIII. added temples and a dromos to the city. Nor was Thebes without its benefactors even so late as the era of the Roman Caesars. The name of Tiberius was inscribed on one of its gateways, which was dedicated by his general survey of the Empire, directed some repairs or additions to be made to the temple of Zeus-Amon. That Thebes, as Herodotus and Diodorus saw it, stood upon the site and incorporated the remains of a yet more ancient city, is rendered probable by its sudden expansion under the 18th dynasty of the Thebans, as well as by the traces of its architecture, more in affinity with the monuments S. of the cataracts than with the proper Aegyptian style. It seems hardly questionable that
Thebes was indebted for its greatness originally to its being the principal centre of Ammon-worship,—a worship which, on the one hand, connected it with Meroe, and, on the other, with the islands of the Libyan desert. The strength which the Thebaid and its capital thus acquired not only enabled it to rise superior to Abydus in the earlier period, but also to expel the Assyrians from the Delta. Now becomes then an interesting question which quarter of Thebes was its cradle? Did it spread itself from the eastern or the western shore of the Nile? Both Dioecesis and Strobos are agreed in placing the "old town," with its Ammonian temple, on the eastern bank of the river; and this site too was the more accessible of the two as neither its eastern nor western name came from the left or, as it is more likely they did, from the right shore. Between Desor and Karwak lies the claim to be considered as the site of the earliest Diospolis. Now in the former place there is no conspicuous trace of Ammon-worship, whereas the latter, in its ram-headed cromlech, abounds with symbols of the worship of Ammon. The presence of Ammon. Osis indeed appears as his son or companion on the sculptures, and in some of the temple-legends they were represented as joint founders of the shrine. But Ammon was without doubt the elder of the two. We may accordingly infer that the first Thebes stood nearly on the site of the eastern Karwak, as a period anterior to all records: that it expanded towards the river, and was separated by the whole breadth of the stream and of the plain to the foot of the Libyan hills from the necropolis. Finally, that as its population became too large for the precincts of the eastern plain, a suburb, which grew into a second city, arose on the opposite bank of the Nile; and thus the original division of the land remains unchanged.

The territory of Thebes was named Thebais (Thebaïs, Θέβαις), an obvious name to S., lat. 24° 5' N., and Hermopolis Magna to N., lat. 25° 45' N. On the E. it was bounded by the Arabian, on the W. by the Libyan hills and desert. As rain seldom falls in the Thebais (Hered. iii. 10), and as its general surface is rocky or sandy, the breadth of cultivable land depends on the alluvial deposits of the Nile, and this again is regulated by the configuration of the country. For this reason the population of the Thebaid was mostly gathered into towns and large villages, both of which are often dignified by ancient writers with the appellation of cities. But numerous cities were incompatible with the physical character of this region, and its population must have been considerably below the estimate of it by the Greeks and Romans.

The Thebais was divided into ten nomes (Strab. vii. p. 787), and consequently ten halls in the Libyakin were appropriated to its nomarchs. But the timber apparently varied with the boundaries of Upper Egypt, since Pliny (v. 9) enumerates eleven, and others tiers mention fourteen Nomees. The physical aspect of the Thebais requires especial notice, nay it differed, both geologically and in its fauna and Flora, from that of Lower Egypt.

For the most part it is a narrow valley, intersected by the river and bounded by a double line of hills, lofty and abrupt on the eastern or African Thebes, and interrupted by sandy plains and valleys on the Libyan or western. The desert on either side produces a stunted vegetation of shrubs and herbs, which emit a slight aromatic odor. The cultivable soil is a narrow strip on each side of the Nile, forming, with its bright verdure, a strong contrast to the brown and arid hue of the surrounding desert. The meanders of the river do not exceed 11 miles, and sometimes is contracted by the rocky banks of the Nile even to two.

Upper Egypt belongs to Nubia rather than to the Heptanomia or the Delta. Herodotus (ii. 10) was mistaken in his statement that rain never falls in the Thebais. However, of which the flooding of Upper Egypt is most fearful and annoying. Showers fall annually during four or five days each year, and about once in eight or ten years heavy rains fill the torrent-beds of the mountains, and convert the valleys on either side of the Nile into temporary pools. That this was so even in the age of Hecataeus and Herodotus is proved by the circumstance that the inhabitants of Thebais have their mastabas in the water off.

But the fertility of the Thebais depends on the overflow of the Nile. From Syene nearly to Latomia, lat. 25° 17' N., the cultivable soil is a narrow rim of alluvial deposit, bounded by steep walls of sandstone. On the Arabian shore were the quays for the conveyance of the Nile waters, which were constructed at Apollinopolis Magna (Kefr) the sandstone disappears from the W. bank of the river, and on the E. it extends but a little below that city. Four miles below Eilithya, the limestone region begins, and stretches down nearly to the apex of the Delta, descending on the Libyan side to the s. It is followed southward by a broad plain. This region is 5° 15' wide, and 6 miles in breadth. At this point a greater breadth of land is cultivable, and the Arabian hills deep gorges open before the Red Sea, the most considerable of which are the gorges that run from Eilithya in a SE. direction to Betnica, and from Coptos, past the perturbarbary quay, to Coeseir on the Red Sea. The banks and estuaries of the river are cut by sandy mouths which are flat and marshy. The Prolematis constructed in these valleys are still occasionally found buried in the sand. At Latomia the Nile-valley is nearly 5 miles wide, but it is again crossed by the rocks at Gebelus, where, owing to the precipitous character of the banks, the river is not altered. The river and crosses the desert to Hermopolis. The next material expansion of the valley is at Thebes. At this point both chains of hills curve boldly away from the river, and leave an area of more than 5 miles in length and 3 in breadth. At the northern extremity of this plain the banks again contract, and at Gourna are almost close to the Nile. Re-opening again, the
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borders of the stream as far as Hermopolis Magna, the northern boundary of the Thebaid, generally ex-
tend inland on the E. side about one mile and a half, on the W. about two miles. They do not indeed ob-
serve an unbroken line, but the alluvial soil, where the
mouths of the collateral valleys permit, occasion-
ally stretches much farther into the country. Canals
and dykes in the Pharaonic period admitted and
retained the Nile's deposit to an extent unknown
either in Grecian, Roman, or modern eras.

Seen from the river the Thebaid, in the florishing
periods of Egypt, presented a wide and animated
spectacle of cultivation and industry, wherever the
banks admitted of room for cities or villages. Of the
scenery of the Nile, its teeming population and mul-
titudinous river-craft, mention has already been made in
the article NILE. Among many others, the fol-
lowing objects were beheld by those who travelled
from Syene to Hermopolis. At first the general
aspect to the shores is barren and dreary. Kom-Ombu, the ancient Ombi, would first arrest
attention by the brilliant colours of its temples, and,
at certain seasons of the year, by the festivals held
in honour of the crocodile-headed deity Serak. At
times also, if we may credit the Roman satirist
(Juvénal, Sat. xvi.), the shore at Ombi was the
scene of a real excitement, when the Emithi, the
navigator from Teinty. Sixteen miles below Ombi
was the seat of the special worship of the Nile, which
at this point, owing to the escaped form of its sand-
stone banks, admits of a narrow road only on either
side, and seems to occupy the whole breadth of
Aegypt. Here, too, and on the eastern bank especially are said to be found the tombs which surround
the Theban architects with their durable and beauti-
ful materials. Various landing-places from the river
gave access to those quarries: the names of suc-
cessive sovereigns and princes of the xviiiith dynasty,
their wars and triumphs, are recorded on the rocks;
and blocks of stone and monolithic shrines are still
visible in their galleries. The temples of Apollino-
polis Magna on the shores is barren and dreary.
Edfu, the temple of Edfu, was once the
Thebes occupying either bank, Crocop, long the seat
of Aegyptian commerce with India, the temples of
Athor and Iasi at Teinty, the mouth of the ancient
branch of the Nile, the canal of Jusef at Diospolis
Parva, the necropolis of Abydos, near which runs the
highroad to the greater Oasis, the linen-works and
shops of the town of Edfu, and lastly, the
sepulchral chambers at Lycomolis, and, and,
finally, the superb portion of Hermopolis Magna,
all alike, within a compass of about 380 miles,
the wealth, enterprise, and teeming population of
Upper Aegypt.

The vegetation of this region announces the app-
pearance of tropics. The productions of the desert,
stunted shrubs and trees, resemble those of the Ara-
bian and Libyan wastes. But wherever the Nile fer-
tilizes, the trees and plants belong rather to Aethiopia
than to the lower country. The sycamore nearly dis-
appears: the Theban palm and the date-palm take its
place. The lotus (Nymphaea lotus and Nymphaea
columbiana) is as abundant in the Thebais as the
papyrus in the Delta. It is the symbol of the
Upper Land: its blue and white cups enliven the pools
and canals, and representations of them furnished a
familiar and graceful ornament to architecture.
Its bulb afforded a plentiful and nutritious diet to
the poorer classes. The deserts of the Thebais,
which in Christian times swarmed with monasteries
and hermitages, contained the wolf, hyena, and
jackal: but the larger carnivorous animals of Libya
were rarely seen in Aegypt. (Hered. ii. 65.) In the
Pharaonic times the hippopotamus was found in the
Nile below the Cataracts: more recently it has sel-
dom been found N. of them. The crocodile, being an
object of worship in several of the Theban temples,
was doubtless more abundant than it is now. From
both papyri and sculptures we know that the The-
ban landowners possessed horned cattle and sheep
in abundance, although they kept the latter for their
wool and milk principally; and the chariots of
Thebes attest the breeding and training of horses.

From extent drawings on the monuments we know
also that horticulture was a favourite occupation in
Upper Aegypt.

The population of the Thebais was probably of a
purer Egyptian stamp than that of the Delta; at
least its admixtures were derived from Arabia or
Meroe rather than from Phoenicia or Greece. Its
revolutions, too, proceeded from the south, and it
was comparatively unaffected by those of the Lower
Country. Even as late as the age of Tiberius, a.d.
14—37, the land was prosperous, as is proved by
the extension and restoration of so many of its pub-
lic monuments; and it was not until the reign of
Diocletian that its ruin was consummated by the in-
vasion of the Gothic Vandals and the barbarian
hordes from Nubia and the Arabian desert. [W. B. D.]

THEBAE (Θηβαί, orig. Θηβαί, Dor. Θῆβαι; EA. 
Θῆβαι, fem. Θῆβας, Thebanus, fem. Thebae),
the chief city in Boeotia, was situated in the southern
plain of the country, which is divided from the
northern by the ridge of Orchestus. Both these
plains are surrounded by mountains, and contain
for a long time two separate confederates, of which
Orchomenus in the north and Thebes in the south
were the two leading cities.

I. HISTORY.

No city in Greece possessed such long continued
celebrity as Those, Athens and Sparta, which were
the centres of Grecian political life in the
historical period, were poor in mythical renown;
while Argos and Mycenae, whose mythical annals
are full of glorious recollections, sank into com-
rparative insignificance in historical times, and My-
cenae indeed was blotted out of the map of Greece
so soon after the fall of Troy. But the early pre-

cental ages Those shone pre-eminent, while in later
times she always maintained her place as the third
city of Greece; and after the battle of Lunctra was
for a short period the ruling city. The most cele-
brated Grecian legends cluster round Those as their
centre; and her two sieges, and the fortunes of her
royal houses, were the favourite subjects of the tragici
music. It was the native city of the great seer
Tiresias and of the great musician Amphiom. It
was the reputed birthplace of the two deities Diony-
sus and Hercules, whence Those is said by Sophocles to
be "the only city where mortal women are the
mothers of gods (οὶ δέ μόρφων τινῶν οἱ θεοί

According to the generally received tradition,
Those was founded by Cadmus, the leader of a
Phoenician colony, who called the city Kadmeia
(Kadmeia), a name which was afterwards confined
to the citadel. In the Odyssey, Amphinom and Zel-
this, the two sons of Antiloce by Zetes, are rep-
resented as the first founders of Those and the first

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THEBAN BOEOTIA.

builders of its walls. (Oid. xi. 282.) But the geographers placed Amphic and Zephas lower down in the series, as we shall presently see. The legends connected with the foundation of the city by Cadmus and his descendants are so interwoven that it is not possible to separate the two series of traditions. It is impossible to determine which of the original inhabitants of Thebes were called Cadmusians (Kadmeis, II. iv. 285, 291, v. 807, x. 288, Od. xi. 276) or Cadmiochians (Kadmeisies, IL iv. 285, 286, xxiii. 680), and that the southern plain of Boeotia was originally called the Kadmeian land (Kadmeis, Thuc. i. 18). The origin of these Cadmiochians has given rise to much dispute among modern scholars. K. O. Miller considers Cadmus a god of the Tyrrenian Paelagians, and maintains that the Cadmiochians are the same as the Tyrrenian Paelagians. Waller endeavours to prove that the Cadmiochians were a Tyrrhenian colony; while others assert that the old traditions are too inconsistencies to be admitted as evidence for the:...
THEBES BOEOTIAE.

There is another important event in the mythical times of Thebes, which was not interwoven with the series of the legends already related. This is the birth of Hercules at Thebes, and the important service which he rendered to the city by his war against Orchomenus. It was stated that the Thebans were compelled to pay tribute to Erginus, king of Orchomenus; but that they were delivered from the tribute by Hercules, who marched against Orchomenus, and greatly reduced its power (Paus. ix. 97. § 2; Strab. ix. p. 414; Diod. iv. 19). This legend has preserved only some historical fact, that Orchomenus was at one time the most powerful city in Boeotia, and held even Thebes in subjection.

Thebes is frequently mentioned in Homer, who speaks of its celebrated seven gates (II. iv. 406, Od. xi. 265); but its name does not occur in the catalogue of the Greek cities which fought against Troy, as it was probably supposed not to have recovered from its recent devastation by the Epigoni. Later writers, however, related that Thersander, the son of Polyneices, accompanied Agamemnon to Troy, and was slain in Mycia by Telephus, before the commencement of the siege; and that upon his death the people of Thebes, by consequence of the tender age of Tissamenus, the son of Thersander. (Paus. ix. 5. §§ 14, 15.) In the Iliad (ii. 494) Penelope is mentioned as one of the leaders of the Boeotians, but is not otherwise connected with Thebes.

According to the chronology of Thucydides, the foundation of the Thebans in Boeotia was 60 years after the Trojan War, when they were driven out of their city and country by the Boeotians, an Aeolic tribe, who migrated from Thessaly. (Thuc. i. 12; Strab. ix. p. 401.) This seems to have been the genuine tradition; but as Homer gives the name of Boeotians to the inhabitants of the country called Boeotia in later times, Thucydides endeavoured to elucidate the authority of the poet by the other tradition, by the supposition that a portion of the Aeolic Boeotians had settled in Boeotia previously, and that these were the Boeotians who sided against Troy. According to other accounts, Thebes was taken by the Thracians and Pelaegians during the Trojan War, and its inhabitants driven into exile in Phocis, from where they returned in a later period. (Strab. ix. p. 401; Diod. xix. 63.)

Pausanias gives us a list of the kings of Thebes, the successors of Tissamenus, till the kingly dignity was abolished and a republic established in its place (ix. 5. § 16). But, with the exception of one event, we know absolutely nothing of Theban history, till the disputes between Gephyrates and Plataea in the latter end of the sixth century a. c.

The event to which we allude is the legislation of Philelauus, the Corinthian, who was enanourmed of Diocles, also a Corinthian, and the victor in the Olympic games, b. c. 728. Both Philelauus and Diocles left their native city and settled at Thebes, where the former drew up a code of laws for the Thebans of which we know nothing but the name, mentioned by Aristotle. (Pol. ii. 9. §§ 6, 7.) At the time when Thebes first appears in history, we find it under an oligarchical form of government, and the head of a political confederation of some twelve or fourteen Boeotian cities. The greater cities of Boeotia were members of this confederation, and the smaller towns were attached to one or other of these cities in a state of dependence. [Boeotia, p. 415.]
the other Boeotian towns. A democratical form of government was established in the different cities, and the oligarchical leaders were driven into exile. (Thuc. i. 108; Diod. xii. 81.) This state of things lasted barely ten years; the democracy established at Thebes was ill-conducted (Arist. Pol. v. 2. § 6); and in a. 447 the various Boeotian exiles, combining their forces, made themselves masters of Thebes, and threw back the Athenian army to its own walls. 

The Athenians sent an army into Boeotia under the command of Tolmides; but this general was slain in battle, together with many of his men, while a still larger number were taken prisoners. To recover these prisoners, the Athenians agreed to relinquish their power over Thebes and the other Boeotian cities. They demolished the chief gates of the city, and removed some other places. The exiles were restored; and Thebes again became the bitter enemy of Athens. (Thuc. i. 115, ii. 63; Diod. xii. 6.) The Thebans were indeed more anti-Athenian than were the Spartans themselves, and were the first to commence the Peloponnesian War by their attempt to surprise Plataea in the night, a. 431. The results of this attempt, and of not one subsequent siege and capture of the city, belongs to the history of Plataea. [DETAILED] Throughout the Peloponnesian War the Thebans continued the active and bitter enemies of the Athenians; and upon its close after the battle of Argospolum they joined the Corinthians in urging the Lacedaemonians to dangerous Athens, and sail its population into slavery. (Xen. Hell. ii. 2. § 19.) By soon after this event drawn up in the plain of Corinna to oppose him. The right wing and centre of his army were victorious, but the Thebans completely defeated the Orchemons who formed the left wing. The victorious Thebans now faced about, in order to regain the rest of their army, which had retreated to Mount Ithome, and the conflict which ensued was one of the most terrible which had yet taken place in Greek warfare. To Thebes at length succeeded in forcing their way through, but without not great loss. This was the first time that the Thebans had fought a pitched battle with the Spartans; and the value of the victory was a great tribute to the victories which were soon to overthrow the Spartan supremacy in Greece. (Xen. Hell. iv. 3. §§ 15—21.)

We have dwelt upon these events somewhat at length in order to explain the rise of the Theban power; but the subsequent history must be read more briefly. After the battle of Corinna, a series of events appeared at first to deprive Thebes of the ascendency she had lately acquired. The pact of Antalcidas (a. 387), which was concluded under the influence of Sparta, guaranteed the independence of all the Greek cities; and though the Thebans first claimed to take the oath, not in their own behalf alone, but for the Boeotian confederacy as a whole, the Thebans were left to swear to the treaty for their own city alone, and otherwise they would have had to content themselves with the whole power of Sparta and her allies. (Xen. Hell. v. 1. §§ 32, 33.) By this act the Thebans virtually renounced their supremacy over the Boeotian cities; and Argos at length raised a body of troops to invade the Boeotian territory. For the purpose of strengthening Thebes. Not only was the independence of the Boeotian cities proclaimed, and a legal dignity organized in each city hostile to Thebes and favorable to Sparta, but Lacedaemonian garrisons were
stationed in Orchomenus and Thespiae for the purpose of overawing Boeotia, and the city of Plataea was rebuilt to serve as an outpost of the Spartan power. (Paus. i. 1. § 4.) A more direct blow was aimed at the independence of Thebes in n. c. 383 by the seizure of the Cadmeia, the citadel of the city, by the Spartan commander, Phoebidas, assisted by Leucidas and a party in Thebes favourable to Sparta. Though Phoebidas appears to have acted under secret orders from the Ephors (Diod. xiv. 20; Plut. Agesil. 24), such was the indignation excited throughout Greece by this treacherous act in time of peace, that the Ephors found it necessary to disavow Phoebidas and to remove him from his command; but they took care to reap the fruits of his crime. (Xen. Hell. v. 2. § 25.) Many of the leading citizens at Thebes took refuge at Athens, and were received with the same kindness which the Athenian exiles experienced at Thebes after the close of the Peloponnesian War. Thebes remained in the hands of the Spartan party for three years; but in n. c. 379 the Athenian fleet took the city, and the Cadmeia, and the party of Leucidas overthrown by Pelopidas and the other exiles. The history of these events is too well known to be repeated here.

In the following year (n. c. 378) Thebes formed an alliance with Athens, and with the assistance of this state resisted with success the attempts of the Laconian state to wrest them from the control of Athens, and to increase the power of the Thebans, and their destruction of the city of Plataea (Platae) provoked the jealousy of the Athenians, and finally induced them to conclude a treaty of peace with Sparta, n. c. 371. This treaty, usually called the peace of Callias from the name of the leading Athenian negotiator, included all the parties in the league war, with the exception of the Thebans, who were thus left to contend single-handed with the might of Sparta. It was universally believed that Thebes was doomed to destruction; but only twenty days after the signing of the treaty all Greece was astounded at the news that a Lacedaemonian army had been utterly defeated, and their king Cleombrotus slain, by a body of Epaminondas, upon the fatal field of Leuctra (n. c. 371). This battle not only destroyed the prestige of Sparta and gave Thebes the ascendency of Greece, but it stripped Sparta of her Peloponnesian allies, over whom she had exercised dominion for centuries, and led to the establishment of two new political powers in the Peloponnesus, which threatened her own independence. These were the Arcadian confederation and the restoration of the state of Messenia, both the work of Epaminondas, who conducted four expeditions into Peloponnesus, and directed the councils of Thebes for the next 10 years. It was to the abilities and genius of this extraordinary man that Thebes owed her position at the head of the Greek states; and upon his death, at the battle of Mantinea (n. c. 362), she lost the pre-eminence she had enjoyed since the battle of Leuctra. During their supremacy in Greece, the Thebans were of course undisputed masters of Boeotia, and they availed themselves of their power to wreak their vengeance upon Orchomenus and Thespiae, the two towns which had been very severe to them in their authority, the one in the north and the other in the south of Boeotia. The Orchomenians had in n. c. 395 openly joined the Spartans and fought on their side; and the Thespians had withdrawn from the Theban army just before the battle of Leuctra, when Epaminondas gave permission to any Boeotians to retire who were averse to the Theban cause. (Paus. ix. 13. § 8.) The Thebans were expelled from their city and Boeotia soon after the battle of Leuctra [Thespiae]; and Orchomenus in n. c. 365 was burnt to the ground by the Thebans; the male inhabitants were put to the sword, and all the women and children sold into slavery. (Oros. i. 30. 7.)

The jealousy which Athens had felt towards Thebes before the peace of Callias had been greatly increased by her subsequent victories; and the two states appear henceforward in their old condition of hostility till they were persuaded by Demosthenes to unite their efforts against Philip, the conqueror of Macedon. After the battle of Mantinea their first open war was for the possession of Euboea. After the battle of Leuctra this island had passed under the supremacy of Thebes; but, in n. c. 358, discontent having arisen against Thebes in several of the cities of Euboea, the Thebans sent a powerful force into the island. The Euboeans, however, appealed to Philip for aid to Athens, which was readily granted, and the Thebans were expelled from Euboea. (Diod. xvi. 7; Dem. de Cherson. p. 108, de Cor. p. 259, c. teerp. p. 397.) Shortly afterwards the Thebans commenced the war against the Phocians, usually known as the Sacred War, and in which almost all the leading states of Greece, except Athens, were involved. Both Athens and Sparta supported the Phocians, as a counterpoise to Thebes, though they did not render them much effectual assistance. This war terminated, as is well known, by the intervention of Philip, who destroyed the Phocian towns, and restored to Boeotia Orchomenus and the other towns which the Phocians had taken away from them, n. c. 346. The Thebans were still the masters of Phoci when Philip then demanded their adherence to Macedon. Both Athens and Sparta supported the Phocians, as a counterpoise to Thebes, though they did not render them much effectual assistance. This war terminated, as is well known, by the intervention of Philip, who destroyed the Phocian towns, and restored to Boeotia Orchomenus and the other towns which the Phocians had taken away from them, n. c. 346. The Thebans were still the masters of Phoci when Philip then demanded their adherence to Macedon. Both Athens and Sparta supported the Phocians, as a counterpoise to Thebes, though they did not render them much effectual assistance. This war terminated, as is well known, by the intervention of Philip, who destroyed the Phocian towns, and restored to Boeotia Orchomenus and the other towns which the Phocians had taken away from them, n. c. 346. The Thebans were still the masters of Phoci when Philip then demanded their adherence to Macedon.

The old feeling of ill-will between Thebes and Athens still continued: Philip calculated upon the good wishes, if not the active co-operation, of the Thebans against their old enemies, and probably thought they would never dare to resist his demands. The Thebans were divided into two states as within the range of probability. This union, however, was brought about by the eloquence of Demosthenes, who was sent as ambassador to Thebes, and who persuaded the Thebans to form an alliance with the Athenians for the purpose of resisting the ambitious schemes of Philip. In the following year (n. c. 335) Philip defeated the combined forces of Thebes and Athens at the battle of Chaeronea, which crushed the liberties of Greece, and made it in reality a province of the Macedonian monarchy. On this fatal field the Thebans maintained the reputation they had won in their battles with the Spartans; and their Sacred Band was cut to pieces in their ranks. The battle was followed by the surrender of Thebes, which Philip treated with great severity. Many of the leading citizens were either banished or put to death; a Macedonian garrison was stationed in the Cadmeia; and the government of the city was placed in the hands of 500 citizens, the partisans of Philip. The Thebans were also deprived of their sovereignty over the Boeotian towns, and Orchomenus, Plataea, and Boeotia were reduced to the authority of Athens, and again filled with a population hostile to Thebes. (Diod. xvi. 87; Justin. ix. 4; Paus. iv. 27. § 10, ix. 1. § 8.) In the year after Philip's death (n. c. 335) the Theban exiles got possession of the city,
besieged the Macedonian garrison in the Cedrene, and invited the other Greek states to declare their independence. But the rapidity of Alexander's movements disconcerted all their plans. He appeared at Orchomenus in Boeotia, before any intelligence had arrived of his quitting the north. He was willing to give the Greeks an opportunity for negotiation; but as his proposals of peace were rejected, he directed a general assault upon the city.

The Thessalian troops outside the gates were driven back, and the Macedonians entered the town along with them. A dreadful carnage ensued; 8000 Thessalians are said to have been slain, and 20,000 to have been taken prisoners. The town of the conquered city was referred to the Macedonian allies in his army, Orchomenus, Plataea, Phocis, and other inveterate enemies of Thebes. Their decision must have been known beforehand. They declared that Thebes should be razed to the ground, with the exception of the Cedrene, which was to be held by a Macedonian garrison; that the territory of Thebes should be divided among the allies; and that all the inhabitants, men, women, and children, should be sold as slaves. This sentence was carried into execution by Alexander, who levelled the city to the ground, with the exception of the house of Pindar (Arr. Am. I., 8, 9; Diod. xvi. 14—15; Justin. xii. 4.) Thebes was then burned out of the territory of Thebes, without inhabitants, for the next 20 years. In a.c. 315, Cassander undertook the restoration of the city. He united the Thessalian allies and their descendants from all parts of Greece, and was successfully assisted by the Athenians and other Greek states in the work of restoration. The new city occupied the same area as the old; it was garrisoned by a garrison of Cassander. (Diod. xix. 52—54, 76; Paus. ix. 7, § 4.) Thebes was twice taken by Demetrius, first in a.c. 302, and a second time in 296, but on each occasion he added his victory with moderation. (Plut. Demetr. 39, 40: Diod. xvi. 461, ed. West.)

Dicaearchus, who visited it not long after its restoration, has given a very interesting account of the city. "Thebes," he says (§ 12, seq. ed. Wihr), "is situated in the centre of Boeotia, and is about 70 stadia in circumference; its site is level, its shape circular, and its appearance gloomy. The city is ancient, but it has been lately rebuilt, having been three times destroyed, as history relates; on account of the numberless and haughtiness of its inhabitants. It is well adapted for ruling hostiles since it is plentifully provided with water, and abounds in green pastures and hills; it contains also better gardens than any other city in Greece. Two rivers flow through the town, and irrigate all the adjacent plain. There is also a subterraneous stream issuing from the Cedrene, through pipes, and to be the very life of the town. Thebes is a most favorable residence in the summer, in consequence of the abundance and coolness of the water, its large gardens, its agreeable breezes, its verdant appearance, and the quantity of summer and autumnal fruits. In the winter, however, it is a most disagreeable residence, from being destitute of fuel, and constantly exposed to floods and winds. It is then often covered with snow and very unhealthy." Although Dicaearchus probably means the capture of the city by the Egyptians, secondly by the Pelopids, during the Trojan war, and lastly by Alexander.

In this passage given to Thebes a succession of 70 stadia, or assigning in his verses (θεῖος θέσας) a much smaller extent to it, namely 3 mil. The latter number in the more probable a metre was less likely to be altered; but it is not, in prose is correct, it probably means 0 exterior. This gives a garrison city, which also gives an account of the character of the Thessalians, which is too long to be extant. It presents them as mobile-minded and anxious to be present and proud, and always ready to seize any dispute by fighting rather than through any course of justice. Thebes led its full share in the losses of Greece. After the fall of Corinth, a.c. 167, Greece is said to have destroyed Thebes (Liv. Epit. 8, 49), which we are probably to understand in terms of the city. In consequence of its losing at the Battle of Methone in the war against the Romans, it deprived of half its territory, which is in the eyes of the gods, in order to make compensation, among the Illyrians, Thracians, and Dacians. Although the Romans always recovered the land to the Thessalians, they never recovered from this blow (Paus. vii. 6, § 11, 6). But it was still reduced in the times of Augustus and Tiberius to a very small state (I. 1. 300). In the time of Augustus, the Thessalians united the Macedonian and the Thessalian, and the lower part of the country, with the exception of the temple of Zeus (ix. 7, § 6). In the times of the Roman Empire, Thebes became the seat of a considerable population, probably in comparison with its inebriated situation, which suffered in missions from greater security than the Macedonian town from which it continued to be established even at a later period, as were worn by the emperors of Constantiug. Thebes, p. 97, ed. Paris., p. 60, ed. Lasc. It was however, gradually suppressed by the emperors of Sicily and Italy; and the loss of the silk trade was followed by the rapid decline of Thebes. Dicaearchus says that the city was again reduced, as it was of Pannonia, to the site of the Cedrene.

II. Topography.

Thebes stood on one of the hills of Boeotia in Messene, which divides southern Messene into distinct parts, the northern being the plain of Messene and the southern the valley of the Aega. The two sides of the Messenian Gulf were inhabited by the Greeks, in founding a city, took care to select a site where there was an abundant supply of water, and a hill naturally defensible, which might be easily converted into an acropolis. They generally placed the acropolis on a position which would command the adjacent plain, and which was neither immediately upon the sea or...
have disappeared; but nowhere has this taken place more completely than at Thebes. Not a single trace of an ancient building remains; and with the exception of a few scattered remains of architecture and sculpture, and some fragments of the ancient walls, there is nothing but the site to indicate where the ancient city stood. In the absence of all ancient monuments, there must necessarily be great uncertainty; and the three writers who have investigated the subject upon the spot, differ so widely, that Leake places the ancient city to the south of the Cadmeia, and Ulrichs to the north of it, while Forchhammer supposes both the western heights between the Strophius and the Dirce to have been in a certain sense the Cadmeia, and the lower city to have stood eastward, between the Strophius and the Imsenus. In the great difficulty of arriving at an independent judgment upon the subject without a personal inspection of the site, we have adopted the hypothesis of Forchhammer, which seems consistent with the statements of the ancient writers.

The most interesting point in Theban topography is the position of the seven celebrated Theban gates. They are alluded to by Theocritus in Lib. xiii. 407, by Horace in Epist. ii. 1. 104; λοχ. Od. xiii. 263 and Hesiod (πεπλάκης τοίδας, Op. 161); and their names are given by seven different authors, whose statements will be more easily compared by consulting the following table. The numeral represents the order in which the gates are mentioned by each writer. The first line gives the names of the gates, the second the names of the demi-gods or other divinities associated with them, and the third the emblems upon their shields, and the fourth the names of the Theban chiefs.

Nomus designates five of the gates by the names of the gods and the planets, and to the other two, to which he gives the names of Electras and Onocoes, he also adds their position. Hyginus calls the gates by the names of the daughters of Amphion; and that of Ogygia alone agrees with that of the other writers. But, dismissing the statements of Nomus and Hyginus, whose authority is of no value upon such a question, we find that the remaining five writers agree as to the names of all the seven gates, with two or three exceptions, which will be pointed out presently. The position of the gates of the city is quite clear from the directions given by these writers. These are the Electra, Proctides, and Naus.

Pausanias says that Electra is the gate by which a traveller from Platea enters Thebes (ix. 8. § 6); that there is a hill, on the right hand of the gate, sacred to Apollo, called the Iamian, since the river Imsenus runs in this direction (ix. 10. § 2); and that on the left hand of the gate any fugitives, who was said that Amphitryon lived, which is followed by an account of other ancient monuments on the Cadmeia (ix. 11. § 1). Hence it is evident that the gate Electra was in the south of the city, between the hills Iamian and Cadmeia. The gate Proctides was on the north-eastern side of the city, since it led to Clais (ix. 18. § 1). The gate Naus was on the north-western side of the city, since it led to Onchestus and Delphi; and the river which Pausanias crossed, could have been no other than the Dirce (ix. 25. §§ 1, 3, ix. 26. § 5). The names of these three gates are the same in all the five writers: the manuscripts of Apollodorus have the corrupt word 'Ocyxther, which was altered by the editors into 'Oxyxther, instead of Naus, which was the reading suggested by Porson (ad Enip. Phoen. 1150), and adopted by Valckenaer. (See Unger, Thebana Paradoxos, vol. i. p. 313.)
Of the other four gates, the Homokloides is also the same in all the five writers. Of the remaining three Aeschylus does not mention their proper names, but specifies two by their locality, one as near the temple of Athena Onca, and the other as the Northern gate ("Σταύρια νότια"), and describes the last simply as the Seventh gate. The names of these three gates are nearly the same in the other four writers, the one near the temple of Athena Onca being called Cronææ, and in Statius Culmina Dircaea, the Northern gate Ogygia, and the Seventh gate Hypsias.—Euripides, however, also giving the name of Seventh to the last-mentioned gate.

Having described the position of the Electrae, Prostides, and Neitae, it remains to speak of the position of the other four, which we shall take in the order of Aeschylus. The fourth gate was probably situated on the western side of the city, and was called Cronææ, because it was near one of the fountains of Diros, now called Paphragy, situated upon the right bank of the river. Near that fountain was a hill, called by the Greeks "Σταύριον," whence Athena derived the name of Onca. Accordingly Statius, in calling the fourth gate Culmina Dircaea, connects both the fountain and the hill. Nonnus, who calls this gate Ozaææ, describes it as being the same time as situated towards the west. It is usually stated, on the authority of Hesychius, that the Oncaean gate is the same as the Ogygian; but this identification throws everything into confusion, while the change of three letters, proposed by Forchhammer, brings the statement of Hesychius into accordance with the other writers. ("Ουγγιανος καθώς Σταύρια [instead of "Ογγιανος"] καθώς λεγε, i.e. Aesch. Sept. c. Thes. 426.)

The fifth gate was called Ogygian from Ogygia, the most ancient king of Thebes, in whose time the deluge is said to have taken place. Now there is so part of Thebes more exposed to inundation than the north of the city between the gates Neitae and Prostides, where the torrent Strophius descends into the plain. Here we may probably place the Ogygian gate, which Aeschylus calls the Northern, from its position.

The exact position of the sixth gate, called Homokloides, and of the seventh, designated by its number in Aeschylus and Euripides, but by the name of Hypsias in the other writers, is doubtful. Forchhammer maintains that these gates were in the southern part of the city, one on either side of the gate Electrae; but none of his arguments are conclusive; and the position of these gates must be left uncertain. Pausanias relates that, after the victory of the Epigoni at Glissa, some of the Thebans tied to Homole in Thessaly; and that the gate, through which the exiles re-entered the city, when they were treated by Thersander, was named the Homokloides, from Homole in Thessaly (ix. 8. §§ 6. 7). Forchhammer thinks that it would have been supposed that the exiles entered the city by the same gate by which they quitted it; and as the gate leading to Glissa must have been either in the southern or
eastern side of the city, the gate Homoloides must have been on the southern side, as the Prostrides lay towards the east. But this is mere conjecture; and Leake supposes, with quite as much probability, that the Homoloides was on the north-western side of the city, since the Thebans would re-enter the city in that direction on their return from Homola.

The divisions of the city, and its monuments, of which Pausanias has given a full description, must be treated more briefly. The city, as already remarked, was divided into two parts by the torrent Strophia, of which the western half between the Strophia and the Dirce was the Cadmeia, while the eastern half between the Strophia and the Ismenus

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**PLAN OF THEBES FROM FORCHHAMMER.**

1. Temple of the Isemian Apollo.
2. Mella, the fountain of the Isemus.
3. Athena Onca.
5. Theatre and Temple of Dionysus.
7. Fountain of St. Theodore.
8. Syrna Antigonea.

AA. Road to Platea.
BB. Road to Leuctra.
CC. Road to Tanagra.
DD. Road to Chalcis.
EE. Road to Acrocorinnum.
FF. Road to Thebes.

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was the lower city (ἡ ἄνω τοῖς), said to have been added by Amphion and Zethus. (Paus. ix. 5. §§ 2, 6.) The Cadmeia is again divided by a slight depression near the fountain of Diros and the Kre- meia (κρημεία).† Two hills, of which the largest (στύλος) was the higher one to the south was the acropolis proper, and was called the Cadmeia στύλος ἀκρόπολις, while the northern hill formed the agora of the acropolis (τὸ ἐρείττερα ἁγοράς, Paus. ix. 12. § 3). The eastern half of the city was also divided between the Strphion and the Ilema in two parts, of which the latter consisted of the hill Ilemaion, and the northern of several minor eminences, known under the general name of Amphiion. (Ἀμφιείων, Αριάν, Ἀσσαλάκ i. 8.) Aeschylus describes the tomb of Amphiion as standing near the northern gate. (Ἀποδικίας, ἀσσαλάκος τίμαιος κατ' ἄγνοιαν Ἀμφιείων, Sept. c. Theb. 558.) Hence Thebes consisted of four parts, two belonging to the acropolis, and two of the agora, the acropolis proper and the agora of the acropolis, and the latter being the hill Ilemaion and the Amphiion.

Pausanias, leaving Potniai, entered Thebes on the south by the gate Ele Feara, before which he noticed the Poityardium, or tomb of the Thebans who fell fighting against Alexander. (Paus. ix. § 5, 4, 7. ix. 12. § 3.) The gate of Ele Feara or of the porch Amphiion that Alexander laid siege to the city on the south, and that he did not return from the gate Ele Feara to the Prostides, as Leake supposes, seems the most probable. Accordingly the double lines of circum- vallation, which the Thebans erected against the Macedonian garrison in the Cadmeia, must have been against the south of the city around the chief gates of the Cadmeia. (See Arrian, i. 7, 8.) Upon enter- ing the city through the gate Ele Feara, Pausanias notices the hill Ilemaion sacred to Apollo, named from the river Ilema flowing by it (ix. 10. § 2). Upon the hill was a temple of Apollo, containing several monuments enumerated by Pausanias. This temple is likewise mentioned by Pindar and Herodotus, both of whom speak of the tripod situate in its treasury. (Pind. Pyth. xi. 7, seq.; Herod. v. 59.) Above the Ilemaion, Pausanias noticed the fountain of the Ilemaion, sacred to Ares, and guarded by a dragon, the name of which fountain was Melia, as we have already seen (ix. 10. § 5).

Next Pausanias, beginning again from the gate Ele Feara, turns to the left and enters the Cadmeia (ix. 11. § 1, seq.). He does not mention the acropolis by name, but it is evident from the list of the monuments which he gives that he was in the Cad- meia. He enumerates the house of Amphitheus, containing the bedchamber of Alcmena, said to have been the work of Tropiaius and Aegamedes; a mo- nument of the children of Hercules by Megara; the stone called Sophronist; the temple of Hercules (Ἡρακλειόν, Arrian, Ἀσσαλάκ i. 8); and, near it, a gymnasion and stadium, both bearing the name of this God; and above the Sophronist an altar of Apollo Spodiums.

Pausanias next came to the depression between the acropolis and the agora of the Cadmeia, where he noted an altar and statue of Athena, bearing the Phocianic surname of Oiga (Ὀύγα), or Oiga (Ὀύγα) according to other authorities, and said to have been dedicated by Cadmus (ix. 12. § 2). We know from Aeschylus that there was originally a temple of Athena Oiga in this locality, which stood outside the city near one of the gates, whence the goddess was called Ἀθηνῆς ἐκαστική. Some derived the name from a village named Onc or Ocaea. (Aesch. Sept. c. Theb. 163, 487, 501, with Schol.; Schol. in Eust. Pheic. 1069; Steph. B. s. v. Οὐγαίας; Hesych. s. v. Ὀγαίας; Schol. ad Pind. Ol. ii. 38, 40, 42; Theogn. 102; Stephan. B. s. v. Οὐγαίας.) Sophocles also speaks of two temples at Athena at Thebes (ὑπὸ Παλαθίδος Ὀγαίας πέντε, Od. Tvr. 20), in one of which, according to the Scholastes, she was surnamed Ocaea, and in the other Ilmeina. In the valley between the two hills, there are still the ruins of an aqueduct, partly on the old, partly on the present course, which Dinsmore refers (φόντος τόπου μέταλληκτον Καυτής ἔρειν δυνάμεις ὁμολογοῦμεν, L. c.)

In the agora of the Cadmeia the house of Cadmus is said to have stood; and in this place were shown ruins of the bedchamber of Harmonia and Semele; statues of Dionysus, of Pronomus, the celebrant musician, and of Epaminondas; a temple of Ammon; a temple of Athena, in the place where Teiresias observed the flight of birds; a temple of Fortune; three wooden statues of Aphrodite, with the surnames of Urania, Pas- mum, and Apsinthia; and a temple of Demeter Thesmophoria. (Paus. xii. §§ 3—5, ix. 16. §§ 1—5.)

Crosing the torrent Strphion, Pausanias saw the upland called Prostides the theatre with the temple of Dionysia (ix. 16. § 6). In this part of the city, to which Forchhammer gives the name of Amphiass, the following monuments are mentioned by Paus- nias (ix. 16. § 7, ix. 17. §§ 1—4): ruins of the house of Lycur and a monument of Semele; monu- ments of the children of Amphion; a temple of Ar- témis; a temple of Ascleps; the Apollonidae and of Hermes Aëraus; the tetrastyle pædustera of the children of Amphion, distant half a stadium from their tombs; two statues of Athena Zoeiter; and the monument of Zethus and Echion, being a mound of earth. As the lower city was deserted in the time of Pausanias, he does not mention the agora; but there is no doubt that it contained sea, if the place where Sophocles speaks of several agoras (Oed. Tvr. 20).

Outside the gate Prostides, on the road to Chalicus, Pausanias names the monuments of Melanippe, Tydeus, and the sons of Oedipus, and 15 stadia beyond the latter the monument of Teiresias. Paus- nias also mentions a tomb of Hector and one of Ascle- pies, at the fountain of Oedipus, which perhaps is the modern fountain of St. Theodore. On the same road was the village Teumessus. (Paus. ix. 18, ix. 19. § 1.) After describing the road to Chalcis, Pausanias returns to the gate Prostides, outside which, towards the N., was the gymnasium of Iolaca, a stadium, the hisourion of Iolaca, and, beyond the stadium, the hippodrome, containing the temple of Pindar (ix. 23. §§ 1, 2). Pausanias then comes to the road leading from the Ogryas or Northern gate, to Acraequinthium, after following which he re- turns to the city, and enumerates the objects outside the gate Neaera. Here, between the gate and the river Dirce, were the temple of Menoneus, the son of Oedipus, and a monument marking the spot where the two sons of Oedipus slew each other. The whole of this locality was called the Sýrina (Σύρινα) of Antigone, because, being unable to carry the dead body of her brother Polynices, she dragged it to the funeral pile of Eteocles. On the opposite side of the Dirce were the ruins of the house of Pindar, and a temple of Dindymus (ix. 23. §§ 1—3). Pausanias then appears to have returned to the gate Neaera and
right of which was the Teneric plain, and to the
left a road which at the end of 50 stadia conducted
to Thebes (ib. 25. § 5, ii. 26. §§ 1, 6). Thebes,
under the name of atomic of Thessaly in
Abhandl. der Bayer. Akad. p. 413, seq. 1841;
Unger, Thebana Paradoxos, 1839; Fottichammer,
Topographia Thebanorum Hephaistopolitan, Kilias,
1854.)

THEBAE CORISCIAE. [Cornelia, No. 2.]

THEBAS PHITHOIDES = PHITIAE (σήμα
αι Θηδρίδες, Polyb. v. 99; Strab. i. p. 423;
Thebais, Liv. xxxii. 39), an important town
of Phthiotis in Thessaly, was situated in the
northeastern corner of this district, near the sea,
and at the distance of 300 stadia from Larissa.
(Polyb. l. c.) It is not mentioned in the Illyric,
but it was at a later time the most important
maritime city in Thessaly, till the foundation of
Demetrias, by Demetrias Poliorcetes, about a. c. 290. ("Thebes Phthias
unum maritimum emporium fuisset quandoe Thebas
quasi portus est fugitum," Liv. xxxix. 25.) It
is first mentioned in a. c. 289, as the only Thessalian
city, except Pelinnaeum, that did not take part
in the Lamic war. (Diod. xviii. 11.) In the
war between Athens and Corinth, 435-432 B.C.,
c. 302, Thebes was one of the strongholds of
Cassander. (Diod. xx. 110.) It became at a later time
the chief possession of the Aetolians in northern Greece;
but it was wrested from them, after an obstinate
siege, by Philip, the son of Demetrias, who changed
its name into Philippopolis. (Polyb. v. 99, 100;
Diod. xxvi. p. 513, ed. Wesseling.) It was attacked
by the consuls Flaminius, previous to the battle of
Cynoscephalae, a. c. 197, but without success. (Liv.
xxxiii. 5; Polyb. xvii. 2.) After the defeat of Phi-
lip, the name of Philippopolis was gradually dropped,
though both names are used by Livy in narrating
the transactions of the year a. c. 185. (Liv. xxxix.
26.) It continued to exist under the name of
Thebes in the time of the Roman Empire, and
is mentioned by Hierocles in the sixth century.
("Thebes Thessalae," Plin. v. 8. a. 15; Ἡθορές
τῆς Θηθρίδος, Ptol. iii. 13. § 17; Steph. b. s. v.; Hieroc.
p. 642, ad. Wes.) The ruins of Thebes are situated
upon a height half a mile to the north-east of
Akarnoi. The entire circuit of the walls and towers,
both of the town and citadel, still exist; and the
circumference is between 2 and 3 miles. The
theatre, of which only a small part of the exterior
circular wall of the cavea remains, stood about the
centre of the city, looking towards the sea. (Leake,
Northern Greece, iv. p. 356.)

THEBAI. [Thebai Aizyrtou.]

THEBE (Θῆβαι), a famous ancient town in Mycia,
at the southern foot of Mount Phleius, which is often
mentioned by Homer as governed by Eteocles,
the father of Andromache (Ili. i. 366, vi. 397, xxii. 479);-
The town is said to have been destroyed during the
Trojan War by Achilles (l. ii. 691; Strab. xiii. pp. 854, 865, 612, fol.)
but it has been re-occupied after its first destruction, but it was decayed in the
time of Strabo, and when Pliny (v. 32) wrote it
had entirely disappeared. The belief of some of the
ancient grammarians (Eutym. M. a. e.; Didym. ad
Hom. II. § 388; Dic. ad Hesiod. Syst. 49; and
Eustath. ad Hom. II. ii. 691) that Thebes was only
another name for Acrisium, is, however, the most
express testimony of the best writers. Xenophon (Anab. vii. 8 § 7) places it between
Antandrus and Atramytium, and Strabo, perhaps
more correctly, between Atramytium and Caria,
about 80 stadia to the north-east of the former.
(Comp. Pomp. Mela, i. 18; Steph. b. a. v.)
Although this town was greatly celebrated at an early period, its name
remained celebrated throughout antiquity, being at-
tached to the neighbouring plain (Θῆβαι πελλον, Campus Thebanus), which was famed for its
fertility, and was often ravaged and plundered by
the different armies, whom the events of war brought
into this part of Asia. (Herod. vii. 42; Xenoph.
A. c. i.; Strab., i. 852, fol.)

THEBANUM (Θῆβανον), a town in Arcadia,
adjacent to the territory of Miletus in Asia
Minor. (L. S.)

THECHES (Θηχες), one of the highest points of
Mount Paraydre in Pontus, south-east of Tappara,
the borders of the country inhabited by the
Macrees. From it the Ten Thousand Greeks under
Xenophon for the first time described the
Euxina. (Xenoph. Anab. iv. 7. § 31.) Diodorus
Siculus (xiv. 29) calls the mountain Χέθων ἄρος;
but it still bears its ancient name Tekhich. (Bitter,
Erdbunde, ii. p. 768.)

THECOD. [Τεκοδαίος.]

THEGANA. [Themistia, p. 349, b.]

THEGAUNA (Θηγαύνα, Θηθγαύνα). A town of
Arcadia, in the district Cynuria or Parnassus,
the northern slope of Mt. Lycaeus, called after the
nymph Theia, one of the nurses of Zeus. Its
inhabitants were removed to Megalopolis upon
the foundation of the latter city. Leake places it at
the castle of St. Ieves above Locathia. Ross discovered
some ancient remains N. of Andrii, which he
contacts may be those of Theogn. (Paus. viii. 38. §§ 3, 9, vii. 27. § 4; Steph. B. a. e.; Leake,
Morae, vol. ii. p. 315, Peloposmecean, p. 154; Ross,
Reisen im Peloponnes, vol. i. p. 101; Bollay,
Recherche, p. 151.)

2. A town of Arcadia, in the territory of Orchos-
menos, the inhabitants of which also removed to
Megalopolis. It is mentioned along with My-
drium and Teuthis as belonging to the confederation
(συντολία) of Orchemonos. It is probably rep-
resented by the ruins near Dimikon. (Paus. viii.
27. §§ 4, 7, vii. 28. § 3; Ross, p. 115.)

THEIUM, a town of Athamania in Epeirus, of
uncertain site. (Liv. xxviii. ii.)

THEL. [Thelare.] THELPHUSA (Θηλφούσα, Paus. and Coins; Thell-
foous, Polyb., Diod., and Steph. B. a. e. Eith. Θελ-
νούσα, Θελφούσα), a town in the west of Arcadia,
was the lower city (§§ 3, 6), said to have been added by Amphion and Zethus. (Paus. ix. 5.
§§ 3, 6.) The Cadmeia is again divided by a slight depression near the fountain of Dirce and the Cre- 
ansean gate into two hills, of which the larger and the higher one to the south was the acropolis proper, and was called the Cadmeia or Kadmeion, while the northern hill formed the agora of the acropolis (τοὺς ἀρχοντέας ἀνατέας, Paus. ix. 12.
§ 3). The eastern half of the city was also divided
between the Strophius and the Lamosus into two parts of 
which the southern consisted of the hill Lamosus 
and the northern of several minor eminences, by
under the general name of Amphipolis. (Agg.
§ 8.) Amphipolis describes it 
of Amphion as standing near the north
(Bοορικός ρωμίων τῶν εἰκών αὐτοῦ. 
 Ampho. Sect. 1. Theo. 538.) Haro-
sisted of four parts, two belonging to
and two to the lower city, the former
acropolis proper and the agora of it,
the latter being the hill Lamosus. 
Panaxias, leaving Potidaea, came
south by the gate Electria, before the 
Polidromion, or tomb of the 
fighting against Alexander. (Paus.
ix. 10. § 1.) The explanation
Alexander laid siege to the
that he did not return the
the Precidio, as Leake
is probable. Accordingly
ation, which the
and Macedonian garrison
(Fr. 107). 
been to the south of
the Macedon, where
of the Cadmeia. (Paus.
310. § 25.) Hence I have 
notice, that the
Apolo Oinoeis, on
from the river
Apolo
on the right bank that
the sepulchre of Trygon, 
several more
Asclepius (vili. 25.
temple in
Thespiae stand upon the slopes
and in the village of Vémesa
its traces are
only few traces of the walls
Above Thespiae is the raised church of St. John, near
of the walls, some
and the remains of six columns.
above Vémesa there stands upon the right
bank of the Ladon the raised church of St. Athanasius
the Miraculous, where Leake found the remains
of several columns. Half a mile below this church
is the village of Thanaliki, where a promontory
projects into the river, upon which there is a mound 
apparently artificial. This mound is probably the
tomb of Trygon, and Thanaliki is the site of the
of the temple of Asclepius.

Panaxias, in describing the route from Paphia
name from a village
in Evripid. 
Hyacinth, c. 48;
Kyn.

IOHNEAE (Γεγονός, Πεύκα Χορος
of Asiatic Sarmatia.

THEMA. [Στεμάχη].

THEMISIGRA (Ὑπολοπονήματα) a
north of Pontus, about the mouth
Thermodon, was a rich soil ever verdant, and supplying food for
oxen and horses. It also produced
ance of grain, especially wheat and
the southern parts near the mountain
variety of fruits, such as grapes, apples
nuts in such quantities that they
waste on the trees. (Strab. ii. p. 264. 
ffe; Aschyl. Prom. 722; 
Apolon. Rhod. ii. 370; Pline.
Mythology describes this plain as the
of the Amazons.

A Greek town of the name of Themis was
little distance from the coast and near the
Thermodon, is mentioned by Strabo
Thermodon, from which Scylax, p. 30, 
§ 1). Ptolemy (v. 6. § 3) is uncertain
in placing it further west, midway between 
and Cape Herculeum. Scylax calls, Scelis 
but Diodorus (ii. 44) states that it was
the founder of the kingdom of the Amazons. 
the retreat of Mithridates from Gaza, 
was besieged by Lycias. The inhabitants of the
occasion defended themselves with great
ease, when their walls were undermined, they were
and other wild beasts, and even 
against the workmen of the 
Lydia (Liv. 10. 78).
But notwithstanding their stout defence
town seems to have perished, as Sallust
Melanippia, of it is no longer existing (11. 14.
Strabo does not mention it at all.
without suppose that the town of Thermodon, at
the Thermodon, marks the site of ancient Theimisigra
but Hamilton (Researches, i. p. 333) does
that it must have been situated a little
land. Ruins of the place do not appear to exist;
those which Tezier regards as forming the
Themisigra, at a distance of two
Halya, on the borders of Geta, 
belonged to it, but are in all probability
remains of Tavium.
Thera.

The Thera city (Trav. ii. p. 154, sq.; cf. p. 150 and 151) is the more general, and perhaps better name, that it stood, near its namesake, the Thera city on the coast of the E. of the source of the Himara (xxvii. 4. § 12) men-

tioned as one of the two chief

14 (Geoskepastos). Procop.

y in Armenia Major, founded by

Theodosiopolis, in Mysia. [Perzerga.]

Theodosiopolis in Mysia. [Perzerga.]

Theon Ochema. [Lida, p. 179, b.]

Theophanesius (Geoskepastos, Ptolemy v. 9. § 3), a

river of Asaitic Sarmatia, which fell into the

Hellespont, between the greater and lesser Rhombites.

(Cf. Amm. Marc. xxii. 8. § 29.)

Theophrastus. This place in Gallia, with a

pure Greek name, was near Sisteron, in the
department of Basse-Alpes, on the left bank of the Drun-
tia (Durance). An inscription cut on the side of a

rock in honour of Duraian, which was

protected by the Prefect of Gallia in the time of Honorius, and

in honour of his mother, informs us that they made a

road for this town by cutting both sides of the

mountains, and they gave it walls and gates. The

place is still called Thobrez, and there are said to be

remains there. (D'Anville, Notice, &c.) [G. L.]

Thera. (Geoskepastos, a Greek Geographer: Senetorion), an island in the Aegean sea, and

the chief of the Spondes, is described by Strabo as 200

stadia in circumference, opposite the Cretan island of Dia, and 700 stadia from Crete itself. (Strab. x. p. 484.) Pliny places Thera 25 Roman miles S. of Ios (iv. 12. a. 23). Thera is said to have been formed by a cleft of earth thrown from the ship

Argo, to have received the name of Callisto, when it first emerged from the sea, and to have been first inhabited by the Phoenicians, who were left there by Cadmus. Eight generations afterwards it was colonised by Lacedaemonians and Minyans under the guidance of the Spartan Therses, the son of Autesion, who gave his name to the island. (Herod. iv. 147, seq.; Pind. Pyth. iv. 101; Callim. Theb. iv. 347, x. p. 484; Apoll. Rhod. iv. 1762; Pana. i. 1. § 7, i. 15. § 6, vii. 2. § 2.) Its only

important in history is owing to its being the mother-

city of Cyrene in Africa, which was founded by

Battus of Thera in B.C. 631. (Herod. iv. 155, seq.) At this time Thera contained seven districts

4 K 9
situated upon the left or eastern bank of the river Laden. Its territory was bounded on the north by that of Peoplia, on the south by that of Hexas, on the west by the Eleisa and Tissias, and on the east by that of Cletor, Tripolis, and Theba. The town is said to have derived its name from a nymph, daughter of the river Laden, which nymph was probably the stream flowing through the lower part of the town of Laden. It is first mentioned in history in n. c. 353, when the Lacedaemonians were defeated in its neighbourhood by the Spartans. (Diod. xvi. 39.) In n. c. 223 it was taken by Antigonus Doson, in the war against Cleomenes, and it is also mentioned in the campaigns of Philip. (Polyb. II. 73; 40; Plin. iv. 5. 30.) Its coins show that it belonged to the Achaean League. (Leake, Peloponnesiacs, p. 306.) When Panasianis visited Thelpusa, the city was nearly deserted, so that the agora, which was formerly in the centre of the city, then stood at its extremity. He saw a temple of Asclepius, and ascolophus, the twelve gods, of which the latter was nearly levelled with the ground. (Paus. viii. 25 § 3.) Panasianis also mentions two temples of some celebrity in the neighbourhood of Thelpusa, one above and the other below the city. The one above was the temple of Demeter Eleusina, containing statues of Demeter, Persephone and Dionysus; made of stone, and probably stood in opposite to Spidaria (viii. 25 § 3 § 3). The temple below the city was also sacred to Demeter, whom the Thelpusanis called Erinna. This temple is alluded to by Lyrophanes (1038) and Callimachus (fr. 107). It was situated at a place called Onceium, where Oenopus, the son of Apollo, is said on occasion to have reigned (viii. 25 § 4 seq.; Steph. B. s. v. "Cyrene."). Below this temple stood the temple of Apollo Oenopion, on the left bank of the Laden, and on the right bank that of the boy Asclepius, with the sepulchre of Tyrgon, said to have been the nurse of Asclepius (viii. 25 § 11). The ruins of Thelpusa stand upon the slope of a considerable hill near the village of Vámena (Bávaria). There are only few traces of the walls of the town that are left, the church of St. John, near the rivulet, are some Hellenic foundations and fragments of columns. The saint is probably the successor of Asclepius, whose temple, as we learn from Panasianis, stood longest in the city. There are likewise the remains of a Roman building, about 12 yards long and 6 wide, with the ruins of an arched roof. There are also near the Laden some Hellenic foundations, and the lower parts of six columns. Below Vámena there stands upon the right bank of the Laden the ruined church of St. Athanasius the Miraculous, where Leake found the remains of several columns. Half a mile below this church is the village of Tumbló, where a promontory projects into the river, upon which there is a mound apparently the tomb of Tyrgon. This mound is probably that of the temple of Asclepius.

Panaisianis, in describing the route from Peoplia to Thelpusa, after mentioning the boundaries between the territories of the two states (Peoplia), first crosses the river Aenos, and then, at the distance of 25 stadia, arrives at the ruins of a village Causa and a temple of Asclepius Causa, erected upon the roadside. From this place the distance to Thelpusa was 49 stadia. (Leake, Morea, vol. ii. p. 57; seq. 201 seq.; Boblaye, Researches, p. 152; Ross, Reisen in Peloponnes, p. 111; Curtius, Peloponnesos, vol. i. p. 370, seq.)

HELEUTHA, a fortress situated on an island in the Euphrates. It is mentioned by Ammianus (xxiv. 2), who states that it was used as a treasury by the emperor Constantius. It is described by Ptolemy, and sometimes by later writers, as the Thliban of Isidorus (Stoichia, Paris). It gives a similar description of it, and places it as a distant place from another island in the same river, Amatho. Zosimus, speaking of the same region, mentions a fortified island, which he calls ἐξωποιημένη αὐδή, which probably is the same place. It was known to later writers as the island of Amathus. Colonel Cheesman calls Tellaha, Tellaha, or Amathus (i. p. 53 and Map.).

THEMEOTAÆ (Θεμεοταῖ, Ptol. v. 7 § 11), a people of Asiatia Sarmatia. [H. E. B.]

THEMMA. [TEMMA.]

THEMISCTRIS (Σπουδαρία, a plain in the north of Peoplia, about the mouth of the river Ilas and Themissas). It is a rich and beautiful district, ever verdant, and supplying food for numbers of birds of prey, owls, and horses. It also produced great abundance of grain, especially rye, and it also provided the southern parts near the mountains furnished a variety of fruits, such as grapes, apples, pears, and nuts in such quantities that they were sufficient to support the caravans. (Steph. Athen. 156; xii. p. 157, fol.; Aeschyl. Prom. 722; comp. Apoll. i. 5; Apoll. Rhod. ii. 370; Plin. vi. 3, xxvi. 102.) Mythology describes this plain as the native country of the Amazons.

A Greek town of the name of Themiscyra, at a little distance from the coast and near the mouth of the river Themissas, is mentioned by Herodotus (iv. 86; comp. Scylax, p. 53; Paus. i. § 1.) Ptolemy (v. 6 § 8) is undoubtedly mistaken in placing it further west, midway between the Iris and Cape Heracleum. Scylax calls it a Greek town; but Diodorus (ii. 44) states that it was founded by the builder of the kingdom of the Amazons. After the retreat of the Thracians from Cyniceas, Themissas was besieged by Lucullus. The inhabitants on that occasion defended themselves with great valor; and when their walls were undermined, they sent down bread and other wild beasts, and even swarms of bees, against the workmen of Lucullus (Appian, Mithrid. 78). But notwithstanding their gallant defense, the town seems to have perished on that occasion; for 30 years after, it did not appear upon the maps, which might indicate the existence of Tyrgon (19), and Strabo does not mention it at all. (Comp. Amm. Peripl. E. P. i. 11; Steph. B. s. v. Xystis.) Some suppose that the town of Therme, at the mouth of the Themissas, marks the site of ancient Themissas; but Hamilton (Researches, i. p. 263) justly observes that it must have been situated a little further inland, as the place does not appear to be, for those which Texier regards as indicating the site of Themissyra, at a distance of two days' journey from the Halys, on the borders of Galatia, cannot possibly have belonged to it, but are in all probability the remains of Tavium.
THEMISONIUM.

A town of Phrygia, near the borders of Pisidia, whence in later times it was regarded as a town of Pisidia. (Strab. xii. p. 576; Paus. x. 32; Ptol. v. 2. § 26; Steph. B. s. v.; Plin. v. 29; Hieroc. p. 567.) It lay on a line with Miletus, and according to the Thessalians showed a curva, about 30 statadae from their town, in which, on the advice of Hesicles, Apollo, and Hermes, they had concealed their wives and children during an invasion of the Celts, and in which afterwards they set up statues of these deities. According to the Peutinger Table, Themisiosium was 34 miles from Laodicea. Arundell (Discoveries, ii. p. 136), guided by a coin of the place, fixes its site on the river Azanes, and believes the ruins at Kas Hissar to be those of Themisiosium; but Kiepert (in Franza's Fünf Inscriften, p. 29) thinks the ruins of Kasel Hissar, which Arundell takes to mark the site of Cibyra, are those of Themisiosium. [L. S.]

THEANAE (Θεαναί), Callim. in Iob. 42. 4. B. a. v. 'Όψηλος), a town of Creta close on the Omphalian plain, and near Cnosus. If not on the very site it must have been close to the Castello Temenos of the Venetians, which was built A. D. 961, when the Cretans, under their Saracen leaders, were vanquished by Nicephorus Phocas and the forces of the Venetians. (Pachymer. pp. 151, 155; Parkes, in a note to a coin of the place, i. p. 324; comp. Finlay, Byzantine Empire, vol. i. p. 377; Gibbon, ii. lii.)

THEANAE (Θεαναί), a maritime city of Byzantium in Africa Proper, at the mouth of a small river which fell into the Syrtis Minor, and 118 miles SE. of Carthage. (Plin. v. 4. a. 3.) By Strabo it is called αυτης προτέρυγα, by Ptolemy Θεαναί (ι. 15. § 5, iv. 3. § 11.). At a later period it became a Roman colony with the name of Asilia Augusta Marcelliniana. (Gruter, Inscr. p. 363; cf. Strab. vii. 509, also pp. 46, 47, 48, 57.) Now Beni-Idris, or Beni-Ithry. [E. B. J.]

THEODORIAS. [VACCA.]

THEODOROS POLIS (Θεοδορόπολις, Procop. de Aed. iii. 5), a city in Armenia Major, founded by Theodosius II. to keep the Armenians in subjection. It was enlarged by the emperor Anastasius, and its fortifications were much strengthened by Justinian. (Procop. B. ii. 22. § 10.) It lay 42 stadia S. of the mountain in which the Euhydrus rises, of the present Bingöl. (Id. l. 17; cf. Ritter, Erdk. x. p. 79, seq.) Theodosiopolis enjoyed an extensive commerce. (Const. Porphyry de Aed. Imp. 48.) Some writers identify it with Arzavonos (Ritter, l. p. 30, 271, seq.; Zeume, p. 431?); but according to Theophylact (B. ii. 16. § 34) it lay 35 miles E. of that place. (Cf. Chardin, ii. p. 173, seq.; Hamilton, Asia Minor, &c. i. p. 176; Gibbon, Decline and Fall, iv. p. 168, ed. Smith.)

THEODOSIOPOLIS, in Musilia. [PERPEREAMA.]

THEON OCHEMA. [LISTEA, p. 179, b.]

THEOPHILUS (Θεοφιλός), a town of Crete, on the island of Anaxandria, which fell into the hands of the Franks under the name of Haghia Sophia. (Cary, Anon. Per. P. v. p. 5.)

THEODORAS. [VACCA.]

THEODOROS POLIS (Θεοδορόπολις, Procop. de Aed. iii. 5), a city in Armenia Minor, founded by the emperor Justinian. [T. H. D.]

THEODOSIA (Θεοδοσία, Ptol. iii. 6. § 3), a flourishing colony of the Milesians, on the coast of the Chersonesus Taurica, in European Sarmatia, with a harbour capable of containing 100 ships. (Strab. vii. 509; Arrian, Per. P. Eum. p. 20.) In the description of the region by Ptolemy, the place is called Ασιλία (Asilia, Anon. Per. P. Eum. p. 5), which is said to have signified, in the dialect of the Taurians, "seven gods" (Pallas, i. p. 416), and at a later period Κάσπα (Kaspia, Const. Porphyry de Aed. Imp. c. 53); whilst by the Geogr. Ev. (iv. 3. 11) we find it named Theodosiopolis. It enjoyed an extensive commerce, particularly in corn (Dunn, schol. in Lact. p. 116). Its name appears to have been fixed before the age of Arrian, in the beginning of the second century. (Arrian, l. c.) Yet it continues to be mentioned by later writers (Polyena. v. 23; Amm. Mar. xxii. 8. § 36; Oros. i. 2; Steph. B. a. v. &c.) Yet we should not, perhaps, allow these writers much authority; as at all events the very name of the Milesian colony was transferred before the time of the emperor Constantine Porphyrogenitus, under whom the site on which it stood was already called Kaffon (de Aed. Imp. c. 43; cf. Neumann, Die Hellomen im Skythenlande, p. 469.) Clarke imagined that he had discovered its ruins at Stara Crkva, where there are still some magnificent remains of a Greek city (Trans. ii. p. 154, seq.; cf. p. 150 and note); but the more general, and perhaps better founded opinion is, that it stood, near its namesake, the modern Caffa or Theodosia. (Cf. Baou-Bouchette, Ant. de Byz. Cimm. p. 30; Dubois, v. p. 380.) For coins and inscriptions, see Kühler, Myth. Act. Acad. Petrop. xiv. 129, and Masa, de st. Petrose, ix. p. 649, seq.; Clarke, Trans. ii. 148, seq. [T. H. D.]

THEODOSIOPOLIS (also called Arpin), a town in the SE. of Thrace, on the road from Cyprus to Byzantium, a short distance to the E. of the source of the river Melas. Ammianus (xxvi. 4. § 12) mentions it by the latter name as one of the chief towns of Europa, the designation in his time of the SE. division of Thrace. [J. R.]

THEODOSIOPOLIS (Θεοδοσιοπόλις, Procop. de Aed. iii. 5), a city in Armenia Major, founded by Theodosius II. to keep the Armenians in subjection. It was enlarged by the emperor Anastasius, and its fortifications were much strengthened by Justinian. (Procop. ii. 22. § 10.) It lay 42 stadia S. of the mountain in which the Euhydrus rises, of the present Bingöl. (Id. l. 17; cf. Ritter, Erdk. x. p. 79, seq.) Theodosiopolis enjoyed an extensive commerce. (Const. Porphyry de Aed. Imp. 48.) Some writers identify it with Arzavonos (Ritter, l. p. 30, 271, seq.; Zeume, p. 431?); but according to Theophylact (B. ii. 16. § 34) it lay 35 miles E. of that place. (Cf. Chardin, ii. p. 173, seq.; Hamilton, Asia Minor, &c. i. p. 176; Gibbon, Decline and Fall, iv. p. 168, ed. Smith.)

THEODOSIOPOLIS, in Musilia, [PERPEREAMA.]

THEONOCHEMA (Lisa, p. 179, b.)

THEOPHILUS (Θεοφιλός), a town of Cret and Asia Minor near the island of Apollonia, and on the east coast of the island, of the praetorium of Gallia in the time of Honorius, and in honour of his mother, informs us that they made a road for this town by cutting both sides of the mountains, and that they gave it walls and gates. The place is still called Thousa, and there are said to be remains there. (D'Anville, Notice, &c.) [G. L.]

THEPA. [Θηρα, (Θηρα, Θερα, Θεράς, Θηράς), an island in the Aegean sea, and the chief of the Sporades, is described by Strabo as 200 stadia in circumference, opposite the Cretan island of Dia, and 700 stadia from Crete itself. (Strab. x. p. 484.) Pliny places Thera 25 Roman miles S. of Ios (iv. 12. 23). Thera is said to have formed a part of the earth thrown from the ship Argos, to have received the name of Calliste, when it first emerged from the sea, and to have been first inhabited by the Phoenicians, who were left there by Cadmus. Eight generations afterwards it was colonised by Lacedaemonians and Minyas under the guidance of the Spartan Theras, the son of Antestus, who gave his name to the island. (Herod. iv. 147, seq.; Pind. Pyth. iv. 457; Callim. infer. Stab. v. 347, x. p. 484; Apoll. Rhod. iv. 1762; Paus. iii. 1. § 7, iii. 15. § 6, vii. 2. § 2.) Its only importance in history is owing to its being the mother-city of Cyrene in Africa, which was founded by Battus of Thera in B.C. 631. (Herod. iv. 150, seq.) At this time Thera contained seven districts 4 x 3.
Thera.

(Ägæis, Herod. iv. 153.) Ptolemy (II. 15. § 26) has preserved the names of two places, Eilean or Elean, and Oea, and a third, called Melos, occurring in an inscription. (Röckh, Fsow. no. 2448.) Like Melos, Thera sided with the Lacedaemonians at the commencement of the Peloponnesian War (Thuc. ii. 9), but of its subsequent history we have no information.

Thera and the surrounding islands are remarkable as having been the scene of active volcanic operations in ancient times. In consequence of the survey made by command of the English Admiralty, we now possess precise information respecting these islands, the result of which, with additional particulars, is given by Lieutenant Laycester in a paper published in the Journal of the Royal Geographical Society, from which the following account is chiefly taken. Thera, now called Santorini, the largest of the group, has been likened in form to a horse-shoe; but a crescent with its two points elongated towards the west would be a more exact description. The distance round the inner curve is 12 miles, and round the outer 18, making the coast-line of the whole island 30 miles: its breadth is in no part more than 3 miles. Opposite to Thera westward is Therasia, which still bears the same name. (Strab. i. p. 57, v. p. 454; Steph. B. s. v. Θηρασία; Ptol. iii. 15. § 26; Plin. ii. 87. s. 89, iv. 12. s. 70.) Its circuit is 7½ miles, its length from N. to S. about 2½ miles, and its breadth a mile. About 1½ mile S. of Thersea, lies Aspronisi, or White Island, only a mile in circuit, and so called from being capped with a deep layer of pumice: the name of this island is not mentioned by the ancient writers. These three islands, Thera, Therasia, and Aspronisi, enclose an expanse of water nearly 18 miles in circumference, which is in reality the crater of a great volcano. The islands were originally united, and were subsequently separated by a brine basin three volcanic mountains rise, known by the name of Kamnisi or the Burnt, (mania, i.e. maceratus, instead of nec caedus), and distinguished as the Palaos or Old, the Neo or New, and the Mikra or Little. It was formerly asserted that the basin was unfathomable, but its depth and shape have been accurately ascertained by the soundings of the English Survey. Supposing the basin to be drained, a gigantic bowl-shaped cavity would appear, with walls 2444 feet high in some places, and nowhere less than 1200 feet high, while the Kamnisi would be seen to form in the centre a huge mountain 5½ miles in circumference with three summits, the Palaos Kamnisi, the Neo Kamnisi, and the Mikra Kamnisi, rising severally from the bottom of the abyss to the height of 1606, 1629, and 1550 feet. The rim of the great crater thus exposed would appear in all parts unbroken, except at the northern point between Thera and Therasia, where there is a chasm or door into the crater about a mile in width, and 1170 feet in depth midway between the two. (Heron, Geog. B.) If we now suppose the waters of the Aegean let in, the edges of the crater, forming the inner curve of Thera and Therasia, rise above the sea from the height of 500 to 1200 feet, and present frightful precipices, of the colour of iron dross, except where their summits are capped with a deep layer of pumice. (Strab. i. p. 57. § 23; Ptol. iii. 15. § 26; Plin. ii. 87. s. 89; Paus. x. 39. § 3.) The water of the sea is 67 feet above the water; the Neo Kamnisi 351 feet; and the Mikra Kamnisi 222 feet.

Thera, Therasia, and Aspronisi are all composed of volcanic matter, except the southern part of Thera, which contains Mosor Eileon, and of bronzite formation, the peak of which rises 1887 feet above the level of the sea, and is the highest land on the island. This mountain must have been originally a submarine eminence in the bed of the Mediterranean before the volcanic cone was formed (Lyell, Principles of Geology, p. 443, 9th ed.). The first appearance of the three Kamnises bore an aspect of volcanic action at different times, and has been narrated by several writers. The Neo Kamnisi, which is the largest of the group, did not emerge till the year 1707; but the other two were thrown up at an earlier time. The exact time of their appearance, however, is differently related, and it is difficult, and sometimes impossible, to reconcile the conflicting statements of ancient writers upon the subject. It appears certain that the oldest of these islands is the most southerly one, still called the Palaos or Old Kamnisi. It burst out of the sea in n. c. 197, and received the name of Hiera, a name frequently given in antiquity to volcanic mountains. This fact is stated by Eusebius, Justin, Strabo, and Plinius. The ascent of the Palaos extends three days by sea for four days, and that an island was formed 1½ stadia or 1¼ English miles in circumference. (Eub. Chron. p. 144. Olymp. 145. 4; Justin. xxx. 4; Strab. i. p. 57; Plut. de Pyth. Or. 11. p. 599.) The unanimous statement of these four writers, however, has at various times been denied. (Strab. ii. p. 454; Steph. B. s. v. Θηρασία;) that in the 4th year of the 135th Olympic [s. c. 237] there arose an island between these islands, 130 years later [n. c. 107], Hiera, also called Automate; and 2 stadia from the latter, 110 years A. D. 3 afterwards, in the consulship of M. Junius Silanus and L. Balbus, on the 8th of July, Thira. In another passage he says (iv. 12. s. 23): "Thera, when it first emerged from the sea, was called Kantharos; later it afterwards throws away, between the two there presently arose Automate, also called Hieria; and in our age Thira near Hieria." Seteaces refers apparently to the events mentioned by Pliny, when he states (Quaest. n. c. 26), upon the authority of Pausanias, that an island arose in the Aegean sea "in the memory of Moses, as is said by many geographers," and that the same thing has been "in our memory" (ossa memoria) in the consulsip of V. Marcellus Asiacicus [A. D. 46]. (Comp. Quaest. n. c. vi. 21.)

According to the preceding statements there would have been five different eruptions of islands in the space of little more than 200 years. First Thera and Therasia themselves appeared in n. c. 237, according to Pliny; secondly Hieria, according to Eusebius, Justin, Strabo, and Plinius, in n. c. 197; thirdly Hieria or Automate, according to Pliny, 130 years later than the first occurrence, consequently in n. c. 107; fourthly, according to Pliny, 110 years afterwards, Thira, that is in A. D. 3; fifthly, according to Seneca and other writers, who mention a town in the reign of the emperor Claudius, A. D. 46. Now it is evident that there is some gross error in the text of Pliny, or that he has made use of his authorities with a carelessness which is not unusual with him. The most surprising thing is, that he has omitted the eruptions of the islands in n. c. 157, 180, 213, which are guaranteed by several authorities. His statement that Thera and Therasia first appeared in the 4th year of the 135th Olympic,
in the eruption of 1650, or it was simply an addition to the ancient Hiera, of which there are some instances at a later period. It is apparently to this eruption that the statement of Pausanias, quoted by Seneca, refers. The last statement of Pliny that a new island, named Thisa, was thrown up 2 stadia from Thisa in the consulsip of M. Junius Silanus and L. Balbus, on the 8th of July, is so exact that it seems hardly possible to reject it; but here again is an error in the date. If we take the numbers as they stand, this event would have happened in A.D. 3, or, according to the corrected numbers, in A.D. 43, whereas we know that M. Junius Silanus and L. Balbus were consules in A.D. 19. No other writer, however, speaks of an eruption of an island in this year, which, if it actually happened, must again have disappeared. Moreover, it is strange that Pliny should have passed over the eruption of the real Thisa, or *Afíra Kamméni*, which occurred in his lifetime, in the consulsip of Valerius Asiaticus, and in

**MAP OF THERA AND THE SURROUNDING ISLANDS.**

A. Shoal formed by the submarine volcanic eruption in 1650.
B. Entrance to the crater.
C. Mount *Elefani*.
D. *Melos*—Town and ruined city, probably Thera.
E. Submarine ruins at *Kamari*, probably Oen.
F. Ruins at *Pyrgos*.

G. C. *Economos*.
H. Ruins, probably of *Eleusis*.
I. Modern capital *Thera* or *Phatra*.
K. Promontory of *Sitho*.
L. *Merovulos*.
M. *Epomeon*.
N. C. *Kolumbo*. 

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the reign of Claudius, a.d. 46. This event, with
the difference of only a single year, is mentioned by
several writers. (Sant. Qu. Nat. ii. 26, vi. 21;
Dess Cass. lx. 29; Aurel. Vict. Cass. 4, Epit. 4;
Ov. vii. 6; Arm. Marc. xvil. 7; Georg. Creden.
i. p. 177, ed. Per.) Moreover Fliny himself, in
another passage (v. 12. a. 29), says that this ap-
pearance is “very unusual,” which can hardly apply to the conflagration of Sibamus and Balbus,
since he was not born till A.D. 23.
In A.D. 736, during the reign of Leo the Isaurian,
Elena, or the Paione Kamessini, received an augmenta-
tion on the NE. side. (Theoph. Chronogr. p. 336;
p. 440, ed. Paris.) Thiriot has been described as
in modern times, of which a full account is given by
Lionel Lycett and Ross. Of these one of the most
important was in 1573, when the Mikra Kamessini
is said to have been formed. But as we have already
seen from several authorities that an island was
formed in the reign of Claudius, A.D. 46, we must
suppose either that this mentioned island sunk
in the sea at some unknown period, and made its
appearance a second time as the Mikra Kamessini
1573, or that there was only an augmentation of
the Mikra Kamessini in this year. The latter sup-
position is the more probable, especially since Fisch,
Richard, who records it, was not an eye-witness, but
drew his information from old people in the island.
There was another terrible eruption in 1630, which
Fischer Richard himself saw. It broke out at an
extremely different spot from all preceding eruptions,
aeolus the NE. coast of Thera, about
3½ miles from C. Kebalo, in the direction of Ion
and Ardra. This submarine outbreak lasted about
three months, overtopping the sea with pumice, and
putting out 3½ miles. Thiriot has been searched for
by the English Survey to have 10 fathoms water over it.
(See map. A.) At the same time the island of
Thera was violently shaken by earthquakes, in which
many houses were overthrown, and a great number
of persons and animals were killed by the pestilential
vapours emitted from the volcano. The sea inundated
the east coast of the island to the extent of
two or three miles, which is mostly occupied by
the ruins of two ancient towns at Perissa and Kamari were deserted, the
existence of which was previously unknown, and
which must have been overwhelmed by some previous
eruption of volcanic matter. The road also, which
then extended round Cape Meno—Fyene, was sunk
beneath the waves.
For the next few years, or a little longer, the vol-
cano was quiet, but in 1707 they burst forth with
red-voined fury, and produced the largest of the three
burnt islands, the New Kamessini. It originally con-
iscrved of two islands. The first which rose was called
the White Island, composed of a mass of pumice ex-
tremely porous. A few days afterwards there ap-
pear a large chain of dark rocks, composed of
burned earth, which we called the Black Island
was given. These two islands were gradually
raised, and at the close of the eruption, the black
rocks become the centre of the actual island, the
New Kamessini. The White Island was first seen at
the Skye of May, 1767, and for a year the dis-
nances of the volcano were incessant. After this
the eruption was not so violent, but they con-
tinned to erode at intervals in 1710 and 1711; and
it was not till 1718 that the face of the volcano
became exact. The island is now about 1½ miles
across, and has a perfect cone at its SE. side,
which is 351 feet high. From 1718 to the pres-
tent day there has been no further eruption.
There are several thermal and mineral springs in
Thera and the surrounding islands, of which
Leyston gives an account, and which are
fully described by Landerer in the transatl.
Hor. Wiel by de Oud (Zyjilijj) during the
winter of 1850, and on one occasion even
sprung into a bay on the SE. side of Noi Island.
There are springs on the NE. side of Idas
Kamessini, likewise near Cape Kamessini in the
sea; and at other places. Fresh water is very rare at Thera, and are only found at
Klima, springing from the limestone. The island
depends on summer winds and currents of the sea
they catch in the tanks during the winter.
The principal modern town of the island is called
Thera, or Fyrhe, and is situated in the sea of the
curves of the gulf. When Tarsus was
Thera, the capital stood upon the promontory of
a little to the N. of the present capital, and
situated under the town of Merovoun. Now the
Sheve projects about one third of
into the sea; and upon it are the remains of a
built by the dukes of Nezara. The chief town
island, after the capital, is Epanossaria, or 37
promontory, and directly opposite to Thera, in
space is of the utmost value in this
all the principal towns are built upon the
sea, connected with Mount Etna by the road of the
precipices, and, in many cases, over the
are built in the face of them. The population of
in 1848 was about 14,000, and included
Therasia, about 14,380. In the time of Tarsus
there were 10,000 inhabitants, so that the incre-
has been nearly a third in about 150
years. The island is carefully cultivated, and the
practitioners, who are nearly at the principal
ports in the Black Sea.
The antiquity of the island has been evolved
at length by Ross and Leyston. There remains of an ancient city situated at the SE. point
of the island, upon the summit of Mount Fyene Mount Fyene above 1100 feet below the low of
sea, connects with Mount Etna by the road of
Sellado. The island of Mount Fyene slopes slightly
off to the precipices on the NE. side, and rise perpendicularly 600 feet above the
form the cape of the same name. The volcanic
masonry of all ages, from the most ancient
to the regular masonry of later times. The sea
may be seen the circuit of
a mile; but the house
have been built terraces-fashion upon the side of
the hill. Several inscriptions, fragments of arc,
and other antiquities, have been discovered.
The name of this city has been a subject of
scrapes. In an inscription found below Ross
in Kamessini, in the church of St. Nicholas, the
name of the two towns mentioned by Pausanias. It is
an inscription upon some steps cut out rock of Meno—Fyene we find the
name of the however, does not consider this to be a proof.
THERAMBOS.

There was the name of the city, supposing that διήνεξα here signifies not only the political community of the Theramenes. On the other hand, it was so usual for the islands of the Aegean to possess a capital of the same name, that, taken in connection with the inscription last mentioned, it is probable, either that Ptolemy has accidentally omitted the name of the capital, or that in his time the Theramenes had removed from the lofty site at Cape Vouno to one upon the coast at Kastri, where submarine ruins still exist. Upon the other or S. side of the Cape Messa-Vouno, at Perissos, there are also so many ancient remains as to lead us to suppose that this was the site of an ancient city, but no inscription has been discovered to give an clue to its name. Upon either side of the mountain of Messa-Vouno there are numerous tombs.

South of Perissos is C. Ezonithos, and a little to the N. of this cape there are the remains of an ancient city, which is probably the Elegis of Ptolemy. Here are the ruins of a mole under water, and upon the side of the mountain many curious tombs. There are likewise some ruins and tombs at C. Kolambos, in the NE. of the island, which Ross conjectures may be the site of Theramenes. The island of Theramnes possessed a town of the same name (Ptol. iii. 15. § 88), the ruins of which were discovered by Ross opposite Epom memoris in Thera.

(Besides the earlier writers, such as Tournefort and others, the reader is particularly referred to Ross, Reisen auf den Griechischen Inseln, vol. i. pp. 53, seq., 86, seq.: 180, seq.; and Lieut. Lecky, Some Account of the Christian Group of Santorini, or Thera, in the Journal of the Royal Geographical Society, vol. xx. p. 1, seq.)

THERAMBOS or THRAMBUS (Θεραμβός, Herod. vii. 123; Ἐραμβός, Steph. B. z. v.; Θραμβής, Scylax, p. 26; Θραμβούσα Βεράδις, Lycker, 1404), a town of the peninsula Pallene, in Chaldidice in Ross conjectures may be the site of Theramenes. The island of Theramnes is C. Ezonithos, and is hence supposed by Leake (Northern Greece, vol. iii. p. 156) to have occupied a position very near the promontory Canastreum, the most southerly point of Pallene; but from the order of the names in Scylax we would rather place it at the promontory upon the western side of the peninsula, called Pheidias' Thucydid (i. 125). THERAMBOS was the capital of Mosia, now Ternoinia (Geogr. Rav. iv. 15; Tab. Peut.).

THERAPNE (Θεραπνή, Εθ. Θεραπνής), a place in the territory of Thbes, between this city and the Asopus. (Eurip. Bacch. 1029; Strab. i. p. 409; Leake, Northern Greece, vol. ii. p. 369.)

THERAPNE. (Σπάντα, p. 1089, b.)

THERIADIS SINUS [Θεριάδις κόλπος, Ptol. vii. 3. § 2], a gulf on the coast of the Sinis, between the promontories Notium (Νότιον), and Satyrion (Σατύριον). Perhaps the gulf of Tomkins, or that between the Cape St. James and the river of Campodis.

THERMIAE [Θερμίαν, Eθ. Θερμιστών] was the name of two cities in Sicily, both of which derived their name from their position near hot springs.

1. The northern Thermia, sometimes called for distinction's sake Thermia Himerienses (now Termini), was situated on the N. coast of the island, in the immediate neighbourhood of the more ancient city of Himera, to the place of which it may be considered as succeeding. Hence its history is given in the article HIMEIRA.

THERMOPYLAE.

2. The southern Thermia, or Thermas Selli-Muntas (Σέλλης), was situated on the SW. coast of the island, and, as its name imports, within the territory of Selinus, though at a distance of 20 miles from that city in the direction of Agrigentum. There can be no doubt that it occupied the same site as the modern town of Scicosa, about midway between the site of Selinus and the mouth of the river Halyce (Platone), where there still exist sulphurous springs. (Smyth's Sicily, p. 217; Cluver, Sicil. p. 223.) We have no account of the existence of a town on the site during the period of the independence of Selinus, though there is little doubt that the thermal waters would always have attracted some population to the spot. Nor even under the Romans did the place attain to anything like the same importance with the northern Thermia; and there is little doubt that Pliny is mistaken in assigning the rank of a colonia to the site instead of the northern town of the name. (HIMERA.) Strabo mentions the waters (τά Πηγάδες τὰ Σελλήνησις, Strab. vi. p. 275); and they are again noticed in the Itinerae under the name of Aquae Labores or Labraces (Itin. As. 150; Tab. Peut.).

THERMIAE SELL-SELI-MUNTAE (Σέλλης), a town on the SW. coast of Sicily, situated about midway between Selinus and the river Halyce, where there still exist sulphurous springs. (Smyth's Sicily, p. 217; Cluver, Sicil. p. 223.) We have no account of the existence of a town on the site during the period of the independence of Selinus, though there is little doubt that the thermal waters would always have attracted some population to the spot. Nor even under the Romans did the place attain to anything like the same importance with the northern Thermia; and there is little doubt that Pliny is mistaken in assigning the rank of a colonia to the site instead of the northern town of the name. (HIMERA.) Strabo mentions the waters (τά Πηγάδες τὰ Σελλήνησις, Strab. vi. p. 275); and they are again noticed in the Itinerae under the name of Aquae Labores or Labraces (Itin. As. 150; Tab. Peut.).

THERMIAE SINUS. [ΘΕΡΗΝΙΟΝ.]

THERMODYN (Θερμόν), a river of Pontus, celebrated in the story about the Amazons, is described by Pliny (vi. 3) as having its sources in the Amazonian mountains, which are not mentioned by any other ancient writer, but are believed still to remain and to possess the same name. Mason Dogh. (Hamilton, Researches, i. p. 283.) Strabo (xii. p. 547) places its many sources near Phanareos, and says that many streams combine to form the Thermodyne. Its course is not very long, but its breadth was nevertheless three plethra, and it was a navigable river (Xen. Anab. v. 6 § 9, vi. 2 § 1; Arrian, Perip. v. 16.). It is probably the same river, which, by the mouth of the town of Mason Dogh. (Hamilton, Researches, i. p. 283.) Strabo (xii. p. 547) places its many sources near Phanareos, and says that many streams combine to form the Thermodyne. Its course is not very long, but its breadth was nevertheless three plethra, and it was a navigable river (Xen. Anab. v. 6 § 9, vi. 2 § 1; Arrian, Perip. v. 16.)

THERMOPYLAE (Θερμοπόλεως), or simply PYLAE (Πύλαι), that is, the Hot Gates or the Gates, a celebrated narrow pass, leading from Thyessal into Locris, and the only road by which an enemy can penetrate from northern into southern Greece. It lay between Mount Oeta and an inaccessible morass, forming the edge of the Malian gulf. In consequence of the change in the course of the rivers, and in the configuration of the coast, this pass is now very different from its condition in ancient times; and it is therefore necessary first to give the statement of Herodotus and other ancient writers respecting the locality, and then to compare it with its present position. In the latter part of the 4th century the river Spercheus flowed into the sea in an easterly direction at the town of Anticyra, considerably W. of the pass. Twenty stadia E. of the Spercheus was another river, called Dysus, and again, 20 stadia further, a third river, named Melas, 6 stadia from which was the city Trachis. Between the mountain where Trachis stood and the sea the plain is widest. Still further E. was the Asopus, issuing from a rocky gorge (Ῥαγαδά).
and E. again is a small stream, named Phoenix, flowing into the Asopus. From the Phoenix to Thermopylae the distance, Herodotus says, is 15 stadia. (Herod. vi. 198—200.) Near the united streams of the Phoenix and the Asopus, Mt. Oeta approached so close to the morass of the gulf as to leave space for only a single carriage. In the immediate vicinity of the pass is the town of Anthela, celebrated for the temples of Amphiotyon and of the Amphiotyonic Demeter, containing seats for the members of the Amphiotyonic council, who held here their statamel meetings. At Anthela Leake found its water little fresh from the sea, leaving a plain a little more than half a mile in breadth, but again contracts near Alpeni, the first town of the Locrians, where the space is again only sufficient for a single carriage. At this pass were some hot springs, which were consecrated to Hercules (Strab. ix. p. 428), and were called by the natives Chlyri or the Pane, on account of the cells here prepared for the bathers. Across this pass the Phocians had in ancient times built a wall to defend their country against the attacks of the Thessalians, and had let loose the hot water, so as to render the pass impracticable. (Herod. vi. 300, 176.) It appears from this description that the proper Thermopylae was the narrow pass near the Locrian town of Alpeni; but the name has since been also applied to the whole pass from the mouth of the Asopus to Alpeni. Taking the term in this acceptation, Thermopylae consisted of the two narrow openings, with a plain between them rather more than a mile in length and about half a mile in breadth. This portion of Mt. Oeta, which rises immediately above Thermopylae, is called Callidromos by Livy instead of Strabo, but both writers are mistaken in describing it as the highest part of the range. Livy says that the pass is 60 stadia in breadth. (Liv. xxxvi. 15; Strab. ix. p. 428.) In consequence of the accumulation of soil brought down by the Spercheus and the other rivers, three or four miles of new land have been formed, and the mouth of Thermopylae has been no longer close to the sea. Moreover, the Spercheus, instead of flowing into the sea in an easterly direction, considerably W. of Thermopylae, now continues its course parallel to the pass and at the distance of a mile from it, falling into the sea lower down, to the E. of the pass. The rivers Dyrras, Melas, and Asopus, which formerly reached the sea by different mouths, now discharge their waters into the Spercheus. In addition to this there has been a copious deposit from the warm springs, and a consequent formation of new soil in the pass itself. The present condition of the pass has been described by Colonel Leake with his usual clearness and accuracy. Upon entering the western opening, Leake entered a plain of rich hemispheric water, running with great rapidity towards the Spercheus, and leaving a great quantity of red deposit. This is undoubtedly the Phoenix, which probably derived its name from the colour of the sediment. After crossing a second salt-spring, which is the source of the Phoenix, and a stream of cold salt water, Leake entered a plain of rich hemispheric water, the plain of Anthela, which is a long triangular slope, formed of a hard gravelly soil, and covered with shrubs. There is an easy descent into this plain over the mountains, so that the western opening was of no importance in a military point of view. Upon reaching the eastern pass, situated at the end of the plain of Anthela, the traveller reaches a wide elevated soil formed by the deposit of the salt-springs of the proper Thermopylae. There are two principal sources of these springs, the upper or western being immeasurably distantly at the foot of the nearest part of the cliffs, and the lower or eastern being 200 yards distant. From the lower source the water is conducted in an artificial canal for a distance of 400 yards to a mill. This water emits a strong sulphureous vapour, and, as it issues from the mill, it pours out a great volume of smoke. Beyond the hill are cassebouls, and on their northern slope, the usual processions of sheep and goats, containing cold water; but as this water is of the same composition as the hot springs, it is probably also hot at its issue. Leake observes that the water of these pools, like that of the principal hot source, is of a dark blue colour, thus illustrating the remark of Pausanias, that the bluest water he ever saw was in one of the baths at Thermopylae. (Paus. iv. 35. § 8.) The springs at this pass are much hotter, and have left a far greater deposit than those at the other end of the plain, at the opening which may be called the false Thermopylae. Issuing from the passes are foundations of a Helicistic temple, doubtless the remains of works by which the pass was at one time fortified; and to the left is a tumulus, perhaps founded on the foundations of an ancient monument. Upwards of a mile further is a deep ravine, in which the torrents descending from Mt. Callidromus are collected into one bed, and which affords the easiest and most direct passage to the summit of the mountain. This is probably the mountain path by which the Persians, under Hydarnes, descended in the rear of Leonidas and his companions. The pass by which the Greeks descended to the sea, is called Asopass (Ἀσόπασσα) by Herodotus, who does not use the name of Callidromus. He describes the path as beginning at the gorge of the Asopus, passing over the crest of the mountain, and terminating near Alpeni and the rock called Melamypagus, and the seats of the Cercopes, where the road is narrowest. (Herod. vi. 216.) The history of the breach of the pass of Thermopylae is not well known to require to be related here. The wall of the Phocians, which Leonidas repaired, was probably built a little eastward of the western salt-spring. When the Spartan king learnt that Hydarnes was descending in his rear, he advanced beyond the wall into the widest part of the pass, resolved to sell his life as dearly as possible. Upon the arrival of Hydarnes, the Greeks retired behind the wall, and took up their position upon a hill is the pass (καταβάσεις τε καὶ εἴσοδον), where a horse was afterwards erected in honour of Leonidas. This hill Leake identifies with the western of the two small heights already described, as nearest to the position of the Phocian wall, and the narrowest part of the passage of the pass. The other height is probably the rock Melamypagus. Thermopylae is immortalised by the heroic defence of Leonidas; but it was also the scene of some important struggles in later times. In a. c. 379 an allied army of the Greeks assembled in the pass to oppose the Gauls under Brennus, who were marching into southern Greece with the view of pillaging the temple of Delphi. The Greeks held their ground for several days against the attacks of the Gauls, till at length the Heracleotae and Aetianae conducted the invaders across Mount Callidromus by the same path which Hydarnes had followed two centuries before. The Greeks, finding their position
no longer tenable, embarked on board their ships and retired without further loss. (Paus. x. 19—22.)

In B.C. 207, when the Romans were carrying on war in Greece against Philip, king of Macedonia, the Astolians, who were then in alliance with the Romans, fortified Thermopylae with a ditch and a rampart, but Philip shortly afterwards forced his way through the pass. (Liv. xxxvi. 15—19.)

There are still remains of three Hellenic fortresses upon the heights above Thermopylae, which probably represent the three places mentioned by Livy. Appian (Syr. 17) speaks only of Callidromus and Teichius, but Strabo (ix. p. 428) mentions Rhodantia also. Procopius relates that the fortifications of Thermopylae were restored by Justinian (de Aed. iv. 2).

(On the topography of Thermopylae, see the excellent account of Leake, Northern Greece, vol. ii. pp. 5, seq., 40, seq.; there is also a treatise by Gordon, Account of Two Visits to the Aegean or the Highlands above Thermopylae, Athens, 1838, which the writer of this article has not seen.)

MAP OF THERMOPYLAE AND THE SURROUNDING COUNTRY.

A. Alluvial deposits.
AO. Present line of coast.
BB. Present course of the Sperchius.
Cc. Ancient line of coast.
DE. Present course of the Dysas.
ED. Present course of the Aenus.

THERMUM, THERMUS or THERMA (τὰ Θέρματα, Pol. v. 8; τὰ Θέρμα, Strab. x. p. 463; Pol. v. 7; Θερμαί, Steph. B. s. v.; Tch. Θέρμας: Vokko), the chief city of Astolia during the flourishing period of the Astolian League, and the place where the meetings of the league had been held and an annual festival celebrated. It possessed a celebrated temple of Apollo, in connection with which the festival was probably celebrated. It was situated in the very heart of Astolia. N. of the lake Trichonias, and on a height of Mt. Panatolium (Vieae). It was considered inaccessible to an army, and from the strength of its position was regarded as a place of refuge, and, as it were, the Acropolis of all Astolia. The road to it ran from Metap, on the lake Trichonias, through the village of Pamphia. The city was distant 60 stadia from Metap, and 30 from Pamphia; and from the latter place the road was very steep and dangerous, running along a narrow crest with precipices on each side. It was, however, surprised by Philip V., king of Macedon, in his invasion of Astolia in B.C. 216. The Astolians, who had never imagined that Philip would have penetrated so far into their country, had deposited here all their treasures, the whole of which now fell into the hands of the king, together with a vast quantity of arms and armour. He carried off the most valuable part of the spoil, and burnt all the rest, among which were more than 15,000 suits of armour. Not content with this, he set fire to the sacred buildings, to retaliate for the destruction of Dium and Dodona. He also defaced all the works of art, and threw down all the statues, which were not less than 2000 in number, only sparing those of the Gods. (Pol. v. 6—9. 13.) A few years afterwards, when the Astolians had sided with the Romans, Philip again surprised Thermus (about a. c. 206), when he destroyed everything which had escaped ravages in his first attack. (Pol. xi. 4.)

We have no further details of the history of Thermus. Polybius alludes, in one or two other passages (xviii. 31, xxviii. 4), to the meetings of the league held there. In the former of these passages Livy (xxxiii. 35) has misunderstood the words τῆς...
Thespiae. The site was originally a town, possibly founded by the Thespians, but later it became a sacred place dedicated to the god Thespian Zeus. The town was located on the southern slope of Mount Helicon, overlooking the plain of Amyclae. The city was renowned for its sanctuary, which housed the statue of the god Thespian Zeus. The town was a center of worship and a place of pilgrimage, attracting visitors from all over the region. The location of Thespiae was significant because it was situated on a strategic point along the route from Athens to Corinth, making it an important political and economic hub. The city's prosperity was based on trade and commerce, supported by the surrounding fertile lands and rich natural resources. However, the city was subject to constant conflicts and struggles for power, leading to its eventual decline. Despite its historical significance and cultural heritage, Thespiae faded into obscurity, and its ruins are a testament to the passage of time and the ever-changing landscape of human history.
THESPROTI, THESPROTIA. [Epeirus.]

THESSALIA (Θεσσαλία or Θεσσαλία: Thessaly, Thessaly, Thessalia; Adj. Θεσσαλικός, Thesaliakos). The largest political division of Greece, was in its widest extent the whole country lying N. of Thermopylae as far as the Cambuvian mountains, and bounded upon the W. by the range of Pindus. But the name of Thessaly was more specifically applied to the great plain, by far the widest and largest in all Greece, enclosed by the four great mountain barriers of Pindus, Othrys, Ossa and Pallon, and the Cambuvian mountains. From Mount Pindus, —the Apennines or back-bone of Greece,—which separates Thessaly from Epeirus, two large arms branch off towards the eastern sea, running parallel to one another at the distance of 60 miles. The northern, called the Cambuvian mountains, forms the boundary between Thessaly and Macedon, and terminates in the summit of Olympus, which is the highest mountain in all Greece [Olympus]. The southern arm, named Othrys, separates the plain of Thessaly from Maia, and reaches the sea between the Malian and Pagassuan gulfs [Othryia]. The fourth barrier is the range of mountains, first called Ossa and afterwards Pelion, which run along the coast of Thessaly upon the E., nearly parallel to the range of Pindus (Ossa; Pelion). The plain of Thessaly, which is thus enclosed by natural ramparts, is broken only at the NE. corner by the celebrated vale of Tempe, which separates Ossa from Olympus, and is the only way of entering Greece from the N., except by a pass across the Cambuvian mountains. Thessaly, which is drained by the river Peneius and its affluents, is said to have been originally a vast lake, the waters of which were afterwards carried off through the vale of Tempe by some sudden convulsion, which rent the rocks of the valley asunder. (Hered. vii. 129.) [Tempe.] The lakes of Nessos and Boebeis, which are connected by a channel, were supposed by Strabo (ix. p. 400) to have been the remains of this vast lake. In addition to this plain there are two other districts included under the general name of Thessaly, of which one is the long and narrow slip of rocky coast, called Magnesia, extending from the vale of Tempe to the Gulf of Pagassae, and lying between Mounts Ossa and Pelion and the sea; while the other, known under the name of Maia, is quite distinct in its physical features from the rest of Thessaly, being a long narrow valley between Mounts Othrys and Pelion through which the river Spercheius flows into the Malias gulf.

The plain of Thessaly properly consists of two plains, which received in antiquity the name of Upper and Lower Thessaly; the Upper, as in similar cases, meaning the country near Mount Pindus most distant from the sea, and the Lower the country near the Thermis gulf. (Strab. ix. pp. 430, 437.) These two plains are separated by a range of hills between the lakes Nessos and Boebeis on the one hand, and the river Enipeus on the other. Lower Thessaly, which constituted the ancient division Pelasgicis, extends from Mount Titarus and Ossa on the N. to Mount Othrys and the shores of the Pagassuan gulf on the S. Its chief town was Pharsalus, stretches from Aegiuminum in the N. to Thaumaci in the S., a distance of at least 50 miles in a straight line. The road from Thermopylae into Upper Thessaly entered the plain at Thaumaci, which was situated at the eastern end of the Ecdus, where the traveller came in sight of a plain resembling a vast sea. (Liv. xxxii. 4.) [Thaumaci.]

The river Peneius, now called the Salamoria or Salambria (Σαλαμόρια, Σαλαμπρία), rises at the NW. extremity of Thessaly, and is composed of streams collected in the valleys of Mount Pindus and the offshoots of the Cambuvian plain, and emerges at Thessaly, where it receives within a very short space many of its tributaries. Next it passes through a valley formed by a range of hills, of which those upon the right divide the plains of Upper and Lower Thessaly. It then enters into the plain a few miles westward of Larissa; after passing which city it makes a sudden bend to the N., and flows through the vale of Tempe to the sea. Although the Peneius drains the greater part of Thessaly, and receives many tributaries, it is in the greater part of its course a shallow and sluggish river, except after the melting of the snows, when it sometimes forms a surging grand and surrounding plain. Hence on either side of the river there is frequently a wide gravelly uncultivable space, described by Strabo as ποταμόκλωστος (ix. p. 430; Leake, Northern Greece, vol. i. p. 420). When the river is swollen in the spring, a channel near Larissa conducts the superfluous waters into the Karpotov or Μπακοτς, the ancient Nessos; and when this channel is filled, another channel conveys the waters into the lake of Kardia, the ancient Boebeis. (Leake, iv. p. 403.) In the lower part of its course, after leaving Larissa, the Peneius flows with more rapidity, and is full of small vortices, which may have suggested to Homer the epithet
THESSALIA.

The principal rivers of Thessaly, according to Herodetus (viii. 129), are the Peneus, Apidasus, Ondarus, and Vardaxus. The four latter rivers all flow from the S. Of these the most important is the Epiusena, now called the Eridanai, which flows through the plain of Pharsalos, and falls into the Peneus near Phileas in the lowest part of the plain. The Apidasus, now called Vrysses, into which the Ochusos (Sporadikos) falls, is a tributary of the Epiusena. [Exarwa.]

The Pamisos, now called the Blisuri or Pithiri, also joins the Peneus a little to the W. of the Epiusena. The Eonocousus, which is probably the same as the Ondurus, flows into the lake Boeotis and not into the Peneus. [For details, see Vol. II. p. 483, a.]

The chief tributary of the Peneus on the N. is the Titirasis, now called Elamossodikos or Kordhdis, which rises on Mt. Thessalos, a part of the Caccheton in Thessaly, and joins the main stream between Larissa and the vale of Tempe. Homer relates (II. 753, seq.) that the waters of the Titirasis did not mingle with those of the Peneus, but floated upon the surface of the latter like oil upon water, whence it was regarded as a branch of the infernal river Styx. (Comp. Lucan, vi. 273.) Leake, however, calls attention to the fact that Strabo (ix. p. 441), probably misled by the epithet (αγρόβλοτος) applied to the post to the Peneus, has reversed the true interpretation of the post's comparison of the Peneus and the Titirasis, supposing that the Peneus was the pellicid river, whereas the apparent reluctance of the Titirasis to mingle with the Peneus arises from the former being clear and the latter muddy. (Nordenskiöld, Greece, iii. p. 396, iv. p. 296.) The Titirasis was also called Eutosa (Strab. vii. p. 329) and Horcus or Orcus (Plin. iv. 8. s. 15).

The plain of Thessaly is the most fertile in all Greece. It produced in antiquity a large quantity of corn and cattle, which supported a numerous population and especially a rich and proud aristocracy, who were at frequent feuds with one another and much given to luxury and the pleasures of the table (ἐπὶ τοῦ τάρπας καὶ 

εὐλαβείας καὶ ἀκρασίας, Plat. Conv. 15; Athen. xii. p. 564; Thesprot. ap. Athen., vi. p. 280; Dem. Orat. 15). The Thessalian horses were the finest in Greece, and their cavalry was at all times efficient; but we rarely read of their infantry. The nobles, such as the Aeleades of Larissa and the Scopodes of Crannon, supplied the poorer citizens with horses; but there was no class of free equal citizens, from which the hoplites were drawn in other Greek states. (See Grote, Hist. of Greece, vol. ii. p. 367.) Hence the political power was in the hands of these nobles or of a single man who established himself as despot. The numerous flocks and herds of the Scopodes at Crannon are alluded to by Theocritus (Id. xvi. 36), and the wealth of the Thessalian nobles is frequently mentioned by the ancient writers.

Thessaly is said to have been originally known by the names of Pherai, Phthiotis, and the Aeolians. (Ehiam. ap. Schol. Rhod. iii. 1069; Steph. B. s. v. Aeolus; Herod. vii. 176.) The two former appellations belong to mythology, but the latter refers to the time when the country was inhabited by the Aeolian Pelaugi, who were afterwards expelled from the country by the Thessalians. This people are said to have been immigrants, who came from Thebros in Epirus, and conquered the plain of the Peneus. (Herod. vii. 176, comp. i. 57; Strab. i. p. 444.) The Boetians are said to have originally dwelt at Arce, in the country afterwards called Thebros, and were driven from it by the Pelaugi, who conquered it about 200 years after the Trojan War. (Thuc. i. 12.) The expulsion of the Boetians by the Thessalians seems to have been conceived as an immediate consequence of the immigration of the Thessalian invaders; but, however this may be, the name of Themis is unknown in Homer, who only speaks of the several principalities of which the country was composed.

In the Homeric catalogue Phisippus and Antipus, who led the Greeks from Carpathia, Cos, and the neighbouring islands, are called the sons of Thessa-

Ius, the son of Heracles (Hom. Il. i. 676); and, in order to connect this name with the Thessalians of Thebros, it was reported that these two chiefs had, upon their return from Troy, been driven by a storm from the coast of Epirus, and that the grandson of Phisippus led the Thessalians across Mount Pindos and imposed his name upon the country. (Vell. Pat. i. 2, 3; Steph. B. s. a. Phisippus; Polyarn. viii. 44.) There are many circumstances in the historical period which make it probable that the Thessalians were a body of immigrating conquerors who came from Thes euros, they must have gradually dropped their original language, and learnt that of the conquered people, as the Thessalian was a variety of the Aeolic dialect. There was in Thessaly a triple division of the population analogous to that in Laconia. First, there were the Thessalians proper, the rich landed proprietors of the plains. Second, there were the descendants of the original inhabitants of the country, who were not expelled by the Thessalian conquerors, and who were more or less dependent upon them, corresponding to the Lacedaemonian Perioeci, but, unlike the latter, retaining their original names and their seats in the Amphictyonic council. These were the Pheraiakos, who occupied the mountainous districts of Pherai, Phthiotis, and the Aeolians, of whom the course of the Peneus; the Magnesians, who dwelt along the eastern coast between Mount Pecios and Ossa and the sea; the Achaeans, who inhabited the district called Phithiotis, which extended S. of the Upper Thessalian plain, from Mount Pindos on the W. to the Gulf of Pagasae on the S.; the Dolopes, who occupied the mountainous regions of Pindus, S. of Phthiotis; and the Malians, who dwelt between Phthiotis and Thermopylae. The third class of the Thessalian population were the Penaeans, seers or dependent cultivators, corresponding to the Helots of Laconia, although their condition seems upon the whole to have been superior. They tillled the estates of the great nobles, paying them a share of the produce in great and the masters to war upon horseback. They could not, however, be sold out of the country, and they possessed the means of acquiring property, as many of them were said to have been richer than their masters. (Archench. ap. Athen. vi. p. 264.; Plat. Leg. vii. p. 777; Aristot. Pol. III. 8, § 9; Dem. or. ii. 94.) They were probably the descendants of the original inhabitants of the country, reduced to slavery by the conquering Thessalians; but when Thesprotius states that they were the descendants of the conquered Pheraiakans and Mag-
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netes (ap. Ath. vi. p. 265), this can only be true of a part of these tribes; as we know that the Penetae were entirely distinct from the subject Perrhasiotes, Magnetes, and Achaeans. (Aristot. Politi. l. 6. § 3.)

The Penetae, like the Laconian Helots, frequently rose in revolt against their masters. In the Homeric poems the names of Perrhasbi, Magnetes, Acheans, and Dolopes occur; and Achaeas Phthiotis was the residence of the great hero Achilles. This district was the seat of Heracle, the founder of the Hellenic race, and contained the original Hellas, from which the Hellenes gradually spread over the west of Greece. (Hom. II. ii. 61; Thucyd. i. 3; Strab. i. p. 631; Herod. ii. p. 21; ed. Hod. ii. 3; Steph. B. a. v. *E*Ad.)

The Achaeans of Phthiotis may fairly be regarded as the same race as the Achaeans of Peloponnesus.

Thessaly Proper was divided at an early period into four districts or tetrarchies, named Thessaliotis, Pelaos, Haemius, and Phthiotis. When this division was introduced is unknown. It was older than Becatas (Steph. B. a. v. *E*Kdewv), and was ascribed to Aeolus, the founder of the family of the Aeolians. (Hellen. Fragm. 28, ed. Diodor.; Harpocr. *E* Topvwyk; Strab. i. p. 480.) This quadruple division continued to the latest times, and seems to have been instituted for political purposes; but respecting the internal government of each, we have no information. The four districts were nominally united under a chief magistrate, called Tagus; but he seems to have been only appointed in war, and his commands were frequently disobeyed by the Thessalian cities. When Thessaly is under a Tagus, said Jason, despot of Pherae, she can send into the field an army of 6000 cavalry and 30000 infantry. (Plut. Ph. 1. 38. § 8.) But Thessaly was rarely united. The different cities, upon which the smaller towns were dependent, not only administered their own affairs independent of one another, but the three most important, Larissa, Pharsalus and Phere, were frequently at feud with one another, and at the same time torn with intestine faction. Hence they were able to resist the invasions of the barbarians who occupied that position in Greek history to which their population and wealth would seem to have entitled them. (Respecting the Thessaliots in general, see Mr. Grote's excellent remarks, Hist. of Greece, vol. ii. p. 363, seq.)

The history of Thessaly may be briefly dismissed, as the most important events are related under the separate cities. Before the Persian invasion, the Thessaliots had extended their power as far as Thermopylae, and threatened to overrun Phocis and the country of the Locrians. The Phocians built a wall across the pass of Thermopylae to keep off the Thessaliots; and though active hostilities seem to have ceased before the Persian invasion, as the wall was at that time in ruins, the two nations continued to cherish bitter animosity towards one another. (Herod. vii. 176.) When Xerxes invaded Greece, the Thessaliots were at first opposed to the Persians. It is true that the powerful family of the Aeolades, whom Herodotus calls (vii. 6) kings of Thessaly, had urged Xerxes to invade Greece, and that they were not among those who bore to the court of their countrymen; but it is evident that their party was in the minority, and it is probable that they were themselves in exile, like the Athenian Peisistratidae.

The majority of the Thessaliots sent envoys to the confederate Greeks at the Isthmus, urging them to send a force to the pass of Tempe, and promising them active co-operation in the defence. Their request was complied with, and a body of 10,000 heavy-armed infantry was despatched to Thessaly; but the Greek commanders, upon arriving at Tempe, found that there was another pass across Mount Olympus, and believing it impossible to make any effectual resistance north of Thermopylae, retreated to their ships and abandoned Thessaly. (Herod. vii. 172, seq.) The Thessaliots, thus deserted, hastened to make their submission to Xerxes; and under the influence of the Alcmaeonidae, who now regained the ascendency in Thessaly, they rendered zealous and effectual assistance to the Persians. After the death of Leonidas and his heroic companions at Thermopylae, the Thessaliots gratified their enmity against the Phocians by directing the march of the Persians against the Phocian towns and laying their country waste with fire and sword.

From the Persian to the Peloponnesian war the Thessaliots were rarely mentioned. After the battle of Osmopynta (n. c. 456) had given the Athenians the ascendency in Boeotia, Locria, and Phocis, they endeavoured to extend their power over Thessaly. With this view they marched into Thessaly under the command of Myronides in n. c. 454, for the purpose of restoring Orestes, one of the exiled nobles or princes of Pharsalus, whom Tanydidas calls son of the king, the inhabitants of the district of Myronides was checked by the powerful Thessalian cavalry; and though he advanced as far as Pharsalus, he was unable to accomplish anything against the city, and was compelled to retreat. (Thuc. i. 111; Diodor. xi. 85.) In the Peloponnesian war the Thessaliots took no part; but the mass of the Thessalian forces was friendly to the Athenians, though the oligarchical governments favoured the Spartans. With the assistance of the latter, combined with his own rapidity and address, Brasidas contrived to march through Thessaly in n. c. 424, on his way to attack the Athenian dependencies in Macedonia (Thuc. iv. 78); but when the Lacedaemonians wished to send reinforcements to Brasidas, the Thessaliots positively refused them a passage through their country. (Thuc. iv. 132.) In n. c. 395 the Thessaliots joined the Boeotians and their allies in the league against Sparta; and when Agesilaus marched through their country in the following year, having been recalled by the Spartan government from Asia, they endeavoured to intercept him on his return; but their cavalry was defeated by the skilful manoeuvres of Agesilaus. (Xen. Hell. vi. 3. § 3, seq.)

About this time or a little earlier an important change took place in the political condition and relative importance of the Thessalian cities. Almost down to the end of the Peloponnesian war the powerful families of the Aeolades at Pharsalus, and Scopades at Crammon, and of the Cremnidae at Pharsalus, possessed the chief power in Thessaly. But shortly before the close of this war Phereis rose into importance under the administration of Lyophon, and aspiring to the supremacy of Thessaly. Lyophon overthrew the government of the nobles at Pharsae, and returned the seat of the city. In prosecution of his ambitious schemes he attacked Larissa; and in n. c. 404 he gained a great victory over the Larissaeans and the other Thessaliots who were opposed to him. (Xen. Hell. ii. 3. § 4.) In n. c. 395 Lyophon was still engaged in a con-
In the following year he assumed the command of marching to Delphi at the head of a force of Thessalian troops and provisions for a festival. Great alarm was felt throughout Greece, but before the time came, he was surrounded by seven youths as he sat in public to judge cases at all courts. His death was a sad event and the honors paid in many of the great cities to his assassins prove the general fear of his character, even when put to death. (Xen. Hell. vi. §§ 29—32.)

Jason had so firmly established his power that he was succeeded in the post of Tagus of Thessaly by his two brothers Polyphemus and Pylepos; he did not possess his abilities or energy, and these again sank into political insignificance. Pylepos was assassinated by his brother Pylepos, ex-necator Tagus. Polyphemus carried on with great cruelty; he put to death Pharsalus, and killed or drove into exile other distinguished persons of the city and of Macedonia. (Xen. Hell. vi. 4. §§ 33, 34.) At the same time he was also assassinated by Alexander, who avenged the death of his brother (Diod. xvi. 61) as he served with his brother (Diod. xvi. 61) as he served with his brother. Alexander spared Polyphemus in cruelty, and was guilty of cruelties. The Macedonians and the other cities were chiefly exposed to his vengeance, and to their distress to Alexander, the youth of Macedonia, who had recently succeeded to the throne, and had been already twice vanquished by Alexander. (Diod. xvi. 61.) It would seem, however, that the desire of his own kingdom compelled him to carry his designs further, to withdraw his troops from Thessaly; and as the Thessalian cities opposed the treaty concluded by Pylepos and other cities under his pretense, apparently with the sanction of Alexander of Macedon, with whom he formed an alliance (Xen. Hell. vi. 67.) In the following year (Xen. Hell. vi. 67.) the Thebans again marched into Thessaly at the head of a force, to protect Larissa and the other cities of the Peloponnesus, and to avenge the projects of Alexander of Phassae, who had been also in league with Pylepos and other cities, to whom he had given his protection for peace; and Pylepos, after arranging the defection of Thessaly, marched into Macedonia, where the young king had been lately assassinated. Pylepos, the regent of the kingdom, was also compelled to make peace with Pylepos, and to give up his hostages, among whom was the young king. (Diod. xvi. 73.) Pylepos, c. 26.) By these means the Thebans were extended over the greater part of Thessaly. Two years afterwards (A.D. 364) the Thebans obtained from the Persian court a report concerning the Thesmophoria in the same year, Pylepos, accompanied by the other cities, visited Thessaly with the view of attacking the Pharsalians from Alexander of Pherae and the other Thessalian cities. (Xen. Hell. vi. 1.) He was inured to the Thebans to join them in attacking the Macedonian camp. But Jason's policy was to prevent any other power from obtaining the preponderance in Greece, and accordingly upon his arrival at Leuctra he advised the Thebans not to drive the Macedonian troops to despair, and obtained a truce for the latter, which enabled them to secure their safety by a retreat. (Xen. Hell. vi. 4. §§ 20, 21.)
by the soldiers to take the command. So greatly was Alexander strengthened in his power by this failure that all the Thessalian cities submitted to him, and the influence of Thebes in Thessaly was for a time destroyed. Subsequently a second expedition was sent against Thebes. Thebes was conquered by Epiamnondas, who compelled the tyrant to release Pelopidas and Ismenias, but without restoring Thebes to the commanding position which she had formerly held in Thessaly. (Diod. xv. 71—75; Plut. Pelop. 27—29; Cornel. Nep. Pelop. 5; Paus. i. 15. 1.) The continued oppressions of Alexander of Pherae became intolerable. Thebes determined to move, to be more applied to Thebes for assistance. Accordingly in B.C. 364 Pelopidas was again sent into Thessaly at the head of a Theban army. In the first engagement Pelopidas was slain, but Alexander was defeated. (Diod. xv. 80, 81; Plut. Pelop. 31, 32; Cornel. Nep. Pelop. 5; respecting the different expeditions of Pelopidas into Thessaly, as to which there are discrepancies in the accounts of Greece, vol. z. p. 361, note, p. 391, note.) The death of Pelopidas, however, proved almost fatal to Alexander. Burning to revenge his loss, the Thes- ban sent a powerful army into Thessaly, which compelled him to renown his supremacy in Thessaly, to confine himself to Pherae, and to submit to all the demands of Pherae. Pherae had now a separate existence, and supremacy. (Diod. xvi. 14; Plut. Pelop. 35.) Meanwhile Philip, who had ascended the throne of Macedon in B.C. 369, had been steadily extending his dominions and his influence; and the Aeolads of Larissa had recourse to him in preference to Thebes. Accordingly Philip marched into Thessaly in B.C. 353. Lyco- phron, unable to resist him, invoked the aid of Onomarchus and the Phocians; and Philip, after a severe struggle was driven out of Thessaly. (Diodor. xvi. 35.) In the following year Philip returned to Thessaly, and gained a signal victory over Onomarchus and Lycothron. Onomarchus was slain in the battle; and when Philip followed up his victory by laying siege to Pherae, Lycothron surrendered the city to him, upon being allowed to retire to Phocis with his mercenaries. (Diodor. xvi. 37.) Thus ended the powerful dynasty of the tyrants of Pherae. Philip established a popular government at Pherae (Diod. xvi. 38), and gave nominal independence to the Thessalian cities. But at the same time he garrisoned Magnesia and the port of Pagasea with his troops, and kept steadily in view the subjugation of the whole country. An attempt made in B.C. 344 to restore the dynasty of the tyrants at Thessaly was made by an opportunity of carrying his designs into effect. Not only did he garrison Pherae with his own troops, but he revived the ancient division of the country into four tetrarchies or tetrarchiae, and placed at the head of each some of the chiefs of the Aeolads, who were entirely de- voted to his interests. The result of this arrange- ment was the entire subjection of Thessaly to Philip, who drew from the country a considerable addition to his revenues and to his military resources. (Har- pocrat. s. v. Terpac; Dem. Olynth. i. 33; Strab. i. p. 440; Thirillon, Hist. of Greece, vol. vi. pp. 12—14.) Upon the death of Philip the Thessalians were the first of the Greek people who promised to support Alexander in obtaining the supremacy of Greece. (Diod. xvii. 4.) After the death of Alexander the Thessalians took an active part with the other Gre- cian states in attempting to throw off the Macedonian yoke, but by the victory of Antipater they were again united to the Macedonian monarchy, to which they remained subject till the defeat of Philip by the Romans at the battle of Cynoscephalae, B.C. 197. The Roman senate then declared Thessaly free (Liv. xxxiii. 32); but from this time it was virtually under the sovereignty of Rome. The government was vested in the hands of the more wealthy persons, who formed a kind of senate, which was accustomed to meet at Larissa. (Liv. xxxiv. 52, xxxvi. 9, allii. 38.) When Macedonia was reduced to the form of a Roman province, Thessaly was incorporated with it. (Strab. xvii. p. 840.) Under Alexander Severus it formed a separate province governed by a procurator (Gruter, Juvenc. p. 474. 4); and in the later consti- tution of the Empire after the time of Constantine, it also appears to have been a separate province of the administration of a praeses. (Not. Dig. i. p. 7; Böcking, l. p. 151; Marquardt, in Becker's Résum. Alterthum. vol. iii. pt. i. p. 117.)

In giving an enumeration of the Thessalian tribes and cities, we will first describe the four tetrarchies already mentioned, and then take the other divisions of the country.

1. Hestiasotis or Hestiatotis (Ἑστιασωτις, Ἱστιασωτις), inhabited by the Hestiasots (Ἑστιασωταῖ), was the northern part of Thessaly, of which the Peneus may be described in general as its southern boundary. It occupied the passes of Olympus, and extended westward as far as Fundus. (Pline. iv. 1; Strab. i. p. 440, 437, 438.) It was the seat of the Perrhaebi, a solitary Pheriside tribe, which possessed in historical times several towns strongly situated upon the mountains. They are mentioned by Homer (Il. i. 749) as taking part in the Trojan War, and were regarded as genuine Hellenes, being one of the Amphictyonic states (Aschin. de Fals. Leg. p. 122). The part of Hes- tiasotis inhabited by them was called the Perrhaebi, but it never formed a separate Thessalian province. The Perrhaebi are said at one time to have extended south of the Peneus as far as the lake Boebeis, but to have been driven out of this dis- trict by the mythical race of the Lapithae. (Strab. i. p. 438, 440.) It is probable that at an early period the Perrhaebi occupied the whole of Hestiasotis, but were subsequently driven out of the plain and confined to the mountains by the Thessalian con- querors from Thessprotia. Strabo states that Hes- tiasotis, was formerly, according to some authorities, called Doris (ix. p. 457), and Herodotus relates that the Dorians once dwelt in this district at the foot of Mt. Ossa and Olympus (i. 125). It is not known how the name of Hestiasotis from the district of this name in Euboea, the inhabitants of which were transplanted to Thessaly by the Perrhaebi (Strab. i. p. 437); but this is an unconfirmed statement, proba- bly founded alone upon similarity of name. Homer mentions another ancient tribe in this part of Thessaly called the Aubhectes, who are placed by Strabo upon
the Thessalian side of Pindus near the sources of the Peneus. They are described as a barbarous tribe, living by plunder and robbery. (Hom. II. ii. 744; Strab. vii. p. 327, i. p. 434; Steph. B. s. v. Alburna.) The towns of Hestiaeotis were: OXTHINIA, PIAIA, ARGONIUM, MELIBOIA, PHALORIA, ERMICINIUM, PERSEPHAION, TRICHA, OURANIA, SALA, COMPEI, THE cult of Poseidon, KERAMEON, PITHEUM, LOMON, MARLA, MANNON, CYRIL, DITE, ERMIT, OLOS, ASION, DOLION, PYTHIUM, ELONE subsequently Leimono, EUSDIERI, LAPAFIDUS, GONIUS or GONIA, CHARAX, CONDILOY, PHALAMNA, OXTHIES, ATRAX.

2. PELASGIOTIS (Πελασγοίτης), inhabited by the Pelasgiotai (Πελασγοίται) of the Pelasgiota (Πελασγοίται), extended S. of the Peneus, and along the western side of Pelion and Ossa, including the district called the Pheacian plain. (Strab. i. p. 443.) The name shows that this district was originally inhabited by Pelasgiots; and its chief town was Larissa, a well-known name of Pelasgian cities. The towns of Pelasgiotai were: ELATEA, MOFIS, METroachy, BUPHAINOPOLIS, CYRULA, LEBRA, SYCION, CHAMA, AMYRIUS, ARMENIUM, PHERAE, CYTISCOPHAEAE, SCOTISSA, PALAPHARUS.

3. THESSALIOITIS (Θεσσαλοιτίτης), the central plain of the Thessaly and the upper course of the river Peneus, so called from its having been first occupied by the Thessalian conquerors from Epeirus. Its principal cities were: THESMOPOLIS, KERAMEON, PERSEPHAION, CERECUM, EUCHYDIDUM, PHARALUS, the most important in the district, THETIDUM.

4. PHYTHIOITIS (Φυθιωτίτης), inhabited by the Achaeans Phthiotai (Ἀχαιοὶ Φυθιόι), under which name they are usually mentioned as members of the Amphictyonic league. This district, according to Strabo, included the southern part of Thessaly, extending from the Malacian gulf on the E. to Dolopia and Mount Pindus on the W., and stretching as far N. as Pharsalus and the Thessalian plains. (Strab. i. p. 430.) Phthiotis derived its name from the Homeric Phthias (Φθίας, II. i. 155, ii. 683), which appears to have included in the heroic times not only Hellas and Dolopia, which is expressly called the territory of Phthias (II. i. 484), but also the southern portion of the Thessalian plain, since it is probable that Phthis was also the ancient name of Pharsalus. (Leake, Northern Greece, vol. iv. p. 484, seq.) The cities of Phthiotis were: Amphaeum (Scylax, p. 35), or Ampheas (Ἀμφέας, Steph. B. s. v.), on the promontory Pyrrha and on the Pagasaean gulf; THERAE, ERMITIA, PHTLACH, ITON, HALUS, PTELEUM, ANTRON, LARIBA, CHERMAST, PHROKRA, PHAS, NARTHACUS, THAUMACI, MELITARA, CORBOCA, XITHIA, LAMIA, PHALARA, ECHIDUS.

5. MAGNESIA (Μαγνησία), inhabited by the Magnetes (Μαγνητείς), was the long and narrow slip of country between Ossa and Pelion on the W. and the sea on the E., and extending from the mouth of the Peneus on the N. to the Pagasian gulf on the S. The Magnetes were members of the Amphictyonic league, and were settled in this district in the Homeric times. (III. ii. 756.) The Thessalian Magnetes are said to have joined the Asiatic cities of Magnesia on Mt. Sibas and of Magnesia on the river Massander. (Aristot. op. Athen. p. 173; Conon, 29; Strab. xiv. p. 647.) The towns of Magnesia were: CERECINIUM, BORES, GLYPHRAE, ARBONES, PA-
THESALONICA.

between Copes Vardër and Karadhera. On the edge of this basin is the city, partly on the level shore and partly on the slope of a hill, in 40° 38′ 47″ N. lat., and 23° 57′ 25″ E. long. The present appearance of the edifice is disturbed by Leake, Holland, and other travellers as very imposing. It rises in the form of a crescent up the declivity, and is surrounded by lofty whitened walls with towers at intervals. On the E. and W. sides of the city ravines ascend from the shore and converge towards the highest point, on which is the citadel of the city. The road of Conon of Tyre (A.D. 260?) to Thessalonica from the sea is given by Cosmas Indicopleustes. The port is still convenient for large ships, and the anchorage in front of the town is good. These circumstances in the situation of Thessalonica were evidently favourable for commanding the trade of the Macedonian sea. Its relations to the inland districts were equally advantaged. With one of the two great levels of Macedonia, viz., the plain of the "wide-flowing Axios" (Hom. Hym. ii. 849), to the N. of the range of Olympus, it was immediately connected. With the other, viz., the plain of the Strymon and Lake Cerusitius, it communicated by a pass across the neck of the Chalcidice peninsula. Thus Thessalonica became the chief station on the Roman Via Egnatia, as well as the last resting-place of the traders of Illyricum. Its distance from Pella, as given by the Itineraries, is 27 miles, and from Amphipolis (with intermediate stations; see Act. Apost. xvii. 1) 67 miles. It is still the chief centre of the trade of the district. It contains a population of 60,000, or 76,000, and (though Adrianople may possibly be lessened) still the chief city of the "Great Roman Colony" of European Turkey, next after Constantinople.

2. NAME.—Two legendary names, which Thessalonica is said to have borne in early times, are Emathia (Zenon Hist. xii. 26) and Hallea (Steph. B. a. v.), the latter probably having reference to the maritime position of the town. During the first period of its authentic history, it was known under the name of Therma (Therma Aisch.; Θερμαευς, Hist. Thucyd.; Θερμας, Mal. Chronog. p. 190, ed. Bonn.), derived, in common with the designation of the gulf (Thermacius Sinus), from the hot salt-springs, which are found on various parts of this coast, and one of which especially is described by Pococke as being at a distance of 4 English miles from the modern city. (See Strabo, vi. 520, ed. Gell.) Three crises are told of the origin of the name Thessalonica. The first (and by far the most probable) is given by Strabo (vii. Epit. 10), who says that Thermia was rebuilt by Cassander, and called after his wife Thessalonica, the daughter of Philip; the second is found in Steph. B. (a. v.), who says that its new name was a memorial of a victory obtained by Philip over the Thessalians. (Hecatas. De Thess. ii. p. 51, ed Bonn.); the third is in the Etym. Maga. (a. v.), where it is stated that Philip himself gave the name in honour of his daughter. Whichever of these stories is true, the new name of Thessalonica, and the new eminence connected with the same, are distinctly associated with the Macedonian period, and not with the period of the Greek colony, which was erected under Alexander, when the three cities of Mitylene, Thermus, and Potidaea were given to the Macedonians as a reward of their services during the war with the Persians. (Dion Cass. xii. 20.) The city was on the south coast of Macedonia, and was the capital of the second of the four divisions of Macedonia (ib. xiv. 29). Afterward, when the whole of Macedonia was reduced, it was held by the Romans as a military station, and was the capital of the Roman province of Flory. (Flor. ii. 14.) Thessalonica was its most important city, and virtually its metropolis, though not so called till a later period. (Macedonia.) Cicerone, during his exile, found a refuge here in the quaestor's house (pro Planc. 41); and on his journeys to and from his province of Cilicia he passed this way, and wrote several of his extant letters. During the first Civil War, Cicerone gave the head-quarters of the Pompeian party and the senate. (Dion Cass. xii. 20.) During the second it took the side of Octavius and Antonius (Plut. Brut. 46; Appian, B. C. iv. 118), and reaped the advantage of this course by being made a free city. (See Plin. L. c.) It is possible that the word Thesprotia, with the head of Octavius, tribune on some of the coins of Thessalonica, has reference to this circumstance (see Eckhel, ii. p. 79); and some writers see in the Vardar gate, mentioned below, a monument of the victory over Brutus and Cassius.

Even before the close of the Republic Thessalonica was a city of great importance, in consequence of its position on the line of communication...
between Rome and the East. Clever speaks of it as posita in greciae imperii aequo. It increased in size and rose in importance with the consolidation of the Empire. Strabo in the first century, and Lucian in the second, speak in strong language of the amount of its population. The supreme magistrates (apparently six in number) who ruled in Thessalonica as a free city of the Empire were entitled officiarius as we learn from this victory, to the co-incidence of St. Luke's language (Act. Ap. xviii. 6) with an inscription on the Vardar gate. (Böckh, 1857.) Belley mentions another inscription containing the same term.) In Act. Ap. xvii. 5, the ἕβασκε is mentioned which formed part of the constitution of the city. Tafel thinks that it had a Äthnisch also.

During the first three centuries of the Christian era, Thessalonica was the capital of the whole country between the Adriatic and the Black Sea; and even after the founding of Constantinople, it remained practically the metropolis of Greece, Macedonia, and Illyricum. In the middle of the third century, as we learn from coins, it was made a Roman colony. This, with the growth of the city and widening this position against the barbarian invasions, which now became threatening. Thessalonica was the strongest safeguard of the Empire during the first shock of the Gothic invasions. Constantine passed some time here after his victory over the Samatians; and perhaps the second arch, which is mentioned below, was a commemoration of this victory, which Constantine is said to have constructed the port, by which we are, no doubt, to understand that he repaired and improved it after a time of comparative neglect. Passing by the dreadful massacre by Theodosius ( Gibbon's Rome, ch. xxvii.), we come to the Scyphian wars, of which the Gothic wars were only the prelude, and the brunt of which was successfully borne by Thessalonica from the middle of the sixth century to the latter part of the eighth. The history of these six Scyphian wars, and their relation to Thessalonica, has been elaborated with great care by Tafel.

In the course of the Middle Ages Thessalonica was the scene of sieges, and its history during this period is thus continually divided into three stages. On Sunday, July 29th, 904, the Saracen fleet appeared before the city, which was stormed after a few days' fighting. The slaughter of the citizens was dreadful, and vast numbers were sold in the various slave-markets of the Levant. The story of these events is told by Jo. Cemenista, who was courier-bearer to the archbishop of Thessalonica. From his narrative it has been inferred that the population of the city at this time must have been 290,000. (De Excidio Thessalonicensi, in the volume entitled Theophanes Continuatus of the Bonn ed. of the Byz. writers, 1838.) The next great catastrophe of Thessalonica was caused by a different enemy, the Normans. In 1081, the Greek fleet, under the command of Tancred sailed round the Morea to the Thracian gulf, while an army marched by the Via Egnatia from Dyrhachium. Thessalonica was taken on Aug. 15th, 1185, and the Greeks were barbarously treated by the Latins. Their cruelties are described by Nicetas Choniatis (de Andros, Commento, p. 885, ed. Bonn, 1835). The celebrated Eustathius was archbishop of Thessalonica, and made the city at this time; and he wrote an account of this capture of the city, which was first published by Tafel (Tübingen, 1832), and is now printed in the Bonn ed.

of the Byz. writers. (De Thessalonica a Latini captis, in the same vol. with Leo Grammaticus, 1842.) Soon after this period follows the curious history of western feudalism in Thessalonica under Boufica, marquis of Montferrat, and his successors, during the first half of the 13th century. The city was again under Latin dominion (having been sold by the Greek emperor to the Venetians) when the Latin empire was taken by the emperor Manuel II., in 1453. This event also is described by a writer in the Bonn Byzantine series (Joannes Ammognotas, de Thessaloniciensis Excidio Narratio, in the same volume with Phrantzes and Cananne, 1838).

For the medieval history of Thessalonica see Mr. Finkley's works, Medieval Greece (1851), pp. 70, 71, 135-147; Byzantium and Greek Empire, vol. i. (1853), pp. 315-333, vol. ii. (1854), pp. 182, 294—266, 607. For its modern condition we must refer to the travelers, especially Beauchamp, Cansinny, Holland, and Leake.

4. ECCLESIASTICAL HISTORY. — The annals of Thessalonica are so closely connected with religion, that it is desirable to review them in this aspect. The first mention of the episcopate is in 452, when all the large cities of the provinces which had formed his empire. Hence there is no doubt that in the first century of the Christian era they were settled in considerable numbers at Thessalonica; indeed this circumstance contributed to the establishment of Christianity there by St. Paul (Act. Ap. xvi.), who says that a large community of Jews has been found in this city ever since. They are mentioned in the seventh century during the Scyphian wars; and again in the twelfth by Eustathius and Benjamin of Tudela. The events of the fifteenth century had the effect of bringing a large number of Spanish Jews to Thessalonica. Paul Lucas says that in his day there were 30,000 of this nation here, with 22 synagogues. More recent authorities vary between 10,000 and 20,000. The present Jewish quarter is in the south-east part of the town.

Christianity, once established in Thessalonica, spread from it in various directions, in consequence of the mercantile relations of the city. (1 Thess. iii., 1.) In the fourth century, the city was the bulwark, not simply of the Byzantine Empire, but of Oriental Christendom, and was largely instrumental in the conversion of the Slavonians and Bulgarians. Thus it received the designation of "The Orthodox City." It is true that the legends of Demetrius, its patron saint (a martyr of the early part of the fourth century), disfigure the Christian history of Thessalonica; in every siege success or failure seems to have been attributed to the granting or withholding of his favour: but still this see has a distinguished place in the annals of the Church. Theodosius was baptized by its bishop; even his massacre, in consequence of the stern severity of Ambrose, is chiefly connected in our minds with Thessalonica. In 1184, when Thessalonica became almost a.patriarchate after this time; and the withdrawal of the provinces subject to its jurisdiction from connection with the see of Rome, in the reign of Leo Isauricus, became one of the principal causes of the separation of East and West. Camenista, the native historian of the cada- men of the city, who he became archbishop of Thessalonica, and who, according to Eustathius, who was archbishop in 1185, was, beyond dispute, the most learned man of his age, and the author of an invaluable commentary on the Iliad.
and Odyssey, and of theological works, which have been recently published by Tafel. A list of the Latin archbishops of Thessalonica from 1205 to 1418, when a Roman hierarchy was established along with Western feudalism, is given by Le Quien (Oras Christianus, iii. 1089). Even to the last we find this city connected with questions of religious interest. Synxon of Thessalonica, who is a chief authority in the modern Greek Church on ritual subjects, died a few months before the fatal siege of 1430. His work was published along with that of his father, and, as a Latin ecclesiastic, became the translator of Aristotle, Theophrastus, and Hippocrates, was a native of the city of Deme- trius and Eustathius.

5. REMAINS OF ANTIOCHITY. — The two monuments of greatest interest at Thessalonica are two arches connected with the line of the Via Egnatia. The course of this Roman road is undoubtedly preserved in the long street which intersects the city from east to west. At its western extremity is the Vardar gate, which is nearly in the line of the modern wall, and which has received its present name from the circumstance of its leading to the river Vardar or Axios. This is the Roman arch believed by Besançon and Hauzard to have been decorated by the people of Thessalonica in honour of Octavius and Antonius, and in memory of the battle of Philippi. The arch is constructed of large blocks of marble, and is about 13 feet wide and 18 feet high; but a considerable portion of it is buried deep below the surface of the ground. On the outside face are two bas-reliefs of a Roman character, the one representing and the other a horse in a chariot. On this arch is the above-mentioned inscription containing the names of the polisarch of the city. Leake thinks from the style of the sculpture, and Tafel from the occurrence of the name Flavius in the inscription, that a later date ought to be assigned to the arch. (A drawing of it is given by Cousiné.) The other arch is near the east end of the city, and is also described by Cousiné as representing and by mistake, to be near the western extremity of the main street. (A drawing of this arch also is given by Cousiné and an imaginary restoration by Fococks.) It is built of brick and faced with marble, and formerly consisted of three archways. The sculptured camels give an Oriental aspect to the monument, and it is generally supposed to commemorate the victory of Constantine over Licinius or over the Saratians.

Near the line of the main street, between the two above-mentioned arches are four Corinthian columns supporting an architrave, above which are Caryatides. This monument is now part of the house of a Jew; and, from a notion that the figures were petrified by magic, it is called by the Spanish Jews Los Incantados. The Turks call it Suveh-Malak. (A view will be found in Cousinéy, and a more correct one, with Architectural details, in Stuart and Revett's Athen. Antiq., vol. iii. ch. 9. p. 53.) This colonnade is supposed to have been part of the Propylaen of the Hippodrome, the position of which is believed by Beaujour and Clauzel to have been in the south-eastern part of the town, between the sea and a building called the Rotunda, now a mosque, previously the church Ekati-Metropolis, but formerly a temple, and in construction similar to the Pantheon at Rome. (Fococks has a ground-plan of this building.) Another mosque in Thessalonica, called Ekati-Djema, is said by Beaujour to have been a temple consecrated to Venus Thermes.

The city walls are of brick, and of Greek construction, resting on a much older foundation, which consists of hewn stones of immense thickness. Everywhere are broken columns and fragments of sculpture. Many remains were taken in 1430 to Constantinople. One of the towers in the city wall is called the Tower of the Statute, because it contains a colossal figure of Thessalonica, with the representation of a ship at its feet. The castle is partly Greek and partly Venetian. Some columns of verd antique, supposed to be relics of a temple of Heraclius, are to be noticed there, and also a solid circular triumphal arch, erected (as an inscription proves) in the reign of Marcus Aurelius, in honour of Antoninus Pius and his daughter Faustina.

In harmony with what has been noticed of its history, Thessalonica has many remains of ecclesiastical antiquity. Leake says that in this respect it is perhaps the most interesting city in Greece. The church of greatest interest (now a mosque) is that of St. Sophia, built, according to tradition, like the church of the same name at Constantinople, in the reign of Justinian, and after the designs of the architect Anthemius. This church is often mentioned in the records of the Middle Ages, as in the letters of Pope Innocent III. It is the thirteenth church built with the space occupied by the magnificent structures then being erected. Tafel has collected with much diligence the notices of a great number of churches which have existed in Thessalonica. Dapper says, that in his day the Greeks had the use of thirty churches. Walpole (in Clarke's Travels, iv. p. 349) gives the number as sixteen. All travelers have noticed two ancient pulpits, consisting of "single blocks of marble, in small steps out in them," which are among the most interesting ecclesiastical remains of Thessalonica.

6. AUTHORITIES. — The travelers who have described Thessalonica are numerous. The most important are Paul Lucas, Second Voyage, 1703; Fococks, Description of the East, 1743—1745; Cousiné, Reise in die Ionischen Inseln, 1781; Clarke, Travels in Greece, 1817; and Zaraehil, Reise in den Orients, 1840; Gresbach, Reise durch Rumelia, 1841; Bowen, Mount Athos, 1855.

In the Mémoires de l'Académie des Inscriptions, tom. xxxviii. Sect. hist. pp. 121—146, is an essay on the subject of Thessalonica by the Abbé Belley; but the most elaborate work on the subject is that by Tafel, the first part of which was published at Tübingen in 1835. This was
afterwards reprinted as "Prolegomena" to the *Dis-
seratio de Thessalonicia etipsae Agro Geographica*,
Berlin, 1839. With this should be compared his
work on the *Vita Eustathii*. To these authorities we
could have added the introduction to some of the com-
mentaries on St. Paul's Epistles to the Thessalonians,
—especially that of Kiriakos (Berlin 1849) and Littmann (Göttingen, 1850).

[ J. S. H.]

THESTIA. [THESTIENSIS.]

THESTIENSIS (STIERNER, Pol. v. 7), are usually
called the inhabitants of a town Thesitia in Aetolia.
But no town of this name is mentioned by the ancient
writers, and it is not improbable that the
town itself was called Thessia. The name occurs
only in Polybius, Gennadius, and twice in the place
of the place is unknown. We only learn, from the narrative of
Polybius, that it was situated in the Northern part
of the upper plain of Aetolia. The name is per-
haps connected with Thessinia, one of the old Aeto-
lian heroes.

THESSALIA (STERLING, Strab. ix. p. 451; Poly.
v. ill. 3, 4; STERLING, Enip. Androm. 20;
STERLING, Steph. B. a. e.; E. GRÖN, a place in
Thessaly, close to Pharsalus, where Flamininus
encamped at the end of the second march from
Pharsae towards Scothinus, before the battle of
Cyno-

THESOLOVIA, one of the chief towns of the
Athenians in Epirus, is identified by Leake with the
modern Thadhevias, a village situated near
Mount Tammérlos in a pass which leads from the
Acheloos to the Arachthos.

(Liv. xxxvill. 1; Leake, ii. 16; T. C., ii. 2; Schenkl, where, according to the accounts of
the Chinese themselves, the first kingdom of Sin, or
China, was founded. (Cf. Ritter, Erdkunde, ii. p. 199.)

THIABUS, a place of Thessaly, near the frontiers
of Dolia. (Liv. xxxiil. 13.)

THIAPRUSOFON. [PHOENICIA, p. 806, a.]

THEVESTE (SCOTTI, Pol. iv. 3, § 30), an impor-
tant town of Numidia, but which is only mentioned
in the later writers. It was a Roman colony (Gruter,
p. viii. 380, 27, and the place where
many roads running in a SE. direction into the Roman
province of Africa, had their commencement. (Cf.
Itin. Ant. pp. 33, 46, 47, 53, 54.) It is the town of
Tebeia, recently discovered by General Negrier, a
considerable ruins of which still exist, especially the
central walls, the circumference of which indicates
a town capable of containing 40,000 inhabitants.
(See Lebron, in Rev. Archéol. iv. p. 360, sqq.;
Sur l’Airo de Triomphe de Teveste, gî, Paris, 1847;
Jahn’s Jahrbiicher, lii. p. 409.)

[THI.]

THIAC. [THIAK.]

THIANNICE (SIEVRE, Arrian, Per. P. Exx
p. 7), or THIANITICUS (SIEVRE, Anon. Per. P.
Exx. p. 14), a district of Asia in the Pontus Euxinus,
which contains the river Ohites. Its name probably should be Sannice, as the Sani,
or Tani, were a well-known people in this region.
(Cf. Mannert, iv. p. 378, vi. p. 2. p. 421; Gail, ad
Arrian. p. 95.)

[THI.]

THIB, a town of the Ctenenses in Hispania
Tarracoensis, between Carthago Nova, and Illic (Itin.
Adan. p. 14), and identified with Sam Oenis, and
Orithocerca, near which latter place are many ruins.

[THI.]

THIBA (SIEVRE: Richter, Did. Herodian, a town in Pontus,
called from an Amazon slain there by Hercules.
The inhabitants were said to be sorcerers, whose
breath was poisonous, and who would not perish if
thrown into the water, but who would float on
the surface. (Eustath. ad Dionys. Per. 528; Steph. B.
a. e. Quid. Fine. Supp. v. 7. § 1; Philarch. s. p.
Phil. vii. 2. a. 2.)

THILSAPRA (Amm. Marc. xxiv. 8), a fortifi-
cation in the district of Meroe, probably the present
Teil el Hamva, between Moeos and the Sisra,
in the neighbourhood of the Tgrisa.

[TV.

THILUTHRA, an impregnable fortress on an
island in the Euphrates, near Anatho, which de-
ferred the arms of Julian (Amm. Mare. xxiv. 32).
Zain-

Thisus (iii. 15) speaks of this island, and of the
impregnable fortress (φρονομακρινη χωρογραφή) sit-
uated upon it, but Tychon, or Teix, in its name. It
is described by Isidorus Charax (Mans. Perk.
§ 1, ed. C. Müller) as an island in the Euphrates,
containing a treasury of the Parthians, and distant
two schoeni from Anatho. The old editions read
'Ολασσος, but the MSS. have 'Ολασσος, which
Müller has changed into Thalasseus, and there can be
no little doubt of the propriety of this correction.
It corresponds to the island called Tēwos by
Chesney (vol. i. p. 57), and in his map Tellas or
Antilus, containing ruins of very ancient build-

(See Müller, ad Isid. Char. I. c.)

THINAE (Σινα, or Σινα, Pol. v. 3, § 30, vii.
27. § 12), or THINA (SEVRE, Arrian, Per. M. Eurik.
295, 10, 6), a town of Helicon, bordering upon the
country of the Thespians and Corinthians. (Cf. ix.
411.) Thisbe is mentioned by Homer, who says that it abounds in wild
pigons (ιλαρφετρατος τε Θιηου, II ii. 503), and
both Stephano and Stephanus B. remark that this
ephet was given to the city from the abundance of
wild game. The country, therefore, was called
Xenicus, on account of its being remarkable for its
wild fowls. The modern name of Clemomuras marched therefore through the
boundary of Thespius, and there it was that
placed which would be inundated by the water flowing into
it, where it was not for a mole or causeway constructed
through the middle, by means of which the water is
diverted every year into the part of the plain lying

THISBE.
on one side of the causeway, while that on the other is cultivated. The ruins of Thiese are found at 
Kabésia. "The position is between two great 
summits of the mountain, now called Karouniá and 
Pálovos, which rise majestically above the vale, 
clothed with trees in the upper part, and covered 
with snow at the top. The modern village lies in 
a little hollow surrounded on all sides by low cliffs 
connected with the last falls of the mountain. The 
walls of Thiese were about a mile in circuit, follow-
ing the crest of the cliffs which surround the village; 
they are chiefly preserved on the side towards 
Longárs. The masonry is for the most part of the fourth 
order, or faced with 
equal layers of large, oblong, quadrangular stones on 
the outside, the interior as usual being filled with 
loose rubble. On the principal height which lies 
towards the mountain, and which is an entire mass 
of rock, appear some reparations of a later date than 
the rest of the walls, and there are many Helenic 
foundations on the face of this rock towards the 
village. In the cliffs outside the walls, to the north-
west and south, there are many sepulchral execava-
tions." (Leake, Northern Greece, vol. ii. p. 506.)
Leake observed the mole or causeway which Pausa-
nides describes, and which serves for a road across 
the marsh to the port. The same writer remarks that, 
as the ascent of this mole is not easy, and the heights, 
there is no issue for the river which rises in 
the Ascaran and here terminates. "The river crosses 
the causeway into the marsh by two openings, the 
closing of which in the winter or spring would at 
any time cause the upper part of the plain to be in-
undated, and leave the lower fit for cultivation in 
the summer; but as the river is now allowed to flow 
constantly through them, the western side is always 
in a state of marsh, and the ground has become much 
higher on the eastern side."

The port of Thiese is now called Pityg. The 
shore is very rocky, and abounds in wild pigeons, as 
Strabo and Stephanus have observed; but there is also 
a considerable number as Kabésia itself. The 
Khoston of the Persians, mentioned by Herodotus, 
Hérsis "Phæus, Herod. ii. 168; Aristides, 
Aegypt. vol. iii. p. 610; Ptol. iv. 5 § 51), the 
modern Thoise, was a town in Lower Egypt, 
situated upon an canal of the Nile, between its Tanite 
and Mendesian branches. It was the capital of the 
Thoise Nome, in which the Calaonian division of 
the Aegyptian army possessed lands. At the time of 
the Persian War the Helotes, who had been 
incorporated with the Mendesian. Their 
corporation was doubtless owing, partly to the 
supreme size of the latter, and partly to their having 
a common object of worship in the goat Mendes 
(Pun), of whom Thoise was the old Aegyptian 
language (Hieromyn. in Isid. xiv. 1) the appella-
tion. In the reigns of Vælentian and Theodosius 
the Great (A.D. 375, 392) Thoise was a town of 
some consequence, governed by its own magistrates, 
and exempt from the jurisdiction of the Alexandrian 
prefect (Amn. Marc. xxiii. 16 § 5). It was also 
an episcopal see, and one of its bishops, Serapion, 
is mentioned by Hieracenses. (ap. Phot. p. 65, ed.

Bekker.) Remains of the ancient city are suppos-
et to exist at Tel-boysai or Tnuq, SW. of Maspourah. 
A monolithic shrine and many sarcophagi of granite 
have been found there, and a fabulous mound at 
the village of Ternou, raised above the level of the 
 inundation, is probably an Aegyptian work. (Bekker, 
That dykes were essential to the preservation of 
the city appears from the description of it by Aristides 
(l. c. who represents Thoise as standing upon and 
围绕 by flat and marshy grounds. [W. B. D.]

THOAE. [ECHMADNA.]

THOANA.

THO'RÁIS or THO'ÁRÍUS (Θόρας or Θόραριος), 
a coast city in Pontus Seleuceicus (Arrian, 
Peripl. P. E. p. 16; Anon. Peripl. P. E. p. 11), is 
now called Gheourch, Irmach, or perhaps more cor-
rectly Tshur Gheurm. (Hamilton, Researches, i. p. 
279.)

[1. S.]

THOCNIA (Θωκνία, Θωκνία: Ekh. Gomenev), 
a town of Arcadia in the district Parthenias, situated 
upon a height on the river Aminias, which flows into 
the Helisson, a tributary of the Alpheus. The town 
was said to have been founded by Thocnus, the son 
of Lycon, and was deserted in the time of Pan-
samis, as its inhabitants had been removed to 
Megalopolis. It is placed by Leake in the position of 
Verionis in the Cynocephalas (Ptol. vi. 27. § 6; 4, 29; § 5; 

THOMNA. [TAMMA.]

THONITIS LACUS. [T%EFFITIS.]

THORAE. [ATTICA, p. 381, e.]

THORCUS (Θορκός: Ekh. Θορκός: Tharcho), a town of Attica on the SE. coast, and about 7 or 8 
 miles N. of the promontory of Sunium, was origi-
nally one of the twelve cities into which Attica is 
said to have been divided before the time of Theseus, 
and was afterwards a demus belonging to the tribe 
Acarnanias. (Strab. ix. p. 397.) It continued to 
be a place of importance during the flourishing 
period of Athenian history, as its existing remains 
prove, and was hence fortified by the Athenians in 
the 24th year of the Peloponnesian War (Thuc. 
iv. 2 § 1). It was distant 60 stadia from Anaplytus 
on the western coast. (Xen. de Vact. 4 § 43.)
Thoricus is celebrated in mythology as the residence 
of Cephalus, whom Eos or Aurora carried off to 
dwell with the gods. (Apollod. ii. 4 § 7; Eurip. 
Hippol. 455.) It has been conjectured by Words-
worth, with much probability, that the idea of 
Thoricus was associated in the Athenian mind with such 
a translation to the gods, and that the "Thorician 
stone" (Θορικός τάφος) mentioned by Sophocles 
(Oed. Col. 1595), respecting which there has been so 
much doubt, probably has reference to such a migration, 
as the poet is describing a similar translation of 
Oedipus.
The fortifications of Thoricus surrounded a small 
plain, which terminates in the harbour of the city, 
now called Porto Mandri. The ruins of the walls 
may be traced following the crest of the hills on the 
northern and southern sides of the plain, and cross-
ing it on the west. The acropolis seems to have 
stood upon a height rising above the sheltered creek of 
Franco (Limosinos, which is separated only by a 
cape from Porto Mandri. Below this height, on the 
northern side, are the ruins of a theatre, of a 
singular form, being an irregular curve, with one of 
the sides longer than the other. In the plain, to the 
westward, are the remains of a quadrangular colon-
ade, with Doric columns. (Leake, Demi of Attica, 4. ν. 4)
THORNAX.  p. 68, seq. 2nd ed.; Wordsworth, Athens and Attica, p. 308, seq.)

THORNAX (Θορναξ). 1. A mountain near the city of Helasia in Argolis, between which and Mt. Parn Ass the road ran from Hermione to Halicus. It was subsequently called Coccygium, because Zeus was said to have been here transformed into a cuckoo; and on its summit was a temple of Zeus Coccygios. (Paus. iii. 38. §§ 1, 2; Leka, Πελοποννησιας, p. 288; Curtius, Πελοποννησιας, vol. ii. p. 463.)

2. A son of Erymanthus, the road from Sparta to Selinus, upon which stood a colossal statue of Apollo Pythaeus. (Herod. i. 69; Paus. iii. 10. § 8; Stephan. B. s. w.; Leka, Πελοποννησιας, vol. ii. p. 534; Πελοποννησιας, pp. 348, 353; Boblaye, Rec. p. 75; Ross, Πολεοδομους, p. 190; Curtius, Πελοποννησιας, vol. ii. pp. 237, 259.)

THOSCIPIDA (Θοσκιπίδα, Ptol. v. 13. § 19, viii. 19. § 12), the capital of the district Thoscipidia. [T. H. D.]

THOSITIS (Θοσιτίς, Ptol. v. 13. § 18), a district of Armenia Major. It lay at the northern side of the lacus Thoscipides (ξ Θοσκιπίδα Νιόρ, Ptol. 30. § 7), through which the Tigris flowed (Plln. vi. 27. a. 31). It is perhaps the same lake called Thontias or Thosgias by Strabo (Θοσογάς ή Θοντιάς, vi. 27. a. 31); and, once again, to be divided into two parts, separated by the Haemonas; the portion to the south of that mountain, or the upper part of the Haemonas, was, in the time of Philip II. and his son Alexander the Great, the Haemonas (Strab. vii. pp. 322, 326; Pol. iii. 11), and the countries occupied by the Illyrians, on the W., where, however, the boundary was not very settled or accurately known. (Plln. and Mel. ii. 26.)

These were the limits of Thrace until the Romans subdued the country, when, in the reign of Augustus, it was divided into two parts, separated by the Haemonas; the portion to the south of that mountain, or the upper part of the Haemonas, was, in the time of Philip II. and his son Alexander the Great, the Haemonas (Strab. vii. pp. 322, 326; Pol. iii. 11), and the countries occupied by the Illyrians, on the W., where, however, the boundary was not very settled or accurately known. (Plln. and Mel. ii. 26.)

THIRA.  (Θήρια, Hom.; Θηρία, Herod. i. 165, or Θηρία, iv. 92; Attic, Θηρία, Euk. Θηρία, i. 10. § 8; Ael. i. 10. § 16, Θηρία, Θηρία, Θηρία, Θηρία; Thuk. Thrax, the last form being chiefly, if not exclusively, employed by gladiators, a country at the southern extremity of Europe, and separated from Asia by the Propontis and its two narrow channels, the Bosporus and the Hellespont.

I. NAME. — Besides its ordinary name, the country had, according to Steph. B. s. c., two older apppellations, Δέσφια and Ασιακί; and Gallias (vix. 6) mentions Sthenon as another. Respecting the origin of these names, various conjectures have been made both in ancient and in modern times; but as none of them, with the exception to be presently mentioned, are of much value, it is not worth while to devote any space to their consideration. * The exception is made by Strabo (Hist. Long. et Lit. of Anc. Greece, 1. p. 153, note), which is far more probable and satisfactory than any other that the present writer has seen, and which derives the name Thrasoe from the adjective τραχεῖος, "rugged," by the common transfer of the separate. Thus the name would indicate the geographical character of the various districts to which it is given; for, as we shall see, it was by no means confined to the country which is the special subject of the present notice.

II. EXTENT. — In the earliest times, the region called Thrace had no definite boundaries, but was often regarded as comprising all that part of Europe which lies to the north of Greece, Macedonia, in the west, is spoken by Hecataeus as belonging to it (cf. Mel. ii. 2, sub σιν, where the Chalcidice peninsula is described under the title of Thrace); and

* Those who are curious about such matters may consult Steph. B. s. w.; Eustath. ad Dion. Per. 322, 323; Sichler, Handb. p. 480; Benckel ad Steph. B. p. 400; Teuteke, ad Mel. ii. 2. p. 63; Krouck, Philol. Mus. i. p. 618.

THRAIA.  (Στρατιά, in the north, is included in it by Steph. B. (c. v. Χρειας: cf. Amm. xxvii. 4. § 3). This explains the failure reported by Androm (Teuta, ad Epelp. 594), as well as the Roman one that Oecumenus had been a Traia, Asia, Libya, Europe, and Thracia; thus elevating the last-named country to the rank of one of the four quarters of the known—or rather unknown—world. But as the Greeks extended their geographical knowledge, the designation Thracia became more restricted in its application, and at length was generally given to that region which is included within the following boundaries: the Ister on the N. (Strab. i. p. 139; Plin. iv. 18; Mel. ii. 3); the Euusine and the Bosporus on the E.; the Propontis, the Hellespont, the Aigeas, and the northern part of Macedonia, on the S.; the Strymon, or subsequently, i.e. in the time of Philip II. and his son Alexander the Great, the Nestus (Strab. vii. pp. 322, 326; Pol. iii. 11), and the countries occupied by the Illyrians, on the W., where, however, the boundary was not very settled or accurately known. (Plin. and Mel. ii. 26.)

These were the limits of Thrace until the Romans subdued the country, when, in the reign of Augustus, it was divided into two parts, separated by the Haemonas; the portion to the south of that mountain, or the upper part of the Haemonas, was, in the time of Philip II. and his son Alexander the Great, the Haemonas (Strab. vii. pp. 322, 326; Pol. iii. 11), and the countries occupied by the Illyrians, on the W., where, however, the boundary was not very settled or accurately known. (Plin. and Mel. ii. 26.)

* Even one of the latest travellers there, M. Viquesnel, commissioned by the French government, and contemnounced by the Turkish authorities, found it impossible to induce his guides to conduct him to a certain district which he wished to visit, although he offered to take as numerous an escort as they pleased. (See Archives des Missions scient. et lit. vol. i. p. 210.)
THRAcia.

it has been almost invariably engaged in
military enterprises, and too much occupied with
their immediate objects to have either opportunity or
inclination, even had they possessed the necessary
qualities. To describe the natural
features of the country. What adds to the
difficulty of the writer on the classical geography of Thrace
is the unfortunate loss of the whole of that portion
of the seventh book of Strabo which was
devoted to the subject. Strabo, in several parts of
his work, treats incidentally of Thrace; but this is a
partial and fragmentary view of a region of
which it has perished, and of which little more than a
table of contents has been preserved in the meagre
epitome which alone remains of it.

In modern times, several travellers have en-
deavoured, with various degrees of success, to explore
the country; and some of them have published the
results of their investigations; but it is evident from
their very frequent disagreement as to the sites of
the places which they attempt to identify with those
mentioned in ancient writers, that as yet the neces-
sary data have not been obtained; and the itiner-
aries, instead of assisting, seldom add to the
difficulty of the task, and render its accomplishment
almost hopeless. Moreover, the extent of country
embraced by the region of Rhodope is large. "The
mountainous region of Rhodope, bounded on the west
by the Strymon, on the north and east by the Hebrus,
and on the south by the Aegean, is a terra incognita,
extcept the few Grecian colonies on the coast. Few
few travellers have passed along or described the southern
or king's road; while the region in the interior, apart
from the heights, is unexplored until the visit of M. Viquesnel in 1847. (Grote, I. c.)
The results of this traveller's researches have not,
we believe, appeared in a complete and connected
form. His reports to the French minister by whom
he was commissioned are published in the work
already referred to; but most of them are mere out-
lines, written on the spot from brief notes. They
contain much that is valuable and interesting; but
no one except their author could make full use of
them; and it is to be hoped that he may be able to
employ the materials so ably collected in the com-
position of a work that would dispel much of the
obscenity that at present rests upon the country.
M. Viquesnel was engaged little more than a year in
the region of Thrace, with evident deficiency for complete
exploration; accordingly he seems to have devoted
his principal attention to its geology, especially of the
mountain systems, above all in the district of
Rhodope.

According to Ami Bone's chart of the geological
structure of the globe, copied in Johnston's Physicai
Atlas, the three principal geological formations in
Thrace are: (1) the crystalline schistos, comprising
all the granitic rocks; this occupies the
W. portion of the country, and a small district on the
Exunie, immediately S. of the Haemus; (2) the
tertiary, extending over the basin of the Hebrus;
(3) the primary stratifications, or the transition
series, including the carboniferous formations; this
occupies the W. part of the Haemus, and a region S.
S. of the Haemus, and W. of the tertiary formation above
mentioned. Near the sources of the Bourghes,
Viquesnel found volcanic rocks (p. 213).

The surface of Thrace is, on the whole, decidedly
mountainous, the vast plains spoken of by Virgil
Aeneid. III. 18) belonging to Moesia. From the great
range of Haemus, three chains of mountains branch
off towards the SE., and with their various rami-
fications occupy nearly the entire country. The
most westerly of these begins at the NW. extremity
of the boundary line, and soon separates into two
almost parallel ranges, and ends in the Apusenos,
which are separated from each other by the river
Nestus; the former filling up the whole space be-
tween that river and the Strymon, the latter the
district E. of the Nestus and SW. of the Hebrus.
Both Pangaenus and Rhodope extend down to the
coast of the Aegean, and the latter is continued
parallel to it as far as the Pseira islands. To the
offshoot of the Haemus branches off between the
sources of the Hebrus and the Tonora, and extends
to their junction near Hadrianopolis. The most
easterly chain diverges from the Haemus about 100
miles W. of the Excine, to the W. shore of which it
is nearly parallel, though it gradually approaches
nearer to it from N. to S.; it extends as far as the
Bosporus, and with its lateral offshoots occupies
nearly the whole country between the E. tributaries
of the Hebrus and the Exunie. The central and E.
ranges appear to have had no general distinctive
names; at least we are not aware that any occur in
ancient writers: the modern name of the most easter-
ly is the Strumfja-Dagh. A continuation of this
range extends along the E. side of the Propontis,
and is now called the Tekir-Dagh.
The loftiest peaks, among these mountains, belong
to Rhodope, and attain an elevation of about 8500
feet (Viquesnel, p. 325); the summits of the
Strumfja-Dagh, are 2600 feet high (Id. p. 314);
those of the Tekir-Dagh, 2300 (Id. p. 315); the
other mountains are from 1500 to 1500 feet high.
Id. pp. 314, 315). The Haemus is not
more than 4000 feet high, in that portion of it which
belongs to Thrace. It is obvious from these measure-
ments that the statements of some of the ancients
that the summits of the Thracian mountains were
covered with eternal snow (Sophocles, pseasia upbr纳斯,
Hom. IL xiv. 327), and that from the highest peak
of the Haemus the Adriatic and the Exunie could
be seen, are mere fancies. Strabo (vii. pp. 313, 317)
points out the inaccuracy of this notion. An in-
teresting account is given by Livy (x. 21, 22) of
the ascent of Haemus by Philip V., who shared in
the popular belief in question. Livy states plainly
enough his conviction that Philip's labour, which was
far from slight, was thrown away; but his and his
attendants were prudently silent upon the subject,
not wishing, says Livy, to be laughed at for their
pains. Yet Florus, who alludes to the same circu-
stances (ii. 12), but makes Perseus the mountain-
climber, assumes that the king's object was accom-
plished, and that the bird's-eye view of his domi-
nions, obtained from the mountain top, assisted him
in forming a plan for the defence of his kingdom,
with reference to his meditated war with Rome.
Mela too repeats the erroneous statement (ii. 2).
The main direction of the rivers of Thrace is from
N. to S., as might be inferred from the foregoing de-
scription of its mountain system. The Strymon forms
its W. boundary. In the lower part of its course,
it expands to a considerable width, and in this
Lake Cercurinatis, into which flowed a smaller river, the
Angites (Herod. vii. 113); next, towards the E.,
comes the Nestus; then, in succession, the Travus,
which falls into Lake Bistonias, the Schoenius, the
Hebrus, the principal river of Thrace, and lastly
the Melas. All these rivers fall into the Aegean.
Several small streams flow into the Hellespont and

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The Propontis, of which we may mention Aegospota- 
tami, renowned, notwithstanding its insignificant size, 
the Asces, and the Erginos. The rivers which fall 
into the Euxine are all small, and few of them are 
distinguished by name in the geographers, though 
doubtless not so unhonoured by the dwellers upon 
their banks as was the Pliny (iv. 118) mentions 
the Pira and the Crossines. The Hebrus drains at 
least one-half, probably nearer two-thirds, of the en-
tire surface of Thrace; and on its banks, or on those 
of its tributaries, most of the level portions of the 
country are situated, as well as nearly all the inland 
towns. Its principal affluents are the Arda (in some 
maps called the Harpaea), and the Scamus on the W. 
and the Agrius on the E. coast. 

The Thracian coast of the Aegean is extremely ir-
regular in its outline, being broken up by bays 
which enter far into the land, yet appear to be of 
comparatively little depth. Most of them, indeed, 
are at the mouths of rivers, and have probably 
been filled up by alluvial deposits. It was perhaps 
for his reason that several of them were called 
Lakes, as if they had been regarded as belonging to 
the land rather than to the sea; e. g. Lake Cercinita, 
already mentioned, which seems, indeed, to have been 
left more than a marsh, and in Kleisph's map its 
size is so represented; Lake Bizontia, east of Abdera; 
and Skertheos Lake, at the mouth of the Hebrus. 
The gulf of Kekyra, formed by the northern shore of 
Theblos, forms the opposite coast of what may be 
called the mainland, is an exception to this de-
scription of the Thracian bays. The coast on the 
Propontis and the Euxine are comparatively un-
broken, the only gulf of any extent being Portus 
Hellodes, near Assohia, which is known in mod-
er times, by the name of the bay of Bosphorus, 
so called. The point on the Thra-
cian shore of which was regarded by the ancients as 
excessively dangerous. [SALMYDESSUS] 

The principal promontories were, Issaraum, Ser-
beum, Sarpedonium, and Mastatium, on the southern 
coast; Thynna and Hasami Extremas, on the eastern. 

For an account of one of the most remarkable parts 
of Thrace, see CHONOSPHASIS, Vol. I. p. 608. 

Off the coast on the western side are the islands of 
Thasos, Samothrace, and Imbros; the first is sepa-
rated from the mainland by a channel about 5 miles 
wide; the other two are considerably more distant from the 
shore.

The climate of Thrace is always spoken of by the 
ancients as being extremely cold and rigorous; thus 
Athenaeus (viii. p. 351) describes the year at Asess 
as consisting of eight months of cold and four months 
of winter; but such statements are not to be taken 
literally, since many of them are mere poetical 
exaggerations, and are applied to Thrace as the 
representative of the north in general. The Hasami 
was regarded as the abode of the north wind, and the 
climate of Thrace was believed to enjoy a beautiful 
and mild climate. (See Niebuhr, Echog. and 
Rhes. 440; Theophr. de Caus. v. 17; Virg. Georg. iii. 
350 seq.; Orv. Pont. iv. 10. 41, tb. 7. 8; Trist. iii. 
10; &c.). Even after making full allowance for the 
undoubted effect of vast forests, unshaded marshes, 
and very partial cultivation, in lowering the average 
temperature of a country, it is difficult to believe 
that a land, the northern boundary of which (i. e. of 
Thrace Proper) is in the same parallel of latitude as 
Tuscany and the Pyrenees, and the highest moun-
tains of which are less than 9000 feet above the 

level of the sea, can have had a very severe 
climate. That the winter was often extremely severe 
we have no doubt. The Hebrus was known as: 
over: not to dwell upon the "Hebrus vena vincentis" of 
Horus (Ep. i. 3, 3; cf. Varr. xiii. 381), and the epigrams, 
attributed to s. Cae- 

nus (see beginning), "Tubridus (Aelian, viii. 4) relates 
a campaign of Minucius in southern Thessaly in which 
his army were forced to 
cross that river on the ice. Xeniophus says 
that the winter which he passed in Thessaly in a 
mountainous district of the Tayus, was so severe 
even wine was frozen in the vessels, and the 
soldiers had to order the snow also lay deep upon the ground. As 
not this was not an exceptional season we may infer 
from Xeniophus's remarks on the area of th-

ecli the region which seemed to him to have been 
studded with special reference to the climate, and was 
from which such misfortunes as those which held the 
Greeks at the siege of 

Fortune in the early and severe winter of M. Aemilius 

the cause which prevented Poppaeus 

26) from following up his first success on 

bellies Thrace. * Pliny (xvi. 3) says 

bays and about Aenus were often injured by 

the Hebrus was brought nearer to the city; in 

which it is plain that the formation is due to ice and 

the floating ice and the cold water break up 

which would have some effect in lowering the 

perimeter of the immediate locality. [G.] describes Thrace generally as agreeable in 

climate nor in soil, being, except in a few places, 

near the sea, barren, cold, and very near the 

studies for wine and can only 

the wine, while the fruit even of the same 

be protected from the cold by a covering of snow 

in order to ripen. This last remark 

doubt upon the accuracy of the writer: to the 

ripening of the grapes from the direct rays of 

the sun in a place obviously more likely to prevent 

their arrival at maturity, and hence the 

production of wine. The noble 

to remove the leaves with a view to the day. 

However this may be, it is certain that 

it did produce wine, some kinds of which 

from very early times. Homer, who 

Thrace the epithet ῥωμαῖος (II. xx. 45) rep-

resents Nestor reminding Agamemnon that the 

ships bring to him cargoes of wine from the 

country every day (Ib. ix. 76); and the poet 

the excellence of the produce of the 

M. ares yards. (Od. ix. 107, seq.) Pliny (ix. 25) 

that this wine still maintained its repu-

tion as it describes it as black, perfumed, and 

with age; a description which agrees well with 

the name of "M. ares" or "M. ares" 

wine excellent. (Vesp. deum la Tyr. 

p. 25; see also, Athen. i. p. 31.) Tus 

fertile in corn (Plin. xvii. 3), and in use 

placed by Pliny high in the scale of wines 

as estimated by weight. It has, in my 

12), a stalk consisting of several 

M. Vipsanell states, on two occasions, that 

was compelled to change his route in consequence 

of heavy and continuous snow-storms in the 

of November (pp. 313, 313). The vine was 

extremely violent.
THRAcia.

To protect it, as he supposes, from the severity of the climate; by which also he accounts for the cultivation, in some parts of the country, of the *triticum trimestre* and *bimisce,* so called because those varieties were reaped in the third and second month respectively after they were sown. Corn was exported from Thrace, and especially from the Chersonesus to Athens (Theop. de Plantis, viii. 4; Lyce. de Dopp. p. 928), and to Rome (Plin. L.c.). Millet was also cultivated in Thrace (Asan. vii. 5. 12) states that on the march to Samothrace, Seuthes and his allies traversed the country of the "millet-eating Thracians" (cf. Strab. vii. p. 315). The less important vegetable productions of Thrace may be briefly mentioned: a species of water-chestnut (*brubus*) grew in the Strymon, the leaves of which were used by the people who lived on its banks to fatten their horses, while of its nuts they made a very sweet kind of bread. (Plin. xxii. 58, xxiii. 12.) Roses (*Rosa canina*) grew wild on the Pangaean, and were successfully transplanted by the natives (Id. xxii. 10). The mountains, in general, abounded in wild-thyme and a species of mint (id. xix. 55). A sort of mouse or rat was often seen wild, to have been trained in the game, to second the proceedings of their human associates (Th. ix. 36). Eels were caught at certain seasons in the Strymon (Ib. vii. 2, ad fin.). The sunny fishery was a source of great wealth to Byzantium. (Strab. vii. p. 320.)

The principal mineral productions of Thrace were gold and silver, most of which came from the mountainous districts of the country. There, at the southern extremity of the Pangaean, was situated Crenides, founded by the Thasians, and afterwards called Philippi, in a hill near which, named the hill of Dionysus (Appian, B. C. iv. 106), were the most productive gold mines of Thrace, to get possession of which was Philip's principal object in annexing the district in question to his dominions. He is said to have derived from the mines an annual income of 1000 talents. (Diod. xvi. 8; cf. Strab. vii. p. 323.) Strabo (iv. p. 680) says that the wealth of Cadmus came from the mines of the Pangaean; and Pliny refers to the same tradition when he states (vii. 57) that according to some authorities, the Pangaean was the place where Cadmus first discovered gold mines. He adds that the waters of Pelias were melted by the produce (*confutatas*) of the gold. Herodotus (vii. 112) mentions silver, as well as gold, mines in the Pangaean, which in his time were in the possession of the native tribes called Piers, Odomants, and Sarac. He states also (vi. 46) that the Thasians had gold mines at Scatie Byly, near Abdans, from which they derived an (annual) revenue of about 80 talents; and that a part of the revenues of Oeistaratrus came from the Strymon, by which the mines on its banks are probably meant (l. 64). (See also, ix. 75; Eurip. Rhes. 921; Strabo (or rather his epitomiser), vii. p. 331.) According to Pliny (xxxiii. 21) gold was found in the sands of the Hebrus; and this is confirmed by Paul Laurus (L. c.), and by Vignamani, who states (p. 204) that in rainy years the sand of that river are frequented by gold-finders, who wash the sands which contain gold in granes (*paillettes*). Thucydides was interested in gold mines and works near Amphipolis, as he himself informs us (iv. 105). Of the other minerals of Thrace we may mention the

The first point to be determined here is, whether the Thracians mentioned in the ancient writers as extending over many parts of Greece, as far south as Attica, were ethnologically identical with those who in historical times occupied the country which is the subject of the present investigation. And before discussing the topic, it will be convenient to lay before the reader some of the principal passages in the ancient historians and poets which bear on the subject.

It is Strabo (ii. 551. 2) who makes the most distinct statements on the point. He says (p. 551. 2): "But the Thracians, the Milesian states that, before the Hellespont, barbarians inhabited Peloponnesus. But in fact nearly all Greece was originally the abode of barbarians, as may be inferred from the tradition. The Thracians brought a people, with him into the country to which he gave his name, and Danans came to the same region with followers from Egypt, a time when the Dryopes, Cicones, Pelasgi, Leges, and other similar races had settlements within the limits; and indeed without it too, for the Thracians who accompanied Eumolpus had Attica and Thrace possessed Daulis in Thessalia; the Paeans inhabited the south of Cadmus occupied Thessaly, the Acanthians, Temnites, and Hyantes Boeotia." Strabo subsequently (ix. 401. 4) repeats this statement respecting Boeotia, and adds that the descendents of Cadmus and his followers, being driven out of Thessaly by the Thracians and Pelasgians, retired into Thrace. They afterwards returned, and, having received Attica from the Eumolpids, settled in their turn the Pelasgians and Thracians. The former went to Athens, where they settled at the foot of Hymettus, and gave the name of Pelasgiac to a part of the country (i.e. Hesiod. i. 53): the Thracians, on the other hand, were driven to Parosus. Again (ix. 410) he says, speaking of Helicon: "The shrine of the Muse, and Hippocrene, and the cave of the Leipturian nymphs are there; from which one would conjecture that those who consecrated Helicon to the Muse were Thracians; for they dedicated Pires, and Leibethrum, and Pimpla to the same goddesses. These Thracians were called Pierians (Tlipeis); but their power having declined, the Macedonians now called them "Thracians." Heraclid, (L.c.) remarks, with evident surprise, that the King's road had not, up to his time, been destroyed by the Thracians, a circumstance which he seems to attribute to the almost religious respect with which they regarded the "great king." It may be safely inferred that people who were considered to have done something wonderful in abstaining from breaking up a road, were not great makers or maintainers of highways; and it is clear from Livy's account of the march of Manlius (xviii. 44. 41) along this very road (afterwards called by the Romans, Via Egnatia, g. e.), that, although it was the principal line of communication between Europe and Asia, it was at that time (a. c. 188) in a very bad condition. From this it appears, that there must have been of the deplorable state in which the roads of the interior and mountainous districts must have been, and in which, indeed, they still remain. (Viguenel. p. 312.) The Thracians no doubt were well aware that their independence would soon be lost, if there were an easy access for disciplined armies to every part of their empire. Such paths as they possessed were sufficient for their own purposes of depredation, of ambush, and, when overpowered, of flight.

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manifest that at this early period, when there was scarcely any intercourse between different nations, or knowledge of foreign tongues, poets who sang in an unintelligible language could not have had more influence on the mental development of the people than the writings of birds."

Müller therefore concludes that the Thracians of the ante-historical era, and those of subsequent times, belonged to distinct races. "When we come to trace more precisely the country of these Thracian bands, we find that the traditions refer to Pieria, the district to the east of the Olympus range, to the north of Corinthia, and the south of Euboea or Macedonia; in Pityus likewise was Leibothra, where the Muses are said to have sung the lament over the tomb of Orpheus; the ancient poets, moreover, always make Pieria, not Thrace, the native place of the Muses, which last Homer clearly distinguishes from Pieria. (Il. xiv. 296.) It was not until the Pierians were pressed in their own territory by the early Macedonian princes that some of them crossed the Strymon into Thrace Proper, where Herodotus (vii. 112) mentions the castles of the Pierians at the time of the expedition of Xerxes. It is, however, quite conceivable that in early times, either on account of their close vicinity, or because all the north was =prentended under one name, the Pierians made common cause with the Thracians. These Pierians, from the intellectual relations which they maintained with the Greeks, appear to be a Greek race; which supposition is also confirmed by the Greek names of their places, rivers, fountains, &c., although it is probable that, situated on the limits of the Greek nation, they may have borrowed largely from the neighbouring tribes. (Müller, "Dissertations," vol. i. p. 472, 488, 501.)" After referring to the accounts of the Thracians in Southern Greece, Müller adds: "From what has been said, it appears sufficiently clear that these Pierians or Thracians, dwelling about Helicon and Parnassus in the vicinity of Attica, are chiefly signified when a Thracian origin is ascribed to the mythical heroes of Ancient Attica. Colonel Mure, after referring to the foregoing view, which he designates as "plausible," goes on as follows: "But the case admits of another, and perhaps more satisfactory explanation. It is certain that, in the mythical geography, a tract of country on the frontiers of Boeotia and Phocis, comprehending Mount Parthenus and Helicon, bore the name of Thracian. (See the etymology, c.) In this region the popular mythology also lays the scene of several of the most celebrated adventures, the heroes of which are called Thracians." The author then applies this explanation to the stories of Tereus and Proce, and of Lycurgus, "king of Thrace;" and proceeds thus: "Parthenus becomes the 'hard Thracian,' or truly a Phocian. He assigns him for mother a nymph of Parnassus called Argope. His father, Philaamon, is described as a native of the same region, son of Apollo, by the nymph Chione, and brother of Autolyctus, its celebrated robber chieftain. The divine grandair is obviously here but a figure of his own sacred region; the grandairy is usually, as it seems, the snow. Others call the latter heroine Leucodis. The names of these heroines are all so many varied modes of typifying the same 'snow-white' Parnassus. This view of the 'Thracian' character of these sages becomes the more plausible, if it be remembered that the region of Central Greece, in which the Hellenic Thrace was situated, is that from which first or chiefly, the seeds of elementary culture were propagated throughout the nation. Here tradition places the first introduction of the alphabet. Here were also the principal seats of Apollo and the Muses. In the heart of the same region was situated the Minyan Orichomnecus, the temple of the Graces, rivalling Thebes herself in the splendour of her princes and zeal for the promotion of art. Among the early masters of poetry or music, not vulgarly styled Thracians, the most illustrious, Amphil and Linus, are Boeotians. Nor was this region of Central Greece less favoured in respect of its religious institutions. It was not only the favourite seat of Nephele, the Muse, and the Graces, but the native country of the Dicyons, rivals, zeal for the propagation of which is a characteristic of the Thracian sages." (Hist. of Lang. and Lit. of Ant. Greece, i. pp. 150-155; cf. Niebuhr, Loc. on Ethnog. and Geog. i. p. 287.)

In this entirely disconnecting these early Thracians, from those of later times, the name of the authority of Thucydides (i. 29), who, speaking of Teres, the father of Sitoleus, remarks: "This Teres had no connection whatever with Tereus, who married Proce, daughter of Pandion of Athens; they did not even belong to the same Thrace. Teres dwelt at Daulis, a city of the country now called Phocis, and which in its turn was occupied by the Thracians. And he proceeds to show that it was not likely that Pandion would form an alliance with any one who lived so far from Athens as the country of the Odrysae.

The consideration of the ethnological relations of the early Thracians hardly falls within the scope of this article; but since identity of name has often caused them to be confused with the historical inhabitants of Thrace, it may be desirable briefly to discuss the subject in this place.

The view which seems to the present writer to be best supported by the evidence, and to explain most satisfactorily the ancient authors, is that which regards the mythical Thracians as members of the widely extended race with the name of Thracus is usually given. It is clear from Homer that a close connection existed between the people of Southern Thrace and the Trojans, who were probably Pelasgians, and who at the same time represented by him as agreeing, in language, religion, and other important respects, with the Greeks. Again, Homer mentions among the auxiliaries of the Greeks at Troy, besides the Trojans, those that are named along with the Pelasgians (II. x. 429), and the Clionce (II. ii. 846). These names bear so close a resemblance to each other as to suggest the probability of the cognate origin of the tribes so designated. Now the Cliones were undoubtedly Thracians (Odys. ix. 39, seqq.); while as to the Cliones, Strabo (cii. p. 321) informs us that they occupied part of the coast of Byzantium, and were regarded by some as Scythians, by others as Macedonians, by others again as Pelasgians. It will be remembered that the Cliones are mentioned by him (vii. p. 331) among the earliest inhabitants of Pelmoneesia. Another noticeable fact is, that in the passage of Strabo already quoted (ix. p. 401), he represents the Thracians and Pelasgians as acting in..."
TRACHIA.

occupies the Thracians with the Myrians as near (xi. 1). In the west and southwest it remains
to define the Thracian boundary: we have an Mela describes the whole of the Chalcid area
as Thracian, as do the northern Thracians, s. 79
no doubt that they extended as far as a river, though mixed up with Macedonians, we were
preponderating race in that quarter. Hence the intrusive and undoubtedly distinct races
were mingled with the Thracians and the Thracians were sometimes confounded with them. The
then called the Scutulii, the most respectable Thracians.

Of the language of the Thracians no trace exists. They were too barbarous for literary
or artistic memorials, as the three guides of the ethnologists are wanting. Xen. (p. 319)
states that bres, which seems to be a compilation of several names of Thracian cities prefixed
"city" or "town." This and a few other
names constitute all that remains of the
The following is the account which Xenophon gives of the customs of the Thracians. They
send their children into foreign slavery. Those who
remain unmarried enjoy perfect freedom in the course with men; but after marriage, generally
for three years, for their wives to the parents of the boy. In
married the skin is considered an indispensable mark of
birth. (Cf. Strab. vii. p. 315.) Besides being
honorable; the cultivator of the soil is a man of
the meanest of men; to live by war and piracy
is most noble. The only gods they venerate are
ripped by the spear, the victims of every kind; the body is
sometimes been treacherously burned. A man
raised above the grave, upon which others are
celebrated (v. 6-8; cf. Xen. Hell. iv. 4). Besides
these customs, which were prevalent among the
Thracians, Herodotus mentions some more peculiar to certain tribes; as, for instance, the
prevailed among the people of the Scythian
towns. Among them, each man had a wife.
the Scyths.

When any man dies, a great ceremony is kept by his
widows on the question of who shall be the
most beloved by their husband; and in their relations take a very active part in
whom the point is decided, receives the
gratulations of both men and women, as a
skill upon her husband's grave by her near
relatives. The other widows regard themselves as extremely unfortunate, for they are considered
as disgraceful: (P. 5.)

Herodotus heard a
speak of polygamy as confined to a certain Thracian; but Strabo (vii. p. 327) reports
a custom as general among them. In a note
Cassander quotes from Herod. vii. 73, to the effect that Thracians often had more than
thirty wives, whom they employed as a marriage
practice still common in many eastern lands.

Xenophon furnishes us with an illustration of
a Thracian custom of purchasing wives. It is
that at his first interview with Seuthes, the young
prince proposed to give his daughter in
Xenophon; and if the Greek king was

conjecture. The same author (xiii. p. 590) points out
the similarity of many Thracian names of places to
thronging those existing in the Trojan territory. Finally, the
names of the places mentioned by Strabo (vii. p. 291)
are so numerous, and nearly all the northern Thracians, s. 79:
evidently Greek (see Muller's Dionysia, i. p. 501);
and, as we have seen, the name Thrace itself is in
all probability a significant Greek word.

These considerations appear to us to lead to
conclusion already stated, namely, that the mythical
Thracians, as well as those spoken of by Homer, were
presumably Greek, and hence that the race once occupied
the northern as well as the other shores of the Aegean,
until, at a comparatively late period, its continuity
was broken by the irruption of the historical Thracians
from the north into the country between the Strymon and the Euxine. The circumstance that
the Greeks designated these barbarians by the name
which had been borne by those whom they sup-
planted of necessity adds to the probability,
and, in the existing state of our knowledge, in
instances of a similar kind. But it may
be doubted whether the Thracians had any
general designation in their own language: they probably
called themselves Edones, Denseleatae, Thyri, Satres, and so on; but we have no evidence that
they really were all branches of a common stock.
Under the circumstances, it was the more visible that
the Greeks should bestow upon them the name of the
earlier possessors of the country; and those
Thracians who were brought in contact with the
more civilized race would probably adopt it. (On
the preceding question, see Niebuhr, Lect. on Anc.
Hist. i. pp. 145, 213; Lect. on Ethnog. and Geog.
i. p. 144, notes. See also Strab. and Ptolemy.)
Respecting the historical Thracians we have toler-
ably full information, but not of that kind which will enable us to arrive at any very definite conclusions as
to their ethnological relations. That they belonged
to an extensively diffused race, whose early abodes
were in the far northern regions, may be regarded
as sufficiently proved by the concurrent testimony of
the ancients; but, as we have already seen, in a well-known
passage (v. 3), says that the Thracian nation is the
greatest in the world, after the Indians, and that its
subdivisions, of which the Getae are one, have many
names, according to the countries which they severally
occupy. Strabo too (vii. p. 295) states that the
Getae and the Myri were Thracians (as to the Myri,
see n. i. p. 305) who extended north of the Danube (vii. p. 296). In confirmation of his assertion that
the Getae were ethnologically akin to the Thracians, he
adduces the identity of their language (v. p. 303).
He adds (vii. p. 305) that the Dacios also
spoke this language. From his remark (vii. p. 315)
about the Iapodes, it would seem that he regarded
the Thracians also as nearly akin to, if not actually
branch of the, Thracians. In another passage (v.
471) he says that the Phrygians were colonists of the
Thracians; to which race also the Saraparse, a
nation still farther towards the east, north of Armenia,
were reported to belong (xi. p. 531).
"The Bithyni,
previously called Mysii, were so named, as is admitted
by the most authorities from the Thracian Bithyni,
themselves emigrated to that country (i. e. Asia
Minor; cf. Herod. vii. 75). And I conjecture that
the Bebyracs, who settled in Mysia before the Bithyni
and Mysii, were also Thracians. The Myrians themselves
are said to be colonists of those Thracians who are
now called Mysii. As the Marizanians are in all
respects like the Bithyni, they too are probably
Thracians." (Strab. xii. pp. 541, 542.) Justin
daughter, offered to buy her as a wife. (Asarv. vii. 2. § 38; cf. Mela, ii. 2.)

The want of union among the Thracians is mentioned by Herodotus (v. 3) as the only cause of their weakness. Their tribes, like the Highland clans, seem to have been constantly engaged in petty war with one another; and have been incapable of co-operating even against foreign foes, except for very brief periods, and rarely with any higher object than plunder. Until a late period (Flor. iv. 12. § 17) they appear to have been destitute of discipline, and this, of course, rendered their bravery of comparatively little avail. Thus we learn from Thucydides (ii. 96, 98) that, although Sitalces was the most powerful Thracian king that had ever reigned—he seems indeed to have been subsequently regarded as a kind of national hero; Xen. Asarv. vi. 1. § 6)—yet a large part of the army with which he invaded Macedonia consisted of mere volunteers, formidable chiefly for their numbers, and attracted to his standard by his offers of pay, or by their hope of plunder. But in point of fact, who held out these inducements, could easily raise an army in Thrace. Thus Clearchus no sooner received supplies of money from Cyrus the Younger, than he collected a force in the Chersonesus, which, although in great part undoubtedly Thracian, was employed by him in making war upon other Thracians, until he was required to join the army in Asia Minor (Ib. i. 1. § 9, 2. § 5, 8c.). So when Suthes undertook the expedition against his so-called revolted subjects, his army was soon tripled by volunteers, who hastened from other parts of Thrace to serve him, as soon as they heard of his enterprise (Ib. vii. 4. § 31). Such soldiers could not, of course, be depended upon for one moment after a reverse. A considerable number of Thracian mercenaries in the army of Cyrus took the earliest opportunity to desert to Artaxerxes after the battle of Cunaxa (Ib. ii. 2. § 7).

Tactitus (Asarv. iv. 46) informs us that the principal cause of the insurrection (A. D. 28) of the Thracians who dwelt in the elevated mountain districts (probably of Rhodope), was their dislike of the union of the whole Thracian people, which the Romans had introduced into Thrace. This was a yoke to which they could not submit; they were not accustomed to obey even their own rulers, except when it pleased them; and when they sent troops to the assistance of their princes, they used to appoint their own commanders, and to war against the neighbouring tribes only. (Cf. Liv. xili. 51; Xen. Asarv. vii. 4. § 24, 7. § 29, seq.)

Thracian troops were chiefly light-armed infantry and irregular horse. (Xen. Asarv. i. 2. § 9, vii. 6. § 27, Memor. iii. 9. § 2; Curt. iii. 9.) The bravest of the foot-soldiers in the army of Sitalces were the free mountaineers of Rhodope, who were armed with short swords (μαχαίρονες; Thucyd. ii. 98). The equipment of the Thracians is described by Herodotus (v. 75), and as this description agrees with what Xenophon states respecting Suthes' forces (Asarv. vii. 4. § 4), it is in doubt substantially the same as that of the Thracians generally. They wore caps covering their ears, made of fox-skins, cloaks, and party-coloured mantles (Συντέλεις: παλάδια); their shoes reached up the leg, were made of deer-skin; their arms were shields, avelines, and daggers (cf. Thucyd. vii. 27). The Thracians in the army of Philip V. were armed with very long ῥοπαχασσα, a word which some translate javelins, others swords. (Liv. xxxi. 39; Plut. Paus. Asarv. 17.) Thracian soldiers fought with impetuousness and with no lack of bravery; but they, like all barbarian and undisciplined troops were incapable of sustained efforts. Livy (xiii. 59) describes them as rushing to the attack like wild beasts long confined in cages: they hamstring the horses of their adversaries, or stabbed them in the belly. When the victory was gained on this occasion (the first encounter in the war between the Romans and Persians), they returned to their camp, singing loud songs of triumph, and carrying the heads of the slain on the tops of their weapons (Ib. 60). When defeated, they fled with rapidity, throwing their shields upon their backs, to protect them from the missiles of the pursuers. (Xen. Asarv. vii. 4. § 17.)

About the time of the Peloponnesian War, Thrace began to be the countries around the Aegean what Switzerland has long to its disgrace, been to the despotic powers of modern Europe, a land where men might be procured to fight for any one who could hold out sufficient inducements in the way of pay or plunder. (Thucyd. vii. 27, et alibi; Xen. Asarv. i. pass.; Just. xi. 1 & 9.) The chief causes of this, apart from the character of its people, appear to have been the want of any central government, and the difficult nature of the country, which rendered its savage independence tolerably secure; so that there was nothing to restrain them from wishing to seek their fortune in foreign warfare. During the period of Macedonian supremacy, and after its close, under the Roman power, Thracians are often mentioned as auxiliaries in Macedonian and Roman armies; but few of these, it is probable, were volunteers. (Liv. xxxii. 59, xlii. 29, 31, et al.; Cass. B. C. iii. 4; Vell. Pat. ii. 112; Tac. Hist. i. 60, 82.) Cicero (de Prov. Cons. 4) seems to imply that Thracians were sometimes hired to assassinate like the modern Italian bravo; these were perhaps gladiators, of whom great numbers were Thracians. Caligula gave the command of his German bodyguard to Thracians. (Suet. Calig. 55.)

Another point in which the Thracians remind us of the natives of India was noted by Thucydides (Ib. 97 in these words: "The tribute of the barbarians and of the Greek cities received by Suthes, the successor of Sitalces, might be reckoned at 400 talents of silver, reckoning gold and silver together. The presents in gold and silver amounted to as much more. And these presents were made not only to the king, but also to the most influential and distinguished of the Odyrians. For these people, like those of Thrace generally, differ in this respect from the Persians, that they would rather receive than give; and among them it is more shameful not to give when you are asked, than to be refused when you ask. It is true that abuses arise from this custom; for nothing can be done without presents." (Cf. Liv. xili. 19, 18; Tac. ann. 15.) Xenophon (Asarv. vii. 3) gives some amusing illustrations of this practice among the Thracians.

Mention is often made of the singing and dancing of the Thracians, especially of a martial kind. Xenophon (Asarv. vi. 1 § 5, seq.) gives an account of a dance and combat performed by some Thracians, to celebrate the conclusion between the Thracians and the inhabitants of the 10,000 Greeks and the Paphlagonians; they danced fully armed to the music of the flute, jumping up nimbly to a considerable height, and fencing with their swords: at last, one man struck another, to all appearance mortally and he fell as if
It has sometimes been asserted that the Thracians were accustomed to sacrifice human victims to their gods; but this appears to have been only a generalisation, or a confusing of two races; for we find no reference to such acts as any of the ancient accounts of their wars. Herodotus, it is true, states (ix. 119) that Persian Oecobars fell into the hands of the Thracians, after the taking of Sestos by Darius, but from the next words (pyrrho tyrant clari), that he regarded the practice as a custom of the Apainthi, and not as one current in Thracians; nor is it conceivable that we have omitted to mention as striking a custom in his general description of Thracia which has been already quoted (xviii. 24); moreover, the practice of offering the same sacrifice to the deceased husband cannot have any practical call a sacrifice.

Whether indulgence in wine was a part of the homage due to Dionysus or a means of sexual gratification, or whether it was prevalent in Thrace and frequent among the Thracians in their massacre of the inhabitants of Mycææs, is uncertain.

A truly barbarian trait in the character of the Thracians was their faithlessness, even to one another. This is especially shown in their disregard of their obligations towards the hostages whom they gave as securities for their observance of their engagements with others. Herodotus (iii. 44) states that the Thracians treated the hostages, especially the boys, with cruelty and barbarity; the Thynu, a number of old men as hostages; yes the Thynu, seeing a favourable opportunity, as they supposed, for renewing hostilities, at once seized it, apparently without a thought of the but too probable consequences of such conduct to their helpless countrymen. (Xen. Anab. vii. 4. 31; cf. Liv. xii. 22). Some of the tribes inhabiting the Thrace systematise their custom of sacking and plundering. (Salmydessus). Robbery, as we have seen, was considered honourable by them; and plunder was their chief inducement to engage in war. (Strab. vii. p. 318; Cic. Piso. 34; Liv. xxvi. 25, xxxviii. 40, seq.) Strabo (iii. pp. 164, 165), Mela (ii. 3), and Tacitus (Ann. iv. 51) bear witness to the same fact.

The chief deity worshipped by the Thracians was Dionysus, whom they, as well as the Phrygians, called Sabazius. (Schol. Aristoph. Vesp. 9). The mythical stories respecting Orpheus and Lycurgus are closely connected with the worship of this god, who had an oracle on Rhodope, in the country of the Statre, but under the direction of the Besii (Sartææ). Herodotus (i. 111) states that the mode of delivering the answers of this oracle resembled that which prevailed at Delphi. He compares also the worship of Artemis (whose Thracian name was Bendis or Cybele), as he had seen it celebrated by Thracian and Paeonian women, with some of the ceremonies at Dælos (iv. 33).

The Thracians against whom the forces lived in villages (i. 43) the horse fenced round with large stakes, with adorned by which their sheep were § 14; cf. Ann. vi. 69; and the articles Bendis, Cottus, and Rhæa, in the Dict. Biog. and Myth.)
belonging to him was emptied, the stones were separately counted, and his life pronounced to have been happy or the reverse, as the white or the black were more numerous.

V. IRROXY.—Thrace is one of those countries whose people, not being sufficiently civilised to establish a national government or to possess a national literature, cannot have histories of their own. We become acquainted with the Thracians at second hand, as it were, through the narrations of foreigners, who necessarily make them subordinate to their own countrymen; and therefore it is only in the later centuries that the history of Thrace has been recorded. Hence it is fragmentary, and, consequently, often obscure; nor would its importance, indeed, repay the labour that might be employed in elucidating it, even if we possessed the requisite materials. Destitute of union, the Thracians, notwithstanding their numbers, their wide diffusion, their powers of endurance, and their contempt of death, exerted no perceptible influence upon the general course of history; but were reduced, in spite of their wild love of independence, to assist, as humble allies or subjects, in the aggrandisement of the more civilised or political races with which they came in contact. These were the Greeks, the Persians, the Macedonians, and the Romans, who were the rulers of the Eastern Empire. We shall now briefly state the leading points of their history, as connected with that of the nations just mentioned; referring the reader for details, especially as to the little that is known of their purely internal affairs, to the articles in this work which relate to the Euxine, Dardania, and the commencement of their political union about a. c. 513 (or 508, as some authorities hold).

We pass over the alleged conquest of Thrace by Sesostris (Herod. ii. 103; Diod. i. 63), and that said to have been effected by the Taurians and Mysians before the Trojan War (Herod. vii. 20; cf. Euerip. Rhad. 406, seq.), and come at once to the strictly historical periods.

The first invasion of the Greeks with Thrace was made by the colonies planted upon its various coasts, the original object of which seems generally to have been of a commercial kind. Only an approximation to the date of most of these can be made, since the majority were established long before the commencement of authentic history. Byzantium and Selymbria, colonies of Megara, belong to the seventh century B.C., the year 675 B.C. being assigned for the foundation of the former. In 651 B.C. an unsuccessful attempt is said to have been made by settlers from Clesomene to establish themselves at Abdera (Sol. x. 10); but that city was not actually founded till 550 B.C., and then by emigrants from Teos (Herod. i. 165.). Mesembria, on the Euxine, was a colony of the Byzantines, and held a position of importance on the approach of the Phoenicians, as will be seen (Herod. ii. 193. [id. vi. 33].) When Dicares, Maronos, and Lemus, all on the south coast, were established, is not known; which is the case also with Cardia and Basias in the Chersonesus. These settlements were generally exposed to the hostility of their neighbours, there can be no doubt, though they rarely have their infant struggles so forcibly recorded as in the instance of Amphipolis. The Athenians sent no less than 10,000 men (a. c. 65) to found a colony there; and they succeeded in driving off the Edonians who occupied the country; but having advanced into the interior, they were defeated at Drabescus by the natives, and compelled to abandon the country. About thirty years afterwards, however, the Athenians returned, and this time overcame all resistance. Sometimes the relation between the Greeks and the Thracians was of a more friendly description. Thus, in the time of Peisistratus, the Dolonci, who dwelt in the Chersonesus, invited Miltiades (the elder) to rule over them, as they were unable to cope with their neighbours the Apсинthi; and this led to the Athenians obtaining a firm footing in that most important and valuable district. (Herod. vi. 34, seq.) By these various means the Greeks had obtained possession of nearly the whole coast of Thrace, a considerable period before the commencement of the great contest between themselves and the Persian empire. Of the interior they appear to have known scarcely anything whatever; and although in some cases the surrounding barbarians may have been brought into subjection (Byzantium is said to have reduced the Bithynian Thracians to the condition of tributary perioeci), yet this was rarely the case. On the contrary, it is clear from Thucydides (i. 97), that the Greeks sometimes paid tribute to the native kings. The Greeks, even when dwelling among hostile strangers, showed their tendency to separation rather than to union; and hence their settlements on the Thracian coast never gained the same importance as the union would have conferred upon them. Each city had a government and to a great extent a history of its own; and we must therefore refer the reader for information respecting those states to the separate articles in this work devoted to them.

The first Persian expedition to Thrace was that of Darius, who crossed the Hellespont with his army about a. c. 513 (or 508, as some authorities hold). As the principal object of Darius was to chastise the Scyths for their invasion of Asia in the reign of Cyrus, he took the shortest route through Thrace, where he met with no opposition. The Greeks whom he found there were required to follow in his train to the Danube; among them was the younger Miltiades, the destined hero of Marathon, who ruled over the Chersonesus, as his uncle had formerly done, and who had married the daughter of a Thracian king. (Herod. vi. 39.) On returning from the north, Darius directed his march to the Hellespont, and after crossing from Scutus into Asia, erected a fort at Dorias, near the mouth of the Euphrates. (Herod. iv. 89—91; 143; 144; vii. 59.) Megabazus was left with 80,000 men to subdue the whole of Thrace, a task which he began by besieging Perinthus, which, though previously weakened by the attacks of the Paeonians, made a brave but fruitless resistance. After this, Megabazus reduced the country into subjection, though perhaps only the districts near the sea. (Herod. i. 1, 2, 10.) That his conquest extended farther is clear from the Strymon appears from Darius's grant of a district upon that river to Histiaeus, who founded there the town of Myrceus. (Herod. v. 11.) Megabazus soon returned to Asia; and it seems probable that he took with him the greater part of his army; for if the Persians had maintained

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A powerful force in Thrace, the Paeonians could hardly have succeeded in making their escape from Phrygia back to the Strymon (I. d. v. 98), nor could the revolting Ionians (s. c. 498) have taken Byzantium and all the other cities in that country. (I. d. v. 103.) It is to this period that we must refer the invasion of the Scythians, who are said to have advanced as far as the Chersonese, thus occasioning the temporary flight of Miltiades, who, they were aware, had assisted Deriis in his attack upon their country. (I. d. vi. 40.)

After the suppression of the Ionian revolt (s. c. 493), the Phocian fleet sailed to the Hellepasson, and again brought the country under the Persian dominion. Carie being the only city which they were unable to take. (I. d. vi. 33.) Miltiades made his escape from the Chersonese to Athens, on hearing of the approach of the hostile fleet. (I. b. 41.)

Next year Mardonius led an army across the Hellepasson, and advanced as far as Macedonia; but his fleet having been wrecked off Mount Athos, and his land forces having suffered considerably in a war with the Thracians, who then occupied the country W. of the Strymon, he retraced his steps, and transported his shattered army into Asia (I. d. vi. 43, seqq.).

It was not till s. c. 480 that the vast army under the command of Xerxes crossed the Hellepasson by the famous bridges which spanned the strait from Abysus to Sestus. Of his march through Thrace, Herodotus gives this interesting account (Hill. 108—115); but, as he met with no opposition, we need not dwell upon these circumstances.

After the disastrous battle of Salamis, Xerxes, with an escort of 60,000 men, hastened back by the same road which he had so recently trod in all the overweening confidence of despot power: in Thrace, his miserable troops suffered greatly from hunger and consequent disease, but do not appear to have been openly attacked. (Herod. viii. 115, seqq.)

Next year (s. c. 479) was fought the battle of Platea in which Thracians formed part of the motley host arrayed against Greek freedom (I. d. ix. 32). Artabazus led the 40,000 men, who alone remained of the Persian army, by forced marches through Macedonia, and Thrace. He struck through the interior of the latter country, probably for fear of the Greek cities on the coast; but he encountered enemies as much to be dreaded, and lost a great part of his army by hunger, fatigue, and the attacks of the Thracians, before he reached Byzantium.

It was now the turn of the victorious Greeks to assail their foes in their own territories. Thrace, with the exception of Doricene, was soon cleared of the Persians. After the battle of Mycale, their fleet sailed to the Hellepasson, where the Athenians laid siege to Sestus, which was taken early in the following year (s. c. 478) (Sestius). Elon, at the mouth of the Strymon, made a desperate resistance; but at length (s. c. 476) fell into the hands of Cimon and the Athenians. After its capture, the governor had put to death all his family, and finally himself. (Herod. vii. 107; cf. Thuryd. i. 98.) Byzantium had been taken by Pausanias the year before. Thus the Persians were driven out of Europe, and the Greek settlements in Thrace resumed their internal freedom of action, though most of them, it is probable, were unable to defend their supremacy of Athens, as the chosen head of the great Greek confederacy.

During the administration of Pericles, 1000 Athenian citizens were settled in the Thracian Chersonese, which was always the chief stronghold of Athens in that quarter. Under the auspices of the same statesman, in s. c. 437, the Athenians succeeded in founding Amphipolis, the contests for the possession of which occupied a very prominent place in the subsequent history of Greece. (Amphipolis, Vol. I. p. 125.)

About this time flourished the most powerful Thracian kingdom that ever existed, that of the Odryseae, for the history of which see Odryseae. Vol. II. pp. 463—465. At the commencement of the Peloponnesian War (s. c. 431), the Athenians entered into an alliance with Sitalces, the king of the Odryseae (Thuryd. li. 29), who, they hoped, would enable them to subdue all opposition to their supremacy in the Chalcidic peninsula. In consequence of this alliance, Sitalces led (s. c. 429) a vast host into Macedonia, the ruler of which supported the enemies of Athens: he encountered no opposition, yet was compelled by want of supplies to return to Thrace, about a month after he had left it (I. b. 95—101). But although Sitalces was an ally of Athens, this did not prevent Thracians from having great numbers of light-armed Thracians in his service, while commanding the Spartan forces in the neighbourhood of Amphipolis (s. c. 422).

It would occupy too much space to relate minutely the various turns of fortune which occurred in Thrace during the Peloponnesian War. The principal struggle in this quarter was for the command of the Hellepasson, especially to the Athenians, on account of the corn trade with the Euxine, from which Athens drew a large part of her supplies. Hence many of the most important naval battles were fought in the Hellepasson: and the possession of Byzantium and Sestus was the prize of many a victory. The battle of Aegospotami, which terminated the long contest for supremacy, took place to the S. of Sestus, n. c. 405. By the peace concluded next year, Athens gave up all her foreign possessions; and those in the east of Thrace fell into the hands of the Spartans and Persians. [See Byzantium, Sestus, &C.]

When the remnant of the 10,000 Greeks returned (s. c. 400) to Europe, they were engaged by Sestius, in the retainers of which were many of those Thracians which had belonged to his father, in the south-eastern part of Thrace. (Xen. Aesch. vii. pass.) Having thus been reinstated in his principality, he showed his gratitude to the Greeks, by sending auxiliaries to Dercyllides, who commanded the Spartan forces against the Persians, with whom they were at war (s. c. 399) at war (Xen. Hell. iii. 2.) Next year Dercyllides crossed over into the Chersonese and erected a wall across its northern extremity, as a protection to the Greek inhabitants, who were exposed to constant attacks from their barbarous neighbours (I. b. 2. §§ 8—10). The same general successfully defended Sestus from the combined force of Conon and Pharnabazus (s. c. 394: I. b. iv. 8. § 5), and by his prudent and sagacious conduct in after times, the Athenian influence in Thrace, by forming an alliance with two native princes, and by establishing despotism in Byzantium (I. b. § 25, seqq.); and his success was confirmed by the victory of Iphicrates over Anaxibius the next year (I. b. § 34). The peace of Antalcidas, however, released all the Greek states from their connection with Athens, and virtually gave the supremacy to Sparta (s. c. 387).

Nothing of any importance happened in Thrace after this event till the accession of Philip II. to the throne of Macedonia (s. c. 359). This able but
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scrupulous monarch at once began his career of aggrandisement towards the east. He contrived to get possession of Amphipolis (n. c. 353), and thus obtained a secure footing from which he might extirpate his dominions in Thrace as opportunity offered.

At this time there were three native Thracian princes, probably brothers, who seem to have ruled over most of the country. According to Justin (viii. 3), Be- riades and Amadocus, two of them, chose Philip as just himself, of which he was so meekly disposed as to des- creetely allow himself to seize upon their domi- cains. Though this statement is not supported, we believe, by any other ancient author, yet it is prob- ably true; for such conduct is highly characteristic of the Macedonian monarch; and the almost entire disappearance from history of these Thracian princes soon after Philip's ascension, would then be ac- counted for. Cerscelpestes, the third brother, who seems to have had the E. portion of Thrace, maintained a long struggle against his ambitious neighbour. In n. c. 357 he ceded the Chen- temus to the Athenians, who sent a colony to occupy it four years afterwards. [See Cerno- bukis, Dict. Biog. Vol. I. p. 674 ; Serruus.] Philip, in ascendency, and having repeated invasions of Cerscelpestes, whom he att length (n. c. 343) completely subdued and rendered tribu- tary. Next year he established colonies in the eastern part of Thrace, and acts of hostility occurred between him and Diopeithes, the Athenian commander in that quarter. Philip was occupied the next three years in Thrace, besieging to and from Byzantium, which were in alliance with Athens, whose forces, commanded by Phocion, compelled Philip to abandon the sieges; and he soon afterwards left Thrace, to advance towards the south against the confederate Greeks. On his departure Phocion re- covered several of the cities in which Macedonian garrisons had been placed.

Notwithstanding these checks, Philip had brought under his command a great part of Thrace, especially on the south coast; he had, above all, completely incor- porated with his kingdom the district between the Strymon and the Nestus, and from the mines of the Pangeus, which he seized in n. c. 356, he ob- tained abundant supplies of the precious metals. Philip, in order to strengthen his kingdom, and to check the ascendency, Alexander the Great, marched across the Haemus to attack the Triballi; but his chief attention was bestowed upon the preparations for the Asian expedition, which he entered upon next year, crossing the Hellespont from Sestos.

On the death of Alexander (n. c. 333), Thrace was allotted to Lyaimachus, who was soon assassinated in hostilities with Seuthes, a king of the Odrysae. The reader is referred to the account of Lyaimachus [Dict. Biog. Vol. II. pp. 867–870] for details respecting his government of Thrace; the result of his various wars was that his sway was firmly established over all the countries south of the Danube, as far as the confines of Macedonia; the Greek cities on the Haunian coast, and his son Seleucus, to meet the numerous of the native tribes, in the more inaccessible districts, no doubt retained their freedom, yet he had completely defeated all their attacks upon his power. In n. c. 309 he founded Lyaimachia, near the northern extremity of the Chersonesus, and made it his capital. Having engaged in a war with Seleucus, the king of Syria, his troops to meet the antagonists in Asia, and was defeated and slain at Corippusin (n. c. 281), upon which Seleucus passed over into Europe and took possession of Thrace.

The next year, however, he was assassinated by Ptolemy Ceraunus, who was then acknowledged king; but shortly afterwards a vast horde of Celts invaded the country, and Ptolemy was slain in a battle with them. Anarchy now prevailed for some years in the country; the Celts again advanced to the south in n. c. 279, and under Brennus penetrated as far as Delphi, on their repulse from which they retreated northwards, and some of them settled on the coast of Thrace.

For nearly fifty years after this time little mention is made of Thrace in history; it appears to have been annexed to Macedonia; but the rulers of that kingdom were too insecure, even in their central do- minions, to be able to exercise much control over such a country as Thrace, inhabited now by races differing so much from the Macedonians, and the Celts, and offering so many temptations to the assertion of independence. [See Antigonous Gon- tatas, Demetrius II., and Pyrrhus, in Dict. Biog.]}

About n. c. 247, the fleet of Ptolemy Euergetes captured Lyaimachia and other important cities on the coast; and they remained for nearly half a centu- ry under the dominion of Ptolemy (Polybius, 34, 58).

In n. c. 229, Philip V. of Macedon ascended the throne of Macedonia. Under him the Macedonian power re- gained something of its old prestige; and had it not been brought in collision with Rome, it might have become as extensive as in former times. But Philip unfortunately directed his ambitious views in the first instance towards the West, and thus soon en- countered the jealous Republic. It was not till n. c. 211 that Philip commenced his enterprises against Thrace; he then led an army into the country of the Maedi, who were in the habit of making incursions into Macedonia. Their lands were laid waste, and their capital, Samphorina, compelled to surrender. Having made peace with the Romans (n. c. 205), he again attacked that country, both by sea and land; and it is evident that he did not anticipate much resistance, since he took with him only 2000 infantry and 200 cavalry. Yet with this insigni- ficant force, aided by the fleet, he made himself master of the whole of the south coast, and of the Chersonesus. In 190, he then signed a truce with Rome, and after a desperate resistance took it (Liv. xxxi. 16). This seems to have hastened the declaration of war on the part of the Romans; a war which lasted till n. c. 196, when Philip was reduced to procure peace by surrendering all his conquests, and withdrawing his garrisons from the Greek cities (Liv. xxxiii. 30).

L. Stilpinus was sent to Thrace, to see that the terms were complied with (59. 35). But scarcely had the cities been evacuated by the Macedonian garrisons, when Antiochus the Great crossed the Hellespont, and took possession of the Chersonesus, which he claimed as a conquest of Seleucus (59. 38). He refused to comply with the demand of the Romans, that he should withdraw his army from Europe; but left it in Thrace, and advanced with his son Seleucus to meet the Celts of Lyaimachia, and to extend his influence, which seems to have been done by placing garrisons in Maroneia and Aenus.

In the war which ensued between the Romans and Antiochus (n. c. 190), Philip rendered the former good service, by providing everything necessary for their march through Thrace, and intercepting the movements of molestation by the native tribes (Liv. xxxvii. 7). Antiochus was defeated by Scipio at Magnesia, and
The Romans sent ambassadors to Rome to secure friends among them for the peace of Macedonia, which, though not yet annexed to Rome as a province, was completely under their control. They concluded (n. c. 162) three commissioners to conduct Bitis and the other Thracian house at the same time, no doubt impressed upon the senate the serious compliance with this national custom. (Liv. iv. 3.)

The advantage of this alliance was that Cotys, king of the Odrysae, was an ally to the Romans. As indicated in Livy (iv. 40, seq.) of the march of the consul Manlius' army through the country on its return from Asia Minor, is highly interesting. The army was loaded with booty, conveyed in a long train of baggage wagons, which presented an irresistible temptation to the predatory tribes through whose territories its route lay. They accordingly attacked the army in a defile, and were not beaten off until they had succeeded in their object of sharing in the plunder of Asia.

The possession of the Chersonese by Eumenes soon led to disagreements with Philip, who was charged by Eumenes (n. c. 185) with having seized upon Meroeis and Ayunos, places which he coveted for himself. (Livy. xxxix. 24, 27.) The Romans insisted upon the withdrawal of the Macedonian garrisons (n. c. 184), and Philip, sorely against his will, was obliged to obey. He wreaked his anger upon the defenceless citizens of Meroeis, by conning at, if not actually commanding, the massacre of 30,000 men of them. (Livy. xxxiii. 33, 34.) In fact the course of the disputes about these cities, it was stated that at the end of the war with Philip, the Roman commissioner, Q. Fabius Labeo, had fixed upon the king's road, which is described as nowhere approaching the sea, as the boundary of Philip's possessions in Thrace; but that Philip had afterwards forced a new road to a considerable extent, and had thus included the cities and lands of the Maroneae in his territories (Livy. xxvii. 27.).

In the same year, Philip undertook an expedition into the interior of Thrace, where he was fettered by no engagements with the Romans. He defeated the Thracians in a battle, and took their leader Amadocus prisoner. Before returning to Macedonia he sent several places on the Danube to invite them to make an incursion into Italy (Livy. xxxvi. 33). Again in n. c. 183, Philip marched against the Odrysae, Dendraea, and Bessi, took Philippoppos, which its inhabitants had abandoned at his approach, and placed a garrison in it, which the Odrysae, however, soon afterwards drove out. (Livy. xxxiv. 2.) Philip removed nearly all the inhabitants of the coast of Macedonia into the interior, and supplied their places by Thracians and other barbarians, on whom he thought he could more safely depend in the war with the Romans, which he now saw was inevitable (Livy. xiii. 3). He had done a smoothing of the kind a few years before (Livy. xxxvi. 26). The accession of the Hasmone, already referred to, took place in n. c. 181: on the summit he erected altars to Jupiter and the Sun. On his way back his army plundered the Dendraea; and in Macedonia he took a town called Petra. (Livy. xli. 21, seq.)

Philip died in n. c. 179, and his successor Perseus continued the preparations which his father had made for the war with Rome; which did not begin, however, till n. c. 171. The Romans had formed an alliance the year before with a number of independent Thracian tribes, who had sent ambassadors to Rome for the purpose, and who were likely to be serviceable foes to Persia. The Romans took care to send valuable presents to the principal Thracians, their ambassadors having no
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of its people into Macedonia: they then sometimes made retaliatory expeditions into Thrace; but seem generally to have made their way back as soon as possible, to benefit to the relations existing between the Romans and the Thracians, for more than a century after the conquest of Macedonia, thus bears a close resemblance to that which has long existed between our own countries and the Caffres.

During the years a. C. 110, 109, the Consul M. Memmius Rufus was engaged in hostilities with the Scordisci and Tibboni; and, according to Florus (L.c.), laid waste the whole valley of the Hebrus (cf. Exur. iv. 27). In a. C. 104, Calpurnius Piso penetrated into the district of Rhotope (Flor. l. c.). In a. C. 92, the Maedi defeated the praetor, C. Sentius, and then ravaged Macedonia (C. i. Fl. 34; Liv. Epit. 70). After the breaking out of the Thracian War (a. C. 88), mention is made in several successive years of the incursions of the Thracians into the Roman provinces, and it is probable that they were acting in concert with Mithridates, whose general Taxiles, in a. C. 86, led a vast army through Thrace, and Macedonia to the assistance of Archelaus. (Liv. Epit. 74, 76, 81, 92). On the final death of Archelaus, Sulla, with the aid of the Romans on the eastern side, Victory a. C. 84, and, either to punish the people for their connection with Mithridates, or because they opposed his passage, made war upon them with complete success (I1d. 83). C. Scribonius Curio defeated the Dardani, and penetrated to the Danube, being the first Roman who had ventured into that part of Europe (a. C. 83). Curio was succeeded as governor of Macedonia by M. Lucullus (a. C. 73), who defeated the Bessi in a pitched battle on Mount Haemon, took their capital, and ravaged the whole country between the Haemon and the Danube (Liv. Epit. 97; Exur. vi. 10).

The Bessi were again conquered in a. C. 60 by Octavius, the father of Augustus (Exur. vi. 30; Fl. 94; Frinhi. Suppl. cxxxv. 4). In the years a. C. 58, 57, Piso, so well known to us from Cicero's celebrated speech against him, was governor of Macedonia; and, if we may believe Cicero, acted in the most cruel and faithless manner towards the Bessi and other peaceable Thracian tribes. (Pl. 34, de Prov. Cons. 2, seq.). From the latter passage it appears clearly that the Bessi were not a regular or definite nation, but a collection of different tribes, who, in the neighborhood of Rome, yet the Romans claimed the right of way through it to the Hellespont; for Cicero calls the Egnatian Way "via ino nostrae militaria."

In the civil war between Caesar and Pompey, several Thracian princes furnished the latter with auxiliary forces. Why they interfered in the contest, and why they preferred Pompey to Caesar, are matters of composite. Pompey had been chiefly engaged all his life in the East, Caesar in the West; and that is probably sufficient to account for the greater influence of Pompey in Thrace. (Cass. B. C. iii. 4; Flor. iv. 2; Dion Cass. xii. 51, 63, xliv. 25).

At the time of Caesar's death two brothers, Rhascoporus and Ruscus [Dict. Biog. Vol. Ill. p. 647] ruled over the greater part of Thrace; and when the war broke out between the triumvirs and the republicans, Rhascoporus sided with the latter, while Ruscus sided the former. By this plan they hoped to be safe, whichever party might be victorious; and it is said that their expectations were realised.

When the power of Rome was at length vanquished by Augustus without a rival, the relation of Thrace to the Roman state seems to have become in many respects like that which the native princes of India long bore to the British. The Thracian kings were generally allowed to preserve, with slight restraint, their authority over their own subjects, and when needful it was supported by the arms of Rome. But all disputes among the native rulers were referred to the decision of the emperors, who disposed of the country as its acknowledged lords. These subject princes were expected to defend Thrace from external and internal foes; to be in the field; to allow them to enlist troops, and in other ways to exercise the rights of sovereignty. For illustrations of these statements we must refer the reader to Tacitus, especially to the following passages: Ann. ii. 64—67, iii. 58, 39, iv. 5, 46—51. The few Thracian coins which are extant afford a proof of the dependent character of the Thracian kings; they bear on the obverse the effigy of the reigning emperor, and on the reverse that of the native prince. [See Dict. Biog. Vol. Ill. p. 653.]

The interference of the Romans in the government of Thrace was not submitted to by the nation at large without several severe struggles. The most formidable of these occurred about a. C. 14, the fullest account of which is given by Dio (Lib. liv.). The leader in this insurrection was Vo- logesesus, a Bessian priest of Bacchus, who availed himself of his sacratical character to inflame the religious feelings of his countrymen. Having thus assembled a large army, he attacked, defeated, and slew Rhascoporus, a king under Roman protection; his uncle, Rhescuporis, was exiled and compelled to flee: the insurgents pursued him as far as the Chersonesus, where they devastated the country and captured the fortified places. On receiving information of these proceedings, Augustus ordered L. Piso, the governor of Pamphylia, to transport his army into Thrace, where, after three years' war and several reverses, he at length succeeded in subduing the Bessi, who soon adopted Roman arms and discipline. They soon afterwards made a second attempt to regain their independence; but were now easily crushed. (Vell. Pat. ii. 98; Tac. Ann. vi. 10; Sen. Ep. 83; Flor. iv. 12; Liv. Epit. 137.)

After this war, the Romans gradually absorbed all the powers of government in the country. Germanicus visited it in A. D. 15 and 15 B.C., but in all the forms in its administration (Tac. Ann. ii. 54). A system of conscription seems to have been imposed upon the Thracians about A. D. 26 (Ib. iv. 46).

The last native prince of whom we find any mention is Rhoemetacilus II., who, in A. D. 38, was made by Caligula ruler over the whole country; and at length, in the reign of Vespasian (A. D. 69—79), Thrace was reduced into the form of a province. (Suet. Vesp. 8; Exur. vii. 19; cf. Tac. Hist. i. 11). The date of this event has been disputed on the authority of the Eusebian Chronicle, which states that it took place in A. D. 47, in the reign of Claudius; but the statement of Suetonius is express on the point. It is possible that Rhoemetacilus II. may have died about the year last mentioned; but Caligula's mode of appointing a successor to him, would be regarded as equivalent to incorporating the country in the Roman empire, although its formal constitution as a province was delayed; as we know was commonly the case. It is remarkable that Moesia was made a province upwards of 50 years before Thrace Proper, its first procurator being mentioned in A. D. 15. (Tac. Ann. i. 79; cf. Ib. ii. 56; Plin. iii. 56. a. 89.)
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Thrace now shared in the general fortunes of the Roman world, on the division of which into the Eastern and Western Empires, it was attached to the former, being governed by the Victorius Thracius, who was subordinate to the Proconsul Procopius Orontes. Its situation rendered it extremely liable to the pestilence of barbarians, and its history, so far as it is known, is little else than a record of war and devastation. The Goths made their first appearance there in A.D. 255; the emperor Probus, about A.D. 280, established in it 100,000 Bastarnae. In A.D. 314, and again in 323, the emperor Licinius was defeated at Hadrianopoli by Constantine, who, in A.D. 334, settled a multitude of Saracens in Thrace which, in 376, received another accession to its heterogeneous population, Valens having given permission to the Goths to reside in it. This gave rise to innumerable wars, the details of which are recorded by Ammianus (lib. xxxii.). In 395 the devoted country was overrun by Alaric, and in 447 by the more dreadful Attila. Through all these misfortunes, however, Thrace remained in connection with the Eastern Empire, the capital of which was within its boundaries, until the year 1533, when the Turks, who had crossed over into Europe in 1431, obtained possession of the Thracian fortresses. Their leader Amurath conquered the whole country, except Constantinople, and made Hadrianopoli his capital. About 1465, Constantinople itself was taken, and the Turks have ever since been the undisputed lords of Thrace.

VI. TOPOGRAPHY.—Under this head we shall merely collect such names as will serve to direct the reader to articles in this work, where fuller information is given.

Pliny (iv. 18: cf. Mela, ii. 2: Amm. xxvi. 4) enumerates the following as the principal Thracian tribes: Demeletae, Maedi, Bismalae, Digeri, Bessi, Elisti, Diobesi, Caribiles, Brysae, Saepae, Odomantii, Odryseae, Cabylei, Pyrogeri, Drugeri, Cassici, Hypsalii, Beni, Corpullii, Bottisiae, Edoei, Sylletea, Prianitae, Dolonci, Thyni, Cosae. To these we may add, the Apinthii, Bastones, Cicones, Satraces, Deothii, etc.

Of the towns mentioned by Pliny (L.c.), these belonged to Thrace Proper: 1. On the coast (i.) of the Aegean: Oesyma, Nesonias, Datum, Abdera, Tirida, Dicae, Maroneae, Zone, and Aenae; to these must be added Amphipolis, Piatrus, Coscinthos, and Mesembria: (ii.) of the Chersonesus: Cardia, Lyaminachia, Pachyta, Callipolis, Senteus, Euseus, Coslea, Trestias, and Panormus; besides these there were Aphocomesus and Agoros; (iii.) of the Propontis: Bisantei, Pertinachs, and Seimbrana: (iv.) of the Bosporus: Byzantium; (v.) of the Euxine: Mesembria, Anchaerus, Apollonia, Thynius, Salmydesianos, and Phinopolis. 2. In the interior: Philippopolis, Philippus, Soesia, Topia, Dorocus, Cysoapia, Apros, and Develmis. Pertinax is a very large town, but many of the principal inland towns were founded after Pliny's time: their names also were often changed. The following are some of the chief towns in the interior: Hadrianopoli, Plotinopoli, Trajanopoli, Tempyra, Nicopolis, Beres, Iamippus, and Petra. Besides the rivers mentioned in the course of this article, the following occur: the Bathylias, Fydras, or Ayras, Barges, Coscmines, Comastus, and Xeropusas.

As to the political divisions of Thrace, Pliny (L.c.) states that it was divided into fifty strategiae; but he describes Moeia as part of Thrace. According to

THRACIA, in Asia. A district in Asia Minor on the coast of the Eufris, is sometimes called Thracia, and its inhabitants Thracians. (Herod. i. 28; Xen. Anc. vi. § 14, et al.) This country is more commonly called Bithynia. [See BITHYNIA, Vol. i. p. 404.]

THRACIA, also called BOSPORUS. [BOSPORUS, THRASYMENUS LACUS, THRASYMUS, THRATUS, THRAETHYMON LACUS, TRZEKIE, THRASUS, XERIES, XERIESTUS, XERIESSTUS, a town in the mountainous district of Arcadia in Elis, of unknown site. (Xen. Hell. vii. 14, § 14; Diod. xiv. 17.)

THERISSA. [ARTICA, p. 338, b.]

THROSA, a place in Carmania, mentioned by Ptolemy (vi. § 14). Perhaps the modern Giroi.

THRONI (Θρόνη), a town and promontory on the SE. coast of Cyprus, distant 700 stadia from the promontory Curia. On the promontory of Thraci
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Ptolemy observed an ancient tower. (Strab. xiv. p. 689; Ptol. v. 14. §§ 2, 3; Engel, *Egypso*, vol. i. p. 99.)

**THRONIUM (Θρόνιον; Δθ. Θρόνιον, Θρόνιον; Θρόνιον).**

1. The chief town of the Locri Epizephiri, situated 20 stadia to the coast and 30 stadia from Scaphium, upon the river Boeotrites, which is described by Strabo as sometimes dry, and sometimes flowing with a stream two plethra in breadth. (Strab. ix. p. 436.) It is mentioned by Homer, who speaks of it as near the river Boeotrites. (H. ii. 353.) It was at one time partly destroyed by an earthquake. (Strab. i. p. 60.) At the beginning of the Peloponnesian War (N. c. 431) Thronium was taken by the Athenians. (Thuc. ii. 26; Diod. xii. 44.) In the Sacred War it was taken by Onomarchus, the Phocien general, who sold its inhabitants into slavery, and hence it is called by Seylax a Phocien city. (Diod. xvi. 33; Aesch. de Fals. Leg. p. 45, 33; Seylax, p. 23.) Thronium is also mentioned by Polyb. ix. 41, xvi. 9; Empir. Epk. Apt. 364; Luc. xiii. 5, 6, xiii. 9, xxi. 37, xxi. 37, 20; Plut. xxxi. 22; Steph. B. s. v. 148; Isthm. pi. iii. 15. § 7; Plin. iv. 7. s. 15; Steph. B. s. v.)

The site of Thronium was ascertained by Meleitus who found above the village Romani, at a place named Paleokastro, where some remains of the city still exist, a dedicatory inscription of the council and deity of the Thronienses. (Leake, *Northern Greece*, vol. ii. pp. 177, 178.)

2. A town in Greek Illyria in the neighbourhood of Amantia [Amantia], said to have been founded after the Trojan War by the Abantes of Euboea and the inhabitants of the Locrian Thronium. It was taken at an early period by the inhabitants of the neighbouring town of Apollonia, and annexed to their territory, as appears from an epigram inscribed on a dedicatory offering of the Apolloniates at Olympia. (Paus. v. 23. §§ 3, 8.)

**THRYON, THRYOESSA. [Epitallium.]**

**THULE (Θούλη, Ptol. ii. 6. § 32), a celebrated island in the Northern Ocean, discovered by the navigator Pytheas. Pytheas arrived at it after a voyage of six days from the Orsades, in which it must have been 70 days out of the sea. (Plin. ii. 963.) According to the account of Pytheas, he reached the polar circle, so that on this island the longest day was twenty-four hours, and there was constant day during the six summer mouths and constant night during the six winter ones. It was deficient in animals, and even the most necessary fruits, but produced a little corn. From the time of its discovery it was regarded as the most northerly point of the known world although no further knowledge was obtained respecting it; and this view seems to be confirmed by its name, since in Gothic *Tielr* or *Thule* (*θυλος*, goal) denoted the remotest land. (Strab. i. p. 63, ii. pp. 104, 114, iv. p. 201; Agath. i. 8; Prisc. Pers. 387, sqq.; Macrob. Sat. xii. 30; Tac. Ann. 10; Virg. G. i. 30; Solin. c. 22, Sc.; cf. Praetorius, de Orbe Goth. iii. 4. 3. p. 33; D'Anville, *Sur la Navis.* de Pytheas, p. 439; Rudbeck, *Atlant.* i. p. 514.)

Potelery is the only writer who places Thule a great deal further S., though he undoubtedly had in view the island discovered by Pytheas; and according to him it would seem to have been the largest of the Shetland islands, or the modern Mainland (see ii. 3. § 32, i. 24. §§ 4, 6, 17, 20, vi. 16. § 21, vii. 5. § 12, viii. 3. § 8). Most modern geographers incline to the opinion that Pytheas meant Iceland; though according to others his

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Thule is to be variously sought in Norway; in that part called Thule or Thilenark; in Jutland, the extreme point of which is called Thy or Thyland; or in the whole Scandinavian peninsula (Malte-Brun, *Geogr. Univ.* i. p. 120; Orellius, *Theatr. Orb.* p. 103.)

**THUMATA (Θυμάτα, Ptol. vi. 21. § 32; Pliny. vi. 28. § 32; Thmamh, Not. Imp. Rom. § 22, p. 37), a town of Arabia Felix, according to Ptolemy, and described by Pliny as distant 10 days' sail from Petra, and subject to the king of the Characeni.**

**THUMNA. [Tamna.]**

**THUNUDROMON (Θυνυδρομόν, Ptol. iv. 3. § 29), a Roman colony in Mysidia. It seems to be the same place as the Tynidrumne oppidum of Pliny (v. 4. s. 4).**

**THURIA (Θυρία; Δθ. Θυριάρις), a town of Messenia, situated in the eastern part of the southern Messenian plain, upon the river Aris (Póthikima), and at the distance of 60 stadia from Tharace, which was about a mile from the coast. (Paus. vii. 31. § 4.) It was generally identified with the Homeric Antheia, though others supposed it to be Aepelia. (Paus. l. c.; Strab. viii. p. 360.) It must have been a place of considerable importance, since the distant Messenian gulf was even named after it (Θυριάρις κόλπος, Strab. l. c.) It was also one of the chief towns of the Lacedaemonian Federation after the subjection of Messenia; and it was here that the Third Messenian War took its rise, n. c. 464 (Thuc. i. 101). On the restoration of the Messenians by Epaminondas, Thuria, like the other towns in the country, was dependent upon the newly-founded capital Messene; but after the capture of this city by the Achaeans in n. c. 182, Thuria, Thase, and Abia joined the Achaean League as independent members. (Polyb. xxxv. 1.) Thuria was annexed to Laconia by Augustus (Paus. l. c.); but it was restored to Messenia by Tiberius. (Messenia, p. 345.) Pausanias found two cities of this name. The Thuritae had descended from the summit of the lofty hill of the upper city to dwell upon the plain; but without abandoning altogether the upper city, were dependent upon the town of the tablets which still stood within the town walls (Paus. iv. 31. § 9).

There are considerable remains of both places. Those of Upper Thuria are on the hill of the village called Paleokastro, divided from the range of mountains named Makrypéli by a deep ravine and torrent, and which commands a fine view of the plain and gulf. The remains of the walls extend half a mile along the summit of the hill. Nearly in the centre of the ruins is a quadrangular cistern, 10 or 12 feet deep, cut out of the rock at one end, and on the other side constructed of masonry. The cistern was divided into three parts by two cross walls. Its whole length is 29 paces; the breadth half as much. On the highest part of the ridge there are numerous ruins, among which are those of a small Doric temple, of the stand brown calcareous stone, in which are cockle and mussel shells, extremely perfect. In the plain at Paleo Lustra are the ruins of a large Roman building, standing in the middle of fig and mulberry grounds. Leake observes that "it is an uncommon state of preservation, part even of the roof still remaining. The walls are 17 feet high, formed of equal courses of large square mortar. The roof is of rubble mixed with cement. The plan does not seem to be that of a bath only, as the name would imply, though there are many appearances of the building having contained baths: it seems rather to have been the palace of some Roman..."
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as governor. As there are no sources of water here, it is to be supposed that the building was supplied by an aqueduct from the neighbouring river of Piscinae.

(Leuka, Mora, Lib. i. pp. 354, seq. 360; Boehm. Researches, etc. p. 105; Rem. Reisen im Peloponnes, p. 2; Curtius, Peloponnes, vol. ii. p. 161.)

THURII (Geogr. Eth. Geogr., Thurius), called also by some Latin writers and by Polyenian Travellers (Geogr. Ptol.,) a city of Magna Graecia, situated on a rocky hill, within a short distance of the site of Sybaris, of which it may be considered as having taken the place. It was one of the last of all the Greek colonies in this part of Italy, not having been founded till nearly 70 years after the fall of Sybaris. The site of that city had remained desert for a period of 56 years after its destruction by the Crotomians (Sybaris); when at length, in a number of the Sybarites exiled and their descendants made an attempt to establish themselves again on the spot, under the guidance of some leaders of Thessalian origin; and the new colony rose so rapidly to prosperity that it excited the jealousy of the Crotomians, who, in consequence, expelled the new settlers a little more than 5 years after the establishment of the colony from Thurius (xii. 106). The fugitive Sybarites first appealed for support to Sparta, but without success; their application to the Athenians was more successful, and that people determined to send out a fresh colony, at the same time that they reinstated the settlers who had been lately expelled from hence. A body of Athenian colonists was accordingly sent out by Pericles, under the command of Leocrates and Xenoncrates; but the number of Athenian colonists was small, the greater part of those who took part in the colony being collected from various parts of Greece. Among them were two celebrated names—Herodotus the historian, and the orator Lycurgus, both of whom appear to have formed part of the original colony. (Diog. xii. 10; Strab. vi. p. 263; Dionys. Lerr. p. 485; Polyb. x. i. 635; Plist. Hyeron, 11. iv. 5.) The new colonists at first established themselves on the site of the deserted Sybaris, but shortly afterwards removed (apparently in obedience to an oracle) to a spot at a short distance from thence, where there was a fountain named Thuris, from whence the new city derived its name of Thurium (L. c. 218). The site of Thurium is assigned by Diodorus to the year 446 B.C.; but other authorities place it three years earlier, i.e. 443 B.C., and this seems to be the best established date. (Cicero, F. H. Lib. ii. p. 54.) The protection of the Athenian name probably secured the new colony from the assaults of the Crotomians, at least we hear nothing of any obstacles to its progress from that quarter; but it was early disturbed by dissensions between the descendants of the original Sybarites and the new colonists, the former laying claim not only to honorary distinctions, but to the exclusive possession of important political privileges. These dissensions at length ended in a rebellion, and the Sybarites were finally expelled from the city. The new colonization continued for a short time after the loss of the town, but did not maintain their ground here, hence disbanded and finally dispersed by the incursions of the Locrians. (Diog. xii. 11, 22; App. Paus. ii. 8.) The Thurians meanwhile concluded a treaty of peace with the Crotomians, and the new colony was restored to prosperity.

Fresh colonists were sent out from Athens, especially the Athenians of Elis, and the Thurians continued to be generally regarded as an Athenian colony, the Athenians in fact forming but a small element of the population. The citizens were divided, as we learn from later times, into three families, each to indicate their origin. They were, in fact, Achaeans, Elean, Boeotian, Arcadians. The Ionians, Athenians, Elisians and Locrians were the islanders. (Diog. xii. 11.) The government was democratic, and the city was situated at the junction of the Peloponnesus and Europe, and was well situated to the legislation of Carthage that lawyer himself as a citizen of Thurium, with varying success. (Dict. of Buys. ut Carth.) The city itself was laid out with precision, being divided by four broad streets or axes, each of which was crossed by nine smaller streets.

This defeat must have inflicted a severe blow to the prosperity of Thurium, while the destruction of the harbour was a great misfortune to the immediate neighbourhood.
continued also to be on hostile, or at least unfriendly, terms with Dionysius of Syracuse, and was in consequence chosen as a place of retirement or exile by his brother Leptines and his friend Philistus (Diod. xvi. 7). The rise of the Brutian people about a. c. 356 probably became the cause of the complete decline of Thurii, but the statement of Diodorus that the city was conquered by that people (xvi. 15) must be received with considerable doubt. It is certain at least that it reappears in history at a later period as an independent Greek city, though reduced to its former greatness. No mention of it is found during the wars of Alexander of Epirus in this part of Italy; but at a later period it was so hard pressed by the Lucanians that it had recourse to the alliance of Rome; and a Roman army was sent to its relief under C. Fabricius. That general defeated the Lucanians, who had actually laid siege to the city, in a pitched battle, and by several other successes to a great extent broke their power, and thus relieved the Thurians from all immediate danger from that quarter. (Liv. Epit. xi.; Plin. xxxiv. 6. s. 15; Val. Max. i. 8. § 6.) But shortly after they were attacked on the other side by the Tartessines, who are said to have taken and plundered their city (Strab. vi. 1. § 5; Diod. xxi. 2. § 3). This was one of the immediate causes of the war declared by the Romans against Tarentum in a. c. 282.

Thurii now sunk completely into the condition of a dependent ally of Rome, and was protected by a Roman garrison. No mention is found of its name during the wars with Pyrrhus or the First Punic War, but it plays a considerable part in the latter. It is one of the cities which revolted to the Carthaginians immediately after the battle of Cannae, though, in another passage, Livy seems to place its defection somewhat later. (Liv. xxii. 61, xxv. 1.) But in a. c. 213, the Thurians returned to their alliance with Rome, and received a Roman garrison into their city. (Id. xxv. 1.) The very next year, however, at the end of the war with Tar-

-entum, they changed sides again, and betrayed the Roman troops into the hands of the Carthaginian general Hanno. (Id. xxv. 15; Appian, H. Ann. 34.) A few years later (a. c. 210), Hannibal, finding himself unable to protect his allies in Campania, removed the inhabitants of Atella who had survived the fall of their city to Thurii (Appian, H. Ann. 34); but it was not long before he was compelled to abandon the latter city also to its fate; and when he himself in a. c. 204 withdrew his forces into Brutium, he removed to Crotona 3500 of the principal citizens of Thurii, while he gave up the city itself to the plunder of his troops. (Appian, l.c. 57.) It is evident that Thurii was now sunk to the lowest state of decay; but the great fertility of its territory rendered it desirable to preserve it from utter desolation; hence in a. c. 194, it was one of the places selected for the establishment of a Roman colony with Latin rights. (Liv. xxxviii. 53; Strab. vi. p. 263.) The number of colonists was small in proportion to the extent of land to be divided among them, but they amounted to 30000 feet and 300 knights. (Liv. xxxviii. 9.) Livy says merely that the colony was sent "in Thurinum agrum," and does not mention anything of a change of name; but Strabo tells us that they gave to the new colony the name of Copias, and this statement is confirmed both by Stephanus of Byzantium, and by the evidence of coins, on which, however, the name is written Copia. (Strab. i. c.; Steph. Byz. x. e. Copias; Eckhel, vol. i. p. 164.) But this new name did not continue long in use, and Thurii still continued to be known by its ancient appellation. It is mentioned, as a municipal town, on several occasions during the latter ages of the Republic. In a. c. 72 it was taken by Spartacus, and subjected to heavy contributions, but not otherwise injured. (Appian, B. C. i. 117.) At the outbreak of the Civil Wars it was deemed by Caesar of sufficient importance to be secured with a garrison of Gaulish and Spanish horse; and it was there that M. Coelius was put to death, after a vain attempt to excite an insurrection in this part of Italy. (Cass. B. C. iii. 21, 22.) In a. c. 40 also it was attacked by Sextus Pompeius, who laid waste its territory, but was repulsed from the walls of the city. (Appian, B. C. v. 56, 58.)

It is certain therefore that Thurii was at this time still a place of some importance, and it is mentioned as a still existing town by Pliny and Ptolomy, as well as by Strabo. (Strab. vi. p. 263; Plin. iii. 11. a. 15; Ptol. iii. l. § 12.) It was probably, indeed, the only place of any consideration remaining on the coast of the Tarentine gulf, between Crotona and Tarentum; both Metapontum and Hercules having already undergone their total decay. Its name is still found in the Itineraries (Itin. Ant. p. 114, where it is written "Turio;" Tab. Peut.); and it is noticed byProcopius as still existing in the 6th century. (Procop. B. G. i. 15.) The period of its final decay is uncertain; but it seems to have been abandoned during the middle ages, when the inhabitants took refuge at a place called Terranovia, about 12 miles inland, on a hill on the left bank of the Crathis.

The exact site of Thurii has not yet been identified, but the neighbourhood has never been examined with proper care. It is clear, from the statements both of Diodorus and Strabo, that it occupied a site near to, but distinct from, that of Sybaris (Diod. xii. 10; Strab. i. c.); hence the position suggested by some local topographers at the foot of the hill of Terranovia, is probably too far inland. It is more likely that the true site is to be sought to the N. of the Coscile (the ancient Sybaris), a few miles from the sea, where, according to Zannoni's map, ruins still exist, attributed by that geographer to Sybaris, but which are probably in reality those of Thurii. Swinburne, however, mentions Roman ruins as existing in the peninsula formed by the rivers Crathis and Sybaris near their junction, which may perhaps be those of Thurii. (Swinburne, Travels, vol. i. pp. 291, 292; Romanielli, vol. i. p. 236.) The whole subject is very obscure, and a careful examination of the localities is still much needed.

The coins of Thurii are of great beauty; their number and variety indeed gives us a higher idea of the opulence and prosperity of the city than COIN OF THURII.
we should gather from the statements of ancient writers. [E. H. B.]

THURUM. [Borotla, p. 412, b.]

THYAMIA. [Phyllis, p. 605, b.]

THYAMIS (Θαμής), a river of Epirus, flowing into the sea near a promontory of the same name. (Ptol. iii. 14. §§ 4, 5.) It formed the northern boundary of Thessaly, which it separated from Cestrine, a district of Chonisia (Thuc. i. 46; Strab. vii. p. 324; Paus. i. 11. § 2; Cic. ad Att. vii. 2, de Leg. ii. 5; Plin. iv. 1.) It is now called Kalam, apparently derived from the large reeds and aquatic plants which grow upon one of its principal tributaries. Its ancient name seems to have been derived from the Sws or juniper, which, Leake informs us, though not abundant near the sources of the river, is common in the woody hills which border the middle of its course. The historian Phylarchus relates (cf. Athens, iii. p. 73) that the Egyptian bean, which grew only in marshy places and nowhere but in Egypt, once grew for a short time upon the banks of the Thyamis. (Leake, Northern Greece, vol. i. p. 103, vol. iv. p. 97.)

THYAMUS (Θαμύς), a mountain lying to the S. of Argo, Amphilochium, identified by Leake with Spinaeum. (Thuc. iii. 106; Leake, Northern Greece, vol. iv. p. 251.)

THYATEIRA (θατεία) [Ech. Thouarepsia], a considerable city in the north of Lydia, on the river Lycus, and on the road leading from Sardes in the south to Germa in the north. It was anciently called Poleoza, Exilippa, and Semirimnia. (Plin. v. 31; Steph. B. a. e. Godrepe.) Strabo (xii. p. 625) called it, apparently correctly, an island, which, we probably mean only that during the Macedonian period it was increased and embellished, for Stephanus B., admitting that it previously existed under other names, relates that Seleucus Nicator gave it the name of Thyatesia or Thateira on being informed that a daughter (Θατειρά) was born to him. But whatever we may think of the name of this cities, she was probably means only that during the Macedonian period it was increased and embellished, for Stephanus B., admitting that it previously existed under other names, relates that Seleucus Nicator gave it the name of Thyateira or Thateira on being informed that a daughter (Θατειρά) was born to him. But whatever we may think of the name of this city, she was probably mean

THYMARBA (Θυμάρβα), a place near Samos, not far from the small river Patoles, at which the inhabitants of Asia Minor used to assemble. (Ist. ii. 11.) Some are inclined to identify this place with Thymarba, mentioned by Diodorus Siculus (ix. 68: in this latter place could hardly be said to exist, or even near the Patoles. [L.]

THYMES, a tributary of the Scamander. Phrygia (Liv. xxxviii. 18), is no doubt the site of the Phrygian town of Phrygia (vi. 1) and the river in the Argonautica bearing the name of Paces (713), where the river is described as abounding in fish. [L.]

THYMBRIS (Θυμβρίς), a small town a few only 4 stadia east of Myus on the bank of the Maeander in its neighbourhood. There called Charisum, or cave from which water issued. (Strab. viii. 365.)

THYMENIUM (Θυμενιον), a small river east in the neighbourhood of Ilissus; it was a tributary of the Scamander, and on its banks stood the town of Thymbris (Strab. xiii. p. 586; Eustach. of Siris II. x. 430.) There still exists in this city a small river called Timbrus, which, however, are not those into the Scamander, but into a bay of sea, if this be the ancient Thymbris, the sea of Thymbris must have been at a considerable distance from Ilissus. For this reason, C. Leake inclined to identify the Thymbris rather with the Kamarus Sin, which is still a tributary of the Scamander or Meander Sin (Asia minor, p. 258.) [L.]

THYMNTA (Θυμόντα), a place on the coast of Paphlagonia, at a distance of 90 stadia from the

TOWN OF THYATIERTA.
THYMATERION.

giaus. (Arrian, Perip. P. E. p. 15; Anonym. Perip. P. E. p. 6.) Ptolemy (v. 4, § 2) mentions it under the name of Thymania, and states that it was also called Tenthria. [L.S.]

THYMATERION (Θύματεριον; Hanno, Perip. P. E. p. 6.) by Strabo (v. 23) Θυμάτεριον, the first Carthaginian colony planted by Hanno on the west coast of Mauretania, 26 miles south-west of Livon, on the Sinus Emporicus. There is no further mention of it. It has been variously identified with Marmora, Laroche, and Tantier, but perhaps most correctly with the first.

[TR. H.D.]

THYMOS (Θυμός) on the south side of Caria, on the south-west of the bay of Schoenna, and between Capes Aphrodium and Posidium. (Pomponius Mela i. 16: Pliny v. 29.)

THYMOETADES. [Attica, p. 325, b.]

THYN (Plin. iv. 11. s. 18, v. 32. s. 43; Solon, Herod. i. 28), a people in the SE. part of Thrace, between the Agrianes and the mountains which separate their head-waters from the Exotheus. At a very early period, a portion of the tribe, along with the related race of the Bithyni, emigrated to Asia Minor, where they occupied the district afterwards called Bithynia; but part of which seems originally to have been named more directly from the Thyni, since we find the names Θυναῖος Σφαῖρα (Mammon c. 7. 201), and Θυναῖον Σφαῖρα (Steph. B. p. 315), and Thynia (Amm. mass. xxi. 8, § 14). Respecting the Asiatic Thyni, see also Strabo, vii. p. 295, xii. p. 541; and the article ΘΥΝΙΑΤΙΑ.

Of the Thyni who remained in Europe scarcely any notices is taken by the ancient historians. When Xenophon and the remnant of the 10,000 Greeks escaped from the Persians in 401 B.C., in which they were employed had for its object the subjugation of the Thyni, who were said to have defeated Teres, an ancestor of Seuthes (Aesop. vii. 2, § 22). Xenophon gives them the somewhat equivocal character of being the most warlike of all people, especially by night: and he had personal experience of their fearlessness for nocturnal fighting; for he says, "I was driven up the side of the mountains, to which the Thyni had retired on the approach of Seuthes and his forces, he was attacked by them on the next night, and narrowly escaped being burnt to death in the house in which he had taken up his quarters (Ib. 4, § 14, sec.)."

But this attack having failed, the Thyni again fled to the mountains, and soon afterwards submitted to Seuthes. Xenophon visited the country of the Thyni in the winter (Ib. 6, § 31), which he describes as being extremely severe, there being deep snow on the ground, and so low a temperature, that not only water, but even wine in the vessels was frozen; and many of the Greeks lost noses and ears through frostbite. (Ib. 4, § 33.)

THYNNAS (Θυναίας), a small island in the Euxine at a distance of one mile from the coast of Thynia or Bithynia; its distance from the port of Rhodos 20 stadia, and from Cape 40. (Plin. vii. 13; Arrian, Perip. P. E. p. 13.) The island had only a single town in its circumference, and had at first been called Alpaonia from a temple of Apollo which existed in it. (Plin. Arrian, L. c.; Apollon. Rhod. 177, 675; Anon. Perip. P. E. p. 3.) According to Ptolemy (v. 1, § 15) it was also called Xanhipus, and obtained its name of Thynias from the Thyni, who inhabited the opposite coast. The island ad a port and a naval station belonging to Heraclia (Scolops, p. 34; Arrian, L. c.); and Mela (ii. 7) is probably mistaken in believing that the island contained a town of the same name. (Comp. Strabo, xii. p. 543, where it is called Thynia; Marcian, p. 69; Stephan. B. s. v.; Orph. Argon. 717, where it bears the name Thynia.) The modern name of the island is κύρας.

THYNIAS (Θυνιάς) in ii. 2, § 5; Plin. iv. 11. s. 18; Θυαίας, Strabo vii. p. 319, xii. p. 541; S wym. 727; Arrian, Per. P. Eux. p. 24; Anon. Per. P. Eux. p. 15; Pol. iii. 11. § 4; Stephan. B. s. v., a promontory on the Thracian coast of the Euxine, of the Salmydesses, which was probably at one time in the territories of the city (Hdt. viii. p. 319) speaks of the district as belonging to the people of Apollonia. Pliny (L.c.) mentions a town of the same name, which in some places is mapped a little to the south of the promontory, on the site of the modern Ἰουδαὰ or Ἰουσιά; but which, according to Dapper (de Archip. p. 515), is still called Thymus.

THYNOS or TYNOS, a town mentioned only by Pliny (v. 22) as situated between Mopus and Zephyrium in Cilicia. [L.S.]

THYRAEUM (Θυραίουμ; Θυραίος), a town of Arcadia in the district Cynuria, said to have been founded by Thyrarna, a son of Lycaon. It is placed by Leake at Palamidi. (Paus. viii. § 3, § 5; Steph. B. s. v.)

THYRAEUM (Μεγαλοπολίς, p. 310, a.)

THYREA, THYREATIS. [Cynuria.]

THYREATES SINUS. [Cynuria, p. 727, a.]

THYREUM. [Thyrium.]

THYRGONIDAE. [Attica, p. 330, a.]

THYRIDES (Θυρίδης), a promontory of Lacoia, on the western coast of the Lagynian peninsula, not called Cape Cronus. It is of a semicircular form, nearly 7 miles in circumference, and rises from the sea to the height of 700 feet. There are many apertures and clefts in the rocks, the abodes of innumerable pigeons, and from the window-like form of these holes the whole promontory has received the name of Thyridae. Strabo describes it as a θυρίδας αγρόν, "a precipice near the sea, distant 150 stadia from Tasmurus (reckoning from the northern point of Thyrides); Pausanias, as a promontory (κόρας), situated 70 stadia from Tasmur (reckoning from the southern point of the promontory). Pausanias likewise calls it a promontory of Tasmurus, using the latter word in its widest sense, to signify the whole peninsula of Θυρίδης. According to Strabo, the Mesenian gulf terminated at this promontory. Pliny (iv. 12. s. 56) mentions three islands of the name of Thyridae in the Asinian gulf. (Paus. iii. 25. § 9; Strab. viii. pp. 360, 362; Leake, Morea, vol. i. p. 302, seq.; Boëlaye, Recercues, f. c. p. 91; Curtius, Pelonsemus, vol. ii. P. 281.)

THYRIUM, or THYREUM (Θυρίουμ, Pol. iv. 25; Θυρίος, Pol. iv. 6; Θυρίου, Pol. xviii. 5; Θυρίος, Anth. Græc. ix. 553: Θυρίους, Thyriaeis), a city in Acanania, the exact site of which is unknown. It is placed by Pouqueville in the interior near the sources of the Anapus; and his authority is followed by K. O. Müller and others. This, however, is evidently a mistake. Cicero tells us (Pliny xv. 5) that in sailing from Alyzia to Leucas, he touched at Thyrium, where he remained two hours; and from this statement, as well as from the history of the events in which Thyrium is mentioned, we may infer that it was situated on or near the Ionian sea, and that it was the first town on the coast S. of the canal.
THYSYS or TYRSUS (Θύρσος veros, Pol.; Θύρος, Pana.; Τύρος), the most considerable river of Sardinia, which still retains its ancient name almost unaltered. It has its sources in the mountains in the N.E. corner of the island, and flows into the Gulf of Oristano on the W. coast, after a course of about 75 miles. About 20 miles from its mouth it flows into the beds of the Tracian, the ruins of which are still visible at Forcastramonius; and about 36 miles higher up are the Bagani di Benetutti, supposed to be the Aequi Lusitanae of Ptolemy. The Itineraries give a station "ad Caput Tyrae" (Itin. Ant. p. 81), which was 40 M.P. from Olbia by a rugged mountain road: it must have been near the village of Budcoi. (De la Marmora, Voy. en Sardegnia, vol. ii. p. 44.) The Greeks and Romans called it Thrasius; and in early times the Thrasius was the boundary between the part of the island occupied by the Greeks and Trojans and that which still remained in the hands of the native barbarians. (Pana. x. 17. § 6.) [E. H. B.]

THYSDRUS (Θύσδρος, Pol. iv. § 39), the oppidum Tuscritanum or Thydriratium of Pliny (v. 4, 34), a town of the Tusci, in the Roman province of Africa, lying midway between Thrasus and Thapsus, and west of the promontory Brachides. It was here that the emperor Gordianus first set up the standard of rebellion against Maximin (Herodian. vii. 4, seq.; Capitol. Cord. c. 7, seq.); and it was from him, probably, that it derived its title of a Roman colony. We find the name variously written, at Tusdrus, by the Romans; and at Tnusdrus, in the Itin. Ant. (p. 59). Now El Jaame or Legum, with extensive ruins, especially of a fine amphitheatre in a tolerably perfect state. (Shaw, Travels, vol. i. p. 220, seq.) [T. H. D.]

THYSAS (Θύσας, Itin. Ant. 140). THYSUS (Θύσος), a town of Messenia, situated on the W. coast of the peninsula of Acrophylos or Mt. Atreaton. In ancient times it was occupied by the principal part of the W. coast of the peninsula, and that one of them was called Zygorna or Dibokhaeina, and the other Iacan. (Herod. vii. 22; Thuc. iv. 103, v. 30; Strab. viii. p. 331; Plin. iv. 10. s. l.; Itin. Ant. v. 44, 125.)

TIBERIUS (Tiberius) was a town in Dacia, in the neighborhood of Focinae. (Itin. Ant.)

TIBARIANI (Tibrarini), a tribe occupying the country between the Syrtus and the Mysenaei, on the east coast of the island. They were considered as early as the time of Herodotus (vii. 94), and were believed to be of Scythian origin. (Schol. ad Apoll. Epist. 1010; Xen. Anab. v. 2. § 2; Steph. B. s. v. Tiberia.) Strabo (ii. p. 574) states that the inhabitants of the town of Tiberinai, near the Muses, inhabited the country between the Muses and the rivers Oenobus and Cessicus and Tyrrynusa as their principal towns. (Casp. i. 1. § 1.)

TIBERIACUM, in North Gaull, is said to be near the Antonine Itin. between Julianum and Baelonia Agrrippina (Cologne), near from Avaria to Colonia. D'Anville and others place it at Berghem, at the passage of the river, on which flows between Julianum and Colonia. (Avaria) to the place Tiberiacum at Torren, south of Berghem, and near the bridge is. D'Anville adds that in the direction of the town Julianum is called Stain-on-Strass, that is, close (Stone Street), just as in our province Cheston Perré. (Avaria, Notiz. Gallien, p. 544.)

TIBERIUM (Tiberius, Joseph. Antiq. B. J. ii. 8, iii. 16; Steph. B. s. v. Paris) was a town of the sea of Tiberias and Genesareth, situated in the most beautiful and fruitful of that state (Joseph. Antiq. xvi. 2. § 1.), and for a long period it was adorned with a royal palace (Joseph. Antiq. xii. 13, 64.) It was
TIBERIAS MARE.

strach Heroes Antipas, in honour of the Roman emperor Tiberius, from whom it derived its name. 

Joseph. I. c.) It is stated to have been 30 stadia from Hippo, 60 from Gades, and 120 from Scythopolis (Joseph. Vit. 65); distances which are not unusual in that of Joliffe, who states that it was 20 miles English from Nazareth and 90 from Jerusalem. (Travel, p. 40.)

From the time of Heroes Antipas to that of the reign of Agrippa II., Tiberias was probably the capital of the province (Joseph. Vit. 9), and it was one of the four cities which Nero added to the cincture of his Domitian. (Joseph. Vit. 8.)

In the last Jewish War, Tiberias, from its great strength, played an important part (Joseph. B. J. ii. 10); as, after Sepphoris, it was held to be the largest place in Galilee (Joseph. Vit. 65), and was very strongly fortified. (B. J. iii. 10. § 1.)

The inhabitants derived their sustenance in great measure from their fisheries in the adjoining sea. (Joseph. Vit. 12.) On the destruction of Jeru-

The immediate neighbourhood of Tiberias was the celebrated hot springs of Emmaus (Joseph. B. J. ii. 31, Ant. xxii. 2) [EMMAUS]. It is not certain to which of the two Tiberi-

ereth, though Hieronymus thinks so (Onom. s. v. 'Chinnereth'); it seems more likely that this place belonged to the tribe of Naphtali. (Josh. xix. 15; Reuben, Palaeast. p. 161.) Nor is there any better reason for identifying it, as some have done, with Dammamat (Joseph. xix. 35) or Bakkath, which was the name of a town of the Gibeonites; Lightfoot, Chorograph. Cent. cap. 72—74.) The modern name of Tiberias is Tabardesh; it is not, however, built actually on the site of the old town, though close to its ruins. When Joliffe was there, it had a population of 11,000 (Travel, pp. 48—53.) It was nearly destroyed by an earthquake on New Year's Day, 1867, since which time it has never been connected with the Madam (Joseph. B. J. ii. 35) and all of fish (Joseph. E. J. iv. 26; Math. ix. 8; Luke, v. 1, &c.), and its size is variously tated, by Josephus (l. c.), to have been 140 stadia long by 40 broad, and by Pliny, to have been 16 M. P. long and 6 M. F. broad (v. 15.) It was traversed in a direction NW. and SW. by the river Jordan. (Joseph. B. J. iii. 35.) This river is known by many different names in the Bible and profane history. Its earliest title would seem to have been 'Chinnereth (Num. xxxiv. 11; Josh. xiii. 27; LXX. Cent. From this form has probably arisen the second appellation of Gennesaret (ς Αμμων Περ-

ηροπορής, Math. xiv. 34, &c.; Steph. Pont., 1 Macrob. ii. 67; &c. Αμμων Περιοριστ., Joseph. B. J. i. 34 Αμμων Περιοριστ., Joseph. Ant. xvii. 3; Strab. iv. p. 755; Genasa, Plin. v. 15.) A third appellation it had from the province with which it was most nearly connected, viz. the sea of Galilee (Σαλαμαν τῆς Παλαμάς, Math. iv. 18; Mark, vii. 31, &c.; and with a double title, Σαλαμαν 

Τῆς Γαλαλας, τῆς Τεβελας, John vi. 1.) Pliny, in describing the same localities, speaks of a town called Tarichaeas, from whence he also says the adjoining lake was sometimes named (l. c.; cf. also Strab. xvi. p. 764). The present name is Bakr-al-Tabarish. (Travel, p. 83; Travel, p. 387; Haselquist, i. p. 181; Robinson, iii. pp. 499—509, &c.) [V.]

TIBERIOPOLIS (Τιβεριοπολις), a town in Phrygia Major, in the neighbourhood of Ennia. (Pol. v. 2 § 25; Socrat. Hist. Eccles. vii. 46.) Its site is yet uncertain, but Kiepert (in Frans. Pimpf Inschriften, p. 274) regards it as a town near Syedum, in the region of Tiberiopolis. Hamilton (Researches, i. p. 137, foll.) probably more correctly, regards them as the ruins of Blanuda. (Comp. Arundel, Discoveries, i. p. 81, foll.)}

TIBERIS (ἡ Τιβέριος; Tevera, Tiber; the forms Tībria, Tybris, and Tībria are chiefly poetical, as is Θυβρία also in Greek; the Latin poet Sen also Tiberius as an adjective form, as Tiberinum pater, Tiberinum flumen, &c., and whence sometimes Tīberinum by itself as the name of the river), one of the most important rivers of Central Italy. It has its sources in the Apennines above Tifernum, but in the territory of Arretium (Flint. iii. 5. s. a), on the confines of Etruria and Umbria. It first flows in a southerly direction, passing by the walls of Tiferum, which derived from it the name of Tiberium (Città di Castello), and afterwards within a few miles of Perusia on the E, and within a still shorter distance to the W. of Tuder (Todi). From thence it still preserves a general S. direction, notwithstanding considerable windings, till it receives the Anio (Teverone), a few miles from the walls of Rome, from which point it has a general SW. course to the sea at Ostia. Pliny estimates the upper part of its course at 150 miles, to which must be added about 35 more for the lower part, giving as a total 185 miles (Flint. Lc.; Strab. v. p. 218); but this estimate is below the truth, the whole course of the river being about 350 miles. During the whole of its course from Tifernum to the sea the Tiber formed in ancient times the eastern boundary of Etruria, separating that country from Umbria in the upper part of its course, afterwards from the territory of the Sabines, and, in the lower part, from the mouth of the Anio downwards, dividing it from Latium. (Strab. v. p. 219; Plin. iv. 2.) It receives numerous confluent or tributaries, of which the most important are, the Tumia, an incon- siderable stream which joins it from the E. a little below Perusia, bringing with it the waters of the more celebrated Clitumnus; the Clamen, which falls into it from the right bank, descending from the marshy tract near Clusium; the Maris, a much more considerable stream which joins it by the Vellinus a few miles above Interamna, and discharges their combined waters into the Tiber, a few miles above Orvulenum; and the Anio, which falls into the Tiber at Antemnae, 3 miles above Rome. These are the only affluents of the Tiber of any geographical importance, but among its minor tributaries, the Ailla on its left bank, a few miles above the Anio, and the Cremerna on the right, are names of historical celebrity, though very trifling streams, the identification of which is by no means certain. [See the respective articles.] Two other streams of less note, which descend from the land of the Sabines and fall into the Tiber between Oriculum and Ere-
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Tiber is unquestionably, in a merely geographical point of view, the most important river of Central Italy, but its great celebrity is derived from its flowing under the walls of Rome, or rather through the heart of the city, after this had attained to its full extension. The detailed account of the river in this part of its course must be sought in the article ROMA; but we may only mention that river, flowing over the Milvian Bridge [Pons Milvius or Milvius] the river makes a considerable bend to the W. so as to approach the foot of the Vatican hills, and leaves, on the other side, between its left bank and the nearest ridge of hills, a broad tract of plain, early known as the Campus Martius, the whole of which was eventually included within the imperial city. A short distance lower down, but still within the walls of the city, its stream was divided into two by an island known as the Isola Tiberina, and reported by tradition to have been formed by alluvial accumulations within the period of Roman history. It is remarkable that this is the only island of any consideration in the whole course of the river (the exception of that called the Isola Sacra), at its mouth, formed by the two arms of the river, and which is undoubtedly of late growth, and in great part of artificial formation.

The Tiber was at all times, like most rivers which are supplied principally by mountain streams, a turbid, rapid, and irregular river, that must always have presented considerable difficulties to navigation. The lower part of its waters is repeatedly alluded to by the Roman poets ("flavum Timiberum," Hor. Car. i. 2. 13; "ano cum surgit flavo," Virg. Aen. ix. 816; &c.), and the truth of Virgil's description, "Vorticibus rapidis et multa flavus arena,"
(Aen. vii. 31), must be familiar to every one who has visited Rome. In the upper part of its course, as we learn from Pliny, the rivers, though difficulty navigable, even for small boats; nor did its first tributaries, the Tilia and Cianthus contribute much to its facilities in this respect, though their waters were artificially dammed up, and let off from time to time to augment the main stream. (Plin. iii. 5. s. 9.) But from the point of its junction with the Narnia, the Tiber became navigable for larger vessels, and one of the early period extant supplies of various kinds were brought down the river to Rome. (Liv. ii. 34. v. 54; Cic. de Rep. ii. 5; &c.) In the more flourishing period of the city the navigation of the Tiber was of course enormously increased; and vast supplies of timber, stone, and other materials for building, as well as corn and provisions, were continually introduced by means of the river and its tributaries. (Strab. v. p. 235.) Corn was brought down the Tiber even from the neighbourhood of Tifernum, when the upper part of the stream was navigable. (Plin. Ep. v. 6.) It seems also to have been used as an ordinary mode of travelling, as we are told that in A. D. 20, Plinius the Elder is said to have proceeded from Narnia to Rome by descending the Tiber and the Tiber. (Tac. Ann. iii. 9.) At the present day the river is navigated by boats of large size as far as the confluence of the Nera, and small steamers ascend as far as Borghetto, a few miles from Orticoli.

But it was from Rome itself to the sea, a distance of 27 miles by the river (Strab. v. p. 232), that the navigation of the Tiber was the most important. Pliny speaks of it as in this part of its course navigable for the largest vessels ("quantum nauta numquam navium ex Italo mari capax"), and as being the receptacle of merchandise from every part of the world. The latter statement may be really admitted; but the former is calculated to astonish any one acquainted with the river in its present condition; yet it is partly confirmed by the distinct statement of Strabo (v. p. 233), that the larger class of merchant vessels used to ride at anchor in the open sea, on the Reclamation of a part of their cargoes, which they discharged into barges, and afterwards proceeded up the river to Rome. Dionysius gives the same account, with the exception that vessels which exceeded 3000 amphorae in burden were made to enter the river at all, and forced to send their crews up by barges. (Dionys. iii. 44.) But all the small rowing vessels, not excepting the largest ships of war, were able to ascend the river (Jah) and when we find the younger Cato on his return from Cyprus proceeding at once in his galley to the Narahe and the walls of Rome. (Plut. Cæs. Min. 35.) We learn also from Livy that the ships of war which had been taken from the Persians were built at the mouth of the river, named "Marina Salina," were carried up the river as far as the Campus Martius (Liv. xiv. 42); and even the gigantic vessel constructed for the purpose of bringing the fleet which was to be set up in the Circus Maximus, was said to ascend as far as the Vicus Alexandrinus, within two miles of Rome (Ammian. xvi. 4. § 14). The difficulties that impeded the navigation of the river in the times of the event, are ascribed to the intervention of two natural disasters. "Omnia addita sunt ad istud, sed laudabilis est gravitas, sed laus gravitatis," which the mouths of the Tiber underwent, are fully given in the article Onia. To the importance of the navigation of the Tiber last referred, the formation of distinct bodies or companies in connection with it, called Nauticarum and Lentosarum, both of which are frequently mentioned in inscriptions of imperial times (Pader. p. 14.) Another disadvantage, which the Tiber has had to labour under, in common with most rivers of modern origin, arose from the frequent inundations which it was subject to. This appear to have occurred at all ages of the Roman history; but the earliest recorded is in n. c. 241, immediately after the battle of the first Punic War (Graec. iv. 13), which is said to have swept away all the houses and buildings at Rome in the lower part of the city. Similar inundations, which did more or less damage to the city are recorded by Livy in n. c. 215, 202, 154., again in 192 and 189 (Liv. xiv. 9, xlv. 38, us. 9, 21, xxiv. 28) and there is little doubt that it is only from the loss of the settled mode of transportation that the numerous natural catastrophes till near the close of the Republic, we find a great inundation of the Tiber made by taking place in n. c. 54 (Dion Cass. xxvi. 16), which is alluded to by Cicero (ad Q. Fr. ii. 1,) and several similar inundations are known to have occurred in the time of Augustus, in n. c. 22, and 23, of which the first is probably that which is to be Horace in a well-known ode. (Hor. Carm. ii. 2. 13; Orell. Exerc. ad L. C. Diom. Cass. ii. 26
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33, lr. 1.) Great attention was bestowed by Augustus upon the subject, and he first instituted magistrates with the title of Curatores Tiberis, whose special duty was to endeavour to restrain the river within due bounds, to preserve the embankments, &c. (Suet. Oct. 37.) These officers received increased power by the edict of Augustus, which directed that no work should be done, down to the close of the Empire. We frequently meet with mention in inscriptions of the "Curatores alvei Tiberis et riparum," and the office seems to have been regarded as one of the most honourable in the state. (Dion Cass. xvi. 14; Orell. Inscr. 1172, 2284, &c.; Gruter, Inscr. pp. 197, 198.) But it is evident that all their efforts (were indeed ineffectual). In the reign of Tiberius so serious was the mischief caused by an inundation in a.d. 15 that it was proposed in the senate to diminish the bulk of the waters by diverting some of the chief tributaries of the stream, such as the Nar, Velinus and Clania. (Tac. Ann. i. 76; Dion Cass. viii. 14.) This plan was, however, abandoned as impracticable; and in a.d. 69 another part of the same place, which appears to have caused still more damage than any that had preceded it (Tac. Hist. i. 86). It is strange that in face of these facts Pliny should assert that the Tiber was so confined within artificial banks as to have very little power of outburst, and that its inundations were rather subjects of extraordinary alarm than formidable in themselves. (Plin. iii. 5. s. 9.) During the later ages of the Empire indeed we hear but little of such outbreaks of the Tiber, but this is very probably owing only to the scanty nature of our records. One great inundation is, however, recorded as doing great mischief in the reign of Trajan, another in that of Macrinus, and the third in the year 257 on a very large scale. (Vit. Cass. 34, Epit. 13.) One of the most destructive of all is said to have been that of a.d. 590, which added to the various calamities at that time almost overwhelmed the city. (Hist. Miscell. xviii. p. 583; Greg. Turon. x. 1.) At the present day the lower parts of Rome are still frequently flooded by the river, for though the soil of these parts of the city is generally higher than in the extramural district of the city, there are places many feet, the bed of the Tiber has undoubtedly been also elevated, though probably in a less degree. The whole subject of the inundations and navigation of the Tiber, and the measures taken in ancient times in connection with them, is fully illustrated by Freiler in an article entitled "Röm und der Tiber in der Bericht der Städtischen Gesellschaft für 1848 and 1849."

The Tiber appears to have been in ancient times occasionally frozen, at least partially; a circumstance to which the Latin poets repeatedly allude. But we must not construe their rhetorical expressions too strictly; and it is clear from the terms in which Livy notices it that rain or frost was an extraordinary winter of a.c. 398, that such an occurrence was of extreme rarity. ("Insignis annus hiems gelida ac nivosia fuit, adeo ut visa clara, Tiberis innavigabilis fuerit," Liv. v. 13.) St. Augustine also alludes to such a winter (approximately the same noticed by Livy), "ut Tiberis quoque glacie duraret," as a ling unheard of in his times. (August. Civ. Dei, ii. 17.)

It was a tradition generally received among the Romans that the Tiber had been originally called Albula; and that it changed its name in consequence of Tiberinus, one of the fabulous kings of Alba, having been drowned in its waters. (Liv. i. 3; Dionys. i. 71; Vict. Orig. G. Rom. 18.) Virgil, however, who calls the king Thybris, assigns him to an earlier period, prior to the landing of Aeneas (Aen. viii. 330). Hence the river is not unfrequently called by the Roman poets Albula. (Sil. Ital. vii. 9, viii. 455, &c.) It had naturally its literary divinity or river-god, who, as Apollo (hibi Apollinis) was regularly invoked in their prayers by the augurs under the name of Tiberinus (Cic. de N. D. iii. 20). He is frequently introduced by the Roman poets as "pater Tiberinus" (Enn. Ann. i. p. 43; Virg. Aen. viii. 51, 72; &c.)

TIBIGENSE OPPIDUM, a town in Africa Poppaea, apparently the Tithebra (Liv. iv. 5. 29; Plin. v. 4. 4.) [T. H. D.]

TIBILIS, a town in the interior of Numidia, 54 miles from Cirta having hot mineral springs (Aqua Tibitanicae) (August. Ep. 129; Hes. Ant. p. 44), commonly identified with Hamman Meskiss in the mountains near the river Sellibia; but, according to D'Arseas and the map of the province of Constantine (Par. 1837), it is Tamnara Meski, Berda, somewhat more to the N. [T. H. D.]

TIBISCUM (Tibisuros, Potii. iii. 8. § 10), a town of Dacia, on the river Tibiscus. By the Geogr. Rav. it is called Tibis (iv. 14), and in the Tab. Peut. Tiviscum. Its ruins exist at Kavara, at the junction of the Temeza (Tibiscus) and Bistra (cf. Ukert, iii. 2. p. 617).

TIBISCUS (Tibiscos, Potii. iii. 8. § 1), a tributary river of the Danube in Dacia. We also find it called Tisibius (Inscr. Grut. p. 448. 3) and Tibisia (Geogr. Rav. iv. 14). Several authors identify it with the Tisianus or Tisia (the modern Tisza), with which, indeed, Ptolemy seems to have confounded it, as he does not mention the latter (Mannash, ii. 10; Ptolemy, iv. 12. 25) and Partiscus of Ammianus Marcellinus (xvii. 13. § 4) are the same river, though some identify them with the Tisianus. [T. H. D.]

TIBISIS (Tibisios), a large river of Scythia, which Herodotus describes as rising in Mt. Haemus, and flowing into the Maris (iv. 49). It is identified by some with the Kara Lowe.

TIBULA (Tibulae, Potii.), a town of Sardinia, near the N. extremity of the island, which appears to have been the customary landing-place for travelers coming from Corsica; for which reason the Itineraries give no less than four lines of route, taking their departure from this place of passage. (H. A. Ant. pp. 78-83.) It is very uncertain therefore that its position is a matter of great uncertainty. That assigned to it by Ptolemy would place it on the site of Castell Sardo on the N. coast of the island, and only about 18 miles from Porto Torres, but this is wholly incompatible with the statements of the Itineraries, and must certainly be erroneous. Indeed Ptolemy himself places the Tibilates, or Tibulatii (Tibulatii), who must have been closely connected with the town of that name, in the extreme N. of the island (Potii. iii. 3. § 6), and all the data derived from the Itineraries concur in the same result. The most probable posi-
tion is, therefore, that assigned by De la Marmora, who fixes it on the port or small bay called *Porto di Lungo Sardo*, almost close to the northernmost point of the island, the Erbeantium Prom. of Ptolemy. (De la Marmora, *Voy. et Sardaigne*, vol. ii. pp. 421—432, where the whole question is fully examined.) [E. H. B.]

**TIBUR.** (See TIBURIA.) Tiberius, Thrb.r, (See TIBERIUS.). Polyb. vi. 14.; 1 Tiberius, Suet. v. p. 238; r. Tiberius, Ptol. iii. i. § 58; r. Tiberius, Steph. B. p. 564. *Etub. Tiber. Lib. vii. 79.; Virg. *Aen.* vi. 717. Hor. *S. i. 6. 108; Tac. *Ann.* xiv. 22, &c.; Tiburtinus, Cic. *Phil.* v. 7; Prop. iv. 75; Plin. *Ep.* viii. 29, &c.; Tiburum, Stat. *Silv.* i. 3. 74; Prop. iii. 22, 25. Tibur was the chief city of Latium, seated on the Anio, to the NE. of Rome, from which it was distant 20 Roman miles (*Itin. Ant.* p. 309; cf. Mart. iv. 57; Prosop. B. G. ii. 4.). Tibur lies on an offshoot or spur thrown out from the northern side of what is now called Monte Aboli, at a level of between 80 and 900 feet above the sea. This ledge extends across the bed of the Anio to Monte Castello on its north bank, thus forming a natural barrier over which the river leaps into the valley below, from a height of about 80 feet, and forms the celebrated waterfall so frequently mentioned by the ancient writers (Strab. l. c.; Dionys. H. v. 37; Hor. *Od.* i. 7. 13, &c.). The town lay principally on the cliff on the left of the river, opposite the half town on the right of the Anio. It is probable that at a remote period the waterfall was lower down the river than it is at present, since there are tokens that the stream once washed the substructions of the terrace on which the round temple is built; especially a broken wheel embedded in the cliff at a height of 150 feet above the river, and useful for a catastrophe in A. D. 105 recorded by the younger Pliny (Ep. viii. 17), when the Anio burst its banks and carried away whole masses of rock—monste he calls them—with the groves and buildings upon them, must have produced a remarkable change in the character of the fall. We may gather, from some descriptions in Propertius (iii. 16. 4) and Statius (*Silv.* i. 3. 73), that previously to these events the Anio leaped indeed from a high rock, but that its fall was broken towards its lower part by projecting ledges, which caused it to form small lakes or pools. From the time of Pliny the cataract probably remained much in the same state down to the year 1826, when the river again swept away a number of houses on the left bank, and threatened so much danger to the rest that it was found necessary to divert its course by forming a tunnel for its waters through *Monte Castello* on the right bank. This alleviated the romantic points of view on the sides of the grooves of Neptune and the Sirens; but the fall is still a very fine one. Scarcely inferior to it in beauty are the numerous small cascades, called *Cascatelle*, on the western side of the town. These are formed by water diverted from the Anio for the supply of various manufactories, which, after passing through the town, seeks its former channel by precipitating itself over the rock in several small streams near what is commonly called the villa of Marcellus. Nothing can be finer than the view of these cascades from the declivities of *Monte Pescacronare*, whence the eye ranges over the whole of the Campagna, with Rome in the distant background.

The country around Tibur was not very fertile in grain, but it was celebrated for its fruit-trees and orchards (*pomai Tiburis arra*, *Col. B. R.* iii. 35, ed. Lugd. 1548; cf. Propert. iv. 7. 81: "Pomai Anio qua spinifer incanab arius"); and especially for its grapes and figs (*Plin. xiv. 4. 7. x. 19*). In stone, now called *rosetto*, was much used in Rome for building, whence it was called *rosetio* (Plin. *N. H.* xii. 29), which became *rosetio* in *Tibur* (Strab. *L. C.*). Vast remains of ancient curia may still be seen on the banks of that river (*Silv. *Vingg. Ant.* i. 112). Of this material were constructed two of the largest edifices in the world, the Colosseum and the Basilica of St. Peter. The site of Tibur was healthy and bracing, and this was one of the chief recommendations of the town, together with its beautiful scenery, which made it a favourite retirement of the wealthy Romans. Besides its salubrity, the air was said to possess the peculiar property of blanching ivory (*Silv. *It.* xii. 229; *Marti. viii. 26. 19*). Tibur also was famed for its pottery (*Sen. Ep.* 119).

The foundation of Tibur was long anterior to that of Rome (*Plin. *N. H.* xiv. 27*). According to the poem of Haliacmaeus (i. 16), it was one of the cities founded by the Siciuni when they had possessed of Italy; in proof of which statement he gives the fact that in his own time part of the town was called *Sicelona*; a name which would indicate its having been one of the chief cities of that people. Another legend affirmed that the Siciuni were expelled by the Latins under Titus and Calpurnius, sons of *Catullus I.* The last was the son of Amphius, the celebrated Theban king and prophet, who enjoined about a century before the Trojan War. Catullus migrated to Italy in consequence of a war sacrum. Tiburtus, or Tiburum, the eldest of these three sons, became the eponymous hero of the city for which he named the town. So the Siciuni dwelt only in unwalls towns, which were subsequently fortified by the Greek colonists of *H*.

According to Cato's version of the legend, Tibur was founded by Catillus, an officer of *Excrlic* (Solon. i. 2). From these accounts we see all events infer the high antiquity of Tibur. The story of its Greek origin was very generally adopted, and the town was often supposed to be the *moenia Catillii* by Horace (*Od.* i. 18. 2; *Jb.* ii. 6. 5; Virg. *Aen.* vii. 710; *Ov. Fast.* iv. 1, *Amor.* iii. 6. 45; *Stat. Silv.* i. 3. 74; *Sil. Lit.* ii. 285, viii. 364). Tibur possessed a small surrounding territory, the limits of which, however, we are unable to fix, all that we know respecting it being that the towns of Empulium and Sabina, both one or two others, at one time belonged to it. But these places lay in what is called the *Valle di Sol- bano*, to the NE. of the town, the name of which is probably connected with the *Sicelona* of *Boscario*. Empulium is identified with the present *Ampugna* a place about 4 miles distant from Tibur. Somewhat beyond Empulium is the modern *Sabbione*, in the same direction. The boundary between the Tiburine territory and that of the Sabines was very uncertain. Augustus adopted the Anio as the last yet considerable uncertainty seems to have prevailed even subsequently to the assumption of that boundary. Thus according to Tacitus (*Ann.* xiv. 22), the territory of Tibur extended beyond the Sabine to *Ampugna* and was made a part of the territory of the *Sabbione*. Originally Tibur with its territory seems to have belonged to the Sabines. Pliny enumerates Tibur among the Sabine towns (iii. 12. 17).
We know nothing of the history of Tibur except in connection with that of Rome. The first occasion on which we find it mentioned is in the time of the decemvirs, B.C. 446, when M. Claudius, the infamous tool of the decemvir Appius, went into exile there (Liv. iii. 58). It does not appear, however, as taking any active part in affairs till B.C. 357; in which year the Tiburtines shut their gates against the entry of the Romans. C. G. Licinius Calvus, who were returning from a successful expedition against the Hernici. There appear to have been previous disputes and complaints between the Tiburtines and Romans, and the latter seized the opportunity to declare war (Liv. vii. 9). But hostilities were suspended for a time by an incursion of the Gauls, who crossed the Anio and advanced to within 3 miles of Rome. This invasion of the Gauls was assisted by the Tiburtines; and therefore, after the barbarians had been repulsed by the prodigious valour of Manlius Torquatus, the consul C. Postellus was sent against them with an army in the following year. But the Gauls returned to the assistance of the Tiburtines; and at this juncture Q. Curtius was named dictator. The Gauls again advanced close to the walls of Rome, and a great battle was fought just outside the Porta Collina, in the sight of all the citizens. After a desperate conflict, the barbarians were defeated and fled to Tibur for refuge. Here they were intercepted by the consul Postellus, who chased them back to their last place, in which the Tiburtines who had come to their aid. For this achievement a triumph was awarded to Postellus, which we find recorded in the Fasti Capitolini as well as by Livy. This triumph, however, excited the ridicule of the Tiburtines, who denied that the Romans had ever met them in a fair and open field; and in order to wipe this disgrace from their name, in the following year, a nocturnal attempt upon Rome itself. But when day dawned and two armies, led by the two consuls, marched out against them from different gates, they were scarcely able to sustain the first charge of the Romans (Liv. vii. 11, 12). Yet the war continued for several years. In B.C. 350, the consul M. Papilius Lassus devastated their territory (App. B. C. i. 47). In the following year Marcius Poplicola took Empulum, one of their dependent cities (ib. 18; cf. Empulum). Sessula also yielded n 348 to the arms of M. Fabius Ambustus; and the Tiburtines would have lost all the rest of their territory had they not laid down their arms and submitted to the Roman consul. The triumph of Fabius is recorded in the Fasti and by Livy (ib. 19). Yet a few years later we find the Tiburtines joining the Latin league against the Romans; and even after the overthrow of the Latins they allied themselves with the Praenestini and Veletini to defend "cedum" (Id. viii. 19). In B.C. 235, the consul L. Scribonius Camillus, attacked and completely defeated them not only near their city, but in a field of a spurs of the inhabitants, and then took the town by scale. All Latium was now subdued, and we not again bear of the Tiburtines taking up arms against Rome (ib. 18). For this exploit Camillus is only obtained a triumph, but also an equestrian statue in the forum, a rare honour in that age. In the Senateconsultum subsequently drawn up for the settlement of Latium, Tibur and Praeneste were treated with more severity than the other cities, except Veletina. They were deprived of part of their territory, and were not admitted to the Roman franchise like the rest. The cause of this severity was not their recent insurrection, the guilt of which they shared with the rest of the Latin cities, but their having formerly joined their arms with those of the Gauls (ib. 14). Thus Tibur remained nominally free and independent, so that Roman exiles might resort to it (Polyb. vi. 14). Hence we find the Tiburtines taking refuge there when they fled from the rigours of their Roman conqueror, C. Marius, who had deprived them of the good dinners which they were accustomed to enjoy in the temple of Jupiter; an event more important than at first sight it might seem to be, since, without the Tiburtines, neither sacrificial, nor several other important ceremonies, could be performed at Rome. On this occasion the rights of the Tiburtines were respected. The senators sent ambassadors to them at an independent city, to request their assistance in procuring the return of the fugitives. The Tiburtines, like able diplomatists, took the pipes by their weak side. They invited them to dinner and made them drunk, and during the night carted them in waggon to Rome, so that when they awoke in the morning, sober, they found themselves in the Campus Martius (ib. 30). The story is also told by Ovid with his usual felicity (Fast. vi. 655, sqq.). Other instances might be adduced in which Tibur enjoyed the privilege of affording an asylum. That of M. Claudius, before alluded to, was of course previous to the conquest of Latium by the Romans; but we find Cinna, taking refuge at Tibur after the murder of Caesar (App. B. C. i. 65); and Ovid (as Posto, i. 8, 81, sqq.) notes it as the most distant land of exile among the ancient Romans.

It was at Tibur that Syphax, king of Numidia, expired, in B.C. 201, two years after being captured in Africa. He had been brought thither from Afica, and was destined to adorn the triumph of Scipio; a humiliation which he escaped by his death (Liv. xxi. 45). Some centuries later Tibur received a more interesting captive, the beautiful and accomplished Zenobia. The former queen of the East resided near the villa of Hadrian, in the unostentatious manner of a Roman matron; and at the time when Trebellius Pollio wrote his history, the estate still bore her name (Poll. xxx. 22). In the Barberini palace at Rome is preserved a bronze tablet on which is engraved the following fragment of a Senatusconsultum: Propertius, quod aed. acidamus, ea, om. merito, nostro iascere non potuisse. neque, voce. digne esse. quis, ferculis. neque, id. neque, res. poplicis, nostras. citate. esse. fas, etc. This monument, first acquired by Fulvio Orsini, and left by him to Cardinal Farnese, is published by Gruter (Inscr. cocc. cxxx. 12). The tenour seems to show that the Tiburtines had been accused of some grave offence from which they succeeded in excusing themselves; but, as there is nothing to fix the date of the inscription, various opinions have been entertained as to the occasion of it. As the style seems to belong to about the middle of the 7th century of Rome, Nibby (Dintorni, iii. p. 172) is of opinion that the document refers to the social war; that the Tiburtines had cleared themselves from the charge of taking part in that league, and were in consequence admitted to the Roman franchise at the same time, with many other Latin and Etruscan cities. This conjecture is by no means improbable. If, however, Tibur received the franchise before the civil wars of Marius and Sulla, the latter must have taken
it away when he deprived the rest of the municipal cities of it, with the exception of Anagnia (Cic. pro Dom. 30), but it was probably regained on the abdication of the dictator. The treasure deposited at Tibur in the temple of Hercules was appropriated by Octavian during his war against Licinius, leaving when too many other temples were plundered at Rome and in its neighbourhood. (App. B. C. v. 94.) From this period we have no notice of Tibur till the time of the Gothic war in the 6th century of our era. During the siege of Rome by Vitiges, Belisarius placed 500 men in it, and afterwards garrisoned it with Isaurians. (Procop. B. G. ii. 4.) But under his successor Totila a party of the Persians having introduced the Goths by night into the city, the Isaurians fled, and the Goths murdered many of the inhabitants with circumstances of great cruelty (Jub. iii. 10.). Great part of the city must have been destroyed on this occasion, since it appears further on (c. 34) that Totila having retired to Tivoli, after a vain attempt upon Rome, rebuilt the fortifications.

At present there are but few traces of the boundaries of the ancient city; yet there are certain points which, according toNibby (Dei lares iii. p. 186, seq.), enable us to determine the course of the walls with some degree of accuracy, and thus to estimate its circumference, as all events during the time of the Lombards and the Franks are known. These points are determined partly by the nature of the ground, partly by existing remains, and partly by positive testimony. The nature of the ledge upon which the town is built shows that the walls must have traversed the edge of it towards the N. and E.; and this assumption is confirmed by some remains. The two temples commonly known as those of the Sibyl and of Drusus, called Casus Victoris, and the evident pains taken to isolate this part, indicate it to have been the ancient acropolis or arx, and probably the Scenium of Diocletianus. On the W. the boundary is marked by some remains of the walls and of the gate opening on the road to Rome. On investigating this track, we find that it inclined inwardly, thus leaving out all that part now occupied by the Villa d'Este and its appurtenances. From this church it proceeded towards the modern gate of Santa Croce and the citadel built by Pope Pius II. on the site of the ancient amphitheatres. Thence to the Anio two points serve to fix the direction of the walls: first, the church of S. Clemente, which was certainly outside of them, since, according to the testimony of Marzi, some sepulchral stones were discovered there; second, the church of S. Vincenzo, which was certainly within them, as vestiges of ancient baths may still be seen at that spot. From the fortress of Pius II. the wall seems to have proceeded in an almost direct line to the Anio between the church of S. Bartolomeo and the modern gate of S. Giovannini. It did not extend to the opposite bank, as a small sepulchre of the imperial times has recently been discovered there, at the spot where the tunnel for diverting the Anio was opened; where also were found remains of an ancient bridge. Thence the plan of the city, with the abatement of some irregularities, formed two trapeziums joined together at their smallest sides. The arms also formed a trapezium completely isolated, and was connected with the town by a bridge on the same site as the present one of S. Martino. The circumference of the city, including the arms, was about 8000 Roman feet, or 1 3/4 miles. The remains of a wall which still exist are of three different epochs. The rarest and most ancient consist of trapezoidal masses. Others, near the Porta Romana or del Colle, are of opus incertum, and belong to the time of Sullus. The gate itself, though composed of quarried stones, is built of the gates of Rome of the age of Justinian. From the nature of the place and the direction of the ancient roads, Tibur must have had five gates; namely, three towards the W., one towards the S., and one towards the E., without counting that which communicated with the citadel; but with the exception of the Statistical, where the aqueduct called Anio Vetus begins, their names are unknown, and even with regard to that the reading is doubtful. (Front. Ag. p. 30.)

The ancient remains existing at Tivoli, to call them by the names under which they commonly pass, are, the temple and portico of Hercules, the temples of Vesta and Sibylla, the thermae or baths, the two bridges and the little tomb recently discovered, the Temple of Tivissi, the villas of Maecenas, of Varus, &c.

Tibur was famed for the worship of Hercules, and hence the epithet of Heracleus, so frequently applied to it by the Roman poets (Prop. ii. 32. 5; Sil. It. iv. 294; Mart. i. 13. 1, &c.; cf. Stat. Sil. iii. 1. 153.) The temple of that demigod at Tivoli was, according to Strabo (L. c.) mentioned the Heracleum and the waterfall as the distinguishing features of Tivoli just as it alludes to the temple of Fortune as the principal object at Praeneste. And Juvencal (xiv. 86, seq.) considers the extravaganza of Cetonia in building by saying that the villas at Tivoli and Praeneste outdid the fames of Hercules and Fortune at those places. The name of Heracleum used by Strabo of the former, as well as the term répures applied to it by Stephanus Byzantinus, show that it embraced a large tract of ground, and as Augustus is said to have frequently administered justice in its porticoes, it is probable that it was one of the largest in size. It possessed a library, which, however, in the time of the Antonines appears to have fallen into decay. (A. Gell. N. A. xix. 5.) We have already seen that it had a treasury. There was also an oracle, which, like that at Praeneste, gave responses by means of oracles. (Stat. Sil. i. S. 79.) Some antiquaries excepted this vast temple of Hercules, the site of the present cathedral, where there are some remains of a circular cella composed of materials of a rhomboidal shape, thus marking the transition in the mode of building which took place about the age of Augustus from the opus incertum to the opus reticulatum. But it would be difficult to regard these vestiges as forming part of a temple 1500 feet in circumference and the most magnificent principal Christian church on the foundation of a heathen temple. Nibby therefore (Dei lares, iii. p. 193), after a careful investigation, and a comparison of the remains at Palestrina with those of the so-called villa of Maecenas at Tivoli, is inclined to regard the latter, which will be described further on, as a portion of the temple of Hercules. It is probable, however, that there were several temples to that deity at Tivoli, just as there were at Rome. The principal one was doubtless that dedicated to Hercules Victor Tivernus; but there was also one of Hercules Saxonus, which will be described by
and by; and the remains at the cathedral may have belonged to a third. It is pretty certain, however, that the Forum of Tibur was near the cathedral, and occupied the site of the present Piazza dell'Orso and its environs, as appears from a Bull of Pope Benedict VII. in the year 978, referred to by Ugelli in his Italia Sacra (l. i. p. 1306), and copied by Marini (Papiri Diplomatici, p. 316). In this the Bull states that he went to determine the rights and jurisdiction of the bishop of Tivoli, many places in the town are mentioned by their ancient names; as the Forum, the Vicus Patricius, the Euripus, the Porta Major, the Porta Obscura, the walls, the postern of Vesta, the district of Castrum Vetus, &c. The round temple at the cathedral belonged therefore to the Forum, as well as the cryptoporticus, now called Porta di Ercolo in the street de Poggio. The exterior of this presents ten closed arches about 200 feet in length, which still retain traces of the red plaster with which they were covered. Each arch has three loopholes to serve as windows. The interior is divided into two apartments or halls, by a row of twenty-eight slender pillars. The platform and the bottom of the cella and the ground may still be seen. The mode of building shows it to be of the same period as the circular remains.

In that part of the city called Castro Vetere, which Nibby identifies with the arx, are two temples, one round, the other oblong, both of which have been variously identified. The round one, a charming relic of antiquity, is commonly regarded as the temple of the Sibyl. We know that the tenth and last of the Sibyls, whose name was Alburna, was worshipped at Tibur (Varro, ap. Laev. de Fauna, Rel. i. 6; cf. Σαμηρία ἢ Τιβιούρη ἢ Άληθεύρας, Suid. p. 3302 Gaisf.); and Horace evidently alludes to her when he speaks of the "domus Alburnae resonantia" at that place (Od. ii. 24. 12). It can scarcely be doubted therefore that she had a fane at Tibur. But Nibby is of opinion that the epithet of "resonantia," which alludes to the noise of the waterfall, is inapplicable to the situation of the round temple on the cliff; for though it immediately overhung the fall, before the recent diversion of the stream, the cataract, as shown above, must in the time of Horace have been lower down the river. This objection, however, may perhaps be considered as pressing a poetic epithet rather too closely; nor is there anything to show how far the fall may have been removed by the catastrophe described by the younger Pliny. Some writers have ascribed the temple to Vesta, an opinion which has two circumstances in its favour; first, we know that Vesta was worshipped at Tibur, from inscriptions recording the Tiburian virgins of the Tiburtini; secondly, the temples of Vesta were round, like the celebrated one near the Roman forum. Unfortunately, however, for this hypothesis, the Bull of Pope Benedict before referred to shows that the district of Vesta was on the opposite side of the river, and was not a part of the city (ibid. iii. p. 205) regards the building in question as the temple of Hercules Saxonus. We know that round temples were sometimes erected to that deity, as in the forum Boarium at Rome; and the epitaph of Saxonus is applicable to the one in question, from its being seated on a rock. It may be observed, however, that Saxonus is not named in the inscription, on the whole it may perhaps be as satisfactory to follow the ancient tradition which ascribes the temple to the Sibyl. It is of the style called peripteral, or having columns all round. These were originally eighteen in number, but only ten now remain of which seven are isolated and three are built into the wall of a modern structure; but in each a manner that the sides towards the cell are visible. The columns are of travertine, of the Corinthian order, and channelled; hence the temple bears considerable resemblance to that in the Forum Boarium at Rome. According to the Bull before quoted, it was, in the 10th century, the property of the monks dedicated to the Virgin Mary.

The same was the case with the adjoining temple, which was dedicated to St. George. This building is also principally of travertine. It has four columns in front, now hidden by modern houses, and six at each side, five of which are built into the walls of the cella to the extent of two-thirds of their circumference. Hence it was of the style called prostyle tetrasyles pseudo-peripteral. The columns are of the Ionic order. From an inscription found near it, some writers have inferred that the temple was dedicated to the worship of Drusilla, the sister of Calligula; but the style of building is considerably earlier, and belongs to the age of Julia. Others have called it the temple of the Sibyl. From the inscription (Dioecesi, iii. p. 210) started a novel hypothesis, and regarded it as the temple of Tiburtus, or Tiburnus. It is certain that the eponymous founder of the city enjoyed divine honours in it, as we see from Horace ("Tiburni incus," Od. i. 7. 13) and Statius ("illa resuscit Tiburni in umbra," Silv. i. 3. 74). But these expressions refer to a sacred grove or vīrīcītūs, probably with a shrine, or perhaps merely an altar, and therefore situated, in all likelihood, in the outskirts of the town, and not in a narrow crowded place like the arx. And we must here point out a little inconsistency into which the learned professor has fallen: for whilst he objects to the round temple being called that of Vesta, on the ground that it was not within hearing of the river, when that was in its ancient state, yet he regards the square one, which immediately adjoins it, as the temple of Tiburnus, because it was close to the cataract. On the whole, therefore, we must for the present content ourselves with one of the ancient names for this building, or else, which may perhaps be the safer course, leave it altogether undetermined.

The catastrophe of 386 brought to light the remains of a bridge; and another still more perfect one was discovered in 1838, in the progress of the works for diverting the course of the river. At the same time the workmen came upon a small tomb, between the Via Valeria and the banks of the river, containing several skeletons and monuments. Among these was a cistaphor to Seneca, who was consul for the fourth time A. D. 107, and several inscriptions. Under this tomb was an ancient aqueduct, intended to distribute the waters of the Anio among the adjacent villas.

There are no other remains in the town except some fine opus reticulatum at lateritiam, near the church of S. Andrew. In the year 1778, a fine monument was discovered, in the Via Annio, some large and handsome columns with Corinthian capitals, and also the pedestal of a statue to Flur. Macceius Gracces, with an inscription connecting it with some embellishment of the baths. Hence we must conclude that the thermes were situated here.

Outside the city, on the Via Constantiniana, is the building known as the temple of Tusia, for which appellation, however, no authority exists. External to it is an octagon form, but round inside.
TIBUR.

Nibby holds that it is not anterior to the 4th century of our era, its construction resembling that of the villa of Maxentius on the Via Appia. There are traces of painting of the 13th century, showing that then, if not previously, it was a Christian church. A little further on we come to an inscription which records the levelling of the Clivus Tiburtinus in the time of Constantius and Constantine. The name of the latter is purposely effaced, no doubt by the order of Magnentius. This monument was discovered in 1736, and re-erected by order of the magistrates of Tibur at the same spot where it was found.

The delightful country in the vicinity of Tibur caused many villas to be erected there during the latter period of the Republic and under the first Caesars, as we see from the writings of Catullus, Horace, Propertius, Statius, and other poets. Of these villas, however, of which we shall mention only the more interesting, there are but few remains, and scarcely any that can be identified with certainty. The most striking are those commonly called the villa of Maccenas on the SW. side of the town, near the Castelline. Ligerio was the first who called this building the villa of Maccenas; but there is no authority for the assumption. It was probably founded on a wrong conception of a passage in Horace which is also quoted by Mr. Cramer (Italige, vol. ii. p. 60) under a misapprehension that it contains an allusion to a residence possessed by Maccenas at Tibur, instead of to his town-house on the Esquiline. The plan of this building published by Marques and Uggieri is correct. It was founded on gigantic substructions, the magnitude of which may be best observed on the N. side, or that towards the valley of the Anio. It is an immense quadrilateral edifice, 637 feet long, and 450 broad, surrounded on three sides by symmetrical porticoes. The fourth side, or that which looks towards Rome, which is one of the long sides, had a theatre in the middle of it, with a hall or salon on each side. The porticoes are arched, and adorned on each side with half-columns and a Doric order. Behind is a series of chambers. An oblong taulus now marks the site of the house, or, according to Nibby, who regards it as the temple of Hercules, of the Cella. The pillars were of travertine, and of a beautiful tonic order. One of them still existed on the ruins as late as 1812. This immense building intercepted the ancient road, for which, as appears from an inscription preserved in the Vatican, a vault or tunnel was constructed, part of which is still extant. Hence it gave name to the Porta Scure, or Obscura, mentioned in the Bull of Benedict, which it continued to bear at least as late as the 15th century.

To our apprehension, the plane here laid down is rather that of a private villa, than that of a temple, nor do we observe the resemblance, insisted on by Nibby, to the temple of Fortune at Praeneste. It is not probable that the chief toys of Hercules, the patron deity of Tibur, should have been erected outside the town, nor would it have been a convenient spot for Augustus to administer justice, as we have mentioned that he did in his frequent retirements to Tibur, in the pornechores of the temple of Hercules. The precincts of the Forum would have been more adapted to such a purpose. But if that emperor so much frequented Tibur, evidently the favourite among all his country retreats (Suet. J. C.), he must have had a suitable residence for his reception. Might not this villa have been his palace? Nibby observes that the style of building is of the later or transition period; and a subject near was ornamented to occupy the highest rise of the substructions. But we offer this statement as a conjecture in favour of which we can adduce no facts, but its probability.

Catullus had a paternal estate in the neighborhood of Tibur; and the pretended site of his villa is still pointed out in the valley by Monte Celio. It is evident, however, from his address to his patrons (Catullus 43), that it was more distant from the town, and lay at a point where the banner poetica Sabines and the Tiburtine territory was nearest. He himself wished it to be considered as not only probably the most fashionable ancient situation; but his ill-weather persisted as long as that it was Sabines. Horace had also a mansion near Tibur, besides his Sabine farm; and, according to his biographer, he was situated near the villa of S. Andrea, which is visible, according to Nibby (Diderot, p. 526) a period anterior to that of Horace. Nibby identifies them as belonging to the villa of S. Andrea. The vicinity of Sabine is Sinapius (c. 7) falsely alluded to Cicero, had a mansion near Tibur. But this is more conjectural. Equally certain is the site of the villa of Vejicus, a poet of the age of Domitian, of which Statius has a more picturesque description (Silvae 1. 3). The remains of the latter have extended on both sides of the road to certain particulars in the description, viz., that he discovered by his observant walks the exact spot near the place commonly assigned to the house of Catullus and the grove of Tibur, the latter between M. Castillo and M. Fuscicentio.

Cynthia of Propontis, whose real name was Niccilla (Apoll. Apol. ii. p. 405, ed. Basilius), is said to have died at Tibur (Prop. iii. 38, fr. 46, ed. Meiser), in the same house. The name of Quiriniana in an inscription which has recently been discovered at the temple of Isis, under IV. IV., in the district adjacent to the domestic life of the Roman poets. In the collection of the villa of Quintilius Varus, a site over the same road, is rather more extensive than most of the other. Hence the estate of Varus at Tibur, which appears to have lain close to the town (Ovid. i. 18. 1). A little to the declivity of Monte Fuscicentio, opposite the entrance of the Castelline, bore the name of Quiriniana in an inscription which has recently been discovered at the temple of Isis, under IV. IV., in the district adjacent to the domestic life of the Roman poets. In the collection of the villa of Quintilius Varus, a site over the same road, is rather more extensive than most of the other. Hence the estate of Varus at Tibur, which appears to have lain close to the town (Ovid. i. 18. 1). A little to the declivity of Monte Fuscicentio, opposite the entrance of the Castelline, bore the name of Quiriniana in an inscription which has recently been discovered at the temple of Isis, under IV. IV., in the district adjacent to the domestic life of the Roman poets.

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TIBURIES.

 sont are in complete preservation. Under the right is an ancient artificial cave, called Local antiquaries *Il Tempio del Monte*, but was probably either a sepulchre, or one of the many caves consecrated by the ancients to the rustic deities. This road joined the Via Constantiniana leading up to the ruins of the ancient villa of Maecenas.

side the Porta S. Croce is a district called Macer, a corruption of the name of Cassius, a great senator, who lived in the 1st century, derived from a shrine of the gens Cassia which was situated in it. In the time of Zappi, in the 16th century, a great part of this building was excavated. Home to the treasures of this residence is attested by the numerous statues found there, many of which were acquired by Pope Pius VI. and now the Vatican. In the neighbourhood of Tibur so the remains of several aqueducts, as the *Jetus*, the *Aqua Marcia*, and the *Aqua Claudia*, ruins of the sumptuous villa of Hadrian lie 2 miles from the city. The description of it is too long for this place, and will suffice that, in a circuit of about 8 miles, it embraced, the imperial palace and a barracks for the *Legio II. Aequat.*, an academy, a facade and the residence of the emperors. *Bibliography of Roman Villas and its Vicinity*, ed. *Urbis Antiquaria*, vol. i., *Sis della Carta dei Desintomi di Roma*, v. viii., *Topography of Rome and its Vicinity*, ed. *Urbis Antiquaria*, vol. i., *Sis della Carta dei Desintomi di Roma*, v. viii., *Topography of Rome and its Vicinity*, ed. *Urbis Antiquaria*, vol. i., *Sis della Carta dei Desintomi di Roma*, v. viii., *Topography of Rome and its Vicinity*, ed. *Urbis Antiquaria*, vol. i., *Sis della Carta dei Desintomi di Roma*, v. viii., *Topography of Rome and its Vicinity*, ed. *Urbis Antiquaria*, vol. i., *Sis della Carta dei Desintomi di Roma*, v. viii.

The earliest mention of Ticianum in history is on occasion of the death of Drusus, the father of Germanicus, when we are told that Augustus advanced as far as Ticianum to meet his funeral procession. *Tacit. Ann. iii. 5.* Its name is also repeatedly mentioned during the civil wars of the 1st century. On its position on the great highroad that led from the foot of the Alps to join the Asamian Way at Piacenza, rendered it an important post. It was the scene of a serious sedition among the troops of Vitellius, while that emperor halted there. *Id. Hist. ii. 17, 27, 30, 66, 68.* At a later period it was the emporium of Gaul, thus the emperor Claudius (the second of the name) was saluted with the imperial title, while he was commanding the garrison of the city. (Vinct. Casei. 33, Epit. 34.) It was there also that Constantius took leave of his nephew Julian, whom he had just raised to the rank of Caesar. *Ammianus. xvi. 6. 18.* From these frequent notices of Ticinum it seems probable that it had already risen under the Roman Empire into a flourishing municipal town, and derived importance from its position, the great highroad which formed the continuation of the Asamian Way from Piacenza to the foot of the Alps passing through Ticinum, until the increasing importance of Mediolanum, which became the second capital of Italy, made it customary to proceed through the towns that lay on the direct route. *Hist. Ant. pp. 293, 340, 347.*

But though Ticinum was undoubtedly a considerable town under the Roman Empire, it was not till after the fall of that empire that it rose to the position it subsequently occupied. In A.D. 452, indeed, it had sustained a great calamity, having been taken and devastated by Attila (Jornand. Gen. 42); but the Gothic king Theodoric, being struck with the importance of its position, not only raised it from its ruins, but erected a royal palace there, and strengthened the city with fresh fortifications, until it became one of the strongest forresses in this part of Italy. It consequently bears an important part in the Gothic wars, in which people having made it their chief stronghold in the north of Italy (Procop. B.C. ii. 15, 25, iii. 1, iv. 32, &c.), in which the royal treasuries and other valuables were deposited. At the time of the Lombard invasion, it offered a prolonged resistance to the arms of Alboin, and was not taken by that monarch till after a siege of more than three years. A.D. 576 (P. Duce. Hist. Langii. ii. 26, 57). It thenceforth became the residence of the Lombard kings, and the capital of the kingdom of Italy, and continued to hold this position till A.D. 774, when Desiderius, the last of the Lombard kings, was compelled to surrender the city to Charlemagne, after a blockade of more than 15 months.
TICINUS.

From this time Ticinum sank again into the condition of an ordinary provincial town, which it has retained ever since. Before the close of the Lombard war we find it was first designated by the name of Papia, from which its modern appellation of Pavia is derived. Paulus Diaconus calls it "Ticinus quae alio nomine Papia appellatur" (P. Diacon. i. 15); and the anonymous Geographer of Ravenna gives the same double appellation (Geogr. Ravenn. iv. 80). The most probable explanation of this is that when Ticinum had been admitted to the rights of a Roman municipality its inhabitants were enrolled in the Papian tribe, a fact which we learn from inscriptions (Gruter, Inscrip. p. 1093. 7; Murat. Inscrip. p. 1087. 1, p. 1119. 4), and that in consequence of this the city came to be known as "Civitas Papia," in contradistinction to Mediolamum, which belonged to the Umbetine tribe. (Amm. Avg. Lact. Ticin. 43,—60.)

The modern city of Pavia contains no remains of antiquity except a few sarcophagi and inscriptions. These confirm the municipal condition of the city under the Roman Empire, but are not in themselves of much interest. [E. E. B.]

TICINUS (Ticinus, Ticinum), a considerable river of northern Italy, and one of the most important of the northern tributaries of the Padus. It has its sources among the high Alps, in the Monts Adula or Mont St. Gothard, and, where it first emerges from the Alpine valleys forms an extensive lake, called the Lacus Vermianus or Lago Maggiore. Where it issues from this again it is a deep, clear, and rapid mountain river, passing through the level plains of Lombardy, with a course of above 60 miles, passing under the walls of Ticinum (Pavia), and discharging its waters into the Padus or Po, about 3 miles below that city. (Strab. iv. p. 209, v. p. 217; Plin. ii. 103. a. 106, iii. 19. a. 23.) Throughout this lower part of its course (from the Lago Maggiore to the P0) it is navigable for vessels of considerable burden, but the extreme rapidity of the current renders the navigation inconvenient if not dangerous. Its banks are low and marshy, the river being bordered on each side by a belt of thickets and marly woods. This character of its banks is noticed by Claudian (de Vt. Cons. Hon. 194), while Silius Italicus alludes to the beautiful clearness of its waters. (Sil. It. xiv. 63.)

The Ticinus appears to have been recognised at an early period as the boundary between the Insulrians and their neighbours the Libici and Laevi (Liv. v. 34, 35). From its geographical position it must always have presented a formidable barrier to any invader advancing into Italy after having crossed the Cottian. Theinian or Pennine Alps, and for this reason its banks have been the scene of many successful battles. Even in the first descent of the Gauls into the plains of Northern Italy, we are told that they defeated the Etruscans in a battle near the river Ticinus (Liv. v. 34). But much the most celebrated of the contests which were fought on its banks was that between Hannibal and P. Scipio in B.C. 218, shortly after the descent of the Carthaginian general into Italy. The precise scene of this action cannot, however, be determined; but it appears to have been fought on the W. or right bank of the Ticinus, at a short distance from the Padus, and probably not far from the site of Ticinum or Pavia. Livy marks it more distinctly as being within 5 miles of a place called Victumnum (V), but as no other mention of this obscure name occurs, this lends us no assistance. (Liv. xxi. 45.) The narrative of Polybius is far from clear and has given rise to considerable discussion. Scipio, who had hastened from Pisa into Cisalpine Gaul, on hearing that Hannibal had actually crossed the Alps and descended into the plains of Italy, advanced to meet him, crossed the Padus by a bridge constructed for the occasion, and afterwards crossed the Ticinus in like manner. After this Polybius tells us, "both generals advanced along the river, on the side facing the Alps, the Romans having made sure that when they had landed the Etruscans would give battle to the Gauls on their right." (iii. 65.) It is clear that this is not consistent with the statement that the Romans had crossed the Ticinus, as, in ascending that river they would have had the stream on their right, unless we suppose "the river" to mean not the Ticinus but the Padus, which is at least equally consistent with the general plan of operations. Hannibal was in fact advancing from the country of the Taurni, and no reason can be assigned why he should have turned so far to the N. as to be descending the Ticinus, in the manner supposed by those who would place the battle near Vigezzo or Borgo S. Siro. If we are to understand the river to be the Ticinus, the words of Polybius about the position of the battle should have been fought on the left bank of the Ticinus, which is at variance with all the other particulars of the operations, as well as with the probabilities of the case. The battle itself was a mere combat of cavalry, in which the Roman horse was supported by a portion of their light-armed troops, which passed through the river, as described elsewhere. The battle was fought at once retreated to the bridge over the Padus, leaving a small body of troops to break up that over the Ticinus. These troops, 600 in number, were cut off and made prisoners by Hannibal, who, however, gave up the attempt to pursue Scipio, and turned up the stream of the Padus, till he could find a point where he was able to construct a bridge of boats across it. (Pol. iii. 65, 66.) The account of Livy, which is based mainly upon that of Polybius, though he must have taken some points, such as the name of Victumnum, from other sources, agrees with the above explanation, though he certainly seems to have transferred what Polybius relates as occurring at the bridge over the Ticinus to that over the Padus. It appears also in agreement that there was no discrepancy among his authorities as to the point at which Hannibal eventually crossed the Padus. (Liv. xxi. 45.—47.) It may therefore on the whole be assumed as probable that the battle was fought at a short distance W. of the Ticinus, and not close to the banks of that river: the circumstance that Scipio had encamped on the banks of the Ticinus just before, and advanced from thence to meet Hannibal will explain why the battle was always called the "Pugna al Ticinum" or "apud Ticinum."

Two other battles were fought in the same neighbourhood before the close of the Roman empire:—one

* Polybius, indeed, does not distinctly say that the Romans crossed the Ticinus, but is included in his whole narrative, as he tells us that the consuls ordered a bridge to be built over the Ticinus with the purpose of crossing that river, and afterwards relates their advance without further allusion to it (iii. 64, 65). But after narrating the defeat and retreat of Scipio, he says that Hannibal followed him for a short distance on the first river, which can be no other than the Ticinus. (Th. 66.)
TIERNIA.

In A.D. 270, in which the Alemanni, who had invaded Italy, were finally defeated by the Emperor Aurelian (Vita. Epit. 85); the other in A.D. 355, between the rival emperors Maxentius and Constantine. (E. B. B.)

TIERNIA (called by Ptol. Alexa, iii. 8. § 10), a town of Dacia on the Danube, opposite to the castle of Zernis (Old Orosco) in Moesia. In inscriptions we find it called Statio Tiberinum (Murat. p. 333. 5; Grisellini, l. p. 253); in the Digest (De Gen. xiv. 35, Codex; Zeno) Zerinum; and in the work of Candid. (c. 3), Tranis Dierius. (T. H. D.)

TIFATIA (θηματια καρα, Dion Cass.: Μοντα di Madcallo), a mountain ridge on the borders of Campania and Samnium, only a short distance from the city of Capua. It is one of the last outlying masses of the Apennines, and is a long, narrow ridge of no great elevation, but above 12 miles in length from E. to W., and reaching a height of about 1,200 feet. It forms a great barrier between the Sammites and Campanians which immediately preceded the First Samnite War. On that occasion the Sammites in the first instance occupied the ridge itself with a strong force, and afterwards drew out their main army into the plain below, where they soon defeated the Campanians in a pitched battle. (Liv. xii. 29.) It is from this mountain that Tiberius C. Gracchus, the chief of the Samnites laid siege to Capua for the first time. (Tiberius Gracchus, i. 56., 34., 35., and elsewhere) "montem imponentem Capum" (xxvi. 5), which well describes its character and situation. It was this mountain which Pliny describes as having first drawn the attention of the Romans to the resources of the country. (Plin. H. N. iii. 3.)

The ridge had a double importance as a natural boundary between the two countries. For this reason the citizens of Capua chose him as a very early age to be their prince and in return for this honour he had built a temple there at his own expense. (Plin. Ep. iv. 1.) He afterwards adorned this with statues of the various Roman emperors, to which in one of his letters be begs leave to add that of Trajan (Jub. x. 34.). From the circumstances that Pliny's villa itself was in Etruria (whence he alwayscalled it his Tuscan villa), while Tiferin was certainly in Umbria, it is evident that the frontier of the two countries ran very near the latter place, very probably as that of the Tuscan and Roman States does at the present day, between Civita di Castello and Borgo S. Sepolcro. The position of Tiferin near the same spot with the city of Tuscania, seems to be well established by discoveries made there of a Samnite or a Tuscan type (Cluter. Ital. p. 624.; Gruter, Inscr. p. 494. 5.). But it was probably situated rather further from the Tiber, as Pliny describes it as being, like Perugia and Orvietum, "not far" from that river (Plin. iii. 5. 9.); while the modern Civita di Castello almost adjoins its banks.

The precise site of Pliny's Tuscan villa cannot be ascertained, as the term in which he describes its position (Ep. v. 6.) will apply to many localities on the undervalls of the Apennines in the upper valley of the Tiber. It is, however, most probable that it was situated (as suggested by Cluterius) in the neighbourhood of Borgo S. Sepolcro, about 10 miles N. of the modern Civita di Castello, in the immediate vicinity of Tiferin. (Cluter. Ital. p. 590.)

2. TIFERNUM METAURUM was evidently, as its name implies, situated on the other side of the Apennines, in the valley of the Metaurus. Its name is mentioned only by Pliny among ancient writers; but it is found in several inscriptions (in which the citizens are termed "Tiferini, Tifernates Metauraei, and the discovery of these termese at S. Angela in Vado leaves no doubt that Tiferin occupied the same site as that town, near the sources of the Metaurus, about 20 miles above Possambrae (Forum Sempronii). (Cluter. Ital. p. 631.; Orell. Inscr. 3043, 3306, 3902.)

It is uncertain which of the towns above mentioned is the Tiferinum Pluton (iii. 1. § 53?); perhaps the first has the better claim. (K. B. B.)

TIFERNUM (τηθερνου, Ptol.: Biffermo), one of the most considerable rivers of Samnium, which has its sources in the heart of that country, near Bovinum (Bojanum), in a lofty group of mountains, now known by the same name as the river (Monte Fieru). This is evidently the same river called by Livy the Tifernus Mox, which the Samnites

1527
TIGAVA CASTRA.

The text seems to be discussing historical or geographical information, possibly about a place called Tigava Castra, but it is not clear due to the text being cut off and not being fully legible. It mentions a story of a strongbold in a c. 295... but notwithstading the strength of the position, they were attacked and defeated there by the Roman consul Lucius Volumnius Flammeus (Liv. x. 30, 31).

According to Ptolemy, the river in the upper part of its course, where it flowed gently, was called Digidus; but lower down, where it moved with more rapidity, it bore the name of Tigris, which, in the Median language, signified an arrow (cf. Strab. xi. p. 292; Curt. i. 21. 2. De B. iii. c. 2). According to some, it signifies the course of the river is marked, or a town of the same name (Liv. ix. 44, x. 14); but as we have no other mention of a town of Tigris in Samian, it is perhaps probable that in all these cases the mountain of that name is meant. The group thus named is a part of that known collectively as the Monaea Natae,—one of the most conspicuous mountain masses in Samian (Saxaetum). The river Tigris has a course of above 60 miles from its sources to the Adriatic, in a general direction from SW. to NE. In the lower part of its course, after leaving the confines of Samian, it constituted in ancient times the boundary between Apulia and the Frantini (Mel. ii. 4, 6; Plin. iii. 11. s. 16, 18. s. 17; Prot. iii. 1. s. 18, which see). Two famous Tigris; but this two, probably a mistake for Tigrus. [E. H. B.]

TIGAVA CASTRA (It. Ant. p. 38; Tigava, Plin. v. 2. a. 1; Trysias, Prot. iv. 9. s. 36), a fortress in Manetamis Caeriaeensi, between Oppodium Novum and Millanes, variously identified with El-Herba, Cambes, Ab-d-el-Kader.

Tioga. (Trysias, Procop. de Aed. iv. 7), a fortress in Meces Inferior, near the Danube, and between Sannataperta and Appiaria (It. Ant. p. 223). In the Not. Imp. it is called Tegra. Variously identified with Muratia and a place near Olymposion.

TIROGONERTA (It. Trysias, Strab. xi. pp. 52, 53, sqq. v. 29; Trysias, Plin. Loc. cit. 25, sqq.), literally, the city of Tigrinae, since Tigras (hart, gerd, or hartos) meant, in the Armenian dialect, city (Hevash. iii. p. 237). The later capital of Armenia, built by Tigranes on an eminence by the river Nicrophorion, a city of considerable size and strongly fortified. It was in a great measure populated with Greeks and Macedonians by the Parthians. During the war between Demetrius and Cicilia. After Lucullus gained his victory over Tigranes before its walls, he caused a great part of the still unfinished town to be pulled down, and permitted its kidnapped inhabitants to return to their homes. Nevertheless, the town continued to exist, though we hear but little of it subsequently to this event. (Cf. Strab. ii. 2. and xii. 2. De N. vi. 29, v. 26, p. 747; App. Mithr. 67; Plin. Loc. cit. 25, sqq.; Tac. Ann. xii. 50, xiv. 24, xv. 4; Plin. vi. 9. s. 10.) It has been variously identified with the ruins of Sert in the Chabur, with Mygafarbiz, and with Amid or Amazaldak. (See Ainsworth, ii. p. 361; St. Martin, 1. p. 173; Bitter, Erth. x. p. 67, xi. p. 106.) [T. H. B.]

TIGRIS, a celebrated river of Asia, many evidences find various forms of its name, both in Greek and Latin writers. The earlier and more classical Greek form is δ Τηρις, gen. Τηριος (Herod. vi. 20; Xen. Ancab. iv. 1. § 3; Att. Ancab. vii. 7, &c.), whilst the form δ Τηρις, gen. Τηριος, and sometimes Τηριος, is more usual among the later writers. (Strab. ii. p. 79, 2. p. 728; Phil. v. 15. § 7; Plin. Loc. cit. 93, 94, &c.) Amongst the Romans the nom. is constantly Tigris, with the gen. Tigris and acc. Tigrin and Tigrim among the better writers (Vitr. Ecl. i. 63; Lucan, iii. 361; Plin. vi. 9. s. 9; Curt. iv. 5, &c.); but sometimes Tigris, Tigrined (Lucan, iii. 355; Aen. x. 739; Aen. xii. 306; Aen. xxiii. 15. &c.). According to Tigris, which, in the Median language, signified an arrow (cf. Strab. xi. p. 292; Curt. i. 21. 2. De B. iii. c. 2). Acmias (Ancab. 1. 2. sq., and Zarama (Ancab. 1. 2.) mentions that it bore the name of Diglag; and in its earliest course it is still called Dagheko, Didagheko or Didachheko.

According to the general testimony of the ancients the Tigris rises in Armenia (Xen. Ancab. iv. 1. § 3; Erosotoph. Strab. ii. p. 80; Plin. vii. 27. s. 31; Poë. iv. 4, &c.). Diodorus, in eastern terms, places its sources in the territory of the Uxur in Persia (vii. 67.2), but he has here confounded the Tigris with the Persis. Herodotus (v. 52) observes that there were three rivers bearing the name of Tigris, but that they did not spring from the same source; one of them arising in Armenia, another in the country of the Mares, whilst he does not mention the origin of the third. Of these two branches, which are not mentioned by any other ancient writer, are the more western and proper sources of the Tigris is Sophene, to the NE. of the cataracts of the Euphrates. The more eastern of these forms the little river Nympthos or Nympheos (now the Bosassum or river of Mygafarbiz). The name Tigris, originally formed the main watercourse of the Tigris, which flows for between 100 and 200 miles, first in a NE., then in a S., and lastly in an E. direction, before it joins the main eastern branch of the river, about 62 miles SE. of Tigrancerta. The authors subsequent to Herodotus do not notice his correct account of these sources, but confine the name entirely to these two branches. According to Strabo (xi. p. 591, 599) the name rose in Mount Niphates, at a distance of 5000 stadia from the sources of the Euphrates. But Pliny, who has written in most detail concerning this eastern branch, describes it as rising in a plain of Armenia Major, at a place called Elegesia (vi. 27. 31). It then flowed through the nitrous lakes of Arashtyes, without, however, touching it. The Arashtyes, which are between two lakes, and after losing itself at a place called Zorand (near the present Horse), under a chain of the Taursus (the Mourned Daph), burst again from the earth, and flowed through a second lake, the Thomites. After emerging from this, it again sank into the earth with much noise and foam (cf. Strab. xi. p. 599, 597. Prisc. Flacc. 913; Amm. Mar. xxiii. 6. § 15, &c.), and, after a subterranean passage of 25 miles, reappeared at a place called Nympheos (cf. Justin, xiii. 3). The account of Strabo, however, varies very considerably from the preceding one of Pliny. The former writer mentions only one lake (xi. p. 599), the description of which entirely resembles Pliny's Arashtyes, but which Strabo calls Arashtacus. After a description of the nitrous lakes of Pliny, the present Wess in Tox, on which is situated the town of Ardashich, with which the Tigris is in reality quite unconnected. Subsequently the river approaches the Euphrates in the neighborhood of Seleucia, forming in this part of its course the boundary between Assyria and Mesopotamia. (See Ricci.) Afterwards, according to Curtius, erroneously represent it as flowing through Media, which it does not even touch. Near Seleucia, it was connected with the Euphrates by means of a canal (Arrian, Ancab. vii. 7). After this, it again retires from the Euphrates, till at last, bending its
TIGRIIS.

TILURIUM. 1209

the SW., it completely unites with that place called by Pliny (l. c.) Digba, 1000

prove their common embouchure in the silt. Many of the ancients were aware that when joined together, it had a com-

(b. Tri. i. c.; Dion Cass. lviii. 28; Strab. l. c.; Hor. Od. iv. 14, 46; Lucan, ill. 356, &c.) In ancient times

many dams had been constructed in its course from Opis to its mouth, designed to retain its waters for the purpose of irrigating the adjoining districts (cf. Heeren, Idea, i. 5, p. 171; Tavernier, Voyages, i. p. 185; Nieuwhuis, Reisen, ii. p. 243). These, how-

ever, were all cut through by Alexander, in order to improve the navigation, which began as high up as Opis (Arrian, l. c.; Strab. 739, sq.) Between Moeul and the confines of the greater Zac, and 3 hours' journey above its latter, there still remains an ancient dam of masonry thrown across the stream (Ritter, Erdkunde, x. p. 5, sqc.)

[T. H. D.]

TIGUADRA, a small island off the coast of Spain, opposite the town of Palma, in the island of Balearics Major. (Plin. iii. 5, a. 11.) [T. H. D.]

TIGURIUS PAGUS [HELVEITI].

TILADAE (TADDAE, Ptol. viii. 2, 21), a race who lived under the Mons Massandras in Western India. They are probably the same as the Talucaae of Pliny (vi. 19, a. 22). [TALUCITAE. [V.]

TILAVEMPUTUS (TILAVEMPITUS: TAPILICUM), a river of Venetia, which has its sources in the Alps, above 80 miles from the sea, and after traversing the broad plains of its valley, enters the Adriatic sea between Aquilia and Concordia. (Plin. iii. 18, a. 22; Ptol. iii. 1, § 26.) It is the most considerable river in this part of Italy, and, like all the neighbouring rivers, is subject to be swollen by floods and winter rains, so that it leaves a broad bed of sedge, a great part of which is dry at ordinary seasons. The name is found in Pliny and Ptolemy; and it is said to be that which is described by Strabo, though without mentioning its name, as separating the territory of Aquileia from the province of Venetia, which he says was navigable for 1200 stadia from its mouth. (Strab. v. p. 214.) This last statement is indeed a great exaggeration; but the valley of the Tagliamento is one of the most openings of this part of the Alps, and was followed by the line of a Roman road, which proceeded from Aquileia by Julius Carnicum (Eugubio) over the pass of the Monte di Sta Croce into the valley of the Gris. [ALPS: p. 110.]

Pliny speaks (l. c.) of a *Tilaveomentus majus minusque,* but it is impossible to say what river he meant to designate under the latter appellation. The name is written in the Tabula "Tibiatinte," while it assumes very nearly its modern form in the Geographer of Ravenna. (Taliamentum, Geogr. Rav. iv. 36. [E. H. B.]

TILENE, in Gallia. The name is Fili in the Table, or Filena as some say. D'Anville altered it to Tilenae, and he finds the place on a road in the Table from Aucanumatinus (Longes) to Cahil-

nonum (Challos-sur-Sabres). The place is Til-le-

Chastes, the Tile Castrum of the eleventh century. All documents of that time have Tircastrum and Tricastel, and accordingly the place is vulgarly called Tré-chastes or Tré-chastel. [G. L.]

TILPHOSSA PONS (B. Otta, p. 412, a.)

TILPHOSSEMUM or TILPHOSSEUM. [BOR-

OTTA, p. 412, a.]

TILURIUM (Geogr. Rav. iv. 31), or TILURI PONS (Thm. Ant. p. 337), a place in Dalmatia, on the river Tilitus. It appears to be the same place as the Tribulum of Pliny (iii. 22, a. 26). New Traj.[T. H. D.]
TILURUS, a river of Dalmatia falling into the sea near Dalmium. (H. A. p. 337; T. F. i. 26 a. 29; T. F. ii. 7; T. F. iii. 9 a. 5) It is 12 miles E. of the former city. Notwithstanding its classical celebrity, it is one of the shortest of rivers, being formed by copious sources which burst out from the rock at the foot of a lofty cliff, and immediately constitute a broad and deep river, which has a course of little more than a mile and a half before it issues into the sea. There can be no doubt that these sources are the outlets of some subterranean stream, and that the account of Posidonius (ap. Strab. v. 215), who says that the river after a course of some length falls into a chasm, and is carried under ground about 300 stadia before it issues out again and falls into the sea, is substantially correct. Such subterranean passages are uncommon in Campania, and it is impossible to determine from what particular river or lake the waters of the Timaurus derive their origin; but the popular notion still regards them as the outflow of a stream which sinks into the earth near S. Cassianus, about 13 miles from the place of their reappearance. (C. V. a. 4.) The number of the streams that flow into Ant. V. was reckoned in number, and this agrees with the statement of Mela; while Strabo speaks of seven; and this would appear from Servius to have been the common belief (S. a. l. c.; M. a. 4 § 3), which is supported also by Martial, while Claudian follows Virgil (Mart. iv. 25; 6; Claud. x. 11). It seems possible, that C. V. thought the other hand, could find but six, and some modern travellers make them only four. Strabo adds that, according to Polybius, all but one of them were salt; a circumstance which would imply some connection with the sea, and, according to Cluverius, who described them from personal observation, this was distinctly the case in his time: for though at low water the stream issued tranquilly from its rocky sources, and flowed with a still and placid current to the sea, yet at high tides the waters were swollen, so as to rush forth with much greater force and volume, and inundate the neighbouring meadows: and at such times, he adds, the waters of all the sources but one become perceptibly brackish, double less from some subterranean communication with the sea. (C. V. a. 44.) It appears from this account that Virgil's remarkable expressions—

"Unde per ora novem, vasto cum murmur mortis

It mare proruptum, et pelago premitt arva sonanti"

—are not mere rhetorical exaggerations, but have a foundation in fact. It was doubtless from a reference to the same circumstance that, according to Polybius (ap. Strab. l. c.), the stream was called by the natives the source and mother of the sea. Virgil makes it the subject of the strain (Ex. viii. 6); and Anacreon speaks of the "sequorae amnis Timavi." (C. D. i. 34.)

Livy speaks of the "laeum Timavi," by which he evidently means nothing more than the base formed by the waters near their source (L. i. 1); it was close to this that the Romans established their camp, which the Frisii with 10 ships appear to have ascended the sea to the same point, where their combined camps were attacked and plundered by the Latins. According to Strabo there was a temple in honour of Dami, erected near the sources of the Timaurus, with a sacred grove attached to it. (Strab. v. p. 114.) The warm springs in the Timavus' bourn, which are now known as the Bagni di Gioviniana. (E. H. B.)

TIMOLAEUM (Timolao), a fort or castrum on the coast of Paphlagonia, 40 or 60 stadia to the north of Climax, and 100 or 150 stadia from Cape Carvum. (Marcell. p. 71; Anon. Pers. i. 5.) A. Manilius established his camp, which C. Fries with 10 ships appears to have ascended the sea to the same point, where their combined camps were attacked and plundered by the Latins. According to Strabo there was a temple in honour of Damai, erected near the sources of the Timaurus, with a sacred grove attached to it. (Strab. v. p. 114.) The warm springs in the Timavus' bourn, which are now known as the Bagni di Gioviniana. (E. H. B.)

TIMONITIS (Timonitis), a district in the interior of Paphlagonia, near the borders of Bithynia (Strab. xii. p. 569; Ptol. v. 1. 12). P. (43) mentions its inhabitants under the name of Timonitases, and Stephanus B. knows Timonitis (Timonitis) as a castrum in Paphlagonia, from which the district no doubt derived its name. (C. E. 5.)

TINCTORIALIS (Tinctorialis), the E. coast of Britannia Nova, forming the boundary between the E. and Britannia Barba, and called the Tynne. (T. F. iv. 5. 5; T. F. iii. 5. 5.)

TINCONIUM, in Gallia, is placed in the I. on a road between Avaricum (Bourges) and Decia (Dijon). In the Table the name is Tincum. Its distance in the Itinera is the same (es. 20; 200; 400) as in the Tabula Peutingeriana, with a remote Tincum in some middle-age documents. Itticae.d. do not agree in the distance between Tincum and Decia. (G. L.)

TINFADI, a place in Numidia, 22 miles W. of the ruins of the Oxæta. (H. A. p. 333.)

TINGENTERA. (Tingeteca.)

TINGIS (Tingi, Strab. iii. p. 140, and 177; xiv. p. 827; in Ptol. i. 1. 5; Tingis Kasafis: a very ancient city on the N. coast of Marseilles. Mela (i. 5) calls it Tinga, Pliny (v. 1. 3) Tac.; it lay 60 miles W. of the promontory of Alpes (H. A. p. 39, 8c) and 30 miles from Baelo, its opposite coast of Spain (L. C. i. c.) M. and P. record the tradition of its foundation by Astarea, whilst according to Plutarch it was founded by Sophax, a son of Hercules and the wife of Astarea (Serv. 9). In that neighbourhead was the oldest grave of Astarea, and his skeleton 60 cabin lat. (Strab. viii. 292, cf. ii. p. 422). These mythic legends serve at least to indicate the great antiquity of the place. (Cf. Strab. i. c.; Solin. c. 45.) It was raised by Augustus to the rank of a free ci.
TINIA.

[T. H. D.]

(Tryna: Tinsio), a small river of Umbria into the Tiber, a few miles below Terni, it is joined by the river Nea, and at its junction with the Toppino, a more rapid stream. Four small rivers indeed bring their united waters to the Tiber at this point: the Nea, which rises between Todi and Assisi, joins the Toppino from the north; and the Verna, which rises from the south. Though thus augmented from various sources, the Tinnia was always an unconsiderable river, and Pliny speaks of it as navigable with ease for boats, and Silius Italicus calls it inglorious humor." [S. Ilit. vid. 453; 5. 9. 9; Strab. v. p. 327.] [E. L. B.]

TERTIUS, a town which is named only in the Roman itinerary (P. 277), but still retaining its name in the form of Ternera. [J. L.]

[RTIUM, in Gallia, is placed in the Imita. S. Licoc, between Cabillonum (Challion) and (Macrce). The Antonine Itin. marks M.P. Thea xill between Cabillonum and Tunurich is Tunus on. The Table gives only the road from Ternera to Matteo. The a. do not agree in the distance between M. and Matisco. Spartium (Vita Septim. c. 11) says that Severus collected Clictus at Tertnurn, or Ternurturn, for the reading ps doubtful. (Is. Canabon, in Aelium S. Trilizio.) Dion (20. 6. 8), Herodian (iii. 7), and other authors, mention Ternus in that part of the province separated by Severus at or near Lugdunum. The name Ternurn appears to be somewhat written Tertnurn. [G. L.]

TIRA M.IA. [ARBOGISES.]

ARENSUS, an island off the coast of Her- argola, mentioned only by Pliny (iv. 12). It is frequently identified with Spatius; but remarks that Tepareus has no appearance of the name, and conjectures that it is an error carens, the same as the Triorana of Pau- rus (ii. 34. 8) and the modern Triorino. Moro, vol. ii. p. 465; Ross, Wanderungen, schilden, vol. ii. p. 21.]

ASA (Tispa, Fisc. iv. 2. 5). 1. A town in as Cincinnatus, mentioned with the jug Lati- emperor Claudius (Plin. v. a. 1) and subse- quent to a Roman colony (Ilt. Ant. 15). It lay in Ictosia and Casaesa (ib.). Procopius ii. 10) mentions two colonists near Tispa in the 1st quarter of Marcus, which had on them the fol- lowng inscription in the monarchical language: "We give our country to our cities for a son Nare." Now Tispeanum or Tisnava.

A town in Numidia, on the road from Sycos to Tunia (Ilt. Ant. p. 41). Now Tebesa or Ti-

TIRE. [THREI.] TIPSUS. [THREI.] TIPSON or TIPSEUS (It. Hier. p. 569), a place in Thrace, now Sundvall or Karavesi, according to Lapio. [J. R.]

TIRIDA. [STABULUM DiEMEDIS.]

TIRISSA (Geog. Rav. iv. 6), called by Arrian Terepia (Per. E. 4), and in the Tab. Pent. Triasa; a fortified place on the promontory of Tirisia. From its situation on this bold headland it was sometimes called simply "Apea (Steph. B. p. 53; Hierocl. p. 637), and hence at present Eternus or Kastoria. [T. H. D.]

TIRISTASIS (Pilin, iv. 11. 18: Tepiopos, Scyl. p. 28: Tepiopos, Epist. Plin. ad. Atk. ap. Dam. p. 159, E.), a town of the Thracian Chae- nesus, on the coast of the Propontis. It was in- cluded in the dominions of Philip, who in the letter above referred to complains that the Athenian general Diopeithes had taken it and sold its inhabitants for slaves (s. c. 340) [DIOPEITHEI, DICT. BIST.]. According to Chiosclos, its site is still occupied by a village bearing the same name. [T. H. D.]

TIRIZIS (Tispa, Strab. vii. p. 519), a very projecting headland of Mossea in the Pontus Euxinus. The name varies, being written Tispa in Anon. (Papir. P. Fust. p. 13), Tepiopos or Tepiopos Apea by Ptolemy (iii. 10. 8), and Tirisias by Mela (ii. 2). Now Cape Girdikia. [T. H. D.]

TIRE (Tispa: Euth. Tispeos: as the name is perhaps connected with τόπος, Lepusia, Tepiopos, Pas- sages, p. 13), one of the most ancient cities of Greece, lay a short distance SE. of Argos, on the road to the right leading to Epidaurus (Paus. ii. 25. § 8), and at the distance of 12 stadia from Nauplia. (Strab. viii. p. 573.) Its massive walls, which have been regarded with wonder for ages, are said to have been the work of the Cyclopes, and belong to the same age as those of Mycenae. (Paus. ii. 16. 5. 5, ii. 25. 5. 8, ii. 25. 5. 6, ii. 36. 5; Strab. l. c.; Paus. vii. 56. 5. 7.) Hence Homer calls the city Τιβρα τεξεωσια. (Il. ii. 559.) Pindar speaks of the Κυκλοπων προϋρα of Tyrins (Fragm. 648, ed. Böckh), and Pausanias says that the walls are not less wide than the pyramids of Egypt (ix. 36. 5.) In another passage he describes the walls as consisting of wide masses of stone (κρυολ αθος), of such a size, that a yoke of oxen could not stir the least of them, the interstices being filled in with smaller stones to make the whole more compact and solid. (Paus. ii. 25. 5.) The foundation of Tyrins ascends to the earliest mythical legends of the Argives. It was said to have derived its name from Tyrins, the son of Argus (Paus. ii. 25. 5. 8), and to have been founded by Proetus. (Strab. viii. p. 372; Paus. ii. 16. § 2.) According to the common tradition, Megapenthes, the son of Proetus, ceded Tyrins to Perseus, who transmitted it to his descendant Lycurgus. Tyre, the city of the Cyprians, married Amphitryon, who would have succeeded to the crown, had he not been expelled by Sthenelus, king of Argos. Their son Hercules afterwards regained possession of Tyrins, where he lived for many years, and hence is frequently called Tirisynthus by the poets. (Hey. S. C. 81; Pind. Fisc. A. 37, Isai. vi. 39; Virg. Aen. vii. 643.) The place of the temple, though Tyrins was thus closely connected with the Heraclidae, yet the city remained in the hands of the old Achaean population after the return of the Heraclidae and the conquest of Peloponnesus by the
TIHSIA.

Doria. The strong fortress of Tiryns was dangerous to the neighbourhood Dorian colony of Argos. After the dreadful defeat of the Argives by Cleomenes, their slaves took possession of Tiryns and held it for many years. (Herod. vi. 83.) In the Persian War the Tirynthians sent some men to the battle of Plataea. (Herod. ix. 28.) Subsequently they were driven by the Argives, probably about the same time as Mycenae, B.C. 666. The lower city was entirely destroyed; the citadel was dismantled; and the inhabitants fled to Epidaurus and Halieis, a town on the coast of Hermione. (Strab. viii. p. 373; Ephorus, ap. Steph. B. s. v. Αἰλιείς; Eustath. ad Hom. II. ii. 559, p. 266.) It was probably owing to this circumstance that Stephanus B. (s. a. Tiryns) was led into the mistake of saying that Tiryns was formerly called Halieis. The Tirynthians, who did not succeed in effecting their escape, were removed to Argos. (Paus. ii. 23. § 8.) From this time Tiryns remained uninhabited; and when Pausanias visited the city in the second century of our era, he saw nothing but the remains of the town and forecast the change towards the sea the socalled chambers of the daughters of Proestis. Ne trace of the lower city appears to have been left. The citadel was named Lyceum, after Lyceum, son of Eleckton, who was slain at Tiryns by Teptolemus, son of Hercules. (Strab. vii. p. 373; Paus. VII. 47.) Hence Statius calls the marches in the neighbourhood of Tiryns "agoras Lyceum." (Theb. ii. 47.) Theophrastus represents the Tirynthians as celebrated for their laughing propensities, which rendered them incapable of attention to serious business. (Ap. Ath. vi. p. 261, 4.)

The ruins of the citadel of Tiryns are now called Palai Amphirot. They occupy the lowest and flattest of several rocky hills, which are like islands on the plain. The impression which they produce upon the beholder is well described by Col. Marz: "This colossal fortress is certainly the greatest curiosity of the kind in existence. It occupies the table-mannum of an oblong hill, or rather knoll, of small extent or elevation, completely inclosed in masses of enormous stones, readily piled in four one another, but without the assistance of towers, curtains, walls, bastions, gates, and covered ways. There is not a fragment in the neighbourhood indicating the existence of suburbs or outer town at any period; and the whole, rising abruptly from the mass of the surrounding plain, produces at a distance an effect very similar to that of the whole of the Acropolis of Athens. The breach of the summit of the rock, according to Col. Lenows measurement, in about 250 yards, the terraces from 40 to 80, the height above the plain from 20 to 30 feet, the direction nearly E. by S. The entire surface of the walls still remains more or less preserved. They consist of huge masses of stone about 20 to 25 feet in thickness, and 20 to 25 feet in length, one on the eastern, and the other on the southern side. In its general arrangement the fortresse appears to have consisted of an upper and lower acropolis of nearly equal dimensions, with an intermediate platform, which may be described as the defence of the upper enclosure. The breach of the summit of the rocks, which now give access to the left into the lower acropolis, and the eastern wall of the fortress are the severest remains, having also a breach to the left into the middle platform, the entrance which last was nearly opposite to the same. Besides the two principal gates, there was a pass in the western side. On either side of the southern entrance, that is to say, in the same as well as in the southern wall, there were two parallel passages, of which last has six recesses or niches in the external wall. These niches were probably intended to serve in attached defence of the gallery itself, and to give for covered communications leading to places of arms at the extremity of them. These passages, which led directly from the southern gate, and between the upper enclosure and the cave into the lower division of the fortress, were 18 feet broad. About midway, there was an immense door-post, with a hole in a strick showing that the passage might be closed by cession. The lower enclosure of the fortress, an oval shape, about 100 yards long and 100 yards wide, was fortified on an angle of the north; the several oblong angles on the east and west; and the upper enclosure of the fortress very wide and long.

There is some appearance of a wall subdividing the highest part of all from the main southern entrance; thus forming four inscriptions besides the passageway. (Lag. Corpus Inscriptionum.) There is a fine drawing in the accompanying drawing from Gaetlie's Rapport (Lag. Morus, vol. ii. p. 350, seq.; Mur. jure, vol. ii. p. 473, seq., Curtius, Pausanias vol. ii. p. 388, seq.)

TISABUK (Tisabuk): a little town on the praetorium of Ambamia in Bocotia, at the entrance of the Phaestus, which received a temple of Artemis, and view on 207 Philipp V., son of Demetrius, caused victims to be lighted, in order to obtain immediate victory of the movement of the Roman fleet. (Apul. L. i. 568; Val. Flor. ii. 6; Polyb. x. 11.)


TISIBAR (Tisibara). TISIA (Tisia): Eub. Thesmophoria, a town in Elis, mentioned by Appian in his account of operations of Hannibal in that country. It was occupied by that general with a Carthaginian fleet, but was burned by the Romans, and the ships were set on fire by the Romans, who held it for a time, but it was soon recovered by Hannibal. (App. 6.; Strabo. 6.)

TISSIA (Tisso): Eub. Thesmophoria, a town in Elis, mentioned by Appian in his account of operations of Hannibal in that country. It was occupied by that general with a Carthaginian fleet. (Strabo. 6.)
TISSA.

learn that it was besieged without success by the leaders of the Italian forces during the Social War. (Diod. xxxvi. Exc. Phot. p. 240.) On both occasions it appears as a strong fortress, situated apparently in the neighbourhood of Rhegium; but no other mention is found of the city, which is not noticed by any of the geographers, and must probably have ceased to exist, like so many of the smaller towns of Bruttium. The name is, however, found in Stephanus of Byzantium, who confirms the correctness of the form Thia, found in Appian. (Steph. B. s. e.) Its site is wholly uncertain. [E. H. B.]

TISSA (Τίςσα, Ptol.; Τίσσα, Steph. B.: Elik. Tissaros, Tissianes, Cic., Tissiniasis, Plin.,) a town in the interior of Sicily, repeatedly mentioned by ancient authors, but without any clue to its position. As its name is cited from Philistus by Stephanus of Byzantium (s. e.), it must have existed as a Sicilian town from an early period, but its name is not found in history. Under the Romans it continued to subsist as a municipal town, though a very small place. Sicero calls it "perparva et tenuis civitas," and Silius Italicus also terms it "parvo et tenui tessera." (Cic. Ver. iii. 33; Sil. Ital. xiv. 567.) It is again noticed by Pliny and Ptolemy among the towns of the interior of Sicily, but all trace of it is subsequently lost. The only clue to its site is derived from Ptolemy, who places it in the neighbourhood of Leonti. It has been fixed by Cluverius and others to the site of the modern town of Randazzo, at the northern foot of Assima, but this is a mere conjecture. (Plin. iii. 8. a. 14; Ptol. iii. 4. § 12; Cluver. Sicil. 310.) [E. H. B.]

TITACIDAES. [Attica, p. 330, a.]

TITANE (Τίτανε, Paus.; Titana, Steph. B. v.; Elik. Titana), a place in the Sicylia, upon the left bank of the Asopus, distant 60 stadia from Cyrene, called by Pliny, Pisidion. It was situated upon a summit of a hill, where Titan, the brother of Ares, is said to have dwelt, and to have given his name to the spot. It was celebrated for a temple Asclepius, reported to have been built by Alexander, the son of Machaon, the son of Asclepius. In its temple still existed in the time of Pausanias, the monument of a great cypress tree, which was supposed to be a servant of the gods, and the objects of the worship were those who thither for the recovery of their health. Thin the temple stood statues of Asclepius and Glaia, and of the heroes Alexander and Euamemon. Here was also a temple of Athena at Titane, situated upon a hill, and containing an ancient wooden image of the goddess. In descending from the hill was an altar of the Winds. (Paus. ii. i. §§ 40. 3. 2.) Stephano B. v. refers the *Tēdron* τον αυτον κάρπον of Her. (II. ii. 735) to Titane, but those words in Hesiod is the name of a mountain in Thessaly. [Vol. i. p. 248, b.]

ruins of Titane were first discovered by Ross. He heard that there were some ancient foundations still existing, which seemed to have belted columns, and that he supposed to be the remains of the temple Asclepius at Titane; but although Hellenic sites exist at this site, there can be no doubt that Titane is represented by the more important *Aekastron* situated further S., and a few minutes from the village of Vissos. This *Pulekastron* is upon a projecting spur of the mountains in the plain of the Asopus, and terrace just above the river in a small hill, which surrounded by beautiful Hellenic walls, rising to a height of 30 or 30 ft. on the S. and SW. side, and flanked by three or four quadrangular towers. On this hill there stands a chapel of St. Tryphon, containing fragments of Doric columns. This was evidently the acropolis of the ancient city, and here stood the temple of Athena mentioned by Pausanias. The other parts of this projecting ridge are covered with ancient foundations; and upon this part of the mountain the temple of Asclepius must have stood. (Leake, Mores, vol. i. p. 254; Curtius, Polopennese, p. 78; Tissos, vol. i. p. 267.)

TITANUS. [ASTERIUM.]

TITARESIUS. [THESSALIA, p. 1166, a.]

TITARES. [THESSALIA, p. 1166, a.]

TITHEOREA. [Narr.]

TITTHOYNIUM (Τιτθωνιον: Elik. Tithwnos), a frontier town of Phocis, on the side of Doris. Livy, who calls it Tritonon, describes it as a town of Doris (xxvii. 7), but all other writers place it in Phocis. It was destroyed by the army of Xerxes together with the other Phocian towns. It is placed by Pausanias in the plain at the distance of 15 stadia from Amphipolis. The site of Tithoreum is probably indicated by some ruins at *Mulii* below *Versand*, where a torrent unites with the Cephissus. (Herod. viii. 33; Paus. x. 3. § 2, x. 33. § 11; Steph. B. s. a.; Leake, Northern Greece, vol. ii. p. 87.)

TITHIUM. [EPIDaurus, p. 841, a.]

TITUKLIA, a town of the Carpathi in Hispania Tarraconensis, on the road from Emerita to Castraquadriga. (Itin. Ant. pp. 438, 438, &c.) It seems to be the same town called *Tiruovia*, or *Tiruvia* (Pompey, vi. 6. § 57). Variously placed near Tegrem, at Gela, and at Pegana. [T. H. D.]

TITYRUS (Tirypus, Strab. x. p. 479), a mountain in the NW. part of Crete, not far from Cydonia. Upon it was the sanctuary or temple called Dictynaeanum. (Strab. xiv. 3.) One of its spurs forms the headland also called Tityrus (Stadi. p. 502) or Pausium. (Cape Spada.) [T. H. D.]

TIUS or TΙΙΙΙ (Tis or Τίς: Elik. Tīs), a town on the coast of Bithynia, or, according to others, belonging to Paphlegonia. It was a Greek town situated at the mouth of the river Billaus, and seems to have been a place of some importance, annexed it to Bithynia. (Mannem, 17—19; Pomp. Mela, i. 19; Marcian, p. 70; Arrian, Perip. P. E. p. 14; Anon. Perip. P. E. p. 2.) In Strabo's (xxii. pp. 542, 543, 565) time, Tius was only a small place but memorable as the birthplace of Philetas, the founder of the royal dynasty of Pergamum. (Comp. Plin. vi. 1.) There are coins of Tius as late as the reign of Gallienses, on which the stighe name appears as Tusov, Tissov, and Tivov. (Sestini, p. 71; Eckhel, ii. p. 438.) [L. S.]

TLOS (Τλός or Τλώς), an ancient and important

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**PLAN OF TITANE.**

A. Village of Pissos.
B. Acropolis of Titane.
C. Temple of Asclepius and surrounding Buildings.
city of Lyca. It is not often mentioned by ancient writers, but we know from Artemidorus (op. Scrib. iv. p. 665) that it was one of the six cities forming the Lycaonia confederacy. Strabo only remarks further that it was situated on the road to Geryon. (Coss. Plin. v. 25; Pol. v. 3. § 5; Stephan. B. s. v.; Hieroc. p. 659.) Until recently the site of this town was unknown, though D'Anville had correctly conjectured that it ought to be looked for in the valley of the Xanthus. Sir C. Felows was the first modern traveler who explored this valley. He described its beautiful scenery, the identity of which is established beyond a doubt by inscriptions. These ruins exist in the upper valley of the Xanthus, at a little distance from its eastern bank, almost due north of the city of Xanthus, and about 5 miles from the village of Doseer. They are, says Sir Charles, very extensive, consisting of extremely massive buildings, suited only for palace; the design appears to be Roman, but not the mode of building nor the inscriptions. The original city must have been demolished in very early times, and the finely wrought fragments are now seen built into the strong walls, which have enclosed the town raised upon its ruins. The theater was large, and the most highly and expensively built; and the seats not only are of marble, but the marble is highly wrought, and has been polished, and each seat has an overhanging cornice often supported by lions' paws. There are remains of several other extensive buildings with colonnades; but the most striking feature in the place is the perfect hexastyle formed in the sides of the acropolis by extricated tufa, which are cut out of the rock and set on wooden planks, but the form or ornament, seen in some remaining columns, is pure Hellenic. 

[Text continues]

TIOGBANUS. (Rodogebinae). A river of Brittanica, on the western coast of Bruttium.
TOLERIUM.

y by Ovid and Orozius, in reference to a
le fought on its banks during the Social
neen the Roman consul Rutilius and the
which the Romans were defeated with
rter and Rutilius himself slain. (Ovid, S. 6. 5. 10. Orozius, s.
rium (ToLηérion, Steph. B.: E Ed. ToLηérion, s.
monion to), an ancient town of the name of which occurs in the early
story, but which appears to have ceased to
early period. Its name is found in the
by Dionysius of the thirty Latin cities
ring the 493 (according to the Vatican MS.; Niebuhr, vol. ii.
and it is again mentioned among the
ken by Coriolanus at the head of the
army in B.C. 486 (Dionys. vili. 17; Plut.
8). According to the narrative given by
s, and by Plutarch who copies him, it was
place attacked by Coriolanus in that cam-
mped at its B-ila, Labicum, Pedum and Corbio. It
lar that no mention of Tolerium occurs in
ative of the same operations by Livy (ii. 39),
ems probable that the name of Trebiam,
found in that author (for which the best
Trebius), is a corruption for Tolerium, a
herein little known and therefore liable to
n by copyists. (Cluver. Ital. p. 959; n.
Lat. - Latinische Chorographie, p. 203.)
other notice of Tolerium is found in Pliny,
merates the “Tolernenses” among the “po-
Latium who had formerly shared in the
on the Alban Mount, but were in his time ex-
oriens” (Cesarean reversion, E. H. B. II. 39),
period of its destruction or final decay. The
ue to its position that is derived from the
res above referred to, and it seems very dou-
far we are justified in drawing strict topoi-
ences from such relations. It may, or,
be admitted as probable that Tolerium was
in the same neighbourhood with Bola, in
Pedum. It is followed in succession by
ould place it at Valmontone, derives at least
upport from the circumstance that the latter
stands just at the source of the river Socco,
ain ancient times the Trrers or Toler-
us). The name of Valmontone, is of modern
but it in all probability occupies an ancient
some vestiges of its ancient walls are still
, as well as some remains of Roman date,
d and in ancient sepulchres. Gell, however, regards
the site of Vetillia rather than Tolerium, a
ature which also has much to recommend it.
ella. Valmontone is about 10 miles S. of Palestrina
broad from 35 feet beyond the Via Latina, and on the right-
modern Via Latina, and 26 from Rome. (Nibby, 
ori, vol. iii. pp. 370, 377; Gell, Top. of Rome,
6; Abeken, Mittel-Italien, p. 76.) (E. H. B.)
LUTUM (Tolṣηρος, Ptol. ii. 6. § 57: Elc.
ani, Plin. iii. s. 4; Orelli, Inscr. no. 980),
capital of the Capetani, in Hispania Tar-
usin, situated on the Tagus and on the right-
Emerita to Caesaraugusta, and connected also

TOLOSA.

According to an old Spanish tradition, To-
le was founded in the year 540 a. c. by Jewish
onsts, who named it Toledoc to, that is, “mother of
people,” whence we might perhaps infer a Phoe-
ianic settlement. (Cf. Miñano, i. c. Puentes,
(s. 27.) It is still called Toledo. It con-
tains several remains of Roman antiquities, and
especially the ruins of a circus. (Cf. Flores, Esp.
Sagr. v. p. 22; Puentes, i. p. 165, seq.) (T. H. D.)
TOLIAPIS (坨ιανίς, Ptol. ii. 3. § 83), a small
land on the E. coast of Albion, opposite to the
country of the Tritobantes. Sleepy seems the
only island with which it is at all possible to identify it;
yet it lies farther S. than the account of Ptolemy
appears to indicate. (T. H. D.)

TOLISTOBOGI, TOLISTOBOGI, or TOLIS-
TOBOIL (Galatia).

TOLLENTINUM. [TOLLENTINUM.

TOLOBIS, a coast town of the Illyricans, in
Hispania Tarraconensis. (Mela, ii. 6.) (T. H. D.)

TOLOPHON (ToLον, Tolede, a town of the
Locri Oesinias, possessing a large harbour
according to Dicaearchus (66; comp. Thuc. iii. 101; 
Steph. B. s. v.). According to Leake it occupied

TOLOSA or THELOSA (ToLοn, ToLοn, 
ToLosa, Dion Cass. xxxvii. c. 32: Elc. Tolosates, 
Tolosenses, Toleians), in Gallia, is Toulouse, in the
department of Haut-Garonne, on the right bank of
the Garonne.

The identity of Toulouse and Toulouse is easily
proved from the Itineraries and other evidence.
In Caesar's time Toulon was within the Roman Provincia.
(B. G. iii. 20.) When Caesar is speaking of the cen-
tration of the Helvetii to migrate into the country of the
Santones, he remarks that the Santones are not far
from the territory of the Tolosates, who are in the
Province. He considered that it would be dan-
gerous to the Province if the warlike Helvetii, the
enemies of Rome, should be so near to an open
country, which produced a great deal of grain.
The commentators have supposed that in Caesar's expression about the proximity of the Sa-
tones and the Tolosates, for the Nitusbrigenses and
Petrocorii were between the Santones and the To-
osates; but Caesar only means to say that the Hel-
vetii in the country of the Santones would be dan-
gerous neighbours to the Province. In Caesar's time Toulon and Carcas, both in the basin of the
Garonne, were fully organised as a part of the Prov-
ince; for when P. Crassus invaded Aquitanias,
his summoned soldiers from the muster-rolls of these
towns to join his army. (B. G. iii. 20.) Toulon
being situated on the neck of land where Gallia is
narrowest [GALLIA TRANSALPINA, Vol. i. p. 949]
and in a position easy of access from the west, north, and east, was one of the principal points of the
Gallic in the great rising of n. c. 52; but Caesar
with his usual vigilance protected the province on
this side by placing a force at Toulon. (B. G. 
iii. 20.)

Tulon was an old town of the Volcan Tectosages
which existed probably many centuries before it
was conquered by the Romans. A great quantity
of gold and silver was collected there, the gold the
produce of the auriferous region near the Fyrenees,
and both the precious metals the offerings of Gallic
superstition. The treasure was kept in chambers
in the temples, and also in sacred tanks. This is
the story of Posidonius (Strab. iv. p. 189), who had
travelled in Gallia; and it is more probable than the tradition that the gold of Tolosa was the produce of the plunder of Delphi by Brennus and his men, among whom it is said there were some Thracians. The city, however, lasted for it is very doubtful if any of Brennus' soldiers got back to Gallia, if we admit that they came from Gallia.

Tolosa was in some kind of alliance with Rome (Dion Cass. xxxiv. 97) about B.C. 106; but the Teutoones and Cimbri at this time had broken into Gallia, and fear or policy induced the Tolosates to side with the Cimbri. Cn. Sertorius Cimbricus (const. a. C. 106) made this a pretext for attacking Tolosa, which he took and plundered of its treasures, either in a. C. 106 or in the following year. This act of sacriilege was supposed to have been punished by the gods, for Caesio was defeated by the Cimbri a. C. 105, and his army was destroyed. (Livy. Epit. 67; Orosius, v. 15; Gell. iii. 9.) The treasure of Tolosa never reached Rome, and perhaps Caesio himself laid hold of some of it. However this may be, the "Aurum Tolosanum" became a proverb. All who had touched the consecrated treasure came to a miserable end. It seems that there was inquiry made into the matter at Rome, for Cicero (De Nat. Deorum, i. 90) speaks of a "quasestio auris Tolosae." The Tolosans or Tolosates were that division of the Tectosages which was nearest to the Aquitanians. A place called Flines, between Tolosa and Carcasso, denotes the boundary of the territory of Tolosa in that direction, as this term often indicates a territorial limit in the Roman geography of Gallia. [Flines was another name for Fines, which marks the boundary on the north between the Tolosates and the Cadurci.]

Pliny (iii. 4) mentions Tolosa among the oppida Latinae of Narbonensis, or those towns which had the Latinity, and, as Ptolemy (ii. 10. § 9) names it the Latinitas, we must suppose that it was made a Colonia Latina. Tolosa maintained its importance under the Empire. Ausonius (Ordo Nob. Urb. xii.) describes Tolosa as surrounded by a brick wall of great circuit and, as a populous city, which had sent out inhabitants enough to found four other cities. The name Palladius, which Martial (Ep. ix. 101), Sidonius Apollinaris, and Ausonius give to Tolosa appears to refer to the cultivation of the liberal arts in this Gallic city—

"Te abi Palladiana antetulit toga docta Tolosam." (Auson. Parent. iii. 6; and Commen. Profess. Burdig. xvii. 7.)


TOMARUS. [Dondona, p. 783, b.]

TOMA'TUS (Tonymar, Arrian, Ind. 24), a river, or rather torrent of Gedrisea, called Tomerous or Tomeres by Pliny (vi. 23. a. 25. § 93, ed. Silius), and Tubero by Mele (iii. 7). According to the distances in Arrian, this river is the Makuor or Hugento.

TOMES. [Meseniora, p. 341, b.]

TOMIS or TOMI (Tumbr, Strab. vii. p. 319; Orv. Trv. i. 9. 33; Geogr. Rev. iv. 6, &c.: Tumars, Ptol. iii. 10. § 8; Tomi, Plin. iv. 11. a. 18; Stat. S. i. 2, 255; Itin. Ant. p. 237, &c.; in Melo, ii. 2. Tomoe: we also find the Greek form Tomyris, Steph. B. s. a.; Arrian, Per. F. Eus. p. 24.]

capital of the district of Scythia Minor (Suet. H. Eod. vii. 25; Hieroc. p. 637.) It was situated at a distance of about 300 stadia or 36 miles from Istros or Istropia (Anon. Per. F. Eus. p. 12; Toretae, Strab. xii. 469 for it is very doubtful if any of Brennus' soldiers got back to Gallia, if we admit that they came from Gallia.

Tolosa was in some kind of alliance with Rome (Dion Cass. xxxiv. 97) about B.C. 106; but the Teutoones and Cimbri at this time had broken into Gallia, and fear or policy induced the Tolosates to side with the Cimbri. Cn. Sertorius Cimbricus (const. a. C. 106) made this a pretext for attacking Tolosa, which he took and plundered of its treasures, either in a. C. 106 or in the following year. This act of sacriilege was supposed to have been punished by the gods, for Caesio was defeated by the Cimbri a. C. 105, and his army was destroyed. (Livy. Epit. 67; Orosius, v. 15; Gell. iii. 9.) The treasure of Tolosa never reached Rome, and perhaps Caesio himself laid hold of some of it. However this may be, the "Aurum Tolosanum" became a proverb. All who had touched the consecrated treasure came to a miserable end. It seems that there was inquiry made into the matter at Rome, for Cicero (De Nat. Deorum, i. 90) speaks of a "quasestio auris Tolosae." The Tolosans or Tolosates were that division of the Tectosages which was nearest to the Aquitanians. A place called Fines, between Tolosa and Carcasso, denotes the boundary of the territory of Tolosa in that direction, as this term often indicates a territorial limit in the Roman geography of Gallia. [Fines was another name for Fines, which marks the boundary on the north between the Tolosates and the Cadurci.]

Pliny (iii. 4) mentions Tolosa among the oppida Latinae of Narbonensis, or those towns which had the Latinity, and, as Ptolemy (ii. 10. § 9) names it the Latinitas, we must suppose that it was made a Colonia Latina. Tolosa maintained its importance under the Empire. Ausonius (Ordo Nob. Urb. xii.) describes Tolosa as surrounded by a brick wall of great circuit and, as a populous city, which had sent out inhabitants enough to found four other cities. The name Palladius, which Martial (Ep. ix. 101), Sidonius Apollinaris, and Ausonius give to Tolosa appears to refer to the cultivation of the liberal arts in this Gallic city—

"Te abi Palladiana antetulit toga docta Tolosam." (Auson. Parent. iii. 6; and Commen. Profess. Burdig. xvii. 7.)


TOMA'TUS (Tonymar, Arrian, Ind. 24), a river, or rather torrent of Gedrisea, called Tomerous or Tomeres by Pliny (vi. 23. a. 25. § 93, ed. Silius), and Tubero by Mele (iii. 7). According to the distances in Arrian, this river is the Makuor or Hugento.

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COIN OF TOMI OR TOMI.

TOMISMA (Τομίσμα: Eth. Tόμαιον, Τόμαιον, s. town of Sophene, in Armenia, was ceded by La- culus to the Cappadocians. (Polyb. xxxiv. 13; Strab. xii. p. 335, xiv. pp. 663, 664; Steph. B. s. v.)

TONERUS. [TOMERUS.]

TONICE. [NICORAS DEOMAS.]

TONOSA, a town of Cappadocia, 50 miles from Sebastia, still called Tomsa. (It. Ant. pp. 181, 182, 212.)

TONUS, or TONZUS (Tōnos, Zos. ii. 22. § 8; &c. Lampr. Elag. 7), the principal tributary of the Hebrus in Thrace. It rises in the Haemoas: its general course for about 70 miles is almost due E.: it then makes a sudden bend to the S. and, after a farther southerly course of nearly of the same length, falls into the Hebrus, a short distance from Hadrano- polis. Now Tonska or Tomsida. [J. E.]

TOPRIS (Plin. iv. 11. a. 18; Topris or Top- rīs, Ptol. iii. 11. § 13), or Topirus (It. Ant. p. 321; in p. 331, it is corrupted into Ttopoos; and in It. Hier. p. 633, into Topoos; Tub. Test.; Toretae, Hieroc. p. 634.), a town in the S.W. of Thrace, NE. from the mouth of the Nestus, and a short distance W. of Abdra. In the time of Procopius (B. G. ii. 38) it was the first of the maritime cities of Thrace, and is described as distant 12 days' journey from Byzantium. Very little is known about this place. In later times it was called Khousin (Pausan. Hieroc. 4. &c.; cf. Aporoeum. Geo. in Hades. v. p. 42; and Anna Comm. p. 212), and was the seat of a bishopric. (Conc. Chalcid.) Justinian rebuilt its walls, which had been demolished, and made them stronger than before. (Procop. de Aed. iv. 11.) According to Paul Lucas and Boudou, the modern Tophir occupies its site; but Lapie identifies it with Koristos. [J. E.]

TOREATAE. [TOMEATAE.]

TORECCADAE. [TOMEATAE.]

TORETAE (Toperai, Stephan B. s. vi.: Decr. Per. 628; Plin. vi. 5; Mele, i. 2; Avien. Or. Terr. 867) or TOREATAE (Toperai, Strab. xii. p. 465), a tribe of the Mausaei in Asiatic Sarmatia. Ptolemy (v. 9. § 9) mentions a Topernek Sepul in Asiac Sarmatia; and in another passage (iii. 5. § 23) he
TORNAUDOTUS, a small river of Asia Minor, mentioned by Pliny (vi. 27. s. 81), and a tributary of the Troad, called the Troadus by Strabo and Pharamon by Herodotus, the name of which is noticed by Xenophon under the name of Physis. (Arab. ii. 4. § 25.) It may be the modern Torna or Odornex. Mannert (vi. 2. p. 317) takes it to be the same as the Idaianas of Amniasius (xxiii. 6); but the Adisias is more likely to be that elsewhere called the Zabasus (now Edb.). TORNATEIS, a town in Asia Minor, whose temple was preserved in Pliny's time (iv. 19). There is no indication of their position, unless it be the name Tornet, a small town on the Arvo, a branch of the Adour, and in the diocese of Turdus, which, under the name of Turba, was the chief place of the Ripariones. [BISHERI] [G. L.]

TOROINAUS SINUS. (TORONE.) A gulf (Τορώνοις, Τορώνα) of Chalcidice in Macedonia, situated upon the SW. coast of the peninsula of Sithonia. It was said to have derived its name from Torone, a daughter of Proetus or Poseidon and Philocoe. (Steph. B. z. v. Tornæa.) It was a Greek colony, founded by the Chalcidians of Eupeus, and appears to have been originally more important than the other settlements of Thrace. (Strab. vii. p. 380; Stephan. B. z. v. Tornæa.) In the Greek cities in these parts, Torone farmed ships and men to the army of Xerxes in his invasion of Greece. (Herod. vi. 122.) After the Persian War Torone came under the dominance of Athens. In B.C. 424 a party in the town opened the gates to Brasidas, but it was retaken by Cleon two years afterwards. (Thuc. iv. 110, seq. v. 2.) At a later time it seems to have been accessible to the Romans by a route which was recovered by the Athenian general Timoleon. (Diodor. xvi. 53.) It was annexed by Philip, along with the other Chalcidian cities, to the Macedonian empire. (Diodor. xvi. 53.) In the war against Perseus, c. 169 B.C., it was attacked by a Roman fleet, but without success. (Liv. xiv. 12.) Theophila in this gulf to the mouth of the river is a marsh near Torone (ap. Athen. iii. p. 72, d.); and Archestratus mentions a particular kind of fish, for which Torone was celebrated (ap. Athen. vii. p. 310, a.). The harbour of Torone was called Cophes (Κόφη), or ωδή, because being separated from the sea by two narrow passages, the noise of the waves was magnified, and hence the proverb ώδης πρὸς τοῦ Τορώναιον Λιόντρον. (Strab. vii. p. 330; Mela, ii. 3; Zenob. Prov. Graec. cent. iv. p. 38.) This port is apparently the same as the one visited by Thucydides (v. 2) the harbour of the Coptoians, which he describes as only a little way from the city of the Toronaeans. Leake conjectures that he meant perhaps the head of Sounion instead of Σούνιον Παρθενίου; it is still called Κόφη, and Torone likewise retains its ancient name. (Leake, Northern Greece, vol. iii. pp. 119, 155, 455.)

TOBYNE (Τοπάγγεια, Πιντ. Ant. 62; Τοπαγή, Ptol. ii. 14. § 5), a town of the Thessaly in Epirus, off which the fleet of Augustus was moored a short time before the battle of Actium, seems from the order of the names in Ptolemy to have stood in one of the bays between the mouth of the river Thyamis and Sybota, probably at Purgy. (Leake, Northern Greece, vol. i. p. 103, vol. iii. p. 8.)

TOITAEUM, a place in Bithynia of uncertain site (CIL Ant. 4. 43 = Herodian 1. 187). In Ptolemy (vii. 13) it is called Tositium = Concil. Chalcis, p. 98; but some look for its site near Gevele, and others near Kara-kia. [L. S.]

TOXANDRIS. These inhabitants of North Gallia are first mentioned by Pliny (iv. 17) in a passage which has been interpreted several ways. Pliny's Belicae is limited to the island of Hellespont (Scheide). [Gallia Trans., Vol. L p. 96.] Pliny says: "A Scalli incolunt extera Toxandria pluribus nominibus. Deinde Menapi, Morini." D'Anville and others explain "extera" to signify beyond the limits of the Scheide, that is, north and east of this boundary; and Oliver places the Toxandri in the lands of Zeeland. D'Anville supposes that they took part in their territory from the time when this newly acquired country was the Campania north of Brabant and the bishopric of Liège. This conjecture is supposed to be confirmed by the passage of Ammianus Marcellinus (xviii. 8), in which he says that Julian marched against the Franci named Salii, who had dared to fix themselves on Roman ground, and Toxandria. Some are of opinion that the Franks and others who are best acquainted with the Netherlands fix Toxandria locus at Tessemerder, a small place in the Campana to the north of Brabant. Ubert (Gallien, p. 372) gives a different meaning to the word "extera." He remarks that Pliny, describing the north coast of Europe (iv. 14), says: "Toto extera hunc usque ad Scaldiam usque Germanorum accolunt genem," and he then explains the peoples as far as the Scaldia. Afterwards (c. 17) he adds "a Scalli incolunt, &c.; and a few lines further, a word "introrsus" is opposed to this "extera;" from which Ubert concludes that "extera" here means the country beyond, a meaning which it has in two other passages of Pliny (ii. 67, iv. 13). After describing the "extera, or coast, Pliny mentions the peoples in the interior, and in the third place the Germanic peoples on the Rhine. Accordingly Ubert concludes that we must look for the Toxandri in the neighbourhood of Ghent and Bruges.

TRACANA (Τρακαν, Ptol. iii. 5. § 27), an inland city of European Sarmatia. [G. L.]

TRACHIS (Τραχίς, Ερώτη, Θέμ., et alli; Τραχίς, Strab.; Eth. Τραχίους). 1. A city of Mælia, in the district called after it Trachis. It stood in a plain at the foot of Mt. Oeta, a little to the N. or rather W. of Thermopylae, and derived its name from the rocks which surrounded the plain. It commanded the approach to Thermopylae from Thermessus, and was, from its position, of great military importance. (Herod. vii. 176; Strab. ix. p. 426; Steph. B. z. v.) The entrance to the Trachian plain was only half a stade in breadth, but the surface of the plain was 22,000 stadia, according to Herodotus. The same writer states that the city of Trachis was 5 stadia from the river Meles, and that the river Aeaxus issued from a gorge in the mountains, to the S. of Trachia. (Herod. vii. 198.) According to Thucydides, Trachia was 40 stadia from Thermopylae and 20 from the sea (Thuc. iii. 92.) Trachis is mentioned in Homer as one of the cities subject to Achilles (Il. ii. 682), and is celebrated in the legends of Hercules as the scene of
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this hero's death. (Sph. Trach. passim.) It became a place of historical importance in consequence of the colony founded here by the Lacedaemonians in the sixth year of the Peloponnesian War, B.c. 436. The Trachinians and the neighbouring Doriens, who suffered much from the previous invasions of the Oetaean tribes, obtained aid from the Spartans, who eagerly availed themselves of this opportunity to plant a strong colony in this commanding situation. They issued an invitation to the other states of Greece to join in the colony; and as many as 10,000 colonists, under three Spartan exiles, built and fortified a new town, to which the name of its founder was given, from the great hero, whose name was so closely associated with the surrounding district. (Thuc. iii. 92; Diod. xii. 59.) It was usually called the Trachinian Heraclea, to distinguish it from other places of the same name, and by later writers Heraclea in Phthiotis, as this district was subsequently included in the Thessalian Phthiotis. ('Hdt. viii. 8, 39, 41; Xen. Hell. i. 2. § 18; Diod. xii. 77, xv. 57; Ἱερσελεωτα εἰς ἐπὶ Τρακίας, Thuc. v. 51; Ἠ Ἡ Τρακία καλουμένη προτέρους, Strab. i. p. 428; Heraclea Trachin dicta, Plin. iv. 7. a. 14; Η. Θεσσαλίας, Ptol. iii. 13. § 46.) The new colonists also built a port with docks near Thermopylae. It was generally expected that this city, unlike the other cities of Sparta, would become a formidable power in Northern Greece, but it was attacked from the beginning by the Thessalians, who regarded its establishment as an invasion of their territory; and the Spartans, who rarely succeeded in the government of dependencies, displayed haughtiness and corruption in its administration. Hence the city rapidly dwindled down; and in B.C. 420 the town was taken by the neighbouring Thessalian tribes, and Xenarces, the Lacedaemonian governor, was slain in the battle. Sparta was unable at the time to send assistance to their colony; and in the following year the Boeotians, fearing lest the place should fall into the hands of the Athenians, took possession of it, and dismissed the colonists, on the ground of mis-conduct. (Thuc. v. 51, 52.) The Lacedaemonians, however, regained possession of the place; and in the winter of B.C. 409—408, they experienced here another disaster, 700 of the Heracleots being slain in battle, together with the Lacedaemonian harmost. (Xen. Hell. i. 3. § 18.) But, after the Peloponnesian War, Heraclea again rose into importance, and became the head-quarters of the Spartan power in Northern Greece. In B.C. 399 Harippidas, the Lacedaemonian, was sent thither to repress some factional movements in Heraclea; and he not only put to death all the opponents of the Lacedaemonians in the town, but expelled the neighbouring Oetaeans and Trachinians from their abodes. (Diod. xiv. 58; Pol. i. p. 398; Plut. xiv. 1. 3.) The Thessalians, under the command of Lysanias, went to the assistance of the Spartan garrison, and gave the city to the old Trachinian and Oetaean inhabitants. (Diod. xiv. 83.) The walls of Heraclea were destroyed by Jason, lest any state should seize this place and prevent him from making the Spartan governor on the ground of his misconduct. (Diod. xiv. 39; Η Ναύπαξ, Plut. Ant. vi. 4. § 27.) At a later time Heraclea came into the hands of the Athenians, and was one of the main sources of their power in Northern Greece. After the defeat of Antiochus at Thermopylae, B.C. 191, Heraclea was besieged by the Roman consul Aelius Glabrio, who divided his army into four bodies, and directed his

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attacks upon four points at once; one being stationed on the river Asopus, where was the granum; the second near the citadel outside of the walls (extra muros), which was almost more thinly inhabited than the city itself; the third towards the Malian gulf; and the fourth towards the mouth of the river Diames. The country around was marshy, and abounded in lofty trees. After a siege of twenty-four days the Romans succeeded in taking the town, and the Astolians retired to the citadel. On the following day the consuls seized a rocky summit equal to the citadel in height, and separated trees only by a chasm so narrow that the two summits were within reach of a missile. Thermopylae the Astolians surrendered the citadel. (Liv. xxxvi. 21.) Leake remarks that it seems quite clear from the account of Livy that the city occupied the isthmus between the rivers Kavarna (Asopus) and Maeaca (Melas), extending from the sea to the other, as well as a considerable distance in the plain in south-eastern direction. There were some vestiges of the citadel upon a lofty rock shore; and upon its perpendicular sides there are many catacombs excavated. "The distance of the citadel above the town justifies the words extra muros, which Livy applies to it, and may explain also the mention of ibabo (l.c.), that Heraclea was six stadia distant from the ancient Trachis; for, with reference to the position of the town, it was taken exactly at the point of the isthmus, as the ancient name the Trachus of Herodotus, the citadel, which according to Livy, was better inhabited in the Astolian War than the city, may very possibly have been the only inhabited part of Heraclea two centuries later." (Leake, Northern Greece, vol. ii. pp. 22—29.)

Sunny SEM and PHOCICA (ἡ Φωκεία), a small city of Phocias, situated upon the confines of Boeotia, and on the road to Lebadeia. (Strab. i. p. 423; Pos. x. 3. § 2.)

TRACHONITIS (Τραχωνίτης, Lake, i. 1; Joseph. Ant. xvi. 9, B. J. iii. 3; Plin. v. 18. 16; Τραχωνίτης, Joseph. Ant. xvi. 16.) according to Josephus, a portion of Pelasgic Tribes, and S. N. directed from the neighborhood of the sea of Galilee in the direction of Damascus, having the Syrian desert and Auranitis on its eastern frontier, Iteraces on the S., and Gaulanitis on the W. It was considered as the northern province of Perses (Dios. i. e. Πέρσας τοῦ Ἰτέρας, Jastrow. i. 9; Mann. ii. 25.) According to Strabo, it lay between Damascus and the Arabian mountains (xvi. 753); and from other authorities we may gather that it adjoined the province of Bataneas (Joseph. B. J. ii. 20. § 4) and extended between the Regio Decapolitana (Fla. xvi. 15) as far S. as Bostra (Enese. Orant. x. 11 verse 4.) It derived its name from the rough nature of the country (τραχωνίτης, i.e. τραχώς καὶ νεπτός) and the mode of life of the inhabitants. (Strab. v. 755, 756.) According to Strabo, the city of Trachonitis was considered to be one of the summits of two mountain ranges on the road from Mecthen to Damascus, near the village of Al-Aune (Tracoidea, p. 115.) The inhabitants of Trachonitis are called by the compilers of the Ptolemy, Ἰτέρας ἢ Τραχωνίτης ἄνδροι (c. 12 § 26), and they seem to have maintained their mountain abode for a remarkable length of time (Joseph. Ant. iv. 4. § 27.) For which the rough nature of the country they inhabited, full as it was of clefts, and holes and secret fastnesses, was peculiarly well suited (Joseph. Ant. xvi. 10. § 1.) Trachonitis belonged originally to the territory of Philipidus, the son of Herod.
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marked as 10 miles from Philippi. This is apparently a corruption of "Traelio," since numerous coins (one of which is figured below) have been found near Amphipolis with the inscription TRAJAIN. Leake conjectures with much probability that the real name was Tragilus, and that in the local form of the name the τ of may have been omitted, so that the TRAJAIN of the coin may represent the Hellenic Tραγηλις. (Eckhel, vol. ii. p. 81; Leake, Northern Greece, vol. iii. p. 228.)

COIN OF TRAGILUS OR TRAEILUS.

TRAGURIUM (Τραγορίου, Strab., Ptol.; Tragourio, Polyb.), an important town of Dalmatia, situated upon an island, which was separated from the mainland by an artificial channel. According to the Antonine Itinerary, it was distant 16 miles from Prastorium and 13 from Salona. Pliny calls it "Tragurium civium Romanorum," and says that it was celebrated for its marble. Its name is preserved in the modern Trasac. (Polyb. xxxii. 18; Strab. ii. p. 124, vii. p. 315; Ptol. ii. 17, § 14; Plin. iii. 22, § 26; Mela, ii. 3; J. A. Ant. p. 272; Tab. Peut. Grec. Rev. iv. 16.)

TRAGUS. [Capharae.]

TRAIA CAPITA (Itin. Ant. p. 399), more correctly Thia Capita (Geog. Rev. v. 3), since it lay near the three mouths of the Iberus, a town of the Costanii, in Hispania Tarraconensis, between Dertosa and Tarraco. Variously identified with Tivisa and Torre del Aliga. (T.H.D.)

TRAJAN'NI MUNIMENTUM, a fort or castle built by Trajan on the southern bank of the river Moenus, not far from its junction with the Rhenus. (Amm. Marc. xvii. 1) The site is uncertain, nor is it known what the Munimentum really was. (L.E.)

TRAJANOPOLIS (Τραγανόπολις), a town in Mydia, in the district occupied by the tribe of the Thraesmothyratae, on the frontiers of Phrygia. (Ptol. v. 2, §§ 14, 15.) The Cilician city of Seclinus also for a time bore the name of Trajanopolis. [Seclinus.] (L.E.)

TRAJANOPOLIS (Τραγανόπολις), an important town in the S. of Thrace, which was probably founded by or in honour of the emperor Trajan, about the time when Ptolemaios was founded, to perpetuate the name of his wife Plotina. Its exact site appears to be somewhat doubtful. Some authorities describe it as situated on the right bank of the H serifus, near the pass in the range of Mount Rhodope, through which that river flows, and about 40 miles from its mouth. Now this is the site of the modern Oriškova, with which accordingly it is by some identified. It would be difficult, however, to reconcile this with the various distances given in the Itineraries: e. g. Trajanopolis is stated to be 9000 paces from Temprya, and 29,000 from Cypselis; whereas the distance of the former is assigned to Temprya and Cypselis, being, however, much more distant from the latter. But this is only one example out of many showing how extremely imperfect is our knowledge of the geography of Thrace, both ancient and modern. In the map of the Society
TRAIJECTUM.

for the Diffusion of Useful Knowledge Trajanopolis is placed on the Euxinian Way at a considerable distance W. of the Hebrus, and at a point which fulfills too well the condition that the city is at a distance of two places above mentioned.

Trajanopolis became the capital of the province of Rhodope, and continued to be a place of importance until the fourth century. It is remarkable, however, that it is not mentioned by Ammianus in his general description of Thrace (xxvii. 4); according to the same writer the Rhodope is Maximinopolis, Maroneia, and Aenna. (Prot. iii. 11. § 13; Hieroc. p. 631; Prop. de Aed. iv. 11; Const. Porph. de Caes. ii. 54; Cantar. i. 38, iii. 67, et alibi; It. Ant. pp. 175, 322, 332, 333; It. Hier. p. 629; Geogr. Bar. iv. 6; cf. Mannert, vii. p. 234.)

[2.

TRAIJECTUM, in North Gallia, is not mentioned in any Roman writing before the Iun. of Antoninus.

It was on the Roman road which ran along the Rhine from Lugdunum Batavorum, and the site is Utrecht in the kingdom of the Netherlands, at the bifurcation of the old Rhine and the Yach. The modern name contains the Roman name abbreviated, and it is most probably a corruption of the word Oude (Utrech); but D'Anville observes that the name is written Utrecht as early as 870.

[3.

TRAJECTUS in Gallia, placed by the Antonine, Iun. on a road which runs from Aginnum (Agens) through Exciium and Trajectus to Vesunna (Perigeeus). Trajectus is xxi. from Exciium (Tilie Nemus), and xviii. from Vesunna, and it marks the passage of the frontier. The names of these two positions at a place called Pontes on the Dorodna, opposite to which on the other bank of the river is La Lincie, mentioned in the Table under the name of Dolidinum. [Dolidinum.]

[4.

TRAILS. [Traiens.]

TRAILS or TRALLIS (Trodalia, Trodalia, Exodala, ExoAdalos), a large and flourishing city of Caria, on the southern slope of Mount Mopsogait, a little to the north of the Sramander, a small tributary of which, the Edon, flowed close by the city, while another passed right through it. Its acropolis was situated on a lofty eminence in the north of the city. Trails was said to have been founded by Arges in conjunction with a body of Thracians, whence its name is believed to have originated. (Strab. xiv. pp. 648, 649; Hesych. s. v.; Diod. Sic. xvi. 65; Pint. Ages. 16), for it is said to have previously been called Anthia, Evanthia, Ermyna, Charax, Seleucia, and Antiochia (Steph. B. s. v. Trodalia, Xonder; Elym. M. p. 389; Pint. v. 29). Others, however, state that it was a Pelasgian colony, and originally bore the name of Larisa (Agath. ii. 17; Schol. ad Hom. II. x. 429). It was situated in a most fertile district, at a point where highroads met from the south, east, and west; so that it must have been of considerable commerce. (Cic. ad Att. v. 14, ad Fam. iii. 5, ad Quint. Frat. i. 1; Strab. xiv. p. 663.) The inhabitants of Trails were celebrated for their great wealth, and were generally appointed asarchs, that is, presidents of the games celebrated in the district. But the country in which Trails was situated was much subject to earthquakes; in the reign of Augustus many of its public buildings were greatly damaged by a violent shock; and the emperor gave the inhabitants a handsome sum of money to repair the losses they had sustained. (Strab. xii. p. 558.) Out of gratitude, the Trailsians petitioned to be permitted to erect a temple in honour of Tiberius, but without effect. (Tac. Ann. iv. 53.) According to Pliny (xxxiv. 49), king Attalus had a palace at Trails. A statue of Caesar was set up in the temple of Attalos, and during the presence of Caesar in Asia a sacrifice is said to have happened in the temple, respecting which see Cae. Bell. Civ. iii. 103; Plut. Caes. 47; and Val. Max. i. 6. The city is very often mentioned by ancient writers (Xen. Alex. l. 4. § 8; Hist. Gr. ii. 3. § 21; Polyb. xii. 27; Liv. xxvii. 45, xxviii. 39; Diod. xix. 36, xx. 35; Ptol. v. 2. § 19; Hieroc. p. 659). During the middle ages the city fell into decay, but was repaired by Andronicus Palaeologus (G. Pachymer, p. 320). Extensive ruins of the place still exist above the modern Ghiasal Hisar, in a position perfectly agreeing with the description of Strabo. (See Arndell, Seven Churches, pp. 58, 65, 233; Leake, Asia Minor, pp. 243, 316; Fellows, Asia Minor, pp. 276, 175.) As to the coins of Trails, which are very numerous, see Sentini, p. 89. [L.S.]

COIN OF TRAILS.

TRAILS or TRALLIS (Trodalia), a town in Phrygia, on the west of Aigames, and 15 miles east of Hierapolis, not far from the banks of the Maeander (Hieroc. p. 667; Conc. Const. ii. p. 243; Conc. Nica. ii. p. 213; Ph. Strab. p. 16), near the village of Kuslar are probably those of Trails. [L.S.]

TRALLIA (Troallia; Eta Troalla, Troallis, Step. B. s. v.), a district of Illryia, whose inhabitants, the Trall, are mentioned several times by Livy (xxvii. 33, 34, 35, 36, 37). TRALLICON, a town of Etruria, mentioned only by Pliny (v. 29), situated on the river Harspaus; but in his time it had already ceased to exist. [L.S.]

TRAMPA. [Tymphiara.]

TRANSCELLENSI MONS, a mountain in Mauretania, between Caesareae and the river Chalaphe. (Amm. Marc. xxi. 5. § 20.) [T. H. D.]

TRANSDUCTA. (Transducta, Prot. ii. 4. § 6), and in a fuller form, Julica (tr. = trudact−) TRACTADUC, a town of the Bastulii, in Hispianeta, Baetica, to the E. of Mellaria. It is doubtless the same place which Strabo (ii. 140) calls "Ioma Idca, and gets down between Belon and Gades, whither the Romans transplanted the inhabitants of Zela, in Mauretania Tingitana. According to the text (iii. p. 544) it is also the Tingentera of Mela (ii. 6), who informs us that he was born there, though it is not easy to see how it could have had so many names. But the ground for the conjecture is that Tingentera, according to Mela, was inhabited by Phoenicians, who had been transported thither, which in some respects resembles Strabo's account of the town of "Juba's song at the modern Tarifa," or its neighbourhood. For on the Textus, loc. cit. p. 596; Eckhel, Doct. Num. i. 1. p. 30; Meeuwes, l
TRANSMARISCA.

p. 26, and Suppt. i. pp. 19, 45; Sestini, p. 90; Flores, Esp. Supr. x. p. 50; Mémoire de l'Acad. des Insers. xxx p. 103.)

TRANSMARISCA (Τρανσμαρισκα, Pol. iii. 10. § 11; Τρανσμαρισκα και Τρανσμαρισκα, Proc. op. Aed. iv. 7. p. 298.) The former is the more correct statement, for the town stood on the southern slope of Mount Cadmus, to the south-east of Antiochia, and, according to the Notitia Imperii, afterwards belonged to the province of Piacatian. It is possible that the ruins which Arundelli (Diciiscopii, ii. p. 147) found at Kealio-kealio may be those of Transmarisca.

TRAPEZOPOLIS (Τραπεζοπολις or Τραπεζο-πολις: Ed. Trapanopolites), a town situated, according to Ptolemy (ii. 2, § 18), in Caria, but according to Socrates (Hist. Eccl. vii. 36) and Hierocles (p. 65), in Phrygia. The former is the more correct statement, for the town stood on the southern slope of Mount Cadmus, to the south-east of Antiochia, and, according to the Notitia Imperii, afterwards belonged to the province of Piacatian. It is possible that the ruins which Arundelli (Diciiscopii, ii. p. 147) found at Kealio-kealio may be those of Transmarisca.

TRAPEZUS (Στρατοπολις: Ed. Τραπεζο-πολις: now Tarabosim or Tarabosim), an important city on the coast of Pontus, on the slope of a hill, 60 stadia to the east of Hermasona, in the territory of the Macrones (Anon. Peripl. P. E. p. 18), was a colony founded by the Sicani, who formed many establishments on this coast. (Xenoph. Anab. iv. § 22; Arrian, ii. p. 6, 5; Strabo, xli. p. 583.) It derived its name probably from its form, being situated on an elevated platform, as it was a table above the sea; though the town of Trapezus in Arcadia pretended to be the mother-city of Trapezus in Pontus (Paus. viii. 27. § 4). Trapezus was already a flourishing town when Xenophon arrived there on his memorable retreat; and he and his men were魔术的. (Xenoph. Anab. v. § 10.) At that time the Colchians were still in possession of the territory, but it afterwards was occupied by the Macrones. The real greatness of Trapezus, however, seems to have commenced under the dominion of the Romans. Pliny (iv. 4) calls it a free city, a distinction which it had probably obtained from Pompey during his war against Mithridates. In the reign of Hadrian, when Arrian visited it, it was the most important city on the south coast of the Euxine, and Trajan had before made it the capital of Pontus Cappadocicus, and provided it with a larger and better harbour. (Arrian, Peripl. P. E. p. 17; comp. Tac. Ann. xiii. 39, Hist. iii. 47; Pomp. Mela, i. 19; Strab. vii. pp. 905, 920, xi. p. 499, xliii. p. 548; Steph. Byz. s. v.) Concerning it was a strongly fortified commercial town; and although in the reign of Gallienus it was sacked and burnt by the Goths (Zosim. i. 53; Eustath. ad Dion. Per. 687), it continued to be in such excellent condition, that in the reign of Justinian it required but few repairs. (Proc. op. Aed. iii. 7.) From the Notitia Imperii (c. 38) we learn that Trapezus was the station of the first Pontian legion and its staff. Some centuries later a branch of the imperial house of the Commen declared themselves independent of the Greek Empire, and made Trapezus the seat of their principality. This small principality maintained its independence even for some time after the fall of Constantinople; but being too weak to resist the overwhelming power of the Turks, it was obliged, in A.D. 1460, to submit to Mohammed II., and has ever since that time been a Turkish town. (Chasecond. ii. p. 263, fol.; Duc. 45; comp. Gib. Hist. iii. 22.) The importance of Trapezus, called Daphnis, was formed by the acropolis, which was built on a rock running out into the sea. (Anon. Peripl. P. E. p. 18.) The city of Trebizond is still one of the most flourishing commercial cities of Asia Minor, but it contains no ancient remains of any interest, as most of them belong to the period of the Emperor Constantine the Great, who founded it. (Voyage sur la Levant, iii., lettre 17, p. 78; Fontanier, Voyages dans l'Orient, p. 17-23; Hamilton's Researches, i. p. 240.) The coins of Trapezus all belong to the imperial period, and extend from the reign of Trajan to that of Philip. (Eickel, i. 2. p. 368; Sestini, p. 60.)

TRAPEZUS (Πρατεζο-πολις: Ed. Τραπεζο-πολις), a town of Arcadia in the district of Panos, a little to the left of the river Alpheius, is said to have derived its name from its founder Trapezus, the son of Lycon, or from trepezus (τραπεζος), "a table," because Zeus here overturned the table on which Lycon offered him human food. (Paus. viii. 3. §§ 2, 3; Apollod. iii. 8. § 1.) It was the royal residence of Hippothus, who transferred the royal government from Teges to Trapezus. On the foundation of Megalopolis, in B.C. 371, the inhabitants of Trapazus refused to remove to the new city; and having thus ensured the anger of the other Arcadians, they quitted Peloponnesus, and took refuge in Trapezus on the Pontus Euxinus, where they were received and remained for a kindred period. The statue of one of their gods was removed to Megalopolis, where it was afterwards brought to Trapezus. Trapezus stood above the modern Maritza. (Paus. viii. 5. § 4, 27. §§ 4-6, viii. 29. § 1, 31. § 5; Herod. vi. 127; Steph. Byz. s. v.; Leake, Morea, vol. ii. p. 292; Rosso, Reisen im Peloponnes, vol. i. p. 90.)

TRAPEZUS MENS. (Τραπεζομήνικος) is a town of Myra, mentioned by Strabo in conjunction with Perpera (xiii. 607.) Trapezus (ad Lycoph. 1141, 1159) mentions a tower named Trans (Στρατοπολις: Ed. Τραπεζο-πολις) in the Traed.

TRASIMENUS LACUS (Στρατοπολις: Ed. Τραπεζο-πολις) in the Traed.

TRASIMENUS LACUS, a lake situated 10 miles in length and 8 in breadth: and differs from all the other considerable lakes of that country in not being of volcanic origin. It is merely formed in a depressed basin, surrounded on all sides by hills of moderate elevation, and having no natural outlet. The hills on the N. side of the lake, which extend from Crotone to Persia, are considerably more elevated than those that form the other sides of the basin, but even these scarcely rise to the dignity of mountains. The lake itself is of small depth, nowhere exceeding 30 feet, and its banks are almost everywhere low, flat, and covered with reeds. No con-
siderable town was situated on its shores: Perusia, from which it derives its modern name of the Lago di Perugia, stands on a lofty hill about 10 miles to the E. of it; Clusium is situated about 9 miles to the SW., and Cortona between 6 and 7 to the NW. The highroad from Arretium to Perusia followed the northern shore of the lake for a considerable distance.

The lake Trasimenus derives its chief celebrity from the great victory obtained upon its shores by Hannibal, over the Roman consuls, C. Flaminius, B. C. 217, and the greatest of the generals sustained by the Roman arms during the whole course of their history. The circumstances of this battle are more clearly related and more readily understood with reference to the actual localities than those of any of the other great battles of Hannibal. The Carthaginian general, after crossing the Appennines, and effecting his toilsome march through the marshes of Eturia, had encamped in the neighbourhood of Faseulus (Pol. iii. 80, 82). Flaminius was at this time posted with his army at Arretium, and Hannibal, whose object was to draw him into a general battle, moved along the upper valley of the Arno, and passing within a short distance of the Roman army, advanced along the road towards Rome (i. e. by Perusia), laying waste the country as he advanced. Flaminius on this hastily broke up his camp, and followed the Carthaginian army. Hannibal had already passed the city of Cortona on his left, and was advancing along the N. shore of the lake, which lay on his right hand, when, learning that Flaminius was following him, he determined to strike on his right and get the advantage of the strong position which offered itself to him. (Pol. iii. 82; Liv. xxi. 4.) The hills which extend from Cortona to the lake, called by Livy the "montes Cortonenses," and now known as the Monte Guadalmedo, descend completely to the bank of the lake, or at least to the marshes that border it, at a point near the NW. angle of the lake, now marked by a village and a round tower called Borghetto. This spur of the hills completely separates the basin of the lake from the plains below Cortona, and it is not until after surmounting it that the traveller by the modern road comes in sight of the lake, as well as of the small plain or valley, shut in between its N. and W. slopes, which Guadalmedo, which was the actual scene of the catastrophe. "Arrived at the highest point of the road, the traveller has a partial view of the fatal plain, which opens fully upon him as he descends the Guadalmedo. He soon finds himself in a vale, enclosed to the left, and in front, and behind him by the Guadalmedo hills, bending round in a segment larger than a semicircle, and running down at each end to the lake, which obliquely to the right, and forms the chord of this mountain arc. The position cannot be guessed at from the plains of Cortona, nor appears to be so completely enclosed, unless to one who is fairly within the hills. It then indeed appears a place made as it were on purpose for a snare, "locus insidiosus natas." (Livy. xxxii. 39.) While on this summit a narrow marshy pass close to the hill and to the lake, whilst there is no other outlet at the opposite turn of the mountains than through the little town of Passignano, which is pushed into the water by the foot of a high rocky acclivity. There is a woody eminence branching down from the mountains into the upper end of the plain nearer to the site of Passignano, and on this stands a village called Torre" (more properly Tuoro). (Hobhouse, Notes and Illustrations to Childe Harold, canto iv. st. 63.)

From this description of the localities by an eyewitness, which agrees almost exactly with that given by Livy (xxxii. 4), the details of the battle are rendered perfectly clear. Hannibal occupied the hill last-mentioned with the main body of his troops, his heavy-armed African and Spanish infantry, while he sent round his light-armed troops to occupy the position on the mountain on the right, so as to threaten the left flank of the advancing Roman army, while he posted his cavalry and the Gallic troops on the hills on the left between Borghetto and the present road. Flaminius advanced the next morning almost before daylight, while a thick fog rising from the lake still further concealed the position of the enemy. He therefore advanced through the pass, in ignorance of the bodies of troops that hung upon both his flanks, and, seeing only the array in front on the hill of Tuoro, began to draw up his forces for battle in the plain in front of them. But before he was able to commence the engagement, he found himself suddenly attacked on all sides at once: the surprise was complete, and the battle was gained in a few minutes. The core of the Roman army occupied a hill on which there stood an Etruscan village, but finding themselves wholly isolated, the Carthaginians forced the advance of their line. Sixteen thousand Roman troops perished in this disastrous battle: the site of the chief slaughter is still marked by a little rivulet which traverses the plain, and is known at the present day by the name of the Sanguineo. (Hobhouse, i. c.) The details of the battle are given by Polybius (iii. 85, 84) and Livy (xxii. 41), and it is clear from the latter that the localities are much more clearly and accurately described by Livy than by Polybius: the account given by the latter author is not incompatible with the existing local details, but would not be easily understood, unless we were able to correct it by the certainty that the battle took place on this particular spot, as is corroborated by the narratives of Appian and Zonaras.

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Numerous allusions to and notices of the memorable slaughter at the lake of Trasimene are found in the later Roman writers, but they have preserved no additional circumstances of interest. The well-known story related by Livy, as well as by Pliny and later writers, that the fury of the combats rendered them unconscious of the shock of an earthquake, which occurred during the battle, is easily understood without any prodigy, such shocks being frequently very local and irregular phenomena. (Pis. ii. 84. a. 86, xv. 18. a. 20; Cie. de N. D. i. 3.

* The name of Oasseja, a village on the road from Cortona to the lake, has been supposed to be also connected with the slaughter of the battle, but this is very improbable. Oasseja is several miles distant from the lake, and on the other side of the hills. (Hobhouse, i. c.) It is probable moreover that the modern name is only a corruption of Oasseja or Oseraia. (Niebuhr, Lectures, vol. ii. p. 102.)
TRAEUSI.  

de Die. ii. 8; Entrop. iii. 9; Flor. ii. 6 § 13; Orat. iv. 15; Val. Max. i. 6 § 6; Sil. Ital. i. 49, v. 1, Æc.; Ovid. Fast. vii. 770; Strab. v. p. 226.

The lake is now commonly known as the Lago di Pergusa, though frequently called on maps and in guide-books the Lago Trasimeno. [E. H. B.]

TRAUSI (Trapeu), Herod. vi. 3, 4; Trausii, Liv. xxxviii. 41), a Thracian people, who, appear, in later times at least, to have occupied the SE. ophoots of Mount Rhodope, to the W. of the Hebrus, and about Tempea. Herodotus tells us that the Trausit entertained peculiar notions respecting human life, which were marked in their tombs. When a child was born, his kinsfolk, sitting around him, bewailed his lot in having to encounter the miseries of mortal existence; whereas when any one died, they buried him with mirth and rejoicing, declaring him to have been freed from great evils, and to be now in perfect bliss. As the Trausans spoken of by Livy, see Tempea.

Suidas and Hesychius (s. v.) mention a Scythian tribe called the Trausi, who, according to Steph. B. (s. v.), were the same people as the Agathyrai. The last-named author speaks of a Celtic race also, bearing this appellation. On this slight foundation, the locality of the tribe has been marked by the Thracian Taurisci, a tribe mentioned by Strabo (v. 178), where Strabo expressly says that he was unable to state what was the original abode of the Prausii: had he been writing about the Thracian Trausi we may safely assume that no such ignorance would have been acknowledged. Cf. U.K. 351, p. 21, 230. [J. R.]

1. RAVUS (Trausor, Herod. vii. 109), a small river in the S. of Thrace, which falls into the Iapirou Boreas, a shallow estuary penetrating far into the land, NE. of Aderia. The Travus is the principal outlet for the drainage of that part of southern Thrace which is included between the Neustus and the Aeolic-Boeotian coast (s. v. Apennines).

TREBIA, or TREBIA. 1. (Ehth. Trebius, ait. Tresi), a municipal town of Umbria, situated at the western foot of the Apennines, between Fulginiun and the sources of the Clitumnus, about 4 miles from the latter. It is mentioned by Pliny among the municipal cities of Umbria, and its name is found in an inscription amongst the xy Populi Umbriae: in both of these authorities the name of the people is written Trebienses. The Jerusalem itinerary, which places it on the Via Flaminia, 4 miles from Sacaria (at the sources of the Clitumnus) and 5 from Fulginiun, writes the name Trevis, thus approximating closely to the modern name of Tresi. The modern town is still a considerable place standing on a hill elevation abruptly from the valley of the Clitumnus. [Plin. iii. 14, s. 19; Itala. Hier. p. 613; Orell. Inscr. 98.] 2. (Trepia), Ptol. Eth. Trebanus, Tresi, a city s Latium, in the upper valley of the Anaio, about 4 miles from the sources of that river and 10 above the sea level. It is mentioned both by Pliny and Pomponius, as placed amongst the xy Populi Umbriae; who calls it Tresi Aquinta. [Plin. iii. 5, s. 9; Ptol. iii. i. § 69; Fronto.]

* Melas has followed Herodotus very closely in the following passage (ii. 3): "Legatur apud genocad meperiscas, magus defentur: finera contra festa sunt, veluti sacras, cantu inasque celebratur."
TREBIA.

to the W., where the town of Casalidium was betrayed into his hands. Meanwhile Sempronius, who was newly arrived, after a short interval of suspense, was eager for a general engagement, and his confidence was increased by a partial success in a combat of cavalry, in the plain between the Trebia and the Padus (Liv. 69.) Hannibal, whom his side was equally desirous of a battle, took advantage of this disposition of Sempronius, and succeeded in drawing him out. Scipio would not yield to the venture to attack him, into the plain below, which was favourable to the operations of the Carthaginian cavalry and elephants. For this purpose he sent forward a body of Numidian horse, who crossed the Trebia and approached the Roman camp, but, as soon as a body of Roman cavalry and light-armed troops were sent out against them, rushed skirmishing until they had crossed the river. Sempronius followed with his whole army, and crossed the Trebia, not without difficulty, for the river was swollen with late rains, and was only just fordable for the infantry. His troops suffered severely from cold and wet, and when the two armies met in order of battle, early began to feel the energy inferior to the enemy; but this was decided by a body of 1000 foot and 1000 horse, under the command of Mago, the brother of Hannibal, which had been placed by that general in ambuscade, in the hollow bed of a stream which crossed the field of battle, and by a sudden onset on the rear of the Roman army, threw it into complete confusion. A body of about 10,000 Roman infantry succeeded in forcing their way through the centre of the enemy's line, but finding themselves isolated, and their retreat to their camp quite cut off, they directed their march at once towards Placentii, and succeeded in reaching that city in safety. The other troops were thrown back in confusion upon the Trebia, and suffered very heavy loss in passing that river; but those who succeeded in crossing it, fell back upon the body already mentioned and made good their retreat with them to Placentia. Thither also Scipio on the following day repaired with that part of the Roman forces which had not been engaged in the battle. (P. 73.)

From the view above given of the battle and the operations that preceded it, which coincides with that of Sallust (La morte di Catone. d'Ammoni en Ammian. lib. xxxvi, cap. 130.), it seems certain that the battle itself was fought on the left bank of the Trebia, in the plain, but a short distance from the foot of the hills; while the Roman camp was on the right bank of the Trebia. It is certain that this view accords much the most intelligibly with the operations of the armies, and there is a name in the narrative of Polybius (which has been oddly followed in the above account) connected with it, though it must be admitted that some difficulties remain unexplained. Livy's narrative on the contrary is confused, and though based for the most part on that of Polybius, seems to be mixed up with that of other writers. (Liv. xxxvi. 22—24.) Scipio after the defeat of the Romans crossed the Padus and set out for Placentia, where he had stationed an army. (Liv. xxxvi. 24.)

TREBULA.

The battle on the Trebia is alluded to later and described by Silius Italicus:—

"And joined Scipio from Sena and not from Ariminum. Such arbitrary assumptions as these we reserve of discussing a question, the decision of which rests mainly, if not entirely, on the ancient Polybius." (Nieuwber's Lectures on Roman History. Book xvi. p. 94.)

"Hannibal, having crossed the Padus below Placentia, and his innumerable forces joined Scipio from Sena and not from Ariminum." (ibid. pp. 94—101.)

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TREIA.

..." (Plin. vi. 12. a. 17). Its site is clearly
Monte Leone, sometimes called Monte
l'Ass Sabina, a village about 2 miles on the
the Via Salaria, between Ostia Nova
and S. Lorenzo. Here there are considerable
ruins, including those of a theatre, of thermæ or
part of the ancient pavement. Several
inscriptions have been discovered, some of
the name of the people, "Plebs Treba-
" Trebulanìi Tusciaci," and "Trebulanìi
o that no doubt can remain of its attribu-
Chaupy, Magasin d'Histoire, vol. iii. pp. 93—
11. Inscr. 923, 3443, 3963.) As this seems
been much the most considerable place of
, it is probably that meant by Strabo, as a
Trebusa without any distinctive adjunct
on connexion with Eretum (Strab. v. p. 228).
ber Colonarius also mentions a "Tribule,
ium" (p. 258) which is probably the same
Martialis also alludes to Trebusa as situated
and dell' Abie, Rome, p. 190.) Certain
of the two places he here refers to.
Chaupy, Mom. della Sabina, vol. i. p. 190.)
obably that the Tribula (Tricola) of Dionsy-
mentioned by him among the places assigned
to the Abingua, Dionys. i. 14) may be
with the Trebusa Sufennas of Pliny. In
we know that it could not be far

[ E. H. B.]

IIA (Eia. Treienas; Ru. near Treia,) a mu-
town of Picenum, situated on the left bank of
the river Potentia, about 9 miles below Septempeda
villages on the Apennine, as the
the archographer that mentions it; but it is probable
the Tricola of Poleni is only a corruption
me. (Plin. iii. 13. a. 18; Ptol. iii. 1. § 52.) The
are enumerated by Pliny among the
communities of Picenum, and the municipal
of the town is further attested by several in-
ons. (Dell. Inscr. 516, 3899.) It seems in-
to have been a considerable place. The Isi-
or Antoninus places it on the branch of the
Nmania which led direct to Ancona: it was
from Septempeda and 18 from Anxium. (Ant.
p. 312.) Cluverius says that he could
trace either of the place or the name; but
ins are pointed out by Holstein as still
on the left bank of the Potentia, at the
of the hill occupied by the village of Montecchio.
latter place has since adopted the ancient name
Eia, and having been augmented by the popu-
several neighbouring villages, is now be-
a considerable town. (Cluver. Ital. p. 738; 
ten. Not. ad Chae. p. 136.)

[ E. H. B.]

TRIEMIUS I158. [DOMITIUS AURELIUS] BEMITHUS (Triumviro, Steph. B. e. e.; 
Trei-
iov, Ptol. v. 14. § 6; Triumvori, Constant. de
i. 15, p. 39, ed. Born; Triumvoriis, Hieroc.
07. Ed. Tumovodoris, Tumovodantli,) a
town in the interior of Cyprus, was the seat of a
bishops' see and a place of some importance in the By-
santine times. According to the Pujinger Table it
was 18 miles from Salamis, 24 from Citium, and 24
from Tamasus. Stephania B. calls it a village
of Cyprus, and derives its name from the terebinth
trees (terebintos) which grew in its neighbourhood.
(Engel, Korros, vol. i. p. 329.)

TREMULA, a town in Mauretania Tingitana. (Itin. Ant. p. 24.) Variously identified with
Essaouen and Sos de Campo. [T. H. D.]

TREPONTIUM or TRIPUNTUM, a place on the
Appian Way near the entrance of the Pontine
Marshes, 4 miles nearer Rome than Forum Appii.
It is not mentioned as a station in the Itineraries,
but we learn from an inscription of the time of
Trajan that it was from thence the part of the road
which was restored by that emperor began.
This important work, as we are informed by another
inscription, was continued for nineteen miles,
a circumstance that explains the origin of the name
Decennovium, which occurs at a later period in
connection with the Pontine Marshes, and which
calls the Decennovium a river; but it is evident
that it was in reality an artificial cut or canal, such
as must always have accompanied the highroad
through these marshes, and as we know already
existed in the days of Herone from Forum Appii.
The importance of this work will account for the
circumstance that we find the Pontine Marshes, as
themselves called by Cassiodorus "Decennovium Pa-
ludes." (Cassiod. Var. ii. 32, 33; Procopop. B. G. i.
11.) The site of Trepontium is clearly marked at
the distance of 39 miles from Rome, by the name
of Torre di Treponti, together with the remains of
the 3 ancient bridges, from which it derives its name
(Trebusa, Magasin d'Histoire, vol. iii. pp. 887—888;
D'Anville, Analyses de l'Italie, pp. 184—187.)

The inscriptions above cited are given by Sir
R. Hoare, Class. Tour, vol. i. pp. 97, 98; and
by the Abod Chaupy (l. c.). The name of Tra-
and, found in Strabo (v. p. 237) among the
the left of the Appian Way, can hardly be other
than a corruption of Trepontum, but it is wholly
out of place in that situation, and is most likely
by Kramer to be an interpolation. [E. H. B.]

TRESES (Treses), a people repeatedly men-
tioned by Strabo, generally as a tribe of, or at
least, as closely connected with, the Cimmerii, but
in a few passages as Thracians. They are not named
by Homer or Herodotus. Strabo was evidently
decided whether to regard them as a distinct race, or
as identical with the Cimmerii, in whose company
they several times made destructive inroads into
Asia Minor. The Cimmerii, whom they name
Treses also, or some tribe of them, often overran
the southern shores of the Euxine and the adjoining
countries, sometimes throwing themselves upon
the Paphlogoniai, at other times upon the Phrygiai,
the time when they say Mida was slain, drinking
bull's blood. And Lygdamis led his army as far
as Lydia and Ionia, and took Sardes, but perished
in Cilicia. And the Cimmeri and Treses often
made such expeditions. But they say that the
Treses and Cossus [their leader] were at last
driven out [of Asia] by Madya, the king of the
Scythiani." (Strab. i. p. 61.) Cæcilienses states

* The reading in the text is "καὶ Ἀρδας τῶν Ἐρνίμων Βασιλέως;" but as just before we
end Μάδσος τοῦ Σάινδοκού, we can have no hesita-
that Sardes was taken several times; first by the
Cimmerians; then by the Treves and Lydians, as
Callinus also shows; lastly in the time of Cyrus and
Croesus.” (Id. xiii. p. 637.) “In olden times, it
belonged to the Magnesians [the people of Magnesia on the
Meander] to be utterly destroyed by the Treves,
Aeolian tribe.” (Id. xiv. p. 647; see also xi.
p. 511, xii. p. 575; Callimachus, Vol. I. p. 623, seq.;
Müller, Hist. Lat. Antiq. Greece, pp. 108, 109; and
cf. Herod. i. 6, 15, 16, 18, 103.)

Various attempts have been made to fix the dates of
these events; but the means of doing so appear to be
wanting, and hence scholars have arrived at
very different conclusions on the subject. Strabo
infers from some expressions of Callinus that the
destruction of Sardes preceded that of Magnesia,
which latter occurred, he considers, after the time
of that poet, and during the age of Archilochus,
who alludes to it.

Thucydides (ii. 98) states that the kingdom of
Sitalces was bounded on the side next to the Triballia
by the Treves and Tilatazi, who dwelt on the northern
slope of Mount Scombraeus (Scornus), and extended
towards the W. as far as the river Oceus (Oescus).
Whether this relative clause applies to the Treves
as well as to the Tilatazi is doubtful; but the colo-
nymen of the words seems to confine it to the
latter.

Strabo (i. p. 59) speaks of the Treves as dwelling
with the Thracians; and says that the Treves, who
were Thracians, possessed a part of the Thracian
after the time of Ptolemaic (xiii. p. 586).

Pilaq does not mention the Treves as a Thracian
people; but in the description of Macedon (iv. 10.
a. 10) states that they, with the Dardani and Piri,
dwelt on its borders; it is not clear, however, what
borders are meant. (Cf. Theopom. Frag. 313,
where they are called Τηθρικο; and Steph. B. p. 664,
where also a district of Thrace inhabited by them is
named Τρακτ.)

It is possible that these Thracian Treves were the
descendants of a body of the Cimmerian Treves, left
N. of the Haemus when the main body advanced to
Asia Minor; for there can be little doubt that Nie-
bul's view respecting the course of their inroads is
true. “The general opinion, which is presupposed
in Herodotus also, that the Cimmerians invaded
Asia Minor from the E., along the coasts of the
Euxine. But it would seem that, on the contrary,
they came through Thrace, for they made their first
appearance in Lonia and Lydia. The former road is
almost entirely impassable for a nomadic people, as
the Caucasus extends to the very shores of the
Euxine.” (J. R. U. Hist. i. p. 32, note.)

In confirmation of the conjecture above made, we
may refer to the parallel case mentioned by Caesar
(E. G. ii. 29), that the Austrians, a Belgian tribe,
were the descendants of the 6000 men whom the
Cimbri and Teutons, on their march towards Italy,
left behind them W. of the Rhine, to guard that part
of their property which they were unable to take with
them any farther. [J. R.]

TREBUS (Τρόμος, Strab.: Σασσο), a river of La-
tium, and one of the principal tributaries of the Liris
(Corinna), into which it discharges its waters
close to the ruins of Fabrateria. (Strab. v. p. 237.)
It is mentioned only by Strabo, but there is
no doubt of its identification: it is still called the
in adopting Kramer's emendation of Ιουκαιδιμος
for Ιουκαιδιμος.

TRETEUM. Tres Tabernae, the Three Trees, was a
market or relay for horses mentioned in the Jerusalem
Itin. between Vasates and Elusa (Euseb.). Its
site is unknown. [G. L.]

TRE TABERNAE, was the name of a station on
the Via Appia, between Arcia and Forum Appii,
which is noticed not only in the Itineraries (Ita.
Ant. p. 107; Tab. Pess.), but by Cicerio and
Suetonius as Apsus. From the former we learn that a branch road from Antium joined to
Appian Way at this point (Cic. ad Att. ii. 12):
while in the latter it is mentioned as the place
where many of the disciples met St. Paul on his
tour to Rome. (Acts, xxvii. 15.) It was
probably therefore a village or place of some impor-
tance from the traffic on the Appian Way. Its
name, as we have seen, is identical with the
Antonine Itinerary, which gives 17 miles from
Arcia to Tres Tabernae, and 10 from thence to
Forum Appii: and it is a strong confirmation of
the accuracy of these data that the distance thus
obtained from Forum Appii to Rome corresponds
exactly with the true distance of that place, as
marked by ruins and ancient milestones. It is
therefore wholly unnecessary to change the distance in
the Itinerary, as proposed by D'Anville and
Chaupy, and we may safely fix Tres Tabernae at
a spot about 3 miles from the modern Cisternas
on the road to Terracine, and very near the
commencement of the Pontine Marshes. The Apsus
Chaupy himself points out the existence of ancient
remains on this spot, which he supposed to be those of
the station Ad Sponsas mentioned only in the
Jerusalem Itinerary. It is far more probable
that they are those of Tres Tabernae; if indeed the
two stations be not identical, which is very probable.
This situation would also certainly accord better
than that proposed by Chaupy with the mention of
Tres Tabernae in the Jerusalem this joined to the
Appian Way on his road from Antium to his
Forum, not to Rome. (Cic. ad Att. ii. 13, 14; Chaupy,
Maison d'Hôpital, vol. iii. p. 333; D'Anville,
Anales de l'Italie, p. 195; Westphal, Rome,
Campania, p. 69.) [E. H. B.]

TRE TABERNAE, in Gaul. [Tabernae.]

TRED (Τρέδ, Strab. xiv. p. 683), in Cyprus,
called Τρέδος, in the Sandoukwn or Μανικ Μαντις
(= 285, ed. Hoffmann), where it is placed 50 stades
from Palaepaphos or old Paphos, was apparently a
promontory in the SW. of the island, and probably
the same as the one called Φασιον by Pliny (v.
14 § 2).

TRETEUM (Τροτεμος, Ptol. iv. 3 § 3).
It seems impossible to determine whether Caesar includes the Treveri among the Belgae or the Celtae. Some geographers include them in the Gallia of Caesar in the limited sense, that is, in the country of the Celtae, which lay between the Garamus and the Seine, and between the Ocean and the Rhine. If this determination is correct, the Mediomaticri also of course belong to Caesar's Gallia in the limited sense.

[Mediomaticri]

The Treveri are often mentioned by Caesar, for they had a strong body of cavalry and infantry, and often gave him trouble. From one passage (B. G. vi. 32) it appears that the Segni and Condurii, German settlers in Gallia, were between the Treveri and the Eburones; and the Condurii and Eburones were dependents of the Treveri (B. G. iv. 6). Caesar constructed his bridges over the Rhine in the territory of the Treveri (B. G. vi. 9); and Strabo speaks of a bridge over the Rhine in the territory of the Treveri. It appears then that the Treveri occupied a large tract of country between the Mosel (Mosae) and the Rhine, which country was intersected by the lower course of the Mosella (Mosel), for Augusta Trevirorum (Trier), on the Mosella, was the chief town of the Treveri in the Roman period and perhaps also probably a town of the Treveri in Caesar's time. It is not possible to fix the exact limits of the Treveri on the Rhine, either to the north or the south. When the Germans were settled on the west side of the Rhine by Agrippa and after his time, the Treveri lost part of their territory; and some modern writers maintain that they lost all their country on the Rhine, a conclusion derived from a passage of Pliny (iv. c. 17), but a conclusion by no means certain. Another passage of Pliny, cited by Suevus (Calig. c. 8), says that Caligula was born "in Treveria, vico Ambistatino, supra Confluentera," and this passage places the Treveri on the Rhine. Poetemey in his geography gives the Treveri no place on the Rhine: he accounts for the west bank of the river to the Germans Inferior and Germania Superior. The hospicium of Trier used to extend from the Mosel to the Rhine, and along the Rhine from the Ahr below Andernach as far south as Bingen. The limits of the old country of the Treveri and of the 'u-cese may have been the same, for we find many examples of this coincidence in the geography of Gallia. The rugged valley of the Ahr would be a natural boundary of the Treveri on the north.

Tacitus gives the Treveri the name of Sodic (Amm. i. 63); and in his time, and probably before, they had what the Romans called a Curia or senate. The name of the Treveri often appears in the history of the war with Civilia (Tact. Hist. iv.). The Treveri under the Empire were in that part of Gallia which was named Belgica, and their city Augusta Treverorum was the chief place, and under the later emperors frequently an imperial residence. [Augusta Trevirorum]

TREVIDON, a place in Gallia, mentioned by Suidas Apollinaris (Prolog., p. 127) as a place in the territory of the Treveri (Gallatia (Vol. I. p. 331), (iv. p. 194) speaks of the Nervii as being a Germanic people. He says: "The Nervii are neighbours of the Treveri, and they (the Nervii) are also a Germanic nation which remark about the Nervii being also a German nation is partly determined by the fact the post fixing Trevidon in the mountainous region of Central France, and partly by the existence of a place named Treves on the boundary of the old province of Rouergue, and on a little river named Trevesat. The mountain in which the Trevesel rises (Lesperos) is the "Vicenum nimis ben! jugum Rateria" of Sidonius. [Ruteni]
TREVIRI

TREVIRI. [TREVIRI]

TRIACONTASCHOENUS (Τριακόντασχοινος, Ptol. iv. 7. § 32), a district so named by Ptolemy after the analogy of the Dodecanasochoen of Egypt, and forming the most northern part of Aethiopia on the W. side of the Nile, between the cataracts of that river and the Aethiopian mountains. [T. H. D.]

TRADITZA (Τραδιτζα), Nitz. Chron. iii. p. 914; Arch. Gr. 1319, a town in Upper Masia, at the confines of the sources of the Oscura, and the capital of the district called in late times Dacia Interior. It was situated in a fertile plain, and its site is identified with that of some extensive ruins S. of Sothan. [J. R.]

TRIBALLI (Τριβάλλοι), a Thracian people which seems to have been formerly settled in a very wideness district and powerful race, about the Danube, but which, being pressed upon from the N. and W. by various nations, became gradually more and more emigrated, and at length entirely disappeared from history. Herodotus speaks of the Tribalic plain, which is said by the river Arora, which fell into the Brunnus, a tributary of the Ister (v. 49). This probably the plain of Kossove in the modern Servia.

Treybidas states (ii. 96) that on the side of the Thraci, who were independent at the beginning of the Pannonian war, the territories of Silesus were bounded by the river Tisza and Tilistae, whose W. limit was the river Oscura (Oscusa), which must therefore at that time, have been the E. frontier of the Thraci. (Cf. Plin. iii. 29, iv. 17; Strab. vii. p. 317. 318.) Strabo (vi. p. 305) informs us that "the Thraci were much exposed to the invasions of the barbarous tribes driven out of their own countries by the powerful neighbours, some expelled by the Sciti, Sarmatiae, and Sarmatiae, the Perugii and others from the W., and in motion by the Scythians." The earliest event recorded of them is the defeat (v. 10) they gave to Sileasus, king of the Olympos, who made an expedition against them, a. c. 424, in which he lost his life (Thuc. i. 16). In a. c. 376 B.C., the Thraci crossed the Hellespont, and with 30,000 men defeated the army of Abderia, which met them without opposition. On their way, however, massaemia, the people of Abderia lost more than a third of their cattle and horses, who were killed upon the spot. The Thraci massacred the horses and burned the town of Abderia, which they permitted without resistance. On their way, however, massaemia, the people of Abderia lost more than a third of their cattle and horses, who were killed upon the spot. The Thraci massacred the horses and burned the town of Abderia, which they permitted without resistance. The Thraci then proceeded to the town of Abdacrym, in the midst of which they were attacked by their inhabitants. A great part of the population was slain, and the remainder were made slaves to the Thraci. The Thraci then proceeded to the town of Abdacrym, in the midst of which they were attacked by their inhabitants. A great part of the population was slain, and the remainder were made slaves to the Thraci. The Thraci then proceeded to the town of Abdacrym, in the midst of which they were attacked by their inhabitants. A great part of the population was slain, and the remainder were made slaves to the Thraci. The Thraci then proceeded to the town of Abdacrym, in the midst of which they were attacked by their inhabitants. A great part of the population was slain, and the remainder were made slaves to the Thraci. The Thraci then proceeded to the town of Abdacrym, in the midst of which they were attacked by their inhabitants. A great part of the population was slain, and the remainder were made slaves to the Thraci. The Thraci then proceeded to the town of Abdacrym, in the midst of which they were attacked by their inhabitants. A great part of the population was slain, and the remainder were made slaves to the Thraci. The Thraci then proceeded to the town of Abdacrym, in the midst of which they were attacked by their inhabitants. A great part of the population was slain, and the remainder were made slaves to the Thraci. The Thraci then proceeded to the town of Abdacrym, in the midst of which they were attacked by their inhabitants. A great part of the population was slain, and the remainder were made slaves to the Thraci. The Thraci then proceeded to the town of Abdacrym, in the midst of which they were attacked by their inhabitants. A great part of the population was slain, and the remainder were made slaves to the Thraci.

TRIBOCI or TRIBOCCI, a German people.

Galba Schneider (Casar. B. G. ii. 31) says...

"Trieboci" in the accursative plural. They are mentioned by Tac., Strabo, and Strabo (i. 4. 2), under the name of Talius (Casar. B. G. iv. 16). In the MSS. have "Tribocci" (Schneider).

The Treboi were in the army of the Germanic Ariovistus in the great battle in which he defeated him; and though Caesar says...
TRIBOLA.

they were Germans, his narrative shows that he considered them to be Germans. In another passage (B. G. iv. 10) Caesar places the Triboci on the Rhine between the Mediomatrici and the Treviri, and he means to place them on the left or Gallic side of the Rhine. Strabo (iv. p. 193), after mentioning the Sequani and Mediomatrici as extending to the Rhine, states that the Allobroges, a people who have settled, the Triboci, who have passed over from their native land." Pliny also (iv. 17) and Tacitus (German. c. 28) say that the Triboci are Germans. The true conclusion from Caesar is that he supposed the Triboci to be settled in Gallia before n. c. 58.

Polieus (ii. 9 § 17) places the Triboci in Upper Germania, but he incorrectly places the Vangiones between the Nemetes and the Triboci, for the Nemetes bordered on the Triboci. However he places the Triboci next to the Raurei, and he names Brenconagius (Brenconagus) and Elacio (Heleobus) as the two towns of the Triboci. D’Anville supposes that the territory of the Triboci corresponded to the diocese of Strauburg. Saletto (Seltz or Seta), we may suppose, belonged to the Nemetes, as in modern times it belonged to the diocese of Speyer; and it is near the northern limits of the diocese of Strauburg. On the south towards the Raurei, a place named Markelsheim, on the southern limit of the diocese of Strauburg and bordering on that of Basle, indicates a boundary by a Teutonic name in Valeria, as Pons does in those parts of Gallia where the Roman tongue prevailed. The name of the Triboci does not appear in the Notitia. Provence, though the names of the Nemetes and Vangiones are there; but instead of the Triboci we have Civitas Argentoratum (Strasbourg), the chief place of the Triboci. Polieus makes Argentoratum a city of the Vangiones. [G. L.]

TRIBOLA (Torbekl, App. Hist. 62, 63), a town of Lusitania, in the mountainous regions S. of the Tagus, probably the modern Trevoeza. [T. H. D.]

TRIBULUM. [Triulium.]

TRIBUNCI, a place in Gallia, which we may assume to have been near Concordia, for Ammianus (xvi. 12), after speaking of the battles of Strauburg and Chezy, names the place of the Allobroges, which was defeated by Julian, says that the king hurried to his camp, which was near Concordia and Tribunici. But neither the site of Concordia nor of Tribunici is certain. [Concordia.]

G. L.

TRICARANUM. [Philib. p. 602, 2, 3.]

TRICASSES, a people of Gallia Lugudunensis. (Pline. iv. 18.) In Polieus (ii. 8 § 13) the name is Triscass (Triscisio), and their city is Augustobona (Augustobona). They border on the Parisii. The name appears in the form Triscassini in Ammianus (xvi. 1) and in an inscription. In the Notitia Provence the name Civitas Triscassia occurs; and the name of the people has been transferred to the town, which is marked on some of the old maps; as first in the French department of Aube. Caesar does not mention the Triscasses, and his silence has led to the conjecture that in his time they were considered within the powerful state of the Senones. [G. L.]

TRICASTINIs (Triacastel), a Gallic people between the Rhone and the Alp. Livy (v. 34) describing the march of Balbus and his Galli into Italy, says they came to the Tricastini; "The Alps next were opposed to them;" from which it is inferred that the Tricastini were near the Alps. But nothing exact can be inferred from the narrative, or from the rest of this confused chapter. In the description of Hannibal’s march (Liv. xxi. 34) it is said that Hannibal, after settling the disputes of the Allobroges, being now on his road to the Alps, did not make his march straight forward, but turned to the left into the territory of the Tricastini; and from the country of the Tricastini he went through the utmost part of the territory of the Vocontii into the country of the Trascantii and the Drusi (Drusine). It would be out of place to examine this question fully, for it would require some pages to discuss the passages in Livy. He means, however, to place the Trascantii somewhere between the Allobroges and part of the border of the Vocontian territory. The capital of the Vocontii is Des Voucortierum, or Des (Drome); and the conclusion is that the Trascantii were somewhere between the Isara (Isere) and the Druna (Drome). This agrees with the position of Augusta Tricastinorum (Augusta Tricartinorum) as determined by the Itinera.

Polieus (ii. 10 § 15) places the Triscastini east of the Segebanni, a town called Valeria, and he names the capital of the Triscastini a town Neomagus, which appears to be a different place from Augusta Tricastinorum. D’Anville places the Triscastini along the east bank of the Rhone, north of Arausio (Orange), a position which he fixes by his determination of Augusta Triacastinorum: and he adds, "that the name of the Triscastini has been preserved pure in that of Trieste, in the province of Istria, and that of Livy and Polieus are certainly not where D’Anville places them."

[G. L.]

TRICCA (Triaca; Eth. Triacii: Tribikla), an ancient city of Thessaly in the district Histiotisotis, stood upon the left bank of the Peneus, and near a small stream named Lethaeus. (Strab. i. p. 438, xiv. p. 647.) This city is said to have received its name from Trica, a daughter of Peneus. (Steph. B. s. v.) It is mentioned in Homer as subject to Poseidon and Machaon, the two sons of Asclepius or Asculepius, who led the Tricaeans to the Trojan War (Hom. II. ii. 729, iv. 202); and it possessed a temple of Asclepius, which was regarded as the most ancient and illustrious of all the temples of this god. (Strab. i. p. 437. The temple is sacred to Asklepios, is sick, whose cure was recorded there, as in the temples of Asclepius at Epidaurus and Cos. (Strab. viii. p. 374.) There were probably physicians attached to the temple; and Leake gives an inscription in four elegiac verses, to the memory of a "god-like physician named Cimber, by his wife Andromache," which he found upon a marble in the bridge over the ancient Lethaeus. (Northern Greece, vol. iv. p. 285.) In the edict published by Polyperchon and the other generals of Alexander, after the death of the latter, allowing the exiles from the different Greek cities to return to their homes, those of Trica and of the neighbouring town of Pharadon were exempted for some time. (On which no record.) (Diod. xviii. 56.) Trissos was the first town in Thessaly at which Philip V. arrived after his defeat on the Aous. (Liv. xxxii. 13.) Trissos is also mentioned by Liv. xxxvi. 13; Plin. iv. 8. a. 15; Pol. iii. 13. § 44; Them. Ort. xxvii. p. 533.

Procopius, who calls the town Tricauta (Triakatou), says that it was restored by Justinian (de Austriac. iv. 3); but it is still called Triacs (Triacs) (p. 642) in the sixth century, and the form in Justinian may be a corruption. In the twelfth century it already bears its modern name (Triakala, Anna Comm. v. p. 137, ed. Paris; Eustath. ad II. ii. p.
TRICCIANA

330.) Tríkhála is now one of the largest towns in this part of Greece. The castle occupies a hill projecting from the last falls of the mountain of Komáki; but the only traces of the ancient city which Leake could discover were some small remains of Hellenic masonry, forming part of the wall of the castle, and some squared blocks of stone of the same ages dispersed in different parts of the town. (Leake, *Northern Greece*, vol. i. p. 435, seq., vol. iv. p. 287.)

TRICCIÁNA, a place in Pannonis, in the valley called Carnia, (L. Ant. p. 267.) It is probably the same as the Gurríana noticed in the Pani. and in the statements about the distances amounts only to 2 miles. [L. S.]

TRICESIMAE, in Gallia, one of the places mentioned by Ammianus Marcellinus (xviii. 2) in the list of those places along the Rhénus frontier which Julian repaired. Ammianus mentions Tricesimas between Quadriburgium and Noverium. [Quadriburgium.] [L. S.]

TRICESIMUM, AD, in Gallia. D'Anville observes that the ancient Itina contain many positions with similar names, which names of places are derived from the distances which they indicate from the principal towns; for the distances within the dependent territory were measured from the principal towns. This Tricesimus is measured from Noveria Great summi (Noverna), as the Jerusalem Itina shows, on the road to Toulowes, through Carcastonum. Trebes on the canal of Languedoc may represent the name; and Tricesimus may be near that place. [G. L.]

TRICHIÓNIS LACUS. [Aetolia, p. 64, a.]

TRICHIÓNUM (Trikóhón: Edi. Trikóhón), a town of Aetolias, from which the lake Trichiónis derived its name. It is mentioned by Strabo (v. 64, a.) Its position is uncertain. Leake places it S. of the lake at a place called Garalos, and Kiepert, in his map E. of the lake. But since Strabo mentions it along with Stratus as situated in a fertile plain, it ought probably to be placed N. of the lake (Strab. x. p. 450; Pol. v. 7; Steph. B. s. c.). It was evidently a place of importance, and several natives of this town are named in history. (Pol. iv. 8, v. 13, xvii. 10; Pana. ii. 37. § 8; Leake, *Northern Greece*, vol. i. p. 155.)

TRICESINÓ. [Megalopolis, p. 309.]

TRICOEMIA (Trióhémía), a place in the eastern part of Phrygia, on the road from Dorylaum to Apamea Ciboua (Pol. v. 2. § 22; Tab. Pers.). It is placed by the Table at a distance of 28 miles from Midasem and 21 from Pesanias. [L. S.]

TRICOÉRI (Trióhere), a people between the Rhone and the Alps. Hannibal in his march from the Rhone to the Alps passed into the country of the Tricorei, as Livy says (Trićartonii). Strabo (iv. pp. 185, 202) says in one passage that above the Cénétovii and Trioceri and Iconii and Meduli, from which he learned that he considered the Trioceri as neighbours of the Vountii; and in another passage he says, "after the Vountii are the Iconii and Tricorei, and next to them the Meduli, who occupy the highest summits of the Alps." Some geographers conclude that the Trioceri must be on the Drac; a branch of the Drac, in the southern part of the district of Gwodraek. But if the Trioceri were in the valley of the Drac, we do not otherwise admit that Hannibal's march to the Alps was through that valley. [G. L.]

TRICORNÉNSII. [Triecorum.]

TRICORNÉNIUM (Trióhóneios, Pol. iii. 9. § 3), or TRICONEMÁ CAESTRA (Itala, Hieros, p. 564), a town in the territory of the Triconernenses, a people of Upper Moesia, on the borders of Illyria. Variously identified with Réköp and Triconemai or Kulem- bai. [T. H. D.]

TRICYRTODUS [MARATHOX.]

TRICRANA (Triókhrana), an island off the coast of Hermonius in Argolis (Pana. ii. 34. § 8), perhaps the same as the Tiperneos of Pliny. [T. P.]

TRICE'NA. [Phereusu, p. 595. a.]

TRIDENTINI (Tríteraínni), an Alpine tribe occupying the southern part of Euxusis, in the neighborhood of the river Arboeae. (Strab. x. p. 204; Plin. iii. 23.) They are said to be of another origin than other Alpine tribes, were subdued in the reign of Agrippus. [L. S.]

TRIDENTUM or TRIDENTE (Tríteraínni: Trezi or Trezi), the capital of the Tridentini in the district of Euxusis, on the eastern bank of the Atheneus, on the highroad from Verona to Velitii. (Strab. x. 23; Justin, xx. 9; L. Ant. pp. 275, 261; Pol. Diaconar. i. 2, iii. 9, iv. 42, v. 36; Flor. iii. 3; Pol. iii. 1. § 31; Tab. Pers.) The town is said to have derived it's name from the Great Neptune, which is still shown fixed in the wall of the ancient church of S. Vigilio. The place seems to have been made a Roman colony (Orelli, Inscrp. Nos. 2183, 374; Flor. iii. 368, 492; Theodor. s. a. 816). The Tridentini are measured from Marc. Great summi (Novernas), as the Jerusalem Itina shows, with a wall, of which the lower portion still exists. (Comp. Pallad. Possid. de Res. Heotarum von Verona nach Augsburg, p. 28, foll.; Benedetto Giovannielli, Discorsi sopra le Incisioni Trentine, Trento, 1824, and by the same author, Trento, Città de' Rege e Ue lasta Romana, Trento, 1825.)

TRIVIO, in Verona, on Poliv. v. 68; Strabo, 754), a small fortified place in Phoenix, on the northern declivity of Lebanon, and about 12 miles distant from Tripolis. It is in all probability the same place as the Tridus of the Itin. Hierosol. (p. 583.). Lapic identifies it with Euny, others was Belmon. [T. H. D.]

TRIVIUM (Trítrum or Triram., Edin. Triram., Pol. iii. 3. § 13), a headland of the Regio Syrtica in Africa Propria. Ritter (Erdk. i. p. 928) identifies it with the promontory of Cephalus mentioned by Strabo (xvii. 836), the present Cape Cufalo or Masseria. Ptolemy indeed mentions this as a separate and adjoining promontory; but as Cufalo still exists three points, it is possible that the ancient name may be connected, and refer only to this one cape. (See Blaquere, Letters from the Mediterranean, i. p. 18; Della Cellia, Viaggio, p. 61.) [T. H. D.]

TRIFANUM. [Verscia.]

TRIGABOLI. [Paddu.]

TRIGIKAMUN, a town of Noricum, mentioned only in the Feating. Table, as situated not far from the mouth of the river Trigamus (Triaurus) which flows into the Danubius. It still bears the name of Trianun. (See Muchar, Noricum, vol. i. p. 269.)

TRIGLYPHON (Treglyphon and Treglyon. Pol. vii. 2. § 23), the metropolis and royal residence (Badia Nova) of Carthage, a district at the N.E. corner of the Barcis. Probably it is the present Teychonon, which is situated on the stream, (Comes), a small river which flows into the Braccio, and runs nearly northwards. [V.]

TRIGUNDUM, a place in the territory of the Callaci Lucenses, in Gallassia, (Hispania Tarraconensis). (Itala, Ant. p. 434.) Variously identified with Barreo and Armadon. [T. H. D.]
TRILEUCUM.

TRILEUCUM (Trileucum Eperon, Ptol. ii. 6. § 4), a promontory in the territory of the Callaici Lucenses, on the N. coast of Hispania Tarraconensis, known also by the name of Capus Eperon, (Marcian, p. 44.) Now Cape Ortegal. [T. H. D.]

TRIUM'BIUM (Trium Tabernum or Trium Tabernum, Ptol. iii. 10. § 10), a castle on the Danube, in Lower Moesia. (Itin. Ant. p. 222; called Triumnum in the Tobi. Pest. and by the Geogr. Rav. iv. 7.) Variously identified with Murwint, Dikadikum, and the ruins near Pirgo or Burgo. [T. H. D.]

TRIMENOTYRA. [Temenothyra.]

COIN OF TRIMENOTYRA.

TRIMONTUM (Trimontium, Ptol. ii. 3. § 8), a town of the Selgovae, in Britannia Barba, probably near Longholm, in the neighbourhood of the Solway Frith. [T. H. D.]

TRYMYTHUS. [Tremithus.]

TRINAC'IA. [Tyracia.]

TRINAC'RUM [570.] [Tyras, von. 3, 22. § 3; Tyrrheus, Ptol. iii. 16. § 9, a town or rather fortress of Laconia, situated upon a promontory near the head of the Laconian gulf, and 30 stadia above Gythium. It is opposite to three small rocks, which gave their name to the place. The modern village is for the same reason still called Trinia (và Tri'nia). There are considerable walls. The place was built in a semi-circular form, and was not more than 400 or 500 yards in circumference. (Leake, Morea, vol. i. p. 232; Boblay, Recherches, fe. p. 94; Ross, Wanderungen in Griecheland, vol. ii. p. 239; Curtius, Peloponnese, vol. ii. p. 287.] [E. H. B.]

TRINAC'IA. [Attica, p. 380, b.]

TRI'NIUS (Triomio), a considerable river of Samnium, which has its sources in the rugged mountain district between Agone and Castel di Sangro, and has a course of about 60 miles from thence to the Adriatic. During the lower part of its course it traverses the territory of the Frentani, and falls into the sea about 5 miles SE. of Historion (Il Vasto). The only ancient writer who mentions it is Pliny (iii. 12. § 17), who calls it "fiumen portumum hoc;" it is, indeed, the only river along this line of coast which might afford shelter even for small vessels. [E. H. B.]

TRILOBANTES (called by Ptolemy Tripartantes, ii. 3. § 22), a people on the E. coast of Britannia Romana, situated on the Fossae and the Fossan in Essex and the southern parts of Suffolk, whose capital was Camulodunum (Colchester). They revolted against the Romans in the reign of Nero. (Caes. B. G. v. 20; Tac. Ann. xiv. 31.) (T. H. D.]

TRINUR'RAM (Triurtrum, Ptol. iii. 11. § 11), a river of Gaul mentioned by Sidonius Apollinaris (Prop. ii. 10. § 19). It is called the Oltia (Lot), and is now named Troye. [G. L.]

TRI'O'CALA (Trpola: E thr. Tricollinum; Ru. near Calatabellotta), a city of Sicily, situated in the interior of the island, about 12 miles from Thermess Selinuntiae (Sclacce). As the name is cited by Stephannus of Byzantium (who writes the name Tri'kola) from Philiistus, it is probable that it was a Sicilian town or fortress as early at least as the time of the elder Dionysius; but no notice of it is now found in history until the second Servile War in Sicily in 105 B.C. On this occasion Trikola was selected, on account of its great natural strength and other advantages, by Tryphon, the leader of the insurgents, as his chief stronghold; he fortified the rocky summit on which it was situated, and was able to hold out there, as in an impregnable fortress, after his defeat in the field by L. Lucullus. (Diod. xxxvi. 7, 8.) The circumstances of its fall are not related to us, but Sisius Italicus alludes to it as having suffered severely from the effects of the war. ("Servii vastata Trikola bello," xiv. 270.) Cicero nowhere notices the name among the municipal towns of Sicily, but in one passage mentions the "Trikollinum ager" (Varr. x. 4); and the Trikollini again appear in Pliny's list of the municipal towns of Sicily. The name is also found in Ptolemy, but in a manner that gives little information as to its position. (Plin. iii. 8. s. 14; Ptol. iii. 4. § 14.) It was an episcopal see during the early part of the middle ages, and the site is identified by Fazello, who tells us that the ruins of the city were still visible in his time a short distance from Sciacca. A town of Saracen origin, situated on a lofty hill about 12 miles inland from Sciacca; and an old church on the site still preserved the ancient appellation. (Fazello, de Reb. Sic. x. 472; Clover, Sicul. p. 374.) [E. H. B.]

TRI'O PIUM (Tripirov Eperon: C. Ciro), the promontory at the eastern extremity of the peninsula of Cnidos, forming at the same time the southeastern extremity of Asia Minor. (Thucyd. viii. 35, 60; Syllax, p. 38; Pomp. Melas, l. 16.) On the summit of this promontory a temple of Apollo, hence called the Triopian, seems to have stood, near which games were celebrated, whence Syllax calls the promontory the 

TRIPHIL'IA. [Elos.]

TRIPODISCUS (Tripodiceus, Thuc. iv. 70; Tripodiceus, Paus. i. 43. § 8; Tripodiceus, Tripodiceus, Strab. i. p. 394; Tripodiceus, Hereq. ap. Steph. B. a. v. Tripodiceus; Et. Tripodiceus, Steph. B.; Tripodiceus, an ancient town of Megara, said to have been one of the five hamlets into which the Megarid was originally divided. (Plut. Quast. Graec. c. 17.) Strabo relates that, according to some critics, Tripodi was mentioned by Homer, along with Aegirus as a dominion of Ajax of Salamis, and that the verse containing these names was omitted by the Athenians, who substituted for it another to prove that Salamin in the time of the Trojan War, belonged to Athens. (Strab. l. c.) Tripodiscus is celebrated in the history of literature as the birthplace of the first convert from Mithraism to Christianity, as is the case with Tripolis, which is also called Attica, and to have removed from this place to the Attic Icaria. (Apoll. ad Aristot. Eth. Nic. i. 42; Dict. of Biogr. Vol. iii. p. 948.) We learn from Thucydides (l. c.) that Tripodiscus was situ-
TRIPOLIS.

at the foot of Mount Geraneia, at a spot convenient for the junction of troops marching from Plataea in the one direction, and from the Isthmus in the other. Pananesia (l.c.) also describes it as lying at the foot of Geraneia on the road from Delphi to Argos. This author relates that it derived its name from a tripod, which Conon the Argive brought from Delphi, with the injunction that wherever the tripod fell to the ground he was to reside there and build a temple to Apollo. (Comp. Conon, Narrat. 19.) Leake noticed the vestiges of an ancient town at the foot of Mt. Geraneia, on the road from Plataea to the Isthmus, four or five miles to the N.W. of Megara. (Leake, North- ern Greece, vol. ii. p. 410.)

TRIPOLIS (Tripolis, Ptol. v. 15, § 4; Ekh. T’ropolii: Adj. Tripoliticos, Plin. xiv. 7, s. 9), an important maritime town of Phocienia, situated on the N. side of the promontory of Theoproposon. (Strab. xvi. p. 754.) The site of Tripolis has been already described, and it has been mentioned that its name derives from the city, from its being the metropolis of the three confederate towns of Phoci, Sterea, and Areus (Paus. Mucia, Vol. ii. p. 606). Each of those cities had here its peculiar quarter, separated from the rest by a wall. Tripolis possessed a good harbour, and, like the rest of the Phociene towns, had a large maritime commerce. (Cf. Joanna Phocas, c. 4; Wesseling, ad Hist. Ant. p. 148.) Respecting the modern Tripoli (Tripolisi or Tripoli di Soria); see Pa- cocke, vol. i. p. 146, seq.; Maundrell, p. 26; Burkhardt, p. 163, seq., &c.; cf. Seylack, p. 42; Mels, i. 13; Plin. v. 80. a. 17; Didot. xvi. 41; Steph. B. s. v.; Eckhel, vol. iii. p. 372.) [T. H. D.]

CODES OF TRIPOLIS IN PHOCENIA.

TRIPOLIS (Tripolias: Eth. Tropolantys). 1. A town of Phocien, on the northern bank of the upper course of the Messander, and on the road leading from Sardes by Philadelphia to Laodiceia. (It. Ant. p. 336; Tab. Pict.) It was situated 12 miles to the north-west of Hierapolis, and is not mentioned by any writer before the time of Pliny (v. 30), who treats it as a Lydian town, and says that it was under the government of Messander. Polemy (v. 2. § 18) and Stephanus B. describe it as a Lydian town, and the latter (s. v.) adds that in his time it was called Nepolias. Hierocles (p. 669) likewise calls it a Lydian town. Ruins of it still exist near Yeniçi or Kasak Yeniçi. (Arnold, Seven Churches, p. 245; Hamilton, Researches, i. p. 585; Fellow, Ion Minor, p. 267.)

2. A fort castrum in Pontus Polemoniacus, on a river of the same name, and with a tolerably good harbour. It was situated at a distance of 90 stadia from Cape Zeëlyrum. (Arrian, Peripl. P. E. p. 17; Anon. Peripl. P. E. p. 13; Plin. vi. 4.) The place is now named Tigni, and is situated on a rocky headland. (Hamilton, Researches, i. p. 257.)

[LS.]

TRIPOLIS (Tripolis). 1. A district in Arcadia. [Vol. i. p. 193, No. 12.]

2. A district in Laconia. [Vol. ii. p. 113, b.]

3. A district of Perieia in Thessaly, containing the towns Anthylla, Pythium, and Doliche. (Liv. xx. 53.) [Azorius.]

TRIPOLITÁNA REGIO. [SYRTICA.]

TRIOPTÓN, a town of Britannia Romana, apparently in the territory of the Coritani. (Itm. Ant. p. 477.) Variously identified with Liburna, Calchore, and Rugby. [T. H. D.]

TRÍPOLITÁNAS (Tripolitanae, Pl. v. 33, b. p. 33, s. 33). TRÍSANTON (Tripontis, Pl. v. 33, b. p. 33, s. 33), a river on the S. coast of Britannia Romana; according to Camden (p. 137) the river Test, which runs into Southampton Water; according to others the river Arun. [T. H. D.]


TRITAEA. 1. (Tripala: Eth. Tropias; Ἐρειδ. i. 145, Ἐρείδας is the name of the people; a town in Aias, and the most inland of the 12 Athenian cities, was distant 120 stadia from Phocis. It was one of the four cities, which took the lead in reviving the Achaean League in b. c. 280. In the Social War (b. c. 220, seq.) it suffered from the attacks of the Aetolians and Eleans. Its territory was annexed to Patrae by Augustus, when he made the latter city a colony after the battle of Actium. Its site is probably represented by the remains at Kastranias, on the borders of the territory of the Locri Ozolae, near the frontier of Aetolia. (Ittm. i. 145; Pl. iv. 41, iv. 6, 59, 60; Strab. v. 386; Paus. vii. 22, § 6, seq.; Steph. B. s. v.; Leake, Morea, vol. ii. p. 117.)

2. (Tritae, Plin. iv. 33, 4: Eth. Tropyles, Ἐρεις viii. 33), one of the towns of Phocias, burnt by Xerxes, of which the position is uncertain. (Leake, Northern Greece, vol. i. p. 89.)

3. (Tripolos, Steph. B. s. v.: Eth. Tropolias, Thuc. iii. 101), a town of the Locri Ozolae, described by Stephanus B. as lying between Phoïs and the Locri Ozolae. Hence it is placed by Leake as being between Delphi and Amphissa, on the edge, perhaps, of the plain of Sidon. (Leake, Northern Greece, vol. ii. p. 218.)

TRITÍUM, a town of the Antirroges in Hesperia Tarraconensis, in the jurisdiction of Clunia. (Paus. iii. 3, 4; Itm. Ant. pp. 450, 454.) Very probably identified with Carceda, Rodilla, and a place near Monasterio. [T. H. D.]

TRITÍUM METALUM (Tripolium Metalum, Ptol. ii. 6, § 55), a town of the Berones, in Hispa-
ITON (Τιτών), a river of Boeotia. [Vol. I p. 413, a.]

TRIBUTITA. [Πρωτ.]

TRIVICUM (Τριβίκιον), a town of Samnium, in the country of the Hirpini, not far from the frontiers of Apulia. Its name is known to us only from Horace, who slept there (or at least at a villa in its immediate neighbourhood) on his well-known journey to Brundisium. (Hor. Sat. i. 5. 79.) It appears therefore that it was situated on the Via Appia, or the line of road which was maintained from Rome to Brundisium. But this was not the same which was followed in later times, and is given in the Itineraries under that name, a circumstance which has given rise to much confusion in the topography of this part of Italy. [Via Appia.] There can be no doubt that Trivicum occupied nearly, if not exactly, the same site with the modern Trivio; the appearance of having passed along the valley at the foot of the hill on which it was situated. It was here that stood the villa to which Horace alludes, and some remains of Roman buildings, as well as of the pavement of the ancient road, still visible in the time of Prattioli, served to mark the site more accurately. (Prattioli, Vit. Appia, iv. 10. p. 507; Emanuelli, vol. ii. p. 350.) It probably never was a municipal town, as its name is not mentioned by any of the geographers.

TRIUMPILI'NI, an Alpine people of Northern Italy, who are mentioned by Augustus in the inscription in which he records the final subjugation of the Alpine tribes (compare ii. 20. s. 23.). It appears from Pliny that the whole people was reduced to slavery and sold together with their lands. According to Cato they were of Euganean race, as well as their neighbours the Camuni, with whom they are repeatedly mentioned in common. (Plin. i.c.) Hence there is little doubt that they were the inhabitants of the region covered by the names of Trinovantes and Trisempis, the upper valley of the Mella, and separated only by an intervening ridge of mountains from the Cenomani, the land of the Camuni.

TROAS (Τροάς, Tros, Troja, or Δρακτνα), the territory ruled over by the ancient kings of Troy or Ilium, which retained its ancient and memorable name even at a time when the kingdom to which it had originally belonged had long ceased to exist. Homer himself nowhere describes the extent of Troas or its frontiers, and even leaves us in the dark as to how far the neighbouring allies of the Trojans, such as the Dardanians, who were governed by princes of their own, of the family of Priam, were true allies or subjects of the king of Ilium. In later times, Troas was a part of Mysia, comprising the coast district on the Aegean from Cape Lectum to the neighbourhood of Dardanus and Abydos on the Hellespont; while inland it extended about 8 geographical miles, that is, as far as Mount Ida, so as to embrace the south coast of Mysia opposite the island of Lesbos, together with the towns of Assos and Andromus. (Hom. II. xxiv. 544; Herod. vii. 42.) Strabo, from his well-known inclination to magnify the empire of Troy, describes it as extending from the Aeaeus to the Caicus, and his view is adopted by the Scholiast on Apollonius Rhodius (I. 1115). In its

...
proper and more limited sense, however, Tros was an
undubious plain, traversed by the terminal branches
of Ida running out in a north-western direction, and
by the Hymettus, Sopygus, Euphrates, Aegaeus, and
Thymymbus. This plain gradually rises towards
Mount Ida, and contained, at least in later times,
several flourishing towns. In the IIiad we hear in-
deed of several towns, and Achilles boasts (II. ix.
238) of having destroyed eleven in the territory
of Tros; but they can at best only have been very
small villages, or what we would call small towns.
The plain itself must have been far superior in strength
and population evident from the whole course of
events; it was protected by strong walls, and had
its acropolis. [ILLUM.]

The inhabitants of Tros, called Tros (Τρόος),
and by Roman prose-writers Troiani or Teneri,
were in all probability a Pelasgian race, and seem
have possessed of two branches, one of which,
the Trencri, had emigrated from Thrace, and become
amalgamated with the Phrygian or native popula-
tion of the country. Hence the Trojans are some-
times called Trencri and sometimes Phrygian.
(Heord. v. 129, vii. 43; Strab. i. p. 63, xiii. p. 604; Virg.
Aen. ii. 38, 345, iii. 259, 371, &c.) The poet of the
IIiad describes Tros as lying to the north of Athens
in inferior civilisation to his own countrymen;
but it is impossible to say whether in such cases
he describes the real state of things, or whe-
ther he does so only from a natural partiality for
his own countrymen.

According to the common legend, the kingdom of
Troy was originally founded at the capture and burning
of Ilion in a.c. 1184; but it is attested on pretty
good authority that a Trojan state survived the
catastrophe of its chief city, and that the kingdom
was finally destroyed by an invasion of Phrygians
who crossed over from Europe into Asia. (Xanthes,
Strab. xiv. p. 680, xlii. p. 572.) This fact is
indirectly confirmed by the testimony of Homer,
which makes Poseidon predict that the posterity of
Achilles should long continue to reign over the
Trojans after the race of Priam should be
extinct. [L. S.]

TROCHOEIDES LACUS. [DELOC, p. 759, b.
TROCHUS. [CICER]HEM, p. 568, a.]

TROCMADA (Τροκμάδα), a place of uncertain
site, but from which it is supposed the tribe of the
tribe of the Trocmi, is mentioned only by late
Christian writers (Conc. Chalced. pp. 125, 309, 663;
355, where its name is Τροκμάδα; Hieroc. p. 698,
where it is misspelled Περευμαδία.) [L. S.]

TROCMI [Galatia.]

TRODA. [Galatia.]

TROESA. [Terra.]

TROEZEN (Τροέζη), a city in "Massilia of
Italy," as Stephanus (c. v.) says, if his text is right;
but perhaps he means to say "a city of Massilia
in Italy." Eustathius (ad II. p. 287) says that it
is in "Massalitica Italy." Charax is Stephanus'
people. [Strab. ii. 583, where it is misspelled Περευμαδία; Hieroc. p. 698,
where it is misspelled Περευμαδία.] [G. L.]

TROEZEN (Τροέζη; also Τροεζη). Proc. ill.
16. 12 § 12: Eth. Τροεζης; the territory γῆ Τρο
ζης, Evrip. Med. 683; Τροεζης γῆ, Thuc.
i. 58), a city of Peloponnesus, whose territory formed
the south-eastern corner of the district to which the
name of Argolis was given at a later time. It stood
at the distance of 15 stadia from the coast, in a for-
tile plain, which is described below. (Strab. viii.
p. 373.) Few cities of Peloponnesus boasted so
remote an antiquity; and many of its legends are
lost, and its people are not a very ancient one.
It is probable that its original population was of the Ionian race.
According to the Trozennians themselves, their
country was first called Orne from the Egyptian
Orus, and was next named Althebha from Altheba,
the son of Poseidon and Leto. This is also the
language of the Trozennians, but, through the mediation of Zeus
they became the joint guardians of the country.
Hence, says Pausanias, a trident and the head of
Athena are represented on the ancient coins of
Trozen. (Comp. Mionnet, Suppl. iv. p. 267. § 189.)
Althebha was succeeded by Sarcon, who built a seat
of the Cretan Artemis in a marshy place near the
sea, which was hence called the Phlegyasian
(Φλεγγαῖα Αλήμης); but was afterwards named Sarcon,
because Sarcon was buried in the ground below
the temple. The next kings mentioned are
Hyperes and Anthas, who founded two cities, named
Hyperesia and Anthemia. Aetius, the son of Hyperes,
inherited the kingdom of his father and uncle.
Aetius divided the land of his country among his
Trozen and Styppha, who were called the sons of
Pelops, and may be regarded as Achaeans properly
settled in the country, and divided the power with
Aetius. But the Pelopidas soon supplanted the earlier
dynasty; and on the death of Trozen, Pitthenus
united the two Ionic settlements into one city,
which was called Trozen after his brother,
who was the grandfather of Thecesus by his daughter
Aethra; and the great national hero of the Athenians
was born and educated at Trozen. The close
connection between the two states is also intimated by
the legend that two important demi-gods of Attica,
Amphystyle and Sphtettus, derived their names from
the sons of Trozen. (Paus. ii. 90. §§ 5—9.) Besi-

ides the ancient names of Trozen already quoted,
Stephanus B. (c. v. Τροεζης) mentions Aphrodias,
Saronia, Poseidiaon, Apolloisia, and Ainaia.
Strabo likewise says (iv. p. 373) that Trozen was
called Poseidonia from its being sacred to Poseidon.
At the time of the Trojan War Trozen was sub-
ject to Argos (Hom. II. ii. 561.); and upon the
state of the Dorians, who inhabited its plain, as a
Dorian colony from Argos. (Paus. ii. 30. § 1.)
The Dorians settle in Attica were received at
friendly terms by the ancient inhabitants, who con-
tinued to form the majority of the population; and
although Trozen became a Doric city, it still
retained its Ionic sympathies and traditions. At
early period Trozen was a powerful maritime state
as is shown by its founding the cities of Simbarnus
and Myndus in Caria. (Paus. ii. 30. § 8. Herod. vii. 99; Strab. viii. p. 374.) The
Trozennians also took part with the Achaeans in the
fascation of Syria, but they were eventually driven
by the Achaeans. (Aristot. Pol. v. 3.) It has been
suggested that at the same time that the Trozennians
may have been the chief founders of Poseidonia (Paros), which Solinus calls a Doric
colony, and to which they gave the ancient name of
their own city in Peloponnesus. [PAROS.] In the Persian War the Trozennians took an active
part. After the battle of Thermopylae, the
father of the Achaeans received the plain of Trozen
for the Greek fleet (Herod. vi. 43); and when
the Athenians were obliged to quit Athens upon the
TROEZEN.

of Xerxes, the majority of them took refuge
, where they were received with the greatest
y by the king. ... (Thuc. iii. 4.) The Troezenei sent 5
at Athens and Salamis, and 10,000 men to
in which they also fought at the battle of Mycale.
, 1, ix. 28, 102.) After the Persian war
connection between Athens and Troezenei
have continued; and during the greatness
ne of Xerxes and the Persians as well as of Athens,
Troezenei was an ally of Athens, and was
r garrisoned by Athenian troops; but by
the Athenians were compelled to relinquish
(Thuc. i. 115, iv. 45.) Before the Pelo-
War the two states became estranged from
; and the Troezenei, probably from
Argos, entered into close alliance with
Delos and Cos, in the Peloponnesian War
remained the firm allies of Sparta,
their country, from its maritime situation
proximity to Attica, it was especially exposed
vexations of the Athenian fleet. (Thuc. ii. 56,
In the Corinthian War, p. 394, the
first fought upon the side of the Laceda-
(0 x. 25.) The Lacedaemonians are
are numbered among the allies of Sparta
(Athens. ( Xen. Hell. vi. 2, § 5.) In the
Roman period Troezenei passed alternately into
of the contending powers. In n. 303 it
entered, along with Argos, from the Macedonian
Demetrius Poletes; but it soon became
Macedonian and repudiated till it was
by the Spartan Cleonymus in n. 278.
Strat. ii. 29. § 1; Frontin. Strat. iii. 6.
Shortly afterwards it again became a Maec-
ependence; but it was united to the Achaians
by Aratus after he had liberated Corinth.
§ 5.) In the war between the Achaians
and the Spartans, it was taken by Cleomenes,
223 (Polyb. ii. 59; Plut. Cleom. 19); but
the defeat of this monarch at Sellasia in n. c.
was doubtless restored to the Achaians.
Of recent history we have no information. It
place of importance in the time of Strabo (viii.
, and in the second century of the Christian
continued to possess a large number of public
or, and which has given a detailed
( Paus. ii. 31, 32.) According to the description of Pausanias, the
towns of Troezenei may be divided into three
in the Agora and its neighbourhood,
in the sacred incolature of Hippolytus,
and upon the Acropolis. The Agora seems to
surrounded with stones or cobblestones, in
stood marble statues of the women
and men who fled for refuge to Troezenei at the time
Persian invasion. In the centre of the Agora
the temple of Artemis Soteira, said to have been
by Theseus, which contained altars of the
gods. Behind the temple stood the monu-
mant of a temple of the goddesses sur-
red by three chairs of white marble, upon which
and two assessors are said to have administered
. Not far from thence was the temple of the
, founded by Ardelus, a son of Hepeasteus,
Pinthus himself is said to have learnt the
discourse; and before the temple was an altar
addressed to the gods. Museum and to
the deity whom the Troezenei considered
friendly to these goddesses.

TROEZEN.

Lycia, founded by Hippolytus. Before the temple
there was the very stone upon which Orestes was
parished by nine Troezenei. This so-called tent
of Orestes, in which he took refuge before his ex-
piration, stood in front of the temple of Apollo Thes-
aurus, which was the most ancient temple that
Panassians knew. The water used in the purification
of Orestes was drawn from the sacred fountain Hip-
pocrane, struck by the hoof of Pegasus. In the
neighbourhood was a cave of Hebe, and near this
a wild olive tree, and a temple of Zeus Soter,
said to have been erected by Atticus, one of the
mythical kings of Troezene.

The sacred enclosure of Hippolytus occupied a
large space, and was a most conspicuous object in
the city. The Troezenei denied the truth of the
ordinary story of his being dragged to death by his
horses, but worshipped him as a benefactor of
Argos, and dedicated to him a spacious sanctuary, the
foundation of which was ascribed to Dionysus.
He was worshipped with the greatest honours; and each
Virgin, before her marriage, dedicated a lock of her
hair to him. (Eurip. Hippol. 1424; Paus. ii. 32. § 1.)
The sacred enclosure contained, besides the temple
of Hippolytus, one of Aphrodite, another of Apollo,
and one of Ares, dedicated by Dionysus. On one side of the enclosure was
the stadium of Hippolytus, and above it the temple of
Aphrodite Calascopia, so called because Phaedra
beheld from this spot Hippolytus as he exercised in
the stadium. In the neighbourhood was shown the
tomb of Phaedra, the monument of Hippolytus, and
the house of the hero, with the fountain called the
Herculeum in front of it.

The Acropolis was crowned with the temple of
Athena Polias or Thea; and upon the slope of
the mountain was a sanctuary of Pan Lyterion, so
called because he put a stop to the plague. Lower
down was the temple of Isis, built by the Halicarn-
assians, and also one of Aphrodite Ascessa.

The ruins of Troezene lie west of the village of
Dhamalid. They consist only of pieces of wall
of Hellenic masonry or of Roman brickwork, dispersed
over the lower slopes of the height, upon which stood
the Acropolis, and over the plain at its feet. The
Acropolis occupied a rugged and lofty hill, com-
manding the plain below, and presenting one of the
most extensive and strongly protected spots. There
are in the plain several ruined churches,
which probably mark the site of ancient temples;
and several travellers have noticed the remains of
the temple of Aphrodite Calascope, overlooking the
cavity formerly occupied by the stadium. The chief
river of the plain flows by the ruins of Troezene, and
is now called Potidæa. It is the ancient Tu-
thus, afterwards called Hyllus (Paus. ii. 32. § 7), fed
by several streams, of which the most important
was the Chrysorhoë, flowing through the city,
and which still preserved its water, when all the other
streams had been dried up by a nine years' drought.
(Paus. ii. 31. § 10.)

The territory of Troezene was bounded on the W.
by that of Epidaurus, on the SW. by that of
Hermione, and was surrounded on every other side by
the sea. The most important part of the territory
was the fertile maritime plain, in which Troezene
stood, and which was bounded on the south by
a range of mountains, terminating in the promontories
Scyllaena and Iosaphos, and in the eastern points
of the Peloponnesus. (SCYLLAENA.) Above the
promontory Scyllaena, and nearly due E. of Tro-
zein, was a large bay, protected by the island of

4 X 2
Calareia, named Pogon, where the Grecian fleet was ordered to assemble before the battle of Salamis (Herod. viii. 42; Strab. viii. p. 573.) The port-town, which was named Calendoria (Paus. ii. 32. § 5), stood near the eastern extremity of the bay of Pogon, where some ancient remains are found. The high rocky peninsula of Methana, which belonged to the territory of Troesens and is united to the mainland by a narrow isthmus, is described in a separate article. [METHANA.] There were formerly two islands off the coast of Troesens, named Calareia and Sphaegia (afterwards Hiera), which are now united by a narrow sandbank. (Leake, Mores, vol. ii. p. 442, seq.; B tale, Recherches, c. p. 56; Curtius, Peloponnesos, vol. ii. p. 431, seq.)

TROGILUM (Τρογίλιον), a promontory formed by the western termination of Mount Mycale, opposite to the island of Samos. Close to this promontory there was an island bearing the same name. (Strab. xiv. p. 656; Steph. B. s. v. Τρογίλος, according to whom it was also called Trogilia; Act. Apost. xx. 15, where its name is Trogilus.) Pliny (v. 31. a. 37) speaks of three islands being called Trogilus, their separate names being Phulion, Argoona, and Metion. [L. S.]

TROGILUM, a town of Lusitania, according to Lutprand (Adv. haer. § 30, ap. Wessell. ed. Fis. p. 438), the same place which Pliny (iv. 33) calls Castra Julia. It is conjecturally the Taurilion of the Geogr. Rav. (iv. 35) and the modern Trevallo. (Cf. Florus, Exp. Segv. xiii. p. 114, and Uxert, ii. p. 30.)

TROGILITIS (Τρογιλίτις), a small lake in Lycaonia, mentioned only by Strabo (xii. p. 568), and probably the same as the now called Ikitos. [L. S.]

TROGLOTYDAE (Τρωγόλυτες), Protol. iii. 10. § 9; Diodor. iii. 14; Strab. xvii. pp. 786, 819; Agatharch., ed. Bekker; Plin. ii. 70. a. 71 vi. 29. a. 34: Τρωγόλυτες οι Τρωγόλυται, χάρας, Diodor. i. 30; Protol. iv. 7. 27.) Under the term Trogloytidae the ancients appear to have included various races of men. For we meet with them in Mauretanias (Strab. xvii. p. 828); in the interior of Libya east of the Garamantes, along the Arabic shore of the Red Sea, as well as on the opposite coast of Africa; and on both in such numbers that the districts were each of them named "Regio Trogolytica;" and even on the northern side of the Caucuses (Strab. xi. p. 506). The Caucassian Trogloytidae were in a higher state of civilization than their eastern namesakes, since they cultivated corn.

But this race, most commonly known as Trogloytidae inhabiting either shore of the Red Sea, and were probably a mixture of Arabian and Aethiopian blood. Their name, as its composition imports (πρόγλυς, βίος), was assigned to them because they either dug for themselves cabins in the lime and sandstone hills of that region, or availed themselves of what had existed. Even in the latter case, the villages of the Trogloytidae were partly formed by art, since long tunnels, for the passage or stabling of their herds, were cut between village and village, and the rocks were honey-combed by their dwellings. Bruce saw at Gezi in Nubia a series of such caverns, inhabited by herdsmen, and witnessed the periodic passage of the cattle in Summer from the lowlands to the hills. The same cause led to similar migrations in ancient times, viz., the appearance of the swarms, immediately after the cessation of the periodical rains.

The conclusions of the Regio Troglyn in extended from the Sinus Aegyptius to be assumed as applicable to the Troglytidae generally. The catacombs of Telephoros are the most accurate image of their necropolis. Abushek, who now inhabits the region, preserves their peculiar manners and customs. Their clothing was described by the Greek writers as mean, but at least of them were serpent-skin (Ibn. 183.) But their general aspect was that of herdsmen.

Agatharchides of Cnidus is the writer who mentions the Trogloytidae (ap. Paus. vii. 5. ed. Bekker.) According to him and Strabo (vii. p. 784) animal food was their staple diet, and not only the flesh but also the bones of their cattle. Their drink was wine and blood. Since, however, only the elder male beasts were slaughtered for food, it may be supposed that the better animals were reserved for the Aegyptian and Aethiopian nations, who supported their only article of ransom; for when they went masked, and the women wove bodies, and wore necklaces of shells. The habits of the Trogloytidae rendered them so unable to run down the wild beasts they hunted; and they must have been armed with the use of weapons, since they were engaged in several robberies (Ibn. H. D.) when the most passing from the interior of Libya to the Red Sea were obliged to employ peaceable traders, stationed at Philae (Akhnaton etc.) about 25 miles from Berenice. Trogloytidae also served among the light troops in the army of Xerxes, b.c. 480, and acted as guides and caravans, since the Achaeologists when they employed explorers of mines were over Trogloytidae. (Herod. iii. 19.) Among these were a community of women, who were of a chiefdom rank, who may have been of a slave race, having wives appropriated. For the seduction or seduction of a chiefman's wife was not a penalty. During their residence with the Greeks, they became united together as soon as they settled forth with their herds; pastures they were incessantly at war with another, on which occasions the women went to act as mediators. They practised the circumcision, like the Aegyptians and Aethiopians generally. According to Agatharchides, they differed much from the races of them in their sepulchral customs as in their habits. They bound the corpse naked and bore it on shoulders, and affixed to it a stake, pealed with some shouts of laughter, and when it was quite covered with stones, placed a horn upon the waves. But they did not always act so, but may have been acquainted to procure a liveliveness intolerable evils, they strangled the aged as with an ox-tail. Their civilization appears to Aristotle (Hist. Anim. viii. 13.) that he had the Trogloytidae as pigmies who, mounted horses, waged incessant wars with the crooked feathers. The adjacent tribes of the Bene Abyssinians, called Barwas, were by the ancient responds, according to modern accounts, t
TROJCIUS MONS. (Vincent, Commercis et Navigatione acf Ancianta, vol. ii. p. 89.) [W. B. D.] TROJCIUS MONS (Τρούκιος Μονής, Strab. xvii. p. 309; Steph. B. s. v.; Τρόκυα Λίβος Μονής, Ptol. iv. i. § 27), was a long range of hills east of the Nile, which threw out several abrupt spurs into the Heptanomia of Egypt. It stood in the parallel of Hermopolis, i.e. lat. 31° 51'. From this calcareous and similar to the river Nile, the stone was used in the construction of the Pyramid. [W. B. D.]

TROJA. [ILLU: TROAS.]

TROGNIS. [DAULIS, p. 755, b.]

TROPAEAE AUGUSTI. [MONOECI PORTUS.

TROPAEAE DRUSIC (Τρόπαιον Ἀρεάτον), a trophy erected on a hill on the banks of the Edos by Hermon to the memory of the Romans, which he advanced in the north of Germany. (Dios Cas. iv. 1; Flor. iv. 12; Ptol. ii. 11. § 26, who speaks of it as if it were a town.) [L. S.]

TROPAEAE POMPEII (να Πομπηείος τρόπαιος, να ανδρονίυαρα, Strab. iii. p. 160, iv. p. 178), a trophy or monument erected by Pompey on the summit of the Pyrenees, recording the subjugation of 876 Spanish tribes by him. [W. B. D.]

It stood at the spot named Sumum Pyreneum in the ιεύ. Ανδ. (p. 397), and according to some on the boundary between Gaul and Spain. [T. I. D.]

TROSMIS (Τρόσμις, Hieroc. p. 687; Τρόσμις or Τρόσμις, Ptol. iii. 10. § 11), a town of some importance in Lower Moesia, on the Danube, according to the ιεύ. Ανδ. (p. 225), the Legio I. Iovia had its head quarters, though the Not. Imp. (c. 28) more correctly mentions the Legio II. Herculea. Lapise identifies it with Malechëa. (Cf. ιεύd. ac Pov. iv. 9, v. 79.) [T. I. D.]

TROSSSULUM, a town of Ethiopia, which, according to Strabo, was the first town among the Romans, which he visited as a body of cavalry alone, unsupported by infantry; in explicit thought to be so singular, that the Roman writers were for some time called Trossuli on account of it. (Plin. xxxvii. 2. a. 9; Festus, s. v. Trosuli, p. 367. ) No other mention is found of it; and it was probably a small place which had disappeared at the time of Strabo, but Pliny (v. 3. c. 1) says that it was situated 9 miles from Velanilii, on the side towards Rome. It is said that the name was still retained by a place called Tresco or Tardo in Tresco, about 9 miles from Monta hozzono, as late as the 17th century, but all trace of it is now lost. (Holsten. Not. ac Cliam. p. 67; Demus's Ethiopia, vol. 1.) [E. H. B.]

TRUENTUM. [Castrum Treuventum.]

TRUENTUS or TRUENTINUS (Τρουεντίνος: Τροντόντος), a considerable river of Picenum, which rises in the Apenines above Matriae, flows under the walls of Asciol (Ascolum), and falls into the Adriatic about 5 miles of S. of Benedetto. It gave name to a town which was situated at its mouth, and was called Tiroieno. (Cf. Tiroius (c. c.), and commonly Castrum Treuventum. Though one of the most considerable of the rivers of Picenum, the Truentus has very much the character of a mountain torrent, and is only navigable for about 5 miles near its mouth. (Strab. v. p. 241; Plin. iii. 13. a. 18; L. T. ii. 4. § 6; Ptol. iii. 1. § 31.) [E. H. B.]

TRYBACTRA (Τρυβάκτρα, Ptol. vi. 12, § 6), a place to the NW. of Alexandria Oxiana, probably represented by the present Bobhdra. [V.]

TUAESIS (Τωάεσις, Ptol. ii. 3 § 13), a town on the E. coast of Britannia Barba, which stood on an estuary of the same name (Ptol. ii. § 5), now the Murray Frith. [T. H. D.]

TUATI VETUS, a town in Hispания Baetica, belonging to the jurisdiction of Corduba. (Plin. iii. 3. a. 3.) Ucetr (ii. pt. i. p. 370) is of opinion that it should be called Tucati Vetum. [T. H. D.]

TUBANTES or TUBANTI (Τούβαντας or Τούβαντος), a German tribe which inhabited the Chausca and, seems originally to have dwelt between the Rhine and Yssel; but in the time of Germanicus they appear in the country south of the Lippe, that is, the district previously occupied by the Sigambri (Tac. Ann. i. 51, xiii. 55, foll.). They seem to have followed the Chausca still farther to the south-east, as is shown (ii. xii. § 23) perhaps on the south of the Chastri, near the Thauringer Wald, between the rivers Fulda and Herroa (Comp. Tac. Germ. 36). In the end we find them again as a member of the confederacy of the Franks. (Nasarius, Pompey. Const. 18.) The name Subatii in Scraibo (vii. p. 292) is probably only an error of the transcriber, whence Kramer has changed it to Tubetius. (Vetter. Gen. Hist. 160. 2.)


TUBURBO MAJOR and MINUS (Tuburbo, Ptol. iv. 3. § 35), two neighbouring towns in the interior of Byzacium. The latter is still called Tubemaria; the former is variously identified with Tubulica and Zagkoumen. Fluni (v. 4. a. 4) writes the name Tuburia. (Iun. Ant. pp. 44, 45; Tab. Peut. ) [T. H. D.]

TUBUSAPTUS (Τοῦβοςαπτος, Τοῦβοςαπτως, or Τοῦβοςαπτως, Ptol. iv. 2. § 31, viii. 13. § 12), a town of Mauretania Caesariensis, 18 miles SE. of Saldes. (Iun. Ant. p. 32.) According to Ammianus Marcellinus it was situated close to Mons Ferratus (xxix. 5. § 11). From Fluni (v. 2. a. 1) we learn that it was a Roman colony since the time of Augustus. It was once a place of some importance, but afterwards declined, though even at a late period it seems to have had a Roman garrison (Not. Imp., where it is called Tubusubitus). Variously identified with Burg, Burgi, and Burg. (Cf. Tab. Peut. ) [T. H. D.]

TUCABA (Tubeca, Ptol. iv. 6. § 25), a place in the interior of Libya. [T. H. D.]

TUCCA (Toxica, Ptol. iv. 2. § 28). 1. A town of Mauretania Caesariensis. Poeteme places it in the interior; but according to Fluni (v. 2. a. 1) it was on the sea at the mouth of the river Amspera. (Cf. Tab. Peut.) [T. H. D.]

2. A town in the district of Byzacium in Africa Proper. (Ptol. iv. 3. § 32.) From inscriptions found in a village still called Dugga it may be inferred that the place should be more correctly called Tugga. According to the Iun. Ant. (pp. 47, 49, 51) it lay 50 miles N. of Sufetula, the modern Sufita or Sufiulet, and also 50 miles from Tiberium, probably from its being situated in a neighbourhood abounding with the Tiberianth. Tucca was a fortified town. (Procop. de Aed. vi. 5.) It is probably the same place called Tuccabory by St. Augustine (adv. Donat. vi. 24.) (Cf. Wessel. ad Iun. p. 46.) [T. H. D.]

3. A town of Numidia. (Ptol. iv. 3. § 29.) [T. H. D.]

TUCCI (Toxice, Ptol. ii. 4. § 11), a town of Hispания Baetica, between Ilipla and Italica (Iun. Ant. p. 432.) According to Fluni (iii. 3. a. 3) it is 4 x 3.
TULLIUS.

had the surname of Augusta Gemella. Commonly identified with Tejoda. (Cf. Flores, Esp. Sagra. xii. p. 355.) [T. H. D.]

TUCRIS (Tampons, Ptol. ii. 6 § 56), a town of the Hellenistic Tarentum, Eptenium (T. H. D.)

TUDE (Toulool and Touloos, Ptol. ii. 6 § 45), a city or castle of the Grulli or Gravili, in Hispania Tarraconensis, E. of Limia, and on the road from Bracara to Asturica. (Gall. Ast. p. 429.) It is called Tude by Pliny (iv. 20. a. 34), and according to an ancient tradition, it was the seat of an Astoban colony under Dionysus; a tale probably occasioned by the similarity of its name, to that of Tydes. (Sil. Ital. iii. 367, v. 369; Plin. L. c; Avien. Descr. Orb. 650.) It is the modern Tuy.

TUDE (Toule: Eub. Tudentinus: Tude), one of the most considerable cities of Umbria, situated on a lofty hill, rising above the left bank of the Tiber, about 26 miles S. of Perusia and 18 W. of Spezialium. There is no doubt that it was an ancient Umbrian city, but no mention of the name occurs in history previous to the Roman conquest. Silvus Italicus tells us that it was celebrated for the worship of Mars (Sil. Ital. iv. 232, viii. 463), and notices its site on a lofty hill. (Id. vi. 645.) The first notice of its history is on occasion of a plunder by the Gauls at the time of the invasion of the Cimbri and Teutones (Plut. Mar. 17; Plin. ii. 57. a. 58); and shortly after we learn that it was taken by Crassus, as the lieutenant of Sulla, during the wars of the latter with the partisans of Marius. (Plut. Crass. 6.) It received a colony under Augustus, and assumed the title of "Colonia Fida Tude," probably in consequence of some services rendered during the Perusian War, though its name is not mentioned by Appian. (Plin. iii. 14. a. 19; Lab. Colos. p. 214; Marat. Ascer. pp. 1111. 4, 1120. 3; Orell. Ascr. 3726.) It appears from inscriptions to have been a flourishing and important town under the Roman Empire, and is mentioned by all the geographers among the chief towns of Umbria. (Strabo v. 327; Plin. L. c.; Plin. iii. i. § 54.) It was not situated on the Flaminian Way, but the Tabula gives a line of road, which led from Ameria to Tuder, and thence to Perusia. (Tab. Punct. E.) Its strong fort as a garrison, arising from its elevated position, is already alluded to by Strabo (i. c.), and rendered it a place of importance during the Gothic Wars, and the fall of the Western Empire. (Procop. B. G. ii. 10, 13.) It is again mentioned as a city under the Lombards (P. Dion. iv. 8), and there can be no doubt that it continued throughout the middle ages to be a considerable city. It is now much decayed, and has only about 2500 inhabitants, but still retains the title of a city.

Considerable ancient remains still attest its former consideration. Among these the most remarkable are the walls of the city, some portions of which are apparently of great antiquity, resembling those of Perusia, Volaterrae, and other Etruscan cities, but they are in general more regular and less rude. Other parts of the walls, of which three distinct circuits are on regular masonry and built of travertine. These are certainly of Roman date. There are also the remains of an ancient building, called by local antiquarians the temple of Mars, but more probably a basilica of Roman date. Numerous coins and other small objects have been found at Tude: among the latter the most interesting is a bronze of Mars, now in the Museo Gregoriano at Rome. The coins of Tuder, which are numerous, belong to the class called for brass and of large size, namely as earliest coinage of Volaterrae, Iuniurn, &c. For all have the name written in Etruscan characters, and the title "Mars," which has learnt to be the common form of the name. (Sil.)

TUFEROBIS (Tufripens, Ptol. ii. iv. 10) on the W. coast of Britannia Ruanica, now Tey.

TUCICUM (Tubicum: Eub. Tubicinum: Tucicium), the capital town of Umbria, mentioned both by Ptolemy, as well as in inscriptions, as chief city of its municipal rank; but its site is unknown. (Plin. iii. 14. a. 19; Plin. L. c. § 53; Gell. iv. 87.)

TUGENI (Tugense). [Helyett, vii. p. 1041.]

TUGIA, a town of the Ostraci, in Hispania Tarraconensis. (Plin. iii. 3. 4; Ptol. Hist. Asia) Its site is at the sources of the Quessa, where the town is called Tugia. (Sil. Ital. vii. 392; Plin. ii. 57. 58.) It was a town of considerable size, and seems to have been of considerable importance during the Roman period, as indicated by the number of inscriptions found in the vicinity. The name Tugia is found in later times, and appears to be of Etruscan origin. (Sil. Ital. vii. 392; Plin. ii. 57. 58.)

TUGIENSIS SALTUS, a part of the Mount Oroaspa, which formed the main town of Tugia, and in which, according to Ptolemy, the chief city of its municipal rank would appear to be the same branch called Mosa Argentina. (Cf. Oroaspa.)

TUCIAE or TERCIAE, as seems more: Gallia Narbonensis, between Glaneus (Glonus) and Aquae Sextiae (Asis). It is placed in a Table between Glanum and Freia. (Dio Cassius, p. 57 and Williams, Tusciae or Terciae, as he reads the name Aquirium or Assuriae. This second name serves, seems to have some relationship to the Roman road described in the Antoninus Pius' name of Via Anuresilis as far as Ardeatia. (Liv. viii. 26.) It is said that there are many remains at a place called Tuseus, near a mile from Assuriae."

TULICUS, a small river in the E. part of Spain, near Tarracon. (Meda, ii. 6.) It is a noted modern Bega.

TULINGI. [Helyett, Vol. i. p. 107.]

TULIPHURDURM (Tulipherdurm), a city in Germany, probably in the county of Cruen, on the right bank of the Vistula. (Procop. B. G. i. 10, 13.) It is again mentioned as a city under the Lombards (P. Dion. iv. 8), and there can be no doubt that it continued throughout the middle ages to be a considerable city. It is now much decayed, and has only about 2500 inhabitants, but still retains the title of a city. (Procop. B. G. i. 10, 13.) It is a noted modern Bega. (Procop. B. G. i. 10, 13.) It is again mentioned as a city under the Lombards (P. Dion. iv. 8), and there can be no doubt that it continued throughout the middle ages to be a considerable city. It is now much decayed, and has only about 2500 inhabitants, but still retains the title of a city.
TULLUM. 1339
TULLUM (Τωύλλος), in Gallia Belgica, is one of the cities of the Leuci, who bordered on the
municipalities. (Ptol. ii. 9. § 13.) Nasium is the other city [NASIUM]. The Notitia of the Provinces of Gallia mentions Tullum thus: "Civitas Leu-
corum Tullum," which is Tullum. It preserved its name instead of taking the name of the people, like most other capital towns. Toul is in the department of the Morbihne.  [G. L.]

TUNES (Τούνες, Polyb. i. 30; Tóvnoi, ή Tóvnoi, Strab. xvii. p. 854, &c.), a strongly fortified town, once of some importance, in the Roman province of Africa. According to Polibius (xv. 20), who is followed by Livy (xx. 9), it was 120 stades or 15 miles from Carthage, from which it lay in a SW. direction; but the Tab. Peut. in which it is written Thunis, places it more correctly at a distance of only 10 miles from that city. It is said to have been situated at the mouth of a little river called Catada, in the bay of Carthage, but there are now no traces of any such coast.  [T. H. D.]

TUNGRI (Τούγριοι), are placed by Piso (ii. 9. § 9) east of the Tabullas river, and their chief place is Araucatum, which is Adjustaca or Tongra [ADJUZTACA]. Tacitus (German. 2) says they were traced through the territory of Gallia, which was expelled the Gallic, are now called Tungri, but were then named Germani. Tacitus speaks of the Tungri in two other passages (Hist. iv. 55. 79); and in one of them he appears to place the Tungri next to the Nervii. The name of the Eburones, whom Caesar attempted to annihilate [EBOURONES], disappears in the later geography, and the Tungri remain among the Germanic tribes (G. L.). (Notice, &c.) that the name of the Tungri extended over a large tract of country, and comprehended several peoples; for in the Notit. of the Provinces of Gallia, the Tungri divide with the Agrrippineses all Germania Secunda; and there is some evidence that the bishops of Tungri had once a territory with such a name.  [T. H. D.]

Ammianus (xv. 11) gives the name of the people, Tungri, to one of the chief cities of Germania Secunda; the other is Agrippina (Colome). This shows that Tungri under the later Empire was a large place. Many Roman remains have been dug up there; and it is said that the old Roman road must still be traced through the town (Strab. iii. n. 192; Ptol. iii. 16).  [T. H. D.]

TUNNOCELUM, according to the Notitia Imp. a place on the coast of Britannia Romana, at the end of the wall of Hadrian, the station of the Cohors I. Aelia Classicis. Horsey (p. 91) and others place it at Bowness, on Solway Firth; Camden, with less probability, seeks it at Tyrnessome, on the coast;  [T. H. D.]

TUNTTOBRIGA (Τούνττοβρίγα, Ptol. ii. 6. § 39), a town of the Callaisi in Hispania Tarraconensis.  [T. H. D.]

TURBANO, a place in Hispasia Bescias, not far from the coast; between Murphi and Ursi. (Him. Ant. p. 405.) Variously identified with Torpe, Torriascan, and Tabernum.  [T. H. D.]

TURBULATA is a town in the Edetani, in his Tarraconensis. (Liv. xxxiii. 44.) Perhaps the modern Tearer on the Guadalquivir.  [T. H. D.]

TURA. [BEROBERONIA.]

TURBULA (Τούρπουλα, Ptol. ii. 6. § 61), a town of the Bastaici in Hispasia Tarraconensis. D'Anville (Geogr. Anc. i. p. 383) and Mentele (Exp. Anc. p. 177) identify it with Terras; but Ukert (ii. pt. i. p. 407) more correctly declares it to be Tovraus in Murcia. The inhabitants are called Turpulianos by App. Hist. 10.  [T. H. D.]

TURCAE (Τούρκοι, Suid. s. v.), a Scythian people of Asiatic Sarmatia, to whom is assigned Chersonesus Macedonia, which appears to be identical with the 11παυον of Herodotus (iv. 22, &c.). The various hypotheses that have been started respecting the Turcae only show that nothing certain is known respecting them. (Cf. Manner, i. p. 130; Heerem, Ideam, l. 2, pp. 189, 281, 307; Schaffarik, Slav. Alterth. i. p. 318, &c.) Humboldt (Central-Ausien, i. p. 245, ed. Mahnitz) opposes the notion that these Turc or Jyrcas were the ancestors of the present Turks.  [T. H. D.]

TURCILINGI, a tribe in northern Germany which is not noticed before the fifth century of our era, and then is occasionally mentioned along with the Itulii. (Jornand. Get. 15; Paul. Dac. i. 1.) In the present state of things, see Blaquière, Lett. i. p. 161, seq.; Ritter Erdkunde, i. p. 914, seq.  [T. H. D.]

TURDETA'NI (Τουρδετα'νοι, Ptol. ii. 4. § 5, &c.), the principal people of Hispania Bescias; whence we find the name of Turdetania (Τουρδετανία or Τουρετανία) used by Strabo (iii. p. 136) and Stephanus Byz. (p. 661) as identical with Besciae. Their territory lay to the W. of the river Singilia (now Xenil), on the eastern edge of his Lusitania on the W. The Turdetani were the most civilised and polished of all the Spanish tribes. They cultivated the sciences; they had their poets and historians, and a code of written laws, drawn up in a metrical form (Strab. iii. pp. 139, 151, 167; Polyb. xxxiv. 9). Hence they were readily disposed to adopt the manners and customs of their centre querens, and became as length as merely Romans; but with these characteristics we are not surprised to find that they are at the same time represented by Livy xxxiv. 17 as the most unwarlike of all the Spanish races. They possessed the Jews Latii. Some traits in their manners are noted by Diodorus Sic. (v. 33), Silius Italicus (iii. 340, &c.), and Strabo (x. 15), and the Roman civilization was no doubt derived from their intercourse with the Phocianians whose colony of Tartessas lay in their neighbourhood.  [T. H. D.]

TURDULI (Τούρδουλοι, Ptol. ii. 4. § 10), a people in Hispasia Bescias, very nearly connected with the Turdetani, and ultimately not to be distinguished from them (Strab. iii. n. 192; Ptol. iii. 151; Mela, i. i. § 7; Plin. iii. 1. a. 2, xvi. a. 35; cf. Flores, Exp. Scriptor. i. p. 7).  [T. H. D.]

TUREDICUM or TUREDICUMM, in Gallia Narbonensis, is placed in the Table on a road between Vienna (Vienne) and Cularo (Cromoble). Turedicum is between Vienna and Margunum (Maurium). The site is unknown. (G. L.)

TURIA or TURIBUM, a river in the territory of the Edetani in Hispasia Tarraconensis, which enters the sea in the neighbourhood of Valeria (Mela, ii. 6; Plin. iii. 8. a. 4; Vib. Seq. p. 227, ed. Bip.) It was famed for the proculius Turries between Pompey and Sertorius (Pint. Pompe. 18, Sert. 19; Cis. p. Balb. 2). Now the Guadalquivir.  [T. H. D.]

TURIGA. [Corduba.]

TURISSA (called by Prolemes Troepora, i. 6. § 67), a town of the Vascons in Hispania Tarraconensis, on the road from Pompeius to Burdigala (Ibis. Astr. p. 455.). Variously identified with Tusaes and Oestatua. [T. H. D.]

TURMODIGL [Murillo.]

TURMOGUM (Trovianus, Ptol. ii. 5. § 8), a town in the interior of Lusitania. [T. H. D.]

TURMULI, a town of Lusitania on the Tago, and on the road from Emerita to Caesaraugusta. (Ibis. Astr. p. 453.) Variously identified with Acinum de la Lusitania. [T. H. D.]

TURNACUM or TORNACUM, a city of North Gallia, is first mentioned in the Roman Itina. In the Notit. Imp. mention is made of a military force under the name of Numerus Turnacumen; and of a "Procurator Gynaecei Turnacum Belgicae Secundus." This procurator is explained to be a superintendant of some number of women who were employed in making for the soldiery the Herculaneums about A. D. 407 speaks of Turnacum as one of the chief towns of Gallia; and Andoena, in his life of S. Eligius (St. Eloi) in the seventh century, says of it, "quae quondam regalis exstitit civitas." Turnacum was within the limits of the ancient territory of the Nervii. The Flemish name is in Cuvry, which the French have corrupted into Turnay. Turnay is on the Scheldes, in the province of Flandres, in the kingdom of Belgium.

There are silver corns of Turnacum, with the legend DVMACOES and DVMACYN. On one side there is the head of an armed man, and on the other a horseman armed. On some there is said to be the legend DVMACYN. Numerous Roman medals have been found at Turnay, some of the time of Augustus and others as late as Claudius Gothicus and Tetricus, and even of a later date. The tomb of Childecri I., who died A. D. 481, was discovered at Turnay in the seventeenth century, and a vast quantity of gold and silver medals, and other curiouis things; among which the golden ring of Childecri, with his name on it, CHILDRIE REGIS. Such discoveries as these, which have been made in various places in Belgium, show how little we know of the Roman history of this country. (D'Anville, Notice, &c.; Uxart, Gallias; Recueil d'Antiquites Romanes et Gauloises trouvées dans la Flamand proprement dite, par M. J. de Baart.) [G.L.[

TURERON (Toward, Ptol. ii. 6. § 40), a people in Hispania Tarraconensis, probably a subdivision of the Callaci Brescarii, in whose territory were the baths called "Tibara Asid." [T. H. D.]

TUROBONES, TUBOINI, TUBONI. Some of these people are said to have lived in the country of the Turones after the campaign of B. C. 57 (B. G. ii. 35). The Turones are mentioned again (B. G. vi. 54, 55) we learn that they bordered on the Caesarea in another place (vii. 4) they are mentioned again in the Caesarea, Aquilaci, Anarici, and other states. In 265 B.C. (Liv. vii. 43) all Gallia against Caesar, he offered to join him. The contingent which they were to furnish against Caesar, during the year 46, was 8000 men (viii. 75). But the allies never gave Caesar much trouble, though Liv. says them "inestimable." (L. 657), if the word is precise. (ibid. [§ 41]) the name seems to be a corruption of the original name Tarinvis or Tarinnvis and the capital is at Caesaraugustam or Tauris Loire. In the destruction of Scaurus in the Tiberius, the Taurins, as Tacitus calls them (iii. 41. 46), rose against the Romans, but were soon put down. They are in the Latinum. Prolemes. The chief part of the territory of Taurins was south of the Loire, and was the origin of the provincial name Tarinvis. (Gallias, p. 329) mentions a silver coin of Tarinvi. On one side there is a female bust; the legend "Turonos," and on the other "Ceres," with the figure of a galea. [T.]

TUMBOI (Trovianus), a German tribe occupying a district on the Rhine, and divided by the Chatti, perhaps as two banks of the Mosel. (Ptol. ii. 11. § 22.)

TURQUA (In the Geogr. Rav. iv. of Turqua), a town of the Callaci in Hispania Tarraconensis on the road from Bescarum to Lucus Alnius. (Ibis. Astr. p. 430.) Variously identified with Taroneus (or Taurins) and Bescarum. [T. H. D.]

TURS (or Tarins) and Ribesum. [T. H. D.]

TURS (AD). 1. A town of the Issus, in his territory in the province of Britain, in the kingdom of Belgium. [T. E.]

2. A town in the territory of the Caesarea in the same province (Ibis. Astr. p. 400.) known either with Castrellas or Olaria, [T. E.]

TURS ALBAE (Epaminon Arceia, Ptol. ii. § 6), a place of the Celtici in Lusitania. [T. E.]

TURRIGA (Troviano or Tropeja, Ptol. ii. 5. 205), a town of the Callaci in Lusitania in Tarraconensis. [T. B.]

TURRIM, AD. in Gallaecia, near Aquas Sextias (Aix), is placed in the Arco between Matavonum and Teutacis (Tauron). The name Turrivis is preserved in that of Turris, which is written Tuvrey or Tuir and is an ancient document. (D'Anville, Notice, &c.)

TURRIS. 1. Turris Carnenses, a place in the middle, whereas there was road through Sev. Cirta (Ibis. Astr. p. 34.) Usually identified with Tibit, but by Lapie by the Djed Gromis. [T. E.]

2. [Euchimont Turris.]

3. TURS HANSTRALE, a strong fortress between the sections of the Brevia in the Benzal seat when flying to King Antiquas. (Liv. xxxvi. 2 Justin calls it the Byn urbanus Hanzal.) It seems to have been situated between the Thamis and Thapsus, at the spot where the Ty Pan places Sibelec.

4. TURRIS TAMALLINNI, in Africa Prope a road from Tescula to Leptis Magna. (Ibis. Astr. p. 73, 74.) Now Tolleso. [T. E.]

[Remains of a hydrometeon, a monument to the Roman Colossus, existing in the town of Turrise.]
TURRIS LIBYSSONIS.

TURRIS LIBYSSONIS (Πόρος Λιβυσσώνας, Ptol.: Πόρος Ποσειδώνα), a town of Sardinia, and apparently one of the most considerable in the island. It is situated on the N. coast about 15 miles E. of the Gorditan promontory (the Capo del Falcone), and on the spacious bay now called Golfo dell’Ainuara. Pliny tells us it was a great city, and we may probably infer from its name that it was probably no town on the spot, but merely a fort or castellum. (Plin. iii. 12. s. 17.) It is noticed also by Ptolemy and in the Itineraries, but without any indication that it was a place of any importance. (Ptol. iii. 3. § 5; Itin. Ant. p. 83.) But the ancient remains still existing prove that it must have been a considerable town under the Roman Empire; and we learn from the inscriptions on ancient milestones that the principal road through the island ran directly from Caralis to Turris, a sufficient proof that the latter was a place much frequented. It was also an episcopal see during the early part of the middle ages. The existing port at Porto Torres, which is almost wholly artificial, is founded on Roman foundations; and there exist also the remains of a temple (which, as we learn from an inscription, was dedicated to Fortune, and restored in the reign of Philip) of thermas, of a basilica and an aqueduct, as well as a bridge over the adjoining small river, still called the Fiume Tursiliano. The ancient city continued to be inhabited till the 15th century, when the greater part of the population migrated to Sassari, about 10 miles inland, and situated on a hill. This is still the second city of the island. (De la Marmora, Voy. en Sardeigna, vol. ii. pp. 363, 465—472; Smyth’s Sardinia, pp. 263—265.) [E. H. B.]

TURRIS STRATONIS. [Carianelia, p. 470, a.]

TURRIS FLUVIUS. [Aquilennia.]

TURRIS LUZIUS. [Ethn. Tuscusana, p. 151, a river in the territory of the Edetani in Hispania Tarraconensis, between the Iberus and the Fretum Herculis. Ukert (ii. pt. i. p. 293) thinks that it is probably identical with the Satabis of Mela (ii. 6) and the Uduba of Pliny (iii. 3. s. 4), the present Miñares or Miranes. [T. H. B.]

TURRIQUIN (Ethn. Tuscusana Turri), a town of Tuscusana, mentioned only by Pliny, who enumerates the Turri in the towns of that province. (Plin. iii. 11. s. 16.) The name is written Turuni in our present text of Pliny; but it is probable that we should read Turini, and that the site is marked by the present village of Turi, near Conversano, about 6 miles W. of Polignano. (Romaniels, vol. ii. p. 180.) [E. H. B.]

TURRUTUS (Tempospero, Ptol. iii. 5. § 2), a river of European Sarmatia which fell into the Northern Ocean, and which, according to Marcellus (p. 55), had its source in the Rhipsea mountains, but Ptolemy seems to place it in Mount Alanos or Alusias. Mannert (iv. p. 258) takes it to be a branch of the Turos. [T. H. B.]

TUREPTIA (Temperに入れ, Ptol. ii. 6. § 23), a town of the Galli Blusiana in Hispania Tarraconensis. [T. H. B.]

TUSCA, a river forming the W. boundary of the Roman province of Africa, which, after a short course to the N., fell into the sea near Tabraca. (Ptol. iv. 2. s. 32.) [T. H. B.]

TUSCANA (Eth. Tuscaniensia: Tuscanos), a city of Southern Etruria, situated about 12 miles N.E. of Tarquinii. It is mentioned only by Pliny, who enumerates the Tuscanienses among the municipal communities of Tuscusana, and in the Tabulae, which places it on the Via Clodia, between Blera and Saturnia, but in a manner that would afford little clue to its true position were it not identified by the resemblance of name with the modern Tuscanella. (Plin. iii. 5. s. 8; Tab. Peut.) The name is found in an inscription, which confirms its municipal rank. (Murat, Inscriptiones, p. 338.) But it appears to have been an Etruscan town, as the name indicates, and we find no allusion to it as of ancient Etruscan origin. Yet that it was so is rendered probable by the tombs that have been discovered on the site, and some of which contain sarcophagi and other relics of considerable interest; though none of these appear to be of very early date. The tombs have been carefully examined, and the careful antiquary at the same time has preserved the inscriptions on ancient milestones that the principal road through the island ran directly from Caralis to Turris, a sufficient proof that the latter was a place much frequented. It was also an episcopal see during the early part of the middle ages. The existing port at Porto Torres, which is almost wholly artificial, is founded on Roman foundations; and there exist also the remains of a temple (which, as we learn from an inscription, was dedicated to Fortune, and restored in the reign of Philip) of thermas, of a basilica and an aqueduct, as well as a bridge over the adjoining small river, still called the Fiume Tursiliano. The ancient city continued to be inhabited till the 15th century, when the greater part of the population migrated to Sassari, about 10 miles inland, and situated on a hill. This is still the second city of the island. (De la Marmora, Voy. en Sardeigna, vol. ii. pp. 363, 465—472; Smyth’s Sardinia, pp. 263—265.) [E. H. B.]

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TUSCULUM.

Superbus, who courted the friendship of the Latin cities, Octavius Mamilius of Tusculum was the foremost man of all the race, tracing his descent from Ulysses and Circe. Him Tarquin conciliated by the gift of his daughter in marriage, and thus obtaining the possession of the royal family and all its advantages. (Liv. i. 49; Dionys. iv. 45.) The genealogical pretensions of the gens Mamilla are still to be seen on their coins, which bear on the obverse the head of Mercury, and on the reverse Ulysses in his travelling dress with his dog. The alliance of Mamillius with Tarquin, however, was the main cause of the Latin War. After his expulsion from Rome, and unsuccessful attempt to regain his crown by means of the Etruscans, Tarquin took refuge with his son-in-law at Tusculum (Liv. ii. 15), and by his assistance formed an alliance with the confederacy of the thirty Latin cities. (ib. 18.) The confederate army took up a position near Lake Regillus, a small sheet of water, which lay at the foot of the hill on which Tusculum is seated. This was the scene of the famous battle so fatal to the Latins, in B.C. 497. Mamillius, who commanded the Latin army, was killed by the hand of Titus Hermennius; Tarquinius Superbus himself, who, though now advanced in years, took part in the combat, was wounded, but immediately took refuge in the camp which he had lately held. The conflict was an irretrievable defeat (ib. 19, 20; Dionys. vi. 4, seq.).

After the peace which ensued, the Tusculans remained for a long while the faithful allies of Rome; an attachment which drew down on their territory the incursions of the Volsci and Aequi, in B.C. 461, 460. (Liv. iii. 7, 8.) In B.C. 436, when the Roman condottieri seized by the Sabine Ciminius Herdonius, the Tusculans gave a signal proof of their love and fidelity towards Rome. On the next morning after the arrival of the news, a large body of them marched to that city and assisted the Romans in recovering the captors; an act for which they received the public thanks of that people (ib. 18; Dionys. x. 16); and soon afterwards, Lucius Mamilius, in conjunction with the gift of Roman citizenship. (Liv. iv. 29.) In the following year the Romans had an opportunity of repaying the obligation. The Aequi had seized the citadel of Tusculum by a nocturnal assault. At that time, Fabius with a Roman army was encamped before Antium; but, on hearing of the misfortune of the Tusculans, he immediately took up his camp and flew to their assistance. The enterprise, however, was not of such easy execution as the expulsion of Herdonius, and several months were spent in combats in the neighbourhood of Tusculum. At length the Tusculans succeeded in recapturing their citadel by reducing the Aequi to a state of famine, whom they disarmed, and now, after compelling them to pay the ransom under the yoke. But as they were flying homewards the Roman consul overtook them on Mount Algidus, and slew them to a man. (ib. 23; Dionys. x. 20.)

In the following year, the Aequi, under the conduct of Gracchus, ravaged the Labican and Tusculan territories, and encamped on the Algidus with their booty. The Roman ambassador sent to express their reconciliation and contempt. Then Tit. Quinctius Cinquematus was chosen dictator, who defeated the Aequi, and caused them, with their commander Gracchus, to pass ignominiously under the yoke. (Liv. ib. 25-28.)

Algidus became the scene of a struggle between the Romans and Aequi on two or three subsequent occasions, as in B.C. 452 and 447. (ib. 31, 42.) It was the latter battle the Romans sustained a severe defeat, being obliged to abandon their camp and take refuge in Tusculum. After this, we do not again hear of the Tusculans till B.C. 416. At that period, having abandoned Lavinium, of having entered into a league with the Aequi, charged the Tusculans to keep a watch upon them. These suspicions were justified in the following year, when, as Labicans, in conjunction with the Aequi, ravaged the territory of Tusculum and encamped upon Algidus. The Roman army despatched against them in order to salvage the loss was lost of seeing the insolence among its chiefs. Many of these, however, together with the elite of the army, took refuge at Tusculum; and Q. Servilius Priscus, being chased dictator, changed the face of affairs in eight days, by routing the enemy and capturing Labicum. (ib. iv. 45-47.)

This steady friendship between Tusculum and Rome, marked for so many years by the strongest tokens of mutual goodwill, was at length interrupted by an occurrence which took place in B.C. 379. In that year the Tusculans, in conjunction with the Gabinians and Labicans, accused the Praenestes before the Roman senate of making inroads on their lands; but the senate gave no heed to their complaints. The Tusculans, however, to get redress, went to the Aequi, who promised to intervene. The Volsci, was surprised to find a number of Tusculans among the prisoners whom he had made, and, still more so when, on questioning them, he found that they had taken up arms by public consent. These prisoners were introduced before the Roman senate, in order to prove how the Tusculans had not given them the opportunity of having declared against Tusculum, and the conduct of it entrusted to Camillus. But the Tusculans would not accept this declaration of hostilities, and opposed the Roman arms in a manner that has scarcely been paralleled before or since. When Camillus entered their territory he found the peasants engaged in their usual avocations; provisions of all sorts were on tap, and the weaver's looms were standing open; and as the legions defiled through the streets in all the panoply of war, the citizens within, like the countrymen without, were seen intent upon their daily business, the schools reopened with the hum of pupils, and not the slightest trace of hostile preparation could be discerned. When he appeared before the senate in the Curia Hostilia, not only were the existing treaties with Tusculum confirmed, but the Roman franchise ab others was shortly afterwards bestowed upon it, a privilege at that time but rarely conferred.

It was this last circumstance, however, together with the undaunted fidelity towards Rome, that drew down upon the Tusculans the hatred of the Romans. The Aequi, who, in the year B.C. 374, having burnt Satricum, with the exception of the temple of Matuta, directed their arms against Tusculum. By an unexpected attack, they obtained possession of the city; but the inhabitants retired to the citadel with their wives and children, and defended themselves with desperate and obstinate resistance. An army was sent to their relief, and the Latins in turn became the besieged instead of the besiegers; for whilst the Romans encompassed the walls of the city, the Tusculans made sorties upon the enemy from the rear. In a short time the Romans took the town by assault and slew all the
TUSCULUM.

Latinis. (Ib. 33.) Servius Sulpicius and L. Quinctius, both military tribunes, were the Roman commanders on this occasion; and on some rare gold coins, still extant, of the former family, are seen on the obverse the heads of Castor and Pollux, deities peculiarly worshipped at Tusculum (Olb. Div. l. 48; cf. Fast. a. S. Ignatius), and on the reverse, the image of a city, with the letters TVSCVL on the gate.

From this period till the time of the great Latin war we have little record of Tusculum except the frustrated attempt of the Vetuliterni on its territory (Liv. iv. 36) and the horrible devastations committed on it by the Gauls, when in all likelihood the Tibrinenses, in n. c. 357. (Id. vii. 11.) After their long attachment to Rome we are totally at a loss to conjecture the motives of the Tusculans in joining the Latin cities against her. The war which ensued is marked by the well-known anecdote of Titus Manlius, who, being challenged by Genius Mettius, the commander of the Tuscan cavalry, and afterwards engaged against him on an equal footing, consented to the contrary; for which breach of military discipline he was put to death by his father. (Id. viii. 7.) The war ended with the complete subjugation of the Latins; and by the famous senatusconsultum regulating the settlement of Latinum, the Tusculans were treated with great indulgence. They had the right to be enrolled in the flouris of the city, and, against strict orders to the contrary, for which breach of military discipline he was put to death by his father. (Id. viii. 7.) The war ended with the complete subjugation of the Latins; and by the famous senatusconsultum regulating the settlement of Latinum, the Tusculans were treated with great indulgence. They had the right to be enrolled in the flouris of the city, and, against strict orders to the contrary, for which breach of military discipline he was put to death by his father. (Id. viii. 7.) The war ended with the complete subjugation of the Latins; and by the famous senatusconsultum regulating the settlement of Latinum, the Tusculans were treated with great indulgence. They had the right to be enrolled in the flouris of the city, and, against strict orders to the contrary, for which breach of military discipline he was put to death by his father. (Id. viii. 7.)

This settlement took place in b. c. 335. In 331, the Tusculans were accused by the tribune, M. Flavius, of having supplied the Vetuliterni and Privernates with the means of carrying on war against Rome. There does not appear to have been any foundation for this charge; but it may have been a mere calumny; nevertheless the Tusculans, with their wives and children, having put on mourning habits, went in a body to Rome, and implored the tribunes to acquit them of so odious an imputation.

This spectacle moved the compassion of the Romans, who, without further inquiry, acquitted them unanimously; with the exception of the tribe Flavina, Cornacina, and Feronia, and even this should have been surcharged and put to death, and the women and children sold, agreeably to the laws of war. This vote remained indestructibly imprinted on the memory of the Tusculans to the very latest period of the Roman Republic; and it was found that scarce one of the tribe Papiria, to which the Tusculans belonged, ever voted in favour of a candidate of the tribe Polla. (Ib. 37.)

Tusculum always remained a municipium, and some of its families were distinguished at Rome. (Id. vi. 21—26; Orell. Inscr. 775, 1368, 3048.) Among them may be mentioned the gens Manilia, the Porcia, which produced the two Cato, the Pulvis, Cornacina, Juvenia, Fontina, etc. (Cic. p. Planc. 8, 10. 14; Corn. Rep. Cost. 1; Val. Max. iii. 4. 6.)

Hannibal appears to have made an unsuccessful attempt upon, or perhaps rather a mere demonstration against, Tusculum in b. c. 212. (Liv. xxvi. 9; cf. Sil. It. xii. 534.) In the civil wars of Marius and Sulla, its territory seems to have been distributed by the latter. (Ant. de Colonias.) Its walls were also restored, as well as during the wars of Pompey. We have no notices of Tusculum under the Empire. After the war of Justinian and the inroads of the Lombards, Tusculum regained even more than its ancient splendour. For several centuries during the middle ages the counts of Tusculum were supreme in Rome, and could almost dispose of the papal chair. The ancient city remained entire till near the end of the 12th century. At that period there were constant wars between the Tusculans and Romans, the former of whom were supported by the emperor, his followers, and protected by the popes. According to Ermolaidus, archbishop of Salerno (apud Baromini, vol. xix. p. 340), the walls of Tusculum were razed in the pontificate of Alexander III. in the year 1168; but perhaps a more probable account by Richard de S. Germano (ap. Mercatoris, Script. l. vii. p. 972) describes the destruction of Tusculum by the permission of the German emperor in the year 1191.

Towards the end of the Republic and beginning of the Empire, Tusculum was one of the favourite resorts of the wealthy Romans. Strabo (v. p. 259) describes the hill on which it was built as adorned with many villas and plantations, especially on the side that looked towards Rome. But though the climate is salubrious and the air fine, it is by no means a city; it appears, like Tibur, to have been a favourite resort of the Roman poets, nor do they speak of it much in their verses. The Anio, with its falls, besides other natural beauties, lent a charm to Tibur which would have been sought in vain at Tusculum. Lucullus seems to have been one of the first who built a villa there, which seems to have been on the same scale, but with little arable land attached to it. (Plin. xviii. 7. a. 1.) His parks and gardens, however, which were adorned with aviaries and fishponds, extended to the Anio, a distance of several miles; whence he noted in the report of the censors as making more use of the brook than the plough. (Ib. and Var. de Re, at the i. 3. seq.; Columella, l. 4.) On the road towards Rome, in the Vigna Angelotti, is the ruin of a large circular landscaped, a 90 feet in diameter inside, and very much resembling the tomb of Cæcilia Metella on the Via Appia. It evidently belongs to the last period of the Republic; and Nibby (Ditorni, p. 344) is inclined to regard it as the sepulchre of Lucullus, mentioned by Plutarch (Vit. Lucull. p. 6.) and identified with a smaller mausoleum between Frascati and the Villa Rufinella. Besides the villa of Lucullus, we hear of those of Cato, of Cicero and his brother Quintus, of Marcus Brutus, of Q. Hortensius, of T. Anicius, of Balbus, of Caesar, of L. Crassus, of Q. Metellus, &c. It would now be vain to seek for the sites of most of these; though it may perhaps be conjectured that Cato's stood on the hill of the NE. of the town, which seems to have been called Mons Porcium, and still bears the name of Monte Porzio. So much interest, however, is attached to the villa of Cicero (Tusculanum), as the favourite retirement in which he probably composed his great portion of his philosophical works, especially the Disputationes which take their name from it, etc., that we shall here present the reader with the chief particulars that can be collected on the subject. Respecting the site of the villa there have been great disputes, one school of topographers seeking it at Grotta Ferrata, another at the Villa Rufinella. Both these places lie to the W. of Tusculum, but the latter nearer to it, and on an eminence, whilst Grotta Ferrata is in the plain. We have seen from Strabo that the Roman villas lay chiefly on the W. side of the town; and it will be found further on that Cicero's adjoined those of Lucullus and Gabinius, which were the most splendid and remarkable,
and must therefore have belonged to those noticed by Strabo. The scoliast on Horace (Epod. i. 30) describes Cicero's as being "ad latera superiores" of the Tusculum hill; and if this authority may be relied on, it disproves the claims of Grotta Farinata. The scoliast, however, may have been in favour of the W. side of the town, or Villa Rufelliana, where the hill has two ridges. At this spot some valuable remains were discovered in 1741, especially a beautiful mosaic, now in the Museo Pic. Clementino. The villa belonged originally to Sulla (Plut. xiii. 6. s. 6). It was, as we have said, close to that of Lucullus, from which, in neighbourly fashion, Cicero was accustomed to fetch books with his own hand. (De Fin. iii. 2.) It was likewise near that of the consul Gabinius (pro Domo. 24, post Red. 7), which also stood on the Tusculum hill (as Piso, 21), probably on the site of the Villa Palatium. In his oration pro Sextio (43), Cicero says that his own villa was a mere cottage in comparison with that of Gabinius, which was 'a palace.' (ib. iv. 2.) He complained of the mosaic that we learn from Cicero himself, his retirement must have been far from deficient in splendour. The money which he lavished on it and on his villa at Pompeii brought him deeply into debt. (Epis. ad Att. ii. 55.) He had, however, besides the mosaic, a mausoleum, about 3000 feet in length and varying in breadth from about 1000 to 800 feet. Thus it is represented in a triangular shape on the coins of the gens Sulpicia. See vestiges of the walls remain, especially on the S. and E. sides. Of these the ancient parts consist of large quadrangular pieces of local tufa, some ten feet square. The two flanks are separated by a pass with opus incertum, of the age of Sulla, and opus reticulatum. Including the arx, Tusculum was about 1 mile in circumference. Between the town and the citadel is a large quadrangular piece, 66 feet long by 67 1/2 broad, divided into two compartments, probably intended to contain the principal water-supply. The older part of the citadel is still nearly entire, as well as the steps on them for the purpose of communication. The town itself is built up, which corresponds to the town opposite the water-place. One of the theatres lies immediately near this cistern, and is more perfect than any in the vicinity of Rome. The access, indeed, is partly destroyed and covered with earth; but the undue rows of seats in the caves, of which there are still nearly entire, as well as the steps on them for the purpose of communication. The spectator faced the W., and thus enjoyed the magnificent prospect over the Alban valley and plains of Latium, with Rome and the sea in the distance. Abbeek (Mittel-Italische, p. 200) considers this theatre to belong to the early time of Augustus. W. Gell, on the other hand, presumes it to be earlier. (Topogr. of Rome, p. 429.)

But of all this magnificent scene a vestige remains, unless we may regard as such the ruins now called Scavioli di Cicerone, close to the ancient walls. These consist of a long corridor with eight chambers forming apparently the ground floor of an upper building, and if they belonged to the villa they were probably granaries, as there is not the least trace of decoration.

We will now proceed to consider the remains at Frascati. Strabo (v. p. 329) indicates where we must look for Frascati, when he describes it as situated on the high ridge connected with Mount Albanus, and serving to form with it the deep valley which stretches out towards Mount Algidaus. This ridge was known by the name of the Tusculum Colles. We have already seen that Tusculum was composed of two distinct parts, the town itself and the arx or citadel, which was isolated from it, and

seated on a higher point; so elevated, indeed, in fact their the Aequi had possession of, so when narrated, they could describe the Roman army filling out of the gates of Rome. (Dionys. B. 10.) It was indeed on the very spot, or rather in the vicinity of the very spot, that the great battle was fought, and appears to have been almost appalled only by a very steep ascent. According to Sir W. Gell (Topogr. of. p. 429) it is 2079 French feet above the level of the sea. For a few traces of the walls of the citadel remain, from which, and from the shape of the rock on which it stood, we may see that it formed an irregular quadrangle, about 2700 feet in circumference. The hill must have been a gate to the town, when the ascent is less steep; and there are also vestiges of another gate on the E. side, towards Le Mazer, and of a road which ran into the Via Latina. Over the rock are caves, which probably served as sepulchres. The city lay immediately east of the arx, on the W. side. Its form was as a square, or perhaps even a trapezium, about 3000 feet is kept and varying in breadth from about 1000 to 800 feet. Thus it is represented in a triangular shape on the coins of the gens Sulpicia. See vestiges of the walls remain, especially on the S. and E. sides. Of these the ancient parts consist of large quadrangular pieces of local tufa, some ten feet square. The two flanks are separated by a pass with opus incertum, of the age of Sulla, and opus reticulatum. Including the arx, Tusculum was about 1 mile in circumference. Between the town and the citadel is a large quadrangular piece, 66 feet long by 67 1/2 broad, divided into two compartments, probably intended to contain the principal water-supply. The spectators faced the W., and thus enjoyed the magnificent prospect over the Alban valley and plains of Latium, with Rome and the sea in the distance. Abbeek (Mittel-Italische, p. 200) considers this theatre to belong to the early time of Augustus. W. Gell, on the other hand, presumes it to be earlier. (Topogr. of Rome, p. 429.)

This edifice were discovered in 1818, by Leo Buonaparte, the beautiful bronze statue of Apollo and those of the two Trituluses. The last are on the Vatican, in the corridor of the Museo Chiaramonti. At the back of the structure is another theatre, with a column; and at its side two parallel walls, which bordered the street leading to the citadel. On the W. of the theatre is an ancient road in good preservation, leading to one of the gates of the city, where it is joined by another road. Close to the walls near the piscina is an ancien cistern, and at its side a small fountain with an inscription; a little further is a Roman milestone. Besides these objects, there are also remains of a columbarium set of an amphitheatre, but the latter is small and not of high antiquity. Many fragments of arches of an extremely ancient style are strewn about. Within the walls of the town, in what appears to have been the principal street, several inscriptions.
still remain, the chief of which is one on a kind of pedestal, recording that the object to which it belonged was sacred to Jupiter and Liberty. Other inscriptions found at Tusculum are preserved in the Villa Rufinella. One of them relates to M. Fulvius Nobilior, the conqueror of Aetolia; another to the poet Diphilus, mentioned by Cicero in his letters to Atticus.

Near the hermitage at Camaldoli was discovered in 1667 a very ancient tomb of the Furi, as recorded by Falandieri, in his Inscr. Athleticæs, p. 143, seq. It was cut in the rock, and in the middle of it was a sarcophagus, about 5 feet long, with a pediment-shaped cover. Round it were twelve urns placed in focus, or coffins. The inscriptions on these urns were in so ancient a character that it bore a great resemblance to the Etruscan and Palaestin. The form of the P resembled that in the sepulchral inscriptions of the Scipios, as well as that of the L. The diphthong OV was used for V, and P for F. The inscriptions on the urns related to the Furi, that is, on the sarcophagus to Luc. Turpilus. There was a Tusculum in this old town (according to the best Table De Jorio, sectio 2, it was a villæ sigillata, or of an elegant cornice of terra cotta, painted with various colours. (Nibby, Dintorni, iii. p. 360.)

We shall only add that the ager Tusculanus, though now but scantily supplied with water, formerly contributed to furnish Rome with that element by means of the Aqua Tepula and Aqua Virgo. (Front. Ag. 8, seq.)


TUSSCUM MARE. [TYRRHENIUM MARE.

TUTATI'IO, a place in Noricum of uncertain site (It. Ant. p. 277; Tab. Peut., where it is called Tutastio. (L. S.)

TUTHOA (Tavola), a river of western Arcadia, flowing to the Ladon, on the confines of Arcadia and Heraea. It is now called Lamadogia, and joins the Ladon opposite to the small village of Romeni. (Paus. viii. 25. § 12; Leake, Morea, vol. ii. p. 95, Peloponnesus, p. 223.)

TUTIA, a small stream in the neighbourhood of Rome, mentioned only by Livy and Silius Italicus, who were much in that district at the time of its devastation by Hannibal. When he was commencing his retreat from before the walls of Rome. (Liv. xxvi. 11; Sil. Ital. xiii. 5.) It places it 6 miles from the city, and it is probable that it was on the Salarian Way, by which Hannibal subsequently commenced his retreat; in this case it may probably be the stream now called the Patum de Comc, which crosses that road between Ponte Canario and Palatino and has been supposed by Gell and Nibby to be the Allia. [ALLIA.] Silius Italicus expressly tells us it was a very small stream, and little known to fame. The name is written Turia in many editions of that poet, but it appears that the best MSS. both of Silius and of Livy have the form Tutia. (E. H. B.)

TUTIA (Tuscia), a small town in the territory of the Edetani in Hispania Tarraconensis not far from Scro, the scene of a battle between Pompey and Sertorius (Plut. l. c.; Florus, iii. 22.) It is thought to be the modern Tusa. But perhaps the conjecture of Uberti (ii. pt. i. p. 413) is correct in that in both those passages we should read Turia. (T. H. D.)

TUTCUM. [EQUUS TUTCICUS.

TUTZIS (It. Anton. p. 162), a small fortified town in Aethiopia, situated 12 miles N. of Tachempos, upon the western side of the Nile. The ruins of Tutza are supposed to be near, and NW. of the present village of Gyra. (Belton, Travels, vol. i. p. 112.)

TYANA (v. Tousa; Eth. Tousas or Touiás), also called Thyna or Thiana, and originally Thoana, from Those, a Thracian king, who was believed to have pursued Orontes and Py Idealus thus far, and to have founded the town (Arrian, Percip. P. E. p. 6; Steph. B. z. c.). Report of Pontus, on a causeway of Semiramis; but it is certain that it was situated in Cappadocia at the foot of Mount Taurus, near the Cilician gates, and on a small tributary of the Lamos (Strab. xii. p. 537, xii. p. 587). It stood on the highroad to Cilicia and Syria at a distance of 300 stadia from Cydista, and 400 from the Lamos, and the best Table De Jorio, sectio 2, Masza (Strab. l. c.; Ptol. v. 6. § 18; comp. Plin. vi. 3; It. Ant. p. 145). Its situation on that road and close to so important a pass must have rendered Tyana a place of great consequence, both in a commercial and a military point of view. The plain around it, moreover, was extensive and fertile, and the whole district received its name from the tyrant, who gave it the name of Tyana (Touiás, Strab. l. c.). From its coins we learn that in the reign of Caracalla the city became a Roman colony; afterwards, having for a time belonged to the empire of Palmyra, it was conquered by Aurelian, in a. d. 272 (Vopisc. Aurel. 22, fol.). Valens raised it to the rank of the capital of Cappadocia Secunda (Basil. Magn. Epit. 74, 75; Hieroc. p. 700; Midit. Chrys.; Not. imp. 230). Its capture by the Turks is related by Cedrenus (p. 477). Tyana is celebrated in history as the native place of the famous impottor Apollonius, of whom we have a detailed biography by Philostratus. In the vicinity of the town there was a temple of Zeus on the borders of a lake in a marshy plain. The water of the lake itself was sacred to the god, and the temple was, sacred to Zeus, issued from it (Philost. Viz. Apoll. i. 4; Amm. Mar. xxiii. 6; Aristot. Mirt. Asac. 163.) This well was called Asmacheon, and from it Zeus himself was supposed Asmacheus. These details about the locality of Tyana have led in modern times to the discovery of the true site of the ancient city. It was formerly believed that Kara Hisar marked the site of Tyana; for in that district many ruins exist, and its inhabitants still maintain that their town once was the capital of Cappadocia. But this place is too far north to be identified with Tyana; and Hamilton (Researches, ii. p. 502, fol.) has shown most satisfactorily, what others had conjectured before him, that the true site of Tyana is at a place now called Kir Hisar, south-west of Nigdeh, and between this place and Erbekli. The ruins of Tyana are considerable, but the most conspicuous is an aqueduct of granite, extending seven or eight miles to the foot of the mountains. There are also many foundations of several large buildings, shafts, pillars, and one handsome column, all now covered by the remains of these ruins, the hot spring also still bubbles forth in a cold swamp or lake. (Leake, Asia Minor, 61; Eckel, iii. p. 195; Sestini, p. 60.) [L. S.]

TYBIACAE (Tivulcana, Pol. vi. 14. § 11), a
people of Scythia intra Ilmum, on the banks of the Euphrates. [T. H. D.]

TYDE. [Tyrus].

TYDE (Τύρος, Polyb. iv. 48), a town of Thrace, on the coast of the Euganea, where the Gauls established a seat of government (Βασιλεία), and which Reichard identifies with Kil踷. Steph. B. (p. 670) calls it Τύρας, and places it on the Esemenus. [J. B.]

TYLUS or TYRUS (Τύλος, Ptol. vii. 7 § 47; Τύρος, Strab. xvi. p. 765; Steph. B. a. e.), an island in the Persian Gulf, off the coast of Arabia. It has been already mentioned that according to some traditions, this island was the original seat of the Phoenicians, who named the city of Tyre after it. It lies in a bay enclosed on the coasts of the Mediterranean. [Phocaus, Ptol. vi. p. 433; and Torre Y. Ribera (Periplus Cretes, p. 324) adopt this suggestion of Eckhel, and place Tylus near the S. coast at the W. extremity of the island near the modern Μέλος-Kastelli. (Paslely, Travers, vol. i. p. 283.)

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TYMBAEA, TYMPHAEL. [Tymphæ].

TYMPE (Τυμφή), a mountain on the confines of Macedon, Epirus, and Thessaly, a part of the range of Pindus, which gave its name to the district TYPHAVIS (Τυμφαία), and to the people, the TYPHAVIS (Τυμφαίοι), as the name is stated in the ancient writers. As it is in the story of a man who killed the river Arachthus rose in Mt. Tymph, and that Anaximenes was a town of the Tymphaei (Strab. vii. pp. 325, 327), Mt. Tympe may be identified with the summits near Μέδουσαι, and the Tymphaei may be regarded as the inhabitants of the whole of the upper valley of the Penesus from Μέδουσαι to Καλαβρία. It is in the position of a mountainous district, that some editions of Strabo, Styme and Tymphaie, and the form Tymphæa also occurs in Arrian (i. 7); but the orthography without the s is perhaps to be preferred. The

TYMOPHÆA. [Tymphæa].

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TYNDARIS.

Tyndaris expelled the Carthaginian garrison, and joined the Roman alliance. (Diod. xxiii. p. 505.) We hear but little of Tyndaris under the Roman generalship. We know that she was a flourishing and considerable city. Cicero calls it "nobilissima civitas" (Verr. iii. 43), and we learn from him that the inhabitants had displayed their zeal and fidelity towards the Romans upon many occasions. Among others they supplied naval forces to the armament of Scipio Africanus the Younger, a service for which he rewards them in this epitaph which may have been a memorial, or perhaps a famous saynoi or victory monument, which had been carried off by the Carthaginians, and which contained an object of great veneration in the city, till it was again carried off by the rapacious Veereas. (Cic. Verr. iv. 39—42, v. 47.)

Tyndaris was also one of seventeen cities which had been selected by the Roman senate, apparently as an honorary distinction, to contribute to certain offerings to the temple of Venus at Eryx. (Ib. v. 47; Zumpt, Ad loc.; Diod. iv. 83.) In other respects it had peculiar privileges, and was in the condition of an ordinary municipal town, with its own magistrates, local senate, &c., but was certainly in the time of Cicero one of the most considerable places in the island. It, however, suffered severely from the ravages of Veereus and the inhabitants, to revenge themselves on their oppressors publicly demolished his statue as soon as he had quitted the island. (Ib. ii. 66.)

Tyndaris again bore a considerable part in the war between Sextus Pompeius and Octavian (b. c. 36). It was one of the points occupied and fortified by the former, who prepared for a naval battle against the Sicilian straits, but was taken by Agrrippa after his naval victory at Mylae, and became one of his chief posts, from which he carried on offensive warfare against Pompey. (Appian, B. C. v. 105, 109, 116.) Subsequently to this we hear nothing more of Tyndaris in history; but there is no doubt of its having continued to subsist throughout the period of the Roman Empire. Pliny speaks of it as one of the places on the N. coast of Sicily which, in his time, still deserved the name of cities; and Pliny gives it the title of a Colonia. It is probable that it received a colony under Augustus, as we find it bearing in an inscription the titles of "Colonia Augusta Tyndaritana." (Strab. vi. p. 272; Plin. iii. 8. 14; Ptol. iv. 5.) It is said to have been in a most flourishing state, and mentions a great calamity which the city had sustained, when (he tells us) half of it was swallowed up by the sea, probably from an earthquake having caused the fall of part of the hill on which it stands, but we have no clue to the date of this event; (Plin. ii. 92. a. 94.) The Itineraries attest the existence of Tyndaris, apparently still as a considerable place, in the fourth century. (Itin. Ant. pp. 56, 83; Tab. Peut.)

The site of Tyndaris is now wholly deserted, but the name is retained by a church, which crowns the most elevated point of the hill on which the city formerly stood, and is still called the Madonna di Tyndaro. It is 535 feet above the sea-level, and overlooks the cliffs in the same manner as the famous "Two Gates of the city are also still distinctly to be traced. The chief monuments, of which the ruins are still extant within the circuit of the walls, are: the theatre, of which the remains are in imperfect condition, but sufficient to show that it was not of large size, and apparently of Roman construction, or at least, like that of Taurummenium, rebuilt in Roman times upon the Greek foundations; a large edifice with two handsome stone arches, commonly called a Gymnasium, but the real purpose of which is very difficult to determine; several other edifices of Roman times, particularly a temple, a basilica, a racter, a mosaic pavement, and some Roman tombs. (Serra di Falco, Antichità della Sicilia, vol. v. part vi.; Smyth's Sicily, p. 101; Hoeare's Classical Tour, vol. ii. p. 217, &c.) Numerous inscriptions, fragments of sculpture, and architectural decorations, as well as coins, vases, &c. have also been discovered on the site.

TYNDIS (Tyrreis, Ptol. vii. 1. § 16), a river of India intra Gangem, which flowed into the Bay of Bengal. There is great doubt which of two rivers, the Manades (Makhandis) or the Mesolus (Godber), represents this stream. According to Mannert it was the southern branch of the former river (v. 1. p. 179). But, on the whole, it is more likely that it is another name for that river, and that the inhabitants, to revenge themselves on their oppressors publicly demolished his statue as soon as he had quitted the island.

TYNIDRUMENSE OPP. [THYNDROMEN.]

TYNNA (Tyrna), a place in Catania or the southern part of Cappadocia, in the neighbourhood of Faustinopolis, is mentioned only by Ptolemy (v. 7. § 7).

TYPAEUS. [OPOLIA.]

TYPA'NEAE (Tynareia, Polyb. Steph. B.; Tyna'neia, Strab.; Tynandreia, Ptol.: Ekh. Tynandreia), a town of Triphylia in Elis, mentioned by Strabo along with Hypana. It was taken by Philip in the Social War. It was situated in the mountains in the interior of the country, but its exact site is uncertain. Leake supposes it to be represented by the ruins near Platiadon; but Bollay supposes these to be the remains of Aspy or Aspasia (another river), and that Typaneus stood on the hill of Malagrias. (Strab. viii. p. 543; Polyb. iv. 77—37; Steph. B. s. v.); Ptol. iii. 16. § 18; Leake, Morea, vol. ii. p. 52; Bollay, Recherches, fc. p. 133; Ross, Reisen im Peloponnes, p. 105; Curtius, Peloponnesos, vol. ii. p. 99.)

TYR'ACIA or TYRACINA (Tyrakwos, Steph. B.: Ekh. Tyraceinsia, Plin.), a city of Sicily, of which very little is known. It is noticed by Stephanus as "a small but flourishing city;" and the Tyracineses are mentioned by Pliny among the municipal communities of the interior of Sicily. (Steph. B. s. v.; Plin. iii. 8. 14.) It is doubtful whether the "Tyracina, princeps civitatis," mentioned by Cicero (Verr. iii. 56) is a citizen of Tyracia or one of Helorus who bore the proper name of Tyracines. In either case the name was probably derived from the city; but though the existence of this is clearly established, we are wholly without any clue to its position.

Several writers would identify the TRINACIA (Tyraxis) of Diodorus Siculus, and Tyndaris of Cicero, with that writer describes as having been one of the chief towns of the Siculi, until it was taken and destroyed by the Syracusans in B. C. 459, with the Tyracines of Stephanus and Tyracia of Pliny. Both names being otherwise unknown, the readings are in both cases uncertain; but Diodorus seems to represent Trinacria as having been totally destroyed, which would sufficiently account for its not being again
mentioned in history: and there is no other reason for assuming the two places to be identical. (Clever. Sicil. p. 388; Holsten. Not. ad Steph. B. s. v.; Wesseling, ad Dict. l. c.)

TYRRA (Τυρρα), a place in Cappadocia, on the south-west of Cappadocia, on the river Cydnus. (Ptol. v. 7 § 7.)

[ L. S.]

TYRAMBAE (Τυράμβαι), Ptol. v. 9 § 17, a people of Asiatic Sarmatia, whose chief city was Tyrambe (Τυράμβη, Ψηφ. έ. § 4, ακ.; Strab. xii. p. 494), in the neighbourhood of the river Rhobmites Mimas, the Tyrraen and Tzauron (P. T.).

TYRANGITAE (Τυραγγίται, Τυραγγίττοι, or Τυραγγίται, Strab. vii. p. 289, &c.; Ptol. iii. § 5 § 25), literally, the Getae of the Tyras, an immigrant tribe of European Sarmatia dwelling E. of the river Tyras, near the Harpal and Tagrigi, and, according to Ptolemy, the northern neighbours of Lower Moesia. Pliny (v. 12. s. 26) calls them, with more correct orthography, Tyrageitas, and represents them as dwelling on a large island in the Tyras. [T. H. D.]

TYRANNOBOAS (Τυραννοβόας), an emporion on the western coast of Bengal between Mandagara and Byszantium, noticed by the author of the Periplus (p. 50.). It cannot now be identified with any place. [V.]

TYRAS (Τύρας, Strab. ii. p. 107), one of the principal rivers of European Sarmatia. According to Herodotus (iv. 51) it rose in a large lake, whilst Ptolemy (iii. § 17, 8. § 1, &c.) places its sources in Mount Carpates, and Strabo (l. c.) says that they are unknown. The account of Herodotus, however, is correct, as it rises in a lake in Galicia. (Georgi, Περί Κόσορ, 1811) It flows in an easterly direction parallel with the Ister, and formed part of the boundary between Dacia and Sarmatia. It fell into the Pontus Euxinus to the NE. of the mouth of the Ister; the distance between them being, according to Strabo, 900 stadia (Strab. vii. p. 305, seq.), and, according to Plisty (iv. 12. s. 26), 130 miles (from the Pseudo亞牧). Scylaxus (Fr. 51) distinguishes it as of easy navigation, and abounding in fish. Ovid (ex Poet. iv. 10. 50) speaks of its rapid course. At a later period it obtained the name of Danastria or Danastus (Amm. Marc. xxxi. 3 § 3; Jornand. Get. 5; Const. Porphy. de Adm. Imp. 8), whence its modern name of Dniester (Naister), though the Turks still call it Twar. (Cf. Herod. iv. 11, 47, 85; Scylax, p. 29; Strabo l. p. 14; Mela, ii. 1. &c., also Schaffler, Sicim. Aist. l. c. p. 505.) The form Týras is sometimes found. (Steph. B. p. 671; Suid. s. v. Τύρας and Πηλαᾶς.)

[ T. H. D.]

TYRAS (Τύρας, Ptol. iii. 10 § 16), a town of European Sarmatia, situated at the mouth of the river just described. (Herod. iv. 81; Mela, ii. 1.) It was originally a Milesian colony (Scylax, Fr. 55; Anon. Perip. Fr. 7; Ptol. v. 9 § 19; although Ammianus Marcellinus (xxii. 8 § 41), apparently from the similarity of the name, which he writes "Tyros," ascribes its foundation to the Phoenicians from Tyre. Pliny (iv. 12. s. 26; cf. Steph. B. p. 671) identifies it with an older town named Ophiussa ("gelidus pollicitus," Strab. vi. l. c.). Ptolemy, however (l. c.), makes them two different towns; and places Ophiussa somewhat more N., and towards the interior. Scylax knows only Ophiussa, whilst the later writers, on the other hand, knew only Tyra. (Cf. Neumann, Die Hellem im Schotenlande, p. 537, seq.) It probably lay on the site of the present Alcarnon. (Clarke, Travels, ii. p. 124; Kohl, Reisen in Süd-wissenschaft, i. 167.) [T. H. D.]

TYRIS (Τύρις, Herod. ii. 44, &c.; Ed. Tyr. Tyrrius, the most celebrated and important town of this region, was probably identified by Theodor (Jos. xix. 29, &c.), which meant not by the Tyrians themselves Ser or Ser. (Ed. Euseb. xxvi.), which appellations are retained. For the initial letter τ was substituted in Greek, and from them adopted by the Romans, but the latter also used the form Sere, said to be derived from the Phoenician Ŝar, the purple fish; whence also the adjective Serē.
TYRUS.

1249

Arret. Truc. 2. 6, 58; Virg. Georg. ii. 506; Geill. ziv. 6, &c.) The former of these views is improbable. (Shaw, Travels, &c.) The question of the origin of Tyre has been nearly discussed, its commerce, manufactures, cities, and the principal events of its history narrated at some length (Phoenicia, &c.), and this article will therefore be more fully devoted to the topography, and to what may be called the natural history of the island. (xvi. p. 756) places Tyre at a distance of six from Sidon, which pretty nearly agrees with the distance of 24 miles assigned by the Itin. 1.49) and the Tab. Peutinger. It was built on an island and partly on the mainland. Venturing to fly (v. 18. a. 17) the island was an islet, or 24 miles in circumference, and was connected with the mainland by an isthmus by the mole or causeway constructed by Herodotus for the capture of the island by Diodor. Sic. xii. 60; 2) and Arrian (Anab. ii. 18) describes it as a small island; but it is now the site of 6 fathoms at its deepest part near the island. The isthmus must have been considered the fourth of ages. William of Tyre de it is the only city in a continent and was enclosed by a deep sea. (ib. xiii. 4;) the Phœ. Bogger makes it only 50 Terre Saintes, p. 41;) but at present it is a mile broad at its narrowest part, near the western side of the island. It lay on the mainland and not on an island; and this is erroneously stated by Escorial's picturesque description of Tyre by Nebuchadnessar, king of Babylon, the particular of which is not suitable to the island. Palaï-Tyrus extended along the coast from the river Leontes on the N., to the Dora. Ras-al-Asim on the S., a space of 7 miles; beyond which and 3 miles from Tyre, Strabo says (xvi. p. 758) that Palaï-Tyris 30 stadia, or 3 miles, distant from Tyre, probably considering the southern extremity of the island. Plyn (L. c.) assigns a circumference of miles to the two cities. The plain in which Tyrus was situated was one of the broadest and richest in Phœnicia. The fountain above mentioned afforded a constant supply of pure spring water, which was received into an octagon reservoir, in diameter and 18 feet deep. Into this reservoir the water gushed to 3 feet of the top, (journey, p. 67.) Hence it was distributed through the town by means of an aqueduct. Some of this has now disappeared (Robinson, i. 199.) and it is known to have been a battle of a great seaport and the more tranquil scenes of rural life in the fertile fields which lined the town, presented a striking scene. This is described with much fidelity in the Dict. of Nouns (40, 327, &c.) an island on which the new city was built is the A. rock of Mount Carmel, along this part of the coast. We have no means of determining the limits of the island city; but it must of course have arisen in the period between Nebuchadnessar and Alexander the Great. The alterations which the coast has undergone at this period render it difficult to determine the original size of the island. More and less (p. 66) estimated it at only 40 acres; but he was guided solely by his eye. The city was surrounded with a wall, the height of which, where it faced the mainland, was 150 feet. (Arrian, Anab. ii. 18.) The foundations of this wall, which must have marked the limits of the island as well as of the city, may still be discerned, but have not been accurately traced. The measurement of Plyn before cited must doubtless include the subsequent accretions, both natural and artificial. The smallness of the area was, however, compensated by the great height of the houses of Tyre, which were not bilt after the eastern fashion, but story upon story, like those of Athens, another Phœnician city (Mela, ii. 7), or like the insulae of Rome. (Strab. l. c.) Thus a much larger population might be accommodated than the area seems to promise. Beroul, calculating from the latter alone, estimates the inhabitants of insular Tyre at between 22,000 and 25,000. (Topogr. de Tyre, p. 17.) But the accounts of the capture of the island by the sea, should be collected that, from the maritime pursuits of the Tyrians, a large portion of them must have been constantly at sea. Moreover, part of the western side of the island is now submerged, to the extent of more than a mile; and that part of the island, which is now left by the sea is shown by the bases of columns which may still be discerned. These remains were much more considerable in the time of Benjamin of Tudela, in the latter part of the 12th century, who mentions that towers, markets, streets, and halls might be observed at the bottom of the sea (p. 62, ed. Asher.) Insular Tyre was much improved by king Hiram, who in this respect was the Augustus of the city. He added to it one of the islands lying to the N., by filling up the intervening space. This island, the outline of which can no longer be traced, previously contained a temple of Baal, or, according to the Greek way of speaking, of the Olympian Jupiter. (Joseph. ap. Apion, i. 17.) It was thus the port, as well as by substructions on the eastern side of the island, that Hiram was enabled to enlarge and beautify Tyre, and to form an extensive public place, which the Greeks called Eurychora. The artificial ground which Hiram formed for this purpose may still be traced by the loose rubbish of which it consists. The frequent earthquakes which Tyre has been visited (Sen. Q. N. ii. 26) have rendered it difficult to trace its ancient configuration; and alterations have been observed even since the recent one of 1837 (Kemrick, Phœnicians, p. 155, &c.)

The powerful navies of Tyre were received and sheltered in two roadsteads and two harbours, one on the N., the other on the S. side of the island. The southern, or Sidonian roadstead, so called because it looked towards Sidon (Arrian, ii. 20), was protected by the chain of small islands already mentioned. The harbour which adjoined it was formed by a natural inlet on the NE. side of the island. On the N., from which quarter alone it was exposed to the wind, it was rendered secure by two small islands, 100 feet apart, as shown in the annexed plan. Portions of these walls may still be traced. The eastern side
of the harbour was enclosed by two ledges of rock, with the assistance of walls, having a passage between them about 140 feet wide, which formed the mouth of the harbour. In case of need this entrance could be closed with a boom or chain. At present this harbour is almost choked with sand, and only a small basin, of about 40 yards in diameter, can be traced (Shaw, Travels, vol. ii. p. 30), but in the original state it was about 500 yards long, and from 230 to 240 yards wide. Part of the modern town of Sour or Sour, is built over its southern point, and only vessels of very shallow draught can enter.

The southern roadstead was called the Egyptian, from its lying towards that country, and is described by Strabo (i. c.) as unenclosed. If, however, the researches of Berton may be relied upon (Topogr. de Tyr, p. 14), a stupendous sea-wall, or breakwater, 35 feet thick, and running straight in a SW. direction, for a distance of 2 miles, may still be traced. The wall is said to be covered with 2 or 3 fathoms of water, whilst within it the depth is from 6 to 8 fathoms. Berton admits, however, that this wall has never been carefully examined; and if it had existed in ancient times, it is impossible to conceive how so stupendous a work should have escaped the notice of all the writers of antiquity. According to the same authority, the whole southern part of the island was occupied by a coast, or rock parapeted from the roadstead by a wall, the rest of which are still visible. This harbour, like the northern one, could be closed with a gate: Chariton (vii. 2. p. 126 Bis.) takes occasion to compare the security of Tyre to that of a house with bolted doors. At present, however, there is nothing to serve for a harbour, and even the roadstead is not secure in all winds. (Shaw, i. p. 30.)

We have already adverted to the siege sustained by Tyre at the hands of Shalmaneser, Nebuchadnezzar...
Tyrus.

That by Alexander was so remark-
sable a structure as the bridge of timber, then a celebrated work of skill and ingenuity, had so much influence on the topography of the country that they were collected from the narra-
tions of artists, by Diodoros (Rer. Sic.

Tyre, the height and number of its walls, and the command which it 3 of the sea, seemed to render it impregnable; and so the Tyrians, when summoned by Alexander, prepared for an obstinate resistance. For the Tyrians had rehearsed to the town that how of overcoming the difficulties presented to them, by the sity of Tyre, was to connect it with an island by means of a mole. The materials a s structure were at hand in abundance, and was surrounded by a wall of stone, the bridges of the mole, now very nearly approached the city; others were placed on board large vessels, in order to batter the walls on other sides. Various were the devices resorted to by the Tyrians to frustrate these attempts. They cut the cables of the vessels bearing the battering rams, and thus sent them adrift; but this mode of defence was met by the use of iron mooring chains. To check the blow of the battering engines, leather bags filled with sea- weed were suspended from the walls, which, as soon as they came into contact with the ships, were set on fire, burning the vessels. The ships were filled with soft materials, which being set in rapid motion, either averted or intercepted the missiles hurled by the Macedonians. A second wall was commenced within the first. On the other hand, the Macedonians, having now carried the mole as far as the island, erected towers upon it equal in height to the walls of the town, from which the missiles were projected towards the battlements, in order to take the city by escalade. Yet, after all the labour bestowed upon the mole, Tyre was not captured by means of it. The Tyrians annoyed the soldiers who manned the towers by throwing out grappling hooks attached to lines, and thus dragging them down. Nets were employed to entangle the hands of the assailants; masses of red-hot stones were hurled amongst them, and quantities of heated sand, which, getting between the interstices of the armour, caused intolerable pain. An attempted assault from the bridges of the towers was repulsed, and does not appear to have been renewed. But a breach was made in the walls by battering rams fixed on vessels, and whilst this was assaulted by the forces of the Macedonians, a great storm arose and carried the whole of the work which had been thus done.

struck terror into the Tyrians, who now confined themselves to defensive measures. They sent away the old men, women, and children to Carthage, and closed the mouths of their harbours with a line of biremes. It is unnecessary to recount all the incidents which followed, and we will therefore be brief in ourselves to the most important. Alexander had caused a number of new machines to be prepared, under the direction of the ablest engineers of Phoe-

nicians and Cyprus. Some of these were planted on the mole, which now very nearly approached the city; others were placed on board large vessels, in order to batter the walls on other sides. Various were the devices resorted to by the Tyrians to frustrate these attempts. They cut the cables of the vessels bearing the battering rams, and thus sent them adrift; but this mode of defence was met by the use of iron mooring chains. To check the blow of the battering engines, leather bags filled with sea- weed were suspended from the walls, which, as soon as they came into contact with the ships, were set on fire, burning the vessels. The ships were filled with soft materials, which being set in rapid motion, either averted or intercepted the missiles hurled by the Macedonians. A second wall was commenced within the first. On the other hand, the Macedonians, having now carried the mole as far as the island, erected towers upon it equal in height to the walls of the town, from which the missiles were projected towards the battlements, in order to take the city by escalade. Yet, after all the labour bestowed upon the mole, Tyre was not captured by means of it. The Tyrians annoyed the soldiers who manned the towers by throwing out grappling hooks attached to lines, and thus dragging them down. Nets were employed to entangle the hands of the assailants; masses of red-hot stones were hurled amongst them, and quantities of heated sand, which, getting between the interstices of the armour, caused intolerable pain. An attempted assault from the bridges of the towers was repulsed, and does not appear to have been renewed. But a breach was made in the walls by battering rams fixed on vessels, and whilst this was assaulted by the forces of the Macedonians, a great storm arose and carried the whole of the work which had been thus done.

s misfortune, which would have dashed the of an ordinary man, only incited Alexander to his efforts with greater vigour and on a plan. He ordered a new mole to be con- structed, broader than the former one; and in order to the danger of destruction by the waves, he it to incline towards the SW, and thus to the channel diagonally, instead of in a straight At the same time he collected a large fleet from S, whither he went in person, from Silius, Maitius, the clear sea; for Syracuse was already in the hands of Alexander, and made an incursion into Colesyria, and d away the Arabs who annoyed his workmen in cutting timber in Antilibanus. When he returned to Tyre with his fleet, which he had left Siden, the new mole had already made great progress. It was formed of four tree with their roots covered with a mass of stones, which were heaped. The Tyrian divers, indeed, times succeeded in loosening the structure caving out the trees; but, in spite of these the work proceeded steadily towards com-

For the coins of Tyre see Eckhel, Doct. Num. 4. 1.
TYSANUSA.

TYSANUSA, a port on the coast of Caria, on the bay of Schoenus, and a little to the east of Cape Passidium (Pomp. Mela, i. 16). Pliny (v. 29) mentions Tysanusa as a town in the same neighbourhood.

[1. S.]

TYSSIA. [TYSANUS.

TZURULUM (Τζουρουλομ, Procop. B. Goth. iii. 38); Anna Comn. vii. p. 215, x. p. 278; Theophyl. vi. 5; in Geog. Rav. iv. 6, and Tab. Pent., Suralum and Syrrallum; and in H. Lact. pp. 183, 230, Israilum, but in p. 332, Tiriallum; and in H. Tier. p. 560, Timiurallum), a strong town on a hill in the S.E. of Thrace, not far from Perinthus, on the road from that city to Hadrianopolis. It has retained its name with little change to the present day, being the modern Tokorla or Tokorla.

[3. J. R.]

U. V.

VABAR, a river of Mauretania Cæsariensis, which fell into the sea a little to the W. of the Sald. Ptolemy (iv. 2. § 9) mentions it under the name of Obasap as if it had been a town; and Maffei (Musa Ven. p. 463) thought that he had discovered such a place in the space of Africa, in an ancient inscription (cf. Ogrelli, Itiner. ii. 339). In Pliny (v. 2. a. 1) and Mela (i. 6) the name is erroneously written Nabar. It is probably the present Sbaburb. [T. H. D.]

VACALUS. [BATAVI.

VACCA. 1. (Sall. J. 29, &c.) or VAGA (Sill. It. iii. 259; Oedipus, Ptol. iv. 3. § 28; Bcsy, Procop. de Aed. vi. 3). an important town and place of considerable commerce in the interior of Numidia, lying a long day's journey SW. of Utica. Pliny (v. 4) calls it Vagnena Oppidum. It was destroyed by Metellus (Sall. J. 69); but afterwards restored and inhabited by the Roman. Justinian surrounded it with a wall, and named it Theodoria, in honour of his consort. (Procop. l. c.; cf. Strab. xvii. p. 531; Sall. J. 47, 68; Plut. Mar. 8. p. 403.) Now Bagnak (Bagia, Bagga, Bedgga) in Tunis, on the borders of Algiers. (Cf. Shaw, Trav. Scz., i. p. 183.) Vaga is mentioned by the Geogr. Nub. (Clem. iii. 1. p. 88) under the name of Bagia, and by Leo Afric. (p. 406, Lorsbach) under that of Reggia, as a place of considerable commerce.

2. A town in Byzacium in Africa Proper, lying to the S. of Bosphum (Hirt. B. Afr. 74). This is probably the "allud Vag恩a oppidum" of Pliny (l. c.).

[V. E.]

VACCARI (Orosianus, Hist. ii. 5. § 56) reports that the important people in the interior of Hispania Tarraconensis, bounded on the W. by the Astures, at the X by the Cantabri, on the E. by the Celtiberi (to whom Appian, Hist. 51, attributes them), and on the S. by the Vettones and the river Duero. Their three districts were Vagrianus (Palencia) and Intercisca. According to Hesych (v. 34) they yearly divided their land for fire among themselves, and regarded the share as a common property, so that whoever kept his part for himself was capitaly punished. (GR. Th. xxvxi. 31, xi. 47; Polib. iii. 14; Strab. iii. p. 872; Plin. iii. 3. a. 4; Plut. Scz. 21.) (T. E. B.]

VACOMAGI (Orosianus, Ptol. ii. 3. § 14) was a people in Britannia, near the T autor, ambushed by the Romans. Cassius (p. 137) refers them on the borders of Loop Lamond. (T. E. B.) is said to have been a town of four acres. (T. R. S.]

VACUA (Orosianus, Strab. iii. p. 135; Orosianus, Ptol. ii. 5. § 4), a river in Lusitania, which was the ocean between the Duero and Minho in the neighbourhood of Talavera. Xar. (p. 22. a. 35) calls it Vacua. The present Veixa (T. E. B.]

VACUATAE (Orosianus; Baselian, Ptol. vi. 6. § 10), a people in the S. of Mauretania Tarraconensis, extending as far as the Little Atlas (T. R. E.]

VADA, a place on or near the Ebro. The name of Tacitus (Hist. iii. 51) in his history of the war of Civilis speaks of Vada with respect to his marching with his troops in four divisions, Arranc, lavadurnum, Grinnae, and Vada. The story shows that Grinnae and Vada were south or on the south side of the stream which Tacitus calls the Euso [Grinnae].

[V. E.]

VADA SABATANA (Catharinae Obel, Addasen, Ptol.; Vado), a town and port on the coast of Liguria, about 30 miles W. of Genoa. It was situated on a bay which afforded one of the best roadsteads along this line of coast, and seems to have been in consequence much frequented by the Greek fleets. In B.C. 43 it was the first port of M. Antonius hailed after his defeat at Actium, and the most convenient to which he could have had a considerable force under his command (cf. Fam. xi. 10, 13.) D. Brutus, in his letter to Cicero, speaks of it as "inter Apenninum et Alpium phrae," which obviously refers to the notion contained that the town was the point of the commonage between the two chains of mountains, a notion also by Strabo (iv. p. 209). A similar notion occurs in the Maritime itinerary (p. 509). Some desire to arisere with regard to its precise position, considering the name of Vado would seem to be obviously derived from it; but that of Sabatana or Sabatiae, on the other hand, is apparently connected with that of Semana.
town with a small but secure port about 4 miles N. of Pado. Livy indeed mentions Savo (unoubtedly the same with Saccis, a celebrated town of the Ligurians, where Mago established himself during the Second Punic War (Liv. xxviii. 46); but the name does not occur again in any writer, and hence Olivarius supposed that this was the place afterwards called Sabbata. There seems, however, no doubt that Sabbata or Sabatia, Vada Sabbatia, or Vado Sabatia (as it is written by Cicero), are all only different forms of the same name, and that the Roman town of Vada was situated on, or very near, the same site as the present Vado, a long straggling fishing village, the bay of which still affords an excellent roadstead. The distinctive epithet of Sabbata or Sabatia was evidently derived from its proximity to the original Ligurian town of Savo. [E. H. B.]

VADAVERO, a mountain near Bibilis in the territory of the Celtiberi, in Hispania Tarraconensis. It appears to be mentioned only by Martial (i. 50. 6), who characterizes it by the epithet of "sacred," and adverts to its rugged character. [T. H. D.]

VADIA. [Vol. v. 13605.]

VADICASSII (Obladucctarioi), a people of Gallia Lugdunensis, whom Plutarch (ii. 8. § 16) places on the borders of Belgica, and next to the Medes. He assigns to the Vadicsi a city Noosnanum. D'Anville concludes that following Plutarch's data we may place his Vadicsi in Vadois, which is between Mecas and Sciosas. He remarks that Vadoi is Vedavos, a name which resembles Vedena, the supposed seat of the Vandens in the later acts. Other geographers have different opinions. In many of the editions of Pliny (iv. 18) we find enumerated "Andegavi, Vedacases, Vadociasses, Vedeli;" but only one MS. has "Vadiasses," and the rest have Bodociasses or Bodicasses, which we must take to be the true reading, and they seem to be the same as the Badocasses. [D'Anville. Notice, &c.; Uckt, Galliaca.]

VADIMONIS LACUS (Gr. Τοῦδιομο ψαυτή, Pol.) : Lagogetto di Bassano), a small lake of Etruria, between the Cimbric hills and the Tiber, celebrated in history as the scene of two successive defeats of the combined Etruscan forces by the Romans. In the first of these battles, which was fought in a. c. 509 B.C., the enemy was defeated with peculiar solemnity (lege sacra); but though they fought with the utmost valour and obstinacy, they sustained so severe a defeat at the hands of the Roman Consul Q. Fabius Maximus, that, as Livy remarks, this disastrous day first broke the power of Etruria (Liv. ix. 39). The second battle was fought near 30 years later (a. c. 283), in which the allied forces of the Etruscans and Gauls were totally defeated by the consuls P. Cornelius Dolabella. (Polyb. ii. 20 ; Enrop. ii. 10 ; Flor. i. 13.) But though thus celeberated in history, the Vadimonian lake is a very thriving sheet of water, in fact, an mere pool or stagnant pond, now almost overgrown with reeds and bulrushes. It was doubtless more extensive in ancient times, resembling, though it could never have been of any importance, and scarcely deserves the name of a lake. But it is remarkable that the younger Pliny in one of his epistles describes it as a circular basin abounding in floating islands, which have now all disappeared, and probably have contributed to fill up the ancient basin. Its waters are whitish and highly sulphureous, resembling, in this respect, the Aqne Albaeae near Tiber, where the phenomenon of floating islands still occasionally occurs. (Plin. Ep. viii. 20.) It enjoyed the reputation, probably on account of this peculiar character, of being a sacred lake. But the apparent singularity of the scene of decisive conflicts is sufficiently explained by its situation just in a natural pass between the Tiber and the wooded heights of the Cimbinian forest, which (as observed by Mr. Dennis) must always have constituted a natural path into the plains of Central Etruria. The lake itself, which is now called the Laguna di Bassano and its basin written by Cicero), are all only different forms of the same name, and that the Roman town of Vada was situated on, or very near, the same site as the present Vado, a long straggling fishing village, the bay of which still affords an excellent roadstead. The distinctive epithet of Sabbata or Sabatia was evidently derived from its proximity to the original Ligurian town of Savo. [E. H. B.]

VALE, a town of the Cantil in Britannia Romana (Not. Insup.) [T. H. D.]

VAGA, a town of the Cantil in Britannia Romana (Not. Insup.) [T. H. D.]

VAGEDRUSA, the name of a river in Sicily, mentioned by Silius Italicus (xv. 229), according to the old editions of that author; but there can be no doubt that the true reading is that restored by Ruperti, "vage Chrysa," and that the river Chrysa is the one meant. (Ruperti, ad loc.) [E. H. B.]

VAGIENNI (Vagieno), a town of the Ligurians, which inhabited the region N. of the Marsicano Alps, and S. of the territory of the Taurini. According to Pliny they extended as far to the W. as the Mons Vesulus or Monte Vico, in the main chain of the Alps (Plin. iii. 16. a. 20), while their chief town or capital under the Roman rule, called Augusta Vagiennorum, was situated at Bene, between the rivers Stura and Tagliamento, so that they may have occupied an extensive territory. But it seems impossible to receive as correct the statement of Velius (l. 15) that the Roman colony of Eporedia (Itore) was included within their limits. [Ephemerid.] It is singular that Pliny more than once speaks of them as being descended from the Catuviges, while at the same time he distinctly calls them a Ligurian tribe, and the Catuviges are commonly reckoned a Gaulish one. It seems probable, however, that many of the races which inhabited the mountain valleys of the Alps were of Ligurian origin; and thus the Catuviges and Segnusi may very possibly have been a Ligurian stock like their neighbours the Taurini, though subsequently coming under Roman rule. We have no account of the period at which the Vagienni were reduced under the Roman yoke, and their name is not found in history as an independent tribe. But Pliny notices them as one of the Ligurian tribes still existing in his time, and their chief town, Augusta, seems to have been a flourishing place under the Roman Empire. Their name is sometimes written Bagieni (Orell. Inscr. 76), and is found in the Tabula under the corrupt form Bagienni. (Tab. Pent.) [E. H. B.]

VAGNIACAE, a town of the Cantil in Britannia Romana, between Noviomagus and Durobrivae. Camden (p. 226) identifies it with Wadsstone, Horsey (p. 424), with more probability, as Wroxham. Others have sought it near Wrothfield, and in Wrotham. [T. H. D.]

VAGORITUM (Ovagorot) [A. V.]

VAHALIS. [Batavi; Rhenus.]

VALCUM, a place near the confines of Upper and Lower Pannonia, not far from Lake Peixo (Tit. Ant. p. 298), but its exact site is uncertain. [E. H. B.]

VALDASUS, a southern tributary of the Savus, flowing from the mountains of Illyricum, and join-
VALENTIA.

VALENTIA, in Bruttium. [Ital.]

VALEPOSTA or VALEBORGIA, a town in the Celtiberi in Hispamia Tarraconensis, as its name shows, nevertheless, a Roman town. [Ital. 477] Variously identified with Vele e Menas Valvalbergo.

VALERIA, the name of the SE. part of Lusitania, Panonia, which was constituted as a new province by the Emperor Galerius, in which he, in honour of his wife. [Aur. V. 47: 6].

VALENCIA (Odeceixe), Ptol. ii. 6. § 62, a considerable town of the Edetani in Hispamia Tarraconensis, situated on the river Turia, at a distance of 3 miles from its mouth, and on the road from Cartagena Nova to Castulo. [Ptol. iii. 3. a. 4; Vit. Sepr. p. 18; Isid. Ant. p. 428]. Ptolemy (L.c.) erroneously attributes it to the Costetani. It became at a later period a Roman colony (Ptol. l.c.), in which according the account Junius Brutus settled the soldiers of Viriathus. [Liv. Epit. iv. Pompey destroyed it. [Epit. Pompe. op. Sallust. ed. Corio, p. 965; cf. Ptol. Pompe. 18]. It must, however, have been restored soon afterwards, since Mela mentions it as being still an important place (i. 6), and coins of it of a late period are preserved. [Cf. Flores, Med. ii. 610, iii. 125; Mioenel, l. 55, Suppl. i. p. 110; Servini, p. 209; Eckel, i. 60]. The town still bears the same name, but has few antiquities to show. [It. D.]

COIN OF VALENTIA IN SPAIN.

VALENTIA (Odeceixe), in Galla Narbonensis, a colony in the territory of the Caviari, as Pliny says (iii. 4); but D'Anville proposes to alter the meaning of this passage of Pliny by placing a full stop between "Caviari" and "Valencia." However, Pliny identifies "Valencia" was not in the country of the Caviari, but in the territory of the Segallani, as Ptolemy (ii. 10. § 12) says, who calls it "colonia." Valencia is a town on the east bank of the Rhone, a few miles below the junction of the Jière. In the middle ages it was the capital of the Valentins, and in the fifteenth century it became the seat of a university. [C. L.]

VALENTUM ROMANUM.

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VALENTUM ROMANUM. Under this name propose to give a short account of the research work constructed by the Romans across a tract from near the mouth of the Pyrenees on the E. to the Rhone, and of which remains still exist. The history of the remains of the fortifications is involved in a deal of obscurity, and very different opinions have been entertained respecting its authors; and the Latin writers nor the inscriptions in some among the ruins of the walls and its suburbs are sufficient to settle the disputed points; they suggest conjectures more or less plausible.
VALLUM ROMANUM.

Origin of the barrier may have been the stationary camps which Agricola (A.D. 79) was to erect in Britain (Tac. Agr. 20); but it was Tacitus who gives us some measure of this is that it is quite impossible to found any connection between the construction of the wall and the visit of Agricola to Britain, where he determined on the boundary of the Roman Empire as to the S. of the most N. conquests of Agricola. He chose this boundary wall as it coincides with the Tyne, which flows almost due E. and nearly parallel to the 55th N. lat., for in the Roman province of Britain, the island of the Tyne is separated from that of the other branch of the Eden, by the N. extremity of the Tyne, into the river Eden, which separation is maintained by the river Tyne being divided from the Eden by the river Tyne.

Vallum Romanum. 1255

The common opinion, therefore, that Agricola commenced the defensive line, Hadrian strengthened it, and Severus completed it, appears to be probable in itself, and is supported by the little that we find upon the subject in the clasical writers. If we may assume that the words Saurus and Vallum were used by Suetonius and Eutropius in their strict significations, it would seem that the stone wall was the work of Hadrian, the earthen rampart of Severus. That some portion of the barrier was executed under the direction of the latter, is rendered still more probable by the fact that it is called the wall external to Victor Severus, or Severus, as Camden states. It has been designated by various names in later times; as the Picts' Wall, the Third Wall, the Keep Wall; but is now generally called the Roman Wall.

The following description is taken almost entirely from Mr. Bruce's excellent work, mentioned at the end of this article.

The barrier consists of three parts: (i.) a stone wall or Saurus, strengthened by a ditch on its northern side; (ii.) an earthen wall or Vallum, south of the stone wall; (iii.) stations, castles, watchtowers, and roads: these lie for the most part between the stone wall and the earthen rampart.

The whole of the country divided from the one side of the island to the other, in a nearly straight line, and comparatively close to one another. The wall and rampart are generally within 60 or 70 yards of each other, though the distance of course varies according to the nature of the country. Sometimes they are so close as barely to admit of the passage of the military way between them; while in one or two instances they are upwards of half a mile apart. It is in the high grounds of the central region that they are most widely separated. Here the wall is carried over the highest ridges, while the rampart runs along the adjacent valley. Both works, however, are so arranged as to afford each other the greatest amount of support which the nature of the country allows.

The stone wall extends from the river Tyne to Bowness on the Solway, a distance which Horsley estimates at 88 miles 3 furlongs, a measurement which almost exactly coincides with that of General Roy, who gives the length of the wall at 88 miles. The Vallum falls short of this length by about 3 miles at each end, terminating at Newcastle on the E. side, and at Dumbarton on the W. side.

For 19 miles out of Newcastle, the present high-road to Carlisle runs upon the foundations of the wall, which pursues a straight course wherever it is at all possible, and is never curved, but always bends at an angle.

In no part is the wall perfect, so that it is difficult to ascertain what its original height may have been. Bede, whose account was in the highest degree trustworthy, says that the eastern extremity, and who is the earliest authority respecting its dimensions, states that in his time it was 8 feet thick and 12 high. Sir Christ. Ridley, writing in 1573, describes it as 3 yards broad, and in some places 7 yards high. Samuel Eriulesticke, a well-known antiquary, visited the wall in 1674, when he ascertained its height to be 15 feet, and its width 16 feet. Camden, who saw the wall in 1599, found a part of it on a hill, near Carvorum, to be 15 feet high and 9 broad. Allowing for a battlement, which would probably soon be destroyed, we may conclude that the average height was from 18 to 19 feet. The thickness varies from 6 to 9 feet.
VALLUM ROMANUM.

The wall was everywhere accompanied on its northern side by a broad and deep fossæ, which may still be traced, with trifling interruptions, from sea to sea, even where the wall has quite disappeared. It traverses indifferently alluvial soil and rocks of sandstone, limestone, and basalt. Thus, on Topper Moor, hundreds of blocks of these stones lay just as they were lifted out of the fossæ. East of Hadham on the Wall, the fossæ is 84 feet wide at the top, 14 at the bottom, and about 9 deep. In some places it is 40 feet wide at the top, and in others 20 feet deep.

Hodgson, in his History of Northumberland (iii. p. 276), states a fact curious if true: "A little W. of Peggles, distant 3 ½ miles, a track of the wall, taken out of the fossæ lies spread abroad to the N. in lines, just as the workmen wheeled it out and left it. The tracks of their barrows, with a slight mound on each side, remain unaltered in form." It is scarcely credible, however, that slight elevations of earth, and superficial traces in it, should, for more than a thousand years, have successfully resisted the constant operation of the natural agencies which are sufficient to disintegrate the hardest rocks.

The Vallum, or earth wall, is uniformly S. of the stone wall. It consists of three ramparts and a fossæ. One rampart is close to the S. edge of the ditch. Of the other two, which are considerably larger, one is situated N., the other S. of the ditch, at the distance of about 24 feet from it. These larger ramparts are even now, in some places, 6 or 7 feet high. They are composed of earth, in which masses of stone are often imbedded, for the sake of which they are sometimes quarried. The fosse of the vallum was probably smaller than that of the murus.

No outlets through the 55 lines of fortification have been discovered; so that the gateways of the stations appear to have originally been the only means of communication with the country.

At distances averaging nearly 4 miles, stationary camps were erected along the line. Some of these, though connected with the wall, were evidently built before it.

The stations are four-sided and nearly square, but somewhat rounded at the corners, and contain an area averaging from 3 to 6 acres, though some of them are considerably larger. A stone wall, about 5 feet thick, encloses them, and was probably in every instance strengthened by a fosse and one or more earthen ramparts. The stations usually stand upon ground with a southern inclination.

The great wall either fails in with the N. wall of the stations, or else usually comes up to the N. cheek of their E. and W. gateways. The vallum in like manner generally approaches close to the S. wall of the stations, or comes up to the S. side of the E. and W. portals. At least three of the stations, however, are quite detached from both lines of fortification, being connected with the others by a road constructed of flints, and may have been erected by Agricola.

Narrow streets intersecting one another at right angles traverse the interior of the stations; and abundant ruins outside the walls indicate that extensive suburbs were required for the accommodation of those connected with the soldiers stationed in the camps. The stations were evidently constructed with exclusive reference to defence; and hence no traces of tessellated pavements or other indications of luxury and refinement have been discovered in the mural region.

According to Horsley, there were 18 stations on the line of the wall, besides some in its immediate vicinity; but Hodgson reduces the number to 17, being that in one instance Horsley mistook an annexary encampment for a station.

In ascertaining the number and name of the stations, our principal literary authority is the Digest Imperialis, supposed to have been compiled under Emperor Constantine the younger. The 69th section of this document contains a list of the prefects and tribunes under the Duke of Britain; the partition relating to the wall is headed, "Iam per Regnam Walliam," and gives the names of 23 stations, evidently arranged in order from E. to W. The heading, however, necessarily implies, not, as it seems sometimes has been interpreted, that all the stations were actually a line of the wall, but that they were along some parallel to, or at no great distance from it. It is clear, therefore, that as remains of stations extend to the N. and to the S. of the wall, as we actually on its line, nothing but the remains themselves can enable us to name the stations with certainty.

Now the first 12 stations mentioned in this list have been accurately identified by means of sections found in the ruins of the stations. We may here subjoin a list, with the ancient and modern names taken chiefly from the plan referred to:—

<table>
<thead>
<tr>
<th>Station</th>
<th>Modern Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Segedunum</td>
<td>Wallsend</td>
</tr>
<tr>
<td>Portus Adiutrix</td>
<td>Newcastle</td>
</tr>
<tr>
<td>Catterick</td>
<td>Barnard Castle</td>
</tr>
<tr>
<td>Vindolena</td>
<td>Chester-le-Street</td>
</tr>
<tr>
<td>Hadrian's Castle</td>
<td>Arbeia</td>
</tr>
<tr>
<td>Chesters</td>
<td>Chester-le-Street</td>
</tr>
<tr>
<td>Corbridge</td>
<td>Corbridge</td>
</tr>
<tr>
<td>Ambleside</td>
<td>Wallsend</td>
</tr>
</tbody>
</table>

All these are on the actual line of the wall.

Vindolana and Magna, which are a little to the W. of Ambleside, give no evidence having been discovered to identify any of the stations; but in the general antiquities which enabled us to do so have been destroyed; the pears that the country people, even quite regarded stones bearing inscriptions as "calling them "witch-stones," the evil which was to be expiated by pouring red powder. Besides this, stone is scarce in the part of the country; and hence the materials of the wall, and stations have been extensively employed in construction of dikes and other enclosures in the neighbourhood.

It appears from the plan already referred to, that the stations at the places now called Corbridge, Stanwick, Burnhope, and Egremont are, the first a little to the S., all the rest to the W. of the wall.

Of the remaining eleven stations mentioned:

Notitia, the plan identifies Alnwick with Wetherbury, a little W. of the village of Wetherbury; Petestane, he thinks, is probably the name of Cambock Fort.

It is possible that something may yet be elucidated which is still obscure in connection with the most interesting monuments of Roman Britain.

The Duke of Northumberland had, in 1858,
VALVA.

directions to competent persons to make an accurate and complete survey of the whole line of the barrier, from sea to sea. Whether any results of this investigation have yet been published, we are not aware.

Of the identified stations the most extensive and important are Vindobola, Cilurnum, Porecilia, and Vindobona. At the first, great numbers of coins and wall jars (Celtanura) and Ruins were found. The second has an area of 8 acres, and is crowded with ruins of stone buildings. A great part of the rampart of Porecilia is entire, and its northern face, which is formed of the main line of the wall, is in excellent preservation. Borevica, however, surpasses all the other stations in magnitude and in the interest which attaches to its remains. It is 15 acres in extent, besides a large suburb on the S. Within it no less than 20 streets may be traced; and it seems to have contained a Doric temple, part of a Doric capital and fragments of the slabs of column having been discovered in it, besides a great number of altars, inscriptions, and other antiquities. The remaining portions of this great fortification may be briefly described.

The Castella, or mile-castles as they are called, on account of being usually a Roman mile from one another, are buildings about 60 or 70 feet square. With two exceptions, they are placed against the S. face of the wall; the exceptions, at Portogate and near Ascaia, seem to have projected equally N. and S. of the wall. They were probably at the entrance of very substantial masonry, in the centre of the S. wall; but the most perfect specimen of them now existing has a N. as well as a S. gate.

Between each two castella there were four smaller buildings, called turfata or watch-towers, which were little more than stone sentry-boxes, about 5 feet thick, and about 10 feet high.

The line of the wall was completed by military roads, keeping up the communications with all its parts and with the southern districts of the island. As these were similar in their construction to other Roman roads, it is not necessary to say more respecting them in this place.

The following works contain detailed information respecting the stations connected with the Roman Wall:—
Horsley’s Britannia Romana; Warburton’s Vallum Romanum, 4to. Lond. 1753; W. Hutton’s History of the Roman Wall, 1801; Roy’s Military Antiquities of the Romans in Britain; the 3rd vol. of Hodgson’s History of Northumberland; and lastly, The Roman Wall; an Historical and Topographical Description of the Barrier of the Lower Thames, &c. Deduced from numerous personal Surveys. By the Rev. J. C. Bruce, M. A., 2nd ed. Lond. 1855, 4to.

This work contains full descriptions of all the antiquities hitherto discovered along the line of the wall, and great numbers of wall executed engravings of the most interesting objects, besides maps and plans of the country in various parts. [S. B.]

VALVA (Oldaeva), Ptol. iv. 2. § 16, a town of the Celtici in Mauretania Caeennaria. [T. H. D.]

VAMA (Omaa), Ptol. ii. 4. § 15, a town of the Celtici in Hispania Baetica. [T. H. D.]

VANCIANIS. [BATIANA.]

VANDABANDA (Ouvoudifada), Ptol. vi. 12. § 4, a district of Segisiana, between the Mons Caucarias (Hindii-Kish) and the Imaus (Hindale). It is probably nearly as the same as the present Badakhshân (Wilson, Arianca. p. 164). [V.]

VANDALI, VANDALI, VINDIL, or VANDULI (Ouvoudifad, Barâdit, Barâlai), a powerful branch of the German nation, which, according to Procopius (Bell. Goth. i. 3), originally occupied the country about the Palus Masotis, but afterwards inhabited an extensive tract of country on the south coast of the Baltic, between the rivers Vistula and Vadvranus, where Filius (iv. 29) mentions the Burgundiones as a tribe of the Vinduli. At a somewhat later period they crossed the Danube, and according to the chronicle of Bohemia, about the Riesengebirge, which derived from them the name of Vandalici Montes (Obavšold, ib. Dyon. Cass. iv. 1.) In the great Marcomannian war, they were allied with the Marcomanni, their southern neighbours, and in conjunction with them and the Quadi attacked Pannonia. (Jul. Capit. M. Aser. 17; Eutrop. viii. 13; Vulg. v. 3. § 16; Deipn. Ex. de Leg. p. 12.) In the reign of Constantine they again appear in a different country, having established themselves in Moravia, whence the emperor transplanted them into Pannonia (Jornand. Get. 22), and in the reign of Probus they also appear in Dacia. (Vopisc. ProB. 86.) In A.D. 406, when most of the Roman troops had been withdrawn from the Vandals in conjunction with other German tribes, crossed the Rhine and ravaged Gaul in all directions; and their devastations in that country and afterwards in Spain have made their name synonymous with that of savage destroyers of what is beautiful and venerable. Three years later they established themselves in Spain under their chief Radagaisus. Since then they have plundered and ravaged, among many other places, Nova Carthago and Hispalia, together with the Balearesian islands. At last, in A.D. 429, the whole nation, under king Genesic, crossed over into Africa, whither they had been invited by Bonifacius, who hoped to avail himself of their assistance against his conquerors. But when once in Africa, they refused to quit it. They not only defeated Bonifacius, but made themselves masters of the whole province of Africa. This involved them in war with the Empire, during which Sicily and the coasts of Italy were at times fearfully ravaged. On one occasion, A.D. 435, Genesic and his hordes took possession of Rome, which they plundered and sacked during five days. Rome was not only Rome, but other cities also, such as Capua and Nola, were visited in a similar way by these barbarians. Afterwards various attempts were made to subdue or expel them, but without success, and the kingdom of the Vandals maintained itself in Africa for a period of 105 years, that is, down to A.D. 534, when Belisarius, the general of the Eastern Empire, succeeded in destroying their power, and recovered Africa for the Empire. As to the nationality of the Vandals, most German writers claim them for their nation (Zeus, Die Deutschen, p. 57; Wilhelm, Germanii, p. 87); but Dr. Latham (on Tac. Epit. p. III. viii. fol. 4) and others prefer regarding them as a Slavonic people, who, though they are aew, are a safe guide in historical inquiries. (Papencordt, Gesch der Vandal. Herrschaft in Africa, Berlin, 1837; Hansen, Wer einmal lauete die Berufung der Vandalen nach Africa? D-epat, 1843; Friedlhuber, Die Münzen der Vandalen, Leipzig, 1849.) [T. S.]

VANDALICI MONSTRES. [VANDALI.]

VANDUIRUA, or VANDOGBARA (Ouvoudifara), Ptol. ii. 3. § 9, a town of the Damnonii in Britannia Barbara. Now Paisley. (Cf. Camden, p. 1214.) [T. H. D.]
VANESIA, a place in Gallia Aquitanica, fixed
by the Jerusalem Itin. between Elusa (Eusos) and
Aucusia, the capital of the Aucani, xii. from Elusa
and viii. from Aucusia. The place is supposed by
D'Anville to be the passage of the Baius, a branch of
the Garonne which comes from the Pyrenees. [G.L.]
VANGIONES (Ovryreছ). There were Vangions
in the time of Jovinus, when Caesar de-
serted him. (B.C. i. 51.) Caesar means to say
that they were Germans, but he does not say whether
they were settled in Gallia. Pliny and Tacitus
(Amm. xii. 27, Germ. e. 28) also describe the
Vangiones as Germans and settled on the left bank of
the Rhine, where they are placed by Prokony (l. 9.
§ 17); but Prokony makes a mistake in placing the
Nemetas westward of the Vangiones, as far as the
present Comminges and Aumes). (Herm. Pius. ii. 3.
p. 20. a. 34.)
VARDANES (Ode рагεδες), a river of Aetis, Scatania, is
falling into the Envixis to the SW. of the town.
Probably, however, it was only the name of
the latter, the present Kuba. (Strab. p. 205.) [АТРИЙА]
VARO, a tributary of the Rhine, which
takes the name of the town, into which, as
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flows in a deep valley, and passes under the
Roman aqueduct now named Paul de Ceris, which it enters the
Rhine on the west bank, name named Ceris. The
name Varae is Sidelones Apulliania; and in a Latin poet as
Silenus Ceris, from which the modern name Ceris is
according to a common change of V into C.
VAPIRUM.
VARDULI (Oδαρυληδες), Strab. iii. p. 167; where we read
that at an earlier period they were settled be-
tween the Durance and the Larens, and making the
remark is Citizens. Their chief town was Borbetomagus,
(Worms). [BOSAYRGMA] [G.L.]
VARANIA (Оβαρανία, Ptol. iii. 1. § 39), according to
Ptolomy a town of the Bechini in Carnia or
Carniola (cf. Pline. iii. 20. a. 23. Variously iden-
tified with Venosia and Civisium. [T.H.D.]
VARINCUM, in Gallia Narbonensis, is not men-
tioned by any authority earlier than the Antonius
and Jerusalem Itin. In the Notitia of the Gallia
Provinces it is styled "Civitas Varincium." The
initial letter of the name has been changed to G, as
in many other instances in the French language,
and the modern name is Geps, which is the capital of
the department of Bassos d'Apeas, and on a small
stream which rises from the Van Durance, and
(G.L.) the Vangiones the neighbours of the Triboci, from whom in
fact the Vangiones were separated by the Nemetas.
In the war of Civilis (Tacit. Hist. iv. 70), Tutor
strengthened the force of the Treveri by levies
raised among the Vangiones, Carraces [CARR-
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BETOMAGUS]. [G.L.]
VARADA (Оδαράδης, Ptol. ii. 6. § 57), a town of the
Carpetani in Hispania Tarraconensis. [T.H.D.]
VARACUM, on the road from Divona (Cahors) to Segodunum
(Rodas); and the distance from Divona is xx. D'An-
ville places Varacum at Varuscio, which is on the road
between Cahors and Rodas; but the distances do not
agree. Others fix the site at Puigjordes. [G.L.]
VARAE. [VARA.]
VARAGELI. [VARADLE.]
VARAR (Οβαρα, Ptol. ii. 6. § 5), an estuary on the
E. coast of Britannia Barbares, very probably the
present Fris of Cromarty. [T.H.D.]
VARCI (Οβαρανία, Ptol. ii. 6. § 57), a tribe in Upper
Pannonia, which is mentioned by both Pliny (iii. 28)
and Prokony (li. 15. § 2), but of which nothing is
known, except that it probably occupied the western
province of Geras (Geras. G. S.) play.
VASCILINES, the inhabitants of a town of the
Carpetani in Hispania Tarraconensis. (Iber. in
Morales, Ant. pp. 17, 26, 28.) The modern
Vorciai still contains some ruins of the old
town. [T.H.D.]
VARDARI (Оβαρανία, Ptol. ii. 17. § 8), an
Eocharian tribe dwelling on the west coast of
Phere (cf. Pline. iii. 20. § 26). By Strabo they
are called Aridiae (Αριδιαίες, v. p. 315). In
the Epitome of Livy (iv.) they are said to have been
subdised by the consuls Fulvius Flaccus. [T.H.D.]
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according to a common change of V into C.
VARIANA:
navigable (Plin. ii. 8. s. 4), and where main road through Spain crossed the river, Dalgaruga and Tritium. (Plin. Ant. p.
rear, under the name of Vereli, the same undoubtedly meant.) Usually identified with (cf. Florea, Canzibr. p. 198), though
ought is at Logroño, and occurs at Mur-

A. NA. (Baradura), a town in Lower Meso-

ite, was the garrison of a portion of the

and of a squadron of horses. (It. Ant.

Procop. de Aed. iv. 6; Notit. Imp., where

ied Varinius and Varina.) Its site is

the town of Orosag or Orosa. (L. S.)

A. NA. is a place in Pannonia, on the road,

ally the land of the Savs from Scissia

(It. Ant. pp. 260, 265.) Its exact

merely a conjecture. (L. S.)

(NAI, a German tribe mentioned by Pliny

as a branch of the Vindeli or Vandali,

acitus (Germ. 40) speaks of them as be-

the Suebi. But they must have occupied

in the north of Germany, and from

of the Baltic, and are probably the same

Pharadinii (Focoli) of Ptolemy (ii. 11.

in the country between the Chalmas and

; it is highly probable also, that the Varatius

of Procopius (B. Gotth. ii. 15, iii. 35,

&c.) are the same people as the Varini.

rius, a place in Dacia, where the

relt north of the Alba, seem to have been a

of the Varini. (Comp. Casiod. Var. ii. 8,

are called Guarni; Wersebe, Beschreib.

in zwischen Elbe, Saale, &c. p. 70.) (L. S.)

RISTI. (NARBSC.)

RUSS (Oderos), a river which the ancient

place a passage in Gaul and Italy, is

now the boundary of France and Italy.

ii. 4; Poil. ii. 10. § 1.) It is only the lower

of the Var which forms the boundary be-

and France. The river gives its name to the

department of Var, the eastern limit of which

lower course of the river Var. The larger

of the Var is in the Sardinian territory. It is

the Varus here that he fixes the limit between Italy and Gallia

ariosi remarks on the line of Lu-

i. 404)

univers et Hesperiae promoto limito Varus

— he alludes to the extension of the boundary of

westward from the summit of the Alpes Mar-

which is Italy’s natural boundary. He adds

the dependencies of the province of the Alpes

times comprehended Centemalum (Comes) and

and, which are on the Italian side of the

east of Nicasa (Niner), (Cenemalum)

but Ville may have mistaken Lucani’s meaning, who

ilus to the extension of the boundary of

the Rhodon to the Varus, as Vibius Se-

sors: "Varus nunc Galliam dividit, ante

(Ed. Obel.) However, the critics are not

and this about this passage. (D’Avnille,

Notice, &c.; irt. Gallius, p. 81.)

[G. L.]

FASADA (Oderaba), a town of Lyconia, a

to the south-west of Lacicaceae (Plol. v. 4.

10; Hierol. p. 675; Comp. etc., p. 4.
eere it is miswritten Oderaba; Comp. Con.

3. viii. p. 675, where it bears the name of ‘Adaraba.

is probably marked by the ruins near Chamwari

and, between Ilgum and Lodik. (Hamilto,

Reserches, ii. p. 190, in the Journal of the Ro.

Geogr. Soc. viii. p. 144; Kiepert, in Franz, Fünf

Inscriften, p. 36.)

[LS]

VASALAEIUS (Oderarot or Oderarot

pot, Plol. iv. 3. §§ 18, 26), a mountain at

the S. boundary of the Regio Syriaca.

[T. H. D.]

VASATAE. (Costou or Cassium.)

VASATAS. It is probable that the name Va-

sarii in Ptolemy (ii. 7. § 15) should be Vasaatii, as

D’Avnville says, and so it is printed in some Greek

texts. But Ptolemy makes them border on the Ga-

tali and places them farther north than Bordesan,

though he names their chief town Cassium. The Vo-

cates are enumerated by Caesar (B. G. iii. 28, 27)

among the Aquitanian peoples who submitted to P.

Caesar in n. c. 56. (Costou or Cassium.) [G. L.]

VASCONES (Oderavres, Strab. iii. pp. 155, 116; Oderavres, Poil. ii. 8. §§ 10, 67), a people in the NE. part of Hispania Tarraconensis, between

the Iberus and the Pyrenees, and stretching as far as the

N. coast, in the present Navarre and Guipuscoa.

Their name is preserved in the modern one of

Bask or Basque; although that people do not call themselves

by that appellation, but Euskaldunak, their country

Euskaleria, and their language Euscorra. (Ford’s

Handbook of Spain, p. 557; cf. W. v. Humboldt,

Ueberschw. &c. p. 54.) They went into battle bare

headed. (Sil. Ital. iii. 258.) They passed among

the Romans for skilful shoemakers. (Lamp. Alec.

Sew. 27.) Their swans, which carried to the rare

Pamplona. (Cf. Malo-brun, Moores et Uspes des

anciens Habitans d’Espagne, p. 509.) [T. H. D.]

VASCOUNUM SALTUS, the W. offshoot of the

Pyrenees, running along the Marc Cantabricum, and

named after the Vascones, in whose territory it was.

(Plin. iv. 20. a. 34; Auson. Ep. 15.) It may be

more precisely defined as the two

now called Sierra de Oroano, S. de Augas, and

S. Segos, forming the E. part of the Cantabric chain.

[T. H. D.]

VASIO (Oberad; Eia, Vassieniam), a town of

the Vociotti in Gallia Narbonensis, and the only town which Ptolemy (ii. 10. § 17) assigns to them.

Vasio is mentioned by Mela (i. 6) as one of the richest towns of the Narbonensian Gaul. (Pliny (ii.

4) names Vasio and Lucus Augusti as the two

chief towns of the Vociotti. The ethnic name

Vassienia appears in the Notitia of the Gallic Pro-

vinces (Civitas Vassieniana), and in inscriptions.

The place is Vassius in the department of Vassiius,

on the Ouwes, a branch of the Rhone. It is now a

small, decayed place; but there are remains which

show that it may have been what Mela describes it

to have been. The ancient remains are spread over a

considerable surface. There is a Roman bridge

of a single arch over the Ouwes, which still forms

the only communication between the town and the

faubourg. The bridge is built on two rocks at that

part of the river where the mountains which shut in

the bed of the river approach nearest. There are also

the remains of a theatre; the semicircle of the

caves is clearly traced, and the line of the praecomium

is indicated by some stones which rise above the

earth. There are also the remains of a quay on the

banks of the river which was destroyed by an

inundation in 1616. The quay was placed at consider-

able intervals by several rows of large stones, and

the water and filth of the town; these sewers are

large enough for a man to stand in upright.

There are also traces of the aqueducts which brought to

the town the waters of the great spring of Gruosus.
VATEDO.

(Bronte, Mém. de la Société Royale des Antiquaires de France, tom. xvi., quoted by Richard et Hecquet, Guide du Voyageur, p. 206.)

VATEDO, in Gallia, mentioned in the Table, is a place east of Bordeaux, supposed to be Vaires on the left bank of the Dordogne, a branch of the Garonne. [G. L.]

VATRENUM (Saterno), a river of Gallia Capadana, one of the southern tributaries of the Parus, it had its sources in the Apennines, flowed near the Portus Corymellae (Casalina), and received the southern branch of the Parsus (the Spacesium Oetium) not far from its mouth, for which reason the port at the entrance of that arm of the river was called the Portus Vatreni. (Plin. in. 15. a. 20.) The Saterno now flows into the Po di Piamonte (the modern representative of the Scommatic branch), above 16 miles from its mouth; but the channels of both are in this part of the river. In the lower part of its course it must always have been a canal of a branch of a river, whence Martial uses its name as typical of a sluggish stream. (Martial. iii. 67. 2.) [E. H. B.]

Brequ, a nation in India extra Gangeni, mentioned in Pliny (v. 19. a. 168). It appears it was a large town of the same name. It is not possible to determine its exact position; but, from the names of other nations mentioned in Pliny in connection with the Bacarni, it is probable that this people lived near the mouth of the Brahmaputra. [V.]

UBRII (Obbae), a German people who in Cassius' time lived on the east bank of the Rhine and opposite to the Treveri (Trier), which made his entry into the country of the Treveri passed over into the country of the Ubrii. Owing to their proximity to the Rhine they were somewhat more civilized than the other Germans, being much visited by merchants and accustomed to Gallic manners (B. G. v. 3. 18. v. 29. 25). The Sigambri were the immediate neighbors of the Ubrii, mentioned in connection with the Ubrii in the Gallic histories, it is probable that this people lived near the mouth of the Brahmaputra. [V.]

UDBA (Odban), a village in the province of Asiatiae Sarmatiae, which falls into the Caspian Sea. It is probable the people mentioned under the name of the Ubrii are identical with the Ubrii. (Hirt. B. H. 7.) According to Char. (p. 361) it was in the vicinity of Oxium and Antipatris. [E. H. B.]

UMBASTIA (Umbassia), a village in the province of Asiatiae Sarmatiae, which falls into the Caspian Sea. It is probable the people mentioned under the name of the Ubrii are identical with the Ubrii. (Hirt. B. H. 7.) According to Char. (p. 361) it was in the vicinity of Oxium and Antipatris. [E. H. B.]

UCUBIS, a place in Asia Minor, on the opposite side of the Dardanelles to Ephesus. (Hirt. B. H. 7.) According to Char. (p. 361) it was in the vicinity of Oxium and Antipatris. [E. H. B.]

UCURIS, a place in the province of Asiatiae Sarmatiae, which falls into the Caspian Sea. It is probable the people mentioned under the name of the Ubrii are identical with the Ubrii. (Hirt. B. H. 7.) According to Char. (p. 361) it was in the vicinity of Oxium and Antipatris. [E. H. B.]

REDIA (Odban), a village in the province of Asiatiae Sarmatiae, which falls into the Caspian Sea. It is probable the people mentioned under the name of the Ubrii are identical with the Ubrii. (Hirt. B. H. 7.) According to Char. (p. 361) it was in the vicinity of Oxium and Antipatris. [E. H. B.]


VEDINUM. A city of Venetia, mentioned only by Pliny (iii. 19. s. 23) among the municipalities of that country. It was situated in the plain of the Carni, 11 miles W. of Civitadole (Forum Julii), and 22 NNW. of Aquileia. In Pliny’s time it was apparently an inconsiderable place, but rose into importance in the middle age, and is now a flourishing town. The name of Vedita, which is also found in the whole province of the Friulian. Many MSS. of Pliny write the name Nedinates, which has been adopted both by Harduin and Siliig, but it is probable that the old reading Veditates is correct. [E. H. B.]

VEDRA (Ωδέσπα, Plin. li. 3. § 6), a river in the N. part of the E. coast of Britannia. The name would lead us to the conclusion that it is the Wester (Camden, p. 944), yet Horsey (p. 103) and others have taken it to be the Tyme. [T. H. D.]

VEGIA (Οὐεξία or Ουερία), or VEGIUM (Plin. iii. 21. a. 25), a town of Liburnia, the present Verno.

VEGIUM (Όβεγιον) or, as some read, VESTERUM (Όβερερον) a town of Galatia, in the territory of the Tissiobolus, between Mounts Didymus and Celenus (Plin. v. 4. § 7), is perhaps the same place as the Vessinum of the Feutinger Table. [L. S.]

VEIUS (Οειούς, Strab. v. p. 226; Obol, Dionys. H. ii. 54; Euseb. Valesius, Cie. Div. i. 44; Liv. iv. 15, &c.; Adj. Vetus (triply), Propert. iv. 10. 31), an ancient and purely Tuscan city of Etruria. According to Festus (v. p. 163, 34), there was a restoration in 1000 years, which restored it, perhaps to its ancient state, and signified a waggone (plautium); but there is nothing to show that this was the etymology of the name of the town.

Among the earlier Italian topographers, a great diversity of opinion prevailed respecting the site of Veii. Nardini was the first writer who placed it at the present Isola Caelimis, in the middle of the lake, and this view is now universally admitted. The distance of that spot northwards from Rome agrees with the distance assigned by Dionysius of Halicarnassus (L.c.) to Veii, namely, "about 100 stadia," which is confirmed by the Tabula Peut, where it is set down at 12 miles. In Livy, indeed (v. 4), it is mentioned as being "within the 30th milestone," but this in a speech of Postumus, must, with great probability, be taken as an exaggeration, and not solicitous about strict accuracy; whilst the two writers before cited are professively giving the exact distance. Nor can the authority of Eutropius (L.4), who places Veii at 18 miles from Rome, be admitted to invalidate the testimony of these authors, since Eutropius is notoriously incorrect in particulars of this description. There are other circumstances which tend to show that Isola Farnese is the site of ancient Veii. Thus the Tab. Peutinger further indicates that the city lay on the Via Cassia. Now following that road for a distance of about 12 miles from Rome, the locality not only exactly corresponds with the description of Dionysius, but also the remains of city walls and sepulchres, and traces of roads lie parallel with them, have been found there. Moreover at the same spot were discovered, in the year 1810, stones bearing inscriptions which related exclusively to Veii and the Veientes.

We know little of the history of Veii but what concerns the wars it waged with the Romans. It is called by Eutropius (L. 20), "civitas antiquissima Italiae, tamen dissidentiae," and there can be no doubt that it was in a flourishing state at the time of the foundation of Rome. At that period the Etruscan, or Veientine, territory was separated from the Latin by the river Albula, afterwards called Tiberis; and consequently neither the Mons Vaticann nor Janiculensis then belonged to the Romans. (Liv. i. 3.) To the SW. of Rome it extended along the right bank of the Tiber down to the sea, where it contained some Saltine, or salt-works, at the mouth of the river. (Dionys. li. 55.) The district immediately opposite to Rome seems to have been called Septum Pagii (I.B.). On the N. of Rome it has extended in time have extended as far as Mount Sor acte; since the aper Capenaensis belonged to it, Capena a colony of Veii (Cato, op. Serv. Aen. vii. 697); though in the history of the wars between Rome and Veii, Capena appears as an independent city. [CAPENA, Vol. i. p. 504.] On the NW. it may probably have stretched as far as the Mons Ciminus; but here well as more to the S., its limits are uncertain, and all we know is that in the latter direction it must have been bounded by the territory of Caere. (Cf. Muller, Etruscar, ii. 2. p. 1, &c.) The aper Veiens is stigmatized by Horace and others as producing an execrable sort of red wine (Sat. ii. 3. 143; cf. Pers. v. 147; Mart. i. 108. 9. II. 33, 4, &c.), We learn from Dionysius (L. 54) that the city was of the same size as Athens, and therefore nearly as large as Rome within the walls of Servius. [ROMA, Vol. ii. p. 756.]

The political constitution of Veii, like that of the other Etruscan cities, seems originally to have been republican, though probably aristocratically republican, with magistrates for 100 years. Thus they appear to have been ambitious and aspiring Rome, and the constant wars which they had to wage with that city, that induced the Veientes to adopt the form of an elective monarchy, in order to avoid the dissensions occasioned by the election of annual magistrates under their original constitution, and thus to be enabled, under the kings of Veii, to maintain their vigour abroad; but this step procured them the ill will of the rest of the Etruscan confederacy (Liv. v. 1, cf. iv. 17). Monarchy, however, does not appear to have been permanent among them; and we only know the names of two or three of their kings, as Tolumnius (I.B.), Propertius (Serv. Aen. vii. 697), and Morinus (Ib. viii. 285).

The first time that the Veientes appear in history is in the war which they waged with Romulus in order to avenge the capture of their colony, Fidenae. According to the narrative of Livy, this war was terminated by one decisive battle in which Romulus was victorious (L. 15); but Dionysius (lii. 54, seq.) speaks of two engagements, and represents the Romans as gaining the second by a stratagem. Both these writers, however, agree with regard to the results of the campaign. The loss of the Veientes was so terrible, both in the battle and in the subsequent flight, in which numbers of them were drowned in attempting to swim the Tiber, that they were constrained to sue for peace. The terms imposed upon them by Romulus show the decisive nature of his victory. They were compelled to surrender that part of their territory in the neighbourhood of Rome called Septem Pagii, probably from its containing seven villages; to give up the salt-works which they possessed at the mouth of the Tiber; and to provide 50 hostages as security for the due execution of the treaty. On these conditions they obtained a peace for 100 years, during which they were allowed to retain the rule of their prisoners; though such of the latter as preferred to remain at Rome were presented with the freedom of the city and lands on the left bank of the Tiber. The district of Septem Pagii thus acquired
probably comprehended the Vatican and Janiculum hills, and became the seat of the 5th Roman tribe, the Romilia or Romullia. (Varr. L.L. v. 9 § 65, Mull.; Paul. ap. Fest. e. s. v. Romulius Trib.)

This peace seems to have lasted about 60 or 70 years, when war again broke out between the Vestinates and Romans in the reign of Tullius Hostilius, and this time also on account of Fidenza, which appeared to the Romans to be the most tempting prize of all the towns captured by Romans. The cause of the war was the treacherous conduct of the Fidenates during the Roman struggle with Alba. When called to account, they refused to give any explanation of their conduct, and procured the assistance of the Vestinates. Tullius crossed the Anio (Tusulmon) with a large army, and the battle was fought near the town; and in order to secure the river and the town of Fidenza was the most obstinate and bloody which had yet been recorded in the Roman annals. Tullius, however, gained a signal victory over the Fidenates and their allies the Vestinates. The battle is remarkable for the vows made by Tullius, of twelve Salian priests, and of temples to Pater and those present there were the second set of Salians or those attached to the worship of Quirinus (cf. Roma, p. 839); and the appropriateness of the vow will be perceived when we consider that the Fidenates, in their answer to the Romans, had asserted that all their engagements towards Rome had expired on the death of that deity. (Liv. i. 27; Dionys. iii. 23, sqq.)

The war was renewed under Ancus Marcus by forays on both sides, which, however, seem to have been begun by the Vestinates. Ancus overthrew them in two pitched battles, the last of which was decisive. The Vestinates were obliged to surrender all the tracts on the right bank of the Tiber called the Silva Massia. The Roman dominion was now extended across the whole of the territory, and in order to secure these conquests, Ancus founded the colony of Ostia at the mouth of the Tiber. (Liv. i. 33; Dionys. iii. 41.)

The next time that we find the Vestinates in collision with Rome, they had to contend with a leader of their own nation. L. Tarquinius, an emigrant from Etruria, arrived in Rome, had ascended to the throne of Ancus Marcus against Veii, and was now in possession of the Roman sovereignty. The Vestinates, however, on this occasion did not stand alone, but were assisted by the other Etruscan cities, who complained of insults and injuries received from Tarquin. The Vestinates, as usual, were discomfited, and as thoroughly, that they did not dare to leave their city, but were the helpless spectators of the devastation committed on their lands by the Romans. The war was terminated by Tarquin's brilliant victory at Eretum, which enabled him to claim the sovereignty of all Etruria, leaving, however, the different cities in the enjoyment of their own rights and privileges. It was on this occasion that Tarquin is said to have introduced the institution of the twelve lictors and their fasces, emblems of the sovereignity of the twelve Etruscan cities, as well as the other Etruscan insignia of royalty. (Dionys. ii. 37; Flor. i. 5.) It should be observed that on this subject the accounts are very various; and some have even dismissed the whole story of this Etruscan expedition. This historian, however, when he speaks of the consummation of the war under Servius Tullius, includes the other Etruscans with the Vestinates, as parties to the truce which had expired ("bellam cum Vesteibus jam

union indiques extermint) (cf. Euseb. H. E. i. 42), although the Etruscans had not been concerned in the last Veientian war in his time. (Of Dionys. iv. 27.) This war under Servius Tullius was the last waged with the Etruscan allies during the regal period of Rome. When the second Tarquin was expelled by the Romans, the Etruscans endeavored to retake his. Tarquin was a colony of Rome which was converted into a city and league formed for this purpose. The fact which took place near the Silvis Anio, was not decisive, though the Romans claimed the victory. But the Etruscans having signs of assistance from Perses, Lars of Clusium, the latter were completely routed, and, at the request of Rome, were sent to contain the Etruscans in all the territory which had been wrested from them by Romulus and Ancus Marcus. The latter Perses shortly afterwards restored to the Etruscans all the territory of gratitude by which we displayed towards the remnant of the Etruscans after the defeat of his son Ancus at Aricia (456 B.C.; Dionys. iv. 307)

The Veientians could ill brook being deprived of this territory, but whilst the influence of Etruria his family prevailed in the Etruscan League remained quiet. After his death the war against the Perses continued. (c. 453.) For a year or two it was a kind of warfare characterized by mutual detestation. In 451, after a general congress of the Etruscans, a number of volunteers joined the Vestinates on matters began to assume a more serious aspect. The first encounters the Romans were unscrupulously led to the mutiny of the soldiers. The Perses were overcrowded by their ill success; the Etruscan army was inferior in number to that of the Perses, and they endeavored to decline as supreme, and to such a degree that they insisted on being battle. The contest was long and bloody. Etruscans at one time were in possession of the Roman camp; but it was recovered by Titus Sicinnus. The Romans lost a vast number of officers, amongst whom were the noble Fab. Q. Fabius, which had been won over to the Perses, and many cabinets and mercenaries. It was the drawn battle; yet the Romans claimed the victory because during the night the Etruscans sallied from their camp, which was sacked by the Romans the following day. But the surviving consul, M. Rub. Vibulunus, on his return to Rome, refused to recall and abdicated his office, the honor of victory being prevented from discharging by the sorrow of the wounded. (Dionys. ix. 5, sqq.; Liv. ii. 43.)

Shortly after this, the Vestinates, finding they were unable to cope with the Perses by open field, adopted a most amusing system of warfare. When the Roman army appeared, they likewise made up within their walls, but when the Perses were left for a little time the country up to the very gates of Rome. Fabian family, which had given so many causes of offence, and which had taken so prominent a part in the last war, now came forward and offered to believe the commonwealth from this disastrous war. The whole family appeared before the senate and by the most of the Senate, and the Fabian council for the third time at the instance of a continual rather than a large guard was revived. The Vestinates were willing to extend the duty and to maintain the majesty of the
Excited the Roman colony Fidenae to rebel; and in order completely to compromise the Fidenates, Tolumnius ordered them to slay the Roman ambassadors who had been despatched to demand an explanation. Both sides flew to arms; one or two obstinate engagements ensued; but the allies who had been joined by the Falisci also, were overthrown in a decisive battle under the walls of Fidenae, in which Tolumnius was killed by the Roman military tribune, A. Cornelius Cosmas. (Liv. iv. 17—19; cf. Propert. iv. 10. 22, sqq.)

Three years afterwards, Rome being afflicted with a severe pestilence, the Veientines and Fidenates were emboldened to march upon it, and encamped before the Porta Collina; but on the appearance of a Roman army under the dictator Annus Servilius, they retreated. Servilius having pursued and routed them near Momentum, marched to Fidenae, which he at length succeeded in taking by means of a circumvallation or mine. (Liv. iv. 22.)

Although the Veientines obtained a truce after this event, yet they soon violated it, and began to commits deprivations in the Roman terry. Hence the Porta Collina was assigned to the tribune of 427; and even defeated a Roman army whose operations had been paralysed through the dimensions of the three military tribunes who commanded it. The Fidenates now rose and massacred all the Roman colonists, and again allied themselves with the Veientines, who had also enlisted a great number of Etruscan volunteers in their interest. These events occasioned great alarm at Rome. Mamercus Aemilius was created dictator, and, marching against the enemy, encamped in the peninsula formed by the confluence of the Anio and the Tiber. Between this spot and Fidenae a desperate battle was fought: strategems were employed on both sides; but at length the allies were completely defeated, and most of the Romans entered the gates of Fidenae along with the flying enemy. The city was sacked and destroyed and the inhabitants sold as slaves; but on the other hand the Romans granted the Veientines a truce of 30 years. (Liv. iv. 31—35.)

At the expiration of this truce, the Romans resolved to subdue Veii, as they had done Fidenae, and it was beset by the other six Roman military tribunes. At this news the national assembly of the Etruscan met at the same place of Volturnus, to consider what course they should pursue. The Veientines had again resorted to the regal form of government; but unfortunately the person whom they elected for their king, though rich and powerful, had incurred the hatred of the whole Etruscan nation by his oppressions and imperious manners, but especially by his having hindered the performance of certain sacred games. The Etruscans consequently declared that, unless he was deposed, they should afford the Veientines no assistance. But the latter were afraid to adopt this resolution, and thus they lost their opportunity of removing their fate. Nevertheless, they contrived to prolong the siege for a period of ten years, during which the Romans were several times discomfited. It is worthy of remark that it was during this siege that the Roman soldiers, being obliged to pass the winter out of Rome, first received a fixed regular stipend. The Cenopates, the Falisci, and the Tarcheanes were in vain endeavoured to relieve the besieged city.

The length of the siege had begun to weary the Romans, when, according to the legend, the means of its capture was suggested by an extraordinary portent. The waters of Lake Albaneus swelled...
to such an extent that they threatened to inundate the surrounding country. The oracle of Delphi was consulted on the occasion, and the response involved not only the immediate subject of the application, but also the remote one of the capture of Veii. According to the voice from the sacred tripod, that city would be taken when the waters of the lake were made to flow off without running directly into the sea; and the prophecy was confirmed by the revelation of a Veientine haruspex made during the interval of the embassy to Delphi. All that we can infer from this narrative is that the formation of the embassy for dispatching the Alban lake was contemporaneous to the siege of Veii [cf. ALBANIA LAETICA, Vol. 1, p. 25]: the rest must be referred to the propensity of the ancients to ascribe every great event to the intervention of the gods; for we have already seen that Fidenae was captured by means of a cunningus, a fact which does not appear to be any valid reason to doubt, and therefore the embassy of the lake cannot be regarded as having first suggested to the Romans the method of taking a city by mines.

The honour of executing this project was reserved for the dictator M. Furius Camillus. Fortune seemed to have entirely deserted the Veientines; for though the condition of the Capenate was monotonous enough, and had made some impression on the national assembly of the Etruscans, their attention was diverted in another direction by a sudden revolt of the Coremorum Gauls. Meanwhile Camillus, having defeated some bodies of troops who endeavoured to relieve Veii, erected a line of forts around it, to cut off all communication with the surrounding country, and appointed some officers to work continually at the cunningus. When the mine was completed, he ordered a picked body of his most valiant soldiers to penetrate through it, whilst he himself diverted the attention of the inhabitants by feigned attacks in different quarters. So skilfully had the mine been directed that the troops who entered it emerged in the temple of Hercules at the rear of the citadel. The soldiers who guarded the walls were thus taken in the rear; the gates were thrown open, and the city was filled with Romans. A dreadful massacre ensued; the town was sacked, and those citizens who had escaped the sword were sold into slavery. The image of Juno, the tutelary deity of Veii, was carried to Rome and presently installed on Mount Aventine, where a magnificent temple was erected to her, which housed till the abolition of paganism. (Proc. v. 8, 12, 13, 15–22; Cic. Div. i. 44, ii. 33; Var. Cat. 3. sq.; Furr. i. 12.)

Veii was captured in the year 396 B.C. Its territory was divided among the citizens of Rome at the rate of seven jugurs per head. A great deal of spoil was carried away by plundering the rich plunder of the city; but Veii, although it was inhabited by Romans citizens, and was made as it were a second capital; but at the suppression of Camillus the project was abandoned. From then on, the city was deserted, its buildings were never restored, and was never inhabited. Thus, after the battle of the Alia and the taking of Rome in the war of the Gallic war, the fate of Veii remains unexplained. Camillus himself was there; and when the senate were asked whether the city, which had been saved, should be restored or not, a division occurred, and Veii was converted into a new colony. Later on, the senate of Camillus again discussed the question in the same negative, and the question was set at rest for ever. This took place in 389. Some refractory citizens, however, disliked the trouble of rebuilding their own town, and, taking refuge in the empty sites of Veii, set out in search of a samnaeasalus in order to return; but they were caught and brought back to Veii by a decree of capital punishment against those who remained at Veii beyonc the prescribed. (Liv. v. 49, sqq. vi.)

From this time Veii was completely deserted, and gradually went to decay. Cicero (ad Fam. 30) speaks of the measuring of the Vegetable centre of distribution, and it was probably divided among his soldiers in 342. Ptolemy also describes its walls as existing to the present day; but the space within consisted of forests, where the sheepfled his flock, and which were used in the operation of the decempedia (iv. 10. 29). In, however, rather difficult to reconstruct the city, unless there were two distributions. Cicero appears to have planted a colony at the north-east and thus arose the second, or Ruma. Veii seems to have been considered enough to be an assault during the wars of the trinumine. The inhabitants were again dispersed, and the city was not re-erected till the end of the Augustan, when it assumed the name of Augusti, after the restoration of Veii.

(From J. de Colonia). When Roma flourished in the reign of Hadrian, a vestige remained to mark the spot where Veii once stood, but it either with prominence, or is alluding to the ancient and immortal. The existence of the municipality is attested by several authors. It appears to have planted a colony at the north-east and thus rose the second, or Ruma. Veii also found there that it was in existence as late as the reign of Constantinian times. In monuments alluded to consist partly of writing relating to those emperors and their families, partly of inscriptions. Amongst the latter most important is the inscription to an Augustal, in the name of Julius Eulates, a freedman of Augustus. Its office in the reign of Augustus, the bust of a veii. It is dated in the consularship of Gavius and Calvinius Sabinius, A.D. 127 B.C. It is in the third year of the reign of Tiberius. It is placed by Fabreti (Inscr. p. 170), but was recovered by the original by Nibirio in his Fasciculi (vol. 4, p. 409). The scene is of works of art. Amongst the monuments with which are inscriptions relating to it have been discovered. One of these records the restoration of a temple consecrated in honour of M. Tarquinius Saturninus and M. Tarquinius Rastis. This family, which first began to write on Etruscan divination (Mark. ii. 7.), seems to have belonged to Veii and afterwards extended itself into Roman territory. There are various coins of the Tarquins (D. N. F. p. 332). After the end of Carthage...
no notices of Veii except in the Tab. Penn. and the Geographer of Ravenna. It was partly destroyed by the Lombards. At the g 11th century a castle was erected precisciously and isolated hill on the S. side which was called la Isola, and is now the name of the Isola Frasenae.

Illiam Geil was the first who gave an exact map of Veii in one of the earliest maps engraved on the ball in his Topography of Rome and its environs. He traced the vestiges of the ancient city, which were composed of irregular quadrilateral of the local terra, some of which were from 9 ft. in length. Mr. Dennis, however, failed to any traces of them (Etr. vol. i. p. 15), and the stones used in the fortifications of Veii, cementary, smaller pieces than usual in other cities. These remains, which are principal in the N. and E., as well as the outline of the cliffs, determine the site of the city in a manner that cannot be mistaken. They give a circumference of about 7 miles, with the account of Dionysius, before to 3 miles, and with the result of his excavation, about 3 miles, between the heads of Augustus and Athens. It has been debated whether the rock, called the Isola Frasenae, formed part of it.

Nibby (Dissert., vol. iii. p. 424) and others say that it was the arx or citadel. On the other hand Sir William Geil and Mr. Dennis at this could not have been the case; and it is certain that the rock was advanced in the 25th book of the Topography of Rome and its environs, and on page 42, note 5, appear decisive; namely, Isola is separated from the city by a deep channel, and that it had been the citadel, Camillus by pure inference, but had obtained immediate possession of the town, as we learn from Livy’s narrative, referred to, that he did: 2, the remains of an tomb on the Isola show that it must have been a necropolis, and consequently without the walls, so authorities last cited identify the citadel near the Isola as now called the Piazza d’Armi at the tremitia of the town, in the angle formed by the junction of the stream called Fosso del Fosse or Fosso di Formello, which is thought to be the ancient body of water. The other rivulet rises at La Torretta, 12 miles from Veii. Near Veii it forms a fine cascade, precipitating itself over a rock about 80 ft. high. From this spot it runs in a deep channel precipice, and separates the Isola from the Fosso del Fosse, which is called Fosso di Formello, or Cremers, the name of the river is now called La Valcata, and into the Tiber about 6 miles from Rome, near Ismania.

The ancient town of Veii is surrounded by a wall about 30 ft. wide on the bank of the stream, which seems to have formed the pier from which the arch sprang, and some large blocks of bawn tufa which lie in the water. The banks of the bridge called Ponte Formello are also possibly Etruscan, but the arch is of Roman brickwork. The Ponte Sodo is a tunnel in the rock through which the stream flows. Nibby (Dissert., vol. iii. p. 426) describes it as 70 ft. long, 15 ft. wide, and 15 ft. high, but Mr. Dennis, who visited it, says that it is 240 ft. long, 15 to 15 wide and nearly 20 high (Etrusc., vol. i. p. 14). It is in all probability an Etruscan excavation, or at all events has been enlarged by art. An ancient Roman road ran over it; and from above it is scarcely visible. No trace remains of the cuniculus of Camillus. The vicinity of Veii abounds with tombs excavated in the rock, and sepulchral tumuli, some of which are Roman. Among the tombs is a remarkable one, discovered in the winter of 1842, and still open to inspection. It consists of a passage in the tumulus, or mound, called Poggio Michele, leading to a door in the middle of the mound, and formed in the rock, and by many sculptured lions. This is the entrance to a low dark chamber, high up in the rock, the walls of which are covered with paintings of the most grotesque character, consisting of horses, men, sphinxes, dogs, leopards, etc. On either side a bench of rock, about 2 ft. high, projects from the wall, on each of which, when the tomb was opened, was a human body reposed; but these soon crumbled into dust. One of them, from the arms lying near, was the remains of a warrior; the other skeleton was probably that of his wife. On the floor were large jars containing...
VELATODURUM. 1266

human ashes, and also several small vases of the most archaic Etruscan pottery. Within was another smaller chamber also containing cinerary urns. A complete description of this remarkable sepulchre will be found in Mr. Dennis's Etruria (vol. i. ch. 2).

For the history and antiquities of Veii the following works may be consulted: 1. Nibby, Dei resti di Roma, vol. iii., and Viaggio Antiquario, vol. i.; Canina, L'antica Città di Veji descritta ; Abeken, Monumenti; Müller, Etruria; Sir W. Gell, Topography of Rome and its Vicinity; Dennis, Cities and Cemeteries of Etruria. [T. B. D.]

VELATODURICUM, in Gaelia, is placed by the Antonine Itinerary on the road from Vesta (Bomarzo) to Esperandium (Monsammara) xxii. from Bomsamara and xii. from Monsamara. But these two numbers exceed the distance between Monsamara and Velitansana. The termination chanas seems to show that Velitansana was on a stream; and D'Arco's conjecture that it is near Cleorodanes on the Dora, where there is a place named Ponte-fuiee, seems thereby to be dismissed. [F. A. R.]

VELAUSI, a people mentioned in the Punic War of the Aps (Pis. ii. 20), between the Narami and Sators. If the geographical position of these people corresponds to their position in Piny's list of tribes, we know in a general way where to place them. [N. M - S. A. L.]

VELIDNEA, one of the most important towns of Etruria, on the southern bank of the river Onna, and on the road leading from Tricentum to Augustus Vincius (Villars). (It. Ant. pp. 258, 259, 275, 260.)

According to coins which have been found on its site, it was a Roman colony with the surname Augustana. Its site is now occupied by the convent of Fontanella in the neighbourhood of Fucecchio, on the lower river Still. (See Beulac, Velidnea (veli antiquissimi Augusti Colonies; Ch. 17. 44, 1分明.) [L. S.]

VELEIA (Vulc. Velis, Visc. Ene, near Montepulciana.) a town of Lusitania, situated on the frontiers of Cisalpine Gaul (Abdn., about 20 miles S. of Placentia (Pescara); in the ultra-longa of Augustus Vicinius, 40. 165. 4). The Velitans are mentioned by Piny, among the Ligurian tribes; and in another passage he speaks of "oppidum Velisaeum," which was remarkable for the largeness of its inhabitants. 49, 48 a. A. He describes it as situated "inopposita ab Alba,", but its precise site was unknown until its remains were discovered in 1696. Even the mode in which these are buried, seems certain that the town was overwhelmed by a vast avalanche from the neighbouring mountains. Several excavations in the spot, which have been carried on since 1696, have brought to light several buildings of the ancient city, including the amphitheatre, temple, forum, and several temples: among the most remarkable is an Augusteum of a somewhat kind, as well as extensive, which have been discovered on the spot, two four-story temples to Velis at the Pontes of Nervi near Velis. Unfortunately the great weight of the superfluous mass has crushed the buildings, so that all the upper part of them is destroyed, and the lower parts have suffered severly from the waters. The inscription of the temple found there is a dedicatory one to the Roman Emperor. One of these in the form of a well, is said to contain a detailed account of the expenditure of a large sum of money by the emperor Trajan in the purchase of land to maintain a number of poor children of his own. This remarkable document consists of no less than 118 inscriptions, divided into a number of Perg., or real texts. The memory of these and of the same or similar works are, and the coins of the same period in question. The Tabula Aemulae Marcii Traiani, as it is commonly called, has been published, and illustrated by a series of learning, especially by De Lasa (Lino, mimeo- manation Velicato detta Trajania; e. 1679, 4°), published by Antonio (La Roma di Tito Livio, E. 1619). The coins found at Velis are very scarce; but none of them later than the time of Trajan were ever before reasonably inferred to have been issued by the emperor.

VELIA (Velis, Velis, Veles, Velianis; Tav. Tavo, Tago, Veles, Veles), one of the principal of the Greek colonies in western Italy, situated on the shores of the Lucus, about midway between Poetmus and Sinis. There is no uncertainty respecting this name. Strabo tells us that it was originally called Hype (Tavo), but was in his time called Ellen, and Dionysus (Arist.) the name was at first called Hype and afterwards Lyce (Strab. vi. p. 232; Diog. Laert. ii. 5 § 114; P. 12. 4. 1). But it is certain from the existence of coins, which uniformly bear the legend Velis, that Velia is more ancient than the temple. It is uncertain whether the temple existed among the people themselves as long as or 12. a. a. continued; while on the other hand, the name Th was already found in Sphax (p. 41. 12. 11. 11. 11. to have been certainly that in use among writers from an early period, when the Latin school of philosophy rendered the name more general. Strabo also tells us that some writers, among whom Cato (Cato), from a fountain of that name, in this form, compared with Velis and Lyce at Velia, seems to show clearly that the divers names arose from the Attic Epeus, and more probably original prefixed to the name, as it was certainly in the native usage, in that of the Greeks while it was altogether dropped by the Athenians (Cato, Veles, P. 121. 12. 12. 12. It is not improbable that the name is more ancient than that of the neighboring town of the Hales of Cicerone (Abundo), of which the name is written Epeus by Strabo and Bocconio by Byzantines. (Cic. ad Fam. viii. 3. 25: 12. 5. 354.) Others, however, derived it from the name (Gale) at the mouth of the same river.

There is no trace of the existence of any town above the site of the ancient city of the same name. It was probably a small site. It was a colony from Attica, and derived its origin from the valuc of
of the inhabitants of that city in order to
living under the Persian yoke, at the time of
view to the Ionian or by Harpagrus, b. c. 544. The
of the empire of the Tyrrhenians and Carthi-
ennemists proceeded in a body to Corsica, where
Punic. (Cic. pro Balb. 24; Val. Max. l. i. 1. § 1.)
Cicero speaks of Velia as being a "fœderata civitas," and we find it mentioned in the
Second Punic War as one of those which were bound by
of the Lex Julia, n. c. 90. (Cic. i. c.)
Under the Roman government Velia continued to be a
tolerably flourishing town, and seems to have been
from an early period noted for its mild and salu-
rious climate. Thus we are told that P. Aemilius was ordered to go there by his physicians for the
benefit of his health, and we find Horace making
inquiries about it as a substitute for Baiae. (Plut.
Aemilius 59; Hor. Ep. i. 15. 1.) Cicero's friend
Tullius had a villa there, and oration was his.
self repeatedly touched there on his voyages along the
coast of Italy. (Cic. Ver. ii. 40, v. 17, ad
Fam. vii. 19, 20, ad Att. xvi. 6, 7.)
It appears to have been at this period still a place of some trade, and Strabo tells us that the poverty of the soil com-
pelled the inhabitants to turn their attention to maritime affairs and fisheries. (Strab. vi. p. 284.)
It is probable that the same cause had in early times co-operated with the national disposition of the
Phocian settlers to direct their attention especially to
maritime commerce. We hear nothing more of
Velia under the Roman Empire. Its name is found
in Pliny and Plutarch, but not in the Itineraries,
which may, however, have been composed at a con-
cluded position. It is mentioned in the Liber Coloni-
arium (p. 209) among the Praefecturae of Lucania;
and its continued existence as a municipal town is
proved by inscriptions. (Mommsen, Inscr. K. N. 190, App. p. 2.) It became an episcopal see in the
early ages of Christianity, and still retained that
dignity as late as the time of Gregory the Great
(n. d. 599). It is probable that the original dwelling of
Velia, like that of Paestum, was owing to the ravages of the Saracens in the 8th and 9th centuries.
The bishopric was united with that of Capaccio, which
had succeeded to that of Paestum. (Müller, Pelio,
pp. 69-73.) During the middle ages there grew
up on the spot a fortress which was called Castell a
Mare della Bussola, and which still serves to mark
the site of the ancient city.

The ruins of Velia are situated on a low ridge of
hill, which rises about a mile and a half from the
mouth of the river Aelma (the ancient Halys), and
half a mile from the coast, which here forms a
shallower but spacious bay, between the headland
formed by the Monte Bolgeticco and the rocky
point of Porticello near Ascea. The mediaeval
castle and village of Castell a Mare della Bussola
occupy the point of this hill nearest the sea. The
outline of the ancient walls may be traced at inter-
vals round the hill for their whole extent. Their cir-
cuit is not above two miles, and it is most likely that
this was the old city or town and that these days of its prosperity it had considerable suburbs,
especially in the direction of its port. It is probable
that this was an artificial basin, like that of Meta-
pontum, and its site is in all probability marked by
VELINUS.

A marshy pool which still exists between the ruins of the ancient city and the mouth of the Almus. This river itself, however, was sufficient to afford a shelter and place of anchorage for shipping in ancient times (Cic. ad Att. xvi. 7), and is still resorted to for the same purpose by the light vessels of the country.

No other ruins exist on the site of the ancient city except some masses of buildings, which, being in the rectilinear style, are unquestionably of Roman date; portions of aqueducts, reservoirs for water, &c. are also visible. (The site and existing remains of Velia are described by Münter, Velia in Lesconin, Sva. Altms, 1818, pp. 15—20, and by the Duc de Ligny in the Annales dell' Instituto, 1829, pp. 381—386.)

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VELITRAE.

Of the VEILIT LACTUS (Plin. iii. 12. a. 17; Tac. Ann. i. 79; Vib. Seq. p. 24.) The character and conformation of the lower valley of the Velinus thus described in the article BRATE. Pliny has made a complete confusion in his description of the Nar and Velinus. [NAR.] The latter river runs near Rastis two considerable streams, the Soile and the Tormov, that drain the slopes of the first, which are unknown to us, but the second is probably the Tolenus of Ovid. (Fast. vi. 565.) It flows from the mountain district once occupied by the Apennines, and which still retains the name of Cetos. [TOLERNUS.] [E. H. B.]

VELITRAE (Obliterae: Flit. Obliterae. Velitrianus: Velitremus; Velitres), a city of Latium situate on the southern slope of the Alban hills, belonging to the Pomptine Marches, and on the left of the Via Appia. There can be no doubt that it was included within the limits of Latium, as that name was usually understood, at least at later times; but there is great uncertainty as to whether it was originally a Lar or a Volsinian city. On the one hand Gellius and Varus, in their histories of the origin of the Latin League, a document probably derived from good authority (Dionys. v. 61). On the other hand Dionysius himself and Livy represent Velitrae as a Volsinian city at the earliest period when it came into collision with Rome. Thus Dionysius, in relating the war of Ancus Marcius with the Volsoci, speaks of this city as a colony of Volsinians, which was besieged by the Roman king, but submitted, and was received to an alliance on favourable terms. (Id. iii. 41.) Again in n. 494, just about the period when its name figures in Dionysius as one of the Latin cities, it is mentioned both by the author and by Livy as a Volsinian city, which was wrested from them by the consul P. Varus (Id. vi. 48; Liv. ii. 30). Accordingly the Roman colony was sent there the same year, which was again recruited with fresh colonists two years afterwards. (Livy. i. 31. 34.) Dionysius, on the contrary, makes no mention of the first colony, and represents that sent in n. 492 as designed to supply the exhausted population of Velitrae, which had been reduced by the war and conscription of Ancus Marcius (Dionys. vi. 34. 13, 14). It appears certain at all events that Veltrae received a Roman colony at this period; but it had apparently again fallen into decay, as it received a second body of colonists in n. 404. (Diod. v. 34.) Even this did not suffice to secure its allegiance to Rome: shortly after the Gallic war, the Roman colonists of Velitrae joined with the Volscii in their hostilities, and after a short time beat us into open revolt. (Liv. vi. 13. 21.) They were indeed defeated in n. 381, together with the Paestines and Volscians, who supported them, and their city was taken the next year (id. 22, 29); but their history from this time is a continued succession of outbursts and hostile enterprises against Rome,whether from the Latins or Volscii out of Graecia. It seems clear that they had really assumed the position of an independent city, like those of the neighbouring Volscians, and though the Romans are said to have more than once taken this city, they did not again restore it to the position of a Roman colony. This notwithstanding its capture in n. 380, the citizens were again in arms in 370, and not only ravaged the territories of the Latins in alliance with Rome, but even laid siege to Tusculum. They were quickly defeated in the field, and Velitrae itself in its turn was besieged by a Roman army; but the siege

COIN OF VELIA.

VELINUS (Veleio), a considerable river of Central Italy, which has its sources in the lofty mountains between the Nervia (Norcia) and the Aniene (Anio). Its actual source is in the immediate neighbourhood of the ancient Falacrinum, the birthplace of Vespasian, where an old church still bears the name of Sta Maria di Fonte Velino. The upper part of its course is from N. to S.; but near Atrisco it turns abruptly to the W., and almost parallel direction as far as Rieti, and thence flows WNW. till it discharges its waters into the Nar (Nera) about 3 miles above Terni (Termonna). Just before reaching that river it forms the celebrated cascade now known as the Falls of Terni or Cascate delle Marmore. This waterfall is in its present form wholly artificial. It was first formed by M. Curtius Dentatus, who opened an artificial channel for the waters of the Velinus, and thus carried off a considerable part of the Lacus Velinus, which previously occupied a great part of the valley below Beate. There still remained, however, as there does to this day, a considerable lake, called the Lacus Velinus, and now known as the Lago ai Fil di Lago. It was on the site of this lake that the villa of Axima, the friends of Cicero and Varro, was situated. (Cic. ad Att. iv. 15; Varro, R.R. ii. 1, 8.) Several smaller lakes still exist a little higher up the valley: hence we find Pliny speaking in the plural

"A marshy pool which still exists between the ruins of the ancient city and the mouth of the Almus. This river itself, however, was sufficient to afford a shelter and place of anchorage for shipping in ancient times (Cic. ad Att. xvi. 7), and is still resorted to for the same purpose by the light vessels of the country. No other ruins exist on the site of the ancient city except some masses of buildings, which, being in the rectilinear style, are unquestionably of Roman date; portions of aqueducts, reservoirs for water, &c. are also visible. (The site and existing remains of Velia are described by Münter, Velia in Lesconin, Sva. Altms, 1818, pp. 15—20, and by the Duc de Ligny in the Annales dell' Instituto, 1829, pp. 381—386.)

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VELITAE.

VELLAVA or VELAUNI, a people of Gallia.

In the passage of Caesar (B. G. vii. 75) some editions have Velaun, but it is certain that whatever is the true form of the name, these Velauni are the Vellavi (Oviedo) of the Roman authors and of Caesar himself. It is evident indeed that they were still a powerful people; their troops and ravaged the Roman territories, but we have no information of their punishment (Liv. vii. 15): and it is not certain whether the city was taken in the end. In n. c. 338 they again ravaged the Roman territories, but we have no information of their punishment (Liv. vii. 15): and it is not certain whether the city was taken in the end. (Liv. viii. 12, 13.)

After the close of the war they were for a time left unharmed, but they were again ravaged by the Gauls and their local senators abandoned the city. The Tiber was then a severe p. case of their return. Their place was how occupied by a body of fresh colonists, so that it continued to be not less populous than before (Liv. viii. 14.)

VELLAUNODUNUM, in Gallia. In n. c. 52 Caesar, leaving the legions and all the baggage at Aquincum (Sens), marches on Genavius (Orleans). On the second day he reaches Vellauonum. (B. G. vii. 11.) In two days Caesar made a vaunted round Vellaunodonum, and on the third day the place surrendered, and the people gave up their arms. There is no evidence about the site of Vellaunodonum, except that it was on the road from Sens to Orleans, and was reached in the second day's march from Sens, and that Caesar reached Orleans in two days from Vellaunodonum. Caesar was marching quick. D'Anville conjectures that Vellaunodonum may be Besancon, in the old province of Glinounia; for Besancon is about 40 Roman miles from Sens, and its Roman army would march that distance in two days. Besancon is named Belin in the Pagan natinia (Valeria; Vapincum), in the acts of a council held at Soissons in 862, and D'Anville thinks that Belin may be a corruption of Vellaunus, which is the name of Vellaunodonum, if we cut off the termination dimitor. (D'Anville, Notice, etc.)

VELLEIA [VELLEIA].

VELLIGIA (G4AAM, Ptol. ii. 6. § 51), a town of the Cantabri in Hispania Tarraconensis. Uberti (ii. pt. i. p. 144) places it in the neighbourhood of Vellida, to the N. of Aguascaliente. (T.H.D.)

VELLOCASSE (VELLOCASSE, VELLOCASSE, VELLOCASSI, VELLOCASSE) is a name, Vellacaces in Pliny (iv. 18), and in Ptol. Oviedo (iv. 18). Vellacse in the country of the Belgae, and consequently north of the Scine. The number of fighting men that they could muster in n. c. 57 was estimated at 10,000, unless Caesar means that they and the Vermundalii had taken this number. In the division of Gallia by Augustus, the Velocasses were included in Lugdunensis. Their chief town was Rotemagen (Romena) on the north side of the Somme. West of the Velocasses were the Caetii, whose territory extended along the coast north of the Scine. That part of the country of the Velocasses which is between the rivers Andelle and Oise, became in modern times Ferinc Normandes and Ferinc Francais, the little river Epie forming the boundary between the two (T.H.D.)

VELIPI MONTES (V6EIL6 M6NEN, Ptol. iv. 4. § 8), a range of mountains on the W. borders of Cyrenaica, in which were the sources of the river Lathon. (T. H. D.)

VELTAE (Oviedo, Ptol. iii. 5. § 32), a people of European Sarmatia, dwelling on both banks of the 4 x 3
VENETIA, a town of Vindelicia, on the road between Augusta Vindelicorum and Brigantium (J.Lust. pp. 281. 2, Petest.), seems to have been a place of some importance, as it was the station of the prefect of the third legion, who had to guard the frontier from this town to Campidognum. (Not. Imp.) The place now occupying the site is called Wansen. [L. S.]

VENAFRUM (Obernbaerer: Eibd. Venafrum; Vensfro), an inland city of Campania, situated in the upper valley of the Venafrus, and on the Viva Latina, 16 miles from Casinum and 18 from Teanum. (Itin. An. p. 308.) It was the last city of Campania towards the N., its territory adjoining on the W., that of Casinum (S. Germano), which was included in Latium, in the more extended sense of that name, and that of Aesernia on the NE., which formed part of Samnium. It stood on a hill rising above the valley of the Venafrus from a short distance from the right bank of that river. (Strab. v. p. 238.) No mention is found in history of Venafrum before the Roman conquest of this part of Italy, and it is uncertain to what people it originally belonged; but it is probable that it had fallen into the hands of the Samnites before that people came into collision with Rome, and that the Roman government, which had appeared as a flourishing municipal town: Cato, the most ancient authority by whom it is mentioned, notices it as having manufactures of spades, tiles, and ropes (Cato, R. R. 135): at a later period it was more noted for its oil, which was celebrated as the best in Italy, and supplied the choicest tables of the great at Rome under Tiberius. (H. Corn. ii. 6. 14; Suet. ii. 4. 69; L. v. 86; Marcell. xiii. 98; Strab. v. pp. 238, 242; Varr. R. R. i. 2. 6; Plin. xv. 2. 3.)

The only occasion on which Venafrum figures in history is during the Social War, B. c. 88, when it was betrayed into the hands of the Samnite leader Marcus Egnatius, and two Roman cohorts that formed the garrison were put to the sword. (Appian, B. C. i. 147.) While more than one city resided in the great fertility of its territory (Cic. de Leg. Agr. ii. 25, pro Pomp. 9), which was one of those that the tribune Bullius proposed by his agrarian law to divide among the Roman citizens. This project proved abortive, but a colony was planted at Venafrum under Augustus, and the city continued henceforth to bear the title of a Roman, which is found both in Pliny and in inscriptions. (Plin. iii. 5. a. 9; Lib. Col. p. 329; Zumpt, de Colon. p. 347; Mommsen, Inscr. R. N. 4643, 4703.) These last, which are very numerous, sufficiently attest the flourishing condition of Venafrum under the Roman Empire; it continued to subsist throughout the middle ages, and is still a town of about 4000 inhabitants. It retains a clear name, and some vestiges of antiquity, except the inscriptions above mentioned and some shapeless fragments of an edifice supposed to have been an amphitheatre. The inscriptions are published by Mommsen. (Inscr. R. N. pp. 243-249.)

VENANTODUNUM, apparently a town of the Cenomani in Britannia Romana, perhaps Beran-
tingorum. The name appears in the Not. Imp.; though Camden (p. 502) notes it as coined by Leland. [T. H. D.]

VENASA (Oghnare), a rather important town in the district of Morimene in Cappadocia, possessing a celebrated temple of Zeus, to which no less than 8000 slaves belonged. The high priest enjoyed an annual income of fifteen talents, arising from the produce of the lands belonging to the temple. The sacredotal dignity was held for life, and the post was next in rank to the high priest of Connubia. (Strabo, iv. p. 435; Plut. Ar. 83.)

VENANDUM (Obevare, Strab. iii. p. 207, vii. p. 314), a town of the Iapodes in Illyria, and on the borders of Panonia. It is probably the modern Vindischa-Groža; but some have identified it with Brinjelj. [T. H. D.]

VENEDAE (Obereselis, Proel. iii. 5. § 19): a town of the Geodsus, in Gallia, 46; Plin. i. 12. 27; considered by people of European Saranians as situated in the N. declivity of the mountains named after them, and along the Sinus Venedecium about the river Cer- nos, as far as the E. bank of the Vistula. They were the northern neighbours of the Galindae and Githo- thees; but Tacitus was doubtful whether he should call them Germans or Saranians, though they were termed the Sarmatians by the Romans. (Cf. Strab. Sarm. Alkab. p. 75, seqq., p. 151, sect. X. ; der Abbandon der Slaven, p. 21.)

VENEDICI MONTES (v. Oberschäfels, cp. Proel. iii. 5. § 15), certain mountains of European Sarma- tia, bounding the territory of the Venedae on the S. They were probably the low chain of hills which resembled the former so much as to be named the Pobodi. (T. S.)

VENEDICUS SINUS (Oberschäflischen, Proel. iii. 5. § 1), a bay of the Sarmatic ocean, or Bahr named after the Venedae who dwelt upon it. It lay to the E. of the Vistula, and was in all probability the Gulf of Riga; a view which is strengthened by the name of Vindes belonging to a river and town in Courland. [T. H. D.]

VENELLI. [USELLI.]

VENELIOCASIAI. [VLOCASAESIAI.]

VEYENERIS MONS. [AEPHODIOMUS MONS.]

VEYENERIS PORTUS. [PORTUS VENISERIS.]


VENETI (Oliveretr), a Celtic people, whose over- cress Caesar names Venetia (B. G. ii. 39). The Ve- neti lived on the coast of the province of (B. G. E. 4. 5) and were one of the Arminic or Maritime states: Celtic. On the south they bordered on the Nar- netes or Naunetes, on the east they had the Redes and on the north the Oasianii, who occupied the nw. eastern part of Breugnum. Strabo (iv. p. 192) was a great mistake in supposing the Veneti to be Beloi. He also places them to the latter in some of his critics supposed to be Paphlogonians; however, he gives all this only as conjecture. The chief town of the Veneti was Darioignum, afterwards Veneti, now Poznan [Darioignum]. The river Wesser may have been the southern boundary of the Veneti. Caesar (B. G. iii. 9) describes the coast of Veneti as cut up by innumerable bays into a labyrinth of the com- munication by land along the above. Most of the towns (B. 12) were situated at the extremity of tongues of land or peninsulas, so that when the tide was up the towns could not be reached on foot, nor could ships reach them during the ebb, for the water was then too shallow. This is the character
VENETI.

VENETIA. 1271

of the coast of the French department of Morbihan, which corresponds pretty nearly to Caesar's Veneta.

On this coast there are many bays and many "linguine" as Caesar calls them (Ponentes). The most remarkable peninsula is Gueheve, which runs out into the sea near 10 miles, and is inundated at high water. The Veneti commanded the sea in these parts, and as the necessities of navigation often drove vessels to their ports, they made them pay for the shelter. The Veneti had trade with Britain, with Devonshire and Cornwall, the parts of the island which were nearest to them. They were the most powerful of the British Britons. Their vessels were made nearly flat-bottomed, in order that they might the better take the ground when they were left dry by the ebb. The heads were very high, and the sterns strong built, to stand the violence of their seas. The material was oak. Instead of ropes they had chain cables, the use of which has been revived in the present century. Strabo (iv. p. 195) writes as if the ropes of the rigging were chains, which is very absurd, and is contradicted by Caesar, who says that the yards were fastened to the masts by ropes, which the Romans cut asunder in the sea-fight with the Veneti (iii. 14). Instead of sails they used skins and leather worked thin, either because they had no flax, or not by importing Q. Veturius and hitherto as the Romans supposed it to be more likely, because flaxen sails were not suited for the tempests of that coast.

The Veneti rose against the Romans in the winter of B.C. 57, and induced many other neighbouring states to join them, even the Morini and Menapii. They also sent to Britain for help. Caesar, who, while on this expedition (B.C. 57-56), sent orders to build ships on the Loire, probably in the territory of the Andes, Turonos and Carnutes, whose legions were quartered, and the ships were floated down to the Ocean. He got his rowers from the Province, in the meantime he came himself into Gallia. He protected his rear against attack by sending Labienus to the country of the Treviri, to keep the Belgae in confusion, and he made his change from crossing the Rhine. He sent P. Crassus with twelve cohorts and a large body of cavalry into Aquitania to prevent the Celtae from receiving any aid from these parts; and he kept the Unelli [Unelles], Carausii and Lexovi in check by sending Q. Titurius Sabinus into those parts with three legions. D. Brutus commanded Caesar's fleet and the Gallic ships furnished by the Pictones and Santones, and other states that had been reduced to obedience.

Caesar began the campaign by besieging the Venetian towns that were situated on the extremities of the tongues of land; but as the Veneti had abundance of ships, they removed themselves by water 'from town to town, and they could no longer resist the besieger. They did this during a great part of the summer, and Caesar could not prevent it, for he had not yet got together all his ships. After taking several of their towns he waited for the remainder of his fleet. The Veneti with about 120 of their best equipped ships came out of port to meet the Roman fleet; but they could not do the Gallic ships any damage by driving the heads of their vessels against them, for the Gallic ships were too high at the prow and too strong; nor could the Romans have attacked them by raising wooden frameworks on their decks, for the Gallic ships were too high. The only advantage that the Roman ships had was in the oars, which the Gallic ships had not. They could only trust to their oars. The Romans at last fixed sharp hooks at the end of long poles, and laying hold of the enemy's rigging with them, and then putting their own vessels in motion by turning the capes asunder, and the yards and sails falling down, the Venetian ships were useless. Everything now depended on courage, in which the Romans had the advantage; and the men were encouraged by the presence of Caesar and the army, which occupied all the hills and higher ground which commanded a view of the sea. The Veneti, though they generally the Venetian, two or three about each, for they had the advantage in number of vessels, and the men began to board the enemy. Some ships were taken and the rest tried to sail away, but a dead calm came on and they could not stir. A very few ships escaped to the land at nightfall. The battle lasted from the fourth hour in the morning to sunset. Thus was destroyed the first fleet that was formed on the coast of the Atlantic. The Veneti lost their ships, all their young men of fighting age, and most of their men of mature age and of rank. They surrendered unconditionally. Caesar put to death all the members of the Veneti state assembly, on the ground that they had violated the law of nations by imprisoning Q. Veturius and had been sent into their country in the previous winter to get supplies for the Roman troops who were quartered along the Loire (B.C. iii. 7, 8). The rest of the people were sold by auction; all, we must suppose, that Caesar could lay hold of. Thus the territory of the Veneti was nearly depopulated, and all active commercial people was swept from the earth. The Veneti never appeared as a powerful state. When Vercingetorix was rousing all Gallia to come against Caesar at Alesia (a. c. 52), the contingent of all the Armoric states, seven or eight in number, was only 6000 men (B.C. vii. 75).

Dion Cassius (xxix. 40—43) has four chapters on the history of this Venetian war, which, as usual with him, he puts in connection with the events in Egypt and Caesar and making his own silly additions. [G.L.]

VENETIA (Ocubervia; Eth. Oeubweros or Evxrois, Venetus), a province or region of Northern Italy, at the head of the Adriatic sea, extending from the foot of the Alps, where those mountains descend to the Adriatic, to the mouths of the Padus, and westward as far as the river Atthens (Adria), or the bank of the Benacus. But the boundaries of the district seem to have varied at different times, and there is some difficulty in determining them with accuracy. In early times, indeed, before the Roman conquest, we have no account of the exact line of demarcation between the Veneti and the Cenomani, who adjoined them on the W., though according to Livy, Verona was a city of the latter people. As soon as the Roman conquest, the whole of Venetia was at first included as a part of Cisalpine Gaul, and was not separated from it till the time of Augustus, who constituted his Tenth Region of Venetia and Istri at, but including within its limits not only Verona, but Brixia and Cremona also (Plut. iii. 18. a. 52, 19. a. 33), both of which were certain parts of the Cenomani, and seem to have continued to be commonly considered as belonging to Cisalpine Gaul. (Plut. iii. 1. § 31.) Some authors, however, extended the appellation of Venetia still further to the W., so as to include not only Brixia and Cremona, but Bergamum also, and regarded the Adda as the boundary.
VENETIA.

(P. Dian. Hist. Lang. ii. 14). But in the later period of the Roman Empire the Athesis seems to have been generally recognised as the W. boundary of Venetia, though not so strictly as to exclude Verona, the greater part of which was situated on the right bank of the river. Towards the N. the boundary was equally indefinite: the valleys and southern slopes of the Alps were occupied by Rhetian and Euganean tribes; and it is probable that the limit between these and the Veneti, on their S. frontier, was always vague and arbitrary, or at least determined merely by nationality, not by any geographical boundary, as is the present day. In the Roman time, the river Susa was navigable for several miles, and in the Roman time, the Rhone was still navigable for several miles; and it is probable that the limit between these and the Veneti, on their S. frontier, was always vague and arbitrary, or at least determined merely by nationality, not by any geographical boundary, as is the present day.
VENETIA.

1 of Troy, and there founded the city of
1. (Livy i. 1; Virg. Aen. i. 242; Serv.

This legend, so generally adopted by the
and later Greeks, seems to have been cur-
arily as the time of Sophocles. (Strab. xiii.

Some writers, however, as Diodorus Siculus
.itanter, and merely represented the tribe of
ri, after having lost their leader Pyrauemnes
Trojan War, as wandering through Thrace
and of the Adriatic, where they ultimately
ed themselves. (Id. xii. p. 543; Sermyn.

Whether there be any foundation for
ry or not, it is evident that it thrown no
on the national affinities of the Italian Ve-
he other two tribes of the same name would
lead our conjectures in two different direc-
From the occurrence of a tribe of Veneti
the Transalpine Gauls, just as we find among
people a tribe of Cenomani and of Senones, cor-
inging the northern side of the Alps, it would seem a very
inference that the Veneti also were a Gaul-
se, who had migrated from beyond the Alps.

a must be opposed the fact that, while a :
historical tradition of the successive migrat-
of the Gaulish tribes in the N. of Italy has
examined and transmitted to us (Livy v. 54,

h trace is recorded of a similar migration of
neti; but, on the contrary, that people is un-
distinguished from the Gauls: Livy expressly
of them as occupying the same tract which
id in his time not only after the first Gaulish
ion, but before the plains of Northern Italy
occupied by the Etruscans (B. 39); and Poly-
mphatically, there is evidence that it hail
rent people from the Gauls their neighbours,
using a different language, though resembling
much in their manners and habits (ii. 17).

also speaks of them as a distinct people the
Gauls, though he tells us that once of
their origin derived them from the Gaulish
of the same name that dwell on the shores of
cean. (Strab. iv. p. 193, v. 212.) But
is certainly no ground for rejecting the distinct
ment of Polybius, and we may safely acquiesce
conclusion that they were not of Celtic or
ish origin.

the other hand the existence of a tribe or
on the southern shores of the Balkan, the
n to the Romans (through their German neigh-
s) as Veneti or Veneti, a name evidently iden-
that of the Wenden or Wendis, by which
Slavonian race in general is still known to the
nans, would lead us to regard the Italian Veneti
as probably a Slavonian tribe; and this seems
the most plausible hypothesis. There
ing improbable in the circumstance that the
onians may at an early period have extended
r migrations as far as the head of the Adriatic,
left there a detached branch or offshoot of their
stock. The commercial intercourse of the
set with the shores of the Baltic, a traffic which
and already established at a very early period,
ry be the more readily explained if we
have been carried on by tribes of the same origin.
rodotes indeed represents the Veneti as an Illyrian
(e. i. 196, v. 9); but it seems probable that the
name of Illyrians was applied in a vague sense to all
mountains that occupied the eastern coasts of
Adriatic, and some of these may in ancient times
been of Slavonian origin, though the true

Illyrians (the ancestors of the present Albanians)
were undoubtedly a distinct people.

Of the history of the Veneti as an independent
people we know almost nothing; but what little we
do learn indicates a marked difference between them
and their neighbours to the north, the Liburnians and Illyrians on the other. They appear
to have been a commercial, rather than a warlike,
people; and from the very earliest days of history
carried on a trade in amber, which was brought over-
land from the shores of the Baltic, and exchanged
by them with Phœnicians and Greek merchants.

Hence arose the fables and myths which described the
production of that substance to the land of the Veneti, and ul-
timately led to the identification of the Eridanae
of Northern Europe with the Padas of Northern Italy.

[ERIDANA.] Herodotus mentions a peculiar custom
as existing among the Veneti in his day, that they
sold their daughters by auction to the highest
bidder, as a mode of disposing of them in marriage
(i. 196). We learn also that they habitually wore
black garments, a taste which may be said to be re-
tained by the Veneti down to the present day,
but was connected by the poets and mythographers
with the fables concerning the fall of Phaeton.

(Sermyn. Ch. 596.) Another circumstance for which
they were distinguished was the excellence of their
horses, and the care that they bestowed on breeding and
training them, a fact which was appealed to by
many as a proof of their descent from Antenor and
“the horse-training Trojans.” (Strab. v. pp. 219, 215.)

It is clear that they were a people considerably more
advanced in civilization than either the Gauls or
the Liburnians, and the account given by Livy (c. 2)
of the landing of Cleomenes, the King of Sparta, in
Patavium (n. c. 302) proves that at that period Patavium
at least was a powerful and well organized city.

Livy indeed expressly contrasts the Veneti with the
Illyrians, Liburnians, and Istrians, “gentes feras et
magnas ex parte latrocinis maritimis insanae.” (Jb.)

On this occasion we are told that the citizens of
Patavium were kept in continual alarm on account
of their Gaulish neighbours, with whom they seem
to have been generally on unfriendly terms. Thus
at a still earlier period we are informed by Polybius
that the retreat of the Senonian Gauls, who had
taken the city of Rome, was caused by an irrup-
tion of the Venetians into the Gaulish territory
(i. 18). It was doubtless this which induced them,
as soon as the Roman arms began to
make themselves felt in Northern Italy, to conclude
an alliance with Rome against the Gauls (n. c. 215),
to which they appear to have subsequently adhered
without shewn fidelity. (Polyb. ii. 23, 24.) Hence
while we afterwards find the Romans gradually carry-
ing their arms beyond the Veneti, and engaged in
frequent hostilities with the Carni and Istrians on
the extreme verge of Italy, no trace is found of any
collision with the Veneti. Nor have we any account
of the steps by which the latter passed from the
condition of independent allies to that of subjects of
the Roman Republic. But it is probable that the
process was a gradual one, and grew out of the mere
necessity of the case when the Gauls had be-
quered Istria and the land of the Carni, in which
last they had established, in n. c. 181, the powerful
colony of Aquileia. It is certain that before the
close of the Republic the Veneti had ceased to have
any independent existence, and were comprised, like
the Gaulish tribes, in the province of Gallia Cisalpina,
which was placed under the authority of Caesar, n. c.
VENETIA.

58. The period at which the Veneti acquired the Roman franchise is uncertain; we are only left to infer that they obtained it at the same time as the Tarentines and Gades, in a. c. 49. (Dion Cass. xii. 55.)

Under the Roman Empire, Venetia (as already mentioned) was included, together with Istria, in the Terra Regia of Augustus. The land of the Carni (Corone regii, Ptol. iii. 18, c. 22) was at this time considered, for administrative purposes, as a part of Venetia; though it is still described as distinct by Pliny (v. i. § 25, 26); and there is no doubt that the two nations were originally separate. But as the population of both districts became therapeutically diminished, all trace of this distinction was lost, and the names of Venetia and Istria alone remained as such. These two continued to form one province, and we meet with mention, both in inscriptions and in the Notitia, of a "Corruste Venetiae et Istriae," known as the class of Venetiae in the Notitia.

[Note. p. 441; Venet. Jurisd. 1460. 3191.] The capital of the united provinces was Aquileia, which rose under the Roman Empire to be one of the most flourishing cities of Italy. In its prosperity was derived, not from its wealth and manufactures, but from its situation, the very entrance of Italy, on the highroad which became the great avenue of communication between the west and East, which the constant war with the Ætoliæ, the same circumstances led to this part of Venetia become the scene of repeated contests for power between two emperors. Thus it was before Aquileia that the Emperor Maximin perished in a. d. 238; it was on the banks of the river Alus (Alaun) that the younger Constantine was defeated and slain, in a. d. 312; and there was the state of the city in the days of the Ætoliæ. The town was renamed in the time of Constantine II.

Aquileia fell in a. d. 499; it was on the river Sauris that the Franks were defeated by the Ætoliæ in the latter year. (Hist. M. C. xvi. p. 50.)

It appears that Venetia had become under the Roman Empire a very rich and flourishing district; hence Aquileia and Verona were again named in the Notitia, and many new cities, such as Cormorone, Akeria, Forum, were founded, whose names are now inscribed in memory, or forgotten. On the other hand, the territory of the Ætoliæ was annexed to the province of Venetia; and the inhabitants of both nations lived together in peace and security from the wars of the Ætoliæ.

The province included the cities of the Ætoliæ, which were the scene of constant wars, and hence it was called the "province of the Ætoliæ." This province was divided into two districts, the Aulica or Ætolian, and the Istrie; the latter containing the cities of Istria and Epirus.

Within these limits, amidst the wilderness of the Alps, that are thrust forward towards the plain, there are two distinct groups of h. k. a., known as the Celli Eppani and Montani Ætolorum; of them wholly isolated from the main range of the Alps, and, in a geological sense, connected with them, but being classed as a separate group in the Notitia. The name of the Eppani is given to this group of mountains, which is a name given to them by the Ætoliæ, from the name of the Ætolia; but there can be no doubt that these Ætoliæ, with those of Istria, Cremona, Aquileia, and Aquitania, were at one time of the Ætoliæ, a few miles from the Ætoliæ, evidently a relic of the period when they were possibly the greater part of the country, and undoubtedly derived from a very early time. The Ætoliæ is not noticed by any ancient writer, but the name of Eppani is given by the
VENETIA.

to the hill above the baths of Aponna, one of the group in question; and Martial gives the name of "Euganeas Oras" to the hills near the town of Atete (Esie), at the southern extremity of the same range (Lucan, vii. 160; Mart. x. 93). There can, therefore, be no doubt that this beautiful range of hills was known in ancient times as the Euganei Colles.

The rivers of Venetia are numerous, but, for the reasons already mentioned, not always easy to identify. Much the largest and most important is the Arvino (Adige), a much more important river, which rises in the Alps above Belunum (Beluno), flows past that city and Feltria (Feltre), and enters the sea a few miles E. of Altitum: then the Licturacia (Lecceas), and Fluvius Adige (Adige), which rises under the walls of Concordia. South of this comes the Tiltavemptus (Tiglitamentum), the most important of the rivers of the E. portion of Venetia, having its sources in the high ranges of the Alps above Julium Carnicum, whence it traverses the whole plain of the Carinthian, nearly in a direct line from N. to S. Beyond this come several minor streams, the Triburca, Natiso, and Fromus, which still preserve their ancient names, as the Torre, Natio, and Itano. But after this, we enter the lower part of their course, the Natiso having formerly flowed under the walls of Aquileia, about 4 miles W. of its present channel, while the Itonio, which now unites with it, originally followed an independent channel to the sea, near Monfalcono. The Itonio receives a considerable tributary from the elevated table-land of the Kastel, and was known in ancient times as the Phuvius Friolitius.

It was by this valley of the river that the great highway from the banks of the Daunus to the Alps, after crossing the dreary highlands of Caramida, descended to Aquileia and the plains of Venetia. On the extreme confines of the province the little river Timavus must be mentioned, as one of the classical accounts, though of no geographical importance; and the Formio (Risano), a few miles S. of Tergeste, which, from the time of Plovian, constituted the limit between Venetia and Istria. (Plin. iii. 18. 22.)

The cities and towns of Venetia may now be enumerated in geographical order. Farthest to the W., and farthest into the Adriatic, was the important city of Verna. Considerably to the E. of this was Vicentia, and beyond that again, Patavium. S. of Vicentia, at the southern extremity of the Euganean hills, was Atete (Esie). On the border of the lagunes, at their N. extremity, was Altitum, and 30 miles farther to the E., Concordia. Island from these by Optinemium and Tarvisium, both of them considerable towns; and on the slopes of the hills forming the lowest underfalls of the Alps, the smaller towns of Acellum (Asolo) and Ceneta (Cesano), the name of which is found in Agathias and Paulinus Diaconus (Agath. Hist. Goth. ii. 8; P. D. c. ii. 13), and was in all probability a Roman town, though not mentioned by any earlier writer. Still farther inland, in the valley of the Plavis, were Felthia and Belunum. E. of the Tiltavemptus, and therefore included in the territory of the Carni, were Aquileia, near the sea-coast; Portum Julei, N. of the preceding; and the town called to the W.; and Julium Carnicum, in the upper valley of the Tiltavemptus, and in the midst of the Alps. Tergeste, on the E. side of the bay to which it gave its name, was last city of Venetia, and was indeed by many writers considered as belonging to Istria. [Tergeste.]

Besides these, there were in the land of the Carni several smaller towns, the names of which are mentioned by Pliny (iii. 19. a. 23.), or are found for the first time in Paulinus Diaconus and the Geographer of Ravenna, but were in all probability Roman towns, which had grown up under the Empire. Of these, Fiamon (Fliom) is probably Flavenga, in the valley of the Tagilamentum; Oespum (P. D. iv. 88) is still called Ospoto, and is said to lie in the same valley; and Artenia, Artigna, a few miles S. of the preceding. Cormoes (Corome) is still called Cormo, a small town between Cividale and Gradisca; and Puccium (Pilin., Ptol.) is Duino, near the sources of the Timavus.

The other obscure names mentioned by Pliny (l.c.), and of which he himself says, "qualiter sensim haud dicere non attingit," were not apparently for the most part mountain tribes or communities, and cannot be determined with any approach to certainty.

Venetia was traversed by a great line of highroad, which proceeded from Aquileia to Verona, and thence to Mediolanum, and formed the great highway of communication from the latter city to the Danube and the great road of the Eastern Empire. It passed through Concordia, Altinum, Patavium, Vicentia, and Verona. From Patavium a branch struck off from Atete and Anicinum (probably Legnano on the Adige) to join the Aemilian Way at Mutia. A still more direct line of communication was established from Altinum to Ravenna by water, through the lagunes, and was communicated from one to another of these sheets of water. This line of route (if such it can be called) is briefly indicated by the Antonine itinerary ("indo [a Ravenna] navigantur Septem Maria Altinum usque," p. 126); while the stations are given in detail by the Tabula; but from the fluctuations that the lagune have undergone, few of them can be identified with any certainty. [E. H. B.]

VENETIA, in Gaul. [VENETI.

VENETICAE INSULARI, in Gallia, mentioned by Pliny (iv. 19.), are the numerous small islands along the coast of Venetia, or the modern department of Morbihan. The largest is Belle-ile. The others are Eouat, Hede, Groues, and some others. Perhaps the peninsula of Quiberon may be included. [VENETI; VENDILIA.] [G. L.]

VENETUS LACUS. [BRAHMIANTUS LACUS.]

VENIANTIA, a place in Galliaecis in Hispania Tarraconensis, on the road from Bracara to Asturica. (Ibn. Ant. p. 423.) Variously identified with Vindusca, Varsana, and Remuo. [T. H. D.]

VENICYONES (Obiciacens, Ptol. ii. 3. § 14),
people on the E. coast of Britannia Barbara, S. of the estuary of the Tamesis (Murrey Fowl), in Fortheshire and Aberdoneshire. [T. H. D.] 

VENNES, a tribe of the Cantabri in His panis Terracosminis. (Plin. iii. 3. a. 4.) [T. H. D.] 

VENNICIII (Ovistroei, Ptol. ii. 2. § 3), a people in the NW. part of Hibernia, between the promontories Boreum and Venificentum. [T. H. D.] 

VENNICIONIUM PROM. (Ovistroei, Horse, Ptol. ii. 2. § 3), the most northerly headland of Hibernia, usually identified with Malin Head; but Camden (p. 1411) takes it to have been Rome's Head. [T. H. D.] 

VENNONES (Ovistroei or Osirnones), a tribe of the Rhaetian (Ptol. ii. 12. § 3), or according to Strabo (iv. pp. 204, 206), of Vindelicia. They are described as the wildest among the Rhaetian tribes, and are no doubt the same as the Venonones who, according to Pliny (iii. 24), were mentioned among the nations of the Alpine Trophy. They seem to have inhabited the district about the sources of the Atheis, which bore the name of Vesonogew or Finesgew as late as the eleventh century. (Von Hornsray, Gesch. Tirols. i. 1. p. 35.) [L. S.] 

VENNONAE, a town in Britannia Romana apparently belonging to the Coritavi, at which the road from London to the NW. part of Britain separated, one branch proceeding towards Deva, the other taking a NE. direction towards Lindum and Eboracum. There was also another branch to the SW. towards Venta Silurum, so that the two main roads which traversed the whole island must have crossed here. (Hous. Hist. ii. 470, 477, 478.) Variously identified with Higbrocros, Cleebrook, and Wigeaton Pever. [T. H. D.] 

VENOSTES, probably a branch of the Venonae, a Rhaetian tribe, were mentioned in the Alpine Trophy, of which the inscription is quoted by Pliny (iii. 24). In the middle ages their district bore the name of Venustana Vallis. (Zexaus, Die Deutschen, p. 237.) [L. S.] 

VENTA, the name of several towns in Britannia Romana. 
1. Venta Belgarum (Obervara, Ptol. ii. 3. § 98), in the SW. of Britain, on the road from Londinium to Calleva and Isca Dumnoniorum. (Itin. Ant. p. 479. 2d. i. Geogr. Rav. v. 31.) 
2. Now Winchester, where there are some Roman remains. (Camden, p. 713.) 

2. Venta Silurum on the W. coast of Britannia Romana, on the road from Londinium to Isca Silurum, and near the estuary of the Sabrina. (Itin. Ant. p. 483.) 
Now New West in Monmouthshire, where there are traces of the ancient walls, and where Roman antiquities are (or were) occasionally found. (Camden, p. 713.) 

3. Venta Icenorum, a town of the Iceni, on the E. coast of Britannia Romana (Ptol. ii. 3. § 21), to which there was a road from London. (Itin. Ant. p. 479.) 
4. Most probably Caistor, on the river Wensum, a little S. of Norwich, which probably rose from the ruins of Caistor. Here are traces of Roman remains. (Camden, p. 713.) [T. H. D.] 

VENTIA (Ovistroei), in Gallia Narbonensis, a town of the Allobroges, mentioned only by Dion Cassius (xxxvii. 47) in his history of the war between the Allobroges and C. Pompeius the governor of Gallia Provincia (a. c. 62). Manlius Lentinius, a legatus of Pompeius, came upon this town, but was driven from it. The place appears to be near the Isaro (Javo) from Dion's narrative, and D'Anville following De Valois supposes it to be Visena, between Murene and S. Furia, at a distance from the bank of the Isaro. Anon is unknown otherwise, it may be a ledger (a.s.) and the place may be Visena. [L.] 

VENTISPONTE, a town in Hispa. Agricol. Hist. B. HISP 27, which appears from all inscriptions to have been set up by Publ. Domatianus. (Uberti. ii. p. 1. p. 366; 1 Bac. Soc. nee. under the name of Yestum. (Tamen. ii. p. 617; Eckhel, i. p. 31; Cassius, ii. p. 29.) [L. S.] 

VENUESIA (Ovistroei: Ebb. Venuesia moes), a city of Apulia, situated on the Apenn. about 10 miles S. of the river Anilus, which adjoined the frontiers of Lucania, so that it was near to Horace, himself a native of the place. It is doubtful whether it belonged properly to Lucania. Apulia, and the territory of the city, was annexed to the Roman colony, included a portion of its nations. (Hor. Sat. ii. 1. 34, 35.) The Muse of Horace leaves it doubtful whether it was originally belonged, though it is more probable, it was an Apulian city, and that it received its name from the accession of territory from Lucania. Indeed, distinctly assigned it to Apulia i. i. 16; Ptol. iii. 1. § 73; Liti. (Cal.) But no mention of it is found in horace on the occasion of its capture by the Roman colonists, in a. c. 269 (Dios. Ex. E. Epist.), when we are told that it was a populous and the town. A large part of the inhabitants were turned to the sword, and, shortly afterwards, a Roman colony was established there by order of the emperors. (Livy. iii. 14; Val. iii. 14; Hor. i. 14.) The town is said to have been 20,000, which were either a mere remnant of an expend, or to have been the end of the new colony, being a populous and flourishing place, and was the most important services to the Roman state. Second Punic War. It was at Vence the same time that the consul Terentius Varro took refuge with his army after the great defeat at Cannae (a. c. 216), where he was generally able to extricate his army, and the Roman colony was developed, and declared themselves ready to send troops and supplies required of them. (Livy. 20. 41; Appian, p. 56.) But the colony suffered severely from these excursions, and, in a. c. 209, after the war, it was found necessary to ruin the
VENUSIA. 1277

hausted strength with a fresh body of colonists. (Liv. xxxi. 49.) From this time Venusia seems to have always continued to be a flourishing town and one of the most considerable places in this part of Italy. It had an important part in the Social War, having early joined in the outbreak, and became one of the principal strongholds of the allies in the south of Italy. (Appian, B.C. i. 39, 42.) In the second year of the war its territory was ravaged by the Roman praetor Conosimus, but we do not learn that the city itself fell into his hands. (Ib. 52.) At all events it did not suffer severely, as it is afterwards mentioned by Appian as one of the most flourishing cities of Italy (ib. iv. 3) and Strabo also notices it as one of the few cities in this region which retained their consideration in his time (v. p. 250). It received a colony of veterans under the Triumvirates (Appian, B.C. iv. 3; Zumpt, de Colon. p. 332.) and seems to have retained the rank of a Colonia under the Empire, as we find it retaining that designation both in Pliny and in inscriptions. (Plin. iii. 11. s. 16. Orell. Inscr. 867; Mommsen, Inscr. R. N. 735, 745.) Its position on the Appian Way doubtless contributed to its prosperity, and it is mentioned more than once by Cicero as a customary halting-place in proceeding from Rome to Brundisium, and in the year 62 B.C. it is said that the great orator had himself a villa there, as one of his letters is dated "de Venusino" (ad Fam. xiv. 20). But the chief interest of Venusia is undoubtedly derived from its having been the birthplace of Horace, who was born there in the consulship of L. Manlius Torquatus and L. Aurelius Cotta, in the year 65 B.C. (ib. v. 140.) The poet lived here till he died, and the poet's tomb is said to have remained until 538 when it was brought to Rome. (Pausanias, ii. 5. 2.) The city has therefore a double interest, as arising from the poet and the poet's birthplace. (Ib. xiv. 10.) It is true that the poet's tomb was destroyed in the civil wars. (Id. Ep. ii. 2.)

"We hear nothing of Venusia under the Roman Empire, but it is certain from the Liber Coloniarum, which mentions it among the Civitates Apuliae, and from the Itineraries, that it continued to exist as a city, and apparently one of the most considerable in its part of Italy. (Ptol. iii. 1. § 73; Lib. Colon. p. 210, 261; Itin. Ant. pp. 104, 113, 121; Tab. Peut.) This is further confirmed by inscriptions, one of which is called "plaudita civitas Venusinarum." (Mommsen, L.I. R. N. 706.) It retained the same consideration throughout the middle ages, and is still an episcopal city with about 6000 inhabitants. Its antiquities have been illustrated with a refusion of erudition by Italian writers, but it has a great number of churches, and is a place of much interest; though fragments of ancient edifices, mosaic pavements, &c., have been found in the ancient city, as well as numerous inscriptions. These last have been collected and published by Mons. Lupoli, in his Marmorae Venusinae.

COIN OF VENUSIA.

VERCELLIÆ. (added as an appendix to the Liber Venosinum, 4to. Neapol., 1797), and more recently by Mommsen, in his Inscriptiones Regni Neapolitani (pp. 39-48). Concerning the antiquities of Venusia in general, see the work of L. Rea, already quoted, and that of Cimiglia (Antiquitates Venosinae, 4to. Neapol. 1757.)

[E.H.B.]

VEPITENUM or VEPITENUM, a place in the district occupied by the Venostes in Rhaetia, between Veldidena and Tridentum. (It. Ant. pp. 275, 280; Tab. Peut.) Its modern representative is, in all probability, the town of Sterzing on the road to the foot of the Brenner. (L.S.)

VERAGRI (Ouippyyow). The Veragi are placed by Caesar (B.G. iii. 1, 6) in the Valais of Switzerland between the Nantnates and the Seduni, [Nantnates; Seduni. Their town was Octodurus (Martigney), whence the Veragi are called Octodurani by Pliny (Octodurum). Dion Cassius (xxxix. 5), using Caesar as he generally used him, says that the Veragi extended from the territory of the Allobroges and the Leman lake to the Alps; which is not true. Strabo (iv. p. 204) mentions the Veragi, as he calls them, between the Caruriges and the Nantnates and Pliny (iii. 20) between the Seduni and the Salassi; the Salassi are on the Italian side of the Alps, and the Seduni on the Swiss side. (Ptol. xxxvi. 23) places the Veragi among the Alps and on the road to the pass of the Pennine Alps, or the Great St. Bernard, which is correct. He says that the pass was occupied by half German tribes. (G.L.)

VERBANUS LACUS (Ouipfyiras Aipra: Lago Maggiore), one of the principal lakes of Northern Italy, formed by the union of the Ticino and the fewest of the Ticino and the earthworks. (Ptol. iii. 19. s. 24.) It is the largest of the three great lakes of Northern Italy, whilst its modern name of Lago Maggiore; though Virgil appears to have considered the Larian as the largest, as he calls it, "Te, Lari mazime," and singularly enough does not mention the Verbanns at all. (Georg. ii. 150.) Strabo, by a strange mistake, deascribes the lake as flowing from the Lake Verbanus, and the Ticinum from the Larian (iv. p. 209): this may, perhaps, be an error of the copyists, but is more probable an accidental blunder of the author. He gives the length of the lake at 400 stadia, or 40 geo. miles, which is somewhat below the truth, the actual length being 45 geo. miles: its breadth does not exceed 4 or 5 miles, except in one part, where it expands to a width of from 8 to 10 miles. (E.H.B.)

VERBICE or VERICES (Ouipyfeyxas or Ouipyfeyaes, Ptol. iv. 1. § 10), a people of Mauretania Tingitana. (T.H.D.)

VERBIGENUS PAGUS. [HELVESTI, Vol. I. p. 1041.]

VERBINUM, in Gallia, is placed by the Itins. on a road from Bacoeminum (Bobetum) to Durconcum (Reims). Durconcum is between Bagacum and Verbium (Durnun). All the several distances between Bagacum and Durconcum do not agree in the Antonine Itins. and the Table. The sum total of these distances in the Table is 53 M. P., and in the Itins., though they make the several distances as above to 63 M. P., still gives the sum total at 53 M. P. But these must be Gallic leagues, as D'Anville shows. He supposes Verbinum to be Vervins, which in fact is the same name as Verbinum. The table writes it Vironum. Vervins is in the department of Aisne, about 20 miles NE. of Laon. (G.L.)

VERCELLIÆ (Ouippyyow), Ptol. iii. 1. § 36;
VERASUECA.

Osternaulus, Strab. v. p. 218; Verusellus, Plut. Mar. 25: Vereduli, the chief city of the Libici, in Gallia Cisalpina. It lay on the W. bank of the Sesia (Sessus); but perhaps the ancient town should be sought at Berge Vereduli, about 2 miles from the modern city. In the time of Strabo it was an unfortified village (L.c.), but subsequently became a strong and not unimportant Roman municipium. (Tat. Barb. 70; C. de Cruce, Ov. ed. 8; also Orell. Inscr. 3044, 3945.) Here the highroad from Ticinium to Augusta Praetoria was crossed by a road running westwards from Mediolanum. (Itin. Ant. pp. 282, 344, 347, 350.) At the beginning of the 5th century it was rapidly falling to decay. (Hieron. Epit. 17.) There were some gold mines at a place called Iscimani, or Vices Iscimantium, in the district of Vereduli (Strab. L.c.; Plin. xxxiii. 4. s. 31), which must have been of considerable importance, as the last cited authority mentions a law forbidding that more than 5000 men should be employed in them. The true position of these mines has, however, been the subject of some dispute. The question is fully discussed by Durandi in his treatise De origine et antiquitate Veredulli. The city was distinguished for its worship of Apollo, whence it is called Apollinense Veredullas by Martial (x. 12. 1); and there was in its vicinity a grove, and perhaps a temple sacred to that deity (Stat. Silv. i. 4. 59), which is probably to be sought at a small place called Ptolomeo, at the foot of the Alps. (Cf. Cic. Fam. xi. 19; Plin. iii. 17. s. 21; Belniat, Antiquit. de Vereduli.)

[T. H. D.]

VERASUECA, a harbour belonging to the town of Argenomuscin, in the territory of the Cantabri, in Hispania Tarraconensia. (Plin. iv. 20. s. 34.) Probably Puerto de S. Martin. (Cf. Flores, Esp. Topogr. xxiv. p. 44.)

VERELA. [VARIA.]

VEBIBOCUM (Ospesxetum, Strab. Pltol.: Esth. Verecinum: Sto Maria di Vereto), a town of Calabria, in the district or territory of the Sallentines, and within a few miles of the Iapygian promontory. Strabo tells us that it was formerly called Baris, and describes it as if it were a seaport town; but both Pliny and Ptolemy rank it among the inland towns of the Sallentines, and there seems no doubt that the site of the old church of Sto Maria di Vereto, the name of which is found on old maps, between the villages of Selice and Roggiano, about 6 miles from the Campo di Lecce, and 10 from Tuseo, the correct distance given in the Tabula from Ussetam to Veretum. (Strab. vi. p. 261; Plin. iii. 11. s. 16; Ptol. iii. 1. § 76; Tav. Fest.: Galateo, de Sit. Iap. p. 99; Holsten, and Clem. p. 263; Ronselli, vol. ii. p. 35.) The "agor Veboica" is mentioned also in the Liber Coloniarum (p. 283) among the "civitates Coloniae," and doubtless comprised the whole district as far as the Iapygian promontory.

[K. E. H. B.]

VERG. [BRETT.] VERGELLUS, a rivulet or torrent, which crossed the field of battle of Cannae. It is not indeed mentioned by either Livy or Polybius in their circumstantial accounts of the battle, but it is noticed by both Florus and Valerius Maximus in connection with a story that seems to have been current among the Romans, that its course was choked up by the dead bodies of the slain, to such an extent that the Carthaginian troops crossed over it as a bridge. (It. ii. 6. § 18; Val. Max. ix. 2. Ext. § 2.) The same incident is alluded to by other writers, but without mentioning the name of the stream. E. Ital. viii. 668; Lucian, Dial. Mrt. 12. § 2: the stream meant is probably a rivulet or stream into the Aufidus on its right bank, between Cancer and Cassium, and is called by Sicer.

[EB.]

VERGENTUM, a place in Hispania Tarraconensis, between the mountains of Julia Gemina (Flas. i. 1. xiv. 4.; Nov. Græco, Orat. 8.) Vergiliana, Plin. iii. 3. s. 4), a town of theic Lambisci, in Hispania Tarraconensis. It has been identified by some writers with Maricius. (Var. Geogr. Ana. i. p. 31; Mestanz, Epist. 186.)

[T. H.]

VERGUUM, a fortress in Hispania Tarraconensis (Liv. xxxiv. 31). Reichard has placed upon adequate grounds, identifies it with the Berge.

[EB.]

VERGOANOUM. [L. TEXTA.]

VERGUI, the name of an Alpine post mentioned in the Trophy of the Alps (Flas. i. 1. xiv. 4.) They are supposed to be represented in a picture of Vergienses, between [Saxi, Silv. and Clandesum, and about half-way between their places.

[G. L.]

VERISA (Bhipura), a town in the province of Pontus, on the road from Sebastapola to Nicaea. (It. Ant. pp. 205, 214; Basil. Marz. Epist. 8.) Its site is yet uncertain, some identifying it with Blinius, others with Blinius, Antonio Römer, Hoerstra von Versa und Alpen (p. 28.)

VERNEA, a fort in Baskia, as a name from above the banks of the river Altes, not far from Triduntum, where its site is still marked by the Turb.* (Cassiod. Ver. 48; Paul. Diacon. where it is called Ferringe; Pallianes, Ausser Römer, Hoerstra von Versa und Alpen (p. 28.)

VERNOBEBRUM, a river of Galicia Minor, mentioned by Plinei (ii. 4) after the Tera, which is the Tetis (Tecumia) of Mela. Flory did not mention the Telis or Tetis (Ter), and it is not conjectured that he gives the name of Vernebiubrum to the Tetis. But there is a river Cary near the north of the Tet and not far from it, which flows into the Mediterranean at Asseraden, and the name of the Cary is Still called Probable or Vebrinum, which is certainly the Vernebiubrum. (For a notice, etc.)

VERNOBEBRUM, in Aquitania, is placed in the Praetorium in a road from Besucorios (Besancon) to Tolosa (Toulouse). This river runs through Lusitania Consutum and Caesaraugustae in between Colerigoi (Conse) and Coloniae Antoniniana. The name is written as Vernebiubrum in the Censorial and Vernoebubrum in the Notitia. (L. Ti.)

VERNOEDESSE, as name does not exist in any document earlier than the Notitia Gallicanum, which was probably drawn up at the commencement of the fifth century. The civitates Veroebodiennam in the Notitia is the name of a people, and is named last in the list of the Belgae. The name Veroebodiennam is written as Veroneboenenum in the Notitia, as Veronobodinum in the Censorial, and Veronobodinum in the Vernoebuas in the Veroebodiennam. (L. Ti.)
VERODUNUM.

It is Virodumum, Viridunum, and Viridun-cha last abbreviated form comes nearest to which is the capital of the Verodunenses, in west of Meas, in the department of which the Maese or Meuse. There was a seat of Pisii near Rouen (Now Noyes, Strab. v. p. 128; Strabo. Ant. p. 166. 2.) The surrounding country was exceedingly fruitful, producing good wine, excellent apples, and abundance of spelt (alica, Plin. xvi. 11. a. 29, xiv. 1. 3. a. 8, xv. 14. a. 14; Cassiod. Var. xii. 4). The Rhodian wine also is praised by Virgil. (G. ii. 49; cf. Strab. iv. 206; Suet. Oct. 77.) The situation of Verona rendered it a great thoroughfare and the centre of several highways (Cassiod. Ant. pp. 198, 174, 275, 292; It. Hier. p. 558.)

Verona was celebrated in history for the battle fought by Marius in the Campi Raudii, in its neighbourhood, against the Cimbri. (Vell. Pat. ii. 19; Florus, i. 3.) From an inscription still extant on one of its gates, now called the Porta di Borsari, the walls of Verona appear to have been erected in the reign of the emperor Gallienus, A. D. 265. It was besieged by Constantine on his march from Gaul to Rome, and, though obstinately defended by Rufinus Pompeianus, obliged to surrender at discretion. (Pamog. Vet. i. 3. x. 9, sqq.) It was likewise the scene of the victory of Theodoric over Odoacer. (Jorn. Gord. 57.) Theodoric made it one of his residences, and often held his courts for business; a representation of his palace is still extant upon a seal. (Gibbon, Decl. and Fall, vol. v. p. 22, ed. Smith.) It was at Verona that the splendid wedding took place between king Autharis and Thedelinda. (Procop. B. G. iii. 5; Paul. Diaec. iii. 28.) But, more than by all these events, Verona is illustrious as having been the birthplace of the famous Amor, with his love, and Mercutio, with his suit. Between these two, between the walls of Verona, stand two monuments of the ancient art, and two great cities of the Venetian republic. (Cassiod. V. iv. 27.) The town is that of the famous Veronese, author of the "Lettere di amore e di amicizia." (T. H. D.)

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Livy, v. 85. (Cf. Justin, xx. 5.) We know little or nothing of the early history of Verona. Under the Roman dominion it became a colony with the surname of Augusta, and one of the finest and most flourishing cities in that part of Italy (Tac. B. ii. 8; It. Misc. Ant. p. 166. 2.) The surrounding country was exceedingly fruitful, producing good wine, excellent apples, and abundance of spelt (alica, Plin. xvi. 11. a. 29, xiv. 1. 3. a. 8, xv. 14. a. 14; Cassiod. Var. xii. 4). The Rhodian wine also is praised by Virgil. (G. ii. 49; cf. Strab. iv. 206; Suet. Oct. 77.) The situation of Verona rendered it a great thoroughfare and the centre of several highways (Cassiod. Ant. pp. 198, 174, 275, 292; It. Hier. p. 558.)

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VERONES.

diameter being 515 feet externally and 248 internally; the smaller one, 410 feet externally and 147 feet internally. The banks or rows of seats are at present 45 in number, but, from the repairs and alterations which the building has undergone, it is not certain whether this was the original number. It is estimated that it would afford seats for about 20,000 persons.

There are also a few remains of a Roman theatre, on the left bank of the Adige, at the foot of the hill immediately under the castle of S. Pietro. It appears from two decrees of king Berengarius, dated in 895 and 913, that the theatre was then regarded as of the highest antiquity, and had in great part gone to ruin; on which account its destruction was allowed. (Add. di Verona, pt. ii. p. 108, sqq.)

We have already alluded to the ancient gate called the Porta de Boarnari. It is evidently older than the walls of Gallienus, the elevation of which in the space of 8 months is recorded upon it; since a previous inscription has been erased in order to make room for the new one. It is a double gate, of a very fine arch, the façade of which is surmounted by the heads of a group of men. The inscriptions of architecture have held widely different opinions. The walls of Gallienus, to judge of them from the vestiges which still remain, were of a construction sufficiently solid, notwithstanding the shortness of the time in which they were erected. The other remains of antiquity at Verona, as the Forum of Augustus, the Basilica, etc., do not require any particular description in this place.

The works of Verona and its antiquities are the splendid ones of Count Scip. Maffei, entitled Verona Illustrata, and Musaeum Veronense. Omnium Panvinianus also described its remains (Antiq. Veron. lib. viii. Pat. 1668). Some account of them will likewise be found in the Description of Verona e della sua Provincia, by Giovanni Battista de Pertico, 8vo, Verona, 1820. [T. H. D.]

VERONES. [BERONES.]

VERRUCINI, a Gallic people near the Alps in the Provincia. Pliny (iii. 4) says, "Regio Cama-
tulliae, dein Suectere, supraquae Verrucini." [CAMAULIACI; SCHELTER.] There is nothing to give us an idea of the position of the Verrucini, except their position with respect to these two other tribes, and the fact that there is a place named Vercins, between Drunignams and Ries. Drun-
ignins is in the department of Var, and Ries is on the site of Reih (Rei Apollinaris). [G. L.]

VERRUGO or VERBUCA (Verbouca, Dioc.: Colle Porvo), a town or fortress in the territory of the Volsci, which is repeatedly mentioned during the wars of the Romans with that people. The name first occurs in B.c. 445, when we are told that the place had been recently occupied and fortified by the Romans, evidently as a post of offence against the Volsci; a proceeding which had rendered them so much that it escaped the Roman arms. (Liv. iv. 13.) We do not know at what period it fell again into the hands of the Volsci, but in B.c. 409 it was recovered and again garrisoned by the Romans. (Ib. 55, 56; Dioc. xiv. 11.) It, however, fell once more into the hands of the Volsci in B.c. 407 (Liv. iv. 58), and apparently continued in their possession till B.c. 394, when once more it was taken by a garrison by the military tribune C. Aemilius, but lost soon after in consequence of the defeat of his colleague Sp. Postumius. (Liv. v. 28; Dioc. xiv. 98.) From this time it wholly disappears from history. It was very doubtful whether it ever was a

town, the manner in which it is said to have been

in connection with the Arx Cottanius, seems to
prove that it was a mere fort or camp, gener-
ally and fortiñed, and on account of its natural
advantages and advantageous position. Its site must have been considered with any certainty, but from the war there can be no doubt that it was situated on a

knoll or peak; hence its remains were

sought by Nibby (followed by Alken) at Verci,
nei Segnai; Colle Socci, in its present

bourhood, has an plausible a claim. (Nestor,
forms, vol. iii. p. 473; Geol. Top. of Europe;
Abeken, Mittel-Italiens, p. 75.) [I. E.]

VERTACOMICORI, a people of the Veneto in Gallia Sequanae, to whom Piiny (iv. 56) says the
tributes of the foundation of Novia is due. The
name is said to be preserved in Vercuria, a district in the old county of Vocontii, in the northern part of the territory of
Dra Vosonarii. In some maps it is represented as the place next to Vercurium, which is the next step to Forum in the Roman Via Julia. [T. E.]

VERERAE, a town of the Brigantes in Nor-
mania Romana. (Inst. Ant. pp. 467, 476) Ver-
identified with Brough in Westmorland, Ing.

[ERT.

VERTINAE (Oberprignana; Ferun), a small

of Bruttium, mentioned only by Scalco (v. i.

bchi), who is uncertain as to whether it is in

the interior of the country or on the coast, is

now retained by the village of Trisambe, about 7 miles NW. of Streborg, the capital of

[ERT.

VERUBUIUM (Oberprignuna, Pr. vii. 3.), a
promontory on the N. coast of Bruttium, must probably mean Ceos Head. [ERT.]

VERUCINAE (Der. Verucinae; Foro), a city

of the Hernici, but included in Latium is the

name of a place mentioned in the Inscriptions of the valley of the Sacco, between Anzio and the valley of the Lidia. It was a city of the Hernici. The city was called Citium by the Vercini, but its name is not mentioned separately in the final war of that people with Rome, in B.c. 427. On that occasion the cities of Verucinae, with those of Alatrium and Fermonia, were, against the Amencani, and refused to join in the hostilities against Rome. For this reason they were rewarded after the termination of the war by being left in possession of their own

and magistrates, which they preferred to the Roman "citizens." (Liv. i. 48, 43;) the city is known in history to which it can be referred. Under the Roman dominion Verucinae became a town, of somewhat obscure country town. According to the Liber Coloniarum it received a town, and was elevated as a town by the colonists in the time of the Gracchi and their followers. But it is probable that it always retained its municipal rank. It is mentioned by Pliny among the municipal towns of the Fifth Region (Pont. iii. 3. a. 9), and was not noticed in history. Its seceded position rendered it a place of small importance. [ERT.]}
VERULIAMUM.

ancient site is still occupied by the modern town of Verulamium, which retains also some portions of the ancient walls in the polygonal or Cyclopean style. (Westphal, Rom. Kämp., p. 87; Abeken, Mittelitalien, p. 147.)

VERULIAMUM. [VERULIAMUM.]

VERURUM (Ostrogord, Psol. v. ii. § 7), a town in the N. part of Lusitania, perhaps S. Vescantum de Betria (T. H. D. ii. 19), a town in Media Acratapetana, perhaps the same as the present Casar. [V.]

VESCELLIA, a town of the Oretani in Hispania Tarraconensia (Livy xxxiv. 29), perhaps Vichce. (Ukert, ii. pt. i. p. 413.) [T. H. D.]

VESCELLIUM or VESCELLUM, a town of the Hirpini, of uncertain site. Its name is mentioned by Livy (xxvii. 37) as having been recovered by the orator M. Valerius, after it had reverted to the Carthaginians. The reading in Livy is very uncertain, but Pliny also mentions the Vescellium among the municipal communities of the Hirpini. (Plin. iii. 11. s. 16.) [E. H. B.]

VESCI FAVENTIATIA (Ostros, Psol. v. § 11), a town in Hispania Baetica, between Silab and Astigi. (Plin. iii. 1. a. 3.) [T. H. D.]

VESICIA (Eh. Vesicis), a city of Latium, in the most extended sense of that name, but originally a city of the Ausones, situated in a plain to the S. of the Liris (Carviga). Livy in one passage tells us distinctly that the Ausones had three cities, Ascopes, and Vesicium, which were betrayed into the hands of the Romans by a party within their walls, and the inhabitants put to the sword in b. c. 314. (Livy. iv. 25.) The name f Vescia is mentioned also about 25 years before a. d. 315, and its residents are styled Vescenses in Decius s. a. c. 346. (Id. viii. 11.) But after the capture of the city in 314, mention of it again occurs, and it is probable that it never recovered from that calamity. Muntanana indeed is the only one of these three cities which again appears in history; but the "ager Vescensii" is repeatedly mentioned (Livy. x. 30, 21, 31), and would seem to have extended from the banks of the Liris s. a. c. 305. (Mom. ii. 38.) That both towns were towns of the Ausones, is expressly said to have been planted "in saltu escino." (Livy. x. 21.) But all trace of the city seems to have been lost. Pliny does not even notice the name among the earliest cities of Latium northward, and we are wholly without a clue to a precise situation. [E. H. B.]

VESCATANIA, a district in Spain mentioned by Pliny (iii. 3. a. 4.) [Oeca.] [T. H. D.]

VEDDIANTIL (VEDDIANTIL)

VESEBERIS, a river of Campania, the name of which is known only in connection with the great battle fought with the Latins by T. Manlius Torquatus and P. Sempronius, b. c. 30. That battle is mentioned by Livy as having been fought "hand praecox ricinni Vessvari montis, qua ad Vessarin ferretat" (viii. 8), an expression which would leave us in doubt whether Vesavius was the name of a town or a river. In another passage he refers to the same battle as having been fought "ad Vessarin" (x. 28); ad Vessarium also being used as "norma ad Vessariam" or "apud Vessarium." (Cic. de Fin. i. 7, de Gf. iii. 31.) Valerius Maximus uses the latter phrase (vi. 4. § 1). The only author whose expressions are free from ambiguity is Aurelius Victor, who distinctly speaks of that celebrated battle as being fought "apud Vessarin fluvium" (de Vir. Ill. 29), and adds that the Romans had pitched their camp on its banks ("positis apud Vessariam fluvium castris," P. 30). The authority of Victor is not indeed worth much on points of detail, but there is no reason to reject it in this instance, as it is certainly not the city of Vessavia of Livy and Cicero. The Vessavia was probably a small stream, and is not mentioned on any other occasion, or by any geographer, so that it is wholly impossible now to identify it. [E. H. B.]

VESIO'NICA, a town of Umbria mentioned only by Pliny, who names the Vesiociones among the municipal communities of that country. (Plin. iii. 14. a. 19.) It is supposed to be represented by Civitella di Borenacone, in the upper valley of the Tiber, 7 miles SE. of Perugia. (Oliver, Ital. p. 627.) [E. H. B.]

VESONTIO (Ostrosuor, Psol. ii. 9. § 21: Berokeson), in Gallia, the chief city of the Sequani. The name occurs in Dion Cassius (xxxvii. 94, lixii. 24), where Belmarus, son of Balba, King of the Sequani, is said to have been buried in the MSS. reading Osterosuor, without any reason. In Ausonius (Ooratorius Act.) the form Vssontio occurs; and he speaks of a "municipalis schola" in the place. The orthography of the word varied, as we might expect; and other forms occur in Ammianus. D'Anville says that the name is Vessant on a milestone which bears the name of Druides, and was found at Mandoura [EPMANDUOORUM, in which article the name is incorrectly printed Veson].

When Caesar (a. c. 58) was marching through the country of the Sequani towards the German king Ariovistus, he heard that the German was intending to occupy Vessonitio, but Caesar got there before him (B. G. i. 38). He describes the town as nearly surrounded by the Doubs (D'Anville), and says that the part which was not surrounded by the river was only 600 Roman feet wide. This neck of land was filled by an embience, the base of which on each side was washed by the river. There was a wall along this neck of land, which made it a strong fortress, and the wall connected the heights with the town. Caesar's description of the width of the neck of land, which D'Anville says is about 1500 Roman feet; and accordingly either Caesar was mistaken, or there is an error in his text in the numerals, which is always a possible thing. Vesonitio when Caesar took it was well supplied with everything for war, and its position made it a strong place. Caesar set out from Vesonitio to right the German king, whom he defeated in the plain between the Vesos and the Rhine. The battle-field was only 5 miles from the Rhine (B. G. i. 53, in which passage the true reading is "milia passuum... circiter quinque," not "quinquaginta."). In the winter of a. c. 56—57 Caesar quartered his men among the Sequani, and we may assume that Vesonitio was one of the places where he has his troops billeted.

Vesonitio has been several times sacked and destroyed by Alemanni, by Hunns, and others. It is a town built on the ruins of former towns. The ground has been raised above 20 feet, and where it has been dug into, Roman remains, medals, and other antiquities have been discovered. The modern town consists of two parts. The upper town, once called La Ville, is built on the peninsula, and the citadel stands on the steep

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rates. (Liv. Epit. xxxvi., xxxvii.; Appian, B. C. i. 53; Oros. v. 18.) There is no doubt that at this time received the Roman franchise, and henceforth became merged in the ordinary condition of Roman citizens. Hence we have now more of the truth than though it is evident that they retained their existence as a separate tribe, which is recognised by all the geographers, as well as by inscriptions. (Strab. v. p. 241; Plin. iii. 12. s. 17; Ptol. iii. 1. § 59; Orell. Inscriptiones antiquae 4636.) From the last source we learn that they were enrolled in the Quirinian tribe. Their towns are: Milli, in the province of Augustus (Plin. L c.), but in the later division of Italy it was separated into two, the maritime district being united with Picenum, while the inland portion or valley of the Aternum was included (together with the Sabines and Peligni) in the province of Valeria. (Lib. Coloniae pp. 227, 228; Sabinus' Eccles. Antiq. ix. ch. 5, sect. 3.) We learn from Juvenal that they continued to retain their primitive simplicity and rustic habits of life even under the Roman Empire. (Juv. xiv. 181.) Silius Italicus speaks of them as a race, hardy and warlike, and habituated to the chase: their rugged mountains were doubtless still the refuge of many wild animals. (Sil. Ital. viii. 513.) The more inland parts of their territory, like the other inland towns in the valleys of the Napo and the Metauro, produced a kind of cheese that was highly esteemed at Rome. (Plin. xi. 42. s. 97; Martial, xiii. 31.)

The most important feature of the territory of the Vestini is the Monte Corno or Gruppo Sasso dell'Italia, which, as already observed, is the highest summit of the Apennines. This was identified by Pliny (viii. 517) with the Mons Fessiculnus, a name much better known, among the Vestini; and though this is opposed to the statement of Pliny that that mountain contains the sources of the River, there seems much reason to believe that Pliny has here confounded the Napo, to which they belonged, with their (Nar), which really rises in a group closely connected with the Gruppo Sasso, and that it was therefore that remarkable mountain range which was known to the ancients as the Mons Fessiculnus.

The following towns are noticed by ancient writers as belonging to the Vestini. Fissa, now called Civita di Fossa, appears to be the name of one of those which were situated on the eastern slope of the mountains. Lower down, and only a few miles from the sea, was Angulus, now Civita S. Angelo. Aternum, at the mouth of the river of the same name, now Pesaro, was the seaport of the Vestini, and, being the only one along this coast for some distance, served also as that of the Marrucini. In the valley of the Tenna stands: Pedropolitanus (Anconedum), about 14 miles S. of Aquila; Avrila, the remains of which are still visible at Fossa, about 6 miles S. of Aquila; and Perusium, still called Torre di Pierno, about 2 miles E. of the same city, which must have immediately adjoined the territory of Ammertine. Fuscocinum, the ruins of which are still visible, is little to the S. of Aquila; though an important place in the early part of the middle ages, is not mentioned by any writer before Paulinus Diaconus (Hist. Langob. ii. 20), and was certainly not a municipal town in the time of the Romans. Pusenium (mentioned only in the Tab. Peut.) is of very uncertain site, but is supposed to have been near Ar.
town with water. There are also remains of a Roman citadel. On a hill which commands Vesuvius, and is separated from it by the river Isce, there are the remains of a Roman camp, which is called Camp de Cézere, though Cæsar never was there; but some of his successors may have been there. There are several other Roman camps about Périgoux. Several Roman roads have been traced leading to Périgoux, and there is a very extensive position in Aquitania during the imperial government of Rome. There is a French work on the antiquities of Vézéme by M. Wilgrin de Taillefer, 3 vol. 4to. 1811, Périgoux. [G. L.]

VESUVIUS MONS (Oevoeis, or Oevoeis; Monte Vesuvio), sometimes also called by Latin writers Daino Vesuvius, and Vesuvius or Vescovian (Békes, Dion Cass.), a celebrated volcanic mountain of Campania, situated on the shore of the gulf called the Crater or Bay of Naples, from which it rises directly in an isolated conical mass, separated on all sides from the ranges of the Apennines by a broad tract of intervening plain. It rises to the height of 4050 feet, and its base is nearly 30 miles in circumference. Though now celebrated for the frequency as well as violence of its eruptions, Vesuvius had in ancient times been so long in a quiescent state that all tradition of its having ever been an active volcano was lost, and until after the Christian era it was noted chiefly for the great fertility of the tract that extended in all the sides of its slope a little below (Virg. Geor. ii. 227; Strab. v. p. 247), a fertility which was in great measure owing to the deposits of fine volcanic sand and ashes that had been thrown out from the mountain. There were not indeed wanting appearances that proved to the accurate observer the volcanic origin and nature of Vesuvius; but the absence of volcanic rocks being so marked a sign of its having been a burning mountain in times long past" (Diod. iv. 21); but though he considers it as having on this account given name to the Phlegraean plains, he does not allude to any historical or traditional evidence of its former activity. Strabo in like manner describes it as "surrounded by fields of the greatest fertility, with the exception of the borders, which were overgrown with bushy thickets," and adds that "the mountain was almost level, and wholly barren, covered with ashes, and containing clefts and hollows, formed among rocks of a burnt aspect, as if they had been eaten away by fire; so that a person would be led to the conclusion that the spot had formerly been in a state of conflagration, and had craters from which fire had burst forth, but that these had been extinguished for want of fuel" (v. p. 247). He adds that the great fertility of the neighbourhood was very probably owing to this cause, as that of Castana was produced by Mount Aetna. In consequence of this fertility, as well as of the beauty of the adjoining bay, the line of coast at the foot of Vesuvius was occupied by several flourishing towns and villages, and by numbers of villas belonging to wealthy Roman nobles.

The name of Vesuvius is twice mentioned in history before the Christian era. In B.c. 340 it was at the foot of this mountain that was fought the great battle between the Romans and the Latins, in which P. Decius devoted himself to death for his country. (Livy viii. 3.) The precise scene of the action is indeed uncertain, though it was probably in the plain on the N. side. Livy describes it as "hand procul radicibus Vesuvii montis, qua via ad Veserim referat," but the situation of the Veseris is wholly uncertain. [Veseris.] Again at a later period (c. 73) we are told that Sestus, via the fugitive slaves and gladiators under his command, took refuge on Mount Vesuvius as a stronghold, and by a sudden assalt from it defeated the Roman general Claudius Pulcher, who had been sent against him. (Flor. lli. 20. § 4; Plut. Cam. i. 116; Val. Pat. ii. 50; Ov. m. 4. 201; Persius iii. 24; Virg. Aen. x. 598.)

But it was the fearful eruption of the 14th of August, a. d. 79, that first gave to Vesuvius celebrity that it has ever since enjoyed. That vast catastrophe is described in detail in a well-known letter of the younger Pliny to the historian Tacitus; but more briefly, but with the addition of some want of height, the account spread abroad laterly so as to form an idea that of a stone-pit, out of which huge masses which have been observed in many subsequent eruptions. The other phenomena described are very much the same as are common to all similar eruptions; but the mass of ashes, sand, and pumice thrown out was so vast as not only to bury the city of Herculanenum and Pompeii at the foot of the volcano under an accumulation many feet deep, but to overwhelm the more distant town of Stabiae, where the elder Pliny perished by suffocation, and to overspread the whole bay with a cloud of ashes such as to cause a darkness more profound than that of night even at Misenum, 15 miles distant from the foot of the mountain. (Plin. l. c.) On the other hand the outflow of lava was considerable, and the water of the sorrentine lakes, to which a great amount of ashes and cinders were conveyed, washed away the cities of Pompei and Stabiae. Tacitus speaks of the Bay of Naples as "periclimax sinus, ante quam Vesuvius meas arcesserit foci loci verteret." (Ann. iv. 67.) Martial, the descanting on the beauty of the scene when the mountain and its neighbourhood were covered with the green shades of vines, adds:—

"Cuncta jacent flammeis et tristi mosa favis" (ix. 40).

and Statius describes Vesuvius as

"Asinula Trimarica volvovs inexacta fumakes" (Silv. iv. 4. 80).

(See also Val. Flacc. iii. 208, iv. 507; Sil. lib. xviii. 594; Flor. i. 16. § 5.)

A long interval again elapsed before any similar outbreak. It is probable indeed that the mountains continued for some time at least after this first eruption to give signs of activity by sending forth mists and sulphurous vapours from its crater, as which Statius probably alludes when he speaks of its emit still threatening destruction ("neque de se radiat occasiones minari crescat") (Silv. iv. 4. 85). But the next recorded eruption, and probably the next of any magnitude, occurred in A. d. 203, and is noticed by Dion Cassius (Ixxvi. 2). This is pro...
VESUVIUS MONS.

bably the one alluded to by Galen (de Meth. v. 12), and it 
seems certain from the description given by 
Dion Cassius of the state of the mountain when he 
wen (under Alexander Severus) that it was then 
in a state of occasional, but irregular, activity, much 
resembling that which exists at the present day. 
(Dion Cass. Ixvi. 21.) The only other eruption 
that has taken place since the time of Tarragona 
ocurred in A.D. 472 under the reign of Anthemius. 
(Varro, Chron. ad ann.) A fourth, which 
took place in the reign of Theodoric king of the 
Goths (A.D. 512), is noticed by both Cassiodorus 
and Procopius, who describe in considerable detail 
the phenomena of the mountain. It appears certain 
that these later eruptions were accompanied by 
the discharge of streams of lava, which caused great mis-
chief to the surrounding country. (Cassiod. Ep. 
iv. 50; Procop. B. G. ii. 4, iv. 35.)

It would be foreign to our subject to trace the history 
of the mountain through the middle ages, but it may 
be mentioned that its eruptions seem to have been far 
more rare and separated by longer intervals than 
the earlier ones; and in some instances at least these intervals 
were periods of perfect quiescence, during which the moun-
tain was rapidly losing its peculiar aspect. Even as 
late as 1611, after an interval of little more than a 
century, the sides of the mountain were covered with 
forests, and the crater itself was overgrown with 
shrubs and rich herbage. (Danbery on Volcanoes, 
p. 225.)

At the present day Vesuvius consists of two dis-
tinct portions: the central cone, which is now the 
most elevated part of the mountain; and a ridge 
which encircles this on three sides at some distance, 
and is separated from it by a level valley or hollow 
called the Acri d'Acri. The northern ridge, of 
which the highest point, near its N. extremity, is called 
Monte Somma, was probably at one time contiguous 
on all sides of the circle, but is now broken down 
both on the S. and W. faces: hence the appearance of Veu-
vius as viewed from Naples or from the W. is that of 
a mountain having two peaks separated by a deep 
crevice. This character is wholly at variance with 
the statements of Strabo, who says that the summit 
was nearly level, but with cliffs and 
slopes on it, from which fire appeared to have 
been formed for some time (v. p. 247). Hence it is probable 
that the mountain was then a single truncated cone, and 
that the vast crater-like hollow of which the Acri 
del Casale forms part, was first created by the 
action of the active crater of A.D. 79, which blew into the air 
the whole mass of the then existing summit of the mountain, leaving the present ridge of Monte Somma standing, enclosing a vast crater, within which the 
present cone has gradually formed. (Danbery on 
Volcanoes, p. 215; Lyell's Principles of Geology, 
p. 365, 8th edit.) It has indeed been frequently 
suggested that the appearance of the mountain was 
partly already mentioned (Flor. iii. 20; Plat. Cossu. 9) 
that the mountain had even then a crater, within 
which that leader and his band were enclosed by 
the Roman general: but it is very doubtful whether the 
passages in question bear out this interpretation, which 
seems at variance with the account given by Strabo, who 
describes the mountain by every appearance of being de-
uced from personal observation.

(Concerning the history of the different eruptions of Vesuvius see Della Torre, Storia del Vesuvio, 4to, 
Napoli, 1755; and the geological work of Dr. Dan-
bery, ch. xii.)

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VETULONIA.

[CASTRA VETERA.]

VEETONA (Etch. Vettonensis; Bettona), a mun-
icipal town of Umbria, situated about 5 miles E. 
of the Tiber, between Perusia and Mevania. It is 
mentioned by Pliny among the municipalities of 
Umbria, and its name is found also in an inscription 
among the "xv Populi Umbriarum;" while another 
inscription mentions it in lower Umbria. In Tarragona 
it was only about 10 miles distant, as measured 
on the map, though the Tabula calls it 14 miles from 
that city and 20 from Tuder. (Pllin. iii. 14. a. 19; 
Orell. Inscr. 95, 98; Tab. Punt.) Vettona con-
tinued in the middle ages to be a city of con-
siderable importance, but it was destroyed by the 
Peruvians in 1382. The present site, however, 
is only marked by the village of Bettona, about a 
mile from the left bank of the Tinfia. [E. H. B.]

VEETONES (Obertones, Strab. iii. p. i52; 
Obertones, Ptol. ii. 5. § 9), one of the principal 
peoples of Luatania. (Casas. B. C. i. 38; Pllin. iv. 
21. s. 38; Gurr. Inscr. p. 363. 7.) Strabo alone 
assigns them to either Iberia, or the Province 
Tarraconensis. We find them first at the mouth of 
Vettonia, by Prudentius (Hymn. de Evol. v. 186) and 
in an inscription. (Orelli, no. 3664.) It 
was watered by the Tago, and separated by the Durius 
from Asturia on the N. On the W., where their 
boundary corresponded very nearly with that of 
modern Portugal, they adjoined the proper Lusi-
tani. On the E. they lay between the coast and 
Hispuria Tarraconensis, and their boundary would 
be described by a line drawn from the modern 
Simancas in a SW. direction over Puente del Arno-
biapo to Truxillo. On the S. they were bounded 
by the province of Bastea, so that their country 
comprehended a part of Extremadura and Leon. 
Their principal towns were Salmantica (Salamanca), 
Ceclienium (Benavente), Capara (las Ventas de 
Carpata), Sentio (in the neighbourhood of Los 
Santos), Cottaobriga (Almeda), Angustobriga (Ciudad 
Rodrigof), &c. In their country grew the herba 
Vettonica (Pllin. xxv. 7. a. 46), still known under 
the name of botony; an account of which is given 
in the treatise De Herba Betonica, ascribed to 

VETULONIA or VETULONIUM (Ostetóla-
via, Ptol. iii. 1. § 49; Etch. Vetulonensis), one of 
the twelve principal cities of the Etruscan confedera-
tion (Dionys. iii. 51; Pllin. iii. 5. a. 8). Yet we 
hear nothing of its political history; and all we 
know respecting it is, that it was reputed to be the 
town in which the Etruscan insignia of magistracy, 
afterwards adopted by the Romans, such as the 
lictors, fasces, sella currida, toga praetexta, &c., 
as well as the trumpet, were first used. (Sil. It. viii. 
423, sqq.; cf. Dionys. iii. 61; Strab. v. p. 220; 
Marc. S. i. 6; Flor. L. i. 5; &c.)

The destruction of Vetulonia, and the silence of 
history respecting it, have caused great error 
its site to be a matter of doubt. Thus it has been sought at or 
ne Viterbo (Anno, Antiqu. Var. Vols.), at 
Massa Marittima, the ancient Massa Veterensis 
(Ann. Marc. xiv. 11. § 25), or in a dense wood 5 
miles to the W. of that town (Ximenes, ap. Inghiram, 
Ricerciere di Vetulonia, p. 62; cf. Targioni-Tosetti, 
Vetulonia in Tosciola, and also the small 
Vulci (Loc. Buonaparte, Aen. Ital. 1829, p. 188, 
SQQ.); and Valierani, Mus. Chius. i. p. 68) on 
the hill of Castiglione Berardi, near Monte Rotondo 
(Inghirim, Ricerciere di Vetulonia, Ambrosch), and at 
Orbietello (Ermolao Barbaro, ap. Dempster, Etrur. 
4).
Reg. ii. 56). But till very recently the opinion most commonly adopted was that of Leonardo Alberti, an antiquary of the 16th century, who placed it on Monte Calei (Descrip. d. Italia, p. 37), in a wood called Selva di Velleta; and who has been followed by Oliverina (Ital. Ant. ii. 2. p. 472), by Mühler (Etrusk. i. p. 211), &c. It is now, however, generally admitted that Vetulonia is to be identified with the remains of a city, discovered in 1842 by Sig. Pasquinelli, an Italian engineer, at Magliano, a village between the Oea and the Albegna, and 8 or 10 miles to the N. of Orbetello. To Mr. Dennis (Cities and Sepulchres of Etruria, vol. ii. ch. 48), however, is to be assigned the credit of first identifying these remains as those of the lost Etruscan city. Their site agrees with what we learn respecting that of Vetulonia. Pliny and Ptolemy (ll. cc.) agree in placing the latter among the inland colonies of Etruria; yet Pliny (ii. 103. s. 106) also describes it as being not far from the sea, and as having hot springs, the Aquae Vetuloniacae, in its neighbourhood. Now, all the necessary conditions are fulfilled by the remains discovered. The thickness of the walls, about 14 miles, shows it to have been an important city; its situation with regard to the sea agrees with the account of Pliny; and near Talamone Ciccia, at a distance of only 200 or 300 yards from the coast, and in the vicinity of the newly found city, warm springs still exist. For other reasons which led Mr. Dennis to the conclusion to which he arrived, the reader is referred to his work before cited, and to his paper in the Classical Museum, vol. ii. p. 229, seq. For coins of Vetulonia, see Eckhel, vol. i. p. 94. [T. H. D.]

VETURII. [GENNAI]

VEXALLA AEST. (Oseea|lan|e|xai|nai, Ptol. ii. 3. § 3), a bay on the W. coast of Britannia Romana, near the mouth of the river Sabrina, now Bristol. [Bristol.] [T. H. D.]

UFENS (Ufesta), a river of Latium, rising at the foot of the Volcanic mountains, and flowing through the Pontine Marishes, whence its course is slow and stagnant, and it is described by both Virgil and Silius Italicus, as a sluggish and muddy stream. (Virg. Aen. vii. 801; Sil. Ital. viii. 383.) Claudian also describes it as "a torrent Universal UFENs." (Petr. et Ol. Cons. 257.) It joins the Anhemus (still called Amoens) during its course through the marishes to the sea at Terracina, but the present channels of both rivers are artificial, and it is uncertain whether they united their streams in ancient times or not. The name is corrupted by Strabo into Anhidaë (Ahphi|nai, v. p. 238), but he correctly describes it as one of the chief agents in the formation of the Pontine Marishes. The ancient form of the name was Onfusa, whence the Roman tribe Onfientina derived its name, being composed originally of citizens settled in the territory and neighbourhood of Fravunum (Fest. s. v. Oufentiana, p. 194). [E. H. B.]

UGUGUUM (BUTTULI).

UGERNUM (Oger|num), a town of Gallia Narbonensis, on the road from Nennusa through Ugernum and Tarascum to Aquae Sextiae (Aix). Strabo (iv. p. 178) has described this road. The genitive voces occurs in an inscription found at Nennusa. Ugernum is represented by Boecinum. The Table marks the distance from Nennusa (Nen|sa) to Ugernum xx., which is near the truth. In the last century the Roman road between Nennusa and Ugernum was discovered with several milestones on it in their original position, and numbered, as it seems, from Nennusa the ancient capital of this district. These milestones gave the governor ancertaining the length of the Roman mile. The name of Boecinum is a corruption of the mediaeval name of Bellum-quadram. If any was the name Ugernum exists, it is in the name of Tarascum, the lower part of Terracina, which is a common side of Tarascum and Boecinum, where the two rivers stand face to face. But in order to admit that one must suppose that Tarascum represents a name of Romulus, which, according to a middle-age opinion, was between Boecinum and Terracina, a stream that by some change in the river the two rivers became part of the main stream on the sea side of the river; and it is said that this fact has been discovered in the first time. T. D. [D. Amelius, Nen|sa, &c. Penn (post|pudica, art. Boecinum].

UGIA (Oigia, Ptol. ii. 4. § 19) is a town in the Turdusternis in Hispam Bassitica, on the road from Cades to Corduba. (Itin. Ant. p. 416) is probably the town called Ugia by Ptol. i. a. 3, with the surname of Caruma Sicilia, in the Account of the Juleus, etc. Now Los Cobos, where there are some ruins. (Cf. Ucetti, ii. p. i. p. 356.)

VIA AEMILIA (§ Ajalpunti Bext), one of the most celebrated and important of the Roman highways, and the first that was constructed to the North of Italy. The period of its first construction is clearly marked. It is said to have been commenced by the Augustan Legions, the period of a. c. 18, having effectually subdued the Umbrians, and was highroad from Piacentia to Arausium, the last place there join the Flaminian Way ("Vani a Piacen
tum Flaminiae committer, Arausii pertinente.
xxxix. 2). Strabo indeed gives a different view of the case, and speaks of the Aemilian Way as constructed only from Arausium to Bononia, and thence sweeping round the mesa and skirting the roots of the Alps (Aegro Dia. p. 217). But there is every reason to suppose that this last branch of the road was not constructed long afterwards; and there is no deed of the presence of Terentius Varro in the country of the Etruscan. It is not a little remarkable that the line of road from Aegro to Piacentia. It was this celebrated highway which is still in use at the present day, and lay on the whole way through a level plain, preserved a straight line during a course of 180 miles, and became the means of carrying Roman civilization on the heart of Cisalpine Gaul; and so great was the influence upon the population that it turned on the whole district between the Apennines and Padna, constituting the Eighth Region of Aemilia, and commonly called by geographers Gallia Cispalana, to be known as Aemilia, and was equally constituted into a province under that name at the period at which this took place, though there was a metropolis, but its appellation was doubtless in popular use long before it became an official designation; and as early as the first century we find Martial employing its expression, "Aemiliae de reginae via, salutare tota in Aemilia" (Martial iii. 2. v. iv. 66). As indeed all the principal towns of the Aemilian province (with the single exception of Ravenna) were situated on the Via Aemilia, the use of this designation seems extremely natural.

We have no account of the period at which it was Via Aemilia was continued from Piacenta to Aemilia, though there is little doubt that a road like
place soon after the complete subjugation of the Transpadane Gaul. Nor do we know with any certainty whether the name of Via Aemilia was ever applied in common usage to this portion of the road, or to the branches that led from Mediolanum to the foot of the Alps, as those from that city by Verona to Patavium. But as Strabo distinctly applies the name to the branch that led by Patavium to Aquileia, we may here most conveniently include all the principal highroads of the N. of Italy under one view in the present article.

1. The main or trunk line of the Via Aemilia from Mediolanum to Placentia. The stations on this road are thus given in the Antonine Itinerary, where they are repeated more than once (pp. 99, 126, 287); and, from the direct line of the road, the distances are subject to no doubt:—

From Ariminum (Rimini) to:

- Caesena (Caesa) - XX. M.F.  
- Faventia (Favosa) - XXV.  
- Forum Cornelii (Inola) - x.  
- Bononia (Bologna) - XXIV.  
- Mutina (Modena) - XXV.  
- Regium (Reggio) - xii.  
- Parma (Parma) - xiiii.  
- Fidentia (Borgo S. Donnino) - XIV.  
- Placentia (Placentia) - XXIV.

The same line is given more in detail in the Jerusalem Itinerary (p. 615, &c.), with which the Tabula substantially agrees; but the distances are more correctly given in the latter.

The stations enumerated are:—

- Competa (I. H.) Ad Confluentes (Tub.) - XIII. M.F.  
- Caesena (Caesa) - VIII.  
- Forum Popillii (Forispopoli) - VII.  
- Forum Livii (Forli) - VII.  
- Faventia (Favosa) - VII.  
- Forum Cornelii (Inola) - X.  
- Claterna (Quaderna) - XIV.  
- Bononia (Bologna) - XII.  
- Forum Gallorum - XVII.  
- Mutina (Modena) - XXV.  
- Regium (Reggio) - X.  
- Tannetum (Tanedo) - XI.  
- Parma (Parma) - VII.  
- Fidentia (Borgo S. Donnino) - XV.  
- Florentia (Firenzuola) - X.  
- Placentia (Placentia) - XIX.

The agreement in the distances above given (which are those of the Tabula) with those of the Antonine Itinerary, though the division is different, sufficiently shows the accuracy of the two. The distances in the Jerusalem Itinerary are, for this line of route, generally less accurate. Some obscure Mutations mentioned in the one document, and not in the other, have been omitted in the above list.

2. Continuation of the Via Aemilia from Placentia to Mediolanum. This line is summarily given in the Antonine Itinerary thus:—

From Placentia to Laus:

- Pompeia (Lodi Vecchio) - XXIV. M.F.  
- Thence to Mediolanum (Milano) - XVI.

These same distances are thus divided in the Jerusalem Itinerary:—

- Ad Notas - X. M.P.  
- Tres Tabernae - V.  
- Laus - VII.  
- Ad Notas - VII.  
- Mediolanum - VII. (ix.?)

The intermediate stations are unknown, and are expressly called mere Mutations, or places for changing horses.

3. From Mediolanum to Augusta Praetoria, at the foot of the Alps, the distances, as given in the Antonine Itinerary, are:—

- Novaria (Novara) - XXXIII. M.P.  
- Vercellae (Vercelli) - XVI.  
- Eporedia (Verona) - XXXIII.  
- Vitricium (Verona) - XX.  
- Augusta Praetoria (Aosta) - XXV.

The same authority gives a circumstantial line of route from Mediolanum to Vercellae (where it rejoins the preceding) by:

- Ticinum (Pavia) - XXII. M.F.  
- Laumelum (Lomello) - XXII.  
- Vercellae - xxvi.

4. From Mediolanum to Aquileia. The stations given in the Itineraries are as follows:—

Med. to Argentia:

- Fons Anoreli (Ponteror) - X. M.P.  
- Bergamum (Bergamo) - xiiii.  
- Brixia (Brescia) - XXXIII. (xxvii.)  
- Sirmium (Sermione) - XXII.  
- Verona (Verona) - XXII.  
- Vicentia (Vicenza) - XXXIII.  
- Patavium (Padua) - XXVI. (xxviii.)  
- Alhosund (A Thickness) - XXVI.  
- Concordia (Concordia) - XXVI.  
- Aquileia (Aquileia) - XXVI.

(In the above line of route the minor stations (Mutationes) given in the Jerusalem Itinerary are omitted. For an examination of them, and a careful comparison of all the Roman roads through Calapine Gaul, see Walther, Geografie des Ganze, vol. iii. pp. 2—11.)

5. From Bononia to Aquileia. This is the road of which Strabo expressly speaks as a continuation of the Via Aemilia (v. p. 217), but it is probable that he did not mean to say that it branched off directly from Bononia; at least the only line given in the Itineraries turns off from the main line of the Via Aemilia at Mutina; and proceeds to:

- Vicus Serninos (? - XXII. M.P.  
- Vicus Varianus (Boriamo, on the N. bank of the Po) - XX.  
- Annianum (Legname) - XVII.  
- Ateate (Esto) - XX.  
- Patavium (Padua) - XXVI. (xxvii.)

whence it followed the same line to Aquileia as that given above. Another line of road, which though more circuitous was probably more frequented, led from Mutina by Collicaria (an uncertain station) to Hostilia (Ostiglia), where it crossed the Pado, and thence direct to Verona (XXX. M.P.). (Ibid. Ant. p. 292.)

6. From Placentia to Dertona, where it communicated with the road constructed by Aemilius Scantus across the Apennines to Vada Sabata. (Strab. v. p. 217.) The stations on this short line were:—

From Placentia to:

- Comillomagus - XXV. M.P.  
- Iria (Voghera) - XVI.  
- Dertona (Dertona) - XXV.

The distance to:

- Comillomagus, or Camillomagus, as the name is written in the Tabula, is unknown, but must have been situated a short distance to the W. of Broni.

7. Lastly, a branch of the Via Aemilia led from Placentia to Ticinum (Pavia), whence it was carried westwards to Augusta Taurinorum (Tirim) and
VIA AEMILIA SCARURI

the foot of the Cottian Alps. This was therefore one of the great highways leading to Gaul. But the stations on it, as given in the Tabula, are very uncertain and, as Strabo says, were at least partially reconstructed by Asellius Scaurus long after the more celebrated Via Aemilia above described. Strabo, the only author who distinctly mentions the two, says that Asellius Scaurus, after having drained the marshes on the S. side of the Padus, constructed the Aemilian Way through Pisea and Luna as far as Sabata, and thence through Dertona, to Arezzo (v. p. 217). Whether "the other Aemilian Way," as Strabo calls it, had been already continued from Placentia to Dertona, or this also was first effected by Scaurus, we know not; but it is clear that the two were thus brought into connection. The construction of this great work must be assigned to the censorship of M. Aurelius Scaurus, in B.C. 109, as we learn from Aurelius Victor (Vit. Ill. 28), who, however, probably confounds it with the more celebrated Via Aemilia from Placentia to Ariminum. But a comparison of the two authors leaves no doubt as to the road really meant. The name seems to have gradually fallen into disuse, probably on account of the ambiguity arising between the two Vias of the same name; and we must link it with the Via from Pisea to Vada Sabata, and that crosses the mountains from the latter place by Aquae Statelles to Dertona, included by the Itineraries as a part of the Via Aurelia, of which the former at least was in fact a mere continuation. Hence it will be convenient to discuss the stations and distances along these lines, under the general head of VIA AURELIA. [E. H. B.]

VIA AMERINA, is the name given in an inscription of the time of Hadrian (Orell. Insacr. 3306) to a line of road, which must obviously be that leading direct from Rome to America. This, as we learn from the Tabula, branched off from the Via Cassia at Baccane (Baccano), and proceeded through Nepete and Falerii to America. The stations and distances as there given agree precisely with the statement of Cicero, who, in the decree Pro Sexto Roscio Amerino (c. 7. § 18), observes that it was 56 miles from America to Beneventum.

According to the Tabula a prolongation of the same road from Tuder, and thence by a circumvalline route through Vettona and Persia to Clusium, where it rejoined the Via Cassia. The first station to America is omitted: thence to

Tuder (Todi), — — — vi. M. P.
Vettona (Bettico), — — — xx.
Persia (Persia), — — — xiv.
The distance from that city to Clusium is again omitted. [E. H. B.]

VIA APPIA (§ 4. 'Arwela $d$), the greatest and most celebrated of all the Roman highways in Italy, which led from Rome direct to Brundisium, and thus became the principal line of communication with Greece, Macedonia, and the East. Hence it became, in the flourishing times of the Roman Empire, the most frequented and important of the Roman roads, and is called by Statius "regina viarum." (Sid. I. 3. 12.) Martial also calls it "Appia... Aufanse maxima fama visae" (ix. 109). The former author terms it "ansus Appia," in reference to its great antiquity (Jub. iv. 3. 165.) It was indeed the earliest of all the Roman highways, of the construction of which we know nothing, as it was first laid out more than a century before, and therefore a part of all that was regularly made as a great public work; the Via Salaria, Tiburtina, &c., having doubtless been laid in as mere natural roads, before they were converted into solidly constructed Vias. There must be in like manner have always been some kind of road communicating from Rome with Alba Longa and Tibur, and thence through Tuder to Brundisium. Whether the Via Salaria, Tiburtina, &c., having doubtless been laid in as mere natural roads, before they were converted into solidly constructed Vias. There must be in like manner have always been some kind of road communicating from Rome with Alba Longa and Tibur, and thence through Tuder to Brundisium. Whether theVia Appia from a point very little without the gates of Rome to Aricia, that this must have been a new work, laid out and executed at once. The original construction of the Via Appia was undoubtedly due to the censor Appius Claudius Caecus, who commenced it in B.C. 312, and completed it as far as Capua before the close of the year (Liv. iv. 29; Dio, ii. 36; Frontin. de Aq. aqua. 5; Orell. Insacr. 5393). From Capua it was undoubtedly carried on to Beneventum, and again at a subsequent period to Brundisium; but the date of these continuations is unknown. It is evident that the last at least could not have taken place till after the complete subjugation of the south of Italy, and the establishment of the Roman colony at Brundisium, B.C. 244. Hence it is certainly a mistake when Aurelius Victor speaks of Appius Claudius Caecus as having carried the Appian Way to Brundisium. (Vit. Furr. Ill. 34.) The continuation and completion of this great work has been assigned to various members of the Claudian family; but this is entirely without authority.

Strabo distinctly speaks of the Appian Way as extending, in his time, from Rome to Brundisium; and his description of its course and condition is important. After stating that at least three travelling from Greece and the East used to land at Brundisium, he adds: "From thence there are two ways to Rome, the one adapted for the carriage of merchandise through the country of the Pessiniots, Dauniens, and Sammites, to Beneventum, on which are the cities of Egnatie, Caesia, Cassius, and Herodis; the other through Tarentum, deviating a little to the left, and going round about a day's journey, which is called the Appian, and is better adapted for carriages. On this are situated Uria (between Brundisium and Tarentum), and Venusia, on the confines of the Sammites and Lucanians. Both these roads,

The rest of the route over the Cottian Alps is given in the article ALPS. [E. H. B.]
VIA APPIA.

Starting from Brundisium, meet at Beneventum. Then to Rome the road is called the Appian, passing through Caulium, Calatia, Capua, and Cassinum, to Sinussa. The whole distance from Rome to Brundisium is 360 miles. There is yet a third road, from Rhegium, through the Bruttians and Lucanians, and the lands of the Samnites to Campania, where it joins the Appian; this passes through the Apennine mountains, and is three or four days' journey longer than that from Brundisium. (Strab. v. p. 488.) It is not improbable that the first of these roads was not made by Strabo, nor by those from the true Appian Way, is the Via Numicia or Minucia (the reading is uncertain), mentioned by Horace as the alternative way by which it was customary to proceed to Brundisium. (Hor. Ep. i. 16. 20.) But Strabo gives us no information as to how it proceeded from Herdonia, in the plains of Apulia, through the mountains to Beneventum. It is, however, probable that it followed nearly the same line as the high road afterwards constructed by Trajan, through Asca and Equus Tetricus. This is indeed one of the principal natural passes through this part of the Apennines, and is still followed, with little deviation, by the modern highroad from Naples to Brindisi and Taranto. But it is worth remarking, however, that Horace has not commemorated in their journey to Brundisium, of which he has left us the poetical itinerary (Sat. i. 5), appear not to have followed this course, but to have taken a somewhat more direct route through Trivium, and a small town not named ("opusculum quod verum dicere non st") to Cassium. This route, which does not appear on either map, has now disappeared; and the poet, with those given in the Itineraries, was probably dissatisfied after that constructed by Trajan, through Equus Tetricus and Asca, had become the frequented line. It was to that emperor that the Appian Way was indebted for many improvements. He restored, and he was the first to construct, the highroad through the Picentians, from Fossanova to Ercolano. (Dion Cass. liv. 15; Hoare, Class. Tour, vol. i. p. 28;) and he at the same time constructed, at his own expense, a new line of highroad from Beneventum to Brundisium (Gruter, Jusc. p. 151. 2), which is undoubtedly the Via Trajana celebrated by coins. (Eckhel, vol. iv. p. 491.) It is probable (as already pointed out) that he did not undertake the road practicable for carriages a line of route previously existing, but accessible only to mules; and that the Via Trajana coincided nearly with the road described by Strabo. But from the time that this road was laid open to general traffic, the proper Via Appia through Venusia to Tarantum, which traversed a wild and thinly-peopled country, seems to have fallen much into disuse. It is, however, still given in the Antonine Itinerary (p. 120) though not as the main line of the Appian Way. The latter embellishment seems indeed to have been somewhat vaguely used under the Empire, and the same Itinerary estows the name on the line, already indicated by Strabo (L. c.), that proceeded S. through Lucania and brattium to Rhegium, on the Sicilian Strait, a route that never went near Beneventum or Brundisium at all.

The Appian Way long survived the fall of the Western Empire. That portion of it which passed through the Pontine Marshes, which was always most liable to suffer from neglect, was restored by Theodoric (Gruter, Jusc. p. 152. 8); and Procopius, who travelled over it 40 years later, speaks with admiration of the solidity and perfection of its construction. "The Appian Way (says he) extends from Rome to Capua, a journey of five days for an active traveller. Its width is such as to admit of the passage of two wagons going contrary directions. The road itself is worthy of the highest admiration, for the stone of which it is composed, a kind of mill-stone, and by nature very hard, was brought by Appius from some distant region, since none such is found in this part of the country. He then, after having smoothed and levelled the stones, laid them in place, not having them hewn close together, without inserting either bronze or any other substance. But they are so accurately fitted and joined together, as to present the appearance of one compact mass naturally united, and not composed of many parts. And notwithstanding the long period of time that has elapsed, during which they have been worn by the continual passage of so many carriages and beasts of burden, they have neither been at all displaced from their original position, nor have any of them been worn down, or even lost their polish." (Procop. B. G. i. 14.) The above description conveys an accurate impression of the appearance which the Appian Way must have presented in its most perfect state. From the blocks which composed the pavement of the Roman roads were fitted together, when first laid down, it is well seen in the so-called Via Triumphalis, which led to the Temple of Jupiter, on Mons Albanus. (Albanus Mons.) But it is evident from many other examples, that they became much worn down with usage, and the pieces were pieced together, and doubtless been frequently restored. He is also mistaken in supposing that the hard basaltic flag (silex) with which it was paved, had to be brought from a distance: it is found in the immediate neighbourhood, and, in fact, the Appian Way itself, from the Capo di Bove to the foot of the Alban Hills, runs along a bank or ridge composed of this lava. The river that falls into the common mistake of supposing that the road was originally constructed by Appius Claudius such as he beheld it. But during the long interval it had been the object of perpetual care and restoration; and it is very doubtful how far any of the great works along its line, which excited the admiration of the Romans in later ages, were to its original author. Caius Gracchus, in particular, had bestowed great pains upon the improvement of the Roman roads; and there is much reason to believe that it was in his time that they first assumed the finished appearance which they ever afterwards bore. (Plut. C. Gracc. 7.) Caesar also, when a young man, was appointed "Curator Viae Appias," which had become a regular office, and laid out large sums of money upon its improvement. (Plut. Cese. 5.) The care bestowed on it by successive emperors, and especially by Trajan, is attested by numerous inscriptions. It is very doubtful, indeed, whether the original Via Appia, as constructed by the censor Appius, was used by the Period through the Pontine Marshes at all. No mention is found of his draining these, without which such a work would have been impossible; and it is much more probable that the road was originally carried along the hills by Cosa, Norba, and Setia, by the same line which was again in use in the last century, before the Pontine Marshes had been drained for the last time by Fius VI. This conjecture is confirmed by the circumstance that Lucullus, in
VIA APPIA.

describing his journey from Rome to Capua, complains of the extremely hilly character of the road in approaching Seta. (Lucil. Frg. i. ii. 56, ed. Gerlach.) Even in the time of Horace, as we learn from his well-known description of the journey to Brundusium, it was customary for travellers to continue their journey from the Forum Appii by water, embarking at that point on the canal through the Pontine Marshes (Hor. Sat. i. 5. 11, 12.). But the very existence of this canal renders it probable that there was at that time a road by the side of it, as we know the case in Strabo's time, notwithstanding which he tells us that the canal was much used by travellers, who made the voyage in the night, and embarking at that point on the canal through the Pontine Marshes (Strab. p. 532.). It will be convenient to divide the description of the Appian Way, as it existed under the Roman Empire, and is given in the Itineraries, into several portions. The first of these from Rome to Capua was the main trunk line, upon which all its branches and excursions depended. This required to be described in more detail, as it was the most celebrated and frequented of all the Roman highways. 1. From Rome to Capua.

The stations given in the Antonine Itinerary are—:

From Rome to Arboria (Lariciot) — — xvi. m. P.

Tres Tabernae — — xvil.

Apoll Forum — — x.

Tarracina (Civitate) — — x.

Formiae (Mola di Gaeta) xiii.

Minturnae (near Tropleto) ix.

Sinnessa (Mondragone) — — ix.

Capua (Sic Marsia) — — xvi. (xvil.)

The above stations are for the most part well known, and admit of no doubt. Those in the neighborhood of the Pontine Marshes have, indeed, given rise to much confusion, but are in fact to be easily determined. Indeed, the line of the road being almost perfectly straight from Rome to Tarracina renders the investigation of the distances a matter of little difficulty.

The Jerusalem Itinerary (p. 611) subdivides the main distance as follows:

Rome to Ad Nonum (mutatio) — — ix. M.P.

Aricia (civitas) — — viii.

Sponsae or Ad Sponsa (mutatio) xiv.

Apoll Forum (&o.) — — vii. (xil.)

Ad Medias (&o.) — — ix.

Tarracina (civitas) — — x.

Fundi (&o.) — — xii.

Formiae (civitas) — — xil.

Minturnae (&o.) — — ix.

Sinnessa (&o.) — — ix.

Pons Campans (mutatio) — — ix.

Ad Octavum (&o.) — — ix.

Capua (civitas) — — viii.

The intermediate stations were (as they are expressed in the Itineraries) hostæ, or pous thouses, where relays of horses were kept. The determination of their position is therefore of no interest, except in connection with the distances given, which vary materially from those of the other Itinerary, though the total distance from Rome to Capua (125 miles) is the same in both.

The Appian Way is the same as the Porta Capena, in the Servian walls of Rome, about half a mile outside of which it is separated from the Via Latina, so that the two roads passed through different gates in the walls of Aurelian. That by which the Via Appia finally quitited Rome was known as the Porta Appia;
ing onwards from the tomb of Cecilia Metella, the most remarkable of which is the tomb of Quintus, on the left, about 38 miles from Rome. Several remains of the ancient Via Appia are still visible, and are marked by the name of the road. The remains of the imperial villa border the road on the left for some distance before reaching the modern town. Two miles farther was Aricia, which is correctly placed by both the Itineraries. 16 miles from Rome, and probably below the town, outside of the walls, the Via Appia here deviates from the straight line which it has pursued so long, and descends into the hollow below the city by a steep slope known as the Clivus Aricinus. A little farther on it is carried over the lowest part of the valley by a causeway or substruction of massive masonry, one of the most remarkable works of the kind now extant. [Aricia.] The remainder of the road will not require to be described in such detail. From Aricia it was continued, with a slight deviation from the direct line, avoiding the hills of Genzano and those which bound the Lake of Nemi, on the left, and leaving Lanuvium at some distance on the right, till it descended again into the plain beyond the Alban Hills, and reached the station of Tres Tabernae. An intermediate station, Sub Lanuvii, indicated only in the Tabula, must have been situated where a branch road struck off to the city of Lanuvium. The position of Tres Tabernae has been much disputed, but without any good reason. That of Forum Appii, the next stage, is clearly established by both the Itineraries, and the 43rd milestone of the ancient road still exists on the spot; thus showing that the distances given in the Antonine Itinerary are perfectly correct. This being established, it is clear that Tres Tabernae is to be placed at a spot 10 miles nearer Rome, and about 3 miles beyond the modern Cisterna, where there are still ruins of ancient buildings, near a medieval tower called the Torre di Tre Posti, on which a circular monument of brick, supposed with ease to be the tomb of Gallienus, in which emperor Flavius Severus also was buried. [Epici.] Close to this spot must have been staiton Ad Nuxum mentioned in the Jerusalem (I. c.). The road is still bordered on both sides by tombs; but none of these are of any special interest. At the Porticus della Protocochie (between id 12 miles from Rome) the ancient Via is by the modern road to Albano; it here comes the ascent of the Alban Hills, which comm (though at first very gradually) for above 3 miles. A little farther on are the remains of Bo- villae; the principal ruins of which lie a short distance to the right of the road. [Bovillae.] The Tabula marks that place as a station on the Via Appia, but erroneously places it 10 miles from Rome, while the real distance is 12 miles. Thence the road (still retaining its straight line) ascended the hill to *Albano, nearly on the site of the Albaniun of Domitian, which, as we learn from Martial, was just 14 miles from Rome. (Martial, ix. 65. 4, 102. 12.) The remains of the imperial villa border the road on the left for some distance before reaching the modern town. Two miles farther was Aricia, which is correctly placed by both the Itineraries. 16 miles from Rome, and probably below the town, outside of the walls, the Via Appia here deviates from the straight line which it has pursued so long, and descends into the hollow below the city by a steep slope known as the Clivus Aricinus. A little farther on it is carried over the lowest part of the valley by a causeway or substruction of massive masonry, one of the most remarkable works of the kind now extant. 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This being established, it is clear that Tres Tabernae is to be placed at a spot 10 miles nearer Rome, and about 3 miles beyond the modern Cisterna, where there are still ruins of ancient buildings, near a medieval tower called the Torre di Tre Posti, on which a circular pavement is still visible in many places between Aricia and Tres Tabernae, and no doubt can exist as to the course of the road. This was indeed carried in a perfectly straight line from the point where it descends into the plain, through the Pontine Marshes to within a few miles of Terracina. The position of the station Ad Sponna, mentioned in the Jerusalem Itinerary, cannot be determined, as the distances there given are incorrect. We should perhaps read xii. for vii. as the distance from Forum Appii, in which case it must be placed 3 miles nearer Rome than Tres Tabernae. Between the latter station and Forum Appii was Trrancium, at which commerce with navigation, as a port called Decumanum, from its being 19 miles in length. The site of this is clearly marked by a tower still called Torre di Tre Posti, and the 19 miles measured thence along the canal would terminate at a point 3 miles from Terracina, where travellers quitied the canal for that city. An inscription records the paving of this part of the road by Trajan. The solitary posthouse of Moes * It was probably this long ascent that was known as the Clivus Virri, mentioned by Persius (vi. 55).
VIA APPIA.

is evidently the station Ad Medies of the Jerusalem Itinerary. A short distance from Terracina the Via Appia at length deviated from the direction it had so long pursued, and turning to the left ascended to the ancient city streets (Tarracina), while the modern road is carried round the foot of this hill, close to the sea. The distance of Tarracina from Rome is correctly given at 61 miles in the Antonine Itinerary.

From Terracina the line of the ancient road may still be traced distinctly all the way to Fonsi; and it is likely that, dilapidated tombs, etc. through a great part of its course. It first ascended the hill above the city as far as the convent of San Francesco, and afterwards descended into the valley beneath, joining the modern highroad from Rome to Naples about 3 miles from Terracina, just before crossing the frontier of the Papal States. The narrow pass at the foot of the mountains, which the road here follows, between the rocks and the marshy lake of Fonsi, is the celebrated defile of Lautulans, or Ad Lautulans, which more than once bears a conspicuous part in Roman history. [Lautulans.]

The distance from Tarracina to Fundi is overstated in the Antonine Itinerary: the true distance does not exceed 13 miles, as correctly given in the Itineraries of the 1st century. From Fundi to Formiense (Mola di Gaeta), a distance of 13 miles, the road passed through a rugged and mountainous country, crossing a complete mountain pass: the substructions of the ancient way are in many places still visible, as well as portions of the pavement, and numerous ruins of buildings, for the most part in ruins. The Mr. of the 1st century is in several instances the ancient one, or at least rest upon ancient substructions. The ruins of Formiense and of the numerous villas with which it was adorned line the shores at Mola di Gaeta, and bound the road for a space of more than 2 miles: other ruins, principally sepulchral, are scattered along its line almost all the way thence to Minturnae. The ruins of the latter, beside the right bank of the Liri (Garigliano), a short distance from its mouth, and about a mile and a half below the village of Tropheto. The distance of the ancient road from Mola thither is clearly traced and susceptible of no doubt: the distance is correctly given as 9 miles. Here the Via Appia crossed the Liri, and was continued along its right bank through a level and marshy district along the sea-coast to Sinuessa, the ruins of which are found near the village of Monsinagone. The distance of 9 miles between the two (given in both Itineraries) is somewhat less than the truth. It was at Sinuessa that the Appian Way finally skirted the coast of the Tyrrenian sea (Strab. v. p. 260), and struck inland towards Caepa, passing by the stations of Ponte Campanus and Ad Octavum. But this part of its course has not been very distinctly traced, and there is some difficulty as to the distances given. The three subdivisions of the Jerusalem Itinerary would give 26 miles for the total distance from Sinuessa to Capua; and the coincidence of this sum with the statement of Wesseling is a strong argument in favour of the reading xxi. M. P. instead of xvi. adopted by Pinder. The latter number is certainly too small, for the direct distance between the two points is not less than 21 miles, and the road must have deviated from the straight line on account of the occurrence of the marches of the Sarno, as well as of the river Villturnus. It is probable, therefore, that it made a course bend, and that the distance was more than this put by the question cannot be settled until we see the road has been more accurately traced, and hitherto been done. The estimates of Tabulae are too inaccurate to be of any use: it appears probable from that document that the Capuanus was a bridge over the Liri or not, as might have been suspected, over Sinuessa, which the Appian Way did not arrive at Casilinum, 3 miles from Core. [VIA APPIA.] (Strab. v. p. 257; Trav. Phil.)

The total distance from Rome to Capua is 260 miles: that from Sinuessa was 131 miles. This portion of the Via Appia to Minturnae was traced with most care by Westphal (Römische Kompasson, pp. 88-89), as well as by Clusius (Mission d'Italie, vol. ii. pp. 365-461) and Sir R. Hoare (Clusius, vol. i. pp. 81-148); but all these accounts are deficient in regard to the points between Minturnae and Capua.

Several minor branches or cross-roads were cut by the Via Appia during this first portion of its course. Of these it may suffice to mention two only:—

1. The Via Anfiteatra, which branched off from the Appian Way just beyond Bovillae, and proceeded direct to Ascea. [VIA APPIA.]

2. The Via Settima, which branched off from the Appian Way just beyond Bovillae, and proceeded direct to Ascea. [VIA APPIA.]

3. The Via Appia, which branched off from the Appian Way after passing Termini, and proceeded in a direct line to Sessa (Sessa), and thence to the port of Minturnae. [VIA APPIA.]

4. A branch road, the name of which is unknown, diverged from the Via Appia at Bovillae, and proceeded direct to Capua. [VIA APPIA.]

From Sinuessa to Beneventum (16 miles) was the Via Latina, whence it was continued to Alife and Telese to Beneventum. [VIA APPIA.]

5. The Via Domitiana, constructed in the time of Domitian, is the counterpart of that name, of which Strabo gives a pomposa description. [Scll. iv. 313.] It was a continuation of the coast-road from Sinuessa, which was carried across the river, through a level and marshy district, and thence to the coast as far as Cumae, whence it struck eastwards to Puteoli. The road communicating between the city and Neapolis was previously in existence, and many distances on this road, as given in the Antonine Itinerary (p. 123), are—

From Sinuessa to Neapolis xvi. m. p. (i.e. be a mistake for xvi.)

thence to Cumae — vi.

Puteoli — iii.

Neapolis — x.

There was also a direct road from Capua to Neapolis (VIA APPIA), passing through Ascula, which was carried across the river by a bridge which must really have been a very difficult: thence it followed close by the coast as far as Cumae, whence it struck eastwards to Puteoli. The road communicating between the city and Neapolis was previously in existence, and many distances on this road, as given in the Antonine Itinerary (p. 123), are—

2. From Capua to Beneventum.

This portion of the road may be very properly considered the plain as far as Catania, the site of which is—

at La Galazze, near Maddaloni: it then enters Apenines, and, passing through the pass of Arianno, commonly supposed to be the same
VIA APPIA.

the Caudine Forks, reached Caudium, which have been situated about 4 miles beyond the road to Beneventum. The distances in this line are:

* apsus to Gaeta, vi. m. P.
* Ad Novas - vi.
* Caudium - ix.
* Beneventum - xi.

[Page 111; Itin. Hier. p. 610; Tab. Post.] Beneventum, as above shown, that the two branches of the Appian Way separated: the eading by Venusia and Tarentum to Brundisium, and thence along the coast of the Adriatic, did to give these two branches separately.

* Beneventum to Brundisium through, and Tarentum.

The road of this is given in the Antonine Itinerary, and as well as in the Tabula Peutingeriana, but in this last it is so broken and confused a form that it is unintelligible without the aid of the other Itineraries. But that this line was the original Via Appia, proved not only by the distinct testimony of the ancient historians, and by accidental notices which show that the frequent and customary route in the territory of the Ciceri (Cic. ad Att. v. 5, 7), but still more an inscription of the time of Hadrian, in the road from Beneventum to Asculum is called the Via Appia. The greater part line from Beneventum to Venusia, and to Tarentum, was through a wild mountainous country; and it is highly probable that it was in great measure abandoned after the convenient line of the Via Trajana was opened. It appears that Hadrian restored the road from Beneventum to Asculum, but it is whether he did so farther on. Nevertheless, the general course of the road can be traced, many of the stations cannot be fixed with this.

The latter are thus given in the Itinerary:

1 Beneventum to

* Alba Fucens - vii.
* Sub Rosolae - xx.
* Ponza Anfidi - xxii.
* Venusia (Venusa) - xviii.
* Silvium (Garagnone) - xx.
* Blera (Gravina) - xxii.
* Sub Lupatia - xiv.
* Camales - xxii.
* Tarentum (Taranto) - xxi.

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A line as the nature of the country will allow, to Tarentum; the first station, Silvium, may probably be placed at Garagnone, and the second, Blera, or Blera, or near Garagnone; but both determinations are very uncertain. Those of Sub Lupatia and Camales are still more vague, and the old course of the ancient road shall have been traced upon the spot by some traveller, it is idle to multiply conjectures.

From Tarentum to Brundisium the Antonine Itinerary gives 44 M. P., which is nearly correct; but the intermediate stations mentioned in the Tabula Peutingeriana, Messenorum, Ursinum, and Scannum, cannot be identified. Ursinum may perhaps be a corruption of Urtinum or Hyrinum, the modern Orzinuovi, which is nearly midway between the two cities.

Besides the main line of the Via Appia, as above described, the Itineraries mention several branches, one of which appears to have struck off from Venusia to Potentia, and thence to have joined the road to Equus Tuscus, while another descended from Venusia to Heraclea on the Gulf of Tarentum, and thence followed the E. coast of the Bruttian peninsula. These lines are briefly noticed in the articles Lucania and Bruttii, but they are very confused and uncertain.

4. From Beneventum by Canusium and Barium to Brundisium. It was this line of road, first constructed by Trajan, and which was originally distinguished as the Via Trajana, that became after the time of that emperor the frequent and ordinary route to Brundisium, and thus came to be commonly considered as the Via Appia, of which it had in fact taken the place. Its line is in consequence given in all the Itineraries, and can be traced with little difficulty. It passed through a rugged and mountainous country, as far as Aequa in Apulia, from which place it was carried through the plains of Apulia to Barium, and afterwards along the sea-coast to Brundisium: a line offering no natural difficulties, and which had the advantage of passing through a number of considerable towns. Even before the construction of the Via Trajana, it was commonly used (as we learn from the journey of Horace) for travellers to deviate from the Appian Way, and gain the plains of Apulia as speedily as possible.

The first part of this road from Beneventum to Aequa may have been traced by the assistance of ancient milestones, bridges, &c. (Momsen, Topogr. desipri, in the Bulletins, Arch. Soc. 1849, pp. 5, 7.) It proceeded by the villages of Pachioli, Buonalbergo, and Casalbora, to a place called S. Elenario, about 2 miles S. of Castelfranco, which was undoubtedly the site of Equus Tuscus, a much disputed point with Italian topographers. [Equus Tucius.] This is correctly placed by the Antonine Itinerary 21 miles from Beneventum; the Jerusalem Itinerary, which makes the distance at a station called Forum Norse, which must have been situated at or very near Buonalbergo. From Equus Tuscus, the road followed a N. direction to Aequa (the site of which is clearly known as that of the modern Troja), and thence turned in a direction nearly due E. to Heraclea (Oriolana). The object of this great bend was probably to open a communication with Luceria and the other towns of Northern Apulia, as well as perhaps to avoid the defile of the Cervaro, above Benevento, through which the modern road passes. At Aequa the Via Trajana descended into the great plain of Apulia, across which it was carried in a nearly
VIA APPIA.

straight line to Barium (Baria). The remainder of this course presents no difficulties, and the stations are, for the most part, well-known towns. The whole line is thus given in the Antonine Itinerary (pp. 112, 116):—

From Beneventum to

Egnatia (S. Eleuterio) — xxi. M. F.

Aescani (Tropaeum) — viii.*

Hardonia (Hardenia) — xvi.

Campania (Cameria) — xvi.

Rabi (Ravai) — xxiii.

Butastum (Bitistato) — xi.

Barium (Baria) — xxii.

Turrea (?). — xx.

Egnatia (Torre di Giussano) — xvi.

Spulaneae (?). — xx.

Brundusium (Brundisium) — ix.

The two stations of Turrea between Barium and Egnatia, and Spulaneae between Egnatia and Brundusium, cannot be identified; it is evident from the names themselves that they were not towns, but merely small places on the coast so called. The Jerusalem Itinerary has two stations, Turrea Aureliana, and Turrea Novo, between Egnatia and Barium, but, from the distances given, neither of these can be identified with the Turrea of the Antonine Itinerary. The other intermediate stations mentioned by the same authority are unimportant mutations, which can be identified only by a careful survey on the spot.

The Tabula gives (though in a very confused manner) an intermediate line of routes, which appears to have been the same as that indicated by Strabo (v. p. 283), which quitted the coast at Egnatia, and proceeded through Caesia to Brundusium. The stations given are:—

Canusium to Randus. — xii. M. F.

Rabi. — xiv.

Butastum. — ix.

Caesia (Caesia). — ix.

Eebetum (Asetium). — ix.

Norve (?). — ix.

Ad Varonis (?). — viii.

Egnatia. — viii.

It is certain that the Via Traiana was continued, probably by Trajan himself, from Brundusium to Hydruntum. (Hebron), and was thence carried all round the Calabrian peninsula to Tarentum. The road from Brundusium to Hydruntum passed through Lupiae (Lepcis), in the interior of the peninsula, which is correctly placed 25 miles from each of the above cities. (Itin. As. p. 118.) The stations on the other line, which is given only in the Tabula, are as follow:—

 Hydruntum to Castrum Minervas (Castro) viii.

Veretum (Sta. Maria di Vereto) — xii.

Uxetum (Uxeto) — x.

Balestum (Alcam). — x.

Nervetum (Nave). — x.

Manduria (Mascheria) — x.

Tarentum (Toranto) — xx.

The above distances appear to be correct.

Lastly, a branch struck off from the Via Trajana at Barium which proceeded direct to Tarentum. It is probable that this came to be adopted as the most convenient mode of reaching the latter city when

* This distance must be above the truth: the direct distance is not more than 8 miles.

the original Via Appia had fallen into disuse. (See p. 119.)

Besides the above, which may be considered in some degree branches of the Via Trajana, there was another line, probably constructed in the same period, which struck across from Egnatia to Venusia, so as to form a cross communication between the Via Trajana and the ad Vias An. It is set down in the Antonine itinerary (p. 119) as a line of a long distance proceeding from the S. of S.; but the intermediate stations between Tuccia and Venusia cannot be determined.

5. From Capua by Nuceria to Beneventum.

This line of road is indicated by a passage above cited (v. p. 283) as continuing it for some distance, and indeed the name of the Via Appia. It seems, however, that it subsequently came to be regarded as a lesser route, for the Antonine Itinerary puts it under the heading of the Urba Appia via recto itinere ad Campaniae. (Itin. As. p. 106.) and inasmuch as it was a designation of the original Appian Way, a name by which it was usually speaking, as may be seen from Strabo, and from the Via Trajana. Strabo does not tell us where it was passable in his day for carriages or not; nor do we find any account in any ancient author of its existence in our modern times. But we learn the period at which it was in use, from a remarkable inscription discovered in 1794, in the valley of Disano, which commemorates a construction of the road from Egnatia to the mouth of the river Casio by Plautus, an officer of the emperor. (Maxmilius, Itiner. R. N. 757, Etrus. Epigr. pp. 11, 12.) There is some foundation whatever for the name of Via Appia, which has been given by some modern writers to a road which was probably at first called Via Popilia. The name of the author, who, as was usual in similar cases, bore the same name a town which bears the name of Popilius, and occupied the site of the Populi (ancient Populii); but no mention of this name is to be found in any ancient author, and it seems to have been given to Strabo. The distances given is the same from the twoundescribed authenticity, are.

From Capua to Nuceria — xxii.

[Forum Popilii] — x.

Murraxum — x.

Campania — x.

Valentia — xx.

Ad Statum — i.

Ebeugum — i.

The point designated as "Ad Ponsus" is evidently the same as the Colona of the Itineraries, which marked the spot from which the

* The words "Appia via" may, however, only to the first part of this route, which was followed the true Appian Way as far as Capua.
VIA APPIA.

usual to cross the Sicilian straits. The total distance from Capua to Rhegium, according to the above description, is 321 miles. The Antonine Itinerary makes it 327 miles. It is difficult to judge how far this discrepancy is owing to errors in the distances as given in our MSS., or to alterations in the line of road; for though it is evident that the road given in the Itinerary followed generally the same line as that originally constructed by Popilius, it is probable that many alterations had taken place in particular parts; and in the wild and mountainous tracts through which the greater part of it was carried, such alterations must frequently have been rendered necessary. The determination of the particular distances is, for the same reason, almost impossible, without being able to trace the precise course of the ancient road, which has not yet been accomplished. The stations and distances, as given in the Antonine Itinerary, are as follows:

From Capua to Nola .............................. M. P. 65
Nuceria (Noeora) .................................. xvi*
Ad Tanarum ........................................... xvi
Ad Calorem ........................................... xvi
In Marcellianna ...................................... xvi
Nerulum (La Rotonda) ............................. xxiii
Sub Murano (near Murano) ...................... xiv
Capraeias (Tarasia) .............................. xxii
Consentia (Coseo) ................................. xxviii
Ad Sabatium fluvium ............................. xviii
Ad Turiges .............................. xii
Vibo Valentia (Monte Leone) .............. xxviii
Nicotera (Nocotera) .............................. xviii
Ad Mallia ............................. xxi
Ad Colonnium ....................................... xiv

The stations between Nuceria and Nerulum cannot be determined. Indeed the only points that can be looked upon as certain, in the whole line from Nuceria to Rhegium, are Sub Murano, at the foot of the hill on which stands the town of Murano, Consentia (Coseo), Vibo Valentia (Monte Leone), and Nicotera, which retain its ancient name. Nerulum and Capraeias may be fixed with tolerable certainty by reference to these known stations, and the distances in this part of the route appear to be correct. The others must be left in doubt, until the greatest part of the course of the road has been accurately traced.

At Nerulum the above line of road was joined by one which struck across from Venusia through Potentia to that place. It was a continuation of the cross-road already noticed from Equus Taticus to Venusia; this line, which is given in the Antonine Itinerary (p. 104), was called, as we learn from the inscriptions on milestones still extant, the Via Herculla, and was therefore in all probability the road of the Emperor Maximianus. (Mommsen, f. R. N. p. 348.) The stations mentioned in the Itinerary (c c) are:

From Venusia to Opium ............................. xv m.p.
Ad fluv. Bradanum ......................... xxii

* Both these distances are overstated, and should probably be corrected as suggested by the numbers in parentheses. The same distances are given in the Tab. Pueb. thus:

Capua to Susuella............................. ix m.p.
Nola ................................................. ix
Ad Tegluzzum ........................................ ix
Nuceria .............................................. ix

From Venusia to Potentia (Potensae) xiv.
Acidi (T?) ........................................... xiv
Grumum (Sapone) ................................. xxvii
Semnacu (T?) ....................................... xxvii
Nerulum ............................................. xvi

None of the above stations can be identified, except Potentia and Grumentum, and the distances are in some cases certainly erroneous. The same line of route is given in the Tabula, but in a very confused and corrupt manner. The stations there set down are wholly different from those in the whole, but equally uncertain. Anxius (Asu), between Potentia and Grumentum is the only one that can be identified.

The principal work on the Via Appia is that of Pratti (Della Via Appia, fol. Napoli, 1745); but, unfortunately, little dependence can be placed upon it. Parts of the route have been carefully and accurately examined by Westphal, Chauy, and other writers already cited, but many portions still remain to be explored, and accurate measurements are generally wanting. Nor does there exist any map of the kingdom of Naples on which dependence can be placed in this respect. [E. H. B.]

VIA AQUILLIA. [Via Appia, No. 5.]
VIA ARDEATINA. [Via Aurelia, No. 6.]
VIA AURELIA, one of the principal highways of Italy, which led from Rome to Pisa in Etruria, and thence along the coast of Liguria to the Maritime Alps. It was throughout almost its whole extent a maritime road, proceeding, in the first instance, from Rome to Asulum on the Tysrhenian sea, whence it followed the coastal line of Etruria, with only a few trifling deviations from the whole way to Pisa. The period of its construction is quite uncertain. Its name sufficiently indicates that it was the work of some magistrate of the name of Aurelius; but which of the many illustrious men who bore this name in the latter ages of the Republic was the author of it, we are entirely uninformed. We know with certainty that it was in use as a well-kept and frequented highway in the time of Cicero, when mentions it as one of the three roads by which he might proceed to Caisalpina Gaul ("ab inferno mari Aurelia," Philo, xii. 9). It may also be probably inferred that it was in existence as far as Pisa, when the road was carried from that city to Vada Sabata and Derton, the construction of which is ascribed to Aemilius Scarpus, in B. C. 108 (Strab. v. p. 317.).

[Via Amicilla Scarpuri.] This continuation of the Aurelian Way seems to have been commonly included under the same general name as the original road; though, according to Strabo, it was properly called the Amilian Way, like its more celebrated namesake in Caisalpina Gaul. It was apparently not till the reign of Augustus that the line of road was carried along the foot of the Maritime Alps, from Vada Sabata to Cemenellum, and thence into Gaul. It is certain, at least, that the ancient road, of which the traces are still visible, was the work of that emperor; and we know also that the Ligurian tribes who inhabited the Maritime Alps were not completely reduced to subjection till the time of Augustus. The Itineraries, however, give the name of Via Aurelia to the whole line of road from Rome to Arelate in Gaul; and though little value can be attached to their authority on this point, it is not improbable that the name was frequently used in this more extended sense; just as that of the Via Appia was applied to the whole line from Rome to Brundusium, though originally carried only as far as Capua.
VIA AURELIA.

The stations from Rome, as far as Luna in Etruria, are thus given in the Antonine Itinerary (p. 290, etc.):

<table>
<thead>
<tr>
<th>Station</th>
<th>M.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lucus (Caelum Caudum)</td>
<td>xii.</td>
</tr>
<tr>
<td>Ad Tarvum (Mentana)</td>
<td>x.</td>
</tr>
<tr>
<td>Pyrgi (Sto Severo)</td>
<td>xii.</td>
</tr>
<tr>
<td>Centum XV Nervae (T. di Chiara)</td>
<td>vi.</td>
</tr>
<tr>
<td>Centurias (Civitas Pocchia)</td>
<td>vi.</td>
</tr>
<tr>
<td>Marsianum (Civitas Pocchia)</td>
<td>vi.</td>
</tr>
<tr>
<td>Forum Aureli (Montalba)</td>
<td>xiv.</td>
</tr>
<tr>
<td>Castellum (Travassus)</td>
<td>xiv.</td>
</tr>
<tr>
<td>Ad locum Apulum (Pirulum)</td>
<td>xii.</td>
</tr>
<tr>
<td>Nebacia (?)</td>
<td>xii.</td>
</tr>
<tr>
<td>Maxianum (?)</td>
<td>x.</td>
</tr>
<tr>
<td>Populonia (Rm. of Populonia)</td>
<td>xii.</td>
</tr>
<tr>
<td>Vado Volturaneae (Vado)</td>
<td>xiv.</td>
</tr>
<tr>
<td>Ad Heraclea (sum Quartetium)</td>
<td>xii.</td>
</tr>
<tr>
<td>Pime (Pino)</td>
<td>x.</td>
</tr>
<tr>
<td>Pappria (Parroigia)</td>
<td>x.</td>
</tr>
<tr>
<td>Luna (Lana)</td>
<td>xiv.</td>
</tr>
</tbody>
</table>

The stations thence along the coast of Liguria as far as the river Ruvr have been mentioned in the article Lucus; and the distances along this part of the line, in both the Antonine Itinerary and the Tabula, are so confused and corrupt that it is useless to attempt their correction. Even of that part of the Via Aurelia given above, along the coast of Etruria, several of the stations are very uncertain, and some of the distances are probably corrupt. From Rome to Centum Celsum, indeed, the road has been carefully examined and the distances verified (Westr. S. Rom. Topo, pp. 163-169); but this has not been done further on, and as the road traversed the Moravum, which was certainly in the latter ages of the Roman Empire, as at the present day, a thinly-peopled and unhealthy district, several of the stations were probably even then obscure and unimportant places. The Tabula, as usual, gives a greater number of such stations, several of which may be identified as the points where the road crossed rivers and streams whose names are known. But the route is given very confusedly, and the distances are often incorrect, while in some cases they are assisted altogether.

From Rome to:

<table>
<thead>
<tr>
<th>Station</th>
<th>M.P.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lucus (Caelum Caudum)</td>
<td>xii.</td>
</tr>
<tr>
<td>Baccianum (?)</td>
<td>xii.</td>
</tr>
<tr>
<td>Pyrgi (Sto Severo)</td>
<td>xii.</td>
</tr>
<tr>
<td>Parmae (Sto Marvinum)</td>
<td>x.</td>
</tr>
<tr>
<td>Centum XV Nervae (T. di Chiara)</td>
<td>vi.</td>
</tr>
<tr>
<td>Centuriae (Civitas Pocchia)</td>
<td>vi.</td>
</tr>
<tr>
<td>(Ad) Minimum fl. (Ruber Mignense)</td>
<td>vii.</td>
</tr>
<tr>
<td>Gerovara</td>
<td>x.</td>
</tr>
<tr>
<td>Tavolara (T.)</td>
<td>xii.</td>
</tr>
<tr>
<td>Ad Heraclea fl.</td>
<td>xii.</td>
</tr>
<tr>
<td>Forum Aureli (Montalba)</td>
<td>xiv.</td>
</tr>
<tr>
<td>(Ad) Ariminum fl. (Rubea Flora)</td>
<td>xiv.</td>
</tr>
<tr>
<td>Ad Nervae, or Ad Remus</td>
<td>xiii.</td>
</tr>
<tr>
<td>Sub Cassia</td>
<td>xii.</td>
</tr>
<tr>
<td>Cassa (Ambrusham)</td>
<td>xii.</td>
</tr>
<tr>
<td>(Ad) Atriaianum fl. (R. Aliaginum)</td>
<td>xiv.</td>
</tr>
<tr>
<td>Tesinum (Porto Tavolone)</td>
<td>xiv.</td>
</tr>
<tr>
<td>Ad Remum</td>
<td>xii.</td>
</tr>
<tr>
<td>(Ad) Umbriacum fl. (R. Ondrum)</td>
<td>viii.</td>
</tr>
<tr>
<td>Saneata (?)</td>
<td>xii.</td>
</tr>
<tr>
<td>Manlius (?)</td>
<td>xii.</td>
</tr>
<tr>
<td>Populonia (Rm. of Populonia)</td>
<td>xii.</td>
</tr>
<tr>
<td>Vado (Volatraceae) (Vado)</td>
<td>xii.</td>
</tr>
<tr>
<td>(Ad) Pium</td>
<td>xiv.</td>
</tr>
<tr>
<td>Turritae (Travassus)</td>
<td>xiv.</td>
</tr>
<tr>
<td>Fene (Pino)</td>
<td>xiv.</td>
</tr>
</tbody>
</table>

VIA CASILLA.

The distances between Populonia and Parisium are given as those between Cassa and Atrium, in many cases untrustworthy; and it is impossible to say to which of the stations they may refer.

The Via Aurelia (as the main course of the road, as used in the historian's accounts with Cassa and France) was by two different routes; the one, which ascended Strabo was constructed by Aurelius Scarrum some time that he continued the Via Aurelia in Sabatia, led from that place across the Apennine Aquae Statilianae, and thence to Tarventum the Via Cassilia had probably already passed over the Strabo. V. p. 317. The other, which was the Via Postumia, and was therefore probably constructed at a different period, led from Cassilia to the mountains direct to Germa. Both these routes are given in the Antonine Itinerary and in the Tabula, though in the former they are conflated and run up with the direct line of the coast.

1. From Gemma to Tarventum the stations are:
   Libiamus (Rm. of Argenta and Sarno Calvi) | xvi. xvi. 
   Tarventum (Tarvis) | xvi. 

The continuation of this route to Corduba will be found under Via Aurelia.

2. From Tarventum to Vada Sabata:
   D. to distance Statilianae (Aquae Statilianae) | xvi. xvi. 
   Cremonia (?) | xvi. xvi. 
   Gisulca (?) | xvi. xvi. 
   Vado Sabata (Vado) | xvi. 

(For the correction of these distances and a detailed examination of the route, see Walchmann, "Topographia des Gualtes., v. 2, p. 22.)

VIA CANDAVIA. [Via Egnatia.]

VIA CASSIA, was the main route of the principal highways of Italy which led from Rome through the heart of Etruria to Ariminum, and thence by Florentia to Luna. The period of its construction, as well as the origin of its name, is unknown.

We learn only from a passage of Cicero, as a well-known and frequented highway it is to us, as that other mention of it is as one of the roads by which he could proceed to Casinum (Phil. v. 9. 2.) In the same passage, after one of the Flaminian Way as passing along the sea, and the Aurelian along the Lower, he asks: 'Are the Cassian discriminit Cassia.' Hence it is clear that the principal road through the once famous province, and in evidence the name gives to a baseless Itinerary (p. 580), though it is thence erroneously called the Via Clodia. But into the existence of the Forum Cassia upon this itself a sufficient proof that it was the Cassian not the Clodius Way. The stations there are:

From Rome to Bacumana (Bacum) | xii. 
   Sextia (Sextia) | xii. 
   Forum Cassia (now Praetoria) | xii. 
   Volatine (Bolaza) | xii. 
   Clareum (Clara) | xii. 
   Ad Statanum | xii. 
   Antrimia (Arvum) | xii. 
   Ad Pium | xii. 
   Florentia (Ferentum) | xii. 
   Pistoria (Pisten) | xii. 
   Luca (Luna) | xii. 

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VIA CININIA.

Via Cassia branched off from the Via Flaminia at the crossing of the Tiber by the Milvian Bridge. It then ascended the hill, and proceeded over a dreary and monotonous stretch of countryside, until it reached Baccano (Baccamo), situated in the crater of an extinct volcano. Two inscriptions are given in the Tabulae, which, as its name imports, was situated from Rome, and therefore 3 from the To tie.

The Via Clodia separated from the Cassia 6 miles beyond the station Ad Sextum, and off through Carese (Galera) and Sabate (Orvieto) to Forum Clodii. The Tabula again an intermediate station, between Strutium and Casellini, called Vicus Matrini, the ruins of which are still visible. Two inscriptions, one from Strutium, now called the Bagni di 12 miles beyond Forum Clodii. The stations in that document can thus be identified as far as:

- d Sextum: iv.
- eii (near Isola Farnese): vi.
- accius (near Isola Farnese): vii.
- ursus (Strutium): xii.
- icus Matrini: omitted, but should be vii.

Forum Clodii (Vetralla): iv.
Aqua Passerina (Bagni di Serpa): xi.
Volatini (Boscone): ix.
Id Paullianum Fluvium (R. Paglia): ix.
Iulium (Civita Castellana): ix.

From Rome to Ad Sextum: vi. M.P.
Carusae (Galera): ix.
Ad Novas: vi.
Sabate (Bracciano): vii.
Forum Clodii: viii.
Bieria (Beneda): vii.
Marta (Ad Martum fl.): vii.
Toscana (Toscolano): ix.
Maternum (Farnese?): xii.
Saturnia (Sienne): xviii.

The Antonine Itinerary, without giving the route in detail, says simply:

A Roma a Fere Clodiis. M. P. xxxii.

If this distance be correct, Forum Clodii must be placed either at or a little beyond Orinolo, which is 6 miles beyond Sabate (Bracciano). The distance of Orinolo from Rome by the line of the Via Clodia (as measured on Gelis's map), somewhat exceeds 31 miles. But the distance from Bieria must, in that case, be greatly overstated; on the actual distance from Orinolo to Bieria being scarcely more than 10 miles.

Westphal, Röm. Kompagnien, pp. 154—158; Denzler's Ewene, vol. i. p. 273; but the distances there cited, in the note from the Tabula, are incorrect.

[1. E. B.]

VIA DOMITIANA. (Via Appia, No. 1.)

VIA EGNATIA (S Egnatia Via, Strab. vii. p. 292, sec.), a Roman military road, which connected Illyria, Macedonia, and Thrace. We are almost totally in the dark with regard to the origin of this road. The assumption that it was constructed by a certain person named Egnatius, who was likewise the founder of the town Egnatia, or Gnatis, between Barium and Brundisium, on the coast of Apulia, is

[1. E. B.]
a mere conjecture, which cannot be supported by any authority. We may, however, make some approximation towards an estimate of the extent of its construction, or, at all events, of that portion of it. Strabo, in the passage cited at the head of this article, says that Polybius estimated the length of the city of Thessalonica, at 247 Roman miles; whereas it appears that this portion of it at least was extant in the time of Polybius. Consequently, as that historian elsewhere makes it go back to the 2nd century B.C., we may infer with tolerable certainty that the road must have been commenced shortly after the reduction of Macedonia by the Romans in a. u. 168. Whether the eastern portion of the road, namely, that between Thessalonica and Cynopsis, a town 10 miles beyond the left, or E., bank of the Ebros, was also completed at the time, or not, is a point which cannot be so satisfactorily ascertained. For although Strabo, in the same passage, after mentioning the length of the road, from its commencement to its termination at Cynopsis, proceeds to say that, if we follow Polybius, we must add 178 stadia to make up the number of Roman miles, because that writer estimated 10 and 2 plethra, or 63 stadia, to the Roman mile, instead of the usual computation of exactly 8; yet Strabo may then be speaking only of the historian's general practice, without any reference to this particular road. And, on the whole, it may perhaps be the more probable conclusion that the eastern portion of the road was not constructed till some time after the Romans had been in possession of Macedonia.

According to the same geographer, who is the chief authority with regard to this, his own whole length was 533 Roman miles, or 4380 stadia; and although the first portion of it had two branches, namely, one from Ephesoms to Tryphaisius and another from Apollonia, yet, from whichever of those towns the traveler might cross the length of the road was the same. Into the accuracy of this statement we shall inquire further on. Strabo also mentions that the first part of the road was called in Cynopsis (στεματεια), and this name frequently occurs in the Roman writers. Thus Cicero (ad Att. iii. 7) speaks of travelling "per Cynaspian," and Cornute (R.C. ii. 19) mentions it as the point from which he left Tryphaisius. It does not, however, very clearly appear to how much of the road this name was applicable. Tafel, who has written a work on the Via Egnatia, is of opinion that the appellation of Cynopsis may be considered to extend from the commencement of the via, including the two branches from Ephesoms and Apollonia, to the town of Lychnaisa. (De Via ma. Eum. Egnatia, Proxii. p. crux. Tafel, 1843.) But this limitation is entirely arbitrary, and unsupported by any authority; and it would perhaps be a just inference from the words of Strabo to assume that the name "Cynopsis" was applicable to the road as far as Tryphaisius, as Cic. L. Nicolaus speaks of "habeec" (De Att. ii. 2). The point to be determined is, what does Strabo mean by the "first part?" The road in its whole extent he says is called "Via Egnatia," and the first part is "in Cynossipia." (Ibid. ad Cic. Eum. Egnatia, pp. 311.) From what follows it is evident that he contemplated the whole of the part at Thessalonica, since he gives the separate measurements as far as that town, which is just half the whole length of the road.

The different of 3 miles probably was in some variation in the MSS. of the historian should be observed, however, that, according to Wesseling's edition (p. 318, seq.), the distance was more or less 290 miles, owing to various texts. According to the Tra. Post. the distance was 279 miles, or 10 miles that the road was of 3 miles. Furthermore, the great distance of the distances between the places.

The last-named work gives 397 miles of the distances between Apollonia and Thessalonica, or 38 miles more than the route between Tryphaisius and the latter town. Both these routes according to the Itinerary of Claudius, and translator from Apollonia to Cynopsis. Thessalonica, or 70 miles, which is not given from Tryphaisius to the nearest town, only 33. This distance is for 16 miles of its distance, and the remainder, therefore, must be in that part of the road which lay between Thessalonica. Here the distances are as those given in the route from Tryphaisius to Cynopsis, or the exception of the portion between Lychnaisa and Thessalonica. Here the distances are as those given in the route from Tryphaisius to Cynopsis, or the exception of the portion between Lychnaisa and Thessalonica. Here the distances are as those given in the route from Tryphaisius to Cynopsis, or the exception of the portion between Lychnaisa and Thessalonica. Here the distances are as those given in the route from Tryphaisius to Cynopsis, or the exception of the portion between Lychnaisa and Thessalonica.

To the Itin. Eum. (p. 56, 4th ed.), which assumes all the places to be there given, as well as the total distance between Apollonia and Thessalonica was 300 miles; which itself may equally be
of the Itinerary, though there are several variations in the route.

Now, if we apply what has been said to the remark of Strabo, that the distance from Thessalonica to the mouth of the river they called first from Epidaurus (Durrachium) or from Apollonia, it is difficult to perceive how such a road could have been seen the case if the junction of the two branches existed in his time also at Clodiana; since, as we have already seen, it was 16 miles farther to that place from Apollonia than from Durrachium according to the Itin. Ant. and to the Itin. Hierocoll. makes it 24 miles farther. Indeed the maps would seem to show that if the two branches were of equal length, their junction must have taken place to the N. of Lake Lychnitis; the branch from Durrachium passing to the N. of that lake, and that from Apollonia to the S. But, although Barmstein, in his review of Tafel's work (in Zimmerman's Zeitschrift für klass. Alterthumskunde, 7, 1850, p. 1148), adopted such an hypothesis, and placed the junction at Hieraclea, it does not appear that the assumption can be supported by any authority.

Clodiana, where the two branches of the Via Egnatia, or Candavira, united, was seated on the river Semnus (the Trysma or Semnus). From this point the two branches of the river naturally indicated the course of the road to the E. (Lasc. Northern Greece, vol. iii. p. 312.)

We will now proceed to consider the second, or eastern, portion of the Egnatian Way, viz., that between Thessalonica and Cyzicus.

The whole length of this route, according to Strabo (v. 2), and according to Tafel (pars i. p. 29), is measured for the river just below the junction between Topirrus and Maximinopolis, and Kilidium and Tempra, between Brundisium and Trajanopolis. The Itin. Hierocoll. makes the distance only 250 miles.

Many remain of the Egnatian Way are said to be still traceable, especially in the neighbourhood of Thessalonica. (Beaumour, Voy. militaire dans l'Empire bizantin, etc., p. 520.)

VIA FLAMINIA (à Φλάμινια), one of the most ancient and important of the highways of which we know with certainty the period of construction, having been made by C. Flaminius during his censorship (b.c. 220), with the express purpose of opening a free communication with the Gaulish territory, which had been subject to subjection a few years before. (Liv. Epis. xx.) It is therefore certainly a mistake, when Strabo ascribes it to C. Flaminius (the son of the preceding), who was consul together with M. Asinius Longus, the author of the Asinian Way, in b.c. 187, and himself constructed a road from Bologna to Arretium. (Liv. xxxiv. 2; Strab. v. p. 217.) It is certain that the Flaminius Way existed long before, and its military importance was already felt and known in the Second Punic War, when the consul Sempronius proceeded by it to Ariminum, to watch the movements and oppose the advance of Hannibal. (Liv. xxiv. 11.) Throughout the period of the Republic, as well as under the Empire, it was one of the best known and most frequented of the highways of Italy. Cicero, in one of his Philippics, says there were three ways which led from Rome to Cisalpine Gaul; the Flaminius by the Upper Ses (the Adriatic), the Aurelian by the Lower, and the Cassian through the midst of Etruria (Phil. xii. 9). During the contest between the generals of Vespasian and Titus (A.D. 69) the whole course of the Flaminius Way was fully brought out, and it was felt that its possession would be almost decisive of the victory. (Tac. Hist. ii. 52, &c.) Tacitus alludes to the extent to which this great highway was at this period frequented, and the consequent bustle and crowding of the towns on its course (T. ii. 54). Most of these towns have grown up into flourishing and populous places, mainly in consequence of the traffic along the line of road.

So important a highway was naturally the object of much attention, and great pains were taken not only to maintain, but to restore and improve it. Thus, in A.D. 27, when Augustus assigned the care of the other highways to different persons of consular dignity, he reserved for himself and for Trajan the Flaminius Way, and completely restored it throughout its whole length from Rome to Ariminum, a service which was acknowledged by the erection of two triumphal arches in his honour, one at Rome, the other at Ariminum, the latter of which is still standing. [ARIMINUM.] Again, at a later period, Vespasian added materially to the convenience of the road by having a tunnel through the rock at a place called Interna, now known as Il Faro, a work which still subsists in its integrity. [INTERNI.] This remarkable passage is particularly noticed by the post Claudianus, who has left us a general description of the Flaminius Way, by which the emperor Honorius proceeded, in A.D. 404, from Ravenna to Rome. (De Vita Const. H. 494—532.) Indeed, it is evident that in the latter ages of the Empire, when the emperors for the most part took up their residence at Mediolanum or Ravenna, the Flaminius Way, which constituted the direct line of communication between those cities and Rome, must have become of still greater importance than before.

One proof of the important influence exercised by this great line of highway, is afforded by the circumstance that, like the Asinian Way, it gave name to one of the provinces of Italy in the later division of that country under the Empire; though, by a strange confusion or perverseness, the name of Flaminia was given, not to the part of Umbria which was actually traversed by the Via Flaminia, but to the eastern...
portion of Gallia Cispadana, which should naturally have been included in Asamilla. [Ital. p. 93.]

There is no doubt, from the description of Claudian above cited, compared with the narrative in Tacitus of the movements of the Vitellian and Vespasian armies in A.D. 69, that the main line of the Via Flaminia coincided with the same through the Roman Empire, but we find it given in the Itineraries with some deviations. The principal of these was between Narnia and Forum Flaminius, where the original road ran direct from Narnia to Mervania, while a branch or loop made a circuit by Interamna and Spoleto, which appears to have come to be as much frequented as the main line, so that in both the Itineraries and from Rome the Itinerary this branch is given, instead of the direct line. Another route given in the Antonine Itinerary (p. 311) follows the line of the old Flaminius Way as far as Nocera, but thence turns abruptly to the right across the main ridge of the Appennines, and descends the valley of the Potentia to Ancona. The main line of the Itinerary under the name of the Via Flaminia, it may well be doubted whether this route was ever properly so called. Before enumerating the stations and distances along this celebrated line of road, as recorded in the different Itineraries, it will be well to give a brief general description of its course, especially of that part of it seems to the modern town of Orioccoli. Orioculum was 13 M. from Aqua Fia, or 44 from Rome, according to the details of distances of the Jerusalem itinerary, which are exactly correct. The Antonine itinerary gives the distance in one place 45, in another 44 M. to Rome. (See pp. 185, 311; Itin. Hier. p. 41.) In a detailed examination of this first portion of the Via Flaminia, see Westphal, Römische Itinera, pp. 133—145; Milby, Vie degli Antichi, pp. 73—74.)

The remainder of the route must be more briefly described. From Orioculum it led direct to Rome (12 miles), where it crossed the river, and thence from Rome, filling the sinuosities of the river, and, passing altogether on the left of the river, it crossed the hills near in a straight line to N. to Mervania (Bosnagia), passing by a station: Martinus (16 M.P.), and thence to Mervania (16 M.P.), thence it proceeded to Forum Flaminius, at 3 miles from Rome. The stations on this road were according to Itin. Ant.—:

<table>
<thead>
<tr>
<th>Station</th>
<th>Distance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interamna</td>
<td>66</td>
</tr>
<tr>
<td>Forum Flamini</td>
<td>50</td>
</tr>
<tr>
<td>Spoleto</td>
<td>80</td>
</tr>
<tr>
<td>Interamna</td>
<td>66</td>
</tr>
<tr>
<td>Tres Tabernae</td>
<td>3</td>
</tr>
<tr>
<td>Farum Fugitivum</td>
<td>3</td>
</tr>
<tr>
<td>Forum Flamini</td>
<td>11</td>
</tr>
<tr>
<td>Spoleto</td>
<td>10</td>
</tr>
<tr>
<td>Fagulium</td>
<td>3</td>
</tr>
<tr>
<td>Forum Flamini</td>
<td>3</td>
</tr>
</tbody>
</table>

The position of Forum Flamini is well secured on the road, but the Jerusalem Itinerary, which gives the greater detail, makes the total distance somewhat greater. The stations as they stand are—:

<table>
<thead>
<tr>
<th>Station</th>
<th>Distance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interamna</td>
<td>66</td>
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<tr>
<td>Forum Flamini</td>
<td>50</td>
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<tr>
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<tr>
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<tr>
<td>Fagulium</td>
<td>3</td>
</tr>
<tr>
<td>Forum Flamini</td>
<td>3</td>
</tr>
</tbody>
</table>

The position of Forum Flamini is well secured at the modern road, but the road, on which its ruins are still visible. This is, however, too more than 2 miles from Fagulium, but is now placed by the Itineraries 12 miles from Nocera (Nocera) and there can be no doubt that the foundation of the town of Forum Flamini was consent.
VI A FLAMINIA.

VIA LATINA.

with the construction of the highroad itself; it was judiciously placed just at the entrance of the Apennines, where the passage of those mountains may be considered to have commenced. Thence the highway followed nearly the same line as the modern road from Polignano to Fano, skirting the main ridge of the Apennines, and the principal stations can be identified without difficulty. It passed by Helvillum (Sipilo), crossed the central ridge of the Apennines at La Scheggia (probably Ad Sessum of the Tabula), and descended into the valley of the Constanza, a tributary of the Metaurus, passing by Jules or Colles (Cufi). Inconnu (the Fano del Porto), at Forum Sempronii (Fosseombra), whence it descended the course of that river to Fanum Fortunae (Fano) on the Adriatic, and thence along the coast to Ariminum (Rimini), where it joined the Via Aemilia.

We may now recapitulate the distances as given, first, in the Antonine Itinerary (p. 125):

From Rome to

| Rostra Villa | xxiv. m.f. |
| Oriculum (Otricoli) | xvi. |
| Narnia (Narni) | xii. |
| Ad Martia (near Massa) | xvi. |
| Nervanda (Boscoova) | xvi. |
| Nuceria (Nocera) | xxi. |
| Helvillum (Sipilo) | xxiii. |
| Colles (Cufi) | xxiii. |
| Forum Sempronii (Fosseombra) | xvii. |
| Fanum Fortunae (Fano) | xvi. |
| Pisaurum (Pescara) | vii. |
| Ariminum (Rimini) | xxiv. |

These distances are all approximately correct.

The table also appears to be more general in the Julia Itinerary (p. 613), as follows:

From Rome to

| Ad Rubras (Prima Porta) | ix. m.p. |
| Ad Vicesimum | xi. |
| Aqua Viva (Osteria dell’Acqua Viva) | xii. |
| Oriculum (Otricoli) | xii. |
| Narnia (Narni) | xii. |
| Internam (Termo) | viii. |
| Tres Tabernae | iii. |
| Fanum Fugitivi (Monte Somma) | vii. |
| Spletium (Spoleto) | vii. |
| Sacraria (La Vena) | viii. |
| Trebia (Tresta) | iv. |
| Falvium (Falvium) | v. |
| Forum Flaminii (S. Gio. in Forisflumen) | iii. |
| Nuceria (Nocera) | xii. |
| Pisaia, probably Tadimium (Gualdo) | viii. |
| Herbelinium (F) | vii. |
| Ad Sessum (La Scheggia) | x. |
| Ad Sessum (La Scheggia) | xiv. |
| Interna (II Porto) | xiv. |
| Forum Sempronii (Fosseombra) | ix. |
| Ad Octavum | ix. |
| Fanum Fortunae (Fano) | vii. |
| Pisaurum (Pescara) | viii. |
| Ariminum (Rimini) | xxiv. |

The whole distance from Rome to Ariminum according to this Itinerary is therefore 223 miles; and the Antonine (following the more direct line) makes 210 miles. The Tabula adds nothing to our knowledge of this route; and the distances are much less correct than in the other two Itineraries.

The branch of the Flaminian Way which struck off from the main line at Nuceria and crossed the Apennines direct to Ancona, is thus given in the Antonine Itinerary (p. 311):

From Nuceria to

| Dubli (?) | viii. m.p. |
| Prolaquesum (Petraro) | viii. |
| Septempeda (S. Severino) | xv. |
| Treia (Br. near Pista) | xvi. |
| Auxinum (Osteno) | xviii. |
| Ancona | ii. |

Thence a road was carried along the coast by Sena Gallica to Fanum Fortuna, where it rejoined the main line of the Via Flaminia. The stations were:

Ad Assim fl. (R. Erino) | viii. m.p. |
Sena Gallica (Seneigachi) | xii. |
Ad Pirum (?) | vii. |
Fanum Fortuna (Fano) | vii. |

All the above distances appear to be at least approximately correct. (For a full and careful examination of the line of the Via Flaminia, and the distances of the stations upon it, see D’Aubrul, Analys Kréatique de l’Italie, pp. 142—162.)

VIA LABICANA (Anacapari 860) was one of the highroads that issued from the Porta Esquilina at Rome. It was evidently originally nothing more than a road that led to the ancient city of Labicum (16 miles from Rome), but was subsequently continued in the same direction, and, after sweeping round the E. foot of the Alban hills, it joined the Via Latina at the station Ad Pictas, in the plain between them and the Volscian mountains. (Strab. v. p. 237.) This route was in many respects more convenient than the proper Via Latina, as it avoids the ascent and descent of the Alban hills; and hence it appears to have become, in the later ages of the Empire, the more frequent road of the two; so that the Antonine Itinerary gives the Via Labicana as the regular highroad from Rome to Beneventum, and afterwards gives the Via Latina as falling into it. (Itin. Ant. pp. 304, 306.) But this is decidedly opposed to the testimony of Strabo (L.C.), and the usage of the Augustan age, which is generally followed by modern writers. Hence the Via Labicana will be here given only as far as the point where it joins the Latina. The stations set down in the Antonine Itinerary are merely:

From Rome to Ad Quintanas | xv. m.p. |
Ad Pictas | | |

The Tabula subdivides the latter stage into two; viz., Ad Quintanas, iii. m.p., and thence to Ad Pictas, vii.; thus confirming the distance in the Itinerary. The station Ad Quintanas was undoubtedly situated at the foot of the hill on which stands the village of La Colonna, occupying the site of the ancient LAMICUM. The line of the ancient road from Rome thither followed nearly the same course, with fewer windings, as the modern road to Palestrina and Valmontona. It is described in the article "LAMICUM." (E. H. B.)

VIA LATINA (Anacapari 860) was one of the principal of the numerous highroads that issued from the gates of Rome, and probably one of the most ancient; and is traced through the bowl of its construction, and it was doubtless long in use as a means of communication before it was paved and converted into a regular highroad. Some road or other must always have existed between Rome and Tusculum; while again beyond the Alban hills the valley of the Sacco (Tevere) is one of the
natural lines of communication that must have been in use from the earliest times. But it is not probable that the line of the Via Latina was completed as a regular road till after the complete reduction of both the Latins and Volsciains under the Roman authority. There is no doubt that Livy speaks of the Via Latina as if it already existed in the time of Coriol. (ii. 39), but he in fact uses the name only as a geographical description, both in this passage and again in the history a. c. 296, when he speaks of Interamna as a colony "qua via Latina est" (x. 36).

Neither passage affords any proof that the road was then in existence, for it is certain that there was already a way or line of communication. The course of the Via Latina is, indeed, more natural for such a line of way than that of the more celebrated Via Appia, and must have offered less difficulties before the construction of an artificial road. Nor did it present any such formidable pass in a military point of view as that of Latina on the Appian Way; the reason was it was the route chosen both by Pyrrhus when he advanced towards Rome in a. c. 280, and by Hannibal in a. c. 211. (Liv. xxvi. 8, 9.) On the latter occasion the Carthaginian general seems certainly to have followed the true Via Latina across Mount Algidus and by Tusculum (Liv. i. c.) Pyrrhus, on the contrary, turned aside to the east as he approached Pratese, which was the farthest point that he reached in his advance towards Rome.

Whichever may have been the date of the construction of the Via Latina, it is certain that long before the close of the Republic it was one of the best known and most frequented highways in Italy. Mention is made of it as one of the most important of the many roads that issued from the gates of Rome (v. p. 237), and takes it as one of the leading and most familiar lines of demarcation in describing the cities of Latium. (I. c.) It was, however, in one respect very inferior to its neighbour the Via Appia, that it was not capable of any considerable extension, and terminated at Cassilum, where it joined the Via Appia. (Strab. l. c.) There was, indeed, a branch road that was continued from Tasunum by Alliafo and Telesia to Beneventum; but though this is given in the Itineraries in connection with the Via Latina (Itin. Ant. pp. 122, 304), it certainly was not generally considered as forming a part of that road, and was merely a cross line from it to the Appian. On the other hand, the main line of the Via Latina, which descended the valley of the Sacro, received on its way the two subordinate lines of road called the Via Labicana and Via Praenestina, which issued from Rome by a different gate, but both ultimately joined the Via Latina, and became merged in it. (Strab. l. c.) Such at least is Strabo’s statement for antiquity was the ordinary course of the case in his time. But it would seem as if at a later period the Via Labicana came to be the more frequented road of the two, so that the Antoinie Itinerary represents the Via Latina as joining the Labicana, instead of the converse. (Itin. Ant. p. 306.)

The stations, as given in the Itinerary just cited, are as follow:—

Ad Decimum — x. m. p.
Roboraria — — iii. (vi.)
Ad Picas — — xvii.
Compitum Anagninum — xv.
Feroniun (Feronia) — viii.
Prasinus (Frasnuus) — vii.
Fregellinum (Capranum) — xii.
Fabraeriu (S. Giuomu in
Carico) — —
Aquinnium (Aquino) — vii.
Casinum (S. Geromu) — vii.
Tarquinia — —
Ocles (Calvi) — —
Casilinium (Capena) — vi.
Capua (Sta Maria) — —

(The four last stages are supplied by Tabula. The Antonine Itinerary gives a branch of the road that led, as above, Exam. Beneventum.)

It will be observed that, as in all the above set down, from Rome to Fregellina the Via Latina did not pass through any of the most important, the stations being merely interconnections, or places for changing horses. For the account of the importance of this line it will be necessary to describe it somewhat more distinctly.

The Via Latina issued from the Porta Corne together with the Via Appia. It was set in the half-way between that gate and the Lat. Appia (Porta di S. Sebastiano), that was raised, and the Via Latina pursued its way through the gates in the walls of Arausia and Fregellina. When, however, it reached a stone gate (now long closed) to a point 2 miles from Porta Latina, where it crosses the modern road to Rome, did its distance from the city to Albasco, the line of the ancient road was readily traced by portions of the pavement and of sepulchres, with which the Latin Way was studded. Flaminian and Appian (Juv. Sat. i. 171) describe the Via Latina as a perfectly straight line, which is marked by roads to distance by tombs and other ruins, to the Tuscanit hills. The only one of these which deserves any notice is that called the temple of Fortuna Muliebris, which is 1600 feet from one of the Via Latina, and is the ancient road's name of the Roman village, supposed to be that of Lacta, about a mile farther must be placed the Decimum, the 10 miles being under the town from the Porta Capena. Almost immediately after this point began the ascent of the Tuscanian road still preserved nearly its former direction as called Lacta Cave, and descended to the valley of the Sacco, in the plain below. The course of the ascent may be distinctly traced by remains of the pavement still visible at intervals: the second station, Roboraria (if the distance of six miles given by some MSS. be correct), must have stood in the ruins of a medieval castle called Traiani. Then at Ad Picas the distance of the road is 17 miles, which is certainly greatly above the text.

It was at this station that the Via Latina, or, and from this circumstance, with the distances given there to Fregellina we may place the site of Ad Picas somewhere at the Osteria di Mezzi Selen, about 10 miles.

Roboraria Strabo calls it 210 stades; but
VIA LAURENTINA. 1808-
to, but it is not clear whether he measured
once by the Via Latina or the Labicana (v).

The actual distance of Ferentum (con-
whence there is no doubt) from Rome is 49
and the Comitum Anagninum is correctly
1 mile nearer the city, which would exactly
with the present on the present highroad where
up to the Via Laurentina struck off direct to Laurentin-
y and the Tabula place Ad Pictas 15 miles
Comitum Anagninum, and this distance is
x it 10 miles from Boboraria, or 26 from Rome,
pressing closely with the statement of Strabo.
y, therefore, feel sure that the position above
Ad Pictas, a point of importance, as that
the two roads joined, is at least approximately

next stations admit of no doubt, and the dis-
are correct. It was at the Comitum Anag-
15 miles beyond Ad Pictas, that the Via
attained to the Lentini which was carried
down the valley of the Sacco, nearly in
the presence of the Comitum Anagninum and
both of which still retain their ancient

Fregellum (Caprona) on the Liris, it turned S. to Fabretia Nova (the
of which are still visible at S. Giovanni in
), on the right bank of the Liris. Here it
\[1\] that river by a bridge, of which the ruins
still exist, whence the course of the ancient
may be traced without difficulty through Aqui-
Casinum, Tepano and Caesaline to Vulturum, where it fell into the Via Appia.
ons of the ancient pavement, sepulchres, and
ruins mark the line of the ancient way through-
be latter part of its course. At a station in
the Tabula under the name of Ad Flexum
lies from Casinum) a branch road turned off
sufnum, whence it ascended the valley of
Vulturum to Assemini, and thence into the

of Samnium. The Antonine Itinerary repre-
the Via Latina as following this cross-road,
making a bend round by Venafra, but there
no doubt that the regular highroad proceeded
to Tepano, and from there the road be-
distinctly traced, proceeding from Tepano
ynue N. through Coacencelo and Turo to the
\[2\] of Fene, which was probably the site of the
on Ad Flexum. This would be 18 miles from
num. The Tabula gives the distance as viii,
which there is no doubt we should read xvii.
be branch of the Via Latina, already alluded to,
th was carried to Beneventum, quitted the main
at Tepano, crossed the Vulturum to Allifano,
teness was carried up the valley of the Calor
Telesia to Beneventum. The distances are thus

VIA LATENIA. (v. PRAENESTINA (η Πραιανεστίνη βίος, Strab.), was the name of one of the highroads that
issued from the Porta Equequina at Rome, and led (as
its name implies) direct to Praeneste. The period
of its construction is unknown; but it is evident that
there must have been from a very early period a high
road, or line of communication from Rome to
Praeneste, long before there was a regular paid
road, such as the Via Praenestina ultimately became.
The first part of it indeed, as far as the city of Gabii,
18 miles from Rome, was originally known as the Via
Gabina, a name which is used by Livy in the history of
the early ages of the Republic (Liv. ii. 11), but
would seem to have afterwards fallen into disuse;
and so that both Strabo and the Itineraries give the
name of Via Praenestina to the whole line. (Strab.
v. p. 238; Itin. Ant. p. 302.) In the latter period
of the Republic, indeed, Gabii had fallen very
much into decay, while Praeneste was still an
important and flourishing town, which will suf-

1 2 3 4 5 6 7 8 9 0
VIA SALARIA.

sufficiently account for the one appellation having be-
coming merged in the other. A continuation of the
same road, which was also included under the name
of the Via Praenestina, was carried from the foot
of the Campagna to Praeneste, through the subject
plain, till it fell into the Via Latina, just below
Anagnia.

The stations on it mentioned in the Antonine Iti-
uary (p. 308) are:

From Rome to Gabii       xii. M.P.
Praeneste       xi.
Sub Anagnia    x

The Tabula gives the same distances as far as
Praeneste, which are very nearly correct. Strabo
reckons it 100 stadia (156 miles) from Rome to
Gabii, and the same distance thence to Praeneste.
The continuation from Praeneste to Sub Anagnia is
given only in the Antonine Itinerary, but the
distance is overstated; it does not really exceed 18
miles.

The Via Praenestina issued from the Porta Esquili-
na at Rome, together with the Via Labicana (Strab.
v. p. 337); it passed through the Porta Praenestina
in the latter circuit of the walls, now called Porta
Maggiore; and separated from the Via Labicana im-
immediately afterwards, striking off in a nearly direct
line. About 4 miles from Rome it passed the imperial
villages of the Gordians, the magni-
数nce of which is extolled by Julianus Capitolinus
(Gordianus, 33), and is still in some degree attested
by the imposing and picturesque ruins at a spot
called Torre dei Schiavetti. (Nibby, Dizionario, vol. iii.
pp. 707-710.) Nine miles from Rome the road
passed over the valley of a small stream b of a
viaduct of the most massive construction, still known
as the Ponte di Nome; and 3 miles farther it
passes the still existing ruins of the city of Gabii.

Hence to Praeneste the line of the road was not
so direct; this part of the Compagna being in-
necteded by deep gullies and ravines, which necessi-
tated some deviations from the straight line. The
road is however clearly marked, and in many
places retains its ancient pavement of basilite lava.
It is carried nearly straight as far as a point about 5
miles beyond Gabii, where it passes through a deep
cut in the tufa rock, which has given to the spot
the name of Comacessi; shortly afterwards it turns
abruptly to the right, leaving the village of Guidicasso
(the probable site of the temple on the left), and thence follows the
line of a long narrow ridge be-
tween two ravines, till it approaches the city of
Praeneste. The highroad doubtless passed only
through the lower part of that city. Portions of the
ancient pavement may be seen shortly after quitting
the southern gate (Porta del Sole), and show that
the old road followed the same direction as the modern
one, which leads through Covi and Puliceto, and
to an inn on the highroad beyond Anagni, apparently
on the very same site as the station Sub Anagnia
(or Comprum Anagninum, as it is called in another
route) of the Itinerary.

(Westphal, Röm. Komp. pp. 97-107; Nibby,
Discovery of Rome, 523-530.) [E. H. B.]
VIA SALARIA.

and is marked in the Itineraries as 18 miles from Rome. Here the Via Nomentana again fell into the Salaria. (Strab. v. p. 228.) Hence to Raste the latter road traversed a hilly country, but of no great interest, following nearly the same line as the modern road from Rome to Raste. The intermediate station of Ad Novas or Vicusorum, as it is called in the Antonine Itinerary is still marked by ruins near the Ostara Nuevo, 32 miles from Rome, and 16 from Raste. Here an old church still bore at a late period the name of Vico Nuevo.

The stations on the original Via Salaria, from Rome to Raste, are correctly given, and can clearly be identified.

From Rome to

Eretum (Grotta Marosae) - xviii. M. P.
Vicus Novus (Ost. Nuevo) - xiv.
Raste (Raste) - xxvi.

From Raste the Via Salaria (or the continuation of it as given in the Itineraries) proceeded nearly due E. by Cutiæa, which is identified by its celebrated lake, or Cas de la Salle, to Antocrenus (Antrodoco), situated at the junction of two natural passes or lines of communication through the central Apennines. The one of these leads from Interocres to Amoretum, in the upper valley of the Arentus, and was followed by a cross-road given in the Tabulae, but of which both the stations and the distances are extant. The other the main valley of the Velinus, and near nearly due N., was ascended by the Via Salaria as far as Tableau, 16 miles from Interocres, and near the sources of the Velinus. Thence that road crossed the ridge of the Apennines and descended into the valley of the Tronto (Truentus), which river it followed to its mouth at Castrum Truentinum, passing on the way by the strongly situated city of Asculum (Ascol). The distances on this line of route are thus correctly given in the Antonine Itinerary (p. 307):

From Raste to

Cutiæa (near Paterno) - viii. M. P.
Interocres (Antrodoco) - vii.
Tableau (near Crota Rata) - xvi.
Castrum Truentinum - xx.

From this last point two roads branched off, the one turning N., and proceeding along the coast of the Adriatic to Ancona; the other proceeding S. along the same coast to Castrum Novum (near Giulia Nuevo), and thence to Adria (Adri). The latter branch is given in the Itinerary as a part of the Via Salaria; but it is clear that neither of them properly belonged to that highway, both being in fact only portions of the long line of road which followed the coast of the Adriatic continuously from Ancona to Brindisi, and which is given in the Antonine itinerary in connection with the Via Flaminia (Itin. Ant. pp. 313-316). (The course of the Via Salaria is examined, and the distances discussed in detail by D'Anville, Analyse Geographique de l'Italie pp. 165-169.)

VIA TIBURTINA. [Via Valeria.]

VIA TIBURTINA, a name found in inscriptions, and noticed by the Notitia and Curseus among the roads that issued from the gates of Rome, was probably the road that is marked by the route of the Via Flaminia at Sasa Ubu, and followed the right bank of the Tiber until it rejoined the Via Flaminia, between Acqua Viva and Borgoetto. The existence of such a road is known from remains of it still visible; and it is the only one to which the name of Via Tiberina can well be applied. (Westphal, Rom., supp. pp. 134, 138.)

VIA TIBURTINA. [Via Valeria.]

VIA TRAJANA. [Via Appia, No. 4.]

VIA VALERIA (Via Octavia 880, Strab.), one of the most celebrated and important of the Roman highways, which led from Rome, or, more strictly speaking, from Tibur, to the lake Fucinus and the land of the Marsi. It was probably the road which certainly seem to refer to cross-roads in the neighbourhood of Rome; and it is very improbable that the construction of so celebrated a highway as the Via Valeria should not have been more distinctly stated. (Livy. ix. 43.) The Via Valeria, indeed, was properly only a continuation of the Via Tiburtina, which had led from Rome to Tibur; and though the Itineraries include the whole line of route under the name of the Via Valeria, it appears that the distinction was still kept up in the time of Strabo, who distinctly speaks of the Valerian Way as beginning from Tibur, and leading to the Marsi, and to Cornitinum, the metropolis of the Peligni (Strab. v. p. 238). The expressions of the geographer would naturally lead to the conclusion that this road was in his time carried as a regular highway as far as Cornitinum; but we learn from an inscription, that this was not the case, and that the regularly constructed road stopped short at Cerfinnia, at the foot of the Mons Imera or Forca di Caruso, a steep and difficult pass, over which the highway was not carried till the reign of Claudius, who at the same time continued it to the mouth of the Aretinus. (Orell. Inscr. 711.) It appears that the portion thus added at first bore the name of the Via Clandia Valeria (Inscr. l.c.); but the distinction was soon lost sight of, and the whole line of route from Rome to the Adriatic was commonly known as the Via Valeria. (Itin. Ant. p. 308.) It will be convenient here to adopt the same usage, and consider the whole course of the road under one head.

The Via Tiburtina, as the road from Rome to Tibur was properly called, must undoubtedly have been of very ancient origin. There must indeed have existed from the earliest ages of Rome a frequent highway or communication between the two cities; but we are wholly ignorant as to the time when a regularly made road, with its solid pavement and all the other accessories of a Roman via, was constructed from the one city to the other. The road as it existed in the time of the Roman Empire may be distinctly traced by portions still remaining of the
VIA VALERIA.

Pavement, or by sepulchres and fragments of an-
cient buildings, so that no doubt can exist as to its
precise course. It quitted the original city by the
Porta Equina, passed through the Porta Tiburtina
(now Porte S. Lorenzo) in the walls of Aurelian, and
then, on the right line to the Anio, which it crossed
by a bridge about 4 miles from Rome. This bridge,
now called the Ponte Marmoreo, is in its present state
the work of Narses, having been restored at the
same time as those on the Via Salaria and Nomentana,
after their destruction by Tito, A. D. 549. From this bridge the ancient route of the Via Ar-
num, called the Via Salaria, passed along the same
channel as far as the Lago di Tivoli, a small lake
or pool of sulphureous waters, similar in charac-
ter to the more considerable pool called the Solferino
or Aquae Albance, about 2 miles farther on, and
a mile to the left of the highroad. Leaving this
on the left, the Via Tiburtina proceeded almost perfectly
straight to the Ponte Laccus, at the foot of the hill
of Tivoli, where it recrossed the Anio. There can
be no doubt that this bridge retains its ancient name
of Ponte Laccusus, though this is not mentioned by
any ancient author; but the origin of the name is
evident from the massive sepulchre of the Planzian
family (a structure not unlike the celebrated tomb
of Csesca Moscel on the Appian Way), which stands
outside the district walled by which was constructed
by M. Planzianus Laccusus, who was censor together
with Tibes-

rion in the reign of Augustus. From the inscription
as an ancient milestone it appears that this part of
the road was constructed by him at the same time; and
it is probable that the original Via Tiburtina was car-
ried from the Lago di Tivoli in a different direc-
tion to the left, as to leave the Aquae Albace on the
right; while the road constructed by Planzian, like the modern highroad,
passed between that lake and Tibur. The 14th
milestone was found near the spot where the road
crosses the artificial channel that carries off the
waters of the lake. From the Ponte Laccusus the
ancient road ascended the hill of Tibur by a very
steep and straight ascent, passing through or under a
portion of the vaulted substructions of the so-called
villas of Macenas. [TIBUR.]

The Itineraries all agree in stating the distance
of Tibur from Rome at 20 miles; but it in reality little
exceeds 18 by the direct road, which crossed the
Ponte Laccusus, as above described. The Tabula
Ferrata gives the Aquae Albace as an intermediate station,
best places is 16 M. P. from Rome, though the true
distance is only 14.

From Tibur the Via Valeria ascended the valley
of the Anio, passing by the town of Varia (Visconti),
8 miles from Tibur, to a point marked by an inn,
owned Cesaris Ferrazzi, 5 miles beyond Vice-
varia and 18 from Tivoli. More distant points, where the
Anio was an ancient bed, is evidently the site of
the station ad Lactunam of the Tabula, whence
a side road struck off to the right, ascending the
upper valley of the Anio to Sublacquem (Sedioso),
whence the road derived the name of Via Sub-
lacquem, by which it is mentioned by Frontinus (de
Augusta, c. 15). The road is given in the Tabula,
but in so confused a manner that it is impossible to
make it out. Sublacquem was in reality 48 miles
from Rome by this route, or 28 from Tibur.

The Via Valeria, on the other hand, turned to the
left at the Ostera Ferrazia, and crossed the hills to
Carseoli, the ruins of which are still visible at some
distance nearer Rome than the modern village of
Carseoli. Thus it ascended a steep ascent,
where portions of the ancient via
pavement and substructions, a site which has
ascended again into the basin of the Lago Lazio.
After passing by, rather than through. From from
the hills of Carseoli it descends to the valley of
fennia, the site of which is clearly marked
spot just below the village of Coll Armellina. [Carseoli.]

Here, as already mentioned, the Via Valeria terminated; but the circumstance:
constructed by Claudius, and given to the
aries, ascended the steep mountains of the

distance above given amount to the

The Ateneus, on the banks of which sea

Influence with the Giano, stood the city of

Three miles from that city was a huge

Ateneus (near the site of the present Frosinone)
which constituted an important marine

[ATENAE] Below this point the true line of
a narrow pass or defile, through which the Via
Valeria also was carried. The site of

The stations 14 miles in the Itineraries, 15 miles
from Cicero,
be placed at the Ostera di S. Filare, as the
the village of the same name. There it ascended the valley of the Ateneus, which is
which is correctly placed by the Itineraries
_from Interpromont, and 9 beyond Tese (as

distance above given amount to the

from Rome to this point are as follows:

Rome to Tibur (Tivoli) -

Corneali (Rm. near Corbi) -

Alba Fucensia (Alba) -

Cerfinamia (Sta Felice) -

Cerfinium (S. Felice) -

Inclamna (Ost. di

Valensino) -

Tese (Chio) -

[Ten.]

The distances stated in parentheses are
the

suggestions by D'Anville, which leave no doubts as to the actual general correctness of the result thus obtained, as
confirmed by a statement of Pliny (iii. 5, 20.
he estimates the breadth of Italy in its entire
as measured from the mouths of the Tese to
the

of the Ateneus at 136 miles. Here the Via

the Via Valeria leaves little doubt that the measure

taken along the Via Valeria. Now the
time and distance is 215 miles to

Tese to, or 125 miles to the main

Ateneus; and if to this be added 16 minutes

to Oesia, the result is 141 miles, agreeing
5 miles, with the statement of Pliny.

[For a full examination of this whole line see
D'Anville, Analyse Geogr. de l'Italie, pp. 179,

The Via Valeria and the first part of the

are also described and examined by Wustan, in
Komp. pp. 106—131, and Sibth., Vet digiti

The proper termination of the Via Valeria,

by Claudius, was undoubtedly at the

The Ateneus. But the limits of the

in point of time to that which it places at

Tese; but this distance is much less true:
we should perhaps read 34 M. For pr

probability is, that at the mouth of the Ateneus a
line of road previously existing along the coast of the Adriatic, and which, unless lying
properly to any of the three highways then

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VICUS AQUENSIUS.

p. 438.) Variously identified with *Villa saltana* and *Villarossa*. [T. H. D.]

VICUS AQUENSIUS. [AQUABONUMERUM.] VICUS CÆCILIUS, a place in Lusitanus, located near Augusta Emerita, to Caesar Augustus. (Ist. Ant. p. 434.) Variously identified with *Narbonconnensio* and *Oe- terum*. [T. H. D.]

VICUS CUMINARIO, a place of the Cappadocian in Hispanic Tarragonensis, somewhat S of the Tagus, and E of Toledo. Probably the modern St. Vicencio, where it is said for its vicinitas. (Morales, Aspin. p. 77; Floris, Exp. Supgr. v. p. 23.) Others have identified it with Oesum and Osea. [T. H. D.]

VICUS DOLCIUSF, in Gallicus. The name occurs only on an inscription found at *Halisphens*, near Burgos, the ancient *Gensicua* (GÉNÉCIA). Vicus Dolensus may be the name of *Halisphens*, (Uxer, Gàllic.).

VICUS HELENAR, in Gallia, mentioned by Sidonius Apollinaris (Major. Carmina. 5. 216), in the country of the Aetates; but geographers disagree about the site. Some place it at *Hedes* or *Hedensis*, on the Camashe, but that river is in the country of the Morins. Others fix it at a place called *Lema*, and others at *Lemetoc* (G. L.)

VICUS ICTIMULTOR. [ICTIMULUM.]

VICUS JULII or ATURAS, in Aquitania. The name Civitas Aetensium occurs in the Notitia of the Gallic Provinces. The name Aetates also occurs in Sidonius Apollinaris (i. sp. 1). In the passage of Tibus, cited under *Arvoca* (Vol. I. p. 336) *Aetare* is said to be a corruption of Scaliger, the MSS. having *Arx*:

"Scene trossemari fortis millita victus Atur;"

but the great critic is probably right.

At the council of *Agde* (Agatha), A.D. 506, there is a subscription by a bishop "de civitate *Vico Juli*," and the same name occurs in Gregory of Tours. D'Avrille affirms that Aetare and Vican Julii are the same place, relying on a Notitia, where we read *Civitas Anstoeriana Vico Juli." The name of the river Ataur was also given to a people Aetare, who have given their name to the town of Avero, which is on the *Adour*. (D'Avrille, Noticia, s. c.)

VICUS JULIUS, in Gallia, is mentioned only in the Notitia of the Empire as a post under the order of general residing at *Magonstania* (MAGONSTIA). It is placed between *Taurus* (Tauris-Zabara) and Nenetus (Sperici). D'Avrille supposes Vican Julii to be *Germarissium*, at the place where the Quenes enters the Ebro.

VICUS MATRINUL. [VIA CASTELLA.]

VICUS NOVUS. [VIA SALARIA.]

VICUS SPACORUM. [SPACORUM VICUS.]

VICUS VARAVANUS. [VIA ARVIALE, No. 5.]

VIDEOS (Oleus), a small coast river in the west of Germany, between the Rhinen and the Assia (Vol. ii. 11. 1, Marxian. p. 51), is probably the same as the Wicht. [L. E.]

VIDEOS (Oleus), a river in Gaul, and according to Cassiodorus (p. 1411), the Rhine. Others identify it with the *Ouleer*. [T. H. D.]

VIDURIA or VIDUBIO, in Gallia, appears in the Table on a road from Andernachum (Tentos) to *Catalia*, which is *Cataliense* (Chadson-sur-Seine). The road passes through *File or Tire* (TIRE) to Vi- dubia. The distance in the Table between *Tire* and *Chobos*, 39 leagues, is correct; and it is 11 in *Tire* to *Vidubia*. D'Avrille sees *Vidua* at Bourn, on the little river Fos, a branch of the *Sarthe*. D'Avrille suggests *Vidurini* to the Romans, who renamed it *Veneti* between the Viducasses and the Lepor. But the Viducasses are between the Saône and the Loire. The boundary between the Viducasses and the Saône is indicated by a new *Exs* (Vines), which often occurs in French poetry.

There is a place named *Vex R.* SW. of the department of Calvados, some distance from the left bank of the *Orne*. This place is mentioned in the tithe rolls of the surrounding abbey of *Fontenay*, on the other side of the Orne, under the name of *Vicinnus* or *Vexius*, which *Vicis* is a manifest corruption, as *Dac-shows*, like *Tricaus*, *Trecas*, *Trias* and *Vicinus*. There is or was a small gymnasium, fragments of mosaics and statuary, and a great number of medals of the imperial period, besides other remains. In 1854, at the date A.D. 238, found on the spot where this city had temples and altars erected to *Minera* and *Mars*, and to Mercury. (Nouv. Essai sur le Vexin, by M. L. Abbe Deleuze, f. 270, lith. by Richard et Huret, (Caux et Vexin).)

The name of this old town is unknown, but remains show that it was a Roman city, prev. built on a Celtic site; and several Roman buildings are found. Some geographers suppose it to be Aramea or Aramesium, in the vicinity of the city of *Dassanech,* to *Fix.* But the site of Aramea is doubtful. [ADAMOTTIS, D'AVRILLE,]

VIENNA (VIENNE, VENIO, VICINIA, VENIA, VIESSA, VIENNA, VIESSA, or VIENNA), a city of the Allobroges (Vol. i. 10. 3), in Gallia Narbonensia, on the east bank of the *Barthes*, and only the town which Pusilus built on the Allobroges. Stephanius (s. n. Novac) gives this form of the word and an Albian site near Aosta, and he suggests also Roscoves and Roscoves for a form of the name. He has preserved a tradition that Vienna being a Cretae colony from *Razius*; and accordingly, if this were true, it is Hellician. Dion Cassius (xvi. 50) has a story about some people being expelled from Vienna, the Allobroges, but he does not say who they were. [L. E.]

The position of *Vienna* is easily found by name and by its being on the east of the *Rheine* and the east side of the *Rhine*. It is a city, however, as *D'Avrille* observes, in the *Alpine* Itinerary, which makes Vienna xvi. from *Nimmern,* and adds the remark that by this it is xvi. The number xvi seems abs-
VIENNA.

It is remarked, too, that Seneca (De Morit., c. 6) says that Claudius was born at Lugdunum (Lyons), "ad sextum decimum lapidem a turribus," The real distance from Vienna to Lyons is about 17 M. P.; but Pausanias says that the territory of Lyon may have a narrow strip on the south side of the Rhône. The road to Vienna is about 23 M. P. from Lugdunum, unless it be one on the west bank of the Rhône. Strabo (iv. pp. 184, 186) makes the distance between Lugdunum and Vienna 200 stadia M. P., which is too much.

Furtur habere meae, si vera est fama, libellus.
Inter delicias pulcrum Vienna suas.

liny says that his works were in the book sellers' houses at Lugdunum. [LUGDUNUM.] These facts set a curious contrast between the book trade in each provincial town under the Empire and at present day, when a man would not find much. Vienna was also noted for the wine (Martial, xiii., 1) that grew in the neighbourhood; and some of the best wines of the Rhône are still made about sea. The town is on the division of Narbonensis named Vienne. The modern town of Vienne is in the department of the river Gare, which flows through the Rhône. The modern town is in the valley of the Gare, and extends to the banks of the Rhône. The Roman town was placed on two sides of the Rhône. There are seven foundations of the massive Roman walls above 1000 feet in circuit which enclosed Vienna. These are, even in the weakest parts, were about 20 feet thick; and it appears that there were round towers at intervals. There are at Vienne the remaining some arches, which are supposed to have formed a entrance to the Theatre. They are commonly called triumphal arches, but the arches [VINCENNES], is now a Museum, and contains some valuable ancient remains and inscriptions. This building is the Corinthian order, with six columns in front and eight on each side; the columns are above 35 feet in diameter, and 35 feet high, including the use of the capitals.

VIGESIMUM, AD. 1309

There is a singular monument near Vienna, sometimes called Pontius Pilate's tomb, there being a tradition that Pilate was banished to Vienna. But even if Pilate was sent to Vienna, that fact will not prove that this is his monument. It is a pyramid supported on a quadrangular construction, on the side of which there are four arches with semicircular arches at the top; and there are columns at each of the angles of the construction. Each side of the square of this basement is about 21 feet long, and the height to the top of the entablature of the basement is nearly 22 feet. The pyramid with its smaller base rests on the concrete part of the construction; it is about 30 feet high, and the whole is consequently about 52 feet high. The edifice is not finished. It has on the whole a very fine appearance. There is a drawing of it in the Penney Cyclopaedia (art. Vienna), made on the spot in 1835 by W. B. Clarke, architect.

The remains of the amphitheatres have been found only by excavation. It was a building of great magnitude, the long diameter being above 500 feet and the smaller above 400 feet, which dimensions are about the same as those of the amphitheatre of Verona. It has been used as a quarry to build the modern town out of. Three aqueducts supplied Vienna with water during the Roman period. These aqueducts run one above the other on the north side of the hill which borders the left bank of the Gare, and they are nearly parallel to one another, but at different elevations. The highest was intended to supply the amphitheatre when a naumachia was exhibited. There are also remains of a fourth aqueduct large enough for four persons to walk in upright and abreast. This aqueduct was completely entirely constructed underground, with a fall of about one in a thousand, and for the most part lined inside with a red cement as high up as the spring of the arches.

The Roman road, sometimes called the Via Domitia, ran from Arelate (Arles) along the E. side of the river to Lugdunum (Lyons). Where it enters Vienne, it is now made up to the foundations of the modern town, on the edge of the ground, and this depth increases as it goes farther into the town. It is constructed of large blocks of stone. Another road went from Vienna to the Alpis Graia (Little St. Bernard) through BEROBITUM; and it is an interesting fact to find that several villages on this road retain names given to them in respect of the distance from Vienna; thus Septème is 7 miles, Opière 8 miles, and Dio- mos 10 Roman miles from Vienna. Another road led from Vienna through Gulare (Grenoble) to the Alpia Cottia (Mont St. Genève). (See Richard et Hocquart, Guide du Voyageur, for references to modern works on the antiquities of Vienna, and particularly M. Moreau's work, Svo. Vienne, 1819, which contains the whole of the above notes.) Under this is proposed by the Académie des Inscriptions et Belles Lettres; also the references in Uberti, Gallien, p. 453.)

VIGESIMUM, AD. 1. A station in Gallia Narbonensis, the distance of which from a given point determined its name, as we see in the case of other names of places derived from numbers [DECIUM, AD; VIENA.] The place is xx. M. P. from Narbo (Narbonne) on the road to Spain, and may be at or near a place called La Palme.

2. There is another Ad Vigesimum which occurs in the Itin. of Bordeaux to Jerusalem, on the road from Toulouse. These numerals show that such cities
had the privilege of reckoning their roads from the capital to the limit of their territories, where a Fines often occurs. [Fines] (D'Avnllle, Notice, &c.)

[V. L.]

VILLA PAUSTINI, a place of the Iceni in Britain, on the road from London to the northern boundary wall. (Itis. Ant. p. 474.) Camdeon. (p. 294.) In 1837, St. Edmund's Bergh; but others have placed it near Tadworth, at Welshot, and at Tavistock. Fornv. [T. H. D.]

VIMINA CIUM (Osbadna), Ptol. iii. 9. § 3, an important town of Moesia Superior, lying somewhat E. of the mouth of the Margus, and connected with Constantine by a highroad which passed through Naissus. (Itis. Ant. p. 133; Itis. Hieroc. p. 284.) It was the head, in the 1st century, of the Leg. vii. Claudia. (Fb. cf. Estrac. ix. 13.; Procop. de Aed. iv. 6. p. 287.; Theophyl. i. 5. viii. 12. 4c.) By the later Greeks the name is written Byxadnna. Variously identified with Roma or Rama, and Conocia. (Cf. Marcell. Demeok. ii. p. 10.; Mannert. vii. p. 78.)

[V. T. H. D.]


VINCIA, a town of Moesia Superior, between Drusus Auerum and Margus, and 6 miles from the Rhine. (Itis. Ant. p. 133.) In the Itis Hieroc. (p. 54.) it is mentioned as Vincus. Later, it identifies itself with Semodium. [T. H. D.]

VINAM. [Bingum.]

VINDA (Osbadia, Ptol. v. 4. § 7), a place in Galatia, between Pessinus and Ancyrna, near the modern Tatie. (Itis. Ant. pp. 201. 202.) [L. S.]

VINDALUM, or VINDALIUM (Osbadia), in Gallia Narbonensis, a place where Domitian Ammianus, in 405, gave the name, is deformed. [Gallia Transalpina, vol. i. p. 954.] Strabo (iv. p. 185) says that Vindalum is at the confluence of the Sul- ges [Scalius] and the Rhéna. Florus (iii. 2) names this river Vindelicus or Vindelicius. The Sulges is the Sorpes. D'Avnllle, relying, as he does often, on a mere resemblance of names, would place Vindalum in Lusitania, which is about a mile from the confluence of the Rhéna and the Sulges. Others would place Vindalum at Port de la Tsaille, the place where the Sorpes joins the Rhéna. [G. L.]

VINDANA PORTUS (Osbadna Lyc), a bay on the north-west coast of Gallia (Ptol. ii. 8. § 1), and placed by Polybeds between the mouth of the Herus [Hercules] and the Premontum G-Basium. D'Avnllle supposes the Vindana to be the bay of Marsb- amus, at the bottom of which was the capital of the Veneti, or Visorges. Other geographers have made other guesses: the bay of Dersurus, the mouth of the Herus, and others still.

[V. G. L.]


VINDELICA (Osbadia or Berdicia), the most western of the four Danian provinces of the Roman empire. In the time of Augustus, it formed a distinct province by itself, but towards the end of the 1st century after Christ it was united with Rhaetia. At a still later period the two countries were again separated, and Rhaetia Prope, under the name Rhaetia Prima, and Vindelicia under that of Rhaetia Secunda. We have here to speak only of the latter or Vindelica, as it appears in the time of Augustus, when it was called the north by Germania Maris, that is, Danube and the Valthin. Hadriani or Luba, west by the territory of the Helvics, the south by Rhaetia, and on the east by Syria. So it was which it was separated by the river Office. The line of demarcation between Vindelica and Rhaetia was probably anywhere, but was a probability formed by the rivers of the Alps. Vindelica accordingly embraced the eastern parts of Scythia, south-west of Badon, the southern part of Vindelicæ, Boecaria, and the northern part of Thir. (Itis. Ant. § 12. 13. § 1. viii. 7. § 1; Sext. Rel 8. An- dren. ii. 4.) The country is for the most part small, and only its northern waters and two rivers flow into the Rhine. The Laces, a small lake belonging to Vindelica, is in the south corner of the province.

[V. T. H. D.]

The inhabitants of Vindelica, the Vindics, were a kindred race of the Rhaetii, and in the time of Augustus certainly Celts, not Germans, as some have supposed. Their name contains the root Vins, which also occurs in several other Germanic names, such as Vindobona, Vindemser, Vinca, and others. [Zeuse. Das Deutschen, p. 220.; Rb. ii. 131. p. 134.] Strabo speaks of a river which flowed through the country, and which is now called the Line, one of the main streams of the Rhine. The Chief, Vindelius, is called Vindicius in the North. The Laces, a large lake, is near the city of Vindelica.

[V. T. H. D.]

The principal tribes into which, according to Scyl, Pliney, and Pliny, the Vindics were divided were the Binghi, Iunicatā, Luni, and the Genetri. Strabo (iv. p. 187) and 42. After their subjugation the Tribeni, many of them were transplanted to other countries. (Strabo. viii. 5. 207.; Dain. iv. 42.)

[V. T. H. D.]

The VINDENS, a place in Upper Moesia, on the road from Naissus to Scodra. (Tob. Ptol. vii. 2. 18.)

[V. T. H. D.]

VINDERSER (Osbadnaes carnegia, Ptol. ii. 2. § 8), a little river on the E. coast of Batavia, which falls into the Rhine by Elnam, and is not so far as the Rhine.

[V. T. H. D.]

[VINDIL. [Vindall.]

[VINDILIS INSULA, on the Atlantic coast of France. (Itis. Ant. p. 454.)]
VINDBUMAGUS (Ostobuxarensis), in Gallia Narbonensis, one of the two cities which Ptolomy (II. 10. § 10) assigns to the Volcae Arecomici. There is nothing to determine the position of Vindomagus, except the fact that there is a town Figus, where some remains have been found. Le Núée, in Nîmes, and on the southern border of the Cévennes. [G.L.]

VINDOLUM, a town belonging probably to the Belgae in Britannia Romana on the road from Venta Belgarum to Calleva. (Itin. Ant. pp. 483, 486.) Horsey (p. 459) identifies it with Dorchester; others have sought it at Aldershott, and at Whitchurch. [T.H.D.]

VINDOMORA, a town of the Brigantes in the N. part of Britannia Romana. (Itin. Ant. p. 464.) It is commonly identified with Ebchester at the NW. boundary of Durham (Horsey, p. 399), where there are remains of a fort, and where Roman antiquities have been discovered. (Cf. Camden p. 1086; Philostr. Trans. No. 278.) [T.H.D.]

VINDONISSA, in Gallia, is mentioned by Tacitus (Hist. iv. 61, 70). It was the station of the twenty-first legion, A.D. 71, which entered Raiaestia from Vindonissa. The place is Windisch, in the Swiss canton of Aargau, near the junction of the Aar, Reuss, and Limmattal. Vindonnas was once a large place, and many Roman remains of the Franks are found there. In the Basisgrobe there are traces of an amphitheatre, and on the road from Brunnberg to Königfelden the remains of an aqueduct. The name of the XXI. Legion has been discovered in inscriptions found at Windisch. Near Windisch is the former convent and monastery of Königfelden, where some of the members of the fourth century are buried. Several Roman roads help to fix the position of Vindonissa. The Table places it at the distance of xxi. from Augusta Rauracorum (Augusta) [Augusta Rauracorum]; and another road went from Vindonissa past Vitodurum [Vito- durum] to Arbor Felix in Raiaestia. Vindonissa is named Vind in a Punicic of Constantine by Euenus, and Castrum Vindonissae in Macrob. Satyr. quoniam in the Notitia of the Gallic Provinces, When Christianity was established in these parts, Vindonissa was the see of the first bishopric, which was afterwards removed to Constantia. In the third and fourth centuries Vauda and Alemanni damged the town. The Huns afterwards ravaged Vindonnas, and Childebert king of the Franks destroyed it in the sixth century. (D'Anville, Notice, etc.; Ernesti, Note on Tacit. Hist. iv. 70; Niegebaur, Neueste Gemäße der Schweiz.) [G.L.]

VINIIole, a place of the Oretani in Hispania Tarraconensis, between Acatnici and Montesa Basia. (Itin. Ant. p. 402.) Variousley identified with Hisono and as a place on the river Borona. [T.H.D.]

VINNIUS. [Vinum].

VINNOVIA (in Ptol. Osorvovia, ii. 3. § 16), a town of the Brigantes in the N. of Britannia Romana. (Itin. Ant. p. 463.) Now Winchester near Bishop Auckland, with remains of Roman walls and other antiquities. (Camden, p. 943.) In the Not. Imp. and by the Geogr. Rev. (p. 81) it is called Vinnumburos. [T.H.D.]

VINIUM (Obrovae; Vence), in Gallia Narbonensis, the chief town of the Naruii. [Narbon.] Inscriptions have been found at Vence with the words Civit. Vinct.; and in the Notitia of the Gallic Provinces it is placed in the Alpes Maritimae under the name of Civitas Vintium or
VENZELA.

Venciemium. Vence is in the department of Var, near the river Var. (D'Anville, Notice, etc.) [G. L.]

VENZELA (Ostria).a town of Galatia, in the territory of the Tectosages. (Ptol. v. 4. § 8.) A second town of the same name is mentioned by Ptolemy (v. 5. § 6) in the north-east of Phasida. [L. S.]

VIETAVSCESSIONIS PAGUS. MARSUAS. [MART.LIB.]

VIPITENUM, a town in Rhodia belonging to the Vencesates, situated between Veldidena and Tridestum. (Hist. Ant. pp. 275, 280.) Some place it in the Oen-Wipidhal; others identify it with Stenning on the Eseach, at the foot of the Bres.

[TH. D.]

VIPOCISANNA, a place in Mauretania Tingitana, on the road from T molecina to Tingina. (Hist. Ant. p. 23.) Minner (x. pt. ii. p. 487) supposes that it is the place called Prisciana by Mela (iii. 10. sub fn.), and Hervierina or Triarchs by Ptolemy (iv. 1. § 14). The same author identifies it with Merola, whilst Lapis takes it to be Soe-El-Arba, and Graber of Hemoac, Der-el-Hammara. [T. H. D.]

VIPACELLUM (Badočagov, Ptol.), a town of Emesa, mentioned only by Ptolemy (iii. 1. § 47), who places it among the inland towns in the NW. corner of that country. It is supposed by Chervier to be represented by Verrocava or Verrecioia in the mountains between the Sericio and the Meyrus (Cever. Ubl. p. 75), but the identification is very doubtful. [E. B.]

VIRES (the Wares), a small river in the territory of the Liciarii in Vindelicia, a tributary of the Liens, which joins it a little below Auguste Vindelicinit. (P. Dian. Langsd. ii. 13; Vences. Fort. Fami. S. Mart. iv 646, where it is less correctly called Virdo or Vinds.)

[L. S.]

VIRGULAE. [Bsguliæ, Vol. I. p. 293, a.]

VIRIALLUM. [Correcta, Vol. I. p. 691, a.]

VIRIUM (Oldepre), a place in northern Germany, mentioned only by Ptolemy (ii. 11. § 27), was probably in the territory of the Sidini, on the site of the modern town of Wustrum on the Oder. (Westein. Gersoniuz, p. 275.)

[L. S.]

VIROCOONIA (Oldeprewurz, Ptol. ii. 3. § 19), a town of the Cornavi in Britannia Romana, on the road from Devil to Lendinaria, with a bridge from Mercia to Ostrea (v. 4. 482, 484). It is the town called Ursoscum in another route of the Itinerary (p. 469). Now Wustrum, with ruins not marked. (Craw. p. 653.) [T. H. D.]

VIROCOONUM. [Virocenchereus.]

VIRI MAGUS. [Ermaprice.]

VIROONUM (Nat. Imp.), a fort or castle at the N. boundary of Britannia Romana, and in the territory of the Etrurians, the station of the Cohors v. Nor. 14. (Car. Inc. p. 1023) it lies near Woresk (Wernesburg), which others seek it on the S. coast of Saxon Frisia, and at Frisand. [T. H. D.]

V.V.: ESCHATA (Oseimewurz, Ptol. ii. 6. § 33), a town of the Arcirisons in Hispania Tarraconensis, on the road from Saro to Almedina (Flam. Ant. p. 354, Flam. Inc. ii. 4.), is called Bama, Androis. [P. V.]


VIRIMACHIA, in Gaia in the Table, Viroscianum, is placed on a route from Casaezus (Cased) to Tarraconum (Terracina). The Antonine itinerary fixes it xvi. from each. The distances in the Table do not agree always. In 1514 a mission of C. Janus Conser was dug up at Woresic,

and some time afterwards another shaft of the Antonines. There is a tradition that the remains of an ancient edifice have been seen and a fragment of a statue (Rest, Remains Romanesque and Galician in France, p. 134. [P. V.]

VIRIBUS (Oldepre, Ptol. ii. 3. § 5), a promontory on the N. coast of Frazera Barbarus, and the most N. point of the island, is apparently the present Dunguy-Hesil (Gaum. 1280.) [T. B.]

VIRIBUS. [Var.]

VIRIDUSNUM (Oldepre). One of the 40 important towns in the interior of Sosian, near Noria, and on the road from Aquileia to Lezian (Plin. ill. 37; Ptol. ii. 14. § 5; Segm. Erup. § 15; Bepesov; Said. s. a. Bepesov; Fl. Ant. 1. 14. Tab. Pest., where it is called Varumis.) From its withstanding its importance, which is evidenced by a widely scattered remains of the village is known, except, from inscriptions, the fact that a Roman colony, with the surname of Cari (Gruter, Inscript. p. 569; Orelli, Inscript. p. 5074; comp. Minich, Noriana, vol. i. 212.)

2. A town in the country of the Sicanos, of unknown site, and mentioned by Ptolemy (ii. 11. § 27). [L. S.]

VIRBUS (Oldepre desched, Ptol. iii. 5. § 48), is in the N. part of the W. coast of Hispanic in variously identified with the Lassos and the Allosos. [T. E.]

VIRISSIBIRU (Odubrugy, Ptol.), a tribe in the north coast of Germany, about the source of the Tura and placed by Ptolemy (ii. 11. § 21) as being in Quadri, in the district to which Tascos (see 43) assigns the Gotland. [T. E.]

VIRCOMNTIO (Odubrugy, Ptol. ii. 11. § 1) a town of the Polendoine in Hispiana Tarraconensis, perhaps Viresco or Vizersco.

[V. E.]

VIRPI (Osdewro), a tribe in the north-western Germany, is mentioned only by Ptolemy (ii. 11. § 10); nothing certain can be said as to the present district they inhabited. [V. E.]

VIRSTULA, VISTILES (General, grave, red, a rivulet or brook). One of the 10 rivers of Germany, separating according to Ptolemy (vii. 10. § 2; comp. ii. 11. § 4, iii. 5. § 51) from Sarmatia, while Pamp Mar, who calls the river Visula, describes it as being on the boundary between Scythia and Sarmatia; it cannot be expected that either Greek or Latin should have possessed much information about a distant river. Ptolemy says that it had its source in the Hercynian Silva, and discharged itself into the Sarmatian ocean (the Baltic), and Marcellus assigns to it a course of from 1830 to 2000 stades in length. This is all the information is to be found from the ancient authors. (Comp. P. L. ii. 36. Solin. 30; Geoiv. Geogr. iv. 4; Ass. Mag. i. 37. 36.)

VISTULA in two passages (Got. 5 and 11) speaks of a river Visula, which some geographers regard identical with the modern Vizsla, a river distinguished from the Vistula itself, whose modern German name should not be confounded with Viesz. [T. H. D.]

VISTUAE (Oisburma, Burwag, Oldepre, or Osulowoypce; Wisom), one of the principal rivers in north-western Germany, which is remarkably well known to the Romans, since their
VITELLI.  

Vitelli, an ancient town of Latium, which was, however, apparently situated in the territory of the Aequi, or at least on their immediate frontiers, so that it is hard to determine whether it properly belonged to a Latin or an Aequuan town. But the circumstance that its name is not found in the list of the cities of the Latin League given by Dionysius (r. 21) is strongly in favour of the latter supposition. Its name is again mentioned by Livy (ii. 39) in the account of the celebrated campaign of Coriolanus, whom he represents as taking Vitelli at the same time as Corbio, Labicium, and Pedum: but in the more detailed narratives of the same campaign by Dionysius and Plutarch, no notice is found of Vitelli. The name is again mentioned by Livy in n. c. 60, when the city fell into the hands of the Aequi, who surprised it by a night attack (Livy. v. 29). He here calls it "Coloniam Romanam," and says it had been settled by them in the territory of the Aequi; but we have no previous account of this circumstance; nor is there any statement of its recovery by the Romans. A tradition preserved to us by Suetonius recorded that the Roman colony was at one time entrusted to the sole charge of the family of the Vitellii for its defence (Suet. Vitell. 1); but there can be little doubt that this is a mere family legend. All trace of Vitelli, as well as Tolerium and other towns in the same neighbourhood, disappears after the Gaullish invasion, and the only subsequent mention of the name occurs in the list given by Pliny (iii. 5, s. 9) of the cities of Latium which were in his time utterly extinct. The site is wholly uncertain, though it seems probable that it may have been placed in the same part of Latium as Tolerium, Bola, Labicium, and other towns on the frontiers of the Aequan territory. It has been placed by Gell at Valmontona, a place which in all probability occupies an ancient site, and this would indeed have been so well for Vitelli, but that it is equally suitable for Tolerium, which must be placed somewhere in the same neighbourhood, and is accordingly fixed by Nibby at Valmontona [Tolerium]. The latter writer would transfer Vitelli to Civitella (called also Civitella d'Olevano), situated in the mountains between Olevano and Sabacca; but this seems decidedly too far distant from the other cities with which Vitelli was connected. It would be much more plausible to place Vitelli at Valmontona and Tolerium at Lugnano, about 3 miles NW. of it, but that Lugnano again again would suit very well for the site of Bola, which we are at a loss to fix elsewhere [Bola]. The fact is that the determination of the position of these cities, which disappeared in such early times, and of which no record is preserved by inscriptions or other ancient monuments, must remain in great measure conjectural. (Gell. Top. of Rome, p. 436; Nibby, Diontorn. vol. i. p. 467, vol. iii. p. 370.)

VITIA (Oubria, Strab. xii. pp. 508, 514, 531; Eth. Oubris), a small district in Media Atropa-tinae, noticed by Strabo in his account of that province. It appears to have been in the northern part near the tribes of the Drtyces and the Amandri. [V.]

VITIS [Urtu].

VITIDURUM or VITIDURUM, in Gallia, is mentioned in an inscription, in which it is said that the emperors Diocletian and Maximianus "murum Vitidurenum a solo instauraverunt." The Antonine Itin. places it between Vindonissa (Windisch) and Finges (Fryz) [Fines, No. 15]. At Winterthur in the Swiss canton of Zürich there is in the town library a collection of Roman coins and cut stones, most of which have been found in the neighbourhood of the town and in the adjacent village of Oberwinterthur, which is the site of Vitidurum. (D'Anville, Notices, &c.)

VITRICUM (Verres), a town or village in the Salassi, on the high road leading from Eporedia (Torren), to Augusta Praetoria (Aosta). It is known only from the Itineraries, which place it 25 miles from Augusta, and 21 from Eporedia (Itin. Ant. pp. 345, 347, 351), but is undoubtedly identical with Verres, a large village in the Val d'Aosta, at the entrance of the Val Callant. [E. H. B.]

VIVANTAVARIUM (Olivarumvaerque, vol. iii. 5. § 30), a place in European Sarmatia, between the rivers Axiaces and Tyras. [T. H. D.]

VIVISCI, VIBISCI. [Bruturiges Vivisci.]

VIVISCUS, in Gallia. In the Antonine Itin. the name is Bibiscus. The place is Vivicus, or near it, in the Swiss canton of Waasl. or Vaziul. See the article VIRGILIOCUS. [G. L.]

ULCAE LAUCUS (Oulcaea Aen), a succession of lakes and swamps in Pannonia, between the mouths of the Dravus and Savus. (Dion Cass. iv. 32.) They seem to be the same as the Palus Huileca mentioned by Aurelius Victor (Epit. 41) as being near Cibalae in Pannonia. (Comp. Zosim. i. 18.) These lakes now bear the name of Jurica. [L. S.]

ULCISIA CASTRA, a fort in Pannonia on the road running along the right bank of the Danubius from Aquincum to Bregietio (Itin. Ant. p. 269), is now called Szent Endre. [L. S.]

ULIA (Obala, Strab. iii. p. 141). A town in Hispania Baetica, on a hill, on the road from Gades to Corduba. (Itin. Ant. p. 412.) It was a Roman municipium, with the surname of Fidemita, and belonged to the jurisdiction of Corduba (Plin. iii. 5. s. 4; Hirt. B. H. 3, 4, B. Alex. 61; Dion Cass. xiiiil. 31.) From inscriptions it appears to be the present Monte Mayor, where there are ruins. (Cf. Morales, Ant. p. 3; Flores, Esp. Sagra. x. p. 150, xii. p. 5; coins in Flores, Med. ii. p. 620, iii. p. 130; Mionnet, i. p. 27, Suppl. i. p. 47.)

COIN OF ULIA. 4 F
ULIANUS INSULA.

ULIANUS INSULA (Ed. Olrichianum, Sidenius Apollinaris), is placed by Pliny in the Aquitanian Sinus (iv. 19). It is the In Laeetum, which belongs to the department of Charente Inférieure, and is separated from the mainland by a narrow strait.

ULIZIBERA (Odysseus, or Odysseus, Ptol. iv. 3. § 37), the Insularitium of Pliny (iv. 4. a. 4), a town of Byzantium in Africa Proper, S. of Hadrumetum.

ULISBARUS (Gades, or Gades, Ptol. vi. 6. § 2), a river on the W. coast of Hispania Tarraconensis, which enters the sea between the Minus and the promontory of Nerimum. (Mala, iii. 1.) It is still called Gades.

ULMENETES. [Selvanetces.]

ULMIS or ULMUS, a place frequently mentioned in the Itinerae as situated in the interior of Lower Pannonia on the road leading from Siscia to Gliane and Sirmium (H. Aust. pp. 131, 232, 261, 267; It. Hieros. p. 563; Tab. Pont.); but its exact site is uncertain.

ULMUS, a place in Upper Moesia, between Naisus and Berossus. (Hieros. p. 566.) According to Lupus near Podestra. (T. H. D.)

ULMIS, a town in Upper Moesia, on the southern declivity of Mt. Scenius. It was enlarged and adorned by Justinian, whence it obtained the name of Justinianea Secundae. (Proc. de Aqu. vi. 1. Goth. vi. 23.) It is commonly identified with the present Drama; but Leuci (Northern Greece, iii. p. 475) takes that town to represent the ancient Pantasia or Pantasia in Thracia.

2. A place in Dacia, apparently in the neighborhood of Kusadessa. (Ptol. iii. 8. § 7.) [T. B. D.]

ULTRAMARIS PORTUS. [Futa Portus.]

ULBARE (Ed. Claudianus), a small town of Leucis on the borders of the Marian Marisius. It is not mentioned in history previous to the establishment of the Roman dominion, but is noticed repeatedly by Latin writers of the best period, though always as a poor and decayed town, a condition which appears to have resulted from its nearness and unhealthy position. Hence Cicero jestingly terms its citizens the fœnae frugi (Tusc. iii. 10), and both Horace and Juvencus select it as an almost uncultivated and unhealthful place. (Sat. B. G. 9. 46; Sat. i. 11. 30; Sat. x. 101.) Still it appears from the expressions of the latter, that it once retained the rank of a municipal town, and had its own senatus magnificatus; and in accordance with this, we find the Consularium commented by Pliny among the municipal towns of the First Region. (Plin. vii. 4. a. 6.)

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UMBRIA.

UMBRIA (Tuscia, or Umbria, Ptol. i. 3. § 46), was one of the principal divisions of Cisalpine Italy, situated to the E. of Etruria, and on the right bank of the Tiber in the plain of the same name. The name was, however, applied with very different significance. Umbria, so-called, may be considered as extending from the Tiber, which formed its W. limit, to the greater part of its course, and was called by the Romans Etruria, to the great central range of the Apennines from the sources of the Tiber in the N. to the mouth of the Tiber in the S. But on the eoste of this range, sloping down to the Adriatic sea, an extensive and fertile district extending to the frontiers of Picenum to the neighbourhood of Hasan, which had probably been at one time occupied by the Umbrians, but, before it became the scene of Roman history, was in the hands of Celtic peoples, it is known as the "Gallican area," and is always so termed in Roman in reference to the earlier period of Roman history. (Liv. xxxii. 14, xxxiv. 44; C. R. B. Sec.) On the division of Italy into reales, Umbria (41) was assigned, this district was again divided into two parts, the Latin and Umbrian, both being included in the Sext L. (Plin. i. 14. a. 19.) But even in this union, the "age Gallic," as it is called by the Roman Prophets ("Jussuitur his satis recte complices agimus Gallicus cives Amicitiae." It is evident therefore that the name of Tarsus, not at that time in common usage in reference to the shores of the Adriatic. It is known (see Place) that the town of Gallicus (Gallus, 5. 35) was called by the Romans Gallicus Tarsus, a name which was extended and applied to the whole of Gallicus Tarsus. (Ptol. iii. 1. 2.) It was still in use, therefore, till a late period the whole of Umbria came into general use in the sixth century of the Third Region of Augustana, and from the Tiber to the Adriatic.

Umbria, in this more extended sense of the word, was bounded on the W. by the Tiber, from near its source to a little below Persius, and on the most southern city included was the province Thessalonica. Hence the E.嵊斯, near the valley of the Ner, which separated Thessalonica from Gallicus Tarsus, almost to the sources of the river in the great central chain of the Apennines. Hence it followed a line nearly parallel to the main ridge of these mountains, but according to the E. corner, and the southern cities included in it, as far as the sources of the Aenian ( Teens), and then descended the river 2 months. We know that on the Tiber the region was the recognized boundary between Picenum and Umbria, as the limits of the river between Umbria and Galicia Cenaco l.
UMBRIA.

From the mouth of the latter stream the frontier must have followed an irregular line extending to the central range of the Appenines, so as to include the upper valleys of the Sapia and Bedesia; thence it rejoined the line already traced from the sources of the Tiber.

All ancient authors agree in representing the Umbrians as the most ancient people of Italy (Plin. ii. 14. s. 19; Flor. i. 17; Dionys. i. 19), and the traditions generally received described them as originally spread over a much more extensive region than that which ultimately retained their name, and occupying the whole tract from sea to sea, including the whole of the northern part of the Italian peninsula, as far as the Etruscans. That people, indeed, was represented as gaining possession of its new settlements step by step, and as having taken not less than 300 towns from the Umbrians. (Plin. i. c.) This number is doubtless fabulous, but there seems to be good reason for regarding the fact of the conquest as historical. Herodotus, in relating the Lydian tradition concerning the emigration of the Tyrrenians, represents the land as occupied, at the time of their arrival, by the Umbrians. (Herod. i. 94.) The traditions reported by Dionysius concerning the settlements of the Pelasgians in Italy, all point to the same result, and represent the Umbrians as extending at one period to the neighbourhood of Spina on the Adriatic, which is the latest authentic account of a historical fact, the existence of the Umbrians at a very early period as a great and powerful nation in the northern half of Central Italy, whose dominion extended from sea to sea, and comprised the fertile districts on both sides of the Appennines, as well as the mountains themselves. According to Zenoctus of Ascalone (Piers. Dierck. loc. cit., 410), the Lydian tradition of the Sabines itself was only a branch or offshoot of the Umbrians; and this statement is to a great extent confirmed by the result of recent philological researches. [SABINI.]

If the Umbrians are thus to be regarded as one of the most ancient of the races established in Italy, the question as to their ethnological affinities becomes of peculiar interest and importance. Unfortunately it is one which we can answer but imperfectly. The ancient authorities upon this point are of little value. Most writers, indeed, content themselves with stating that they were the most ancient people of Italy, and apparently consider them as Aborigines. This was distinctly stated by Zenoctus of Ascalone, who has given a special history of the Umbrian people (Dionys. ii. 49), and the same idea was probably conveyed by the fanciful Greek etymology that they were called Ombrians or Umbrians, because they had survived the deluge caused by floods of rain (δόμερος; Plin. iii. 14. s. 19).

Some writers, however, of whom the earliest seems to have been Pomponius Mela, represented the Umbrians as of Gaulish origin (Solini. 2. § 11; Serv. ad Aen. xii. 753; Isidor. Orig. ix. 2); and the same view has been maintained by several modern writers, as the result of philological inquiries. Researches of this latter kind have indeed of late years thrown much light upon the affinities of the Umbrian language, of which we possess an important monument in the celebrated tables of Iguvium. [IGUVIUM.] They have clearly established, on the one hand its distinctness from the language of the neighbouring Etruscans, on the other its close affinity with the Oscans, as spoken by the Samnian tribes, and with the Latin spoken by the three may fairly be considered as only dialects of one and the same family of languages. [ITALIA, p. 86.] The same researches tend to prove that the Umbrian is the most ancient of those cognate dialects, thus confirming the assertions of ancient writers concerning the great antiquity of the nation. But, while they prove beyond a doubt that the Umbrians, as well as the nearly related Oscans and Latin, were a branch of the great Indo-European family, they show also that the three formed to a great extent a distinct branch of that family or an independent group of languages, which cannot with propriety be ascribed to the Celtic group, any more than to the Teutonic or Slavonic language.

The history of the Umbrians is very imperfectly known to us. The traditions of their power and greatness all point to a very early period; and it is certain that after the occupation of Etruria as well as of the plains of the Padus by the Etruscans, the Umbrians shrank up into a comparatively obscure mountain people. Their own descendants the Sabines also occupied the fertile districts about Lake Nemi and the valley of the Velinus, which, according to the traditions reported by Dionysius, had originally been held by the Umbrians, but had been wrested from them by the Pelasgians (Dionys. ii. 48). At a much later period, but still before the name of the Umbrians appears in Roman history, they had been expelled by the Sabines from the environs of Rome to the shores of the Adriatic. The very people, indeed, represents them as having previously held also a part of the territory which was subsequently occupied by the Boians, and from which they were driven by the invasion of that people (Liv. v. 35).

It was not till the Romans had carried their arms beyond the immediate neighbourhood of the city, and penetrated beyond the barrier of the Ciminian forest, that they came into contact with the Umbrians. Their first relations were of a friendly nature. The consul Fabius having sent secret envoys through the land of the neighboring Etruscans into Umbria, received from the tribe of the Camerons promises of support and assistance if he could reach their country. (Liv. ix. 36.) But the Umbrian people seem to have been divided into different tribes, which owned no common government and took different lines of policy. Some of these tribes made common cause with the Etruscans and shared in their defeat by Fabius. (It. 37.) This disaster was followed by two other defeats, which were sustained by the Umbrians alone, and the consequence of these, in which their combined forces were overthrown by the consul Fabius near Mevania (s. c. 308), appears to have been a decisive blow. It was followed, we are told, by the submission of all the Umbrian tribes, of whom the people of Oruculum were received into the Roman alliance on peculiarly favourable terms. (Liv. ix. 39, 44.)

From this time we hear no more of hostilities with the Umbrians, with the exception of an expedition against a mere marauding tribe of mountaineers (Liv. x. 1), till s. c. 296, when the Samnite leader Gellius Egnatius succeeded in organizing a general confederacy against Rome, in which the Umbrians and Senonian Gauls took part, as well as the Etrus-
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Their combined forces were, however, outworn in the great battle of Sentinum (B. 36, 27; Polyb. II. 19); and this is the last time that the Umbrians, as a people, appear in arms against the Roman power. We are indeed told in the annals of Livy that the Umbrians were again defeated, and reduced to submission at the same time as the Samnites, in B.C. 266 (Livy. Epit. xvi.); but there seems no doubt that this refers only to the outlying tribe or people of the Sarminates (as the N. of the Apennines, and adjoining the Boian Gauls), as the Fasti, in recording the events of the year, give only one battle in the two hills, and of that one "Sarminatium" (Fast. Capit. iv. 15). We have no account of the terms on which the Umbrians were received into submission, or of the manner in which they passed, like their neighbours the Etruscans, into the condition of dependent allies of Rome: it is certain only that the different tribes and cities were, according to the usual Roman policy, admitted on very different terms. Of this, as already mentioned, enjoyed special privileges; and the same was the case with the Cameretas, who, even in the days of Cicer, retained a peculiarly favoured position, and had a treaty which secured them a nominal independence and equality. (Livy. xxviii. 45; Cic. pro Balb. 30.)

The fertile district of the "Gallicus age" was in greater part enclosed by Roman colonies, of which Sena Gallica was founded as early as B.C. 269, Ariminum in B.C. 259, and Pisaum in B.C. 188. But besides these, a considerable part of that territory was divided among Roman citizens, by a law of the tribune, C. Flaminius, in B.C. 232. (Cic. Brut. 14.) The other Umbrians continued in the position of dependent allies of Rome, and appear to have remained uniformly faithful to the powerful republic. Thus, in B.C. 389, we are told that they were solicited by the envoy of the Tarentines (Dion Cass. Fr. 144), but apparently without effect: nor does it appear that their constancy was for a moment shaken by the successes of Hannibal; and before the close of the Second Punic War we find them coming forward with the offer of their hill-top cities for the army of Scipio (Livy. xxviii. 45.). In the Social War they are said to have for a time broken out into revolt, and were defeated in a battle by the legate C. Plautius; but it is probable that the defection was a very partial one, and the Romans wisely secured the fidelity of the Umbrians as well as of the Etruscans by bestowing on them the Roman franchise. (Liv. Epit. lxxxiv.; Orat. v. 18; Appian, B. C. i. 49.)

From this time the name of the Umbrians as a nation disappears from history, though it continued, as already mentioned, to be well known as one of the territorial divisions of Italy. (Tac. Hist. iii. 41, 42; Jul. Capit. Gerdinisi, 4; &c.) In the early ages of the empire it was still one of the districts which supported the most numerous retiaries to the pratoian cohorts. (Tac. Ann. iv. 5.) As long as the division of Italy into regions subsisted, the name of Umbria continued to be applied to the sixth region; but from an early period, certainly long before the time of Constantine, it was used for administrative purposes with Etruria, and its name seems to have gradually merged in that of the most important province. Thus Servius tells us that Umbria was a part of Tuscia (Serv. ad Aen. xii. 753), and the Liber Coloniarum includes the ancient Umbrian cities of Hispellum, Tuder, Amerlia, &c., among the "Civitates Tusciae." (Lib. Colom. p. 224.) On the other hand, the district E. of the Apennines, the ancient Ager Gallus, was not again separated from Umbria, and became known by the name of Picenum Aenonaerium. (Monnus. &c. Lib. Col. p. 211.)

Of the Umbrians as a nation during their period of independence we know almost nothing. We learn only that they enjoyed the reputation of being brave and hardy warriors; and the slight resistance that they opposed to the Roman arms was probably owing to their want of political organization. So far as we learn, they appear to have been divided into seven tribes or "populi," such as the Cameretas, Umbrettes, and others, each with its own territory, governed by its Sarminatibus." (Fast. Capit. iv. 15.) We have no account of the terms on which the Umbrians were received into submission, or of the manner in which they passed, like their neighbours the Etruscans, into the condition of dependent allies of Rome: it is certain only that the different tribes and cities were, according to the usual Roman policy, admitted on very different terms. Of this, as already mentioned, enjoyed special privileges; and the same was the case with the Cameretas, who, even in the days of Cicer, retained a peculiarly favoured position, and had a treaty which secured them a nominal independence and equality. (Livy. xxviii. 45; Cic. pro Balb. 30.)

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UMBRIA.

(Pesaro); the Christumum, now called Cesena; and the Ariminum (Marzocchi), which is the celebrated city of Ariminum, to have been regarded by Pliny as the boundary of Umbria, though that limit was marked at an earlier period by the far-rough trifling stream of the Frascone. The Etrusci also flowed through the Umbrian territories upper part of its course, and gave name to the city of Tribus, mentioned by Livy as one of the towns of the Umbrian nation.

The waters which descend on the W. of the Apennines discharge themselves into the Tiber; none of these are considerable streams, and the only two are the Sabine, which has been preserved to us. The much more important river, the sources of the Tiber, traversed by the roads leading to and from the Sabine territory, seems to have the boundary between Umbria and the land Sabine through a considerable part of its course. But it entered the Umbrian territory near Roma, (Tivoli), and thence flowed, traversing the Tiber.

principal passes crossed the main chain of the Sabine province between the limits of Umbria, and to maintain the communication between the various parts of the country. The one of these was the main road to the Flaminian Way, the road passed almost by the ancient city of Tivoli, which crossed the Tiber; the other a road down the valley of the Clitumnus, by which the road up the valley of the Clitumnus, and by Nuceria, Tadini, and Helvillum, to the mouth of the mountain chain, which it crossed between its sources and Cales (Cagli), and descended by the ravine of the Ferol (Intercisa) into the valley of the Metaurus, which it then followed to the Ticino (Panum Fortunae). This road continued through the period of Roman rule to be the main line of communication, not only the plains of Umbria to the Adriatic, but from itself to Ariminum and Cisalpine Gaul. Its importance is sufficiently apparent in the war between Vitellius and Verspanian. (Tac. I. 86, iii. 50, 52, &c.) Another line of road to the E. of the Tiber was that from Nuceria, and, turning abruptly to the E., ed a mountain pass to Prolaquium (Pioraco), be valley of the Potenza, and descended that valley to the source of the Sieve (S. Severino), and to Ancona. This pass has been in modern times wholly abandoned. The present road from Ancona turns to the E. from Faetino (Ful- um) and crosses the mountain ridge between that river and Camerino, descending to Tolentino in the valley of the Chienti (Flusor).

The towns of Umbria were numerous, though few were of any great importance. 1. On the W. of the Apennines, and beginning with those nearest to the sea, were: Oriculum, near the left bank of the river; Narnia, on the banks of the river; Narnia; and Cassinola, a few miles to the N. of Narnia; Tuder, on a hill on the left bank of the river; Solestilum, in the hills which separate the valley of the Marquogia from that of the river; and Merigo, Hesphillum, Fulodum, and Assisium, all situated in or bordering on the broad valley of the river Artusia, in the upper valley of the Tiber, and Umbria in the mountains at a short distance from these was probably situated at Civitella Bemaspine, also in the valley of the Tiber. On the Flaminian Way, exactly at the entrance of the mountains, stood Forum Flaminii, and higher up, on the same line of road, Nuceria, Tadini, and Helvillum.

2. On the E. of the central ridge of the Apennines, but still high up among the mountains, were situated Camerium, near the sources of the Flusor; Prolaquum (Pioraco), the Potenza; Psylun (Poly), in the same valley; Matulicate and Attium, both in the upper valley of the Metaurus; Territetum (Sestino), lower down in the same valley; Ubbetium (Urbino), between the valleys of the Metaurus and the Flusor; Cenone (Cesena), near the sources of the latter river; Pittignum (Pistone), probably at Pescina, in the same valley; Sabina, in the upper valley of the Sepia; and Metapontum, which is fixed by various inscriptions discovered there, at Galeata, in the upper valley of the Bedesa or Romano (Cluver. Ital. p. 623), and is therefore the most northerly town that was included in Umbria.

3. Along the coast of the Adriatic were the important towns of Susa Gallus, Fanum Fortunae, Pirains, and Ariminum, the names of which must be added as being of the same name, and Ostia, the ruins of which are said to exist between the rivers Cesano and Nigola. (Abeken, Mittel-Ital., p. 41.)

In addition to the above long list of towns, the position of which can be assigned with tolerable certainty, the following obscure names are enumerated by Pliny among the towns or communities of Umbria still existing in his time: Camentitini, Dolatae, named Salentini, Forjulienses named Conuicienses, Foroventani, Palenitani, Vindisatae, and Vintentini. The above towns being totally unknown, the correct form and orthography of the names is for the most part uncertain. The same is the case with several others which such a list of inscriptions indicates as having in his day ceased to exist. (Plin. iii. 14. a. 19.) Strabo also mentions a place called Larulum as being situated on the Flaminian Way, in the neighbourhood of Narnia and Oriculum (v. p. 227), which is otherwise wholly unknown, and the name is probably corrupt.

Of the natural products of Umbria, the most celebrated were its cattle, especially those of the valley of the Clitumnus; but its mountain tracts afforded also pasturage to flocks of sheep, which were driven southwards as far as Metapontum and Heraclea. (Varr. R. E. ii. 9. § 6.) The lower portions of the country abounded in fruit-trees, vines, and olives; but when Propertius terms his native Umbria " terrestre fertilis ubiverse," this can only be understood only of the tracts on the W. of the Apennines, of which he is there speaking (Propert. i. 22. 9), not of the more extensive mountain regions.

The name of Umbria is still given to one of the provinces of the Papal States, of which Spoleto is the capital; but this is merely an official designation, the name having been wholly lost and transformed, and being no longer in use as a popular appellation. [E. H. B.]

UMBRO (Ombrone), a river of Etruria, and next to the Arno the most considerable in that country. It rises in the hills between Siena and Arezzo, and...
UNELLI.

has a course of above 50 miles in a SSW. direction till it flows into the Tyrrenian sea, about 16 miles N. of the promontory of Monte Argentario. Pliny terms it a navigable river ("navigioram capacis"), and Batilisa describes it as forming at its mouth a small but secure port. (Plin. iii. 5. s. 8; Rustil. Inscr. i. 237—340.) It flows near the modern city of Grosseto, and within a few miles of the ruins of Ruasellae. The name of Umbro is considered to be connected with the Umbrians, who held this part of Italy previous to its conquest by the Etruscans: and according to Pliny, the coast district extending south to its mouth was still known as the "tractus Umbries." (Plin. l. c.) [E. H. B.]

UNELLI or VENELI (Oberdena), one of the Armaric or maritime states of Gallia. (B. G. ii. 34, iii. 11.) Caesar mentions them with the Vesonti, Osismi, Curiositae, and other maritime states. The Unelli and the rest submitted to C. Crassus in B.C. 57, but in B.C. 56 it was necessary to send a force again into the country of the Unelli, Curiositae, and Lexovii. Q. Titurius Sabinus had the command of the three legions who were to keep the Unelli and their neighbours quiet. The commander of the Unelli was Viridovis, and he was also at the head of all the forces of the states which had joined the Unelli, among whom were the Anxerii Eburovichii and the Lexovii. Ten years after the death of Viridovis was very large, and he was joined by desperate men from all parts of Gallia, robbers and those who were too idle to till the ground. The Roman general entrenched himself in his camp, and made the Galli believe that he was afraid and was intending to slip away by night. The trick deceived the Galli, and they attacked the Roman camp, only to be met with a rapid ascent of the hill and encumbered with the fascines which they carried for filling up the ditch, the Romans rallied out by two gates and punished the enemy well for their temerity. They slaughtered an immense number of the Galli and the cavalry pressed on the rear under fire for reasons. This clever feat of arms is told clearly in the Commentaries...

The Unelli sent a contingent of 6000 men to attack Cassar at the siege of Alesia. (B. G. vii. 75.)

Polemy (ii. 8. § 2) names Crociatunum the capital of the Venceli. [CROCICATUNUM.] The people occupied the peninsula of Columis or Vercenies, which is now comprehended in the department of La Manche, except a small part which is included in the department of Calvados. [G. L.]

UNSINGIS, according to a reading in Tacitus (Annales i. 70), a river in the north-west of Germany; but the correct reading in that passage is an Asis- sinis written in his note upon it. Unsinis being only a conjecture of Alting manufactured out of the modern name of a river called Usse or Havre. [L. S.]

VOBARNA (Brixia).

VOCAANUS AGER, a district in Africa Propria, between Carthage and Thapses. (Liv. xxxiii. 45.) [J. E.]

VOCAEBUM or VAUCORUM (Oueszegor), a place in Noricum, on the great road leading from Augusta Vindelicorum to Aemona. (Ptol. ii. 14. § 3; Tab. Peut.) Its exact site is matter of conjecture only. [L. S.]

VOCAIES. [VARATAS.]

VOCEITUS MONS. This name occurs in

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Tacitus (Hist. i. 68), and nowhere else. The history shows that Tacitus is speaking of the country of the Velsetii. The Vocietii is conjectured to be the part of the Jura which is named Busseto. To read from Bide runs through the Fricktal over Biberay to Baden and Zürich. The Velsetii are from Cecina (A. D. 70) into the Vocietii, were many were caught and massacred. Aventicum the chief city (caput gentis), surrendered to Cecina [AVENTICUM.] It has been proposed to write Vogonas for Vocietii in the passage of Tacitus: there is no reason for the alteration. [G. L.]

VOCENTII FOED. [PORTRA VOVONITI.] VOĆNTII (Oberdena), a people of Gallia Narbonensis, between the Rhône and the Alps. To only city which Polemy (ii. 10. § 17) assigns to them is Vasio [Vasio]. On the north they border on the Allobrogos, as we learn from Cassian (B. G. iii. 10). Strabo places the Cenure west of the Vocietii, but he has not fixed the parts of the Cuvares well [CUVARES]. The position of the Vocietii, and the extent of their country, seem shown by looking at the position of Vasio, which is in the south part of their territory, and of Téva [DEVA], which is in the north part, and Lucus Augusta, which lies between them [LUCCUS AUGUSTA].

In the Noticia of the Gallia Provincia we find both Civitas Desaxum and Civitas Vassiae Xaricenum. The Vocietii were between the Inare and the Duranum, their southern limit being probably a little south of Vasio. D'Amville supposes that the Vocietii occupied the dioceses of Vaison and Die, and also a part of the country comprised in the dioceses of Vaison and Orange. This is supported by the diocese of Sisteron, which borders on Vaison. Pline (iii. 4) calls the Vocietii a "Civitas federata," a people who had a "foedus" with Rome: besides the chief places, Vasio and Lucus Augusta, he says they have nineteen small towns. Pline (ii. 58) mentions that he had been in the country of the Vocietii, but he saw an army road called the Chemin de Menehun, which is called "delaume," should be "delapalms." The Vocietii occupied the eastern part of the department of Drôme, a mountainous country, being filled with the lower offsets of the Alps, and containing numerous veins drained by mountain streams. Part of the country is fitted for pasture. Silius Ital. (iii. 466) says—

"Tum facile campos, jam ruas Vocietiae caprī.

plane for he makes Hannibal pass through the Vocietii to the Alps, as Livy (xvi. 31) does. [G. L.]

VODGÖRIACUM, in Gallia, is the first place in the Itina on the road from Bagacum (Banno) to Aquitania (Toquina). This remarkable Bacco road is called the Chemin du Vich, and is known as Haut Chemin. The distance of Vodgoriacum from Bagacum is xii., and the place is supposed to be Vodre or Voscube. (D'Amville, Notice, &c.) [G. L.]

VOGESUS. [VOREGUR.]

VOLANA. [SARMENIUM.]

VOLANDUM, a castle in Armenia Major; or a day's journey W. of Arazata. (Tab. Asia i. 39.) [T. H. D.]

VOLATERRAE (Oueszegor). [OUEZEGOR.] Velsetii (Voltere), one of the most important and powerful of all the Etruscan cities. It was situated on a lofty hill, rising above the valley of the Ceina, about 5 miles N. of that river and 15 from the sea. Sirabo has well described its remark-
VOLATERRAE.

able situation on the summit of a hill, which required a steep ascent of 15 stadia from whatever side it was approached, while the summit itself presented a level surface of considerable extent, bounded on all sides by precipices, and crowned by the walls of the ancient city. (Strab. v. p. 223.)

The hill on which it stands is, according to modern measurements, more than 1700 English feet in height above the sea, and completely overlooks all the surrounding heights, so that the position of the city is extremely commanding. It is indeed the most striking instance of the kind of position which the Etruscan cities selected for their extent continued to enjoy, after the fall of the Western Empire, as a place of importance during the wars of the Goths with Narses (Agath. B. G. i. 11). It continued to subeist throughout the middle ages, and still retains the title of a city and its episcopal see; though it has little more than 4000 inhabitants, and occupies only a small portion of the area of the ancient city. The latter is clearly marked out, having completely filled the whole level surface of the hill, a very irregular space, above a mile and a half in length and more than 1000 yards in its greatest breadth: the whole circuit of the ancient walls is above three miles and a quarter. Very large portions of these walls are still visible, and these massive fortifications are incontestably the finest specimens of the kind preserved among the ancient nations; they resemble in their general style of construction those of Faesulae and Cortona, but are composed of a different material, a soft, arenaceous limestone, which comprises the whole summit of the hill on which Volterra stands. This stone, however, like the macigno of Faesole and Cortona, lends itself readily to the hewn or dressed structural style, and is distinct from the hard Apennine limestone of which the polygonal walls of Cosa and other cities are composed. These walls may be traced, at intervals, all round the brow of the hill, following the broken and irregular outlines of its summit, and frequently taking advantage of projecting points to form bold salient angles and outworks. Two of the ancient gates are still preserved; of these, the best known is called by the name of Arco still serves as the principal entrance to the city. It is of very massive construction, but regularly built, and surmounted by an arch of perfectly regular form and structure, adorned with three sculptured heads, projecting in relief from the keystone and two of the principal voussoirs. The antiquity of this arch has been a subject of much dispute among antiquaries; but some maintaining it to be a specimen of genuine Etruscan architecture, others ascribing it to the Roman period. The arguments in favour of the latter view seem on the whole to preponderate; though there is no reason to doubt that the Etruscans were acquainted with the true principles of the construction of the arch. (Dennius's Etruria, vol. ii. p. 145—150; Plin. H. N. xi. 41. ; and See. l. i. ii. pp. 4, 5.)

The other gate, on the N. side of the Etruscan walls, now known as the Porta di Diana or Portone, is of similar plan and construction to the Porta all Arco; but the arch is wanting.

No other remains of ancient edifices are now extant on the site of Volterra, except some portions of Thermae, of Mici, of little interest; but the sepulchres which have been excavated on all sides of the city, but particularly on the N. slope of the hill, have yielded a rich harvest of Etruscan antiqui-

* The gate itself is figured by Micali, pl. 7, 8; and by Abekeu, Medieval-Inneiu, pl. 2, fig. 4.
Volcae. Among those the most conspicuous are the sepulchral urns, or rather cistae, for ashes, resembling small sarcophagi, and generally formed of alabaster, a material which is quarried in the immediate neighbourhood. Many of them are adorned with sculptures and bas-reliefs, some of them purely Etruscan in character, others taken from the Greek mythology, and there is no doubt that many of them belong to a period long after the fall of Etruscan independence.

The inscriptions are for the most part merely sepulchral, and of little interest; but those of one family are remarkable, as preserving to us the original Etruscan form (Cecina) of the well-known family of the Cecines, who figure frequently in Roman history [Carricena, Biogr. Dict.]. Indeed, the first of this family of whom we have any knowledge—the Aulus Cecina, defeated by Cicero in B.C. 69—was himself a native of Volaterrae (Cic. pro C. Cass. 7). His son was the author of a work on the Etruscan discipline, which is frequently referred to as a valuable source of information in regard to that department of antiquities (Cic. de Fam. vi. 6; Plin. i. Arv. LXX. ii; Senec. Nat. Quaest. ii. 39).

There is no doubt that Volaterrae in the days of its independence possessed an extensive territory. But the distinction then (p. 223) that its territory extended down to the sea-coast, where the town of Vada, or as it was called for distinction's sake, Vada Volaterrana, constituted its sea-port. It was not indeed a harbour or port in the strict sense of the word; but a mere roadstead, where the shoals, from which it derived its name, afforded a good anchorage and some shelter to shipping. Hence it was, in the Roman times, a frequented station for vessels proceeding along the coast of Etruria (Cic. pro Quinct. 6; Plin. iii. 5. s. 8; Isaeus. Mariu. p. 501); and Rutulian, in particular, has left us an exact description of the locality (Rutul. Isaeus. i. 453—462). The site is still marked by a mediavel tower on the coast, called Torre di Vada.

The coins of Volaterrae are numerous, and belong to the class called Ases Grave, from their large size and weight; but they are distinguished from all other Etruscan coins of this class by their having the name of the city in full; whence we learn that the Etruscan form of the name was Felatri, or Vlaltheri, as on the one of which a figure is annexed. [E. H. B.]

**CODA OF VOLATERRAE.**

Volcae, a people of South Gallia, divided into Volcae Arecomici and Volcae Tectosages (Ov. Fast. v. 279; Diod. i. 2. § 8; Ov. Fast. v. 9. 10; Diod. i. 27); those of the discovery of Ptolemy.

Ptolemy says that the Tectosages occupied the most western parts of the Narbonensis, and that those are their cities: Illiberia, Bescino, Tolosa Colonia, Cessero, Carcaso, Basatreras, and Narbo Colonia. Next to them and extending to the Rhône he places the Arecomici, or Ariconii, as the name is in Ptolemy's text; and he assigns to the Arecomici only Vindencagum [Vindencagum] and Nimes Colonia (Nimesium). These two towns escaped the Province from the Rhône is in water; and if Livy is not mistaken (see Livy, vi. 37) the time of Hannibal's invasion of Italy, the Volcae also possessed coast of the Rhône.

The Volcae (Cecinae) formed a seat boundary between the Volcae Arecomici and Gabali and Rotari. As to the limits between Tectosages and the Arecomici there is no certainty; but it is proper to assign to the Tectosages (p. 206) that Narbo is proper Arecomici; and it is clear that the Arecomici to have possessed the greater part of the Province, which is west of the Rhône, which is of the Tectosages. The Arecomici limited the country of the Tectosages in the basin of the Garonne. Besides, the Tectosages extend also northwards to the Garonne, and western prolongation of this case. The Tectosages in the western part were the Narbo Arecomici were Nemesium [Nemasium], chief city of the Tectosages was Tiosale, Naro belonged to the Arecomici, we rest of Tolosates, as already observed, to the basin of the Garonne. [Narbo: Tolosii.]

There is some resemblance between the Volcae Arecomici and Belgae, and this resemblance is such that the Volcae were once named Belgae. But it would be a hasty conclusion to imagine them to be related to the Belgae. It is more likely that the Volcae were among the cities in his time still maintained their characteristic and great military reputation. The Gallic Tectosages also were a part of the Gallic Empire, and in the first quarter of the 3rd century. With the Roman conquest of Tolos, end of the Volcai Tectosages in Europe.

Volcae in Gallia were numerous, and belong to the class called Ases Grave, from their large size and weight; but they are distinguished from all other Etruscan coins of this class by their having the name of the city in full: whence we learn that the Etruscan form of the name was Felatri, or Vlaltheri, as on the one of which a figure is annexed. [E. H. B.]

**VOLCEIUM OR VOLCENTUM (Plat. Marin.) Pl.v.; Volcencianae, Ins. Buc.**

Capitale of Lucania, situated in the region of Potentia, a few miles from the valley of the river. The name is variously written by the authors. Livy mentions the Volcenes as a people who in the Second Punic War revolted from Rome and received a Carthaginian garrison in their town, but, in b.c. 209, returned to the Romans (Liv. xxiv. 15.). There can be no doubt that the Volcenes are the same people as the Volcae, who are enumerated by that author as the principal communities of the interior of Lucania (ii. 10. 4. 15.), and it is certain that the Volci of Ptolemy (Ov. Fast. v. 279; Diod. i. 2. § 8; Ov. Fast. v. 9. 10) were the same, and that the correct name of their cities is known from inscriptions, was Volci or Volcenes. (Mummius, etc. 15.)

The discovery of Bucconio leaves no doubt that this town extended to the sites of the Lucanian city of Volcnes. [Rost. vol. i. p. 243; Holsten. Not. of Cas. p. 27.]

It appears to have been a considerable town under the Roman Empire, and is so the Praetexta Lucaniea mentioned in the Paestum (p. 209).
VOLCI.

VOLCI (Oblāni, Potl.: Exh. Volciensia: Bn. near Ponte della Badiéa), a city of Etruria, situated in the plain on the right bank of the river Arminia (Fiora), about 8 miles from its mouth. Very little mention is bound of it in history. The name of the city is known from Plutarch as well as from Pliny, who numerales among the municipal towns of Etruria, he “Volciensi cognomine Etrusci,” an appellation evidently used to distinguish them from the people of Volcentum in Lucania. (Plin. iii. 5. a. 8; Potl. iii. i. § 49.) The name is quoted also by Stephanus of Byzantium, who writes it “Oelnius, from Polybius. (Steph. S. s. v.) But the only indication that they had once been a powerful people, and their city a place of importance, is found in the Fasti Capitolini, which record a triumph in the year B.C. 280 over the Volceineses and Volcentes (Fast. Capit. ad ann. 173). This was one of the last struggles of the Etruscans for independence, and it was doubtless in consequence of the spirit shown on this occasion by the Volcentes that the Romans shortly afterwards in B.C. 273) established a colony at Cori in the territory. (Vell. Pat. i. 14; Plin. iii. 5. a. 8.) It is expressly stated on this occasion by Pliny, that the city was a dependency of Volci (Cosa Volcentia), a statement which has been ignored by those modern writers who have represented Cori as an independent and not an Etruscan city. But while this is very doubtful in the case of Cori, the evidence, though scanty, is conclusive that Volci was such; and there is even reason to suppose, from a monument discovered at Cerrestris, that it was at one time reckoned one of the twelve chief cities of the Etruscan League. (Annu. d. Inst. Arch. 1842, pp. 37–40.)

But notwithstanding these obscure hints of its greatness, the name of Volci was almost forgotten, and its site unknown, or at least regarded as uncertain, when the first discovery of its necropolis in 828 led to subsequent researches on the spot, which have brought to light a number of painted vases greatly exceeding that which has been discovered on any other Etruscan site. The unprepossessing number, beauty, and variety of these works of art have given rise to a certain amount of much unwise excitement, as if Volci which is probably as much in excess of its real importance in ancient times as in the somewhat parallel case of Pompeii. It is impossible here to enter into any detailed account of the result of these excavations. It is calculated that above 1000 tombs in all have been opened, and the contents have been of the most varied kind, belonging to different periods and ages, and varying from the poorest and rudest pottery to the finest painted vases. The same tombs have also yielded very numerous objects and works of art in bronze, as well as delicate works in gold and jewellery; and after making every allowance for the circumstance that the cemetery at Volci appears to have enjoyed the rare advantage of remaining undisturbed for many ages, it affords inconceivable proof that it must have belonged to a wealthy and populous city. The necropolis and its contents are fully described by Mr. Dennis (Etruria, vol. i. pp. 397–427). The results of the excavations, in regard to the painted vases discovered, are given by Gerhard in his Rapporto su i Vasi Volcenti, published in the Annali del Instituto for 1881. It is remarkable that only some of the thousands of tombs opened was adorned with paintings similar to those found at Tarquinii, and, in this instance, they are obviously of late date.

The site of the city itself has been carefully ex-

scribed since those discoveries have attracted so much interest to the spot. It stood on the right bank of the river Arminia, just below the point where that stream is spanned by a noble bridge, now called the Ponte della Badiéa, undoubtedly a work of Roman times, though the foundations may be Etruscan. The few remaining relics of antiquity still visible on the site of the city, which occupied a plateau of about 2 miles in circumference, are also of Roman date, and mostly belong to a late period. Inscriptions also have been discovered, which prove that they have continued to exist under the Roman Empire; and the series of coins found there shows that it was still in existence, at least as late as the fourth century of the Christian era. In the middle ages it seems to have totally disappeared, though the plain in which it stood continued to be known as the Fiume di Voci, whence Holstenius correctly inferred that this must have been the site of Volci. (Holsten., Not. ad use. p. 40.) The necropolis was, for the most part, on the other side of the river; and it is here that the estimates have been carried on most diligently. The site of Volci (which is now wholly uninhabited) is about 8 miles from Montalto, a small town at the mouth of the Fiora, where that river was crossed by the Via Aurelia. (Denis, Lc.)

[ E. H. B.]

VOLCIANI, a people in Hispania Tarraconensis. (Liv. xxi. 19.)

VOLENOS, a fort in Ebusus, in the territory of Tridenum, which was destroyed by the Franks (Paul. Diaq. Longob. iii. 31), and is generally identified with the modern village of Volano on the Adige, south of Cailiano. (T. S.)

VOLIBA (Oblatia, Potl. ii. 3. § 30), a town of the Durnoni, in Britannia Romana, near the W. extremity of the island. Most probably Pallewud. (Cameron, p. 16.)

VOIBREBBIA (Oblabripsia, Potl. ii. 6. § 41), a town in Gallaecia in Hispania Tarraconensis belonging to the Nemesiae. (T. H. D.)

VOLOGATIS, in Galla Narbonensis, is placed by the Jerusalem Itin. after Lucus (Luc., on the road to Vapincum (Cen. pass.) distance from Lucus is and D'Anville supposes that Vologatis may be a place named Laches, but the distance is too much. Others fix the place at Beauvoir; and others propose Lethis or Beaumont. All this is uncertain. (G. L.)

VOLOGESISIA (Oblacevetia, Potl. v. 20. § 6), a city built by and named after Volgeses, one of the Armaecian kings of Parthia, in the immediate neighbourhood of Seleucia upon the Tigris. It is called by Pliny, Volgesococeta (vi. 26. a. 30), the latter portion of the name implying the “city of.” The extensive ruins, still existing, on both sides of the Tigris, are probably those of the two great cities of Seleucia and Volgesis. (V.)

VOLSAS (Oblacevas, Potl. ii. 3. § 6), a bay on the W. coast of Britain, probably Loch Broom. (Horsley, p. 378.)

VOLSCI (Oblascos, Strab. 5.47.9, Dionys.). an ancient people of Central Italy, who bear a prominent part in early Roman history. Their territory was comprised within the limits of Latinum as that name was employed at a late period, and under the Roman Empire; but there is no doubt that the Volscans were originally distinct people from the Latins, with whom, indeed, they were almost always on terms of hostility. On the other hand they appear as constantly in alliance with the Aecons; and
there is little doubt that these two nations were kindred races, though always distinguished from each other as two separate peoples. We have no statement in any ancient writer as to the ethnic origin or affinities of the Volscians, and are left almost wholly to conjecture on the subject. But the remains of the language as they are, afford with very little difficulty the safest foundation on which to rest our theories; and these lead us to regard the Volscians as a branch of the same family with the Umbrians and Oscans, who formed the aboriginal population of the mountain tracts of Central Italy. It would appear, indeed, as if they were more closely connected with the Umbrians than either the Sabines and their Sabellian offshoots, or the Oscans, properly so called; it is probable, therefore, that the Volscians had separated at a still earlier period from the main stock of the Umbrian race. (Mommsen, Unter-Ital. Diatopie. pp. 319—326; Schwegler, Rom. Gesch. vol. i. p. 176.) The only notice of their language that occurs in Roman authors, also points to it distinctly as different from Oscan (Titiniacus, De orig. v. Oscorum, p. 189); though the difference was undoubtedly that of two cognate dialects, not of two radically distinct languages.

When the Volscians first appear in Roman history, it is as a powerful and warlike nation, who were already established in the possession of the greater part at least of the territory which they subsequently occupied, and of their exact limits there is, indeed, to be determined with accuracy; and it is probable that they underwent considerable fluctuations during their long wars with the Latins and Romans. But there seems no doubt that from a very early period they held the whole of the detached mountain group S. of the Tiberus (Sacco), termed by modern geographers Linguam, together with the Liris and the valley of the Liris, and the mountain district of Arpinum, Sora, and Atina. Besides this they were certainly masters at one time of the plains extending from the Volscian Apennines to the sea, including the Pompitian Marshes and the fertile tract that borders on them. This tract they had, according to Cato, wrested from the Aborigines, who were its earliest possessors (Cato, de Republica, v. 2). The first mention of the Volscians in Roman history is in the reign of the second Tarquin, when they appear as a numerous and warlike people. It is clear that it was the great extension of the Roman power under its last king (which must undoubtedly be admitted as a historical fact), and the supremacy which he had assumed over the Latin League, that first brought him into collision with the Volscians. According to the received history he marched into their country and took their capital city, Suessa Pometia, by assault. (Liv. i. 53; Dionys. iv. 50; Gic. de Rep. ii. 24.) The tradition that it was the spoil there obtained which enabled him to build the Capitol at Rome, sufficiently proves the belief in the great power and wealth of the Volscians at this early period; and the foundation of the two colonies of Circei and Signia, both of which are expressly ascribed to Tarquin, was doubtless intended to secure his recent conquests, and to impose a permanent check on the extension of the Volscian power. It is evident, moreover, from the first treaty with Carthage, preserved to us by Polybius (iii. 22), that the important cities of Antium and Terracina, as well as Circei, were at this time subject to Tarquin, and could not, therefore, have been in the hands of the Volscians.

But the dissolution of the power of Tarquin by the loss of the supremacy of Rome over the Latins seems to have allowed the Volscians to acquire former sapience; and though the disorders of the earliest years of the Republic is perhaps a service, we seem to discern clearly that it was from the fact of being the allies of the Aequians upon the Latins that most of these people concluded the celebrated treaty by which they were held under Sp. Cassius, a. c. 493, which became the foundation of the permanent relation between the two states. (Liv. ii. 33; Dionys. iv. 93.) Assent to the received annals, the wars with the Volscians had already recommenced prior to the period almost immediately after the recent war. From this rapid and sudden development of their power we are presented in a legendary form in the history of Cassius. Whatever may have been the extent of this legend, and however impossible it is to moro, historically true, there is no doubt that it has its historical foundation in the fact that many of the Latin cities at this period fell successively into the hands of the Volscians and their allies the Aequians, and the two lines of advance, so singularly mingled in the received narrative of the war, which represents these conquests as made in a single campaign to represent distinctly the two separate series of conquests by which the two nations pressed on towards Rome. (Niebuhr, vol. i. p. 365; Schwegler, Roii. Gesch., vol. ii. p. 174.) It is impossible here to give more than a very outline of the long series of wars with the Volscians which occupy so prominent a place in the history of Rome for a period of nearly two centuries. Little historical value can be attached to the exact dates of those wars as they were preserved by the annalists at that period. It is quite certain that the history belongs to the historian of Rome to endeavour to weld their confused and reconcile their discordant accounts. But in a general view of the wars they may be classed (as remarked by Niebuhr), into four periods. The first of these would comprise the wars from 459, a few years preceding the Decemviri, including the conquests ascribed to Cassius. The second was the period when the Volscians were at the height of their power. It extends from a. c. 459 to 431, when the excess of Postumus Tubertus is represented as planning a conspiracy against the allies of the Volscians and Aequians (Liv. iv. 26—29), which appears to have been really an important success, and paved the way for the turning point in the long struggle between the two nations. From this time till the capture of Circei by the Gauls (a. c. 390) the wars with the Volscians and Aequians assume a new character. The tide had turned, and we find the Romans and their allies recovering one after another the towns which had fallen into the hands of their enemies. At Ficium and Bologna were regained in a. c. 418; and the frontier fortresses of Terracina and Camerino, which had been taken by the Volscians, was again wrested from them in a. c. 413. (Liv. iv. 47, 48, 51.) The frontier fortresses of Verruca and Cereatone were indeed taken and restored; but the capture of Antium or Terracina in a. c. 399, which was the
continued constantly in the hands of the Romans must have been a severe blow to the power of the Volscians, and may be considered as marking an era in their decline. Throughout this period it is remarkable that Antium, one of the most powerful cities of the Volscians, was in peaceful terms with Rome; the war was carried on almost exclusively upon the NE. frontier of the Volscians, where they were supported by the Aquilans, and Ecetra was the city which appears to have taken the lead in it.

The capture of Rome by the Gauls marks the commencement of the Roman period to the Volscian Wars. It is probable that their Aquilian allies suffered severely from the same invasion of the barbarians that had so nearly proved the destruction of Rome [Aquilia], and the Volscians who adjoined their frontier, may have shared in the same disaster. But on the other hand, Antium, which was evidently at this period a powerful city, suddenly broke off its friendly relations with Rome, and for a period of nearly 13 years (c. 386—374), we find the Volscians engaged in almost perpetual hostilities with Rome, in which the Antiates uniformly took the lead. The seat of war was now transferred from the Aquilian frontier to the southern foot of the Alban hills: and the towns of Velitrae and Catricum were taken in turn by them from the Volscians, and their ultimate subjugation. Soon after the conclusion of peace with the Antiates we hear for the first time of Privernum, as engaging in hostilities with Rome, c. 358, and it is remarkable that it comes forward single-handed. Indeed, if there had ever been any political league or bond of union among the Volscanian cities, it would seem to have been by this time completely broken up. The Antiates again appear repeatedly in arms: and when at length the general defection of the Latins and Campanians broke out in 350 B.C., they were among the first to join the enemies of Rome, and laid waste the whole sea-coast of Latium, almost to the walls of Ostia. But they shared in the defeat of the Latin armies, both at Pedum and on the Arxus: Antium itself was ransacked by the Aequi: but the towns of Privernum and of Tarquinii, which shared on its NE. shore, but it was also sometimes called Lacinia Tarquinia, as its western side adjoined the territory of Tarquinii. (Liv. ii. 96.) Notwithstanding its great size, it is probable, from the nature of the surrounding hills and rocks, that it is the crater of an extinct volcano (Dennis, Etvaris, vol. i. p. 514). In this lake the island of Minerva (Lazio, sita, as the ancients described it) is encased in fish, and its sedgy shores harboured large quantities of water-fowl, with which articles it supplied the Roman market. (Strab. v. 16.) It contained two islands, of which, as well as of the lake itself, wonderful stories were related by the ancients. They were remarked to be ever changing their form. (Plin. xxvi. 29.) It is said that during the Second Punic War its waters are said to have flowed with blood. (Liv. xxvii. 23.) The shores of the lake were noted for their quarrries. (Procop. B. Goth. i. 4, p. 23, ed. Bonn.)

VOLSINI or VULSINI (Oblatinorum, v. p. 226; Ovelucinor, Hist. iii. 5: § 50: Bolena), an ancient city of Etruria, situated on the shore of a lake of the same name (Lacus Vulscianus), and on the Via Clodia, between Clusium and Forum Cesarii. (Hist. Ant. p. 226; Tab. Peut.) But in treating of Volsci we must distinguish between the Etruscan and the Roman city. We know that the ancient town lay on a steep height (Zonaras, Asa. viii. 7; cf. Aristot. Mir. Aulc. 96); while Bolena, the representative of the Roman Volsci, is situated in the plain. There is considerable difference of opinion as to where this height should be sought. Aebeken (Hist. Tustinian, p. 34, seq.) looks for it at Monte Fiascone,
VOLDUSTAN.

at the southern extremity of the lakes; whilst Müller (Erw., i. p. 451) seeks it at Orvieto, and adds the name of that place—Umbra Veuta, "the old city," as an argument in favour of his view:

but Mr. Denis (Erw., vol. i. p. 508) is of opinion that there is no evidence that it was so far from the Roman town, and that it lay on the summit of the hill, above the amphitheatre at Bolsena, at a spot called Il Picchione. He adduces in support of this hypothesis the existence of a good deal of broken pottery there, and of a few caves in the cliffs below.

It is held to have been one of the most powerful cities of Etruria, and was doubtless one of the 13 which formed the Etruscan confederation, as Volstunii is signified by Livy (x. 37) and Valerius Maximus (ix. 1. extern. 2) as one of the "capita Etruriae." It is described by Juvenal (iii. 191) as seated among well-wooded hills.

We do not hear of Volstunii in history till after the fall of Veii. It is possible that the success of the Roman arms may have excited the alarm and jealousy of the Volstunenses, as their situation might render them the next victims of Roman ambition. At all events, the Volstunenses, in conjunction with the Sabinian, taking advantage of a famine and pestilence which had devastated Rome, made incursions into the Roman territory in n. c. 391. But they were not long successful: 8000 of them were made prisoners; and they were glad to purchase a twenty years' truce on condition of restoring the booty they had taken, and furnishing the pay of the Roman army for a twelvemonth. (Livy. vi. 31. 32.)

We do not again hear of Volstunii till the year n. c. 310, when, in common with the rest of the Etruscan cities, except Arretium, they took part in the siege of Seiculum, a city in alliance with Rome. (Livy. ix. 32.) This war was terminated by the defeat of the Etruscans at lake Vadimo, the first fatal shock to their power. (Ibid. 38.) Three years afterwards we find the consul P. Decius Mus capturing several of the Volstunian fortresses. (Ibid. 41.)

In 295, L. Postumius Megellus ravaged their territory and burnt their towns. In 294, with the aid of the Sabinians, slaying 2800 of them; in consequence of which they, together with Perusia and Arretium, were glad to purchase a forty years' peace by the payment of a heavy fine. (Ibid. x. 37.) Not more than fourteen years, however, had elapsed, when, with their allies the Volstunenses, Arretium, and Perusia, they, again took up arms against Rome. But this attempt ended apparently in their final submission in n. c. 280. (Livy. Ep. xii.; Fast. Cons.)

Pilney (xxxiv. 7. 16) retails an absurd story, taken from a Greek writer called Metrodorus, that the object of the Romans in capturing Volstunii was to make themselves masters of 2000 statues which it contained. The story, however, sufiices to show that the Volstunians had attained to a great pitch of science in sculpture, and that this was a common proceeding in the Roman wars. This is confirmed by Valerius Maximus (L. c.), who also adds that this luxury was the cause of their ruin, by making them so indolent and effeminate that they at length suffered the management of their commonwealth to be usurped by slaves. From this degrading tyranny they were rescued by the Romans. (Ptol. i. 31; Zonaras, l. c.; A. Victor, Vit. Imper. 184; Oros. iv. 6.)

The Romans, when they took Volstunii, razed the town, and compelled the inhabitants, as we have already intimated, to migrate to another spot. (Zonaras, l. c.) This second, or Roman, Volstunii con-

Volstunii.

disused to exist under the Empire. It was in the place of Sejanus, the minister and favourite of Tiberius. (Tac. Ann. iv. 1, vi. 8.)

Juv. 74 alludes to this circumstance when he calls the fortunes of Sejanus as dependent on the tale of Narsus, or to believe that it was 5000 miles so far from the Roman town, and that it lay on the summit of the hill, above the amphitheatre at Bolsena, at a spot called Il Picchione. He adduces in support of this hypothesis the existence of a good deal of broken pottery there, and of a few caves in the cliffs below.

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Volstunie.

For the coins of Volstunii, see Müller, Prax. vol. i. pp. 354, 355: for its history, see In C. Etruriae aut Æneas, 1. iii.: Aeneid. Volstuniae.

VOLSTANIA.

VOLSTUNAE FANUM [FASITVS VOLSTUMI.]

VOLSTIBILIS.

VOLSTIBILIS (Oebalbaetis, Posid. iv. 1. ii. 46) a town of Muneraeen Tingitana, seated on the coasts of Saba, and on the road to Tessaou Atraci, it was only 4 3/4 miles distant from the sea. (Ibid. ant. 28.) It lay 35 min. S. from Banaus, and the same distance from the sea. (Plin. v. a. 1. 1; Mela, iii. 10.) It was a colony. (Ibid. ant. l. c.) and a place of seafarers. (Ibid. 34.) Ptolemy calls it the inhabitants of the surrounding district, Volstibilia (Oebaloetis, Posid. iv. 1. ii. 46). In the time of Leo Africanus (Posid. ed. Lorchach) it was a desert town betw. Megenes, bearing the name of Volstini (Volsinii), the walls of which were 6 miles in circumference. That position is now occupied by the town of Zambet-Mula-Drinn, on mount Lacinus, some distance to the NW. of the village of Kaspar Fracass (Pharscol's castle), with Etruscan inscriptions; but to what ancient city they belong are unknown. (Cf. Mannert, x. pt. ii. p. 485; Gisler, Hist. Sardin, p. 28; Wimmer, Gemaines von Afrika, p. 439.)

VOLUCE (probably the Oeballoetis of Posid. iv. 1. ii. 46), a town of the Pelasgiotes in Hispanic comasia, on the road from Astura to Geranus, and 35 miles W. of Numastia. (Ibid. ant. l. c.) Variously identified with Volde (Volsinii), Velecchs, and Colcorbias.

VOLUNTIA (Oebaloetis, Posid. ii. iii. 4, 3) a place on the E. coast of Hibernia. (Ibid. 433.)

VOLUSTANA. [CAMBRINI MOSTER.]

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VOMANUS.

VOMANUS (Vomano), a river of Picenum, which rises in the lofty group of the Apeninnes now known as the Gras Sasso d'Italia, and flows into the Adriatic, after passing within a few miles to the N. of the city of Adria (Apit). Its name is mentioned by Pliny only (iii. 13, § 188). [E. E. B.]

VORDENSES, in Gallia Narbonensis, an ethnic name which occurs in an inscription found at Apt, site Apta Julia [APT]. The inscription states that the "Vordenses pagani" dedicate this monument to their patrons, who is designated "virvir" of the Colonia Apta. The place is supposed to be Ogoré, which is contiguous to the diocese of Apt, and in that of Canavium. The name of Vord into Gord is easily explained. [V. N. N.]

(D'Anville, Notice, go) [G. L.]

VOREDA, a town of the Brigantes in Britannia romana, on the road from Cataracton to Lugdunum. (Itin. Ant. p. 467.) It is variously identified with Old Pemph, Whrip Castle, and Coal Hill. By the Geogr. Rev. (v. 31) it is called Sereda. [T. H. D.]

VORGEA (Vorgyes), in Gallia Lugdunensis, the capital of the Osismi [Oisissi], a Celtic people in the north-west part of Bretonne Prot. (ii. 8. § 5). This seems to be the same place as the Vorginum of the Table; and it appears on Pliny's map, which leads from the Aven through the Vannates through the capital of the Veneti, and north on the coast at Gosebritae, or Gosebriva, as one would write it. Between the capital of the Veneti and Vorginum is Sulis, supposed to be at the junction of the Sex and the Blasvet [Sulis]. From Sulis to Vorginum is the distance marked, and this brings us to a place named Vorches (Avry), but all this is very uncertain. Others fix Vorginum at a place named Juvernem. [G. L.]

VORO'-GLOM, in Gallia, is placed in the table on a road from Augustonemetum (Clermont Ferrand) through Aquae Calidae (Vichy) to Arilicia (Avrilii). The distance is marked viii. from Aquae Calidae, and xiii. from Vorogium to Arilicia. There is a place named Vorogium in Veroconae, and xiii. from Vorogium to Arilicia. There is a place named Vorogium in the table on a road from Augustonemetum (Clermont Ferrand) through Aquae Calidae (Vichy) to Arilicia (Avrilii). It stands half-way between these places and at the distance of viii. It is called Oberg in the table, and it is almost certain, as D'Anville suggests, that the name is erroneously written in the Table, and that it should be Vorogia. [G. L.]

VOSALIA [VOSAYA].

VOSAVA or VOSAVIA, in North Gallia, is placed by the Table on the Roman road along the west bank of the Rhine, and between Bonobrice or Bandonobrice (Roodepoort) [Blandonbrica] and Birivium (Bingen). It stands half-way between these places and at the distance of viii. It is called Oberg in the table, and it is almost certain, as D'Anville suggests, that the name is erroneously written in the Table, and that it should be Vorogia. [G. L.]

VOSAJES [Vogaces, Vogues], Vogoves, Vogues.

The form Vosages has greater authority than Vosges (Schneider's Caesar, B. G. iv. 10); and the modern name is also in favour of the form Vosges. Lucan sometimes quoted as authority for the form Vosges:

VOSAJES [Vogaces, Vogues], Vogoves, Vogues.

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"Castraque quo Vogesii curvam super ardua rupem

Pugnaque picta obibebant Lingonae armis."

(Pherec. i. 897.)

The name is Boorkeow in the Greek version of the Commentaries.

Caesar says that the Moes (Moas) rises in the Vosges, by which he means that the hills in which the Moas rises belong to the Vosges. But he says no more of this range. The battle with Ariovistus, n. c. 55, was fought between the southern extremity of the Vosges and the Rhine, but Caesar (B. G. i. 43, 48) gives no name to the range under which Ariovistus encamped in the great plain between the Vosges and the Rhine. D'Anville observes that an inscription in honour of the god Vosagus was found at Berg-Zabern on the confines of Alace and the Palatine, which proves that the name Vosagus extended as far as that place. It seems likely that the name was given to the whole range now called Vosges, which may be considered as extending from the depression in which is formed the canal of the Rhine and Rhine, between Bifort and Alberich, to the bend of the Rhine between Meins and Bingen, a distance of about 170 miles. The range of the Vosges is parallel to the Rhine. The hilly country of the Faucalles in which the Moas rises is west of the range to which the name of Vosges is now given. The Vosges are partly in France, and partly in Rhenish Bavaria and Hesse-Darmstadt.

The territory of the Sequani originally extended to the Rhine, and the southern part of the Vosges was therefore included in their limits. North of the Sequani and west of the Vosges were the Leci and Medionatrici; and east of the Vosges and between the Vosges and the Rhine was the territory of the Aureloi, Triboci, Namnetes, Vangiones, and Caracates.

In the table the Silva Vosagus is marked as a long forest on the west side of the Rhine. Pliny (xvi. 39) also speaks of the range of the Vosges as containing timber. [G. L.]

UR, a castle of the Persians mentioned by Ammi- anus Marcellinus (xxv. 8). In his account of the war between Julian and the Persians, he states that Ur has been situated in Mesopotamia, at no great distance from Hatra (Al-Hadhr). It has been generally supposed that Ur is the same place as that mentioned in Genesis (xi. 28); but the recent researches of Colonel Rawlinson have demonstrated that the Ur whence Abraham started was situated in the S. part of Babylonia, at a place now called Mecaphe. (Journ. Roy. As. Soc. 1855.) [V.]

URANOPOLIS (Oiranopolis), a town in the peninsula of Chalcidice in Macedonia, of which we know nothing, except that it was founded by Alex- archus, the brother of Cassander, king of Macedonia (Athen. iii. p. 98; Plin. iv. 10. s. 17). As Pliny does not mention Sane in his list of the towns of Acts, it has been conjectured by Leake that Uranopolis occupied the site of Sane. (Northern Greece, vol. iii. p. 149.)

URANOPOLIS (Oiranopolis), a town of Piso- sia, in the district of Cabalia, to the north-west of Termessos, and south-east of Isiodona. (Ptol. v. 5. § 6.) [L. S.]

URBA, a town of Gallia, in the territory of the Halveti. It is placed in the Antonine Hin. between Locus Lausoniuni and Arilica [Ariolica], xviii. from Locus Lausoniuni and xxiii. from Ariolica. Urba is Urbe in the Swiss Canton Waadt or Pays de Vaud, on the road from the Lake of Neuf-
URBANA COLONIA.

URBANA COLONIA, mentioned by Pliny only (xii. 6. a. 8), was a colony founded by Sulla in a part of the territory of Capua, adjoining the Falerius ager. From its name it would appear probable that it was a colony of citizens from Rome itself, who were settled in it in this tribe's district.

It is doubtful whether there ever was a town of the name, as no allusion is found to it as such, and the district itself was reunited to that of Capua before the time of Pliny. (Plin. l. c.; Zumpt, de Col. p. 252.)

UBRATE, a place in Lower Pannonia, on the road from Siscia to Sermium (l. ii. p. 363; Tab. Peut. 6), its exact site is unknown. [L. E.]


URBICUS PAGUS. [Helioceti, Vol. I. p. 1041.]

URBILUM (Ospeda), was the name of two cities or municipal towns of Umbria, situated within a short distance of each other, which were distinguished by the epithets Hortense and Metarensis. (Plin. iii. 14. a. 19.)

1. URBILUM HORTENSE (Urbino), apparently the more considerable of the two, and for that reason frequently called simply Urbinum, was situated on a hill between the valleys of the Metaurus and the Piscitrus (Foglia), rather more than 30 miles from the Adriatic. It is mentioned by Pliny among the municipal towns of Umbria, and is incidentally noticed by Tacitus as the place where Fabius Valens, the general of Vitellus, was put to death, in A. D. 69, after he had fallen into the hands of the generals of Vitellus. (Tac. Hist. iii. 62.) Its municipal rank is confirmed by numerous inscriptions, which prove it to have been a town of some importance. (Orell. Iserov. 3714; Gruter, Iserov. p. 387. s. p. 392. 1. &c.)

Procopius also notices it during the Gothic Wars, and correctly describes it as situated on a steep and rocky hill; it was at that time a strong fortification, and taken by Belisarius in A. D. 558. (Procop. B. G. ii. 19.) From this time it seems to have continued to be a place of considerable importance, and in the middle ages became the seat of government of a race of independent dukes. It is still a considerable city, and one of the capitals of the delegation of Urbino and Pesaro, but has no remains of antiquity, except the inscriptions above noticed.

2. URBILUM METARENSIS (Urbiseto), was situated, as its name imports, in the valley of the Metaurus, on the right bank of the river, about 6 miles below S. Angelo in Vado (Tiberum Metarensis), and 9 from Urbino. Its municipal rank is attested by an inscription, in which the inhabitants are termed Urvinates Metaurenses, as well as by Pliny (l. xxii. 14. a. 19), but it seems never to have been a place of much importance. In the middle ages it fell into complete decay, and was replaced by a village called Castel Durante, which, in 1635, was enlarged and raised to the dignity of a city by Urban VIII., from whom it derives its present name of Urbiseto. (Olivier. Inst. p. 563; Eut. Hist. ch. 117.) [T. H. D.]

URBS SALVIA (Ospeda Salloni, P. E. I. i. § 53: Edith. Urbis Salvinianis or Urbisalvianissis: Urbianegles), a town of Picenum, mentioned by Pliny among the municipal towns of that district. (Plin. iii. 18. a. 18.) It was situated in a flat district to the left of the Flusius (Chimis), about 2 miles to the right bank of that river, and 7 miles E. of Terme.

The testimony of Pliny to its munificence is confirmed by the Liber Cubenses, which includes the "agur Urbis Salvianis," as well as several other inscriptions. (Liber Col. p. 386; Geih. Inscrip. 1.) The town was taken and destroyed by Alaric, a massacre which it never recovered, as that it fell into the time of Procopius. (Procop. B. G. ii. 19.)

Dante also notices it in the 13th century as a ruin and nothing else, and it was never revived. (Vis. xv. 73; but the town seems to have survived, and is still attached to the municipality, which is, however, a new one, and not the same. (Procop. B. G. ii. 19.)

URBS VETUS (Orvieto), a city of a name, identified by Paulus Diaconus (Hist. Lang. iii. 34) together with Balneum Regis (Bagno) as a small hamlet. No mention of either name is made in any writer before the fall of the Roman Empire; but it is probable that the Ubriacensium (Soldiers of Procopius), which figures in the Gothic Wars, was a fort of some importance, in the same way the Urbanus of the Umbrians of Murcia (Procop. B. G. ii. 19.)

There is no doubt that the modern town of Orvieto, deriving from Urbis Vetus; but the latter is more an appellation given in late times, and to what the original name of the city referred. Noeburcus supposes it to be Salerno, as it was called by Livy in ii. c. 36 (Livy. vii. 31: Senec. p. 495) [Salvanum], while others suppose it was Bagno (Bagnore). But both suggestions are more conjectural. [E.]

URBESCA (Ospeda or Ospesca, P. E. i. 56), a town of the Calbari in Hispania Tarraconensis. According to some, the modern town of Urbiseto, whilst others identify it with Valex or Ompis in Sestini (p. 219.)

URBICUS (Ospeda), a town of the Bastiani in Hispania Tarraconensis, on the borders of Bastia, or, according to another boundary line, which makes the line run as far as Barca, in Bastia itself, as a beak after it, and on the road from Castelnuovo. (Melii, ii. 6, where the editions mistook Urghi and Virghi; P. E. i. 404.)"
URGO. [See PIRI.]

URGA. [HYRIM.]

URIA LACUS. [Astollz, p. 64, v.]

URIAS SINUS. [APULIA.]

URSIUM (It. Hier. p. 569), a town in Thrasos, on the road between Taprando[s] and Bergule: according to Beichard it corresponds to the modern Ipili or Apiloi; but according to Lapie, to Kirkilis. [J. R.]

URUM (Ofsuar, Ptol. ii. 4. § 12). 1. A town in Hispania Baetica, on the borders of Lucania; according to Beichard, now Torre del Oro.

2. A river in Hispania Baetica, between the sea and the town just named. (Plin. iii. 1. s. 3.) Now se Tinto. [T. H. D.]

URPANUS, a small river of Pannonia, a tributary of the Savus, is now called the Verdas. (Plin. iii. 8; Tab. Peut., where it is called Urba.) [L. S.]

URSI PROMONTORIUM. [SARDINIA.]

URSO (Ofsuar, Strab. iii. p. 141), a strong mountain town in Hispania Baetica, the last refuge of the Pompeians. It was a Roman colony, with the surname of Genna Urbanorum, and was under the jurisdiction of Astigi. (Plin. iii. 1. s. 3; Hirt. 3. H. 26. 41. 85; Appian, B. I. 16.) It is the modern Usinnas, where the remains of a church have been found. (Cf. Muratori, p. 1099; Flores, Exp. Sopr. x. p. 77.) For coins of Urso, see Flores, Med. ii. p. 624, iii. p. 130; Mionnet, i. p. 28, Suppl. p. 47; Sestini, p. 94. [T. H. D.]

COIN OF URBO.

URSOLOA or URSOLI, a place in Gallia Narbonesis, fixed by the Antonine Itin. on the road between Valenta (Valence) and Vienna (Vienne), xil. from Valenta, and xxvi. from Vienna. This agrees pretty well with the whole distance between Colonia Narbonensis and Vienna. There are no fragments of determining the site of Urosoli except the distances; and D'Anville fixes on S. Valier, a place on the right bank of the Galatone near the place where it enters the Rhone. [G. L.]

URUNCI, a place in Gallia between the Voges and the Rhine. It occurs twice in the Antonine Itin., and in both cases the road from UrsunCi runs o Mon Briaicus; [Mon Briaicus]. In one route it is placed between Larga (Largizum) and Mons Briaicus, xxvi. from Larga, and xxiii. from Brisciansis. This route is from south to north-east. The other route is from Ardibilnum, supposed to be Bimming near Basle, to Mons Briaicus; from south to north, and UrsunCi is xxii. M. P. or 15 leagues from Mons Briaicus. D'Anville supposes that UrsunCi may be a place named Rosacen or Riceacen, on the line of the road from Larga to Mona Briaicus or Brisciansis. [G. L.]

USA, the most easterly river of Mauretania. (Plin. v. 2. s. 1.) It seems to be the river called Zearap by Ptolemy (iv. 2. § 10), and is probably the Abydos, which falls into the gulf of Bugia. [T. H. D.]

USABGALGA (Ovifrigula, Ptol. iv. 6. § 7, &c.), a very extensive mountain range in the country of the Garamantes on the N. border of Libya, Interior, and S. of Numidia and Mauritania, stretching in a NW. direction as far as Alica. It is in this mountain that the river Sagradas has its source. [T. H. D.]

USBIBUM (Ovibarium), a town mentioned by Ptolemy (ii. 11. § 30) in the south-east of Germania, probably in the territory of the Marcomanni, seems to be identical with the modern Iseaba, or a rivulet of the same name. [L. S.]

USCANA, the chief town of the Pescos, a people of Illyricum, which contained 10,000 inhabitants at the time of the Roman war with Persia. At the commencement of this war it appears to have been in the hands of Persia, and the first attempt of the Roman commander, App. Claudius, to obtain possession of the place proved unsuccessful, a. c. 170. (Liv. xiii. 10.) It would seem, however, that it is not a place that has been afterwards taken by the Romans, since we read that Persus in the following year surprised Uscana, marching thither in three days from Stubera. (Liv. xiii. 17. 18.) Shortly afterwards L. Coelius, the Roman commander in Illyricum, made an unsuccessful attack upon Uscana. (ib. 21.) The site of this town is uncertain.

USCENUM (Obsernavor, or Obsernavor, Ptol. iii. 7. § 2), a town of the Jazyrge Metaestae. [T. H. D.]

USCUADAMA, a town belonging to the Beesi, near Mount Haemus, which M. Lucullus took by assault. (Entr. vi. 10.) [J. R.]

USELLIS (Ovelli, Ptol. Usellis), a city of Sardinia, situated in the interior of the island, about 16 miles from the coast, and the same distance S. of Forum Trajani. Its name is not found in the Itineraries, and the only author who mentions it is Ptolemy (iii. 3. § 2), who correctly places it on the S. coast of the island: but the existing ruins, together with the name of Usellis, still borne by a village on the site, leave no doubt of its true site. (De la Marmon, Voy. en Sardaigne, vol. ii. pp. 367, 463.) [E. H. B.]

USILLA (Ovili), Ptol. iv. 3. § 10), a place in Byzasicum in Africa Proper. It is the Usala of the Itin. Ant. (p. 59), lying between Thydrus and Thamas. Variously identified with Inachilla or Sidki Makelyn, and Inabila. [T. H. D.]

USPETES or USPETI (Ovispera, Ovitera), a German tribe, mostly mentioned in conjunction with the Tencteri, with whom they for a long time shared the same fate, until, in the end, having crossed the lower Rhine, they were treacherously attacked and defeated by Julius Caesar. (Cass. B. G. iv. 4, dec.; Appian, de Reb. Gall. 18; comp. Tencteri.) After this calamity, the Usipetes returned across the Rhine, and were received by the Sigambri, who assigned to them the district on the northern bank of the Luppia, which had previously been inhabited by the Chamavi and Tubantes, and in which we henceforth find the Usipetes as late as the time of Tacitus. (Anna. xiii. 55, Hist. iv. 37; Germ. 23; Dion Cass. liv. 32, foll.) Afterwards the Usipetes are met with
further south, opposing Germanicus on his return from the country of the Marsi. (Tac. Ann. i. 50, 81; comp. Dion Cass. xxxix. 47; Plut. Cass. 23.) In Strabo (vii. p. 292) they appear under the name of Nautes, and Pliny (xxi. 119) refers to a tribe of the name of Osorvoi, whom some believe to be the same as the Usipetes; but if this be correct, it would follow that the Usipetes migrated still farther south, as Ptolemy places Thasos on the upper Rhine; but as no other authority places them so far south, the question is altogether uncertain. About the a. d. 70, the Usipetes took part in the hostilities of Marcus Vipsanius Agrippa (Tac. Ann. xiii. 54), and in a. d. 83 a detachment of them is mentioned as serving in the Roman army in Britain. (Id. Agric. 27.) Afterwards they disappear from history. (Comp. Zonae, De Deis Deothes, p. 89; Wilhelm, Germani, p. 183.)

USPE, a town of the Solii in Samnium, lying E. of Beneventum. (Ilay on a height, and was fortified with a ditch and walls; but the latter were composed only of mud confined in hurdles. (Tac. Ann. xii. 16.)

USSADIUM (Ossadion, or Ossadion Aerop.), Ptol. iv. i. §§ 4 and 13., a promontory of Mauretania Tingitana, lying SW. of the promontory of Hercynus, near the lower mouth of the Tagus. (T. H. D.)

USTICA [OSTRODA].

USUERNA or USUERVA. [HOSTERBAS.]


UTICA (ἐτύρας, Polyb. l. 75; Ptol. iv. i. § 6; Odor., Dion Cass. xxxi. 41; Eul. Ciliciensis; Liv. xxxix. 35; Cass. B. C. ii. 36), a colony founded by the Tyrians on the N. coast of Zeugitana in Africa. (Vell. Pat. i. 2; Mela, i. 7; Justin. xvii. 4, &c.) The date of its foundation is said to have been a few years after that of Gades, and 287 years before that of Carthage. (Vell. Pat. l. c.; Arist. Afrik. Anc. 146; Gesenius, Museen. Script. Linguarum Phoenic. p. 291; Sil. Ital. Pum. iii. 241, sqq. &c.) Its name signified in Phoenician, “ancient,” or “noble” (אֲבָנָי, Gesenius, ii. p. 420, and Thes. Ling. Heb. p. 1065). Utica was situated near the mouth of the river Bagrada, or rather that of its western arm, in the Bay of Carthage, and not far from the promontory of Apollo, which forms the western boundary of the bay. (Strab. xvii. p. 832; Liv. l. c.; Ptol. l. c.; Appian, B. C. ii. 44, seq.; Procop. B. V. ii. 15, &c.) It lay 27 miles NW. of Carthage. (Itin. Ant. p. 22.) The distance is given as 60 stadia in Appian (Pum. 75), which is probably an error for 160; and as a day’s sail by sea. (Strab. Geogr. Mira. ii. p. 50, ed. Hude.) Both Utica and Tunis might be described from Carthage. (Strab. l. c.; Polyb. i. 73; Liv. xxx. 9.) Utica possessed a good harbour, or rather harbours, made by art, with excellent anchorage and numerous landing places. (Appian, l. c.; cf. Barth, Wanderungen durch die Kustenländer des Mittelmeeers, pp. 111, 125.) On the land side it was protected by steep hills, which, together with the sea and its artificial defences, which were carefully kept up, rendered it a very strong place. (Liv. xxxix. 35; App. Pum. 16, 30, 75; Dio. lxx. 54; Pinct. Cat. Mira. 58.) The surrounding country was exceedingly fertile and well cultivated, and produced abundance of corn, of which there was a great export trade to Rome. (Liv. xxv. 81.)

The hills behind the town, as also the district near the present Porto Farina, contained rich veins of various metals; and the coast was celebrated for producing vast quantities of salt of a very peculiar quality. Strab. iii. 639; Cass. B. C. ii. 25; Polyb. xii. 3, seq.; Dio. lxx. 8, &c.) Among the buildings of the town, we hear of a temple of Jupiter (Pinct. Cat. Mira. 5) and of one of Apollo, with a planks of Numidian cedar near twelve centuries old (Pinct. vii. 50. a. 79; of a forum of Trajan, etc. a theatre outside the city. (Tito Crespi, op. Moris. Aph. Cer. iii. p. 10; Cass. B. C. ii. 25.) The last were lost in the great earthquake of 727, which occurred in the time of Flaccus (75. 79). Shaw (Trave. vol. i. p. 160, seq.) has the merit of having fixed without doubt the true situation of this celebrated city, the most important in N. Africa after Carthage. Before the time of Shaw, it was sought sometimes at Bueris, sometimes at Porto Farina, in that supposition fixed it near the little marshy Daris, which has a holy tomb called Bos-alater; and with this view many writers have agreed (Falsé, Recherches sur l’implantation de Carthage, p. 66; Barth, Wanderungen, &c. p. 109; Sennacher, pp. 39, 46; Bitter, Afrika, p. 913, &c.) Since the Roman times the muddy stream of the Bagrada has deposited a sand-bank south of the delta of from 3 to 5 ft. in extent, so that the innermost reaches of the Bay of Carthage, on which ancient Utica was situated, as well as the eastern arm of the river itself, have been converted into a broad morass, in which traces are still visible of the quays which formerly lined the shore, and of the northern mole which enclosed the harbour. Moreover to the E., at the mouth of the river Bagrada, and some few miles beyond the mouth of the city is covered with ruins. Near its coast the sea is held up by the innermost reaches of the Bay of Carthage, in which ancient Utica was situated, and, as shown on the map of Creux, within the area of the town walls. On the declivity of the hills towards the SE. are the remains of six cisterns, or reservoirs, 136 feet long, 12 to 15 feet broad, and 20 to 30 feet deep, covered with a remarkably thin arched roof. These are connected with an aquaduct, which may have carried several millions of water from Bos-alater, in the direction of the hills; but its most remarkable remains are a treble row of arches by which it was carried over a ravine. These reservoirs may probably have served to furnish water for a manufactory in the neighbouring amphitheatres, which is hollowed out of the hills, and is capable of containing about 20,000 persons. The ancient site of the city is covered with ruins. Near its course rises the highest summit of the chain of hills on which stood the citadel and, probably, also the ancient temple of Apollo. The ruins of other temples and castles have been discovered, as well as the site of the senate house (Pinct. Cat. Mira. 67), which has been thought to be determined by the excavations of a number of statues. These are now preserved in the museum at Leggia.

In the course of time, as is usual with such connections, Utica became severed from the mother-city, and first appears in history as independent of it. In the first commercial treaty between Rome and Carthage, in the year 509 B. C. Utica was probably included in it among the allies of the Carthaginians (Polyb. iii. 23); in the second, in n. c. 348, it is expressly named (Str. 24; Dio. lxxvi. 9, who however confounds the two treaties), as well as in the alliance concluded by Hannibal with Philip of Macedon in the Second Punic War, n. c. 215 (Polyb. viii. 9). Subsequently, however, Utica appears to have thrown off her dependence upon it, or perhaps we should rather
UTICA.
call it her alliance with, Carthage, and, with other cities of N. Africa, to have joined the Sicilian Agathocles, the opponent of Carthage; to have afterwards revolted from that conqueror, but to have been again reduced to obedience (Diod. xx. 17, 54; cf. Polyb. i. 69.). In the First Punic War, Utica remained faithful to Carthage; afterwards it joined the Libyans, but was conquered and destroyed by the marching forces of Hannibal (Polyb. 50. 88; Diod. Fr. xxxv.). In the Second Punic War also we find it in firm alliance with Carthage, to whose fleets the excellent harbour of Utica was very serviceable. But this exposed it to many attacks from the Romans, whose freebooting excursions were frequently directed against it from Lilybaeum, as well as to a more regular, but fruitless siege by Scipio himself (Liv. xxi. 37, xxv. 5, xvii. 4, xxiv. 35, xxx. 3, &c.; Polyb. xiv. 2; Appian, Pun. 16, 25, 30). In the third war, however, the situation of Carthage being now hopeless, the Uticenses indulged their ancient grudge against that city, and made their submission to Rome by a separate embassy (Polyb. xxxv. 1; Appian, Pun. 119, 118). This step greatly increased the material prosperity of Utica. After the destruction of Carthage, the Romans presented Utica with the fertile district lying between that city and Hippo Diarrhytus. It became the chief town of the province, the residence of the Roman governor, the principal emporium for the Roman commerce, and the principal emigration of the Greek colonists destined to act in the interior of Africa. Owing to this intimate connection with Rome, the name of Utica appears very frequently in the later history of the republic, as in the accounts of the Jugurthine War, of the war carried on by Pompey at the head of Sulia's faction, against the Marian party under Dominus and his ally the Numidian king Juba, and also in the conflict of Utica and the Pruth (cf. Uberti, iii. pt. ii. p. 620.) [T. H. D.]

UTIDAUA (Obiriadu, Ptol. viii. 8. § 7.), a town in Dacia, E. of the Aluta. Identified with the ruins at Komna, near the confluence of the Kutschchen and the Pruth (cf. Uberti, iii. pt. ii. p. 620.). [T. H. D.]

UTII (Obrien), one of the nations belonging to the fourteenth satrapy of the Persian empire (Herod. iii. 99), which was armed in the same manner as the Pactyces (Id. vii. 69.), and, according to Bobrius' conjecture, perhaps dwelt in Pactyces. (Geog. des Herod. p. 181.)

UTUS or VITUS (Montone), a river of Gallia Cisalpina, which rises in the Apennines, flows under the walls of Forti (Forum Livii), and subsequently by the city of Ravena, and enters the Adriatic about 5 miles from that city. At the present day it joins the Ronco (the Bedolina of Pliny), before reaching the latter city, but in ancient times it probably discharged itself by a separate channel into the lagoon which at that time surrounded Ravena. The name is written Vitis by Pliny (iii. 14. a. 19), but it is probable that Utus or Utene is the more correct form, which is found in Livy. According to that author it at one time formed the boundary between the Boian and Scenonian Gauls. (Liv. v. 35.)

UTTARIS, a town of the Calladai in the NW. of Hispania Tarraconensis, on the road from Lucus Augusti to Asturica, between Pons Nerviae and Bergidum. (Itin. Ant. pp. 425, 430.) Variously identified with Curreda, Donosco, and Castro de la Venta. [T. H. D.]

UTUS, an affluent of the Danube in Moesia. The Usus had its sources in Mount Haemus, and formed the E. boundary of Dacia Ripensis (Plin. iii. 36. a. 29). Now the Vid. [T. H. D.]

UTUS (Oberos, Procop. de Aed. iv. 1.), a town of Moesia Inferior, a little to the S. of the confluence of the like-named river with the Danube, and between Oescus and Saurisca (Itin. Ant. p. 321). Various identified with Scricostica, Butalusica, or a place near Breitenau. [T. H. D.]

VULCANI FORUM. [PUTZELI]

VULCANIAE INSULAE. [AVOLIARE INSULAE.]

VULCALMO is mentioned by Cicero (pro Fonteio, 9) as a place in the west coast of Gallia Narbonensis, but nothing more is known of it. [G. L.]

VULGENTIUS. [APTE J. JULIA.]

VULSINII. [VULSINI.]

VULTUR MONS (Monte Voltoire), one of the most celebrated mountains of Southern Italy, situated on the confines of Apulia, Lucania, and the country of the Hirpini. It commences about 5 miles 4 q
to the S. of the modern city of Melita, and nearly due W. of Venusia (Venusia), and attains an elevation of 4,433 feet above the level of the sea. Its regular conical form is isolated in position, as well as the crater-like basin near its summit, at once mark it as of volcanic origin; and this is confirmed by the nature of the rocks of which it is composed. Hence it cannot be considered as properly belonging to the range of the Apennines, from which it is separated by a tract of hilly country, forming as it were the base of a shield of the ranges of Monte Velino rises. No ancient author alludes to the volcanic character of Mount Vulture; but the mountain itself is noticed, in a well known passage, by Horace, who must have been very familiar with its aspect, as it is a prominent object in the view from his native city of Venusia. (Caesar. iii. 4. 9—16.) He there terms it "Vultur Apulius," though he adds, singularly enough, that he was without the limits of Apulia ("alia sit extra limines Apuliae") when he was wandering in its woods. This can only be explained by the circumstance that the mountain stood (as above stated) on the confines of three provinces. Lucan also incidentally notices Mt. Vulture as one of the mountains that directly fronted the plains of Apulia. (Natural History, iv. 153.)

The physical and geological characters of Mount Vulture are noticed by Romanelli (vol. ii. p. 333), and more fully by Danbury (Description of Volcanoes, chap. 11). [E. H. B.]

**VULTURNUM (Οὐλτούρνον: Castel Volturino),** a town of Campania, situated on the sea-coast at the mouth of the river of the same name, and on its S. bank. There we trace the existence of at least two towns on the site previous to the Second Punic War, when the Romans constructed a fortress (castellum) at the mouth of the river with the object of securing their possession of it, and of establishing a magazine of corn for the use of the army that was besieging Capua. (Liv. xxvi. 20, 22.) It is probable that this town continued to exist under Roman citizens and was surrounded by a wall; but in a. c. 194, a colony of Roman citizens was established there, at the same time with Liternum and Puteoli. (Id. xxv. 45; Varr. L. L. v. 5.) The number of colonists was in each case but small, and Vulturnum does not appear to have ever risen into a place of much importance. But it is noticed by Livy as existing as a town in his time ("vid. Velturnum, ubi nunc urbs est," xv. 21), and is likewise mentioned by all the geographers. (Strab. v. p. 338; Pline, iii. 5. 9; id. ii. 4. § 9; Ptol. iii. 1. § 6.) We learn also that it received a fresh colony under Augustus (Lid. Colos. p. 339), and retained its colonial rank down to a late period. It became an episcopal see before the close of the Roman Empire, and appears to have continued to subsist down to the 9th century, when it was destroyed by the Saracens. In the 17th century a new fortress was built nearly on the ancient site, which is called Castel Volturino or Castello Mare di Volturino. But from the remains of the ancient city still visible it appears that this occupied a site somewhat nearer the sea than the castellum. Several inscriptions have been found on the spot, which attest the colonial rank of Vulturnum as late as the age of the Antonines. (Monumes, I. R. N. 3535—3539.) [E. H. B.]

**VULTURNUS (Οὐλτούρνον: Volturino),** the most considerable river of Campania, which has its sources in the Apennines of Samnium, about 5 miles S. of Andesina, flows within a few miles of Ascensia on its left bank, and of Venusium on its right, thence pursues a SE. course for about 29 miles, till it receives the waters of the Calore (fossa), after which it turns abruptly to the west passes under the walls of Casilinum (Cessenoli), finally discharges itself into the Tyrrhenian about 30 miles below that city. Its mouth is marked in ancient times by the town of the same name (Vulturium), the site of which is occupied by the modern fortress of Castello mare inserted between the mouths of Volturno and Calore. (Strab. v. p. 339; Pline. iii. 5. 9; id. ii. 4. § 9.) The Volturna is a deep and rapid, but turbid stream, whose character we find many allusions in the poets. (Virg. Aen. vii. 729; Ovid. Met. xxv. 714; Lucan. i. 428; Claudian. Paeon. Proem. 256; Sil. Ital. vii. 530.) A bridge was built over it close to its mouth by Domitian, who constructed the Via Domitiana that led from Rome direct to Cumae. (Stat. Silv. iv. 3. 67.) At the important position that the Volturna holds in Campania, the fertile plains of which it traverses in their whole extent from the foot of the Apennines to the sea, its name is frequently mentioned in history, especially during the wars of the Romans against Samnium and Sametia, and during the Second Punic War. (Liv. xii. 30. 18—xxii. 14, &c.; Polyb. iii. 92.) Provisions were collected at the construction of the bridge above mentioned, conserved, and stored in the Second Punic War. (Liv. xii. 30. 18—xxii. 14, &c.; Polyb. iii. 92.) This was to be the Volturno, for which the site was still visible in modern Castel Volturino, there was a bridge below Casilinum, where it was crossed by Appius. It appears to have been in ancient times the boundary between the lands of Hirpina and Beneventum, and the second Punic War. (Liv. xii. 9; Stat. Silv. iv. 3. 7.) Its only considerable tributary is the Cocogna which gives it the water of several streams, of which the most important streams to the Marus and Sabatine. These combined streams bring down to the Volturna almost the whole of the land of Hirpina, and here Calore is at the point of juncture near its magnitude to the Vulturnus itself. [E. H. B.]

**VUNGUS, VICUS,** in North Gallia, a place of the Antonine Itin. on the road from Ducuturnum (Reims) to Augusta Trevirorum (Trèves). It is situated between Burdurcororum and Epoucan (Bourges), or Epoucan (Evreux), and in the limits of the land of Vungus from the roads and the Peel from the roads and the Peel. From Reims is to the passage of the Modern Messon at Meuse, and before it reaches from Reims brings us to a place named Vos, near the town Aisne, a little above Attille. This is a pit example, and there are many in France, of the Gallic names continuing unchanged. From the history of Reims, speaks of "Municipum Vungum," and the "Pagnus Vungisia circa Aisina ripas." The Aisnsina in the Aisne. The route road may be traced in several places between rams and Vos; and there is an indication of this river the name the place named Vungus (de stratis) of the passage of the river Vungus. [G. L.]

**UXAMO,** a town belonging to the Cornubi, in Britton Hestoura, on the river Derwa to Lodoninum, and between Leucon and Pennicourn. Camden (p. 653) and other identify it with Oknangia, a village in Surmari; Horsey (p. 419) and others with Surf Hales. [T. H. B.]

**UXAMA** (Οὐκαμα Αργυλλης, Pat. ii. 6) of a town of the Arvaci in Hesypia Tarentum.
UXAMABARCA.

the road from Asturica to Cesararangusta, 50 miles W. of Numantia, and in the neighbourhood of Cuenca (Tib. Ant. p. 441), where, however, the more recent editions read Vassara. (Plin. iii. 3. a. 4; Flor. iii. 22; Sil. Itali. iii. 384.) It is called Uxuma in the Geogr. Rav. (iv. 43); and according to Ukert (ii. pt. i. p. 453), is probably the ʿAţlun of Appian (iv. 42). Present position: it seems to have been the town of [T. H. D.]

UXAMABARCA (Οικογενεσίς, Πεδ. ii. 6. § 53), a town of the Autrigones in Hispania Tarraconensis. (M. Inscr. p. 1095. 8.) Ukert (ii. pt. i. p. 446) identifies it with Omes in Bisacoga. (T. H. D.)

UXANTIS INSULA, for so the name should be read in the Maritime Itin., is Liny's Azantos (iv. 30), an isle off the Atlantic coast of Gallia. Ukert identifies it with Ouest, or Uxand, as the English often write it, a small island belonging to the department of Finistere, and nearly in the latitude of Brest. (G. L.)

UXELLA (Οικογενεσίς, Πεδ. ii. 3. § 10), called by the Geogr. Rav. (v. 30) Uxell, a city of the Dumnonii in Britannia Romana. Camden (p. 18) identifies it with Uxellum, near the town of Devonport. Conwardly tells Herdley (p. 378) and others take it to be Exeter. (T. H. D.)

UXELLODUNUM, in Gallia. In s. c. 51 Drappes a Senon and Lucetius a Cadurcan, who had given the Romans much trouble, being pursued by C. Cninius Bebinus, one of Caesar's legates, took refuge within the little town of Uxellodunum, in Cornovia (B. G. viii. 32-44): Uxellodunum was in a position naturally strong, protected by rocks so steep that an armed man could hardly climb up, even if no resistance were made. A deep valley surrounded nearly the whole elevation on which the town stood, and a river flowed at the bottom of the valley. The interval where the river did not flow round the site of the town. Close to the wall was a large spring, which supplied the town during the siege, for the inhabitants could not get down the rocks to the river for water without risk of their lives from the Roman missiles. Caelius began his blockade of Uxellodunum by making the spring, which was of purely artificial origin, gradually a valley from each camp, and surrounding the place. The river side the camps were of course separated from the town by the deep valley in which the river flowed; he may have planted two camps here and one on the land side of Uxellodunum.

The townsmen remembering what had happened at Alesia the year before, sent out Lucetius and Drappes to bring supplies into the place. Lucetius and Drappes took all the fighting men for this purpose except 2000, and they collected a large quantity of corn; but as Lucetius was attempting to carry it into the town by night, the Romans surprised him, and cut his men to pieces. The other part of the force with him had gone out was with Drappes about 12 miles off. Cænius sent his cavalry and light German troops against Drappes to surprise him, and he followed with a legion. His success was most complete. Drappes was taken prisoner and his force destroyed or captured. Cænius was now enabled to go on with his circumvalation without danger within, and C. Fabius arriving the next day with his troops undertook the blockade of part of the town.

Caesar hearing the news about Uxellodunum and resolving to check all further risings in Gallia by one signal example more, hurried to the place with all his cavalry, ordering C. Calenus and two legions to follow him by regular marches. He found the place shut in, but it was well supplied with provisions, as the deserters told him; and there remained nothing to do but to cut off the townsmen from the water. By his archers and slingers, and by his engines for discharging missiles (tormentas) placed on the sites parts of the town where the descent to the river was easiest, he attempted to prevent the enemy from coming down to the river to get water. His next operation was to cut them off from the spring, and this was the great operation of the siege on which depended the capture of the town. Caesar dealt with his enemies as a doctor with a disease—a operation, he said, was first necessary. (Frontius, Stat. iv. 7. 1.) He moved his vixine towards that part of the town where the spring lay under the wall, and this was the isthmus which connected the hill fort with the open country. He also began to construct mounds of earth, while the townsmen from the higher ground annoyed the Romans with missiles. Still the Romans pushed on their vinea, and the dragnet at the same time began to form mines (cuniculi) to reach the source of water and draw it off. A mound of earth 9 feet high was constructed, and a tower of ten stories was placed upon it, not high enough to be on a level with the top of the wall, but high enough to command the summit level of the spring. Thus the stream which reached the spring, and a great number of cattle, horses, and men died of thirst. The townsmen now tumbled down blazing barrels filled with fat, pitch, and chips of wood, and began a vigorous onset to prevent the Romans from quenching the flames; for the burning materials being stopped in their descent by the vinea and mounds, set the Roman works on fire. On this Caes.). (Frontius, Stat. iv. 7. 1.) He moved his vixine towards that part of the town where the spring lay under the wall, and this was the isthmus which connected the hill fort with the open country. He also began to construct mounds of earth, while the townsmen from the higher ground annoyed the Romans with missiles. Still the Romans pushed on their vinea, and the dragnet at the same time began to form mines (cuniculi) to reach the source of water and draw it off. A mound of earth 9 feet high was constructed, and a tower of ten stories was placed upon it, not high enough to be on a level with the top of the wall, but high enough to command the summit level of the spring. 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UXELLODUNUM.

UXANTHUS.

COIN OF UXENTUM.

UXENTUS (πρὸ Ἑφεσοῦ, Ptol. vii. 1. §§ 24, 76), a chain of mountains in the Decens of Indus, between lat. 29° and 24° and long. 136° and 143°, probably those called Gousemona. They formed the watershed between rivers which flowed into the Bay of Bengal, as the Adamas, Dosearon and Tyndis. [V.]

UXII (Οξηστός, Arrian, Anab. iii. 17; Strab. x. p. 524, xv. pp. 799, 744), a tribe of ancient Persia, who lived on the northern borders of that province between Persis and Susiana, to the E. of the Pasi- tirges and to the W. of the Orontes. They were visited by Alexander the Great on his way from Susiana to the capital town, Uxii (Strab. x. p. 744), was the scene of a celebrated siege, the details of which are given by Arrian and Curtius. It has been a matter of considerable discussion where this city was situated. The whole question has been carefully examined by the Baron de Bode, who has personally visited the localities he describes. (Geogr. Journ. xiii. pp. 108—110.) He thinks Uxia is as present represented by the ruins near Shihabzahi-Saleimand in the Bakhtiyari Mountains, to the E. of Shuster. [V.]

UX, a district of Western Asia, to which the prophet Job belonged. (Job, 1. 1.) It cannot be certainly determined where it was; hence, learned men have placed it in very different localities. Wine, nothing but wine, is examined. Let us place it in the neighbourhood of Edom, adjoining Arabia and Chaldaea. (Biblisch. Realwörterb. s. a. Us.) The people are perhaps represented in classical geography by the Aboar or Aboara of Ptol.
which is much too great. (Comp. Steph. B. s. v.; 

Ptol. v. 3 § 5; Mela, i. 15; Polyb. xxvi. 7.) This
famous city was twice destroyed, on each of which
occasions its inhabitants defended themselves with
uncharacteristic valor. The first catastrophe befell
the city in the reign of Cyrus, when Harpagus besieged
it with a Persian army. On that occasion the Xan-
thians buried themselves, with all they possessed,
under the ruins of their city. (Herod. i. 176.) After
this event the city must have been rebuilt; for
during the Roman civil war consequent upon the
murder of Julius Caesar, it was among the first
cities the army of Brutus, as its inhabitants refused to open
their gates to him. Brutus, after a desperate strugg-
gle, took the city by assault. The Xanthians con-
tinued the fight in the streets, and perished with
their wives and children in the flames, rather than
submit to the Romans. (Dion Cass. xlvii. 34; 
Appian, E. C. C. iv. 18, foll.) After this catastrophe,
the city never recovered. The chief buildings at
Xanthus were temples of Sarpedon (Appian, l. c.),
and of the Lycian Apollo. (Diod. v. 77.) At a
distance of 60 stadia down the river and 10 stadia
from its mouth, there was a sanctuary of Leto
on the bank of the Xanthus. (Strab. l. c.) The
site of Xanthus is unquestionably still visible,
though not so well-preserved and described by Sir C. Fellowes in his
Excursion in Asia Minor, p. 225, foll. (comp.
his Lycia, p. 164, foll.) These ruins stand near
the village of Koyuk, and consist of temples, tombs,
triangular arches, walls, and a theatre. The site,
says Sir Charles, is extremely romantic, upon
beautiful hills, some crowned with rocks, others
rising level; but the river does not appear to have been very large, but its remnants show
that it was highly ornamented, particularly
the tombs. The architecture and sculpture of the
place, of which many specimens are in an excellent
state of preservation, and the inscriptions in a pecu-
lar alphabet, have opened up a page in the history
of Asia Minor, previously quite unknown. The en-
gravings in Fellowes's works furnish a clear idea of
the high perfection which the arts must have at-
tained at Xanthus. (See also Spratt and Forbes,
Travels in Lycia, i. p. 5, and ii., which contains an
excellent plan of the site and remains of Xanthus;
E. Braun, Die Marmorwerke vom Xanthos in Lycia,
A large collection of marbles, chiefly sepulchral,
discovered at Xanthus by Sir C. Fellowes, and
brought to England in 1842 and 1843, has been
arranged in the British Museum. Of these a full
account is given in the Supplement to the Penny

XANTHUS (Xanths), an important river in the
W. of Lycia, which is mentioned near in Homer
(II. ii. 877, v. 479), and which, according to Strabo
(xiv. p. 665), was anciently called Sirbas, that is in
Phoenician and Arabic "reddish yellow," so that
the Greek name Xanthus is only a translation of
the Semitic Sirbas or Zirba. The Xanthus has its
sources in Mount Taurus, on the frontiers between
Lycia and Cilicia. Two main streams, the one in a SW.
direction through an extensive plain (Xanthos
velox, Herod. i. 176), having Mount Bragus on the
W. and Masaicyote on the E., towards the sea, into
which it discharges itself about 70 stadia S. of
the city of Xanthus, and a little to the NW. of Pina.
(Herod. l. c.; Ptol. v. 3 § 2; Dion. Per. 848; Or.
Max. l. x. 645; Mela, l. 15; Plin. v. 26.) Note the
Estian or Euxine (Fellowes, Lycia, pp. 153, 278.)
Respecting Xanthus as a name of the Trojan river
Scamander, see Scamander. [L. S.]

XANTHUS. [BOTHROUTUM.]

XANTHUS (Xanthos, Arrian, Anatol. vi. 15), a tribe
of free Indians. It is said by Strabo as dwelling along
the banks of the Hydrosatos (τρυσσίτης) in the Pamfylia.
There can be little doubt that they derive their
name from the Indian caste of the Kakataryna. [V.]

XENAGORAE INSULAE (Χεναγοραί ἦφαιστος),
according to Plynve (v. 35), a group of eight small
islands off the coast of Lycia, which the Badianus
(§ 218) states was located 60 stadia W. of Patara. They are commonly identified with a group of
islands in the bay of Kalamoski. [L. S.]

XENIPPA, a small place in the NE. part of
Sogdiana, noticed by Curtius (viii. 2 § 14); perhaps
the present Uruppa. [V.]

XEROGYPSYS (Χερόγυψος, Anna Comm. vii. 11,
pp. 378, Bonn), a small river in the SE. of Thrace,
which falls into the Propontis, not far from Parin-
thus. In some maps it is called the Erginus, upon
the authority of Mela (ii. 2). [J. R.]

XERXENIE (Χερξινία, Strab. vi. p. 558), a distric
the on the Euphrates, in the NW. part of Arme-
ia, more properly, however, belonging to Cappad-
cicia. It is called Deraces by Plynve (v. 24. a. 30),
and this perhaps is more correct. (Cf. Ritter, Erd. x. p. 769.)

XIMEINE (Χιμηνία), a district in the most southern
part of Pontus, on the Halys, and near the frontiers
of Cappadocia, was celebrated for its salt-works.
(Strab. xii. p. 561.)

XION (Xion), Scylax, p. 53), a river on the W.
coast of Libya. [T. H. D.]

XIPHONIUS PORTUS (Χιφωνιος ὁμοφή, Scyl.
p. 4: Bay of Augustus), a spacious harbour on the
E. coast of Sicily, between Catana and Syra-
cusia. It is remarkable that this, though one of the
largest and most important natural harbours on the
coasts of Sicily, is rarely mentioned by ancient
authors. Scylax, indeed, in the only writer who has
preserved to us its name as that of a port. Strabo
speaks of the Xiphoniou Prosymontory (θησός Χιφω-
νιας ἐπιστρατος, vi. p. 267), by which he evidently
means the projecting headland near its entrance, now
called the Gopo di Santa Croce. Diodorus also
mentions that the Carthaginian fleet, in b. c. 263
touched at Augustos on its way to Syracuse, the
Pasiphae, xxiii. 4. p. 502). None of these
authors allude to the existence of a town of this
name, and it is probably a mistake of Stephans of
Ryzantium, who speaks of Xiphoia as a city
(καισ. et.). The harbour or bay of Augustus is a spa-
gious gulf, considerably larger than the Great Har-
bour of Syracuse, and extending from the Cape of
Santa Croce to the low peninsula or promontory of
Magnais (the ancient Thapsus). But it is possible
that the port designated by Scylax was a much
smaller one, close to the modern city of Augusta,
which occupies a low peninsula point or tongue of
land that projects from near the N. extremity of
the bay, and strongly resembles the position of the
island of Ortigia in Syracuse; it is approximately
quite separated from the mainland. It is very sin-
gular that so remarkable and advantageous a situa-
tion should not have been taken advantage of by
the Greek colonists in Sicily; but we have no trace
of any ancient town on the spot, unless it were the
site of the ancient Megara. [Megera.] The modern
town of Augustas, or Agostas, was founded in the 13th
century by Frederic II. [E. E. B.]
XOIS (Xois, Strab. xvii. p. 802; Ptol. iv. 5. § 50; Hes., Steph. B. s. v.), a town of great antiquity and considerable size, was situated nearly in the centre of the Delta, upon an island formed by the Schenumitic and Phaniteic branches of the Nile. It belonged to the Sikelmyric Nome. The 14th dynasty, according to Manetho, consisted of 76 Xoite kings. This dynasty immediately preceded that of the shepherd kings of Egypt. It seems probable, therefore, that Xois, from its strong position among the marshes forming branches of the river, held out during the occupation of the Delta by the Hyksos, or at least compromised with the invaders by paying them tribute. By some geographers it is supposed to be the Paphresia of Herodotus (i. 59, iii. 12). Champollion (Egypte sous les Pharaones, vol. ii. p. 214) believes its site to have been at Suk-dr, which is the Arabian synonym of the Coptics Xêsos and of the old Egyptian Shkoe (Niebuhr, Travels, vol. i. p. 75.), the road from Tamiathis to Memphis passed through Xois. [W.B.D.

XYLENÓPOLIS, a town said by Pline, on the authority it would seem of Onesicritus or Nearchus, to have been founded by Alexander the Great (v. 23. a. 26). It must have been in the southern part of Sicily; but its position cannot be recognized, as Pliny (iv. 6. 6) places it on the Phœnician coast. The author to whom he refers did not say on what river it was situated. [V.J.

XYLLICENSES (of Rhodesian Alburnae, Ptol. iv. 6. § 23), an Athenian people in Libya Interior, between the mountains Arangas and Araltus. [T.H.D.

XYLINE COME, a village in Psidias, between Corbara and Termessus, is mentioned only by Livy (xxxii. 19). A place called Xylino, in the country of the Cissiata in Pontus, is noticed by Pline (v. 6. § 6). [L.

XYLOPOLIS (Xédrakoi), a town of Mygdonia in Macedonia (Ptol. iii. 13. § 36), whose inhabitants, the Xypolitae, are mentioned by Pline also (iv. 10. a. 17).

XYNAEA or XYNAEAE (Xýnias, Ekh. Héraklés), a town near the southern confines of Thessaly, and the district of the Aetolians (Liv. xxxiiii. 3), which gave its name to the lake Xynias (Xýnias), which Stephanus confounds with the Boebeis (Apollon. Rhod. l. 67.; Catull. xxiiii. 287.; Steph. B. s. v. Evvia). Xynia, having been deserted by its inhabitants, was plundered by the Aetolians in b. c. 198 (Liv. xxxiiii. 19). In the following year Flamininus arrived at this place in three days' march from Heraclea (Liv. xxxiiii. 3; comp. Liv. xxxix. 26). The lake of Xynias is now called Tamkhd, and is described as 6 miles in circumference. The site of the ancient city is marked by some remains of ruined edifices upon a promontory or peninsula in the lake. (Leake, North ern Greece, vol. i. p. 460, vol. iv. p. 517.)

XYPHÈTE (Attica, p. 325, a. 17).

ZABA (Zedón), a small place on the northern coast of Taprobane or Ceylon, noticed by Ptolemy (vii. 4. § 13). It has not been identified with any modern site. [V.J.

ZABAE (Zèdavt, Ptol. i. 14. §§ 1, 4, 6, 7, viii. 2. § 6, viii. 27. § 4), a town of some importance in India, near Guagem, on the sinsus Gangueucus, perhaps the modern Ligur. [J.R.

ZABATUS (Zèdroros), a river of Assyria, first noticed by Xenophon (Amb. ii. 3. § 1, iii. 3. § 6), and the same as the Lykos of Ptolomy (v. 51),

ZACYNTHUS (Zakynthos: Ekh. Zakynthos), an island in the Sicilian sea, lying to the western coast of Peloponnesus, opposite the promontory Chelonatas in Elys, and to the S. of the island of Cephalonia, from which it was distant about 20 miles according to Pline, (iv. 12. a. 19) but according to Strabo, only 60 stadia (a. 458). It was a very nearly correct, the real distance was 36 stadia, according to Ptolomy, and 36 stadia, according to Strabo at 160 stadia; but the sea is at least 50 miles round, its greatest length 23 English miles. The island is said here, as originally called Hyriss (Ptol. l. c.) and later on colonized by Zacynthus, the son of Deucalion, Poepis in Arcadia, whence the scytia of the ancients was named. (B. G. 1. iii. § 3.) Zacynthus was named Poepis. (B. G. 1. iii. § 3.) We have the expression of Thucydides that the Zacynthians were the colony of Achaeans from Peloponnesus (b. c. 661.), Homer, who gives the island the epithet of Phthia (βατοκερατεια), Zacinthus farms part of Eyleus. (I. i. 634. 64. i. 246. 24. xvi. 133, 250; Strab. x. p. 437.) It was to have attained considerable importance in the period; for according to a very ancient account the Zaguntum in Spain was founded by the Zacynthian in conjunction with the Rutuli of Arde (I. i. 7; Plin. xvi. 40. a. 79; Strab. iii. p. 158). Beka stated that Zaguntum was founded by the Scythians 200 years before the Trojan War (c. 3. l. c.). In consequence probably of their origin, the Zacynthians were hostile to the Lacedæmonians, and hence we find that forces were sent for refuge to this island. (Herod. vii. 79. a. 1.) In the Peloponnesian War the Zacynthians made war with Athens (Thuc. ii. 7, 9); and is c. 430. in Lacedæmonians made an unsuccessful attempt to capture the city. (I. a. 66.) The Athenians were defeated against Pyrus found Zagynthus a permanent station for their fleet. (I. i. 57.) The Zacynthians are enumerated among the allies of Athens in the Sicilian expeditions. (I. a. 57.) After the Peloponnesian War, Zagynthians have passed under the supremacy of Sparta, in c. 374, Timotheus, the Athenian commander, on his return from Corycia, landed some Lacedæmonians on the island, and established a fortified post. These must have belonged to the Spartan party; for the Zacynthian government applied for help to the Spartans, who sent a fleet to Zagynthians. ( Xen. Hell. vi. 2. § 3; Diod. v. 45. seq.; as to the statements of Diodorus, see Hist. of Greece, vol. x. p. 192.) The Zacynthians
ZACYNTHUS.

ZALECUS.

assisted Dion in his expedition to Syracuse with the view of expelling the tyrant Dionysius, n.c. 357. (Diod. xvi. 6, seq.; Plut. Dion. 22, seq.). At the time of the Roman wars in Greece we find Zaczynthus in the possession of Philip of Macedon. (Polyb. v. 102.) In n.c. 211 the Roman praetor M. Valerius Laevinus, took the city of Zaczynthus, with the exception of the citadel. (Liv. xxvi. 24.) It was afterwards restored to Philip, by whom it was finally surrendered to the Romans in n.c. 191. (Id. xxxvi. 32.) In the Mithridatic War it was attacked by Archelaus, the general of Mithridates, but he was repulsed. (Appian, Mithr. 45.) Zaczynthus subsequently shared the fate of the other Cilician islands, and is now subject to Great Britain.

The chief town of the island, also named Zaczynthus (Liv. xxvi. 14; Strab. x. p. 458; Pol. iii. 14, § 13), was situated upon the eastern shore. Its site is occupied by the modern capital, Zante, but nothing remains of the ancient city, except a few columns and inscriptions. The situation of the town upon the margin of a semi-circular bay is very picturesque. The citadel probably occupied the site of the modern castle. The beautiful situation of the city and the fertility of the island have been celebrated in all ages (αἰσθ Δήλου & Ζάκυνθου, Theor. Id. iv. 32; Strab. Phil. ii. cc.). It no longer deserves the epithet of "woods," given to it by Homer (Iliad. viii. 510), for "mountains of Zaczynthus," (Aes. iii. 270); but its beautiful olive-gardens, vineyards, and gardens, justify the Italian proverb, which calls Zante the "flower of the Levant."

The most remarkable natural phenomenon in Zante is the celebrated pitch-wells, which are accurately described by Strabo (v. vi. 44, § 4; Strab. xii. p. 593), the central portion of the great chain of mountains which, extending in a direction nearly N. and S. with an inclination to the W. at the upper end, connects the mountains of Armenia and the Caucasus with those of Susiana and Persia. It separates Asyria from Media, and is now represented by the high and southern portion of the mountains of Kurdistan, the highest of which is the well known Rovandus. Near this latter mountain was the great highroad which led from Asyria and its capital Nineveh to Media, and, at its base, was in all probability the site of the pass through the mountains, called by Ptolemy (vii. p. 266), Ἐκτρυπος (xii. 7), and by Strabo, Ἐκτρυπος (xi. 595). Polybius notices the difficulty and danger of this pass (v. 44), which, from Colonel Rawlinson's narrative, would seem to have lost none of its dangers (Rawlinson, in Trans. Geogr. Soc. vol. x, Pass. and Pillar of Keli-Shah). [V.]

ZAITHA or ZAUTHA (Ẓâtha, Zosim. iii. 17), a small town or fortified place in Mesopotamia, on the Euphrates, to the SE. of Circiumas. It is said by Ammianus to have been called Zaitha (or more properly Zaita) from the olive trees (xxiii. 5, § 7), which we must suppose grew there, though the climate is very hot for that tree. It adds that it was celebrated for the monument erected by the soldiers to the emperor Gordianus. Zaitha, on the other hand, places this monument at Dara (I. c.), in which Eukryptus agrees with him (ix. 2). Ptolemy calls it Zeita (Zeita, v. 18, § 2). [Dura.] [V.]

ZALACUS (Ẓâlakos, Ἡλακος, Pol. iv. 2, §§ 14, 19), a mountain chain of Mauretania near the river Chimala, the highest and most rugged branch of the Atlas in this neighbourhood. Now the Dra-wad-nass-wres or Guenoeus. (Cf. Shaw, Travels, i. p. 74.) [T. H. D.]

ZAŁDAPA (Ẓâlāputation, Procop. de Aed. iv. 11, p. 308), a town in the interior of Lower Moea. It is called Zaladaga by Theophylact (Ẓâlāputation, i. 8), and Zeldapa by Hierocles. (Ẓâlāputation, p. 637; Zaladaga, Zeldapa. [V.]

ZALECUS (Ẓâlakos, or Ἡλακος, in Pol. iv. 4, § 3), a small river on the coast of Paphlinonia, discharging itself into the Euxine at a distance of 210 stadia west of the Halys. (Marcian. p. 73.) At its mouth there was a small town of the same name, about 90 stadia from Zagorus, or Zorourum (Anon. 4 q 4.)
ZALICHES.

Peripl. P. E. p. 9); and this place seems to be the same as the one mentioned in the Peut. Table under the corrupt name of Halego, at a distance of 25 Roman miles from Zacorla. Hamilton (Rasserecires, i. p. 229) identifies the site of Zaliches with the modern Altachamy, where some ruins and massive walls are still seen.

ZALICHES (Zalaçhis), a town in the interior of Paphlaqonia, or what, at a late period, was called Hellenopontus, probably near some mountain forest, as Hierocles (p. 701) calls it Zadora Zalachis (Nov. scil. 29; Conc. Nicaen. i. p. 255, where a bishop of Zaliches is mentioned, and p. 163, from which it would seem that at one time the place bore the name of Leontopolis.)

ZAMA (Zuam melisus, Ptol. iv. 3. § 33), a town of Numidia, situated five days' journey to the SW. of Carthage. (Polyb. xv. 5; Liv. xxx. 29.) It lay between Sicca Veneria and Sufetula, and bore the name of "Ragia," where we find it erroneously written Zamegris in the Tab. Peut. Zama is particularly renowned as the scene of Scipio's victory over Hannibal in 201 B.C. It was a very strong place, and hence adopted as a residence by Juba, who brought his harem and his treasure hither, as to a place of safety. (Birt. B. Afr. 91; Vitruv. viii. 3. § 8.) Strabo mentions it as destroyed by the Romans, and as being in a ruinous state in his time (xviii. pp. 889, 881). But it must have been subsequently restored, since Pliny (v. 4. a. 4) mentions the Zaniades oppidum as a free city. It also appears in the Tab. Peut., and a bishop of Zama is mentioned by St. Augustine. (De Civ. Deo, vii. 15.) In an inscription in Graeco (364. 1) Zalichis is mentioned with the title of a colony (Col. Aelia Hadriana); though it is not mentioned as a colony in any of the ancient writers. It is the present Juma, SE. of Kass. (Cf. Dion Cass. xlviii. 23: Sall. J. 60, 61.)

ZAMA (Zāya), a town of the district of Canna-nena, in Cappadocia, on the borders of Galatia. (Cf. Dion Cass. xlviii. 23: Sall. J. 60, 61.)

ZAMAE FONS, a spring in Africa, probably near the town of Zama, which had the property of rendering the voice clear and strong. (Plin. xxxi. 2. a. 13.)

ZAMAZII (Zamaeius, Ptol. iv. 6. § 18), a people of Libya Interior. (Tab. Peut. 2. a. 13.)

ZAMENS OPPIDUM. (ZAMA.)

ZAMES (Zama, Ptol. vi. 7. §§ 30, 21), a mountain chain in the interior of Arabia Felix, which stretched as far as the borders of Arabia Deserta. It is probably the present Jabel Asered, or Imeraya. (T. H. D.)

ZANCLE. [MESSANA.]

ZAO PROMONTORIUM, a headland on the coast of Gallia Narbonensis, and east of Massilia (Mar-seille). Pliny (iii. 4), after mentioning Massilia says, "Promontorium Zaio, Cithariata Portus. Ego Camatullicorum. Dein Suelteri." It is not easy to identify Zaio. Uberti conjectures that it may be Bec de Sormion. In the Statistique du Dép. des Bouches du Rhône, it is supposed to be Cap de la Croixlette. This is a rocky coast, which has undergone little change for many centuries. (Uberti, Gréville, p. 120.)

ZAPAORTENI. [APARARTHICHE.]

ZARA (Zapgo), a town in the northern part of Armenia Minor, or perhaps more correctly in Pontus, on the road from Caesarea to Satala, and at the same time on that from Arzambius to Nicopolis. It still bears the name of Zara or Sara (cf. B. H. ii. pp. 182, 207, 213.)

ZARDADRUS (Zapadrius, Ptol. vi. 1. § 9), an upper portion of the Hyphasis, the seat of the modern Zadar of the modern Alatichom, where some ruins and massive walls are still seen.

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ZAPAORTENI. [APARARTHICHE.]
ZELENIAUUM. 1337

Place consecrated to the worship of the goddess Aneas, to whom a temple was built there by the Persians in commemoration of a victory over the Sacae. The chief priest of this temple was regarded as the sovereign of Zela and its territory (Zeolw). Notwithstanding this, however, it remained a small place until Phrygian tribes overran the district, raised it to the rank of a city by increasing its population and extending its walls. Zela is celebrated in history for a victory obtained in its vicinity by Mithridates over the Romans under Triarius, and still more for the defeat of Pharnaces, about which Caesar sent to Rome the famous report "as real as Vidi. Vitruvius." (Pand. viii. 9; Plut. Cæs. 50; Dion Cass. xiii. 47, where the place is erroneously called Zelua; Hirt. Bell. Alex. 73, where it is called Zela; Plut. vi. 6 § 10 Hieroc. p. 701; Steph. B. s. v.) Zela was situated at a distance of four days’ journey (according to the Peut. Table 80 miles) from Tavium, and south-east of Amasia. The elevated ground on which the town was situated, and which Strabo calls the mound of Semiramus, was, according to Hirtius, a natural hill, but so shaped that it might seem to be the work of human hands. According to Hamilton (Researches, i. p. 306), it is a black-coloured isolated hill rising out of the plain, and now crowned with a Turkish fortress, which still bears the name of Zelua. [L. S.]

ZELENIAUUM. [Porciunium, p. 669, No. 4.]

ZELDEPA. [Zâldâpâ.]

ZELEIA (Zelua), a town of Troas, at the foot of Mount Ida and on the banks of the river Aeseus, at a distance of 80 stadia from its mouth. It is mentioned by Homer (J. ii. 834, iii. 103), who calls it Vidi; Vitruvius. (Pand. vii. 3; Apian. Mêl. xii. pp. 585, 587, 603; Steph. B. s. v.) Arrian (Anab. 11. 13) mentions it as the head-quarters of the Persian army before the battle of the Granicus: it existed in the time of Strabo; but afterwards it disappears. Some travellers have identified it with the modern Bija, between Bosporus and Sorrânia. [L. S.]

ZENOBII INSULAEE (Zenobiou onoia, Plut. vi. 7 § 47), seven small islands lying in the Sinus Satalites, at the entrance of the Arabian Gulf. (Cf. Arrian. Per. M. Eryth. p. 19.)

ZENODOTOUM (Zenobôtron, Dion Cass. xi. 12; Steph. B. s. v.), a strong castle in the upper part of Moscopolis, which was held by the Parthians during the war between them and the Romans under Crassus. It is called by Plutarch, Zenodotia (Cress. c. 17). It cannot be identified with any modern site, but it was, probably, not far distant from Edessa. [V.]

ZENONIS CHERSONESUS (Zenoonis Kephóris, Plut. iii. 5 § 49), a point of land on the N. coast of the promontory of Sinope. It is a promontory on the coast of Samothrace, probably the narrow tongue of Arabhat, between the Sea of Asof and the Parthian Sea. [T.H.D.]

ZEFYRE (Zeifyre), a small island off the promontory Sammuonium in Crete. (Plin. iv. 12. 20.)

ZEFYRIA. [HALCARMANUS.]

ZEFYRIUM (Zeîphîos), the name of a great mountain close to the N. extremity of the peninsula of Myndus in Caria, now called Gunmiche or Angeli. (Strab. xiv. p. 638.)

2. On the coast of Cilicia, between Cilicia Trachchia and Pedias, a little to the west of the town of Anchialae. (Strab. xiv. p. 671.) It contained a fort of the same name, and was 120 stadia from Tarsus, and 13 miles east of Soli. (Stadium. § 157; Tab. Peut.; comp. Scyl. p. 40; Plut. v. 8 § 4; Liv. xlix. 20; Plin. v. 22; Hieroc. p. 704.) When Pliny (xxiv. 50) states that the best molybdæna was prepared at Zephyrium, he no doubt alludes to this place, since we know from Dionys. Per. (v. 100) that the mineral was obtained in the neighbouring hill of Corycus, and that there it was of excellent quality. Leake (Asia Minor, p. 214) looks for it near the mouth of the river Martius.

3. On the coast of Cilicia, near the mouth of the river Calycedon. (Strab. xiv. p. 670; Plut. v. 8 § 4.)

4. On the coast of Paphlagonia, 60 stadia to the west of Cape Carmania. (Arrian, Peripl. P. E. p. 15; Anon. Peripl. P. E. p. 6; Plut. iv. 2 § 4.)

5. A town and promontory on the coast of Pontus, in the country of the Moesynes, 90 stadia to the west of Trispilia. (Plut. v. 6 § 11; Arrian, Peripl. P. E. p. 17; Syllax, p. 33; Anon. Peripl. P. E. p. 13.) The cape still bears the name of Zafra or Zebrakh, and Hamilton (Researches, i. p. 261) regards the modern Kdik LImam as occupying the site of the ancient Zephyrium. [L. S.]

ZEPHYRIUM PROMONTORIUM (Zeîphîos, Capo di Brussona), a promontory on the E. coast of the Bruttian peninsula, between Locri and the SE. corner of Bruttium. It is mentioned principally in connection with the settlement of the Lucanian colonists in this part of Italy, whose city then derives the name of Locri Epizephyrii. According to Strabo, indeed, these colonists settled in the first instance on the headland itself, which had a small port contiguous to it, but after a short time removed to the site of their permanent city, about 10 miles farther N. (Strab. vi. pp. 258, 270.) The Zephyrian Promontory is mentioned by all the geographers in describing the coast of Bruttium, and is undoubtedly the same now called the Capo di Brussona, a low but marked headland, about 10 miles N. of Cape Sportesiano, which forms the SE. extremity of the Bruttian peninsula. (Strab. ii. 13; Plut. iv. 6.) The cape still bears the name of Zafra or Zefrah. (Pand. vii. 3; Plut. iv. 6 § 10; Steph. B. s. v.)

ZEÎPHYRIUM (Zeîphîos, Kapou, Plut. iii. 17 § 5). 1. A promontory on the E. part of the N. coast of Crete, near the town of Apollonia. Now Ponta di Tegoni.

2. A promontory on the W. coast of Cyprus, near Paphos, probably the cape which closes the bay of Baffio to the W. (Plut. iv. 14 § 1; Strab. xiv. p. 683.)

3. A promontory in the E. part of Crete, 150 stadia to the W. of Daria. (Strab. xvii. p. 799, who attributes it to Marmaria; Plut. iv. 4 § 5; Stadium. M. Magni, § 47, 48.) Now Cape Derme.

4. Another promontory of Cyrenaica, with a harbor. (Strab. xiv. p. 885.)

5. A promontory near Little Taporisid in Lower Ascyry, having a temple of Arianoi-Aphrodite. (Strab. xvii. p. 800.) Hence goddess derived the epithet of Zephuritis (Zeûphûris, Athen. vii. p. 318, b); Callim. Æp. 31; Steph. B. s. v.)

6. A town of the Obronessian Taurica, mentioned only by Pliny (v. 8 § 4. 10.); Callim. Æp. 31; Steph. B. s. v.)

7. ZERNES (Zenon, Procop. de Aed. iv. 6. p. 266), a fortress in Upper Moesia, apparently the present Old Orusio, at the mouth of the Tremer. [T.H.D.]

ZEÎYTHUS (Zeîphithos, Lyceolphos. 77; Steph. B. s. v.), a town of Thrace not far from the borders of the Attamians. It contained a cave of Beate, a tem-
ple of Apollo, and another of Aphrodite, which two deities hence derived the epithet of Zerynthian. (Cf. Liv. xxviii. 41; Ov. Petr. i. 10; Tacit. Germ. ii. 301) It is identified with the Phoca of the Geogr. Rav. (iv. 14) and Tab. Peck, concerning which see above, p. 656.)

ZUGITANA REGIO, the more northern part of the Roman province of Africa. Pliny seems to be the earliest writer who mentions the name of Zygitanis. (v. 4. s. 3.) A town of Zygia is mentioned by Aeschinus (Cosmop. p. 633), and a Zygitanus, apparently a mountain, by Solinus ("a pede Zygitanico," c. 27), which is perhaps the same as the Mons Zygineus of Victor (de Resp. Vandal. iii.); the present Zou-ssem; and according to Shaw (Travels, i. p. 191, seq.), if the existence of a town or montain so named is not altogether the provincial, the province probably derived its name from either one or the other. The district was bounded on the S. by Bysacium, on the W. by Numidia, from which it was divided by the river Tusca (now Zaouia), and on the N. and E. by the Mare Internum. After the time of Caesar it appears to have been called Province V. 443, or Zycia Propria, as opposed to the later acquired Numidia. (Dion. Cass. XLII. 10; Plin. L. c. Maius, i. 7.) Strabo mentions it only as a Zygianus, or the province of Cartagae. (vi. p. 267. &c.) It is mentioned by the modern Frigaids, which is a town on the river which divides the country of Zygia from that of the Byzas, and was a very fertile country. There were no towns of importance in the interior, but on the coast we find, for example, Neapolis, Carthage, Aspis, Carpes, Carthage, Carthago, Carthaengis, Utica, and Hippo Diarrhytus. For further particulars concerning this province see AFRICA.

ZUGMJA. 1. (Zyugma, Plut. v. 15, § 14), a town mentioned by Seleucus Nicator, the general of Cyrrhestica, in Syria. It derived its name from a bridge of boats which was here laid across the Euphrates, and which in the course of time became the principal passage over the river, when the older one at Thapsacus, 2000 stadia to the S., had become impracticable, or at all events very dangerous, owing to the spreading of the Arabian horses. (Plut. v. 14. a. 21; Strab. xvi. p. 746; Steph. B. c. v.) Zygma lay on the right bank of the Euphrates, opposite to Amasia, 72 miles SW. of Samosata, 175 miles NE. of the martitime Seleucia, and 36 miles N. of Hierapolis. (Plin. l. c. and v. 12. a. 13; Strab.xvi. p. 749; Tab. Peck.) It was therefore opposite to the modern Bagdad, which occupies the site of the ancient Amasia. (Cf. Ritter, Erdkunde, x. p. 944. seq.) The town of Justinianus, Zygma had fallen into decay, but was restored by that emperor. Proosp. de Aed. ii. 9, p. 327, ed. Bonn.) (Cf.

ZYPHANE. Polyb. v. 43; Dion Cass. xi. 17, xii. 19; Ilex viii. 256; Hist. anc. pp. 384, 185, &c.)

ZICCHI (Zarxoi, Attic. Perip. F. Naz. vii. 7, § 7), a savage practical tribe of Aegyptiaca, on the coast of the Pontus Euxinus, living between the Aegaen and Zygus rivers. The name is applied to Zygus and Zygus (R. Gotch. iv. 4, B. Per. ii. 5), and by Strabo, Zygae (i. p. 129, xi. p. 492, 493), and indeed, he means the same people, as he places them in the interior of the Caucasia. (T. E. D.)

ZIGAE, a people of Sarmatia, on the lower (Plin. vii. 7. & 7.)

ZIGEB, a place in Lower Mysia, in the neighbourhood of Aziopolis. (Plin. iv. 11. 18.)

ZIGUENISI MONS. [Zygitanis.]

ZIKLAG, a town in the tribe of Simeon (xxv. xix. 5), which at first belonged to the Philistine city of Gath (1 Sam. xxvii. 5), but was annexed to the kingdom of Israel by David. (1 Chron. xi. 8.) It appears to be the same as that called Ziklag, in the geographical (Ant. v. 14) and Zeyk, a ruinous town, now entirely destroyed. (Robinson, Trav. p. 424.)

ZILLA (Mel. iii. 10; Zekilah or Aqila, Plut. vi. § 2), a river on the W. coast of Mauritania Tarantana, which fell into the sea near the town of the same name, N. of the Lixus. It is still called Zylla.

ZILLA. (Mel. iii. 10; Zekilah, Zekilah, and Zilla, Plut. iv. § 13, viii. 13. § 4; Zylla and Zilla, Strab. v. 827, iii. 140.) A town of some importance on the W. coast of Mauritania Tingitana, a month of the like-named river, and on the immediate E. of the Lixus; it was founded by the Carthaginians, and made a colony by the Romans, with the surnames of Julia Constantia, and Julia Felix. (Plin. l. c.) According to Strabo (iii. p. 140), the Roman implanted the inhabitants, as well as some of the populace of Tingis, to Julia Justinia in Spain. The place is still called Zylla, Zylla, Ar-Zilla.

ZIMARA (Zyroma), a town of Mysia, on the road from Sestai to Mel indeed, between Isibis and Tousura. (11. Hist. p. 208; Tab. v. § 7.) Tab. Peck.) The exact site is still matter of uncertainty, some finding traces of it near Patara, others near Diodorus, and others near Kenea. (Erez. Erdkunde, x. p. 500.)

ZINGS PROMONTORIUM (Zygi promont.) (v. 9, iv. 7. & 7), probably the Modern Mem. a promontory on the eastern coast of Africa about 10° N. It was conspicuous from its fortifications and its elevation above a level shore of many many miles in extent. (W. B. D.)

ZIOBERIS, a small river of Parthia mentioned by Curtius (vi. 4. § 4). It is probably the same as the Ziboros (Zabors) of Diodorus (xvii. 23), which flowed under the earth in some places, and at last fell into the Rhedas (Curt. v. 4. § 6).

ZION. [Sion.] ZIPEL. [Zippel.]

ZIPHA (Zipha, Zippa, or Ziphah, Plut. iv. § 16), a mountain in the interior of Libya. (T. E. D.)

ZIPHENE (Zephren, Joseph. Antiq. vi. 13), a district of Palæstina, in the neighbourhood of the

COIN OF ZEUGMA.
ZIRIDAVA.

which probably took its name from Ziph. [v. 14. stepped Byza notices it, quoting sphynx. [Stroph.]

[A.]

AVLA (Zapleha, Ptol. iii. 8. § 8), a town, a, most probably Seraeka on the Broooch enich. Iatri Accolae, i. p. 296. [T. H. D.]

N.E (Tab. Pest. Zol. 1. 307. with various readings, in A. Ant. p. 332), a

Thrace, on the Hebrus, between Trajanon and Ptolemais. Richard places it on the

[7. R.]

A. or ZEITHA (Zeitha, Ptol. v. 18. § 6), a race in Mesopotamia near the Euphrates, no,

Ptolemy. It is in all probability the same

[7. V.]

[A. (Zeitha, Ptol. iv. 3. § 12), a promontory a Propria between the two Syrtes and W. thira. On it they lay the place called Pons

[T. H. D.]

RA (Zeppe, Steph. B. s. c.), a small town at the

[7. V.]

A-, a town of the Astures in Hispania

[7. V.]

AE, a town in the Astures near Asti,

[7. V.]

Gades, mentioned by Marius (Perip. c. Mller), called Zorambes by Ptolemy, (v. 1.)

[7. R.]

AMBUS (Zapleho), a small stream in

[7. R.]

Gades, with its wondrous music. [J. R.]

LANAE (Tab. Pest. in Geogr. Rev. v. 19. 27), a place on Thrace, on

[7. R.]

OANNA (Ptol. v. 27. a. 31), a place on the

[7. R.]

mount Taurus, where the Tigris fell and disappeared on the other side of the

[7. R.]

in; perhaps the spot discovered by Rich, 11 from Julemerik, where an eastern tributary

[7. R.]

[T. H. D.]

TER, [Attica, p. 330, b.]

HABBARI (Zapleho, Ptol. iv. 3. § 20), main at the S. borders of the Regio Syr.

[T. H. D.]

ZYMETHUS. 1339

ZUCHABBARL. [Sogobar.]

ZUCHIS (Zoichis, Strab. xvii. p. 835), a lake

[7. H. D.]

ZUGAR (Zapleho, Ptol. iv. 3. § 40), a town of

[T. H. D.]

ZUMI (Zumi), a German tribe occupying a

[7. L. S.]

ZUPHONES (Zapleho, Dios. xx. 38), a Numidian tribe in the vicinity of Carthage.

[T. H. D.]

ZURMENTUM (Zapleho, Ptol. iv. 3. § 37), a town of Byzaicum, in Africa Propria, lying to the


ZUBOBARA (Zapleho, Ptol. iii. 8. § 9), a town of Dacia, situated where the Matzaica (v. 1. 1. in

[T. H. D.]

ZUSIDAVA (Zuolava, Ptol. iii. 8. § 8), a town of Dacia, probably on the site of the ruins called

[7. H. D.]

ZYDRETA (Zapleho or Zapaero, Arist., Perip. Pest. Exe, v. 11), a people of the coast of the Pontus Euxinus, on the S. side of the Phaseis, and between the Machelones and the

[7. H. D.]

ZYGANTIS (Zygantis, Eucat. Fr. ap. Steph. B. p. 290), a town of Libya, whose inhabitants were

[7. H. D.]

ZYGENSES (Zygesi, Ptol. iv. 5. § 22), a people on the coast of the Libyan Nomos in Mar-

[7. H. D.]

ZYG (Zygol, Strab. xi. p. 496), a wild and savage people on the Pontus Euxinus, in Attala Sarmatia, and on the heights stretching from the Caucasus to the Cimmerian Bosporus. They were partly nomad shepherds, partly brigands and pirates, for which latter vocation they had ships specially adapted (cf. Id. ii. 129, xi. 492, xviii. 839).

[7. H. D.]

ZYGOS (Zygus, Dios. v. 1. p. 548), a town in Pontus, in the neighbourhood of Colchis.

[7. H. D.]

ZYGRISE (Zygiris, Ptol. iv. 5. § 4), a people on the coast of the Libyan Nomos in Mar-

[7. H. D.]

ZYGRITAE. [Zygrini.]

ZYMETHUS (Zapleho, Ptol. iv. 4. § 11), a town in the interior of Cyrrhiaera. [7. H. D.]

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