

ARRIAN'S
VOYAGE
ROUND
THE EUXINE SEA
TRANSLATED;
AND ACCOMPANIED WITH
A GEOGRAPHICAL DISSERTATION,
AND MAPS.

TO WHICH ARE ADDED

THREE DISCOURSES,

- I. *On the Trade to the East Indies by means of the Euxine Sea.*
- II. *On the Distance which the Ships of Antiquity usually sailed in twenty-four Hours.*
- III. *On the Measure of the Olympic Stadium.*

OXFORD:

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Coins of Cities on the Coast of the Euxine Sea



TO THE EMPEROR

CÆSAR ADRIAN AUGUSTUS,

ARRIAN WISHETH HEALTH AND PROSPERITY.

WE came in the course of our voyage to Trapezus, a Greek city in a maritime situation, a colony from Sinope, as we are informed by Xenophon, the celebrated Historian. We surveyed the Euxine sea with the greater pleasure, as we viewed it from the same spot, whence both Xenophon and Yourself had formerly observed it. Two altars of rough stone are still standing there; but, from the coarseness of the materials, the letters inscribed upon them are indistinctly engraven, and the Inscription itself is incorrectly written, as is common among barbarous people. I determined therefore to erect altars of marble, and to engrave the Inscription in well marked and distinct characters. Your Statue, which stands there, has merit in the idea of the figure, and of the design, as it represents You pointing towards the sea; but it bears no resemblance to the Original, and the execution is in other respects but indifferent. Send therefore a Statue worthy to be called Yours, and of a similar design to the one which is there at present,

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as the situation is well calculated for perpetuating, by these means, the memory of any illustrious person. A Fane or Temple is there constructed, built of squared stone, and is a respectable edifice ; but the Image of Mercury, which it contains, is neither worthy the Temple, nor the situation in which it stands. Wherefore, if You should think proper, send to me a Statue of Mercury of not more than five feet in height, as such a size seems well proportioned, and suitable to that of the building. I request also a Statue of Philesius of four feet in height ; for it seems to me reasonable that the latter should have a temple and an altar in common with his Ancestor. Hence whilst some persons sacrifice to Mercury, and some to Philesius, and others to both, they will all do what is agreeable to both these Deities ; to Mercury, as they honour his Descendant ; to Philesius, as they honour his Ancestor. Wherefore I myself sacrificed an Ox there ; not as Xenophon did in the port of Calpe, when he took an Ox from a waggon on account of the scarcity of victims ; whereas here the Trapezuntines themselves furnished no contemptible sacrifice. We examined the entrails of the animals sacrificed, and performed our libations upon them. I need not mention to You in whose behalf we first offered our prayers, as You are well acquainted with our custom on such occasions, and as You must be conscious, that You deserve the prayers of all, and especially of those who are under less obligations of gratitude than myself.

Having then sailed from Trapezus, we arrived the first day at the port of Hyffus, and exercised the foot-soldiers, whom we found there. This body of men, as You know, consists of foot, although they have besides belonging to them twenty horsemen, who are designed for private services only. It has however been found necessary

certainly for these men sometimes to act in the capacity of those who throw javelins.

Thence we sailed, at first only with the breezes which blow early in the morning from the mouths of the rivers, using however oars at the same time. These breezes were indeed cool, as ^a Homer expresses himself, but not sufficiently strong for us, who wished for a quick voyage. A calm soon followed, when we were reduced to depend upon our oars only. Soon after a cloud suddenly arising burst nearly in an easterly direction from us, and brought on a violent storm of wind, which was entirely contrary to the course that we held, and from the fatal effects of which we had a narrow escape. For it almost instantly produced such a swell of the sea, as to make it appear hollow to the view, and caused a deluge of water to break not only over that part of the ship where the benches of the rowers were placed, but also over the part which is between them and the poop. Our situation was then truly tragical, since as fast as we pumped out the water, so fast did it burst in upon us. The swell of the sea did not however bear upon the side of our vessel; and from this circumstance we were enabled, although with great trouble and difficulty, to make use of our oars, and, after much distressful suffering, to arrive at Athenæ. For there is upon the Euxine sea a place so called, where there is a temple in the Grecian style, from which circumstance the place seems to have derived its name. There is a ruined castle at this place, and a port, which in the summer season cannot indeed contain many ships, but is sufficient to afford them a shelter from the South wind, and even from the South-East. Ships that put in there

^a Αἶψα δ' ἐκ ποταμῶν ψυχρὴ πρὸς ἡμῶν ἔπλεε. *Odyss.* i. ver. 469.

might indeed be safe from the North-East wind, but ~~not from~~ the North, nor from that wind, which is called in Pontus, Thraſcias, but in Greece, Sciron. During the night there came on a violent storm of thunder and lightning; nor did the wind continue in the same quarter, but came about to the South, and soon after from the South to the South-West, which rendered the bay, or road, in which we lay, no longer a safe station. Therefore, before the sea had begun to rage violently, we drew up into the harbour of Athenæ as many of our ships as it would contain, excepting one trireme, which having found a convenient shelter under cover of a rock, rode there in safety. We thought proper also to send several of our vessels to the neighbouring shores to be drawn aground; which succeeded so well, that they all escaped safe, excepting one, which entering the bay exposed its side improperly to the wind, and the swell of the sea drove it ashore, where it was wrecked. Every thing on board however was saved, not the sails only, and the nautical instruments, but the bolts also, and the men. We also scraped off the wax, which is as necessary an article in ship-building as any, timber excepted; of which last material there is, as You know, a great quantity in the countries that border upon this sea. The storm continued two days, and necessarily detained us during that time. It would indeed have indicated a want of respect to have passed by Athenæ, even the one of that name on the Pontic sea, as if it were some deserted and nameless port.

Setting sail thence early in the morning, we attempted to make our way with the waves, or swell of the sea, bearing upon the side of our ship; but as the day advanced, the North-East wind blowing gently calmed the sea, and rendered it altogether smooth and tranquil. Before noon we reached Apſarus, having sailed more
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than five hundred stadia. At this place five cohorts are stationed, to whom we delivered their pay, and inspected their arms, the walls, and the ditch, their sick, and their present stock of provisions. My report concerning these subjects has been already written in the Latin language. Apfarus, it is said, formerly bore the name of Apfyrtus, from the person who was murdered by Medea, and whose sepulchre is still shewn there. Its present name was corrupted by the Barbarians from the ancient one, as has taken place in many other instances. Thus they say, that Tyana in Cappadocia was called, about the time alluded to, Thōana, from Thoas, King of the Tauri; who, it is reported, came thither in pursuit of Pylades and Orestes, and their companions, and died there of some disease.

The rivers, which we passed since our departure from Trapezus, are as follows.

The Hyflus, from which the port of that name is called, is distant from Trapezus an hundred and eighty stadia.

The Ophis; which is distant from the port of Hyflus, at most, ninety stadia, and separates the country of Colchis from that of Thyana.

The Psychrus; distant from the Ophis about thirty stadia.

The Calus; distant from the Psychrus thirty stadia.

The Rhizius lies also in the neighbourhood of the Psychrus, and is distant from the Calus an hundred and twenty stadia.

From the Rhizius to the Ascurus the distance is thirty stadia.

From the Ascurus to the Adienus sixty stadia.

From the Adienus to Athenæ an hundred and eighty stadia.

The river Zagatis lies at most only seven stadia from Athenæ.

In sailing from Athenæ we passed by Prytanis, a palace of Anichialus, which is distant from Athenæ forty stadia.

The river Pyxites is distant from Prytanis ninety stadia.

The distance from Pyxites to Archabis is also ninety stadia.

From Archabis to Apfarus sixty stadia.

When we set sail from Apfarus, we passed by the river Acampsis in the night, at the distance of fifteen stadia from Apfarus. The river Bathys is seventy-five stadia distant from the Acampsis.

From the Bathys to the Acinasis ninety stadia.

From the Acinasis to the Ifis ninety stadia. The Acampsis and the Ifis are both of them navigable rivers, from whose mouths issue strong morning breezes.

Sailing from the mouth of the Ifis, we passed by the Mogrus, which also is a navigable river, and at the distance of ninety stadia from the Ifis. We then entered the Phasis, which is distant from the Mogrus ninety stadia. The water of this river is lighter in the balance, and more changeable in its colour, than any with which I am acquainted. Any person may satisfy himself of the superior lightness of this water by weighing it, or by observing that it floats on the surface of the sea without mingling with it. In the same manner Homer says, that the water of the river Titareus floats upon the surface of the Peneus :

“Yet o’er the silver surface pure they flow,

“The silver stream unmix’d with streams below.” Il. i. ver. 754.

The water of the Phasis, if you take it from the surface, is fresh; but if any one lets down a jar deep into the stream, he finds the water brackish. It must however be observed, that the Pontic sea is much less salt than the sea without the Hellespont, on account of the rivers which discharge themselves into the former, the number

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ber and size of which are beyond computation. We may bring as a proof of its freshness, if any proof can be necessary respecting what is the object of our senses, that all the people who live on its borders lead out their cattle to drink of the water of the sea, which they willingly do; and experience has shewn that they thrive better with this than with fresh water. The colour of the water of the Phasis resembles that of water impregnated with lead or tin; but on standing and depositing a sediment, it becomes perfectly pure. It is even provided by the law, that those who sail into the Phasis should not import any foreign water into the country; but as soon as they enter the stream, it is signified to them, that they should pour out what water is left in the ship; which if they neglect to do, the common opinion is that their future voyages will not be prosperous. The water of the Phasis does not corrupt by keeping, but continues free from any taint of this kind for more than ten years. The only change that takes place is, that it becomes sweeter than it was originally. The Statue of the Goddess Phasiana is placed to the left of the entrance into the Phasis; which Deity we may reasonably conjecture, from her figure and appearance, to be the same with Rhea, as she holds in her hands a cymbal, has lions under her throne, and is seated in the same manner as the Statue by Phidias in the temple of Cybele at Athens. An anchor, said to be of the ship Argo, is shewn here; but as it is of iron, it does not seem to be ancient; it differs indeed both in size and shape from those at present in use, but nevertheless appears to me to be of later date than the Argonautic period. They also shew there some fragments of an ancient stone anchor, which are more likely than the other to be the remains of the anchor of the Argo. No other monument is now to be found there of the fabulous history of Jason. The castle, in which four hundred select

lect men are stationed, seems to me very strong by situation, and conveniently situated for the protection of those that sail upon the river. It was surrounded with a ditch and a double wall, each of them very broad. The walls were formerly of earth, and the towers of wood; but at present both the wall and the towers are built of baked brick, the foundations of which are securely laid, and the whole furnished with warlike engines, and, in short, so fortified in every respect, as to afford no access to the Barbarians, nor to expose those who defend it to the danger of a siege. But as it is advisable that the port should be rendered safe for sea-faring people, and that other places should be secured which lie without the walls of the castle, and are inhabited by people who are now exempted from military service, or by persons engaged in commerce, I thought proper to carry from the double ditch, that surrounds the wall, another ditch, as far as the river, which may include both the harbour, and the buildings, that lie beyond the walls of the fortifications.

Leaving the Phasis we passed by the Chariens, a navigable river, at the distance of ninety stadia from the Phasis. From the Chariens we sailed to the Chobus, which is ninety stadia distant from the Chariens. We here went into the harbour; but for what causes, and what business we transacted there, the Latin letters will explain. Proceeding from the Chobus we sailed by the Singamis, a navigable river, at the distance from the Chobus of two hundred and ten stadia at the utmost. Next to the Singamis, and at the distance of one hundred and ninety stadia, lies the river Tarsuras. From the Tarsuras to the Hippius is one hundred and fifty stadia. From Hippius to Astelephus is thirty stadia. In our course from the Chobus we passed by Astelephus, and

and got to Sebastopolis before noon; which last place is one hundred and twenty stadia from Astelephus. We spent the remainder of the day in distributing the pay to the soldiers, in reviewing the horses and the arms, and in observing the dextrous activity of the horsemen in leaping upon their horses; in viewing the sick, and in surveying the provision of corn, and the condition of the walls and of the ditch. The distance from the Chobus to Sebastopolis is six hundred and thirty stadia; but from Trapezus to Sebastopolis two thousand two hundred and sixty stadia. This place (Sebastopolis) was formerly called Dioscurias, and was a colony from Miletus. The nations which we sailed by on our voyage are as follows. The Colchians, who, as Xenophon observes, border on the Trapezuntines; as do the Drillæ, as he calls them, but who seem to me to be more properly called the Sanni; a people, whom he records to be of a warlike disposition, and very hostile to the Trapezuntines; both which characters they preserve to the present time. They dwell in strongly fortified places, and do not live under a monarchical government. They were formerly tributary to the Romans; but of late, being addicted to plunder, they do not pay the tribute regularly: however, now, by the Gods' assistance, we will either oblige them to be more punctual, or exterminate them. The Machelones and the Heniochi border on these people, the latter of whom have a King called Anchialus. Next to these lie the Sydretæ, subject to Pharasmanus; and adjoining to the Sydretæ are the Lazæ, a people subject to King Malaffas, who holds his kingdom from You. Bordering on the Lazæ are the Apfite, governed by King Julianus, who received his kingdom from your Father. The Abascei border on the Apfite, whose King, Rhefmagus, received his crown from You. The Sanigæ border on the Abascei. Sebastopolis is a city of the Sanigæ, who are subject to King

King Spadagas, who received his kingdom from You. As far as Aplarus our course lay Eastward, on the right side of the Euxine sea. Aplarus appears to me to terminate the Pontus, when we estimate its greatest length.

From thence our course was Northerly to the river Chobus, and from thence to Singames. From Singames we turned to the left side of the Pontus as far as the river Hippius; and from thence to Attelephus and Dioseurias, where we had a view of Mount Caucasus, the height of which is much the same with that of the Celtic Alps. The highest point of the mountain called Strobilus is visible here, where Prometheus is fabled to have been suspended by Vulcan, according to the commands of Jupiter.

The distances of the places from one another, that lie between the Thracian Bosphorus and Trapezus, are as follows. The temple of Jupiter Urius is distant from Byzantium an hundred and twenty stadia. The Thracian Bosphorus is, as You know, the narrowest of the mouths of the Pontus, through which it discharges itself into the Propontis. The river Rhebas lies on the right hand of those who sail from the temple above mentioned, and is at the distance of ninety stadia from it. From the river Rhebas to Acra Melæna is one hundred and fifty stadia. From Acra Melæna to the river Artanes, where there is a harbour for small vessels near a temple of Venus, is one hundred and fifty stadia. From the river Artanes to Pfilis, where small vessels may lie safely under the shelter of a projecting rock, not far from the mouths of the river, an hundred and fifty stadia. From Pfilis to the port of Calpe two hundred and ten stadia.

Xenophon

Xenophon the elder has described at large the port and situation of Calpe, and informed us, that there is there a cool and pure spring, and woods of timber fit for building ships, and wild animals.

From the port of Calpe to Rhoe, a harbour for small vessels, twenty stadia. From Rhoe to Apollonia, a small island at a little distance from the Continent, twenty stadia. In this small island there is a port. From hence to Chelæ twenty stadia. From Chelæ to the place where the river Sangarius flows into the Pontus an hundred and eighty stadia. From thence to the mouths of the Hyppius an hundred and eighty stadia. From Hyppius to the mart of Lillium an hundred stadia. From Lillium to Elæum sixty stadia. From Elæum to another mart called Cales an hundred and twenty stadia. From Cales to the river Lycus eighty stadia. From Lycus to Heraclea, a Dorian Greek city, a colony of the Megareans, twenty stadia. Here there is a harbour for ships. From Heraclea to a place called Metroum eighty stadia. From Metroum to Posidæum forty stadia. From Posidæum to the Tyndaridæ forty-five stadia. From the Tyndaridæ to Nymphæum fifteen stadia. From Nymphæum to the river Oxinas thirty stadia. From the river Oxinas to Sandaraca, a port for small vessels, ninety stadia. From Sandaraca to Crenides sixty stadia. From Crenides to the mart of Pfylla thirty stadia. From Pfylla to Tios, an Ionian Greek city, situated on the sea, and a colony of the Milesians, ninety stadia. From Tios to the river Billæus twenty stadia. From Billæus to the river Parthenius an hundred stadia. The country so far is inhabited by the Thracian Bithynians, of whom Xenophon has made mention in his Memoirs, as the most warlike of the Asiatics, and from whom the army of the Greeks suffered much, after the Arcadians had separated themselves from the other division of the army, commanded by Chri-

fophus and Xenophon. Here commences the boundary of Paphlagonia. From the river Parthenius to Amastris, a Greek city, where there is a port for ships, ninety stadia. From thence to the Erythini sixty stadia. From the Erythini to Cromna sixty stadia. From Cromna to Cytorus, where there is a port, ninety stadia. From Cytorus to Ægialus sixty stadia. From Ægialus to Thymena ninety stadia. From Thymena to Carambis an hundred and twenty stadia. From Carambis to Zephyrium an hundred and sixty stadia. From Zephyrium to the fortress of Abonum, where there is a small city, one hundred and fifty stadia. The port here is not altogether safe; nevertheless, ships may lie here free from harm, if the tempest be not very violent. From the fortress of Abonum to Æginetis an hundred and fifty stadia. From Æginetis to the mart of Cinolis sixty stadia. In the summer season ships may lie here. From Cinolis to Stephanes, a safe port for ships, an hundred and eighty stadia. From Stephanes to Potamos an hundred and fifty stadia. From Potamos to Lepte Acra one hundred and twenty stadia. From Lepte Acra to Harmene sixty stadia. There is a port at Harmene. This place is mentioned by Xenophon. From Harmene to Sinope, a colony of the Milesians, forty stadia. From Sinope to Carusa, where there is an open road where ships lie, but no port, an hundred and fifty stadia. From Carusa to Zagora an hundred and fifty stadia. From Zagora to the river Halys three hundred stadia. This river was formerly the boundary between the kingdom of Croesus and that of the Persians; but now it is in the Roman territory. Its course is not from the South, as Herodotus describes it, but from the East; and where it discharges itself into the Pontus, it forms the boundary between the Sinopians and the Amisaniens. From the river Halys to Naustathmus, where there is a marsh, ninety stadia. From thence to Conopæum, where there is another marsh, fifty stadia. From Conopæum to Eufene

an hundred and twenty stadia. From Eufene to Amifus an hundred and sixty stadia. Amifus lies upon the sea, is a Greek city, and an Athenian colony. From Amifus to the port of Ancon, where the river Iris empties itself into the sea, an hundred and twenty stadia. From the mouths of the Iris to the port of Heraclæum three hundred and sixty stadia. From Heraclæum to the river Thermodon forty stadia. This is the river Thermodon, on whose banks the Amazons are said to have dwelt. From the Thermodon to the river Beris ninety stadia. From the Beris to the river Thoaris sixty stadia. From Thoaris to Cœnoë thirty stadia. From Cœnoë to the river Phigamus forty stadia. From Phigamus to the fortrefs of Phadifana one hundred and fifty stadia. From Phadifana to the city of Polemonium ten stadia. From Polemonium to the promontory called the Jafonian an hundred and thirty stadia. From the Jafonian promontory to the island of the Cilices fifteen stadia. From this island to Boona, where there is a port for ships, seventy-five stadia. From Boona to Cotyora ninety stadia. Xenophon mentions Cotyora as a city, and says, that it was a colony of the Sinopians; at present it is no more than a village, and that not a large one. From Cotyora to the river Melanthius is, at the utmost, sixty stadia. From the Melanthius to the Pharmatenus, another river, an hundred and fifty stadia. From the Pharmatenus to Pharnacea an hundred and twenty stadia. Pharnacea was formerly called Cerasus, and was a colony from Sinope. From Pharnacea to the island Arrhentias thirty stadia. From Arrhentias to Zephyrium one hundred and twenty stadia. There is here a port for ships. From Zephyrium to Tripolis ninety stadia. From Tripolis to Argyria twenty stadia. From Argyria to Philocælea ninety stadia. From Philocælea to Coralla an hundred stadia. From Coralla to the sacred mountain (*super opus*) an hundred

dred and fifty stadia. From the sacred mountain to Cordyla forty stadia. Here there is a port for ships. From Cordyla to Hermonassa forty-five stadia. Here also is a port for ships. From Hermonassa to Trapezus sixty stadia. Here You are constructing a harbour, as there was formerly only a road or station, where ships might ride in safety during the summer season.

The distances between the places that lie between Trapezus and Dioscurias have been before set down, according to the intervals between the rivers. If these separate distances between Trapezus and Dioscurias, now called Sebastopolis, be collected, they will amount to two thousand two hundred and sixty stadia. This is the distance, if you sail on the right hand from Byzantium to Dioscurias, which place is the last in the Roman territory to those who keep to the right hand side in sailing into the Pontic sea. For as soon as I was informed of the death of Cotys, King of the Cimmerian Bosphorus, I took care that You should be made acquainted with the navigation of this sea as far as the Bosphorus, that if You should be inclined to interfere in the affairs of that country, You might execute your intentions with greater ease, by being acquainted with the navigation.

The first port to be met with after quitting Dioscurias is Pityus, at the distance of three hundred and fifty stadia. From Pityus to Nitica is one hundred and fifty stadia. This was formerly inhabited by a Scythian nation, of whom Herodotus, who is apt to relate improbable stories, has made mention, and spoken of them as eaters of lice; and indeed the same opinion of them prevails in the present age. From Nitica to the river Abascus is ninety stadia. From Abascus to Borgys an hundred and twenty stadia. From
Borgys

Borgys to Nefis, which includes the Herculean promontory, sixty stadia. From Nefis to Masaitica ninety stadia. From Masaitica to the river Achaus, which separates the Zicchi from the Sanichæ, sixty stadia. Satchempax is the King of the Zicchi, and received his kingdom from You. From Achaus to the Herculean promontory, where there is a station sheltered from the North-Westerly wind, called Thrascias, and from the North-Easterly wind called Boreas, an hundred and eighty stadia. From thence to a place called ancient Lazica an hundred and twenty stadia. From hence to ancient Achaia an hundred and fifty stadia. From thence to the port of Pagræ three hundred and fifty stadia. From the port of Pagræ to the port of Hierus (or the sacred port) an hundred and eighty stadia. From thence to Sindica three hundred stadia. From Sindica to the Bosporus, called Cimmerian, and to Panticapæum, a city of the Bosporus, five hundred and forty stadia. From Panticapæum to the river Tanais, which is said to divide Europe from Asia, sixty stadia. This river bursts forth from the Palus Mæotis, and empties itself into the Euxine sea. Æschylus however, in the tragedy of Prometheus Delivered, makes the Phasis the boundary between Europe and Asia. He there introduces the Titans speaking thus to Prometheus: "Hither are we come to see thy labours, O Prometheus! and the sufferings which thou undergoest in consequence of thy bonds:" and in specifying how large a space of ground they had passed over in their journey, they speak of the Phasis "as the twin-born offspring of the earth, and the great boundary of Europe and Asia." The circuit of the Palus Mæotis is said to be about nine thousand stadia. From Panticapæum to a village called Cazeca, situated upon the sea, four hundred and twenty stadia. From Cazeca to Theodosia, a deserted city, two hundred and eighty stadia. This was formerly an Ionian Greek city,

city, a colony from Miletus, the memory of which is preserved in the works of many writers. From Theodosia to a port of the Tauro-Scythæ, now deserted, two hundred stadia. From thence to Halmitis Taurica six hundred stadia. From Lampas to Symboli Portus, which is also a Tauric port, five hundred and twenty stadia. From Symbolus to Chersonesus Taurica a hundred and eighty stadia. From Chersonesus Taurica to Cercinetis six hundred stadia. From Cercinetis to Calos, a Scythian port, seven hundred stadia. From the port of Calos to Tamyraca three hundred stadia. Within the limits of Tamyraca there is a small lake. From Tamyraca to the place where the lake discharges itself, three hundred stadia. From the mouth of the lake to Eona three hundred and eighty stadia. From Eona to the river Borysthenes a hundred and fifty stadia. When you sail up the river you meet with a Greek city of the name of Olbia. From the Borysthenes to a small, deserted, nameless island, sixty stadia. From the desert island to Odeffus, where there is a port for ships, eighty stadia. The port of the Istrians is the next place in order from Odeffus, and lies at the distance of two hundred and fifty stadia. Next in order is a port of the Iliaci, at the distance of fifty stadia. From the port of the Iliaci to the mouth of the river Ister, called Pilon, one thousand two hundred stadia. The intermediate places are desert and nameless. Exactly over against this mouth there lies an island, situated directly opposite to the course of those who sail with a North wind. Some call this the island of Achilles; others call it the chariot of Achilles; and others Leuce, from its colour. Thetis is said to have given up this island to her son Achilles, by whom it was inhabited. There are now existing a temple, and a wooden statue of Achilles, of ancient workmanship. It is destitute of inhabitants, and visited only by a few goats, which those, who touch here, are said to offer

fer to the memory of Achilles. Many offerings are suspended in this temple, as cups, rings, and the more valuable gems. All these are offerings to the memory of Achilles. Inscriptions are also suspended, written in the Greek and Latin language, in praise of Achilles, and composed in different kinds of metre. Some are in praise of Patroclus, whom those, who are disposed to honour Achilles, treat with equal respect. Many birds inhabit this island, as sea-gulls, divers, and coots innumerable. These birds frequent the temple of Achilles. Every day in the morning they take their flight, and having moistened their wings, fly back again to the temple, and sprinkle it with the moisture; which having performed, they brush and clean the pavement with their wings. This is the account given by some persons. Those, who come on purpose to the island, carry animals proper for sacrifice with them in their ships, some of which they immolate, and others they set at liberty in honour of Achilles. Even those, who are compelled by stress of weather to land upon the island, must consult the God himself, whether it would be right and proper for them to select for sacrifice any of the animals, which they should find feeding there; offering, at the same time, such a recompense, as to them seems adequate to the value of the animal so selected. But if this should be rejected by the Oracle, for there is an Oracle in this temple, they must then add to their valuation; and if the increased valuation be still rejected, they must increase it again, till they find, from the assent of the Oracle, that the price they offer is deemed sufficient. When this is the case, the beast to be sacrificed stands still of its own accord, and makes no effort to escape. A considerable treasure is laid up in this temple as the price of these victims. It is said that Achilles has appeared in time of sleep both to those who have approached the coast of this island, and also to such as

have been sailing a short distance from it, and instructed them where the island was most safely accessible, and where the ships might best lie at anchor. They even say further, that Achilles has appeared to them not in time of sleep, or a dream, but in a visible form on the mast, or at the extremity of the yards, in the same manner as the Dioscouri have appeared. This distinction however must be made between the appearance of Achilles, and that of the Dioscouri, that the latter appear evidently and clearly to persons, who navigate the sea at large, and when so seen foretell a prosperous voyage; whereas the figure of Achilles is seen only by such as approach this island. Some also say, that Patroclus has appeared to them during their sleep. I have thus put down what I have heard concerning this island of Achilles, either from persons who had touched there themselves, or from others that had made the same enquiries; and indeed these accounts seem to me to be not unworthy of belief. I am myself persuaded, that Achilles was a hero, if ever man was, being illustrious by his noble birth, by the beauty of his person, by the strength of his mind and understanding, by his untimely death in the flower of youth, by his being the subject of Homer's poetry, and, lastly, by the force of his love, and constancy of his friendship, insomuch that he would even die for his friends.

From the mouth of the Ister called Pfilon to the second mouth is sixty stadia. Thence to the mouth called Calon forty stadia. From Calon to Naracum, which last is the name of the fourth mouth of the Ister, sixty stadia. Hence to the fifth mouth a hundred and twenty stadia. Hence to the city of Istria five hundred stadia. From Istria to the city of Tomea three hundred stadia. From Tomea to the city of Callantra, where there is a port, three hundred

hundred stadia. From Cailantra to the port of the Carians a hundred and eighty stadia. The district surrounding this port is called Caria. From the port of the Carians to Tetrifias a hundred and twenty stadia. Thence to Bizus, a deserted place, sixty stadia. From Bizus to Dionysopolis eighty stadia. From Dionysopolis to Odeffus, where there is a road for ships, two hundred stadia. From Odeffus to the borders of Mount Hæmus, which range of mountains is extended even into Pontus, three hundred and sixty stadia. From Hæmus to the city of Mesembria ninety stadia. Here there is a road for ships. From Mesembria to the city of Anchialus seventy stadia. From Anchialus to Apollonia a hundred and eighty stadia. These are all of them Greek cities, which lie on the left hand of those who sail into the Euxine sea. From Apollonia to Cherronesus sixty stadia. Here there is a road for ships. From Cherronesus to the fortrefs of Aulæon two hundred and fifty stadia. From Aulæon to Thynias a hundred and twenty stadia. From Thynias to Salmydeffus two hundred stadia. Mention is made of this place by the elder Xenophon, who says, that the Grecian army, which he commanded himself, came so far in their march, when at the conclusion of the expedition he engaged his army in the service of Seuthes the Thracian. The same writer has described at length the dangers that accrue to ships at this place, from want of a good harbour; that ships forced hither by stress of weather are apt to be lost; and that the Thracians who live in the neighbourhood quarrel about the plunder of the wreck. From Salmydeffus to Phrygia three hundred and thirty stadia. From Phrygia to the Cyanean islands three hundred and twenty stadia. These are the Cyanean islands, which the Poets have described as having been formerly moveable, and liable to change their situation. Between these the Argo, the first ship on record, and which carried

Jafon to Colchis, paffed. From the Cyanean iflands to the temple of Jupiter Urius, which ftands at the mouth of the Euxine fea, is forty ftadia. Thence to the port of Daphne, which is denominated the Infane, forty ftadia. From Daphne to Byzantium eighty ftadia.

Such are the obfervations which have occurred in the paffage from the Cimmerian to the Thracian Bofporus, and to the city of Byzantium.

DISSERTATION
ON
ARRIAN'S PERIPLUS
OF
THE EUXINE SEA.

DISSERTATION.

FLAVIUS ARRIANUS^a, the Author of the work now under consideration, was a native of Nicomedia, the metropolis of Bithynia, a city situated at the extremity of a bay of the Propontis, on the Asiatic side. He was early in life remarkable for learning, which recommended him to the notice of the ^b Emperor Hadrian, and procured for him, although a stranger, the freedom of the Roman and ^c Athenian states. He afterwards became Priest of Ceres and of Proserpine in his native city, and was raised by his Patron, the Emperor, to the dignity of a Roman Senator, and to the Consulate. In this character he was made ^d Præfect of Cappadocia, and waged a successful war with the Alani, and with the Massagætæ. He died probably during the reign of Marcus Aurelius, but at what exact time is not certain. He left several works behind him of considerable merit, and among them the one now before us. His qualifications in Literature and Science, particularly Geography, must have been very agreeable to the disposition of the Emperor Hadrian, who was himself fond of travelling, and had visited in person a large proportion of his own extensive dominions.

^a Dio. Cass. ad fin. Vit. Hadr. Inip.

^b Suidæ Lex. Vox Ἀρριανός.

^c Lucian in Pædomante.

^d Suidæ Lex. ut supra.

The Periplus appears in form of an Epistle from Arrian to the Emperor, giving him a geographical, or perhaps, to speak more properly, a topographical sketch, or survey, of the coast of the Euxine sea, proceeding Eastward from Trapezus, and returning to the same place by Byzantium from the West. It is written in the Greek language, which was probably more familiar to himself than the Latin, and more agreeable to the Emperor, who was attached to the Greek language and literature. He alludes however to Letters or Dispatches in the ' Latin language, which alone was used in properly official communications.

It is not unlikely that the Periplus was undertaken by command of the Emperor himself, and that it was executed when Arrian was Præfect of Cappadocia. Mr. Dodwell thinks that it was performed early in the reign of Hadrian, as one of the petty Kings of that country was advanced to the regal dignity by Trajan, Hadrian's predecessor, and was living at the time that the account of the Periplus was written. This conjecture however is weakened by the consideration, that Arrian mentions several other Kings of that country, who received their advancement from Hadrian himself.

The province of Cappadocia, which included Trapezus, from whence the expedition was fitted out, was well suited for such a purpose, being probably under his jurisdiction, and as it furnished, by his own account, materials for ship-building, and other stores

* Imbutusque Hadrianus impensus Græcis studiis, ingenio ejus sic ad ea declinante, ut a nonnullis Græculus diceretur. *Spartian. Vit. Hadr.*

Φύσει δὲ φιλόλογος ἦν ἐν ἑκατέρᾳ τῇ γλώσσῃ. *Suid. Lex. Vox Ἀδριανός.*

† See Casaubon's note on the above passage of Spartian.

DISSERTATION.

for a sea voyage. We should observe further, that the *Periplus* of Arrian is not the history of one voyage executed by the narrator, as that of Nearchus, and others. It consists of **three** separate voyages, or expeditions of discovery, and these perhaps executed by different persons, and at considerable intervals.

The first of these, in the order of his relation, is the report of his own voyage along the coast from Trapezus to Dioscurias, or Sebastopolis; a city situated upon the Northern part of the Eastern extremity of the Euxine sea, lying in Latitude $43^{\circ} 18'$ nearly, and in Longitude East from the Canaries about 60° ^a. This was evidently performed by Arrian himself in person, and seems to be the most correct of any.

The next division of the *Periplus* comprehends the account of the distances of the places ~~from~~ one another, which lie upon the Southern coast of the Euxine sea, from Byzantium to Trapezus. Whether these are put down from the personal experience of the Author, is not ascertained. Mr. Dodwell thinks that they might be the result of his own examination in his journey from Byzantium, when he went to take possession of his government of Cappadocia; and this conjecture is not improbable. This part of the *Periplus* is more correct than the one remaining to be spoken of; but less so, I think, than the former. It is however a valuable performance.

The third and last part of the *Periplus* contains an account of the distances between the places that lie on the coast of the Euxine

^a D'Anville, Ancient Geogr. Map of Asia Minor.—Arrowsmith's Chart places Dioscu-
rias nearly in Lat. $43^{\circ} 19'$, and in $58^{\circ} 17'$
50" E. Long. from Ferro.

sea, proceeding from Dioscurias, round the Northern and Western shores, as far as Byzantium. This survey, as it seems to be, is probably the work of some other hand; as it is less correct than the former parts, and the materials, of which it is composed, might be collected by Arrian from various persons, in order to complete the circuit of the Euxine sea.

In the computation of the measurements referred to in this Dissertation, I have followed the calculation laid down by the late Dr. Reinhold Forster, in the Geographical Dissertation annexed to Spelman's Translation of Xenophon's Anabasis, which states, that 960 Greek feet are equal to 967 English, and, of course, that a stadium of 600 Greek feet would be equal to 604 English feet, and 375 decimal parts.

My reasons for adopting this calculation will be seen in a Dissertation annexed to the present work.

I proceed now to the examination of the Periplus.

The Title of it, according to the Cæsarean MS. is as follows.

Ἀρριάνου Περίπλος Εὐξείνου Πόντου, καὶ

Βιθυνίας τῆς πρὸς τὸν Πόντον.

Περίπλος Παφλαγονίας.

Περίπλος Πόντων τῶν ὀλίγων.

Περίπλος τῶν ἐν τῇ Εὐρώπῃ μέρων τοῦ Πόντου.

Περίπλος Θράκης καὶ πρὸς Πόντον.

Perhaps these different heads, or divisions, as they appear to be, may have been the titles of some ancient detached accounts, from which a part at least of the Periplus may have been compiled. The voyage seems to have been intended for the purpose of geographical

graphical information, and perhaps with a view of constructing an Itinerary of this coast, similar to those of various other parts by Antoninus. The measurements of the distances in the first part appear to have been taken at sea; but how they were ascertained, it is not easy to say. Several ships we know were employed, and perhaps the distances may have been computed from a medium of the calculation of each. They are too near the truth to allow us to suppose, that the time which elapsed in the passage from one place to another was the only guide they had in estimating the interval between them. They may possibly be reckoned according to the measurements by land. The commencement of the voyage is dated from Trapezus, a Greek city, and a colony from Sinope, situated on the Southern side of the Euxine sea, nearly in the

* The dimensions of the Euxine sea have been variously represented. I here give the best account of its length and breadth I am able to collect from modern writers and geographers.

First then of its length.

Its greatest length, as measured nearly on a parallel of Latitude from East to West, seems to be from the mouth of the Phasis to the corresponding Latitude on the opposite side.

According to Laurie's Chart, the mouth of the Phasis lies in Long. $41^{\circ} 38'$ East, and Varna on the opposite side lies in Long. $28^{\circ} 13'$ East. The difference of these is $13^{\circ} 25'$, which in Latit. $42^{\circ} 30'$ amounts nearly to 687 English miles. Faden's Map of Turkey in Europe makes the mouth of the Phasis to be in Longit. $41^{\circ} 28'$, and Varna to be in $28^{\circ} 24'$. The difference of these is $13^{\circ} 4'$, or nearly 669 English miles and a half. D'Anville places the mouth of the Phasis in Longitude from London $42^{\circ} 31' 10''$, and the opposite shore (in the same Latitude) in $28^{\circ} 46' 10''$. The difference of these is $13^{\circ} 45'$, equal to 703 564 English miles. Arrowsmith's

Chart puts down the mouth of the Phasis in Long. $41^{\circ} 21' 30''$, and the opposite shore on the parallel of 42° in nearly 28° . The difference of these is $13^{\circ} 21' 30''$, equal to 687 English miles and a half nearly.

According to Citizen Beauchamp, the length of the Black sea is 214 nautical leagues, equal to 642, equal to 740.44 English miles nearly: but I think this calculation over-rated. He computes from the mouth of the Phasis to the meridian of Trebizond 32.6 leagues, equal to $97^{\circ} 8'$, equal to 113 English miles nearly: but the Charts make the difference of Longitude between Trebizond and the Phasis to be no more than $1^{\circ} 40'$, equal to 86 English miles nearly, which makes a difference of 27 English miles in that portion of the distance. It must however be considered, that as Varna lies $1^{\circ} 14'$ to the North of the Phasis, he estimates the distance from S. E. to N. W. but this obliquity will only make the whole distance to be 690 English miles, which is 50 English miles short of what he specifies.

same Latitude with Constantinople, but about $10^{\circ} 41' 25''$ more to the Eastward. This city had been in early times, and probably was even in those of Arrian, a place of great trade, and of course much resort of shipping, and was also the principal rendezvous of the Roman naval force on the Euxine sea. Both Arrian and Tournefort remark the abundance of materials and other necessities for ship-building, which were afforded by the surrounding country; and navigation appeared to be their primary object. Arrian tells us, that the statue of the Emperor Hadrian was constructed in an attitude pointing towards the sea^h, as the source of their riches and prosperity. Goltzius has given two figures of Trapezuntine coins, one of which exhibits an anchor, and the other the prow of a ship, as emblems of naval industry. This was the first Greek city, which the army led by Xenophon reached in their retreat after the death of Cyrus: and probably the view of the sea, to which Arrian here

The breadth of the Euxine sea, reckoned from the Southernmost part of the bay of Heraclea to the opposite shore near Ockfacow, and measured on the meridian of 32° , amounts according to

	To
Laurie's Chart	$5^{\circ} 50' 30'' = 406$ E. m.
Faden's Map	$5^{\circ} 52' = 408$ E. m.
Arrowsmith's Chart	$5^{\circ} 31' = 383$ E. m.

*Average of the above calculation,

Length 698 English miles nearly.

Breadth 392.37 English miles.

The circumference of the Euxine sea was estimated by Polybius at 20000 stadia, equal to about 2518.23 English miles, or 2750 Greek miles; and this computation approaches very nearly to that of Arrian. The number of stadia set down in the distances specified in the Periplus amount to 22635, from which we must deduct 240, as the distance from the temple of Jupiter Urius to Byzantium and

back again, which interval, as Byzantium does not lie upon the Euxine sea, cannot be included in the measurement of its circumference. This reduces the numbers of Arrian to 22395, which varies from that of Polybius only as 1017 does from 1000, and the whole difference does not amount to 50 English miles, which is a remarkable approximation, as the calculation of Polybius being expressed in round numbers, can only be regarded as a gross estimate. Strabo makes it 23000 stadia, or 2861 English miles, or 3125 Great miles. It extends, according to the latter writer, between Mæsia Inferior and Thracia to the West, the Hither Asia to the South, Colchis to the East, and Sarmatia Europæa and Asiatica to the North.

^hIn like manner Themistocles directed the pulpit for public orations to be turned towards the sea. Plut. Vita Themist.

alludes,

alludes, was that which took place at the games, which the Greeks celebrated at Trapezus, as a thanksgiving for their reaching a Grecian city, and which were performed, as Xenophon informs us, on the declivity of a hill towards the sea. Hutchinson, in his Notes on this passage of Xenophon's *Anabasis*, remarks, that the altars mentioned by Arrian might be the same with those which served as *metæ*, or goals, at the games above mentioned.

The first place that Arrian's fleet reached on their voyage was Hyffus, a port at the mouth of a river, and a small Roman military station, at the distance of 180 stadia (equal to 22.5 Greek miles, and to 20.6037 English) from Trapezus. In D'Anville's map Hyffus is placed to the East of Trapezus, as we might expect it to be, from the direction of the intended voyage; but in the text of Ptolemy, it is put down as lying in 15' of Longitude to the West of Trapezus, and is so laid down in the first and third maps of Asia in Bertius's edition. It seems indeed somewhat extraordinary, that a place to the West of Trapezus should lie in the way of Arrian's fleet, which were meant to proceed Eastward. But the maps, if they are to be trusted, explain this difficulty, as Trapezus appears in them to be placed at the Southern extremity of a bay of some depth, and Hyffus is laid down at the Western extremity of the promontory, that forms the bay on that side, and might therefore serve as a station, or rendezvous, where the ships might collect, and put out again to sea when the wind served; which convenience might compensate for their deviating a little from their course. Pliny¹ seems to allude to this situation of Trapezus, when he describes it as inclosed by a vast mountain, (*vasto monte*

¹ Lib. vi. cap. 4.

clausum,) and the print in Tournefort's *Travels* seems to coincide with the account in Pliny. It must however be owned, that the *Peutingerian Tables* place the port of ^kHyflus at the distance of 21 miles to the East of Trapezus, which differs but little from that assigned by Arrian; from which indeed that of Ptolemy, in point of distance, does not greatly vary, Ptolemy placing Trapezus in Longit. $70^{\circ} 45'$, Latit. $43^{\circ} 6'$; and Hyfl Portus in Longit. $70^{\circ} 30'$, and Latit. $43^{\circ} 20'$; so that there is a difference of $15'$ of Longitude, and $14'$ of Latitude, which gives a distance equal to about 20 English miles and a half, or 179 stadia and some fraction besides, approaching very near to the computation of Arrian.

From Hyflus to the river Ophis 90 stadia.

No river appears in the place assigned by Arrian either in Ptolemy, or in the modern maps; but a city is described by Ptolemy in this situation, which is called in the Greek text ^vΟπισς, and Opius in the Latin translation. It is called in the maps in Ptolemy's Geography, Pityusa, which is said in the margin of the text to have been its ancient name; doubtless derived from the pine trees, which both ancient and modern accounts assure us grow so plentifully on this coast. The word Ophis (supposing, with Arrian, that it is a river) may imply, either that it flowed in a serpentine direction, or that its banks or neighbourhood were infested with serpents. But perhaps the name of this river, or place, whichever it be, may admit of a different interpretation. The word ^vΟπισς, the name given by Ptolemy, may imply a relation to the

^k In the *Peutingerian Tables* it is spelt Nyssilime, which can mean nothing but ^vΥσσὶ λιμὴν, or Hyfl portus.

drug called Ὀπιον, which was a ¹ Greek as well as a Latin word, expressing the ^m substance, which we call Opium at present.

Colchis was famed in all ages for its fertility both in medicinal and poisonous plants ⁿ.

—Ille et venena Colchica,
Et quicquid usquam concipitur nefas
Tractavit. HOR. Od. lib. ii. 13.

Herbasque quas et Colchos atque Iberia
Mittit, venenorum ferax. HOR. Epod. i. 21.

The drugs, with which Medea supplied Jason, in order to appease the fury of the bulls, which guarded the golden fleece, are called by Apollonius

Θελκτήρια φάρμακα ταύρων.
Argonaut. lib. iii. ver. 738.

words, which imply a soothing or anodyne quality. The preparation itself is described by the same writer as procured from the root of a plant, which bears a yellow flower, and is about a cubit in height ^o; and, as it should seem, the drug was gained by pressure, or rather perhaps by incision, as it is said to be in form of a black juice, collected in a shell.

Τῆς εἰν τ' ἐν ὄρεσσι κελαϊνὴν ἰκμάδα Φηγῶ
Κασπῇ ἐνὶ κόχλῳ ἀμήσατο φαρμάσσεσθαι.
Argon. lib. iii. ver. 858.

This account bears a great resemblance to Opium. The effects produced, its black colour, and its being collected in a shell, which

¹ Pliny calls Opium, Opion. Lib. xx. cap. 18.

^m This place is called Opiunte in the Pcutingian Tables.

ⁿ See Tournefort's Travels in Georgia.

^o Τὸ δ' ἦτορ ἄλδος μὲν οὖσαν συγχόλου ὑπερθε
Χρῶς Κερρικῶν ἱκελον κρόκῳ, ἰξίφαάσθ.

Argon. lib. iii. ver. 854.

was the method in use in the time of Dioscorides, both with ^o Opium, and with ^p Scammony, and is mentioned by Dr. Ruffel to be the method practised at present in the East for collecting the latter ^q drug, indicates this very strongly. As to its being procured from the root, Dioscorides says, that in his time the whole plant of the Poppy was pressed, and its inspissated juice made use of, which had the name of ^r Meconium, and was much weaker than Opium; and this account is confirmed by ^s Pliny. The juice of the root therefore, though not in use at present, might have been so formerly, and is probably possessed of similar virtues with that of the rest of the plant. Mithridates, whose kingdom was contiguous to Colchis, and included the place in question, was celebrated for his skill in ^t Botany and Medicine. He invented the celebrated Antidote, or Alexipharmic, which has his name, and which has been retained in medical practice even to the present day. The principal ingredient is well known to be Opium; and

^o Porro opii faciendi hæc ratio est. Cum ros in eo exaruerit, cultro decussatim in stellas ne penitus adigatur, ex obliquo in rectum summam cutem incidere oportet, lacrimam exeuntem digito in concham abstergere. Dioscor. Matthioli Edit. p. 526. Constantine, in his Lexicon, Vox "Ovo", reads a passage in Pliny, respecting the collection of Opium, "in conchis," instead of "ut lactucis."

^p Legitur ad hunc modum succus. Capite exempto radix in testudinis speciem cultro excavatur, quo fit ut in cavum confluat succus, qui conchis demum excipitur. Matth. Diosc. p. 610.

^q The method of collecting the Scammony is this: having cleared away the earth from about the upper part of the root, they cut off the top in an oblique direction, about two

inches below where the stalks spring from it. Under the most depending part of the slope they fix a *shell*, or some other convenient receptacle, into which the milky juice gradually flows. Med. Observ. vol. i. p. 18.

^r Aliqui capita ipsa et folia tundunt et presso exprimunt, terentesque digerunt mortario in pastillos, id Meconium vocatur, multum Opio ignavius. Matth. Diosc. p. 526.

^s Cum capita ipsa et folia decoquantur, succus Meconium vocatur multum Opio ignavior. Plin. lib. xx. cap. 18.

Suidas and Cælius Rhodoginus both mention a city of the name of Μηκώνη, derived probably from the abundance of poppies that grew in the neighbourhood.

^t Plin. lib. xv. c. 2. 6. 10.

in that light almost altogether is the preparation regarded by modern practitioners.

The country, of which we are speaking, still produces Opium in great plenty and perfection. Dr. Alton says, that "the Opium of Natolia, or Anatolia," (the modern name of the country, that lies on the southern side of the Euxine, or Black Sea,) "is produced in greater quantity, and is of a better quality, than what comes from Egypt."

It is as probable that the name of this place, or river, might be derived from the production of Opium, as that its other and ancient name, Pityusa, should be derived from the pine trees, which, Tournefort * tells us, still grow in great numbers and perfection in that country.

From the river Ophis to the river Psychrus 30 stadia.

The name of this river is doubtless derived from its coldness, a quality remarked of other rivers in Asia Minor, particularly the Cydnus, which had nearly proved fatal to Alexander the Great, who bathed in it, and is said to have actually caused the death of the Emperor Frederic Barbarossa.

* Edin. Med. Essays, vol. v.

It is remarkable that many of the coins of the cities situated upon the southern coast of the Black Sea have a reference to medicine. Tournefort says, "that many of the medals of Amastria are in honour of physic, as a great many Esculapius's with sticks, round which a serpent is winded, and of the Gods of Health with the serpents." The

same may be said of the coins of Tios, Abontichos, and other places on the same coast.

* Tournefort's Trav. vol. iii. p. 75. Eng. Transl.

† ~~ψυχρὴ~~ cold. Aristotle mentions a river of the same name in Thrace, probably so called for the same reason. Hist. Anim. lib. xii. c. 19.

From the river Pſychrus to the river Calus 30 ſtadia. From the river Calus to the river Rhizius 120 ſtadia.

A port of this name is put down in Ptolemy, probably the mouth of this river, which he places at only 10', or about 100 ſtadia to the Eaſt of the Ophis, or rather of the place, which he calls Opius, or *Ὀπίος*.

From the river Rhizius to the river Aſcurus 30 ſtadia.

From the river Aſcurus to the river Adienus 60 ſtadia.

From the river Adienus to Athenæ Ponticæ 180 ſtadia.

Arrian makes the whole diſtance from Trapezus to Athenæ Ponticæ 720 ſtadia, equal to 90 Greek miles, or 82½ Engliſh miles. Its direction is nearly Eaſt. The Peutingerian Tables make this diſtance to be ⁿ 91 M. P. or 728' ſtadia, very near to the calculation of Arrian. It had its name ^a, as Arrian ſays, from a temple in the Grecian ſtyle, which was built there; but the place appears to have been, even in his time, in a deſerted ſtate, the caſtle being in ruins; and the whole was probably noticed here more for its name, than on any other account. This was the firſt place the fleet touched at, being driven in by a violent tempeſt, which endangered them very much. He deſcribes it as preceded by a cloud ſuddenly

From Trapezus	to	Nyſſilime	24 M. P.
Nyſſilime	—	Opiunte	18
Opiunte	—	Reila	15
Reila	—	Ardinco	18
Ardinco	—	Athenis	16

91 M. P. = 728 ſtadia.

^a It is now called Ortouna, or Athenah.

arising in the East, which was followed by a violent gust of wind from the same quarter, and opposite to the course they held. In the same manner the cloud, described in the Book of Kings^b, foretold wind, as well as rain; and Sir John Chardin informs us, that great storms are wont to begin with such a kind of cloud, and that it is the sign of them at sea in the Eastern countries^c.

The East wind is often spoken of as being of a violent and dangerous nature. It is said in the Book of Psalms^d to "break the ships of Tarshish;" and a similar expression concerning it is found in the Prophet Ezechiel^e. Virgil mentions its ravages in the woods of Mount Caucasus, a part of which, and that with which Virgil was most likely to be acquainted, lies on the Eastern border of the Black Sea.

*Ipsæ Caucasio steriles in vertice sylvæ,
Quas animosi Euri assidue franguntque feruntque.*

Geor. lib. ii. ver. 439, 440.

It is described by others as accompanied by clouds, and as raising such a swell of the sea, as Arrian tells us was experienced by his fleet.

————quodcunque minabitur Eurus

Fluctibus Hesperiiis.

HORAT. Carm. lib. i. xxviii. ver. 25.

————ubi nubifer Eurus

Naufragium spargens, operit freta. SIL. ITAL. lib. x. ver. 323, 324.

Niger rudentes Eurus inverso mari

Fractosque remos differat.

HOR. Epod. x. ver. 5.

^b "Behold there ariseth a little cloud from the sea, of the bigness of a man's hand. And it came to pass in the mean time, that the heaven was black with clouds and wind, and there was a great rain." B. I. ch. xviii.

ver. 43. 45.

^c Harmer's Observat. vol. i. p. 56.

^d Psalm xlviii. 7.

^e Chap. xxii. 25.

It was also a principal instrument of the mischief done to the fleet of Æneas.

——— Tres Eurus ab alto

In brevia, et Syrtis urget.

Æn. lib. i. ver. 114.

Vix septem convulsæ undis Euroque superfunt.

Æn. lib. i. ver. 386.

Ovid speaks of the swell of the Euxine Sea in terms nearly similar to those of Arrian.

Inque modum tumuli concava furgit aqua.

Trist. lib. ii. Eleg. x. ver. 20.

Apollonius describes the ship Argo, as nearly sunk in the same situation with that of Arrian, by the swell of the sea breaking over the middle or side of the vessel.

Ἐνθα μὲν ἡλίσσεται ἐναλίγκιον οὐρεὶ κύμα
Ἐμφέρεται προπαράρσιθεν ἐπαΐσσονται ἐοικὸς,
Αἰὲν ὑπὲρ νεφῶν ἡερμένον, οὐδὲ κε φαίης
Φεύξασθαι κακὸν αἶτον, ἐπεὶ μάλα μεσσόθι νηὸς
Λάβρον ἐπικρέμαται καθ' ἅπερ νεφός.

APOLL., lib. ii. ver. 169.

The embarrassment however of Arrian and his associates did not terminate altogether on their arrival at this port. The storm continued, and the wind veered about to different points, as is common both in the Mediterranean, and in other places subject to hurricanes. Thus Virgil, describing a storm, specifies several winds as either blowing at the same time, or in rapid succession.

Una Eurus Notusque ruunt, creberque procellis

Africus.

Æn. lib. i. ver. 89.

And Ovid in more express terms.

Inter utrumque fremunt immani turbine venti.

Nescit, cui domino pareat, unda maris.

Nam

Nam modo purpureo vires capit Eurus ab ortu :

Nunc Zephyrus, fero vespere missus, adest :

Nunc gelidus sicca Boreas bacchatur ab Arcto :

Nunc Notus adverſa prælia fronte gerit. Trist. lib. i. El. ii. ver. 25.

They seem to have been first incommoded by the North-West wind, called in that country Thraſcias, or by the Greeks Sciron. This probably brought the thunder and lightning, which Mr. Stuart, in his account of the winds on the Temple of Andronicus Cyrrhestes at Athens, tells us, is the distinguishing character of this wind ^f. It came however about to the South, and from thence to the South-West, so that in the course of the tempest the wind shifted to every point of the compass, like the storm above described by Ovid.

The harbour of Athenæ Ponticæ proved however a sufficient protection for most of the ships ; and the trireme, which rode out the storm, under shelter of a rock, perhaps owed its safety to the promontory ἀκρον Ἀθηναίων, mentioned by Ptolemy. They however used the precaution to draw many of their ships ashore in the manner, in which the Grecian fleet is described by Homer ; which seems to have been the means of their preservation, but implied that their draught of water, and consequently their ability to sail near the wind, was but small. It seems however, from an expres-

^f " It is," he says, " accompanied with " fierce and frequent lightnings." Stuart's Athens, vol. i. p. 23.

* The harbour of Athenæ Ponticæ was, as Arrian tells us, sheltered from the N. E. wind, called Boreas, but exposed to the North Ἀπ-αριτίας, and to the North-West Σκίρων. It seems probable that the wind had shifted from

the last mentioned quarter before they reached the harbour, as Arrian tells us, the tempest blew at first from thence, but came about afterwards to the South and South-West. Had the original wind Σκίρων continued to blow, the harbour would not have afforded to the fleet sufficient protection.

tion, which occurs a little after, that they were able to sail with a wind at right angles ^h to the ship's course, or, as it is expressed in nautical language, "with the wind on the beam."

One of the vessels was wrecked by the sea breaking over it, but the rigging and naval stores were preserved. He also tells us, that they even scraped off the wax ⁱ, with which the sides were smeared, which he and other writers represent as one of the most necessary articles in the fitting out ships. Wax was produced in great quantity in this country. Xenophon ^k, Polybius ^l, Pliny ^m, and Dioscorides ⁿ, all mention the abundance of honey; and it appears from Pliny, that part of the tribute of these countries was paid in wax ^o, the use of which in large quantities is, in some degree, explained by this passage of Arrian. It may appear extraordinary that the use of pitch ^p for naval purposes being then well known, it was not employed preferably to wax, as being more adhesive, tenacious, and permanent. But it appears that both of them were in use mixed together, for naval purposes, into a composition called *Zo-piffa* ^q.

^h Πλαγίῃ τῷ κλυδωνῷ ἐπικρούμεθα.

It appears from Xenophon's *Anabasis*, lib. v. p. 402. ed. Hutch. 8vo. that a North wind (*Βορρᾶς*) was counted favourable to those, who intended to sail from the Southern coast of the Black sea to Greece. This, it is plain by the map, must have been nearly at right angles to their course. I suppose *Βορρᾶς* here means the North wind, as it is opposed to *Notus*, and as it signifies the North wind on the temple of Andronicus Cyrrhestes at Athens: but it has not this meaning in Arrian, as *Βορρᾶς* there means the North-East, or some point near it.

ⁱ Veget. lib. iv. c. 37. Ovid *Metam.*

lib. xi. ver. 514. Lucan. lib. iii. ver. 685.

^k *Anabasis*, lib. iv.

^l Wax was one of the articles of trade from this country to Byzantium. Polyb. lib. iv. c. 5.

^m Lib. xxi. c. 14.

ⁿ V. *Cera et Mel*.

^o *Genſque ea, cum ceram in tributa Romanis præſtet, mel (quoniam exitiale eſt) non vendit.* Lib. xxi. c. 13.

^p There was an ancient Athenian law, prohibiting the exportation of wood and pitch, to which some add wax. Petit. *Leg. Att.*

^q Plin. lib. xvi. c. 12. Dioscorid. v. *Zo-piffa*.

Soon

Soon after their setting sail from Athenæ Ponticæ, the North or North-East wind, (*Βορρᾶς*) he tells us, calmed the sea. This effect is much the same as is ascribed to it by other Eastern writers. Thus it is said in the Book of Job^r, that "fair weather cometh out of the North," and in The Proverbs^s, "that the North wind driveth away rain." Boreas is called by Homer^t *Αἰθρῆγενής*, or *serenitatem inducens*, in several places. ^u Hippocrates, who may be regarded much in the same light with Homer, as an Oriental writer, observes, that the North wind produces fair weather, and clears the air, and is on that account the most healthy of all the winds. We are next informed, that before noon they reached Apfarus, having, as he says, sailed more than five hundred stadia. There is some difficulty respecting this account of the distance. If it be meant of the whole distance from Trapezus, it is much too small, indeed nearly by one half, as he himself computes it to be a thousand stadia. If it be meant to mark the interval between Athenæ Ponticæ and Apfarus, it is too great, as Arrian says it is only 280 stadia. Perhaps he might mean, that, by the wind being contrary, they were driven so far out of their course, that they were obliged to traverse near double the real distance between Apfarus and Athenæ Ponticæ. At Apfarus Arrian took a survey of the fortifications, and reviewed the troops stationed there; which circumstance indicates, that he was one of the military governors, or ^x Proprætors, nominated by the Emperor,

^r Job, chap. xxxvii. ver. 22.

^s Prov. chap. xxv. ver. 23.

^t Il. xv. ver. 171. xix. ver. 358 Odyss. v. ver. 296.

^u Hippocr. de morbo sacro, §. 15. Tournefort however says, that the Turkish sailors on the Black sea were particularly afraid of

the North wind: but he adds, that they were very unskilful, and that the North wind caused little disturbance to their navigation. Tournefort's Trav. vol. iii. p. 56. Eng. Transl.

^x It was understood that the Emperor and the Senate, in their quality of partners in the sovereignty, should have the nomination of the governors

and not one of the Senatorian Proconsuls. He mentions, that his reports on this subject were transmitted in the Latin language, in which the properly official communications were always made.

Arrian derives the name of this place from Abfyrus, the brother of Medea, whom she is said to have murdered at this place, and whose sepulchre was still to be seen.

I wish to observe here, that the numerous traditions and local evidences of the Argonautic expedition, which Arrian discovered on this coast, and which other writers have recorded to have existed in the neighbouring countries, are strong presumptive proofs that such a voyage was once undertaken, and that the history of it is not merely an allegorical tale invented by poets, or persons of fertile and flowery imagination, but a narrative of a real event. The purpose of it is undoubtedly very mysterious, and the circumstances, which accompany it, complicated with poetical imagery and mythological machinery; but that such a hero as Jason commanded such an expedition, seems to me unquestionable. The proofs of it are not derived from Greece, the region of fabulous invention, but were found to subsist in countries barren, uncultivated, and of vast extent, such as no forgery of such a kind could influence, or probably penetrate. ² Strabo and Diodorus observe,

governors in their respective provinces; that those named by the Senate should be civil officers, merely with the title of Proconsul, but without the power of the sword, or any military rank; and they were not to remain in office longer than one year; that the officers to be named by the Emperor should have military rank, with the title of Proprætor, and were to act in the capacity of his Lieutenants, ac-

countable only to himself, and to hold their commissions during his pleasure. Ferguson's Hist. of the Progress and Termination of the Roman Republic, vol. iii. p. 360. ed. 4to.

¹ Græciæ fabulositas. Plin. lib. iv. in Præf.

² Strabo, lib. i. p. 45, 46. lib. xi. p. 526. Diodorus, lib. xiv. c. 30.

that

that Armenia, Media, Colchis, Iberia, the whole coast of the Euxine sea, the Propontis, and the Hellespont, were full of heroic ^amonuments of this expedition. It is indeed somewhat extraordinary that any of these should have remained even to the time of Strabo, since he tells us, that they were industriously destroyed by Alexander's Generals, from a ridiculous jealousy, lest the fame of Jason might outrival that of their master. Parmenio, as ^bStrabo tells us, destroyed one of this kind at Abdera.

This account is confirmed by ^cJustin, who also says, that nearly the whole of the East paid divine honours to Jason as to their founder, and that the jealousy of Parmenio prompted him to destroy several of the temples erected in honour of Jason.

Tacitus observes, that the Iberians and Albanians, nations almost barbarous, retained notwithstanding, even in his time, the tradition respecting Jason, and the Argonautic expedition^d. These are facts which cannot be forged, and afford arguments of the authenticity of the history much superior to any, that can be urged against it from its seeming improbability and absurdity, things of which we are at present very incompetent judges, considering the difference of our age, climate, and manners, and also the obscure and mutilated accounts, which we have of those remote ages. But

^a Ἡρώιον—μνημεῖον. Hefych. et Phavor. monumentum heroi dicatum.

^b Strab. lib. xi. p. 530.

^c Itaque Jasoni totus ferme Oriens, ut conditori, divinos honores templaque constituit, quæ Parmenion, dux Alexandri Magni, post multos annos dirui jussit, ne cujusquam nomen in Oriente venerabilius quam Alexandri

esset. Justin. lib. xlii. cap. 3.

^d Feruntque se Theffalis ortos, qua tempestate Jason, post avectam Medeam genitosque ex ea liberos, inanem mox regiam Aetæ, vacuosque Colchos, repetivit. Multaque de nomine ejus, et oraculum Phryxi celebrant. Tacit. Annal. lib. vi. cap. 34.

should we presume to declare all history fabulous, or unfounded, in which the events did not exactly coincide with our ideas of probability, we should expose our own pride and narrowness of sentiment, which cannot submit to credit any thing, but such as we can exactly reconcile to such principles, as we may premise as necessary to truth.

The history of the Crusades, an expedition almost as unaccountable as that of Jason, undertaken by a set of military adventurers, in an age nearly as rude and as warlike as that of the Argonauts, is disguised in the prose accounts we have of it, with as much imagery as the poem of Apollonius Rhodius, and little less incredible. Yet we do not therefore question the existence of Peter the Hermit, of Godfrey of Bouillon, or of Raymond of Toulouse; or deny, that such persons conducted armies into Palestine, and actually founded a kingdom there, which subsisted for more than two centuries.

But to return to the subject.

From Athenæ Ponticæ to the river Prytanis 40 stadia. This is marked as a river in D'Anville, but is not so specified in Arrian, although I think it is implied. Here was a palace of King Anchialus, probably the one mentioned afterwards by Arrian, as King of the Heniochi. From Prytanis to the river Pyxites 90 stadia. This

* See the account of the vision, that led to the discovery of the head of the spear which pierced the side of our Lord, when on the cross, which was to ensure victory to those, who were in possession of this holy relic. Robert. Monach. lib. vii. Baldrici Archiepisc. Hist. Hierosol. lib. iii. Raymond de Agiles,

p. 155. Vision of the Crucifixion, and of St. Mark the Evangelist. Raymond de Agiles, pp. 166, 167. Vision of Peter the Hermit. Albert. Aquef. §. v. Effects of pieces of the cross in defeating the Turks, recorded in the same writer, with much more in the same strain. Gesta Dei per Francos.

river

river is mentioned by ^f Pliny, as lying between Trapezus and Apfarus.

From the Pyxites to Archabis 90 stadia. This is put down as a river in Ptolemy, but not in Arrian, although, I think, implied. The text of Ptolemy is undoubtedly very corrupt. According to the Latin copy, it is placed in E. Long. $61^{\circ} 59'$, and according to the Greek in 52° E. Long. a difference of full ten degrees, or more than 500 English miles. The longitude according to D'Anville is nearly $59^{\circ} 40'$ East. In the maps of Ptolemy it is placed, as it ought to be, to the North-East of Trapezus and Athenæ Ponticæ. It seems to be specified in the Peutingerian Tables under the name of Abgabes; but is there placed too much to the West, being only nine miles, or seventy-two stadia, from Athenæ Ponticæ; whereas Arrian counts it to be 227 stadia, or more than 28 miles.

From Archabis to ϵ Apfarus 60 stadia. This is the name of a river, and of a castle on its banks. It is placed by ^h Ptolemy 80

^f Plin. lib. vi. cap. 4.

^g Now called Gonieh.

^h "The latitudes laid down in Ptolemy's Geography are very incorrect, and particularly those in the neighbourhood, or under the same parallel with Byzantium. He erroneously supposed, as indeed Strabo had done before him, that this city and Marseilles were in the same latitude; and as the latitude of Marseilles had been ascertained by Pytheas by the proportion of the length of the gnomon to its shadow at the Summer solstice, and found, according to his computation, to be $43^{\circ} 5'$, or according to a more accurate calculation, which included the semidiameter

of the Sun, $43^{\circ} 19' 25''$, they reckoned the latitudes of many other places according to their distance North or South from the one, which they assumed as a standard; which was the source of great confusion, since the true latitude of Byzantium is only $41^{\circ} 1'$, and of course it was placed by Ptolemy $2^{\circ} 18' 25''$ too far to the North; a space, which is nearly equal to 160 English miles; and the same error was extended to every place, whose latitude was computed from a comparison of its difference with that of Byzantium." Blair's History of the Rise and Progress of Geography, p. 88.

to the East of Athenæ Ponticæ, which, in the latitude laid down by D'Anville, is equal to $67\frac{1}{2}$ English miles, or in the latitude, according to Ptolemy, to about 67 English miles. According to Arrian, it is 287 stadia, or nearly 33 English miles; so that these computations differ considerably. According to D'Anville, Apfarus is but little to the North of Athenæ Ponticæ, so that the difference of longitude of these two places scarcely varies from their true distance by sea. In the Peutingerian Tables Apfarus is set down as 36 miles from Athenæ Ponticæ. Pliny seems to say, that Apfarus was 150, or, as some copies read, 140 miles from Trapezus. According to Arrian, it is 1000 stadia, or 125 Greek miles, or 114.465 English miles. From Apfarus to the ⁱ Acampsis 15 stadia. From the Acampsis to the ^k Bathys 75 stadia. This river is not, as far as I can find, mentioned by name by any other writer, except Pliny; but probably the Portus Altus set down in the Peutingerian Tables, and which is nearly in the same situation, may be the place meant by Arrian. It appears to have been no unusual appellation, as a port so called (Βαθὺς λιμὴν) in Africa, is mentioned by Ptolemy. From the ^l Bathys to the Acinasis 90 stadia. This river seems to have derived its name from the Scythian ^m Sword so called, which was worshipped as a deity. Whether its name was employed to denote the straight course of the river, or to indicate that it was a

ⁱ The coast here begins to verge towards the North.

^k D'Anville seems to think the Bathys and the Acampsis the same river. They have both of them Greek names, the former implying depth (βαθὺς, *altus*), and the other a straight course (ἀκαμπής, *rigidus*): but I know not that these epithets have any connection, although they are by no means incompatible.

^l A place called Batumi is still to be found in this situation in modern maps. The river seems to be the Ichkaruk.

^m It was the emblem of Mars. Καὶ τὸν (ἀκινάκης) ἔστι τῷ Ἄρῳ τὸ ἄγαλμα· τέτυκται δὲ τῷ ἀκινάκει. Θυσίας ἱερατεῖας προσάγουσι προβάτων καὶ ἰππων. Herodot. lib. iv. p. 62. Ed. Weffel. See also Lucian's Jupiter Tragœdus et Toxaris.

sacred stream, is doubtful. From the Acinasis to the Isis 90 stadia. From the Isis to the Mogrus 90 stadia. This river is noticed by Pliny under the name of Nogrur. From the Mogrus to the "Phasis 90 stadia. This river preserves in some degree its ancient name, being still called the Fasz, or Rion. Its mouth is placed by Ptolemy in 45° N. Lat. and $72^{\circ} 30'$ E. Long. According to Arrowsmith's Chart it lies in nearly 42° of N. L. and $59^{\circ} 6' 50'$ E. Long. from the Canaries. The map of the country between the Caspian and the Black sea makes it to be $42^{\circ} 25'$ N. L. and $59^{\circ} 2'$ E. from the Canaries. Ptolemy then makes it, according to the last computation, no less than $13^{\circ} 28'$ too far to the Eastward, which is nearly 685 English miles, a vast difference, which must effectually confound all calculation.

The mouth of the Phasis is, according to Ptolemy, $\frac{3}{4}$ of an hour to the East of Alexandria, which is equal to 35 minutes of time, or $8^{\circ} 45'$ of longitude, which in latitude 42° is equal to nearly 452 English miles. This calculation, although erroneous, is less so than the former.

Long. of the Phasis — — $59^{\circ} 6' 50''$ E. Arrowsmith

Long. of the ° Pharos at Alexandria $47^{\circ} 30' 50''$ E. Walsh's Journal.

Difference $11^{\circ} 36'$

° Pliny says it is 1000 miles from Chalcedon to the Phasis. Arrian makes it to be 8385 stadia, or 1048 Greek miles. D'Anville makes it about 13 degrees of Long. and $\frac{1}{4}$ or about 688 English miles. Arrowsmith's Chart makes it considerably less, and not more than 630 English miles.

° The Pharos of Alexandria lies, according to Walsh's Journal, in Lat. $31^{\circ} 13' 5''$ N. L.

and in $29^{\circ} 45'$ East Long. from Greenwich.

N. B. The Isle of Ferro in the Canaries is $17^{\circ} 44' 50''$ West of Greenwich. The Long. and Lat. of Alexandria, according to Denon, are

Long. E. from Paris $27^{\circ} 35'$

Latitude $31^{\circ} 12' 20''$

Difference $10'$ more Easterly than Walsh's calculation.

equal

equal to 598 English miles, and 46' 24" of time. In this calculation the error of Ptolemy is of an opposite kind to the former, as he places the mouth of the Phasis, compared with the Pharos of Alexandria, 146 English miles nearly too far to the Westward. From Apfarus to the Phasis is, according to P Pliny, 75, or, as some copies read, 70 miles, equal to 600, or 560 stadia. D'Anville agrees nearly with Arrian. The Russian map makes it 54 English miles, or about 470 stadia.

¶ Strabo says, it is 1400 stadia from Trapezus to the Phasis. Arrian makes it 1450 stadia, which agrees nearly with Strabo. The distance between the Bathys and the Phasis is, according to Arrian, 360 stadia. The map of the country between the Black sea and the Caspian makes it 375 stadia, differing but little from Arrian. D'Anville's map agrees nearly herewith.

Arrian says, that the water of the Phasis is lighter in the balance, and more changeable in colour, than any water, with which he was acquainted. It may probably be soft, as being mostly rain water, which is also light. It is however, according to [†] Hippocrates, a sluggish and almost stagnant river, and its water not at all coinciding with the character given of it by Arrian. It further appears from Hippocrates that the water of the Phasis is subject to become putrid from its [§] stagnation, and the warmth of the sun; and that those, who drink it, are liable to [‡] diseases from

¶ Plin. lib. vi. cap. 4.

¶ P. 548. Paris ed.

† Αὐτός τε ὁ Φάσις γατιμωτάτος πάντων τῶν ποταμῶν, καὶ ῥέων ἡπιώτατα. Hippocrat. de Aer. Aq. et Loc. § 83. Ed. Coray. à Paris, 1800.

‡ Τὰ δὲ ὕδατα, θέρμα καὶ γάσιμα πίνοισι, ὑπὸ

τε τῷ ἡλίῳ στεγνόμενα, καὶ ὑπὸ τῶν ἡμετέρων ἐπανέξο-
μενα. Ibid.

‡ Τῆς τε χειρὸς ὥχρην ἔχουσι, ὥσπερ ὑπὸ ἡπείρου
ἰχθύες. §. 84. Pindar calls them Κόλχιοι καλασιώπιοι, Pyth. iv. Stroph. 10. vers. 377.
Ed. Heyne.

this

this circumstance. Arrian, although he uses an ^u expression denoting clearness and transparency, allows that it resembles water impregnated with ^x lead or tin, and that it deposits a sediment on standing. He adds, that it does not become putrid by keeping, a quality seemingly inconsistent with that ascribed to it by Hippocrates. Very different accounts of this river are given by other writers. Although Hippocrates represents it as the most stagnant of all rivers, others describe it as rapid and violent ;

———rapidas limosi Phasidis undas. OVID. Met. lib. vii. ver. 5.

Magnus ubi adversum spumanti Phasis in æquor
Ore ruit. VAL. FLACC. lib. v. ver. 179.

But I think these seemingly opposite accounts may be reconciled, if we consider, that this river rises among the mountains of Armenia, which during ^a a considerable part of the year are covered with snow; and whilst that remains unmelted, the river may be as Hippocrates represents it; but on the melting of the snow, it may become rapid and violent, like other rivers that rise in mountainous countries. It is called Nivosi by ^z Statius, which indicates somewhat of this kind. ^a Hippocrates also mentions, that large and violent showers frequently fall in that region, which might contribute to swell it. ^b Plutarch says, that this river was formerly

^u Καθαράτατον.

^x Chardin makes the same observation. L'eau en est fort bonne à boire, quoique elle soit trouble, épaisse, et de couleur de plomb. Vol. i. p. 148.

^y Mount Niphates, which lies to the South of the source of the Phasis, had its name from the snows, which cover it; and Mount Caucasus is so called from the same circumstance. Νιφάτης, sic dictus ἀπὸ τῆς νιφάδος, a nivibus.

Vid. Stephan. — Et Caucasum montem, Graucasum hoc est nive candidum. Plin. lib. vi. c. 17. Le haut du mont Caucase est perpétuellement couvert de neige. Chardin, liv. i. pag. 155.

^z Thebaid, lib. xii. ver. 182.

^a "Ομηροί τε αὐτόθι γίγνεται πᾶσαν ὕμην πηλοῖ τε, καὶ ἰσχυροί. Hippocr. §. 83.

^b Plut. de Fluv.

called Arcturus, which may probably allude to its periodical overflow about the time of year, when this star rises cosmically, which took place then about the latter end of August, when the snows are melting. Apollonius remarks in the same country the wet weather, which accompanied the rising of Arcturus, which might contribute to the same purpose, and is agreeable to the observation of Hippocrates mentioned above.

"Ἰδατε σημαίνων διεγὼν ὁδὸν Ἀρκτέροιο.

Argon. lib. ii. ver. 1101.

It may be added in confirmation of what has been just observed, that the Nile, whose annual increase is thought to be owing to the same cause, which is here suggested respecting the Phasis, begins to increase about the Summer solstice, and continues increasing until September; but as it rises in very hot countries, it may begin to overflow earlier than the Phasis, as the snow melts sooner. Somewhat of a similar analogy may, according to Selden, be observed between the Nile and Sirius, as is here suggested between the Phasis and Arcturus. The Dog-star (Sirius) was, as he thinks, so called from Siris, the ancient name of the Nile, as the cosmical rise of ^c Sirius coincided with the time of the greatest increase of the river.

The same circumstance may account for the different character given of the salubrity of the water. That of the Nile is thought unwholesome, when the river is rising; but at other times, if al-

^c *Sirio cane, cujus exortu Nili ascensus quotannis fiebat, a Siri, id est Nilo, etiam procul dubio denominato.* Selden, de Vitulo

Aureo, Syntagm. i. c. 4. The Nile is called Sihor in various passages of Scripture.

lowed to^d stand, and deposit its sediment, as Arrian says of the Phasis, it becomes like that river, limpid, and ^eexcellent for drink.

What Arrian says respecting the statue of Cybele, and its resemblance, both in attitude and accompaniments, to the one by Phidias at Athens, argues strongly in favour of the early intercourse, which is supposed to have subsisted between Greece and this country. The statue of the Goddess is described by Arrian as holding a cymbal in her hand, with lions under her throne, or seat. This is exactly the same representation, as is to be found in ^fMontfaucon's Antiquities, of which many examples both from coins and sculpture are produced. Arrian observes, that the statue of Cybele at Athens was placed *ἐν Μητρόῳ*. This word was applied in general to the temples of Cybele, as appears from many ancient coins and inscriptions, as well as authors. ^hPausanias speaks of a *Μητρόον* at Elis in Greece, which he remarks, as singular from its not having a statue of ⁱCybele in it.

^kJulius Pollux says, that the temple of Cybele at Athens was called *Μητρόον*; and Suidas, Harpocration, and ^lAthenæus add, that it was the repository of the public records, and of the laws.

^d Pocock's Travels, vol. i. p. 199. Walth's Journal of the Campaign in Egypt, p. 254.

^e Harmer's Observat. vol. ii. p. 295.

^f Vol. i. p. 1.

^g See Mus. Florentin. vol. i. plate 96.

^h Lib. i. p. 429. Ed. Kühn.

ⁱ Cybele was a Phrygian Goddess, and much revered throughout the course of the Euxine sea. Jason in Apollonius, lib. i. ver. 1094. is commanded to sacrifice to, and to propitiate her, as being the directress of the earth,

winds, and seas. Strabo tells us, that at Dindymene in Phrygia there was a temple built by the Argonauts, and dedicated to the mother of the Gods. *Strab. lib. xiii.*

^k Jul. Poll. lib. iii. cap. 3.

^l Athenæus says, that Apellicon the Grammarian, whose library fell into the hands of Sylla at the taking of Athens, was in possession of the original legal decrees of ancient times, which had been stolen out of the *Μητρόον*. *Athen. lib. v. p. 214. Ed. Casaub.*

At or near this temple, an anchor of iron was shewn, which was reported to have belonged to the ship *Argo*; which Arrian very justly rejects as spurious, since anchors of stone only were in use at that early period. The fragments of a stone anchor, which was reported to have belonged to the same ship, are properly determined by him to be more probably genuine. Perhaps these fragments might be the remains of the anchor, which the Argonauts brought from Cyzicus, where, as Apollonius tells us, they exchanged a small stone anchor for a larger of the same kind. It is remarkable that Apollonius^m notices, that the old anchor was laid up as a sacred deposit in a temple at Cyzicus, as probably the fragments of the new were preserved in the time of Arrian in the temple of Cybele.

The castle at the mouth of the river appears to have been regularly fortified as a frontier place. He notices, that it was built of baked brick (πλίνθες ὀπτῆς), a circumstance particularly mentioned to distinguish it from sun-dried brick, which formed the walls of many of the cities and castles in Asia Minor, and, as it should seem, even in Greece. ⁿ Xenophon observes, that the wall of Media, which extended from the Euphrates to the Tigris, was built of burnt brick, in opposition to raw brick. Herodotus notices, that the walls of Babylon were, in like manner, constructed of burnt bricks. Pausanias, speaking of the walls of Mantinea, which were destroyed by Agesipolis, who turned the stream of the river Ophis against them, tells us, that they were ὤμης ὀκδομημένης ἢ πλίνθες, built of raw or crude bricks, which, he says, dissolved by water^o, as wax does by the sun.

^m *Argon.* lib. i. ver. 955.

ⁿ *Pausan.* lib. viii.

^o *Anabasis.* lib. ii. p. 145. Ed. Hutch. 8vo.

Arrian observes in this part of the work, that the Pontic sea was much less salt than the sea without the Hellespont, on account of the numerous rivers, which discharge themselves into it. P Strabo and other writers make the same observation, and ascribe it to the same cause. Modern accounts agree with ancient ⁹ in this respect.

From the Phasis to the Chariens 90 stadia. This is the Charistus of Ptolemy, and, according to him, lies N. E. of the mouth of the Phasis, with 15' difference of latitude, equal to 17.4 English miles. It seems in the Russian map to be about ten Greek miles, or 80 stadia, from the mouth of the Phasis. In the Peutingerian Tables, only three miles are set down, as the distance from the Phasis to the Chariens, and 16 miles from the Chariens to the Chobus. These numbers are probably erroneous; but the whole distance from the Phasis to the Chobus is not so different from the one given by Arrian; as to make it probable that they used a different calculation.

From the Chariens to the ^rChobus 90 stadia. According to some modern maps, a place of the name of Copi still remains at the mouth of this river. From the Chobus to the Singamis 210 stadia. The Greek copy of Ptolemy makes the difference of latitude between the Charistus and Siganeum to be 30 minutes, equal, as was then supposed, to 300 stadia, which is exactly the distance

^p Διὸ καὶ γλυκύτερον εἶναι τὸν Πόντον. Strab. lib 1. Ipsum mare Ponticum dulcius quam cætera. *Fragm. Sallustii. Ann. Mar.* xxii. c. 8.

Copia tot laticum, quas auget, adulterat undas;

Nec patitur vires æquor habere suas.

Ovid. Ep lib iv. ep. 10.

Vimque fretum multo perdit ab amne suam.

Ibid. vers. 46

⁹ Tournefort remarks, that it is certain that the water of the Black sea is less briny than the water of our seas. *Desc. of the Canal of the Black Sea.*

^r In D'Anville's map the Chariens and the Chobus seem to have changed places, as he lays down the Chobus to the South of the Chariens, whereas Arrian puts it to the North.

laid down by Arrian. The Peutingerian Tables count from the Charicens to Sicanabis 35 miles, or 280 stadia. From the Singamis to Tarsuras 120 stadia. The Peutingerian Tables make this distance to be 16 miles, or only eight stadia more than it is reckoned by Arrian. From Tarsuras to Hippius 150 stadia. From Hippius to Astelephus 30 stadia. From Astelephus to Sebastopolis 120 stadia. This place was, in early times, called Diofcurias from the Diofcuri (Castor and Pollux), who were reported to have * founded it. It has now recovered its ancient name, although much corrupted, being called by the Turks Iskouriah, or † Ifagour, although the Greeks, I believe, retain the modern name of Sevastopoli. It is placed by Ptolemy in Latitude $44^{\circ} 45'$ N. and Long. E. $72^{\circ} 20'$. By the Russian map the latitude is $43^{\circ} 27' 30''$, and by Arrow-smith's Chart $43^{\circ} 18'$. Longitude by the Russian Map, $57^{\circ} 56'$; by Arrowsmith, $58^{\circ} 21' 50''$. It is reckoned by Arrian to be 2260 stadia, equal to 282 Greek miles, or 258.68 English, distant from Trapezus. Pliny says, that it is 100 miles distant from the Phasis, which agrees nearly with Arrian, who reckons this interval at 810 stadia, equal to 101 Greek miles and a quarter. The medium distance in two modern maps is 96 English miles, equal to 838 stadia, or three Greek miles and a half more than Arrian's calculation.

Arrian, having enumerated the rivers, by which he passed, proceeds to speak of the inhabitants of the country. His account

* Solinus and Ammianus Marcellinus say, that Diofcurias was founded by Amphitus and Cercius, the charioteers to Castor and Pollux, from whom also originated the nation of the Heniochi. Strabo calls them Rhecas and Amphistratus. Strab. lib. xi. Amm.

Marcell. lib. xxii. c. 8.

† Ifagour is still a road for ships, but the place is in ruins, and uninhabited. Chardin, vol. i. p. 54.

* Arrowsmith's and Laurie's Charts.

of the Drillæ agrees with that of * Xenophon, save that the latter says nothing of their form of government. We see by the threats, which Arrian expresses towards this people, the manner in which the Romans treated their refractory tributaries; which explains the reason, why these nations, when they gained the superiority, as they did a few centuries afterwards, retorted the same ill usage on the Romans. The accounts of these writers agree very well with those given of the modern predatory inhabitants of these countries. It appears, that these nations were tributary, and perhaps feudatory, to the Romans, and governed by princes nominated by the Emperors. The description, which Arrian gives of the direction in which he proceeded in his course by sea, is perfectly correct. As far as Apfarus, he observes, that their course lay Eastward, and this place he considers as the † extremity of the Euxine sea towards that point; and this is true of it, as to what regards the Southern coast, or the right side of the Pontus. From thence their course lay Northward to the Chobus and the Singamis. At the latter place the shore began to verge a little to the Westward, or what he calls the left side of the Pontus, and continued in that direction to Astelephus and Diofcurias, where his voyage terminated.

The view of mount Caucasus from Diofcurias described by Arrian resembles that given by ‡ Apollonius Rhodius. I do not find that the summit of mount Caucasus is called Strobilus by any other writer. It is undoubtedly so named from its resemblance in shape to a pine cone; and the plenty of trees of this kind in the surrounding § country makes this more evident. Strabo mentions

* Xenoph. Anabaf.

† Apollonius, with more propriety, supposes the mouth of the Phasis to be the extremity

of the Pontic sea Lib ii ver. 1265

‡ Lib ii. ver. 1251.

§ Vng Geog. lib ii ver. 440.

a mountain of this shape, which is observed indeed to be the general form of such as have been volcanic, which might in early ages have been the case with mount Caucasus. The Periplus now reverts to an account of the distances of the several places from one another, that lie between the Thracian Bosphorus and Trapezus.

From Byzantium to the temple of Jupiter Urius 120 stadia. This was situated on the Asiatic side of the Thracian Bosphorus, and nearly on the point of land, which joins that strait on the Eastern side, and the Euxine sea on the North. It might possibly be on the spot, where the Argonauts sacrificed to the same ^b deity, by the advice of Phineus. ^c Polybius says, that the place bore the name of *Ἰερόν* in his time, and that Jason sacrificed there to the twelve deities, a circumstance recognized by Apollonius^d. The Scholiast on Apollonius says, the spot was so called in his time. Gyllius says, that in his time it bore the name *Ἰερόν*, and Tournefort mentions its being called Ioro, which he takes to be a corruption of *Ἰερόν*, or possibly of Urii. The word *οὐρίος* is said to be particularly applicable to sea-voyages. It is derived from *οὐρά*, *caudæ*, and signifies, as we are informed by the Scholiast on Thucydides, a wind that blows on the hinder part, or stern, of the ship, and, by an easy accommodation, a fair or a prosperous wind. The Greeks, being defective in navigation, regarded that wind as the most favourable, that blew directly towards the point aimed at, although they could sail with one more oblique, and even with the wind on the beam. The deity here mentioned seems to be the same with the one, which is called in Apollonius, *Διὸς ὑμεῖος*, or *Jupiter humidus*. Thus the Scholiast explains it. Perhaps Tournefort's

^b Apoll. lib. ii. ver. 525.

^c Lib. iv. c. 39.

^d Apoll. lib. ii. 533, 534, and the Scholiast.

observation may be thought more applicable to the epithet, when he tells us, ^c “ that much more rain falls in the Black sea than in “ the Hellespont.” The word then bore a proper application to a situation, which marked the boundary between a moist and a dry climate. The distance of this ^d temple from Byzantium, as laid down by Arrian, is, as nearly as possible, agreeable to modern measurements. The Peutingerian Tables appear to set it down too far to the Eastward : but no dependence is to be placed on them as a map, otherwise than by the measurements expressed in the numbers annexed.

From the temple of Jupiter Urius to the river Rhebas 90 stadia. This river still goes by the name of Irva, or Riva, and appears to be, by the map, about nine English miles, or about 80 stadia, from the temple above mentioned. The stage to this river is put down in the Peutingerian Tables, Adherbas, which is probably a mis-spelling of Rhebas. The Rhebas is called by Apollonius ^e a swift flowing river (*ῥαχέρον*). Dionysius Periegetes describes it as a beautiful stream flowing into the Pontic sea near its mouth^b. It appears from Strabo to be a winding stream, as he says the road crosses it seven times in a short space. Tournefort however says, that, when he passed it, it was no better than a brookⁱ.

From the river Rhebas to Acra Melæna 150 stadia. This place is twice mentioned by ^k Apollonius under this name. It is also called

^a Vol. iii. p. 16.

^f It was probably in this temple, that Darius Hystaspis sat, when he set out on his expedition against the Scythians. Herod. lib. iv. p. 320. Ed. Wesfæl.

^g Lib. ii. ver. 349, 652.

^b Line 795, 796.

ⁱ Tournefort observes, that most of the brooks or rivers on this coast are either dried up, or reduced almost to nothing. }

^k Lib. ii. ver. 349, 653.

by Ptolemy *Ἀκρίτας ἄκρα*, or the indistinct cape, or promontory, perhaps from its being often enveloped in ^k clouds, which might also be the origin of its other name. It still retains its ancient epithet, being now called Kalin acron, or the Black cape. Its distance from the Rhebas, as here laid down, agrees with modern maps, it being in the latter 18 English miles, which differs only a fraction of a mile from Arrian's computation. It is put down in the Peutingerian Tables, as 25 miles from the temple of Jupiter Urius; but, according to Arrian, it is 240 stadia, or 30 Greek miles.

From Acra Melæna to Artanes 150 stadia. Some think that this was a tortois, not a river. Ptolemy calls it *Ἀρτάνη χωρίον*. D'Anville adds a river, and there is one about this distance in the modern maps. It is set down in the Peutingerian Tables under the name of Artane, and is placed at the distance of nineteen miles from Acra Melæna, which is as near as possible to Arrian's calculation of 150 stadia.

From Artanes to Pfilis 150 stadia. This seems to be mentioned by Ptolemy, but the text is corrupted, or doubtful; and it is uncertain whether the Pfilis or the Rhebas be meant, and the longitude indicates that the latter was understood. A place or stage called Philium is put down in the Peutingerian Tables, at the distance of 19 miles from Artanes, which agrees so nearly with the interval assigned by Arrian, that there is little doubt that the same place is meant by both. The mouth of this river is men-

* Trecarris, or the Black mountain in South Wales, is probably so called for the

tioned by ¹Apollonius, and confirmed by the Scholiast to be a river of Bithynia. It is also mentioned by ^mPliny and ⁿStrabo.

From Pfilis to ^oPortus Calpes 210 stadia. This place is probably so called from its resemblance in shape to a water-pot. The port is accurately described by ^pXenophon, being, as he says, “situated in Asiatic Thrace in the midway between ^qHeraclea and Byzantium. ^rA promontory runs out into the sea, of which that part, which lies contiguous to the sea, is a craggy rock; in height, where it is lowest, not less than twenty fathoms. The neck of land, by which this promontory is joined to the continent, is about 400 feet in breadth, and the space within the neck is ample enough to afford habitation for ten thousand men. The port lies under the rock upon the western shore, and close to the sea flows a spring, plentifully supplied with fresh water; this spring is commanded by the rock. This place affords great plenty of timber, particularly such as is proper for ship-building, in great quantity and perfection, close to the sea.”

Ptolemy makes it to lie in 25' of longitude to the eastward of Pfilis, equal to about twenty-one English miles, or 183 stadia. This river is specified by Apollonius to be ‘remarkable for its depth.

¹ Lib. ii. ver. 654.

^m Lib. vi. c. 3.

ⁿ Lib. xii.

^o Καλπη ὕδρια, γάμος. Hesych. According to Steph. Byz. there was both a city and a port of this name.

^p Anabaf. lib. vi.

^q This agrees nearly with Arrian's compu-

tation. According to him,

From Byzantium to Heraclea is 1670 stadia.

From Byzantium to Calpe 870 stadia.

^r This is an exact description of Gibraltar, (Calpe) with the difference of the proportions of size in its respective parts. Editor.

^s βαθυπλοῦτα τοῦ Καλπίου. Argon. lib. ii. ver. 661.

From Calpe to Rhoe Portus 20 stadia. I do not find this place mentioned by any other writer. From Rhoe Portus to Apollonia Infula 20 stadia. This island was sacred to Apollo, as we learn from 'Apollonius Rhodius, and from thence had its name. It was usually called Thynias, or Daphnusa. It appears to have been uninhabited in early times. It is called Kerbeh, or Kirbe, in the modern maps.

From Apollonia to Chelas 20 stadia. The distance from Pflis to Chelas is set down in the Peutingerian Tables as 20 "miles, equal to 160 stadia. It is set down in Ptolemy 20' to the east of Calpe. In Arrian the same space is reckoned to be 270 stadia, or 33.75 Greek miles. This river is now called by the Greeks Ava, or Ayala; but Tournefort says, the Turks call it Sagari, or Sacari; by the former of which names it appears both in the Peutingerian Tables, and in modern maps. This river was the boundary between Cappadocia and Bithynia. Tournefort says, he found no river between the Rhebas and the Sangarius. This river is mentioned by Homer in two places, as a river of Phrygia, so that its ancient name has been continued through many ages. * Apollonius notices the mouth of this river, as appearing to the Argonauts early in the morning, on the third day of their voyage from the entrance of the Euxine sea.

Arrian says, it is 990 stadia from the temple of Jupiter Urius to

* Argon. lib. ii. vers. 688, 689.

* Q. if not 28 miles = 224 stadia.

† Iliad iii. vers. 187 Il. xvi vers 719.

* Argon. lib. ii. vers. 724. The Scholiast says, there was a temple of Cybele at the

mouth of the river, called ἑπείας Δῆμοντρος ἱερὸν, probably to mark the boundary between the countries. In like manner Jupiter was under certain circumstances called Ζεὺς ἑπείας, or Δίος ἑπείας, and in the Latin, Jupiter terminalis.

the mouth of the Sangarius, or about 113 English miles; and several maps agree nearly with this distance: but Mr. Arrowsmith's chart makes it to be less than 87 English miles, or about 760 stadia. The Peutingerian Tables make it 148 miles, equal to 1184 stadia. Strabo says, that it is 500 stadia from the mouth of the Sangarius to **Heraclea**. Arrian makes it to be 660. Modern maps in general agree with Strabo's computation; but Mr. Arrowsmith's chart makes it only about 30 English miles, or about 262 stadia. Ptolemy makes the distance to be one degree of longitude, which in that latitude is about 52 English miles and a half, or about 460 stadia.

From the mouth of the Sangarius to that of the Hippius 180 stadia. This distance is set down in Ptolemy as equal to a degree of longitude, or 52.452 English miles; but Arrian makes it 22.5 Greek miles, equal to 20.5 English miles, and is nearer the truth. The Peutingerian Tables make it 19 Greek miles, or about 152 stadia. The Hippius is mentioned by Scylax, and by Apollonius, and characterised by the latter as a deep river.

From the Hippius to Liliūm Emporium 100 stadia. D'Anville's map places a river here; if so, this was the port at its mouth; but I cannot find any mention of one. There is, however, in all the modern maps, a place called Halebli, at the mouth of a river, which agrees nearly with the situation of this place.

From Liliūm Emporium to Elæum 60 stadia. D'Anville's map

γ Mr. Arrowsmith's chart seems to mean rivers.
the Sangarius by the Kara: the other maps
and the chart make them to be two distinct

² βαδυσίοντος ἐπ' εἰς μὲν αἰῶν, ὑπὸ τοῦ. Argon. ii.
vers. 797.

places a river here, and there is one in modern maps in this place, called Kaba-Sakal. A place nearly in this situation, of the name of Bylæum, is to be found in the Peutingerian Tables.

From Elæum to Cales Emporium 120 stadia. There is in D'Anville's map a river of the name of Cales. If so, the port, or emporium, was probably formed by its mouth.

From Cales to the river Lycus 80 stadia. This river is mentioned by ^a Apollonius, by Scylax, and by Xenophon; the latter of whom says, it was near Heraclea, and 200 feet wide.

From the Lycus to Heraclea 20 stadia. Heraclea was a Greek colony, said to be founded by the Argive Hercules. Strabo ascribes it to the Milesians, and Arrian and Xenophon to the Megareans. There is in Goltzius a plate of a coin of Heraclea, exhibiting a figure crowned with towers, and bearing a cornucopia filled with fruits, indicatory of the plenty of provisions, with which it was furnished. Strabo and Xenophon, as well as Arrian, notice Heraclea as a haven for ships, and it was at one time a considerable naval power, but was destroyed by Cotta, in the Mithridatic war. It appears from Tournefort to have had no natural harbour, but a mole only, which is now in ruins. Its present name is Penderachi, or Elegri, both of which are perhaps corruptions of the ancient name.

It is set down in the Peutingerian Tables at the distance of only 38 miles from the Hippius. Arrian makes it 380 stadia, or 47

^a Lib. ii. vers. 726.

Greek miles and a half. Strabo says, that Heraclea is distant 1500 stadia ^bfrom Chalcedon. This is probably too large a computation, as it measures only ^c128 English miles, equal to 1118 stadia, on Arrowsmith's chart. Marcianus Heracleota says, that it is 1530 stadia from the ^dFanum Jovis Uru to ^eHeraclea, and that it is only 1200 stadia in a direct line by sea. The anonymous author of the Periplus of the Euxine sea makes it to be 1550 stadia. Strabo says, that it is 500 stadia from the Sangarius to Heraclea. Arrian makes it 560. Arrowsmith's chart makes it to be little more than 35 English miles, or rather more than ^f305 stadia.

From ^aHeraclea to Metroum 80 stadia. I do not find any mention of this place elsewhere. It was probably so called from being sacred to Cybele, or from there being at the place a fane, or temple of that goddess, both of which were very numerous on this coast, as I before observed.

From Metroum to ^bPosidæum 40 stadia. I find no account of this place in any author. It might be so called from a temple of Neptune.

^b Pliny says, lib. vi. cap. 1. that Heraclea is 200 miles from the mouth of the Pontus, which is 1600 stadia. Arrian makes it 1550 stadia.

^c Laurie and Whittle's charts make it 3° 10' of longitude, which in lat. 41° amounts to about 166 English miles, or about 1450 stadia. Faden's map makes it 173 English miles, or 1511 stadia.

^d Xenophon, in the Anabasis, says, that a trireme galley would, in the space of a very long day, sail from Byzantium to Heraclea.

^e Heraclea is said by Ptolemy to be 4' or $\frac{1}{3}$ of a degree, to the west of Alexandria.

^f The chart published by Laurie makes it 54.5 English miles, or about 476 stadia.

^a From Heraclea to Amastris is by Arrowsmith's chart 61 English miles; according to Laurie, 63.5; according to Citizen Beauchamp, 60', or 69.5 English miles nearly.

^b Marcianus Heracleota makes Posidæum to be 100 stadia from Heraclea. Arrian makes it to be 120, as does the anonymous author of the Periplus of the Euxine sea.

From Pofidæum to Tyndaridæ 45 ftadia. This place was probably fo called from Caſtor and Pollux, the ſons of Tyndarus, who were adventurers in the Argonautic expedition, and forms another local evidence of that event.

From Tyndaridæ to Nymphæum 15 ftadia. From Nymphæum to Oxinas 30 ftadia.

Marcianus Heracleota makes it to be 90 ftadia from Pofidæum to Oxinas, which agrees with Arrian.

From Oxinas to Sandaraca 90 ftadia. From Sandaraca to Crenides 60 ftadia. From Crenides to Pfylla 30 ftadia.

This place is mentioned by Ptolemy, under the name of Pfyllium, and is placed 26' to ^h the weſt of Tios, or Tion, which is near double the diſtance aſſigned by Arrian. Scyllæum is placed in the Peutingerian Tables 12 Greek miles diſtant from Tion, which is nearer the computation of Arrian.

From Pfylla to Tios 90 ftadia. Pliny ſays, that Tios is 38 miles diſtant from Heraclea. This is not $\frac{1}{3}$ of the diſtance aſſigned by Arrian. Perhaps the doubling of the Acheruſia Cherſoneſus might cauſe ſo great a difference between the computation by land and that by ſea. The diſtance by land agrees nearly with Pliny's computation.

^h The Greek copy of Ptolemy makes a difference of 56 minutes of longitude between Pfyllium and Tios.

ⁱ It ſeems by the Peutingerian Tables to be 43 miles from Heraclea to Thum.

From Tios to the river Billæus 20 stadia. This river is mentioned by ^kApollonius as a dark coloured water, and is noticed by Pliny.

From the River Billæus to the river Parthenius 100 stadia. This river is mentioned by ^lHomer, and in a commentary on the passage, it is described as “fluens per regiones valde amœnas et valde placide, unde hoc delicatum nomen nactus est.” It is called a very gentle river by ^mApollonius. Tournefort says, the Greeks retain its name, calling it Partheni, but the Turks call it Dolap. He confirms the opinion that its name was derived from its beauty, and the flowery meadows through which it flows, which had been before observed by ⁿStrabo. It is placed by Ptolemy 19' to the east of Tion, equal to about 16½ English miles, or 144 stadia, not very different from Arrian. It was the boundary between Bithynia and Paphlagonia.

From the Parthenius to Amastris 90 stadia. Amastris is described by Strabo as situated on a peninsula, the isthmus of which forms a port on each side. This corresponds exactly

^k Ὅσους Βιλλαίοιο μέλαν περιέρχεται ὕδωρ.

Argon lib. ii. ver 791.

Plin. lib. vi. c. 1. The Billæus is represented in a coin of Antoninus Pius under a female form, with ears of corn and a cornucopia. Vaillant, Numism. Græc.

^l Il. ii. vers. 854. See Damm's Lexic. vox Παρθ.

^m Καὶ δὴ Παρθενίοιο ῥοὰς ἀλμυρῆντος,

Πρὸς τὰτα ποταμῷ, παρεμύτρινον.

Argon. lib. ii. ver 936.

Scymnus Chius describes the Parthenius as a gentle river, but large enough to be navigable. Vers. 226, 227.

ⁿ Strab. lib. xii. In Vaillant's Numismat. Græca, there is an account of a medal of Marc. Anrelius, with the river Parthenius on the reverse, represented by the figure of a young man with a reed in his right hand, and leaning on an eminence, out of which the river flows, with an inscription, ΑΜΑΚΤΡΙΑΝΩΝ ΠΑΡΘΕΝΙΟΣ.

with the description given by Tournefort, who remarks at the same time, that both these ports are now ~~choaked~~ ^{choaked} up with sand. The goodness of its ports gave occasion for several medals to be struck, celebrating their convenience and utility. It is now called [°]Amastros, and is about 12 Greek miles, or 100 stadia, distant from the Parthenius by modern maps.

From Amastris to Erythinus 60 stadia. This place was so called, according to [°]Strabo, from two red rocks, like the Saxa rubra on the Flaminian way in Etruria.

From Erythinus to Cromna 60 stadia. Cromna is placed by Ptolemy 10' to the east of Amastris, equal nearly to 73 stadia, whereas in Arrian it is 120 stadia. The distance from Cromna to Cytorus is in Arrian 90 stadia, but in Ptolemy it is nearly 113.5 stadia. But although there be a difference here, yet the whole distance between Amastris and Cytorus does not vary greatly in the two authors, it being in Arrian 210 stadia, and in the Latin copy of Ptolemy 192 stadia nearly.

From Cromna to Cytorus 90 stadia. This was a place dependent upon Sinope, and had its name from the box-trees that grew there, as we are told by Strabo, and Theophrastus. Catullus and Virgil both remark the abundance of this tree at the same place [°]. Apollonius calls it *ὀλέντα Κύτωρον*, which the Scholiast explains by

[•] From Amastris to Carambis is, according to Arrowsmith, 63 English miles; according to Citizen Beauchamp, 38', or 44 English miles, and according to D'Anville, 54 English miles.

[°] Strabo says, that in his time they were called Erythrini, from their red colour.

[°] Et juvat undantem buxo spectare Cytorum. VIRG. Georg. ii. vers. 437.

saying, that this epithet ~~was~~ applied on account of the box-tree growing there in great plenty. The name of Cytorus is partly preserved in that of a village called Kitros, which is distant from Amastris, by the map, 25 Greek miles, or 200 stadia. Pliny says, that it is 64 miles from Tios to Cytorus, which is equal to 512 stadia, but, according to Arrian, it is only 420 stadia. Ptolemy makes it equal to 43.5 English miles, or 380 stadia, which calculation is nearer to Arrian than to Pliny.

From Cytorus to Ægialos 60 stadia. This place was, in later times, called *Ἐκοντάλις*, which has the same signification with Ægialos, importing a place or city on the sea-coast. This, as well as Cromna, Cytorus, and Erythinus, are mentioned both by Homer and Apollonius.

From Ægialos to Thymena 90 stadia. This was formerly called Teuthrania, and seems to be the place now called Temeneh in Arrowsmith's chart.

From Thymena to Carambis 120 stadia. This distance measures on Arrowsmith's chart 13' of latitude nearly, equal to about 131 stadia. Carambis is a promontory, now known by the name of Cape Pisello, or Comana, among the Greeks; but among the Turks it retains somewhat of its ancient appellation, being called Karempi Bouroun. It is the most northerly spot on the southern shore of the Black sea from the Fanum Jovis Urii to Apfarus. Two maps and one 'chart of the Black sea place this promontory in Lat. 41°

* D'Anville—Faden—Laurie and Whittle's chart. Ammianus Marcellinus, after Strabo,

says, that the promontory Carambis is distant from the opposite one of Criumetopon in the
K Taurica

31'; but Arrowsmith's chart places it in ~~11~~ $42^{\circ} 24'$, or 47' more to the northward.

Pliny says, that the promontory Carambis is distant from the Os Ponti 315, or as some say 350, miles. The latter number approaches nearly to the computation of Arrian, who makes it amount to 2810 stadia, equal to 351 Greek miles, which is a close coincidence. In Ptolemy, the difference of longitude between Carambis and the Os Ponti is $4^{\circ} 56'$, equal to 258 English miles, or nearly to 281½ Greek miles, or 2252 stadia. D'Anville makes it to be 275 Greek miles, or about 2200 stadia, and Faden's map and Laurie's chart agree nearly herewith. But Arrowsmith's chart differs considerably, making the difference to be no more than $4^{\circ} 11'$ of Long. and $1^{\circ} 7'$ of Lat. equal nearly to 226 English miles, or 1974 stadia nearly. This place is described as a projecting cape by Apollonius.

From Carambis to the promontory Zephyrium 60 stadia. From Zephyrium to Abonitichos 150 stadia. Ptolemy places a city called Callistratia half way between Zephyrium and Abonitichos, but I do not find any mention of it elsewhere. Tournefort says, that there is still a place of the name of Abono in that situation. The maps remark a castle in ruins near this place. Abonitichos is twice mentioned by Lucian, once in the Pseudomantis, and

Taurica Cheronesus 2500 stadia. Pliny makes it only 170 miles, or 1360 stadia. It measures on Laurie and Whittle's chart 186 minutes of latitude, equal to about 1873 stadia. Faden's map makes it about 197 English miles, equal to about 1720 stadia. D'Anville

makes it nearly 1500 stadia, or 187 Greek miles. Arrowsmith's chart makes it to be 117 minutes of latitude, or 1178 stadia only. The relative situation of these places is but imperfectly ascertained, even by modern geographers.

again

again in the Alexander Pseudomantis, with some reflections on the folly and superstition of the inhabitants.

From Abonitichos to the river Æginetis 150 stadia. From the river Æginetis to Cinolis 150 stadia. This place still retains its ancient name, being now called Cimoli, or Cinoli.

From Cinolis to Stephanes 180 stadia. This place also keeps its ancient name, being now called Stephane, or, according to Arrow-smith's chart, Istifane. Tournefort says, it is a beautiful village, in which rank it is placed by Ptolemy.

From Stephanes to Potamos 150 stadia. From Potamos to Leptes acra 120 stadia. From Leptes acra to Harmene 60 stadia. Harmene was a 'village' belonging to Sinope, with a good port, as we are told by Strabo, Marcianus Heracleota, and Scylax. Ptolemy makes the 'distance between Harmene and Carambis to be 786 stadia, and "Arrowsmith's chart gives 855 stadia, but Arrian makes it 930 stadia. As Arrian followed the coast, the doubling of Cape Stephane would increase the distance, and perhaps to that amount. It is now called Armiro.

From Harmene to Sinope 40 stadia. Strabo makes this distance

* Xenoph. Anab. lib. vi.

† The difference between Harmene and Carambis is, according to Ptolemy,

Long. 1° 36', Lat. 24', Latin copy ;

Long. 1° 5', Lat. 1°, Greek copy ;

equal, according to the Latin copy, to 84.285 English miles, or 734 stadia nearly. According to the Greek copy, = 88 English miles,

or 768 stadia nearly. Average of both 751 stadia nearly. The Greek copy gives the latitude both of Carambis and Harmene nearly true, according to some maps, but maps, even the most modern, vary much from one another.

" 98 English miles.

to be 50 stadia. Sinope was a colony of the Milesians, and the most famous of any of the cities on the Euxine sea. It was the birth-place and residence of Mithridates Eupator, who made it the capital city of Pontus. It was situated upon the isthmus of a peninsula, about six miles in circuit, and terminating in a considerable cape, or head-land. It is mentioned by Apollonius and by Valerius Flaccus, as subsisting in the time of the Argonauts. It had two ports, one on each side of the isthmus, and was remarkable for its tunny fishery. The city, and particularly the suburbs, were very magnificent, and ornamented with a gymnasium, a forum, and superb porticos. The land surrounding it was fertile, and suited both to gardens and agriculture. It was once a seat of learning, and of arts, being the birth-place of Diogenes, the Cynic philosopher; and Strabo mentions the Sphere of Billarus the astronomer, which was taken away from this city by Lucullus. Both Strabo and Plutarch mention a celebrated statue, by the sculptor Sthenis, of Autolycus, who was one of the companions of Hercules, and, as Strabo thinks, one of the Argonauts, and the founder of Sinope, which statue was carried away by Lucullus. Tournefort, who was at Sinope, concurs exactly with Strabo in his account of this place. Its present trade consists of salted fish, particularly young tunnies, as in former ages.

	Stadia.
From Heraclea to Sinope is, according to Strabo,	2000
according to Arrian,	2140
according to Ptolemy,	{ 1881 Gr. cop. 2157 Lat. cop.
In a straight line, according to D'Anville,	1300
according to Arrowsmith,	1747

From