



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

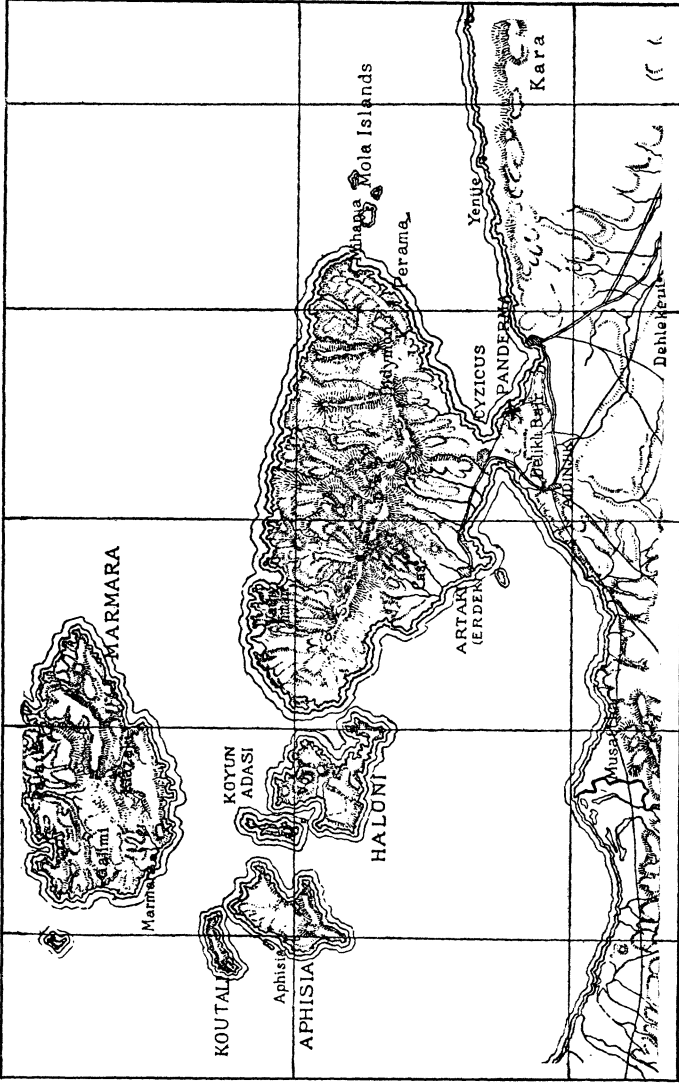
JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

III.—APOLLONIUS RHODIUS AND CYZICUS.

That part of the first book of the *Argonautica* of Apollonius Rhodius which describes the adventure at Cyzicus, 1. 936-1152, is one of the longer episodes of the poem. It is also one of the important passages in extant literature dealing with Cyzicus. Naturally, the latest and fullest work upon the history and topography of this region, Hasluck's *Cyzicus*, Cambridge, 1910, makes frequent reference to the passage of Apollonius and to the questions that are involved in its interpretation. Another recent treatment of a part of the material appeared in the *Journal of Hellenic Studies*, XXVII. 222-225, as an appendix to an article on Pelasgian Theories by J. L. Myres. Earlier discussions of vexed points, particularly in the interpretation of the scholia to the passage, are to be found in a Leipzig dissertation by E. Knorr, 1902: *De Apollonii Rhodii Argonauticorum Fontibus Quaestiones Selectae*, and in a review of this dissertation by Knaack in the *Berliner Philologische Wochenschrift*, May 7, 1904; and further, in an earlier article by Knaack, *Hermes* XXXVII. 292-297, and in the same author's *De Fabulis Nonnullis Cyzicenis*, Berlin, 1887. The purpose of this paper is to submit the passage to a new inspection from the point of view of the topography of the region.

This passage of the *Argonautica* is, in form, poetry; in fact its chief interest is not poetical but topographical and antiquarian. He who reads side by side the narrative of Apollonius and the parallel accounts of Valerius Flaccus, 2. 614-3. 468, and of the Orphic *Argonautica*, 486-631, will mark this difference between the earlier and the two later poets: the adventure as Apollonius relates it is closely adjusted to a definite locality; the adventure as it is related by the other poets might have taken place at any port. An inspection of the account of Apollonius shows that the poet worked with a definite topographical scheme in mind, and that his whole narrative is dominated and determined by the fixed points where a living local tradition recognized monuments of the Argo. The very fact that the Argo lay in five different roadsteads in the territory of Cyzicus is significant. Each one

From Hasluck's Cyzicus.



CYZICUS.

A part of Kiepert's Specialkarte vom Westlichen Kleinasien, 1896, as given in Hasluck's Cyzicus. The cross + shows approximately the site of the Thracian Village as determined by Hasluck.

of these has a name or a monument. In four out of five cases this name or monument is expressly related to the visit of the Argonauts. In order to discover if possible what plan lay in the poet's mind let us recall the physical features of the region.

According to the most trustworthy testimony Cyzicus was an island (Hasluck, *Cyzicus*, p. 2), but an island that lay so close to the mainland that the intervening channel became in time an isthmus. The eastern and western shores of the island sloped gradually toward the mainland lying south of the island, and left a narrow channel at the point of closest approach. Apollonius says of the island, 1. 939, that it had a two-fold strand, ἀκαὶ ἀμφίδυμοι. This epic word ἀμφίδυμος (cf. *Od.* 4. 847), in its application to the harbor of Cyzicus is so defined in the scholia to 1. 936: ἀμφίδυμοι δέ, ὅτι ὁ τῆς Κυζίκου λιμῆν δισπᾶς εἰσόδους ἐξ ἑκατέρου μέρους ἔχει; cf. *Sch.* 1. 940; *Et. Mag.* s. v. This reference to the two entrances I understand to apply to the possibility of an approach from the east and from the west. In other words, Cyzicus is an island, not a peninsula. Mariners from the Bosphorus, following the shore of Asia Minor, would naturally use the eastern approach. Those coming through the Hellespont and passing Lampsacus would enter from the west. For these latter, the western coast line afforded more than one shelter. The first landing-place was Artace, a bay where eight ships might lie (*Steph. Byz.* s. v.). Pococke, the English traveler, approaching Cyzicus from the Hellespont, stopped first at Artace, the modern Erdek, and gives this description of his further course: "To the east of the town (Artacui) there is a small cape which was antiently fortified; between this and the land to the south there is a narrow passage into one of the ports of the antient Cyzicus, which is a large basin, about a league in length; and at the east end of it is the Isthmus or neck of land that leads to the town of Cyzicus". *Travels*, II. 2, p. 114. It would seem, from the narrative of Apollonius which will presently be considered, that this large natural basin included an artificial harbor, called Chytus. Concerning this harbor there is the following note in the *Etym. Magn.* 816. 4. Παρὰ Ἀπολλωνίῳ χυτὸς λιμῆν Κυζίκου. χυτὸς δὲ καλεῖται ὁ περικλεισθεὶς καὶ λίθοις οἰκοδομηθεὶς καὶ μὴ αὐτοφύης ᾧν.

Turning now to the text of Apollonius, 1. 953-960, we learn that the Argonauts did exactly what Pococke did in later times: approaching from the Hellespont they ran into "Fair Haven". The locality is fixed by the near-by fountain Artacia. Apollonius

tells how the heroes left one of their mooring-stones, and how in later times the Milesian colonists by Apollo's direction consecrated the relic. Of course the existence of this relic conditioned the narrative of Apollonius: here must be the first landing-place of the Argo.

Artace is not, strictly speaking, Cyzicus, but only an outlying harbor. Nevertheless, the Argonauts are hospitably received by king Cyzicus and his people, the Doliones. A part of the hospitable reception is that the guests are counseled to advance their ship to the city harbor (vs. 965). This they presumably do. At this second halting-place they build an altar on the strand to Apollo Ecbasius, offer sacrifice, receive entertainment at the hands of Cyzicus, and learn from him about the coast of the Propontis. In the morning they ascend Mt. Dindymum that they may see with their own eyes the course that lies before them. But they first shift anchorage to the *χυτὸς λιμὴν*. The way by which they went toward the mountain top is still called the Jasonian Way (vss. 986-988).

Here, then, are three places where the Argo lay, Artace, the City Harbor and Chytus Harbor. Each has its monument of the Argo: Artace its sacred stone, the City Harbor the altar of Apollo Ecbasius, Chytus Harbor the Jasonian Way. And further, Chytus Harbor owes its name to the event which is described in vss. 989-1011. Earth-born monsters with six hands, dwelling on the heights descended to the shore and "fenced in with rocks the sea-ward mouth of spacious Chytus Harbor, as if they were entrapping a beast". This attempt to close in the harbor where the Argo lay is met by Heracles who had remained behind with the younger men. The Argonauts who had set out for the summit turn back and join in the battle. The monsters are all slain.

This story is plainly aetiological in character. Chytus Harbor is Mole Harbor. The note in Etym. Magnum already cited describes the harbor as "shut in and built with rocks and artificial". Apollonius essays to tell how this artificial harbor came to be what it was. His narrative is brief and is burdened with an anachronism, for the new name occurs in vs. 987 at a time when nothing existed to justify the name. In spite of this difficulty, which may well be due to the condensed form of the narrative, it seems to me clear that Apollonius meant to account for the peculiar formation of the harbor by this peculiar attempt

upon the Argo. The scholiast to vs. 987 so understood it: he twice uses *χόω* the prose equivalent of *χέω*, *χυτός*, to describe the action of the monsters.

The testimony of Apollonius, then, points to the location of Chytus Harbor as the last of the places where a ship would naturally stop in its approach to Cyzicus from the south and west. Such seems to be the view of Hasluck (Cyzicus, p. 3, 5), although on p. 158 he apparently identifies the harbor of the city with Chytus, as if the second and the third landing-places as above discussed were in reality but one. Accepting Merkel's text in vs. 987, *χυτὸν λιμένα* for *χυτοῦ λιμένος* of the MSS, and *χυτῶ λιμένι* of Etym. Magnum, I do not see how one can avoid the conclusion that Apollonius meant to describe a third landing-place. The justification of Merkel's text is to be found in vss. 989-991. These verses assume that the Argo lies in Chytus Harbor. Merkel's text explains how she came to be there.

After the adventure with the earth-born monsters, the Argonauts set sail. The assumption is that they take their final leave of Cyzicus. Their course is not expressly stated by Apollonius. Hasluck is undoubtedly right in saying, p. 2, that they passed through the strait between island and mainland. The course is, then, along the Asiatic shore. As the poet tells the story, vs. 1012 ff., the heroes sail on their way until nightfall. The wind shifts, and a gale drives them back to the land of the hospitable Doliones. Disembarking in the darkness, they make fast to a rock that is still, says the poet, called *Ἰερῆ Πέτρῃ*. The unwitting Argonauts are attacked by the friendly natives who for their part believe that this is a night attack from Pelasgic foemen. The truth is not discovered until king Cyzicus and many of his fighting men are slain. Afterwards the Argonauts are windbound for twelve days, vs. 1078 ff., and at length receive a command to do honor to the Great Mother on Mt. Dindymum as a condition of receiving a fair wind. Then follows an occurrence that has its parallel in the earlier shift of the Argo to the Chytus Harbor: while the younger men drive the sacrificial animals toward the mountain, others slip the cables of the Argo and row to the Thracian Harbor.

The whole matter of shifting the vessel's position is dispatched by the poet in five verses, 1107-1111. Evidently he felt that the Argo must somehow be brought to the Thracian Harbor. The necessity that was upon him was obviously some local tradition,

we know not what. No explanation is offered and the incident results in nothing. It is incident, pure and simple. Nevertheless Apollonius thought it worth his while to include the Thracian Harbor in his account of the visit of the Argonauts. These two anchorages, belonging to the second or accidental visit of the Argonauts to Cyzicus are evidently somewhere on the shore opposite the Asiatic coast east of the narrows. The "Thracian Village" mentioned by Plutarch (Lucullus 10), has been identified by Hasluck (Cyzicus, p. 50), on the Asiatic side opposite the easterly side of the Cyzicene territory. Apollonius knew of Thracians living on this part of the mainland. In the description of the view from Mt. Dindymum, mention is made of "the Macriad cliffs and the Thracian territory that lay opposite, quite near at hand". "Opposite" in this context means on the Asiatic mainland, as it was viewed from the island Cyzicus. The Macrones are recognized by the scholiast to vs. 1024 as a neighboring race to the Doliones. The Thracian territory right opposite undoubtedly included the "Thracian Village". The "Thracian Harbor" in Cyzicene territory is the harbor where these neighbors land.

These two places, then, Ἰερὴ Πέτρη and the Thracian Harbor, where the Argo lay during this second or accidental stop in Cyzicene territory were to the east of the narrows and in the line of direction which a mariner would take if heading for the Bosphorus. They were not far apart, as one may judge from the incident of shifting the anchorage. Ἰερὴ Πέτρη where the Argonauts were driven back to land by an adverse wind was the place where the Doliones expected their Pelasgian foemen to land (vs. 1024). The Argonauts were mistaken in the darkness for hostile Pelasgians. Apollonius, then, conceives of the Pelasgians as coming from the Asiatic shore nearby. The scholiast to vs. 1024 in explaining the epithet Μακριέων understands that a neighboring tribe is meant. Pelasgians are not difficult to find on the opposite shore: at Placie and Scylace (Hdt. 1. 57).

It follows that the "Pelasgian danger" as Apollonius conceived it came from the Asiatic coast and was directed against the island of Cyzicus. If this is, as I believe it to be, a sound interpretation of the passage, it renders impossible the view which Mr. J. L. Myres advances in the Appendix to his discussion of Pelasgian Theories (J. H. St. XXVII. 222-225). Mr. Myres maintains, in general, that the true home of the Pelasgians is to

be sought not in Thessaly nor anywhere on the Greek Mainland, but on the Thracian Chersonese, where Homer (Il. 2. 840-843), places them. This piece of testimony, it is argued, became so obscured by aftergrowths that its prime importance was forgotten. But, says Mr. Myres, Apollonius has preserved in one passage, 1. 1021-1024, a brief reference which agrees with nothing else in the *Argonautica*, which has no parallel in all the literature between Homer and Apollonius, which is therefore a precious relic of a very early Argonautic poem; a poem which "goes up certainly into the early days of Milesian colonization, probably into the Homeric Age".

This conclusion to which Mr. Myres comes would be an important addition to our knowledge of the sources of the *Argonautica* if it could be established. But the premise of his reasoning is that the Pelasgian attack is expected from the European side, whereas the text of Apollonius refers us to a point of Cyzicene territory which is least of all subject to invasion from the European shore. There is then no sufficient ground for connecting this passage with Pelasgians on the Chersonese. Nor may a high antiquity be fairly claimed for this episode of the *Argonautica*, which is so slight and so easily explicable on the opposite theory.

Returning now from this digression to the main theme and surveying as a whole the narrative of Apollonius, we find that it is clear and intelligible if read with an eye on the map. Had not the poet been exactly informed as to the locality and the traditions, he would not have shaped the story as he has. Even that particular feature which seems most like a piece of epic convention may be shown to be a bit of local color. The Argonauts are driven back to land by an adverse wind. This happens on the easterly side of the narrows, as the ship is headed toward the Bosphorus. Later they are detained by adverse winds for twelve days. These are not mere fanciful incidents. The poet, we may believe, knew of the difficulties of navigation in just this region. His description is instructive, when read in connection with the experience of a modern traveler, as recorded in Vol. XXIX, p. 293, of the *Athenische Mitteilungen*. On Aug. 14, 1904, Dr. Wiegand set out from Panderma in a steamer of 15 tons burden and 28 horse power, to circumnavigate the peninsula as far as Artace. In the night a strong north wind arose and the

vessel had to put in at Perama, a short distance from the starting-point. On the following day an attempt was made to proceed in spite of the elements. The result was that Dr. Wiegand was glad to get back in safety to the port of Panderma from which he had at first set out.

Since the narrative of the various landing-places of the *Argo* is strung on a topographical thread one need not be surprised to find in the scholia a series of notes affirming the indebtedness of Apollonius to a local historian, Deiochus.¹ These notes are not free of difficulties, but they do yield one positive result. They show that Apollonius is following Deiochus in that most salient feature of his story, the series of landing-places in both the western and the eastern harbors. According to Schol. 1. 966 Deiochus knew of an altar to Apollo in the City Harbor. There is not entire agreement as to the epithet applied to this cult of Apollo. Apollonius called it Ecbasius; Deiochus, Jasonius; Sophocles, Cyzicenus. The agreement in the locality is more significant than the variation in the epithet. Deiochus had the Argonauts land at this point, as did Apollonius, and both knew of an altar of Apollo that dated from their visit. Again, he knew that the *Argo* lay for a time in Chytus Harbor, and that hostile dwellers, whom he called Pelasgians, tried to block the mouth of the harbor (Sch. 1. 987). Here is a parallel device: Deiochus and Apollonius agree in connecting a peculiarity of the harbor with a hostile movement against the *Argo*. There are, then, two localities west of the narrows which Apollonius and Deiochus agree in associating with the visit of the Argonauts. This same local character is found in another group of references to Deiochus in the scholia. Apollonius describes the battle at night after the accidental landing at *Ἰερὴ Πέτρη*, gives the names of the natives who were slain (1. 1040-1047), and tells of the funeral of Cyzicus and of the "Tomb in the Meadow that remains to this day", (1061-2). The scholiast remarks, to vs. 1061: τοῦ δὲ Λειμωνίου πεδίου μέμνηται Δηίοχος, περί τε τοῦ τάφου Κυζίκου ὁ αὐτός. To the roll

¹ The alternative form Deilochus is the prevalent one in Codex Laurentianus of the Scholia Apolloniana, but Deiochus is found even there three times, to 1. 139, 987, 989; and it occurs in Dionysius of Halicarnassus, de Thucyd. 5. It underlies the corrupt form *Δηίοχος* in Steph. Byz. s. v. *Λάμψακος*. There is a similar variation in the form of the Epic name, Il. 15. 341, where Deiochus is better attested. The evidence is given in full by Schwartz, Pauly-Wissowa's Real-Encycl. s. v. Deiochus.

of slain Doliones this note is added (to vs. 1039): *μνημονεύει Δηίοχος τῶν ἀναιρεθέντων, ὡς φησι Σοφοκλῆς*. Deiochus mentioned, too, the death of Clite by her own hand (Schol. to 1. 1063, 1065). It cannot be doubted that in these particulars Apollonius is following Deiochus. We have here to do with localities, with the Tomb and the Meadow. Evidently Apollonius in his poetical account put these localities where Deiochus had put them, in the vicinity of Ἰερῇ Πέτρῃ, on the easterly shore. Then it follows that Deiochus preceded Apollonius in the use of that complex form of the story which included a series of landing-places distributed over the western and the eastern shore. Since Apollonius follows Deiochus closely in his account of the sequel of the battle, it is reasonable to suppose that he followed him also in the account of the battle itself. This is, in fact, exactly what is affirmed by the scholiast to vs. 1037, where Ephorus who knew of but one feud and one battle is set over against Apollonius and Deiochus. Deiochus then, like Apollonius, knew of two battles, one in Chytus Harbor (Schol. to 1. 987), and one on the eastern shore (Schol. to 1. 1037). The points of agreement between the two writers are structural. They concern the total scheme. The points of disagreement are incidental. They concern names. We may fairly conclude then, from the evidence thus far presented that Apollonius had before him a topographical scheme of Cyzicus, its harbors and its monuments, which was that of the local antiquary Deiochus.

This conclusion is not new.¹ But since it has been disputed by Knorr in the Leipzig dissertation already cited, I have drawn the conclusion again, approaching the problem from a different angle. The conclusion must, however, be submitted to a further test, for there are other fragments of Deiochus that demand consideration. Let us call those that have been already treated the first group. There is a second group. And there lies the difficulty. Those of the first group are free of textual difficulties and tell a coherent story. This cannot be said of the second group. We begin with Sch. 1. 989: *Δηίοχος Θετταλοῦς εἶναί φησιν ἐγχειρογαστορας. τοὺς δὲ Γηγενεῖς φησι τοῖς Ἀργοῦταις ἐπιβουλεύσαι, δοκοῦντας ληστὰς εἶναι, ὡς Δηίοχος*. Variant explanations of the attacking party, the Γηγενεῖς of vs. 989, are here given. "Deiochus says that they (i. e. they who made the attack) were Thessalian

¹ Cf. Berl. Philol. Woch. May 7, 1904.

enchirogastores". We should expect to find next the note which is actually found below, Sch. 1. 996: Πολύγνωστος δὲ ἐν τοῖς περὶ Κυζίκου ληστὰς αὐτοὺς λέγει. This sentence where it now stands interrupts an intelligible context which sets forth three labors which Hera contrived for Heracles, that of the Cyzicene prodigies, that of the Nemean lion, and that of the Cerynean hind. Transferring this sentence to its proper place as a part of the comment upon vs. 989, we get two variants, that of Deiochus, and that of Polygnostus, then an evident paraphrase of the text: "the Earth-born, he (i. e. Apollonius) says, plotted against the Argonauts, thinking that they were robbers, as says Deiochus". In calling this an evident paraphrase I have in mind the subject of φησί, not the phrase δοκοῦντας κτέ. This phrase in its natural meaning as above rendered involves two difficulties. While the first part of the sentence, "they plotted against the Argonauts", agrees with the poem, this latter part does not. For Apollonius thinks of the whole matter mythically, as Homer thinks of the attack of the Laestrygonians on the ships of Odysseus. Nor does Deiochus, according to the perfectly coherent scholium to vs. 987, think of robbers. He rather attributes the attack to an ancient feud. As a solution Knorr (l. c., p. 19, note), following Wachsmuth proposes to read for Δηίохος, Πολύγνωστος. He then refers δοκοῦντας ληστὰς εἶναι to the Earth-born in the sense, "seeming to be robbers" and presses the expression further to mean "praedonum modo". This proposal is in the right direction, for the word ληστὰς is undoubtedly connected with the variant view of Polygnostus as found in Schol. 1. 996. But the simple substitution of one name for another does not clear away all difficulties. If it be granted that δοκοῦντας ληστὰς εἶναι is equivalent to "praedonum modo", the resultant sense is not satisfactory. As far as concerns Polygnostus, one expects rather ὄντας than δοκοῦντας εἶναι. As far as concerns Apollonius nothing is gained. It should be said that Knorr argues for his version on the ground that it does correctly represent what Apollonius says. He appeals, in particular, to the choice of the word σίνοντο, vs. 951, as evidence that the poet conceived of these monsters as a robber-folk. This seems too slight a reason, in view of the general tenor of the narrative, which makes of this people not robbers but monsters, μέγα θαῦμα (vs. 943). Furthermore, on the basis of epic usage, σίνομαι is rather *harm* than *rob*.

The difficulty, then, in this fragment of Deiochus, is not removed by the textual change that has been proposed. The case is here, as it is in the scholium to vs. 943:¹ the words read smoothly, but they contradict other and credible testimony. What has been handed down to us is an abbreviation of a longer commentary. In the process of abbreviation, disturbances have arisen. That our text of the scholia is, at the best, in a disturbed state is the conclusion above reached. In the passage under discussion, there is further evidence on this point. The words *ὡς Δηίοχος* are found in Codex Laurentianus alone. The Scholia Florentina omit them. The Scholia Parisina, besides omitting them show a widely different text, in which the notes to 989 and 996 appear combined into one. The variant explanation of Polygnostus here stands in its natural place. Aside from this, the text of the Sch. Parisina is inferior. It is to be hoped that a new edition of the scholia (cf. A. J. Ph. XXXI. 93), will bring new light. Meantime, until new light comes, one can only say that the contribution which Codex Laurentianus makes to the text by adding the words *ὡς Δηίοχος* is an embarrassment rather than a help.

The last fragment of Deiochus is in the scholia to 1. 961: *Δηίοχος τοὺς μὲν Δολίοντας οὐκ ὀνομάζει, τὸν δὲ Κύζικόν φησι πυθόμενον τῆν τῶν ἀριστέων γενεὰν ξενίσαι.* That which immediately follows in Keil's text of the scholia is certainly a paraphrase of the poem, and no fragment of Deiochus. The same is, I believe, true of the concluding sentence: *καὶ γὰρ καὶ οἱ Δολίονες ἄποικοι Θετταλῶν εἰσι· διὸ καὶ αὐτοὺς ὡς ὀμοφύλους ἐδέξαντο.* This is, still, the point of view of Apollonius as distinct from that of Deiochus. All that can be attributed to the latter, then, is contained in the words: "Deiochus does not name the Doliones, but Cyzicus, he says, when he learned the lineage of the heroes, received them".² The

¹ Cf. Knorr, l. c., p. 30; Knaack, B. Ph. W., 1904, col. 584.

² The exposition in J. H. S. XXVII. 224, needs correction on this point, and on at least one other. For the reference made on p. 223 to the testimony of Apollodorus, so-called, in the Bibliotheca I. 9, 18, 1, concerning the Pelasgian foemen, does too much credit to the Bibliotheca as an independent witness. It is in general true, as was first pointed out by Carl Robert, that the account of the Argonautic expedition in the Bibliotheca is based upon Apollonius. The Cyzicene episode is a good illustration, and we have, then, in the Bibliotheca no independent witness concerning the Pelasgians, but a secondary statement whose source can be traced.

purpose of this note is to mark a difference between the poet and the chronicler, in this matter of the reception of the Argonauts. What the poet tells we know: a friendly reception was extended by king and people when they learned of the expedition and of the lineage of the heroes. The chronicler said nothing of the people. He gives a similar motive, attributing it to the king only. Since then Deiochus does not name the Doliones in this connection one infers that he mentioned the subjects of king Cyzicus, if at all, under some other name. Knorr argues from the reference to Pelasgians in Sch. 1. 987 that Deiochus attributed to king Cyzicus Pelasgian subjects, and that these Pelasgian subjects are the equivalent of the Doliones of Apollonius. But this is at most an inference, and the inference is opposed to the plain sense of the scholium to 1. 1037. Exactly this view is there ascribed to Ephorus, and the view of Ephorus as a whole is expressly set in opposition to the view of Deiochus whom Apollonius "followed". What then is this view of Deiochus and Apollonius, as the scholiast knew it? It was, as I have argued above, that there were two attacks made upon the Argonauts, at two different points upon the coast. One attack was made deliberately and was connected with the artificial shape of Chytus Harbor. The other attack, which resulted in the death of king Cyzicus, was accidental. This general form of the story in which Apollonius followed Deiochus is not dependent upon the particular name which the subjects of Cyzicus bore, nor upon the name which the unfriendly local tribe bore. There was divergence here. What name Deiochus used for the subjects of king Cyzicus we do not know. Apollonius used a name that was as old as Hecataeus (cf. Steph. Byz. s. v. *Δολίονες*). It is not after all a matter of names, but of the structure of the narrative. We find in Apollonius and Deiochus that the action involves a certain number of actors. These are, first of all, the Argonauts, then, an unfriendly people who close in the harbor with stones, and finally a friendly king and people who fight with the Argonauts only by accident. This complex form of the story is conceivable only in a given locality, with a given coast-line and with definite traditions and monuments. In this sense Apollonius followed Deiochus. In every detail he certainly did not follow him. The scholiast who was better informed than we recognized that and stated it. But he knew and stated also that in the controlling outlines of the story Apollonius followed Deiochus.

This conclusion is disputed by Knorr, who in his discussion of the fragments of Deiochus does not begin by considering the first group, as above given, but takes up the most difficult, viz., those found in the scholia to 1. 987, 989. Having reached his conclusions from these, he does not consider the remaining fragments, but attempts at once a restoration of the narrative of Deiochus by the help of the mythographer Conon, who in ch. 41 of his *Διηγήσεις* tells the story of Cyzicus. By this faulty method the other fragments of Deiochus do not come to their rights and the whole investigation takes a wrong course. Furthermore, the Narrative of Conon can claim no such preeminence as is here accorded to it. There is in it no trace of local color and no sign of familiarity with topography or monuments. The mention of Pelasgians in Conon's version, the only point of likeness between Deiochus and Conon, is not peculiar to these two, but belongs to Ephorus as well. If Knorr had argued that Conon's Narrative is based on Ephorus one might well agree with him. But there is no ground for going further, as Knorr does, and questioning the explicit testimony of the scholiast to 1. 1037, who puts Ephorus on one side, and Deiochus with Apollonius on the other. Conon, and apparently Ephorus, knew of but one landing and one encounter. Deiochus and Apollonius knew of two. Ephorus and Conon show the story simplified and detached from its local relations. Deiochus and Apollonius agree in adjusting it to the locality and to local traditions. The complex form of the story is the local form, and the local form is the earlier.

The account of the visit of the Argonauts to Cyzicus, as told by Apollonius, is a singular combination of elements. A mass of tradition lies before us in a state of imperfect fusion. I have not attempted to discuss all the traces of union,—as, for example, in the character of king Cyzicus,—or all the attempts which the poet has made to weld into one things incoherent and independent. One group of facts has been singled out. Ordinarily it may be assumed that the attempt at fusion is referable to Apollonius himself, not to his source. The result of this investigation has been a surprise to me, for the result has been to refer the process of composition and fusion not to Apollonius but to his source. Believing that the method followed is sound I accept the conclusion. Earlier discussions of the text and scholia have been carried on too much as if the events described had relation to no particular place. I have endeavored to show that Apol-

lonius wrote with his eye on a definite locality, with a map before him, if you please; and that his narrative of the Cyzicene adventure has in that regard a higher value than has heretofore been accorded to it. It should be said in conclusion that I write primarily as a student of Apollonius, and not as one who has first-hand knowledge of the region. This paper attempts not to throw light on questions of topography but to give what is, I believe, the true approach to the interpretation of the text and the scholia of Apollonius.

EDWARD FITCH.

HAMILTON COLLEGE, CLINTON, N. Y.