The European Shores of the Bosporus
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European shores of the Bosphorus

Perίληψη:  
The “Thracian” or “Mysian” Bosphorus separates the continents of Europe and Asia and the waters of the Black Sea from the Sea of Marmara. Its names distinguish it from the ancient Cimmerian Bosphorus (Βόσπορος Κιμμέριος), which separates the modern Black Sea (ancient Pontus Euxinus, Πόντος ὁ Ἑὔξεινος) from the modern Sea of Azov (ancient Palus Maeotis, Μαίης τῆς λίμνης) and corresponds to the modern Russian Kertch.  

Άλλες Ονομασίες  
Thracian Bosphorus; Mysian Bosphorus; ancient Greek Βόσπορος Θρακικὸς; Latin Bosphorus Thracicus

1. Anthropogeography

1a. Geographical location

Bosphorus is generally considered as the narrowest natural strait continuously used for navigation since Antiquity. It is about 31.7 km long and varies in width from 4.7 km at its N end to a minimum of 0.698 km, between Kandilli – ancient Echaia Promontor (Ἐχαία ἀκρωτήριον) and Anıyan (with ca. 0.750 km between Anadolu Hisarı – ancient Potamonion, on the modern Göksu Dere – and Rumeli Hisarı – ancient Pyrrhias Kyon/Byzantine Φωνεύς). In midstream, its depth varies from 30 to more than 110 m. It has 12 sharp turns (with a 80° turn near modern Yeniköy, Greek Neapolis, Νεάπολις) and there are many holes and banks in the ground.

The “Thracian” or “Mysian” Bosphorus separates Europe (with the ancient region of Thrace) from Asia (through ancient Mysia/Bithynia) and the waters of the Black Sea from the Sea of Marmara. Its epithets distinguish it from the ancient Cimmerian Bosphorus which separates the modern Black Sea (ancient Pontus Euxinus) from the modern Sea of Azov (ancient Palus Maeotis) and corresponds to the nowadays Russian Kertch.

The normal upper current in the Thracian Bosphorus is directed from the Black Sea to the Sea of Marmara in a south-westerly direction at the ordinary rate of about 2 knots, and parallel to the coast of Europe, towards Büyükdere bay (which it does not enter) to Kirich point, half a mile northward of Therapia, passing over Englishman banks, and washing Kiobashi point; thence taking a south-easterly direction, it shoots over to the Asiatic shore a little south of Injir bay. From the southward of Injir bay (Lat. 41°7′N., Long. 29°6′E.), it runs along the Asiatic coast as far as Khanlijeh, whence it is again deflected towards the European shore, and running at the rate of 5 knots between the two Hisars, or castles, or Rumuli and Anadolu, strikes the western shore of Arnaut point, at this part it has been named the Devil’s current. Between Arnaوت point and Defterdar point it follows the direction of the two shores, with a marked tendency to advance towards that of Asia, till, having passed Defterdar point it directs itself almost entirely towards Skutari. The current at the entrance of the Bosphorus, from Skutari, sets strongly over to Old Seraglio point, which divides it into two branches, the southern one falling into the sea of Marmara; the western stream, filling the Golden Horn, rushes up as far as the second bridge.

However, the current may change direction under the influence of strong SE winds and an increased amount of water and changes into a whirlpool in the coves, making maneuvering and navigation particularly difficult: thus, the same Black Sea Pilot wards off that “only a general estimate can be given of it for the use of the navigator”.

This surface current was very well known to the ancient Greek navigators entering the Black Sea; one of its earliest literary descriptions appears in Polybius, who used scientific (geographic and oceanographic) arguments to prove the excellence of the site of Byzantium. The second, lower, current in the Bosphorus flows from the salty waters of the Aegean to the Black Sea, increasing the salinity of the superior, biotic level of this exceptional, “double layered” sea, however, certain oceanographers proclaim that this deep current
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returns into the Marmara Sea before arriving into the Euxine, and that it is absorbed by the turbulent surface current. We do not know when it was discovered, but Hipparchus, quoted by Strabo (1.3.12) still thought that "the strait at Byzantium makes no change at all but continues to have its outflow only from the Pontus into the Propontis, and, as Hipparchus reports, even stands still sometimes", so, only the Latin writer Macrobius mentions it for the first time in his Saturnalia, at the beginning of the 5th c. AD.

The geological history of Bosphorus, as an ancient rocky sill created before the post-glacial flood of the Black Sea into the Mediterranean which occurred 7600/8400 years ago, or as a valley through which the Mediterranean and the Black Sea exchanged their water surplus in both directions over the various geological eras has recently caused a great amount of debate. It is interesting to note that even some ancient Greek historians connected flood myths and folk-tales with the first days of the strait: certainly, at least since the final part of the Classical era, the Aristotelian explanation of the formation of the Maeotis, the Euxine and the Bosphorus from water and silting brought by the numerous rivers of Scythia was known in the Greek schools. But the most famous author connected with this theory is, in Hellenistic times (more precisely in the 3rd c. BC), Strato of Lampsacus, who has explained in detail the formation of the Bosphorus as an irrigation of the fluvial waters which had refilled the Black Sea into the salted Mediterranean. An explicit connection between Greek flood-stories and the Bosphorus’ irrigation is not formulated until the 1st c. BC, when Diodorus Siculus notes that local historians from Samothrace had included in their line of argument about the autochthony of the islanders stories about the Black Sea flood.

On the other hand, archaeological traces since the Lower Paleolithic period have been found on both European and Asiatic shores of the Black Sea and of the Marmara Sea and there is more exploration underway in the wooded hills of ancient Thrace. So, only further (conventional and underwater) archaeological and geological explorations in the region could verify the age of the Thracian Bosphorus, the impact of human prehistoric occupation in the area and, eventually, the existence of other channels, on the European or the Asiatic continent, which allowed for the exchange of water between the Mediterranean and the Black Sea in such remote times.

In any case, the agricultural wealth of the European hinterland in the last thousands of years, the numerous rivers which rise not far away and which flow into this geological channel, the numerous bays and natural harbors allowing access to the sea and easy fishing have always encouraged human habitation to develop here, increasingly until the 4th century AD, when Constantinople became the new Rome, and since the Byzantine times until today, when Istanbul counts more than 11 million inhabitants. Except Dionysius of Byzantium and his maritime periegesis of Bosphorus’ shores, we have no other ancient detailed and complete description of this shore. But the 16th century reader of Dionysius, Petrus Gyllius, visited the sites and wrote an interesting treaty about the Thracian Bosphorus, proposing valuable identifications of the ancient toponyms with the modern places and insisting upon the maritime-oriented character of the Bosporan settlements.

1b. Etymology of the geographical term

The name was understandable, in ancient Greek as the “pass” (πόρος) of the “ox” (βοῦς). At least since Aeschylus’ play Prometheus Bound (v. 733-734), the etymology of the straits called “Bosphorus” was connected with Io’s mythological wanderings through Europe and Asia. If the first of the 5th century BC Athenian dramatists had mentioned the Cimmerian Bosphorus among the sites of Io’s periegesis, one century later, Euphorus has probably related the destiny of the same Inachos’ daughter with the Thracian channel. At any rate, after Polybius’ Histories, Io’s connection with the Thracian Bosphorus becomes common. The toponyms as Βοσπόρος, Βοῦς, Βουκόλος, Βουκόλια or even the coins of the Classical Greek Bosphorus and Byzantium attest the importance of the “bovine” myth(s), already integrated into the local tradition before Hellenistic times. Thus, the Heraclean historian Nymphius relates the toponym with the historical crossing of Bosphorus by the Phrygians, during their migration from Europe to Asia, the “Βοῦς” being just the head of their ship in shape of bull’s head; another rational interpretation explained the same name by a supposed ancient custom of the Bosporan dwellers, who would have crossed from one shore to the other with their cattle; yet the Athenian historian Phylarchos related in the 3rd century BC the same name with the verb “σπείρω”, “to sow”, considering that only the inhabitants of the regions out of the Black Sea were aware of the agricultural techniques in the prehistoric
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times.

In the mythical chronology, these passes from Europe to Asia, on the shores of the Euxine, preceded the Argonautic expedition to Colchis: among the numerous Argonautic stations which have been identified, in Classical, Hellenistic and Roman times, on the shores of the Thracian Bosphorus, the most famous are the “Clashing-Rocks” (Συμπληγάδες, considered as early as Herodotus), identical with the “Dark-Rocks” (Πλαγκταὶ or Κυάναια πέτραι) and identified with the different sloping rocks at the Pontic edge of Bosphorus, in particular, on the Asiatic shore, with the rocks still visible in Kavakoz Bay (near modern Şile) or with the Eşek Adası (near modern Çayağzı), and with the Örke taşı (near modern Rumeli Feneri) on the European one.

1c. Scientific perception

Ancient historians and geographers have treated with great interest this essential crossway of the ancient world. Herodotus records Darius’ bridge across the Thracian Bosphorus and chooses the description of this passage between Chalcedon and Cyaneas, between the Persian and Scythian lands, Asia and Europe, for presenting a sketch of the all the northern Hellenic seas. His first estimation of the channel length, about 120 stadia (23 km), for a width of 4 stadia (0.76 km), is close to the real measurements. One century later, the first Greek periplous still preserved describing the shores of the Mediterranean and attributed to Scylax of Caryanda, registers the Anaplous as the European (Thracian) shore of the Bosphorus, 500 stadia in length, between Sely(m)bria (still called in Turkish Selivri) and Hieron as well as with a medium width of 7 stadia for the strait.

By the middle of the 2nd century BC, Polybius included in his geo-historical digression about Byzantium a geographic (or rather “geometric”) presentation of all the adjoining seas, confirmed these measures: for 120 stadia long, his Thracian Bosphorus varies in width from 14 stadia (between Chalcedon and Byzantium) to 12 stadia at the mouth of the Euxine, between the Asiatic Temple of the Twelve Gods and the European Temple of Sarapis (the two Hiera). Later on, at the beginning of our era and only several decades after the Roman conquest of the area, Strabo, the Geographer born in Amasia of Pontus, offers a more detailed, still geometrical description of the channel. Leaving the Black Sea at the Cyaneas (which he identifies with two islets, one close to Europe and other to Asia, separated by a channel of 20 stadia and by other 20 stadia from the Byzantine and Calchedonian Temples/Hiera [the modern Rumeli and Anatoli Kava]), the geographer counts 50 stadia from the Hiera (once unified by Darius’ four stadia bridge) to the Golden Horn: there are 10 stadia from the Hiera till another narrow part of the channel (which is five stadia large), 35 stadia before arriving at the Sykai “Under-the-Fig-tree” promontory (later Ioustinianopolis, Genovese Pera, modern Galata quarter in Istanbul), and five other stadia to the famous Golden Horn.

It is this European golf, close to the walls of the Byzantines and extending westerly for about 60 stadia, which interests Strabo, as it has always ensured prosperous fishing to his dwellers and, more generally, the economic superiority of Byzantium upon Chalcedon, the prior city founded by the “blinds”. In Latin, the works of Pomponius Mela and of Pliny the Elder are the oldest geographic texts preserved until nowadays: taking advantage of the progress of the Roman geography (and probably of Agrippa’s world map), the encyclopaedist situates Bosphorus at 711 miles (= 1052 km) from Dyrachsium and the Adriatic Sea, and mentions Darius bridge at the narrowest point of the strait, 500 paces wide.

During Hadrian’s time, Arrian of Nicomedia inspected the Euxine shore and its province and wrote a complete periplous of the Black Sea: as Herodotus, he indicates 120 stadia between Byzantion and the Asiatic sanctuary of Zeus Ourios. In the same century, Ptolemy of Alexandria establishes the coordinates of Byzantion at 56° Longitude and 43°05' Latitude and those of an Asiatic, close to Calchedon, at 56° Longitude and 43°10’ Latitude. However, the most important text concerning Bosphorus, its geometry and geography, probably contemporary with Ptolemy, remains the work of Dionysius Byzantius, de Bospori navigatione: he also estimates Bosphorus’ length just like Herodotus, at 120 stadia; for its width, he agrees with the Periplous of Pseudo-Scylax and with Pliny the Elder, approximating it at seven stadia.

As late as the beginning of the Byzantine period, in the VIth century AD, Procopius of Caesarea integrated the Bosphorus in a global geographic description prefacing his Vandalic War: he estimates its length at 84 stadia and its width at more or less 10 stadia, insisting
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upon a general shape which recalls the ancient cartographic representations of the strait. Among these, the Tabula Peutingeriana inspired by models of the late antiquity offer a good idea about the importance of this crossing point, through the exaggeration of the representation compared with the general “scale” of the map.

1d. Ethnological data

Before the arrival of the Greeks, at the latest at the beginning of the 7th century BC, the two shores of the Bosphorus were inhabited by Thracian tribes. On the European side, are attested, in classical times, the Astai but also Odrysians and Saepai, and on the Asiatic side the Phrygians, the Mysians and the Bithynians who have successively occupied this north-western part of Anatolia after their migration, about the 12th century BC, from the lower Danube region. As the toponymy and the mythology of the region shows, from Archaic until Hellenistic times, Ephesians (Ἐφέσιοι-τες), Rhodians (Ῥοδίων Περίβολοι), Lycians (Λικήνα) and especially Megarians (at Byzantium and Calchedon) but also (indirectly attested) Arcadians (through their Zeus Apsasion?), Argians (through Hera Akraia?), Corinthians, and Boeotians have probably established themselves in this region, where Athenians and Spartans will try to impose their rule in classical times.

2. Historical geography

2a. Colonization on the European shore of Bosphorus

The ancient sources are not concordant for the foundation of Byzantium, in the first half of the 7th century BC (or, as the modern historians tend to agree, about 660 BC, after the foundation of Calchedon), by colonists come from Megara, Corinth, Boeotia, Argos, Mycenae, Carystos, Sparta and Athens. Established upon the promontory edged by the Propontis, the Bosphorus and the Golden Horn, the city has taken advantage of the maritime currents which forced all the ships coming from the Black Sea to sail close to its walls and which brought to the Byzantine fishermen large shoals of tuna. Its curta extended, at different moments of its antique history, from Selymbria and the mouth of the river Athyras on the Propontic shore to the north on the Black Sea shore. So, “encircled” by Thracian realms, the Byzantine territory had constantly been threatened by the inland Barbarians.

2b. Topography of the European Bosphorus / Ἀναπλοσ

On the shores of the Golden Horn (ancient Greek Κέρας, later Chryskerases), the ancient and Byzantine texts allocate several sacred places of Byzantium, after the three ports of the city and the Bosphorios Akra (Turkish Saray burnu), there are the sanctuary of the Earth (Tellus) goddess (Ἠ Ἀνθρωποδώρα), the Temple of Demeter and Kore, the Temple of Hera and Pluto, the Skironides (Σκιρωνίδες πέτραι), close to the modern Suleiman Mosque, the temple of Athena Scedasios (Athena Dissipatoria in Petrus Gyllius’ description), the golf Melias and the Garden (Κήπος ποι), the Sanctuary of the Arcadian Zeus (Ζεύς Ζευς Ἀμφισιῶς), the promontory called Μελλαποκόψας (modern Fener), two fishing stations called Δελφοδίων and Σκιρωνίδες (πέτραι), and between the, there was a place called after its name Κωνσταντινούπολις Θάλασσα (modern Tophane), the cliff Κόκκινος, the ancient and Byzantine texts allocate several sacred places of Byzantium, in the first half of the 7th century BC (or, as the modern historians tend to agree, about 660 BC, after the foundation of Calchedon), by colonists come from Megara, Corinth, Boeotia, Argos, Mycenae, Carystos, Sparta and Athens. Established upon the promontory edged by the Propontis, the Bosphorus and the Golden Horn, the city has taken advantage of the maritime currents which forced all the ships coming from the Black Sea to sail close to its walls and which brought to the Byzantine fishermen large shoals of tuna. Its curta extended, at different moments of its antique history, from Selymbria and the mouth of the river Athyras on the Propontic shore to the north on the Black Sea shore. So, “encircled” by Thracian realms, the Byzantine territory had constantly been threatened by the inland Barbarians.

To continue the series of legendary places, the χωρίων Δελφοὶ ν Κυράνδας and precede Θέρμας,
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Πεντηκοντοτρικών, and Ἄνατολης, the place from where a Scythian, called Tauros, left for Pasiphae’s Crete. Further north, one finds an ισομήν, 62 a Daphne, a βομβιστήριον, 63 and the Argonauts have probably sacrificed, 64 and a place called in later times Diplokonion (translated into the modern Beşiktaş), before arriving at the places recording different sites of colonization on the Bosphoros, a foundation of the Rhodians (Ῥοδίου Περιβόλαιον, maybe in modern times Çirağan Sarayı) 65 and of the Thasian Archias (Ἀρχιαί οινοποιοί, modern Ortaköy). The cult place of the Old man of the sea (Senex Marinus, Γέρων Ωκεανος; identified on occasion with Nereus, Phorkys, or Proteus, as he was considered to be the one who connected foundation or Argonautic legends) comes next (on the modern Defterdar burnu). 66 After several other fishing places (Παράβυσσος, Κάλαμος, Βάκα), the Sanctuary of the Mother of the Gods) comes, on the site of the modern Arnavut Köy, the Hestiai promontory (modern Ak Koyn), 66 yet another place related to the most ancient history of Byzantium, than a place called Χηλαί and the sanctuary of Artemis Dikynne. 67 It is close to this place, at the modern Rumeli hisar, where a temple of Hermes was erected, that Mandrokles of Samos built for Darius the first Persian bridge upon the Bosphorus. 68

Back into the local mythology, the text of Dionysius of Byzantium, now lost but used by Petrus Gyllius, mentioned Petra Phidalia (at modern Baltalimanı), Cyparodes, Portus Mulierum, 69 the temple of Hecate Trivia (modern Emirburnu), the Sinus Leosthenes (called in later times Sosthenes and contemporaries Byzantium and a second one, the place from where a Scythian, called Tauros, left for Pasiphae’s Crete. Further north, one finds an ισομήν, 62 a Daphne, a βομβιστήριον, 63 and the Argonauts have probably sacrificed, 64 and a place called in later times Diplokonion (translated into the modern Beşiktaş), before arriving at the places recording different sites of colonization on the Bosphoros, a foundation of the Rhodians (Ῥοδίου Περιβόλαιον, maybe in modern times Çirağan Sarayı) 65 and of the Thasian Archias (Ἀρχιαί οινοποιοί, modern Ortaköy). The cult place of the Old man of the sea (Senex Marinus, Γέρων Ωκεανος; identified on occasion with Nereus, Phorkys, or Proteus, as he was considered to be the one who connected foundation or Argonautic legends) comes next (on the modern Defterdar burnu). 66 After several other fishing places (Παράβυσσος, Κάλαμος, Βάκα), the Sanctuary of the Mother of the Gods) comes, on the site of the modern Arnavut Köy, the Hestiai promontory (modern Ak Koyn), 66 yet another place related to the most ancient history of Byzantium, than a place called Χηλαί and the sanctuary of Artemis Dikynne. 67 It is close to this place, at the modern Rumeli hisar, where a temple of Hermes was erected, that Mandrokles of Samos built for Darius the first Persian bridge upon the Bosphorus. 68

As all the modern historians of Byzantium have remarked, 82 the city took financial advantage of his geographical position of crossing point between the Black Sea and the Aegean. But the ancient authors, in Greek and Roman times, were particularly impressed by the reputation of the Byzantine fisheries. 83 from Archestratos’s oysters, parrot wrasses, tuna in Aristotle’s Politeia, Polybius’ historical analysis and Philostratus, the Elder topographical image of Bosphorus, 84 the richness and the variety of the fish exported all around the Mediterranean are the constant supply of this city.

2c. Economy

As all the modern historians of Byzantium have remarked, 82 the city took financial advantage of his geographical position of crossing point between the Black Sea and the Aegean. But the ancient authors, in Greek and Roman times, were particularly impressed by the reputation of the Byzantine fisheries. 83 from Archestratos’s oysters, parrot wrasses, tuna in Aristotle’s Politeia, Polybius’ historical analysis and Philostratus, the Elder topographical image of Bosphorus, 84 the richness and the variety of the fish exported all around the Mediterranean are the constant supply of this city.

2d. Mythology and Religion

The Argonautic stations of the Bosphorus are often duplicated, as a result of the competition between the two Megarian foundations situated on the opposite shores of the strait. So, Strabo has counted 85 two series of Cyaneae (maybe the modern Esenk Adası in Asia and the Öreke taşi in Europe, see supra), situated at equal distances from two sacred (Hiera) promontories (the modern Rumeli and Anatol Kavaşi); the European one, with the temples of Serapis and Hermes (?), belonging to Byzantium and a second one, the Asiatic, with a sanctuary of the Twelve Gods, of Zeus Ourios and maybe of Artemis and Poseidon, 86 taken by the Byzantines from the Calchedonians. These points have always been essential landmarks for the navigators to and from the Euxine; thus, they have been integrated into all the episodes of the Argonautic maritime cycle: it is Phrixos, son of Athamas and brother of Helle, who left Orchomenos for Colchis and set up the first sanctuary of the Twelve Gods; probably a second Bosporan port, situated on the Asiatic shore, kept his name (Phrixou limen). In their way back to Greece, his sons have probably sacrificed to the Twelve Gods in this same sanctuary, whose foundation was attributed by some mythographers to themselves. 87 Finally, Apollonius of Rhodes has chosen the
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most famous version and considered Jason to be the founder of the Asiatic Hieron. Before the arrival of the Argonauts, the shores were inhabited by barbarians, dominated by the Asiatic Amykos and the European Phineus: in such a hostile maritime and terrestrial environment, only the mystical help of an Old man of the sea could save the navigators. Finally, Jason was not the only one to have his Jasonion close to Byzantium. The return of the Argonauts through the Thracian Bosporus explained the toponyms related to Medea: at the Pontic extremity of the Asiatic shore there was a Tower of Medea, close to the Ancyraion where Jason left its anchor; on the European shore, Dionysius of Byzantium related the Colchian magician to Pharmacia; she planted a laurel close to the European sanctuary of the Mother of the Gods and married Jason at Byzantium. This is just another remarkable example for the ancient Byzantine propaganda that has constantly tried to integrate the city into one of the most important Panhellenic myths.

4. Str. 12.4.8 (with other etymologies).
5. Io’s crossing was also identified with the Ionios Kolpos and with the sea between Syria and Egypt (cf. the summary of different versions in Eustathius’ Commentary on Dionysius Pertegeta 92).
10. Actually Turkish Incir (köy).
11. Actually Turkish Kanlıcami, ancient Φρίζου λαμήν.
13. The origins of this expression are to be found in Dionysios of Byzantium, who was writing in the IIth century AD (§ 53) that in this region ‘the current has the force of a dragon’.
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17. Plb. 4.43. Note that the ancient Greek Hieron (ἱερὸν) mentioned in Plb., also known as the Sanctuary of Zeus Ourios and originally a sanctuary of the Twelve Gods, on the Asiatic side, corresponds to the modern Anadolu Kavâğı; a second Hieron was situated on the European shore and identified by Polybius with Sarapis’ temple. Byzantion integrated in its territory the two Hiera, taking away the Asiatic Hieron from Calchedon, as it is known, e.g., from Plb. 4.50.3 and D. S. 20.111.3.


25. D. S. 5.47


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30. In fact, Aeschylus is the earliest Greek author mentioning the name of the Thracian Bosporus, in his tragedy *The Persians*, v. 723 and 746. See also the occurrences in V. Burr, *Nostrum Mare. Ursprung und Geschichte der Namen des Mittelmeeres und seiner Teilmeere im Altertum*, Stuttgart, 1932, p. 24ff.


32. Plb. 4.43.


34. Cf. Plb. 4.43.6, Dion. Byz. 110. We could also record the Thracian red bulls sacrificed by Jason to Poseidon, in Pindar’s Argonautic version (*Pythica* 4.204-206), or the sacrifice of a bull before Byzas’ foundation of Byzantion (cf. Hsch., *Patria* 3-4, 11).


38. 81 F 68 Jacoby = in Etymologicum Magnum s.u. Βόσπορος.


40. Many modern publications follow the wrong opinion of F.H. Tozer (quoted also in the Loeb edition of Strabo’s *Geography* 7.6.1; cf. also K. Müller, *Geographi Graeci Minores*, I-II, (Paris 1855-1861), p. 70-71, n. 2) that the islet visible in the sixteenth century on the bight of Kabakos is now submerged. A simple search on Google Earth allows the nowadays Internet user to see pictures of these spectacular rocks near Şile, for the pleasure of the tourists on the Black Sea beaches of Istanbul.


42. Cf. Str. 7.6.1.


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47. Contra, Dionysius of Byzantium (apud Petram Gillium) will identify the European Hieron with the sanctuary of the Twelve Gods where Jason stopped.

48. Str. 7.6.1-2.


51. Ptol., Geogr. 3.11.3 and 5.1.3.

52. Procopius Caesariensis, de Bello Vandalico 3.1.8.


54. See A. Robu, La Cité de Mégare et les établissements mégariens de Sicile, de la Propontide et du Pont-Euxin. Fondations et institutions politiques mégariennes, (Université de Neuchâtel 2008).


56. The Ancient and Byzantine Greek word Anaplous had three meanings: 1. the navigation up the Bosphorus (cf. Dionysius Byzantius, Periegesis); 2. the European shore of the Bosphorus (the meaning which we explore here: cf. Pseudo-Sclax, Periplous 67); 3. a site on the European shore [for which see R. Janin, Constantinople Byzantine: développement urbain et répertoire topographique, Paris, 1964 (Archives de l’Orient Chrétien 4A), p. 468].

57. See P. Gyllius, De Bosphoro Thracic libri tres, (Lyon 1561), p. 103.


60. See P. Gyllius, De Bosphoro Thracic libri tres, (Lyon 1561), p. 120.


64. See P. Gyllius, De Bosphoro Thracic libri tres, (Lyon 1561), p. 139.


66. See P. Gyllius, De Bosphoro Thracic libri tres, (Lyon 1561), p. 157. There was probably a homonyme settlement on the Asiatic shore, see F. Vian,
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76. Attested by the *Tabula Peutingeriana*.


79. Or Aula Phinei, as is mentioned in the *Orphic Argonautica* v. 680-681.


81. See P. Gyllius, *De Bosporo Thracio libri tres*, (Lyon 1561), p. 247: “Sublimes autem Cyaneas et supra mare elatae, aspectum gerentem similis cyano, sive a terra multiformi, sive ex refractione maris. Supra Cyaneas ara existit Apollinis a Romanis statuta…”.


85. Str. 7.6.1

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*Dion, Littérature gréco-romaine et géographie historique*, (Paris 1974) (Caesarodunum 9bis), p. 95-98, retaining in the end the situation of this sanctuary at Byzantion.


88. A. R. 2. 531-532.

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**Βιβλιογραφία:**

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<th>Name</th>
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<td>Brandis C.G.</td>
<td>&quot;Bosporos&quot;, <em>RE</em> 3, 1897, 757-789</td>
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Παραθέματα
1. Petrus Gyllius, De Bosporo Thracio, p. 244-245.

Iam uero ut ab Vrbe Byzantio ad Pharum et Cyaneas pedibus profectus sum, ita a Pharo similibet pedibus Byzantium reuerti, quam proxime ad littus accedere potui. Sed primum a Pharo ad Myrelium non potui, quod littus praeept et praeruptum sit, perpetuis rupibus editum in altitudinem plus minusue quadranginta passuum. Supra hunc littus existit planities campestris, colliculos et ualliculos distincta, longe lateque patens, sensim assurgens usque ad uerticem collis, in quo ante dixi fuisse antiquam Pharum. Itaque a Pharo ad Chrysorrhoam iter feci per supercilia collium, per desertas pastiones plenas erics alisique frutictibus, ubi nihil cultum apparebat, praeeter exiguas arationes, non tam iniquitate terrae, quam inopia agricolarum: si qua descensus patet ad littus, ut patet ad Myrelium, et ad portum Ephesiorum, statim latae rupes me impedierunt ut ex altis littoris crepidinibus mihi saepe ascendendum fuerit ad circumeundas rupes obuias, et per directos et praeruptos cluius repere quadrupedis more habui necesse. A Chrysorrhoa iuxta littus iter habere potui ad promontorium Smilton, quod praeept et abruptum non perium est, nisi in excelsis cluiis: inde ad Bathycolpon iuxta Bosporum perrexii: a Bathycolpo ad Commarodes, exceptis ualilibus, uiu non patet in ora maritima, sed angustissima semita
habetur in arduis cluis cofragosis et abruptis. A Commodore ad Leosthenium iter confecci fere secundum litus. A Leosthenio ad Portum Phidaliae (excipio ualles) uia duntaxat patet per altos cliusos. A Phidalia ad oppidum nuncupatum Sycas, siue Iustinianas, uia patet iuxta Bosporum. A Sycis Byzantium traicet est breuior quatuor stadiis, a quo quidem traicetu appellato Sycceno ad finem Bospori planities maritima (Constantinopoleos partem continens) accessum latum largitur etiam quam proxime ad Bosporum.

2. Herodotus, Histories 4.85-88

Δαρεῖος δὲ ἐπείτε πορευόμενος ἐκ Σούσων ἀπίκετο τῆς Καλχηδονίης ἐπὶ τὸν Βόσπορον, ἵνα ἔζευκτο ἡ γέφυρα, ἐνθεῦτεν ἐσβὰς ἐς νέα ἐπλεε ἐπὶ τὰς Κυανέας καλεομένας, τὰς πρὸτερὰς πλαγκτὰς Ἑλλήνες φασι εἶναι, ἱζόμενος δὲ ἐπὶ ῥίῳ ἐθηεῖτο τὸν Πόντον, ἐόντα ἀξιοθέητο. Πελαγέων γὰρ ἁπάντων πέφυκε θωμασιώτατος, τοῦ τὸ μὲν μῆκος στάδιοί εἰσι ἱεκατὸν καὶ χίλιοι καὶ μύριοι, τὸ δὲ εὖρος, τῇ εὐρύτατος αὐτὸς στάδιοι τριηκόσιοι καὶ τρισχίλιοι.

Τούτου τοῦ πελάγεος τὸ στόμα ἐστὶ εὖρος τέσσερες στάδιοι, μῆκος δὲ τοῦ στόματος ὁ αὐχήν, τὸ δὴ Βόσπορος κέκληται, κατ᾽ ὃ δὴ ἔζευκτο ἡ γέφυρα, ἐπὶ σταδίους εἰσι τείνει δ᾽ ἐς τὴν Προποντίδα ὁ Βόσπορος. Ηδὴ δὲ Προποντίς, ἔωντες εὖρος μὲν σταδίων πεντακοσίων, μῆκος δὲ τετρακοσίων καὶ χιλίων, καταδιδοῖ ἐς τὸν Ἑλλήσποντον, ἐόντα στεινότητα μὲν ἐπὶ σταδίους, μῆκος δὲ τετρακοσίων. Ἐκδιδοῖ δὲ ὁ Ἑλλήσποντος ἐς χάσμα πελάγεος τὸ δὴ Ἀιγαῖον καλέεται. Ἁπάντως δὲ μεμέτρηται ὧδε.
χωρὶς τοῦ ναυτικοῦ, ἑβδομήκοντα σὺν ἱππεῦσι, νέες δὲ ἑξακόσιαι συνελέχθησαν. Τῆς μὲν νυν στήλης ταύτης Βυζάντιοι κομίσαντες ἐς τὴν πόλιν ὑστερον τοῦτον ἐξήρισαν πρὸς τὸν βολῶν τῆς Ὑβρωνῆς Αρτέμιδος χωρὶς ἕνα λίθου· οὕτος δὲ κατελείφθη παρὰ τὸν Διονύσου τὸν θην ἐν Βυζάντιῳ γραμμάτων Ἀσσυρίων πλέος. Τοῦ δὲ Βοσπόρου ο χώρος τὸν ἔζευξε βασιλέας Δαρείου, ὡς ἔμοι δικέιν συμβαλλόμενοι, μέσον ἔστι Βυζαντίου τε καὶ τοῦ ἐπὶ στόματι ἱροῦ· Δαρείος δὲ μετὰ ταύτης ἡ σχέδη τὸν ἀρχιτέκτονα αὐτῆς Μανδροκλέα τὸν Σάμιον ἐδωρήσατο πᾶσι δέκα. Ἀπό τῶν δὲ Μανδροκλέης ἀρχηγοῦ ζῴα γραψάμενος πᾶσαν τὴν ζεῦξιν τοῦ Βοσπόρου καὶ βασιλέα τε Δαρείου ἐν προεδρίᾳ κατήμενον καὶ τὸν στρατὸ αὐτοῦ διαβαίνοντα, ταῦτα γραψάμενος ἀνέθηκε ἐς τὸ Ἡραῖον, ἐπιγράψας τάδε·
Μανδροκλέης Ἡρῃ μνημόσυνον σχεδίης, αὑτῷ μὲν στέφανον περιθείς, Σαμίοισι δὲ κῦδος, Δαρείου βασιλέος ἐκτελέσας κατὰ νοῦν.

3. Polybius 4.43

Τοῦ δὲ στόματος τοῦ τὸν Πόντον καὶ τὴν Προποντίδα συναπτοντος ὄντος ἑκατὸν εἴκοσι σταδίων τὸ μῆκος, καθάπερ ἀρτίως εἶπον, καὶ τοῦ μὲν Ἱεροῦ τὸ πρὸς τὸν Πόντον πέρας ὁρίζοντος, τοῦ δὲ κατὰ Βυζάντιον διαστήματος τὸ πρὸς τὴν Προποντίδα, μεταξύ τούτων ἐστὶν Ἑρμαῖον, τῆς Ἑυρώπης ἐπὶ προοχῆς τινος ἐκεῖνος, οἷος τῆς μὲν Ἀσίας ἀπέχει περὶ πέντε στάδια, κατὰ τὸν στενώτατον δὲ τόπον ὑπάρχει τοῦ παντὸς στόματος ἐφ’ ὃν δὴν εἶπε τὴν ἐπὶ Σκύθας διάβασιν. κατὰ δὲ τὸν άλλον τόπον ἐστὶν ἡ φορὰ τοῦ ρεύματος διὰ τὴν ὁμοιότητα τῶν παρ’ ἑκάτερον τὸ μέρος τῷ στόματι παραπλήσιον τῶν εἰς τὴν Ἑρμαίαν, ἐπὶ προσπέσῃ τότε δὴ τραπεῖς ὡσπερ ἀπὸ πληγῆς ἐμπίπτει τοῖς ἀντιπέρας τῆς Ἀσίας τοῖς ὁποῖον τὴν Ἰώ σηκύνησεν, ὁ ὁ γε ῥοῦς τὸ τελευταῖον ἀνέθηκε ἀπὸ τῆς Βοὸς εἰς τὸ Βυζάντιον, περισχισθεὶς δὲ περὶ τὴν πόλιν βραχύ μὲν εἰς τὸν κόλπον αὐτοῦ διορίζει τὸν καλομένου Κέρας, τοὶ δὲ πλεῖον πάλιν ἄριστον, διενεργεῖ καὶ περὶ τὴν ἀντιπέρας χώραν, ἐφ’ ὃς ἐστὶ

Δημιουργήθηκε στις 3/5/2017
Σελίδα 14/16
European shores of the Bosphorus

Καλχηδών· πλεονάκις γὰρ τὴν ἀνταπόδοσιν πεποιημένως, καὶ τοῦ πόρου πλάτος ἔχοντος, ἡδή περί τοῦτον τὸν τόπον ἐκλιώμενος ὁ ῥόης σκέτη βραχείας πρὸς ὁδέαν γωνίαν ποιεῖται τὰς ανακλάσεις ἐπὶ τὴν περαίαν, ἀλλὰ μᾶλλον πρὸς ἀμβλεῖαν· διὸ περὶ αὐτοῦ ἀπολιπών τὸν πολύν φέρεται διὰ τὸν πόρον.  

4. Strabo 1.3.4

 [...] τοῦ δὲ Στράτωνος ἐτι μᾶλλον ἀποτομούν τῆς αἰτιολογίας, ὅτι φησίν οἴεσθαι τὸν Εὔξεινον μὴ ἔχειν πρότερον τὸ κατὰ Βυζάντιον στόμα, τοὺς δὲ ποταμοὺς βιάσασθαι καὶ ἀνοῖξαι τοὺς εἰς αὐτὸν ἐμβάλλοντας, εἶτ’ ἐκεῖσσον τὸ ὕδωρ ἀπὸ τῆς Ἐπανέας στόμας ἀπὸ τὸν Ἑλλησπόντον, τὸ δ’ αὐτὸ συμβίβασθαι καὶ περὶ τὴν καθ’ ἡμᾶς θάλατταν· 

5. Diodorus Siculus 5.47

 [...] οἱ δὲ Σαμοθρακεῖς ἱστοροῦσι πρὸ τῶν παρὰ τοῖς ἄλλοις γενομένων κατακλυσμῶν ἐτερον ἔκει μέγαν γενόεσθαι, τὸ μὲν πρῶτον τοῖς Κυ-ανείας στόματος ῥαγέντος, μετὰ δὲ ταύτα τὸ Ἑλ- λησπόντον, τὸ γὰρ ἐν τῷ Πόντῳ πέλαγος λίμνης ἔχον τάξιν μέχρι τοσοῦτον πεπληρῶσθαι διὰ τῶν εἰσρεόντων ποταμῶν, μέχρι ὅταν διὰ τὸ πλῆθος παρεκχόθην τὰ ἱερὰ λάρβας ἐξέπεσεν εἰς τὸν Ἑλ- λησπόντον καὶ πολλὴν μὲν τῆς Ἀσίας τῆς παρὰ θαλάτταν ἐπέκλισθην, οὐκ ὁλίγην δὲ καὶ τῆς ἐπι- πέδου γῆς ἐν τῇ Σαμοθρακῇ θαλάτταν ἐποίησε· καὶ διὰ τοῦτ’ ἐν τοῖς μεταγενεστέροις καιροῖς ἐννοία τῶν ἄλλων ἀνεταπαύεται τοῖς δικτύσις Ἀθηναίων κοι- νότητας, ὡς καὶ πόλεων κατακεκλυσμένων. τοῖς δὲ περιληφθέντας προσαναθάραμεν εἰς τοῖς υψη- λοτέρους τῆς νῆσιον τόπους· τῆς δὲ θαλάσσης ανα- βαινοῦσας ἀκὸ μᾶλλον, εὐξάεσθαι τοῖς θεοῖς τοῖς
ἐγχωρίους, καὶ διασωθέντας κύκλῳ περὶ ὅλην τὴν νῆσον ὅρους θέσθαι τῆς σωτηρίας, καὶ βωμοὺς ἱδρύσασθαι, ἐφ’ ὧν μέχρι τοῦ νῦν θύειν [...]