Part 11.

Περὶ Βυβλίδος

Ἀριστοκρίτους περὶ Μιλήτου καὶ Απόλλωνος ὁ Ῥόδιος Καύνου κτίσει.

Περὶ δὲ Καύνου καὶ Βυβλίδος, τῶν Μιλήτου παίδων, διαφόρος ἱστορεῖται. Νικαίνετος μὲν γὰρ φησὶ τὸν Καύνον ἔρασθέντα τῆς ἀδελφῆς, ὡς οὐκ ἔληγε τοῦ πάθους ἀπολιπεῖν τὴν οἰκίαν καὶ ὀδεύσαντα πόρρω τῆς οἰκείας γόρας πόλιν τε κτίσαι καὶ τοὺς ἀπεσκεδασμένους τότε Ἰωνας ἐνοικίσαι. λέγει δὲ ἐπεσὶ τοῖς:

αὐτάρ δὲ γε προτέρωσε κιόν Οἰκούσιον ἀστικάς κτίσασθαι, Τραγασίην δὲ Κελαινέος ἠγετο παῖδα ἢ οἱ Καύνον ἔτικτεν ἀεὶ φιλέοντα θέμιστας. γείνατο δὲ μαζί ἐν αὐλήκιον ἀρκεύθοισι Βυβλιδα. τῆς ἦτοι ἄκων ἢράσασθαι Καύνος.

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βῇ δὲ τρεφένδιοτε φεύγων ὁμίωδεα. †Κύπροντεν, καὶ †κάρπις ὑλιγενές† καὶ Κάρια ἱρὰ λοετρά.

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ἐνθ' ἤτοι πτολίεθρον ἐδείματο πρῶτος Ἰώνων. αὐτὴ δὲ γνωτὴ ὀλολυγόνος οἰτον ἔχουσα Βυβλίς ἀποπρὸ πυλῶν Καύνου ὠδύρατο νόστον. οἱ δὲ πλείους τὴν Βυβλίδα φασίν ἐρασθέσαν τοῦ Καύνου λόγους αὐτή προσφέρειν καὶ δεῖσθαι μή περιεδείν αὐτὴν εἰς πάν κακὸν προελθοῦσαν ἀποτυγχάσαντα δὲ οὕτως τὸν Καύνον περαιωθῆναι εἰς τὴν τότε ὑπὸ Λελέγων κατεχομένην γῆν, ἔνθα κρήνη Ἐχενηΐς, πόλιν τε κτίσαν τῇ Ἰωνίᾳ τούτῳ κληθεῖσαν Καύνον. τὴν δὲ ἄρατα ἀπὸ τῶν δακρύων κρήνην ῥυῆναι Βυβλίδα.

Byblis. Aristocritus tells the story in his On Miletus, and Apollonius of Rhodes in the Foundation of Caunus.
Various stories are told about Caunus and Byblis, the children of Miletus. Nicaenetus says that Caunus fell in love with his sister, and that when the passion did not abate he left his home and travelled far from his native land, founding a city and settling there the scattered Ionians. He says in the following hexameters:
But faring further on, the town of Oecous / he founded, took to wife Celaeneus’ daughter / Tragasia, who bore him justice-loving Caunus. / But like the slender poplars was her girl, / Byblis, whom Caunus loved against his will. / He left all in the mid-day heat, the snaky Cyprus fled, / and Caprus, home of wooded hills, and Caria’s sacred streams (?). /The first Ionian, there he built his city. / But Byblis shared the nightingale’s sad fate: / without the gates she mourned for Caunus gone.
Most, however, say that Byblis fell in love with Caunus and made overtures to him, beggim him not to look on while she went through every sort of misery. But Caunus felt only loathing, and crossed over into the land at that time possessed by the Leleges, where there is a stream called Echeneis; and there he founded a city named Caunus after him. But as for her, her passion did not abate; and in addition, when she considered that she was the reason for Caunus departure, she fastened her girdle to an oak tree and put her neck in it. Here is my own version of the story:
And once she knew her cruel brother’s mind / her shrieks came thicker that the nightinggales’ / in woods, who ever mourn the Thracian lad. / Her girdle to a rugged oak she tied, / and laid her neck within. And over her / mileson maidsens rent their lovely robes.
Some also say that an everlasting stream flowed from her tears, and that the stream’s name was Byblis.

Translation Lightfoot.

Conon 2

Δεύτερον τά περὶ Βυβλίδος, ὡς παῖς ἦν Μιλήτω, ἔχουσα ἡ αὐτῆς ἄδελφον Καῦνον. Ὄσον δὲ Μίλητον τῆς Ἀσίας, ἦν ὑστερον μὲν ἵωνες καὶ οἱ ἅπε Αθηνῶν μετὰ Νηλέως ὁρμηθέντες ὥσκησαν, τότε δ’ ἐνέμοντο Κάρες, ἔθνος μέγα, κομιδόν οἰκοντες. Καῦνος δ’ ἔρως ἐγείρεται ἀμήχανος τῆς ἄδελφης Βυβλίδος· ὡς δ’ ἀπετύχανε πολλὰ κινήσας, ἔξεσε τῆς γῆς ἐκείνης. Καὶ ἀφανισθέντος μυρίῳ ἤχει κατεχόμενη ἡ Βυβλίς ἐκλείπει καὶ αὐτὴ τῆς πατρίδος οἰκίαν, καὶ πολλὴν ἔρημαν πλανηθέσσα, καὶ πρὸς τοὺς ἄτελεῖς ἰμέρους ἀπαγορεοῦσα, βρόχον τὴν ζῶνην τινὸς καρπῶς καθάγαςα ἐαυτὴν ἀνήρτησεν. Ἐνδὰ δὴ κλαυοῦσα αὐτῆς ἐρρή το τὰ δάκρυα καὶ κρήνην ἄνκυκ, Βυβλίδα τοῖς ἐπιγεορίοις ὅνομα· Καῦνος δὲ πλανοῦμενος εἰς Λυκίαν φθάνει, καὶ τούτῳ Προνόῃ (Ναὶς δ’ ἦν αὐτὴ) ἀναδύει του ποταμοῦ τά τε συνενεχθέντα τῇ Βυβλίδοι λέγει, ὡς ἐχρήσατο Ἕρωτι δικαστῇ, καὶ πείθει αὐτὸν αὐτῇ ἐπὶ τὸς χώρας λαβέθν τῆς βασιλείαν, (καὶ γὰρ εἰς αὐτὴν ἀνήρτο) συνοικίσαται. Ὅ δ’ Καῦνος ἐκ τῆς Προνόης τίκτει Αίγαλον, ὅς καὶ παραλαβὼν τὴν βασιλείαν, ἐπεὶ ὁ πατήρ ἐτελεύτησε, ἤθροισε τὸν λαὸν σποράδον οἰκοῦν καὶ πόλιν ἐκτίσεν ἐπὶ τῷ ποταμῷ μεγάλῃ καὶ εὐδαίμονα, Καῦνον ἀπὸ τοῦ πατρὸς ἐπονομάζας.

The second is about Byblis, that she was the daughter of Miletos... having a brother Kaunos from her. They lived at Miletos in Asia, which Ionians and those who set out from Athens with Neleus later colonized, but which the Carians inhabited at that time, a populous race that lived in villages. There arose in Kaunos an impossible love for his sister Byblis, and when he had tried many things without success, he left the country. After he disappeared Byblis was utterly disconsolate, and she too left her father’s house, wandering through a great wilderness, and despairing of her unsatisfied passions, she fastened her belt as a noose to a walnut tree and hanged herself. There, as she wept the tears poured down and created a spring, known to the local inhabitants as Byblis. Kaunos reached Lykia in the course of his wanderings, and Pronoe (she was a Naiad) rose form the river to tell him what had happened to Byblis—how she had
made Eros her judge—and persuaded him to live with her on the condition that he receive the rulership of the country (for it appertained to her). Kaunos fathered by Pronoe a son Aigialos, who also succeeded to the throne when his father died, assembled the people that lived in scattered groups, and founded a large and wealthy city by the river, naming it Kaunos after his father.

Translation Brown.

Ant. Lib. 30

Byblis.

Nicander tells this story in the second book of his Metamorphosis.

In Crete Apollo and Acacallis, daughter of Minos, had a child called Miletus. Fearing Minos, Acacallis exposed him in a wood. By the will of Apollo wolves would turn up to guard him and to give him milk in turn. Then herdsmen came across him and gathered him up and brought him up in their huts.

As the lad grew, becoming handsome and active, Minos felt the urge to take him by force. So, on the advice of Sarpedon, Miletus boarded a boat one night and escaped to Caria. There he built the city of Miletus and married Eidothea, daughter of Eurytus king of Caria. She became the mother of twins, Caunus and Byblis after whom are named to this day the Carian cities of Caunus and Byblis.

Byblis attracted many local suitors and, because of her fame, some from nearby cities as well. She did not pay them much attention since an unspeakable desire for Caunus was driving her mad. Because she did all she could to hide this passion, she kept it from her parents. But daily she was being gripped by an even more unmanageable demon and one night she decided to throw herself from a rock.

She went to a nearby mountain and set about throwing herself off. But nymphs, pitying her, hels her back. Casting her into a deep sleep they changed her from mortal to a deity, and named the hamadryad nymph Byblis. They made her their companion and sharer of their way of life. The stream which flows from that rock is called to this day by local people the Tears of Byblis.